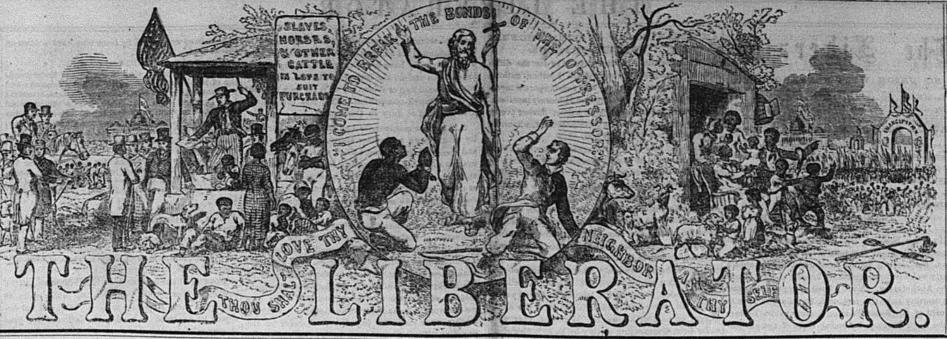
List, if payment be made in advance, All remittances are to be made, and all letters If he pecuniary concerns of the paper are to storded, (POST PAID,) to the General Agent.

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The following gentlemen constitute the Pinan-

nittee, but are not responsible for any of the o of the paper, viz:-FRANCIS JACKSON, ED-QUINCY, SANCEL PHILBRICK, and WENDELL



WM. LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers.

- WILLIAM ELLERY CHANNING.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with death, and an agreement with hell.

The free States are the guardians and essen-

tial supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse

for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States,

and by force restore their rights; but they are without

excuse in aiding other States in binding on men an

unrighteous yoke. On this subject, our FATHERS, IN

PRAMING THE CONSTITUTION, SWERVED FROM THE

RIGHT. We their children, at the end of half a cen-

tury, see the path of duty more clearly than they, and must walk in it. To this point the public mind

has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and

Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving

of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong

doing. To this conviction the free States are tending.

REFUGE OF OPPRESSION.

TOL. XXIX. NO. 10.

SEV. MR. SPURGEON AND AMERICAN SLAVERY.

A Ripust paper published in England, called the sense, said to be the organ of that religious demantion, discoursing of Rev. Mr. Spurgeon's emplated visit to this country, gives us the folring rather broad hint of what we may expect this noted preacher. The idea seems to be, athe is to visit the United States as a kind of oury, not for the conversion of souls, but for polition of slavery; and it is thought not im-ie be is destined to be the Knibb of Ameri-We cannot dispute the latter proposition, , in our ignorance, nor idea who Knibb may what he has done; but we do believe that h he and Mr. Spurgeon would soon find a good I of the nonsense taken out of them, if they ald undertake to interfere with affairs in this stry in such an off-nsive, ungentlemanly and unstan manner, as the extract we make pretends :

he hg rd. ty, no no old in rk me ne, rty her ng it the and thee gin ions se so he mbnec, rty

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Per-deli-o, La 18.

One of Mr. Spurgeon's friends, who knows him One of Mr. Spargeon
, remarked to us while speaking of his visit, 'And
', remarked to us while speaking of his visit, 'And
', the give it to them on their slavery?' At the
sout first feeling was, 'Dare' he do it?' Second his disposed us to think that he both dure and would—that he may be raised up for the work, and est the way is wonderfully prepared for him.'

Proceeding to discuss this point at some length.

Who can tell but that Mr. Spurgeon is destined to the Kaibb of America? He possesses many of the ordered physical qualities of that noble man; those cally which were his chief weapons in his holy anst slavery - the courage to say straight out and and the eloquence to arouse the enthusiasm many, while the few also are compelled to feel andy power—the power of truth. When he ar-on the slave-darkened soil of New York, (for a at mm is property there as much as in New Or-Mars Hill, his spirit will be stirred within Many a gentle hint will our brother receive ting he lands at New York. Should he remonstrate private, all kinds of suggestions not to obstruct his ness by adverting to the dangerous subject will ves; but we have little doubt that faith and or will have braced his spirit for the solemn con-

We pass over the ignorance, characteristic of sh newspapers and reviews, as to affairs in country, shown in this instance by talking of slave-darkened soil of New York '-or if the age refers to the obligation to deliver up fugislaves in all our free States, we might with as propriety speak of the 'murder-darkened soil cat Britain,' because she is under treaty stipalors to yield up fugitives from justice of other sos, who seek refuge on her soil. And then, an apt, not to say reverent, comparison it is of Spurgeon in New York to Paul at Athens, -as van breath wasted upon the subject of the social adjustion of our colored brethren in the ' Comeal Emporium' were identical, in point of moral ation and import, with unfolding the gospel to be pullosophic idolators of the 'Mother of Arts'!
and as though Mr. Spurgeon or anybody else were
bely to deliver his message so courteously, as well
spowerfully, as St. Paul uttered the word of in-

But in truth, if Mr. Spurgeon preaches on the subject that St. Paul did at Athens, there is oubt that he will be listened to everywhere re-fully, according to what he has to say. If, on other hand, he should be silly enough to maniany of that officious and anything but Christian stay of that officious and anything out Christian orth implied in the passage— Won't he give it to firm on their slavery? he will have to thank his cas folly for any consequences to himself. In English, if a foreigner should undertake to declaim const Queen, Lords and Commons of the someother of the settled institutions of the land, if scaped the mob, he would find himself very sky in Newgate, or perhaps more summarily a politely handed ever the rail of some outward and bark. We do not pretend to say what might ear to bother Spurgeon, if he should count too upon the liberties of fraternal relations in his arts to stir us up on slavery. But we doubt very uly as they do the railings of, our own anti-sla-

THE TRACT CAUSE AT THE SOUTH. It is gratifying saise, as we do frequently through our Southern bangs, the evident interest that is felt in the can Tract Society at the South, and the efforts de there in its behalf. It has earnest supporters where, and by their liberal contributions during past year, substantial evidence is afforded of ar just appreciation of its usefulness and adapta-io the necessities of the people, and of the es-in which it is held by good men generally. replatform of thirty-three years successful ex-pations of thirty-three years successful ex-mace is conspicuous. Rev. J. Cross, agent of Society, has just returned from Charleston, S. C. e has raised in ten days the handsoine sum \$3.210 in cash and pledges, to carry on the work a hai State. Other States have also contributed ey liberally. The newspaper press in all parts of the south, how Maryland to Louisiana, is earnest in its speak to the people for aid, and from present indistions, the next annual Report will show a large increase of positions. rease of receipts over those of any former year. The chadment of the Society by the Abolitionists reas to have been the signal for increased activity the liberality on the part of its friends. They will at it it suffer.—Journal of Commerce.

Controctism in Despair. - The Wilmington (N. Journal, in some observations on the signs of times, expresses little hope for the conservations

We must confess that things look rather dark doubtful for the continuance of any bond of his between parties who openly and mutually igneral the continuance of the class of are openly violated at the North, and a party spenty violated at the North, and a party spraging up at the South avowing their determinate openly to violate another class. If Southern makes of African cargoes can be secured, there all is no difficulty in Carthains and be no difficulty in finding Northern captains and in to bring them in. The time is past when noe to law was regarded as one of the obligaon of a good citizen, or when men, claiming to sach, waited for the sanction of law to any enter-All laws that oppose any particular schemes Law laws that oppose any particular schemes post or ambition, or run counter to any prejulate either unconstitutional in themselves, or are either unconstitutional in themselves, or are resided by the authority of some higher law, and attempt on the part of the Executive to put such as in force is denounced as atrocious tyranny, and again sers engaged in doing their duty in the preas are stigmatized in opprobious language, and aguated by contemptuous epithets.

SELECTIONS.

We announced, last week, that a lecture would be given on Slave life in America, by Miss Remond, a colored lady, who has recently arrived in this country from America. From the notices we had observed of Miss Remond, in the Liverpool papers, we had fortified ourselves with the belief that this lady was a person of no ordinary character, and certainly her lecture of Monday night in no way disappointed our expectations. We believe the design of Miss Remond is to make a tour through England with a view to awaken the public mind as to the evils of slavery, and to ask Englishmen to endorse propositions protesting against American slavery, as a blot on the civilized world. This we venture to affirm she will find no difficulty in doing, and whilst on this topic, civilized world. This we venture to affirm she will find no difficulty in doing, and whilst on this topic, we cannot but express our opinion that the public opinion of this country is too quiescent and apathetic on this monster evil of slavery. We believe if the public opinion of this country spoke out as loudly on behalf of the slave, as it has on many other topics, slaving to the internal economy of other countries. relating to the internal economy of other countries, it could not fail to produce an effect that must have a highly beneficial influence on the minds of the people of America; and as public opinion is supreme in that country, even more than this, we cannot but think that such an expression would go far to prothink that such an expression would go far to produce the desired result. Miss Remond is one of the best female lecturers we have heard; her gentle and casy manner, combined with an animated and intelligence. Blood, and snews of men and women, was it ligent countenance, rivets the attention of her auditors; the character of her language in which she clothes her thoughts is oftentimes not of an ordinary the voice of a fine modulating nature, when declaim-ing on the wrongs and indignities heaped upon her she was not there to speak of America in disparagthe voice of a fine modulating nature, when declaiming on the wrongs and indignities heaped upon her race, she is often eloquent and thrilling. We think we may venture to say that the Music Hall was never so packed before. Nota foot of standing room could be obtained in any part of the building. Immediately on the doors being opened, at half past seven, a dense crowd filled every available seat, and within ten minutes after, on going to the hall, we found several people returning, despairing of admittance. making the arrangements would have acted more their way into the building. But the audience was remarkably attentive throughout, and lustily cheered Esq., who in eloquent terms descanted on the hor-

deavored to be compassed by Miss Remond, and con-demned the institution of slavery. He concluded by restore to them those God-given rights, and as far putting the resolution, which was unanimously car- as you can, atone to them for the great injury you

the anti-Christian character of the institution of hu-man slavery wherever and under whatever conditions horrible torture inflicted on the slaves. They could t exists, and especially in the United States of Amer- pick up a Southern newspaper at almost any time, ica;—that it is a hindrance to national progress, phy-and find accounts of this nature—of the mutilated sical, social, and moral;—that, more than any other forms of men and women, slave mothers torn from nstitution of any civilized country, it tends to produce their children, fathers separated from their love general corruption of the national conscience; -- that ones, and every conceivable enormity. White chilto the extent of its existence it is alike destructive of the true happiness and best interests of both the oppressor and the oppressor and the oppressed; and is subversive of the true Christian life in the soul. White children of free colored people, they were true Christian life in the soul.

at the oppression and wrongs to which her race is sys-tematically subjected in that country; and appeals to

They were at first, supported by individual influ-

A vote of thanks to the Chairman closed the proeedings, and the crowded assembly gradually dis-

From the Warrington Times.

A SECOND LECTURE BY MISS REMOND, quietly and silently down, and do nothing; but she According to announcement, Miss Remond, the wished them on every occasion in old England, to american colored lady, appeared again in the Music American colored lady, appeared again in the Music Hall, on Monday evening last. To permit the at-tendance of many who were excluded from the other meeting, a small charge was made for admission, but the room was pretty well filled notwithstanding-indeed it appeared to be crowded at the farther end. A further acquaintance with Miss Remond justifies the commendations we passed on her last week. The lecture was not, as many had anticipated, a repetition of her former one. The matter was of quite a new character, although, of course, a few facts were necessarily repeated.

The Worshipful the Mayor occupied the chair.

and remarked that he should say nothing as regarded that evening's lecture by Miss Remond. He should leave it entirely in her hands, which he felt quite sure he might do safely. One thing he might say in which they all participated, and that was, that if there was a subject on which the people of England were unanimous, it was on the question of slavery (Cheers.) He believed that no subject had called forth such a universal and strong feeling in the English mind, as the suppression of the slave trade. But they had been very quiet on the subject for some years. When a man realized a conviction in his wn mind, and came to a conclusion which satisfied him, he rested there; but if they wanted at any time to prove whether his profession was sincere, just le one expressing opposite views come across him, and if the man rose into very strong excitement, and was ready, whatever befel him, to give a full and free ready, whatever befel him, to give a full and free expression to his former convictions, they might rely on it that the conviction was an honest one, and had remained in his heart during the whole period. Now, the object of their friend's visit to this country was not to try whether the hearts of the English of the country was not to try whether the hearts of the English of the second on the mether of always but to lish were sound on the matter of slavery, but to lish were sound on the matter of slavery, but to wish them to express their convictions; and be could assure Miss Remond that English people only wanted the opportunity, to wake up just as strongly as before, and give their oppressed brethren all the evidence that they could command to show that they had not lost one jot of that sympathy on their behalt, that they had formerly expressed. Another thing he would remark was, that it was a lady going

From the Warrington (Eng.) Times, of Jan. 29.

LECTURE ON AMERICAN SLAVERY BY looked to antiquity, and prided ourselves on the habits of the past; and it had not been a habit to We announced, last week, that a lecture would be never forget that we have a lady on the throne; and

bone, blood, and sinews of men and women, was it not a sufficient reason why some advocate should cors; the character of her language in which she lothes her thoughts is oftentimes not of an ordinary character, and, spoken with a pure accent, and in the voice of a fine modulating nature, when declaims the voice of a fine modulating nature, when declaims to the voice of a fine modulating nature. schools in every town and village, and the poorest child, unless it happened to be black, could obtain a several people returning, despairing of admittance. Great numbers of most respectable people were thus debarred entrange. We think that the gentlemen colored children now received their education on equal terms with the white children, but that was equal terms with the white children, but that the only State, she believed. But in the South free wisely had they issued tickets, and thus have secured a few seats for the better class of people who were schools were deemed a nuisance; even the poor white almost entirely excluded, or a small charge would the slave. She then commented on the Fugitive almost entirely excluded, or a small charge would the slave. She then commented on the Fugitive have effected the object. It was some time before order could be obtained, and even after the lecture object, owing to its intamous nature. The slave-commenced the noise continued as the most detercommenced, the noise continued, as the most deter-mined efforts were made by parties outside to force heart of New England rebelled, till Daniel Webster, But the audience was out, and lustily cheered be obeyed. Thus Daniel Webster set aside the great at intervals. The chair was taken by R. GASKELL. authority of Blackstone, who was professed to be the Esq., who in eloquent terms descanted on the hor-rors of slavery, and introduced Miss Remond to the then related instances of a fearful nature where this Fugitive Slave Law had been put in operation, and then said that she asked them as English men and After speaking an hour and a quarter, Miss Remond then sat down amidst the most enthusiastic as the people who still kept before the world the high standard which those great men raised-with a The Chairman, in eloquent and powerful sentiments, expressed his sympathies with the objects en- moral sympathy across the Atlantic, and say to it was false that this Fuited amidst thermost enthusiastic cheering.

The first resolution, moved by Mr. Robson, and seconded by Mr. S. M. Webster, was as follows:—

lave inflicted on them.' It was false that this Fugitive Shive Law, as asserted by many, was a dead letter. If a slave were found in the Northern States, That this meeting expresses its full conviction of the parties sheltering him would be obliged to give often taken up in the night, and never heard of after The second resolution, moved by Mr. Ashton, and econded by Mr. C. J. Holmes, was carried amidst take colored people before the Courts, and they had very loud cheering:—

'That this meeting tender its warmest thanks to Miss Remond, for her interesting and able exposition of the present condition of the African people in the United States; deeply sympathizes with her feelings land she was sure would not acquiesce in it. There the Christian feeling of America to labor to remove so ence, before the heart of the people took hold of deep a stain from their national character.' them. Therefore, they would ask England for the exertion of her moral power in the cause of the slaves, and this she believed would have its due

weight on the people of America. She did not wish the English people to sympathize with her as the representative of a down-trodden race, and then sit an opportunity presented, against American despot-ism. Whenever they came into contact with an American, let them do so, for Americans loved liberty, but only for themselves. A slaveholder in

Boston was received into the best circles, and treated as though he was superior, because he had men and women in his possession; and she related the return the Northerners obtained for this treatment if they happened to go South, and dared to hint their disap probation of slavery. There was not a man in any governmental department throughout America, that was not favorable to slavery, even down to the

smallest postmaster.
At the conclusion of her remarks, Miss Remond was very warmly applauded. Rev. J. Wood next addressed the meeting in an

earnest speech, expressive of his abhorrence of slavery, and concluding his remarks with the following address, which he recommended should be nu-British philanthropists and Christians with the anti-slavery struggle in America:—

The principle, that man cannot hold property

man, appears to us so reasonable, and of such univer-sal application, that we are at first ready to believe it must also be of universal practice.

But when we are painfully reminded, that in Amer-ica, men and women, of like passions with ourselves, are bought and sold, and treated as chattels, it is difficult to reduce our remonstrances to a set form, think Nature herself should resist the outrage. hard to coin our arguments, to twist our feelings into logic, and with words to vindicate the stamp of God.
Inasmuch, however, as slavery has grown up,
through generation after generation, as an institution
of America, and as thus what is an outrage, may be

BOSTON, FRIDAY, MARCH 11, 1859. WHOLE NUMBER, 1583.

brother, and whose equality as it is established in na-ture, we would desire to see established in universal more were offered, and lastly he commented on the

W. Robson, Esq., said the question of slavery was not properly understood in this country, and hardly so in some parts of America, although it had been 400 more for the last sixty or seventy years. After growing up for the last sixty or seventy years. After the passing of the Act of Independence, the question of slavery was dealt with, and it was adopted in some states of the Union. He pictured the gradual some states of the Union. He pictured the gradual and the conclusion, Mrs. Asirron advanced towards some states of the Union. existed, he said, in the early days of the Union was been said upon as a wrong, but now so accustomed had had pathy with her in the object she proposed to herself to endeavor to carry out. As a slight expression of the tempted to be upheld as a divine institution. In attempted to be upheld as a divine institution. In short, a step further had been taken; and it was attempted to be set up that the lowest of all poor white tempted to be set up that the lowest of all poor white watch, on which was inscribed people ought to be placed in a state of slavery. (Sensation.) Mr. Robson then combatted the idea held by slaveholders, that the African was devoid of yet the church took no notice, so corrupt was it. I accept it, and I believe I shall be faithful to

the Mayor suggested that a ladies' committee should have at heart; there was be formed. (Applause.)

Mr. Robert Gaskell was the next speaker. At the commencement of his remarks he read an inti-claims which the slave should have upon her conmation to the effect that another meeting was to be sideration, but she had answered that she felt she held (to-day) in the Lion Hotel. He thought the could not do more, and that most ladies felt the suggestion respecting the address was a good one, same, but Miss Remond had said to her with a look and believed that it would receive a very great number of signatures if left at a conspicuous part of the town, such as Mr. Mackie's. After obtaining the requisite number of signatures, it might be given to suffering in America caused by slavery far surpass-Miss Remond to be disposed of as she might think ing it, and which demanded that they should extend that the thanks of the meeting tend their powers and do something towards its were due to that lady for her excellent lecture. She had come on a visit to England through motives of joined with her in feeling, that they might do somehumanity, and on this account he thought that she thing more than they had done; they must widen humanity, and on this account he thought that she thing more than they had done; they must widen would receive the support of any audience in the the circle of effort, and take in all those suffering land. (Hear, hear.) She had not undertaken the task from any low motives, but solely for the purpose of awakening the minds of the people of English and learned from their friend that they might do something as effectually by another course of action as by giving their moral sympathy. She (Mrs. Gaskell) did not think this would be enough. They were told that they had no business to meddle with was completed, but the maiden's sweetheart heard of the arrangement, and determined to frustrate it. To accomplish this an elopement was made, and afterpassing through many dangers, they reached the shores of Canada in safety. He would, he said, watch with interest and anxiety the progress of the bill which was to be introduced into Congress preventing the importation of slaves. He did not think an elopement was made, and after for the bazaar. There had been one annually sent from Bristol by the ragged school children. The billing had also contributed largely from some of their institutions. Many schools had also sent valuable boxes. Many of the ladies of Warrington were anxious to extend in their own town a work having was likely to pass, but at all events it would tend such a good object in view, and it was proposed an nually to send a box to America for the bazaar; but

slaved fellow-countrymen. (Applause.)

The Mayor having vacated the chair, Mr. Rosson proposed a vote of thanks to his wor-

hip for presiding.
The Rev. Mr. Wood seconded the motion, remark-The Rev. Mr. Wood seconded the motion, remark-oldered the Mayor on this occasion colored people therefore she had that morning re-able the right man in the right place and he stricted her, observations to the sufferings of the to be the right man in the right place, and he hoped that all the towns in England would follow the example of Warrington, and place their highest civic officer in the chair. (Hear, hear.) The Mayor returned thanks. He echoed the hope

hat other towns would take a pattern from Warwent, she would realize the fact that there was not an individual in the United Kingdom who had not

From the Warrington Times.

THE LECTURE AT THE LION HOTEL.

hiefly to the ladies.
Robert Gasapal, Esq., read the address which had

bore on the sufferings and indignities which were perpetrated on her sisters in America, and the fear-ful amount of licentiousness which everywhere per-vaded the Southern States. This fact would be best then asked those present to put the matter before the minds of their friends, and they would be glad to receive from any one the smallest contributions mulattoes in the Southern States of America—the fruits of licentiousness—bringing nothing but deso-lation in the hearts of the mother who bore them, and it ought to hearts of the mother who bore them, and it ought to hear to the fathers: mulattoes in the Southern States of America—the fruits of licentiousness—bringing nothing but desolation in the hearts of the mother who bore them, and it ought to have brought shame to the fathers; but there was no respect for morality while the ministers of the gospel and statesmen of the south did not set an example which even their slaves could follow. She preferred, however, giving them unques—Warrington Times which was sent to us.]

to lecture. However common this might be on the other side of the water, it was an uncommon thing in this country. And perhaps it was as it ought to be. We in England all looked to the past—we all looked to antiquity, and prided ourselves on the habits of the past; and it had not been a habit to admit ladies prominently into public, still he could admit ladies prominently into public, still he could were researched by the past in this end to this end read several extracts from books, all proving that the system of slavery and the immorality it engenders are eating out the vitals of the country, and destroying domestic happiness, not only amongst the subject race, but amongst the families of slaveholders. She then read amongst the families of slaveholders. She then read amongst the families of slaveholders. She then read amongst the families of slaveholders of a young and beautiful girl We make this appeal not in the spirit of dictation, but of frierdship. We recognize the common brethren of all men, and this appeal is ledged with our white brother, on behalf of him who is no less our brother, and whose equality as it is established in nature of the state of the superior education she possessed, and 600 dollars more were offered and lastly be commented on the superior education she possessed, and 600 dollars more were offered and lastly be commented on the religious and moral principles she held, when she rose to 2,000 dollars, at which she was knocked

descent which took place either in nations or individuals after the first laise step, if there was continual indulgence even in one sin. Slavery as it at present existed, he said, in the early days of the Union was her sea a sister, and she, in common with the said, in the early days of the Union was her sea a sister, and she, in common with the sea of the said of the most heartfelt sym-

a proper share of intelligence, remarking very truly that the slavery party had endeavored to bring about this state of things by making it a crime punishable ance was for some moments prevented by her emo-MISS REMOND was so taken by surprise at this this state of things by making it a crime punishable with death to any person who attempted to teach a black person to read. (Renewed sensation.) Great sins, he said, involved great retribution; and then remarked on the fallen state of the national character of the Americans. Child murder he said was remarked on the fallen state of the national character of the Americans. Child murder, he said, was practised more in the United States of America than in all the countries of Europe put together, and the people were rank in the depths of sin fearful to contemplate. There were thousands and tens of thoustemplate. There were thousands and tens of thoustemplate in America yearly, and the secondary of infant lives murdered in America yearly, and the secondary of the fallen state of the national character of the Americans. Child murder, he said, was practised more in the degradation which overnange all persons of my complexion; and I have felt most deeply that since I have been in Warrington and in England, I have received a sympathy I never was offered before. I had therefore no need of this testimonial of sympathy, but I receive it as the representative of my race with pleasure. In this spirit ands of infant lives murdered in America yearly, and resentative of my race with pleasure. In this spirit Infanticide, as he had said, was common among the people, but there were exceptions, and those were in Mrs. Gaskell informed the ladies present that blacks: among them it was never practised, ex- Miss Remond was hardly well. She had been ill on cept to smatch their babes from the grasp of the ruthless slaveholders. They must not think he was esting, or had overstated the fact. They could mardly take up a newspaper without finding in it plenty of evidence respecting this system of whole-ale child murder, and plenty of advertisements by those who gave themselves to aid them in the diabolical practice. The speaker continued his expose of the deadly sin, and concluded by seconding the motion proposed by the Rev. J. Wood.

The motion was adopted unanimously, and then the Mayor suggested that a ladies' committee should American affairs, but he maintained it was the duty there was held in America an Anti-Slavery Bazaar, of every one to sympathize with the oppressed wherever he might be, and to stretch forth his hand to efforts; and that if what had been carried on in story, in that day's Times, of a young girl, who was could be extended, some real and useful help might sold by her own father to a slave dealer: the bargain be afforded. She would tell them that from many was completed, but the maiden's sweetheart heard towns in England, Ireland, and Scotland, boxes had

to probe the feelings of the Northern States on the subject. Mr. Gaskell proposed a vote of thanks to it had been thought advisable first to sell what they Miss Remond. Mr. Robson having seconded the motion, which was put from the chair, and carried good enough to contribute, and send over the money, by acclamation, which would save the expense of transit, and the Miss Remond thanked them, in reply, for the inecestor they had taken in the proceedings. She was certain there was sympathy felt for the slave, and out of that sympathy would be generated an influence which would go far to free the bonds of her endly the state of the public at large, which would communicated to the public at large w enable every one—the working people as well as the rich—to join in the promotion of the object, as at the late Workingmen's Bazaar, the smallest article sent would be of service. Miss Remond disliked touching on matters relating to the nominally free bondwoman. As probably some present had not been at Miss Remond's former lectures, she would mention to them that the colored people in America were not allowed to sit with the ordinary congrega-tion, and a set place was appointed for them. Miss Remond had felt herself unable to bear such an un-righteous separation, and was therefore debarred vent, she would realize the fact that there was not in individual in the United Kingdom who had not strong interest in the slave. (Hear, hear.)

The meeting then broke up about half-past nine cluicks.

Clock. entirely cut off from public amusements. She once went to a place where Madam Sontag was to sing, but the police threw her over the banisters, and sh On Wednesday, Miss Remond attended at twelve Miss Remond was entirely educated by her own exceptions; for she had been debarred from school from chiefly to the ladies.

ROBERT GASSPAL, Esq., read the address which had been presented at the former meeting, and which it was wished the company should sign. He adverted to the attempt that was being made to introduce to the attempt that was being made to introduce what was almost applicable to share the same of the colored sisters in America thus felt that they were trampled on, and on this account she asked the help what was almost applicable to share the same of the colored sisters. what was almost analogous to slavery—free immigrants into the West Indian Islands.

Miss Remond then spoke, and her remarks chiefly

efforts in time or money to this cause, and if they efforts in time or money to this cause, and if they only lightened the hearts of their poor sisters in

SLAVERY AND DEMOCRACY.

The continued exertions of Mr. Thomas Ballan-yne, in the Statesman, to direct attention to the strange connection existing in America between Slavery and Democracy, are beginning to tell upon the public mind. The circulation of his newspaper, we public mind. The circulation of his newspaper, we presume from its price, is not large, but it is circulated amongst the leading men of the day, and no one can read it regularly, as we do, without making the anxious inquiry—Is democracy, as practised in the United States, that delightful system of political economy whose praises Paine, and the reformers of the Cobbett era, sang so loud and long?

We are led into this train of thought by the visit of an American, partly colored lady, named Miss Remond, who landed on our shores a few weeks ago, and has at once made a most favorable impression upon her audiences and private friends.

On Monday evening she addressed a crowded meeting for the second time, and in a calm, earnest, meeting for the second time, and in a caim, earness, soul-stirring address, told us of her colored country-women's wrongs, and what was even worse, of her white countrywomen's moral degradation. There she stood, a lady every inch; graceful, polished, she stood, a lady every inch; graceful, polished, educated so well as to quote our poets, recapitulate our most glorious battles, and speak of the deeds of our philanthropists with discrimination. We presume she is a free woman; yet in the land of democracy, under the Fugitive Slave Law, she is liable, if found even in the Free States, upon the oath of any brutal fellow, to be carried into a bondage more fearful than that to which the most common negro is subjected.

And not only is this the case, but were she to reside in the State of Arkansas, and have every docu-ment which could prove her to be free born, or le-gally manumitted, she would, if a bill now before the legislature of that State passes, be compelled to sell herself for a slave, or leave the country before

the 1st of January, 1860.

Were slavery no more horrible now in the States than it was a hundred years ago, when even Washington and Whitefield held their fellow-creatures in sort of patriarchal bondage, it would still be a fearful national crime. But its heinousness has in-creased a hundred fold. It has permeated all ranks, invaded the pulpit, the senate, and the bar, even to such a length that, within the last few weeks, we find that the Speaker's list of chaplains to the House does not contain the name of the only antiit has been kept off by his clerical brethren!

We were glad to observe our Mayor lending the aid of his official position to Miss Remond's crusade.

Had the meeting consisted of blacks, they no doubt would have proposed a vote of thanks to him in the language used at a colored dinner party, assembled in hone of their governor:—' Here's to the gubbernor; tho' him got a white face, him hab a black heart.' (Cheers, and cries of, 'Long lib massa, the gubbernor.')

SLAVEHOLDING CHRISTIANITY.

When we can speak in words of praise of a Southwhen we can speak in words of praise of a south-ern synagogue, established for the conservation of Hebraical Christianity, our readers will witness that we do so with special promptness and pleasure. The man-selling Saints who grasp the horns of those august altars, are usually so savagely religious, and so truculent in the quality of their grace, and in such an ecstatic muddle anent Moses and Onesimus, that the devotions of this colder clime show pale and unripened in comparison; and we always feel a lit-tle better qualified to discuss the Gospel according to Confucius, than the Gospel received by Southern professors. But a bit of news has reached us which bills us with the liveliest hope and the resiest anticipations. A paragraph is floating through the sea of newspapers, which informs us that one of the South Carolina churches, being moved to such action by the importation of the Wanderer's slaves, has held a public meeting, and has set the signet of ecclesiasti-cal reprobation upon the Slave Trade in general, and the Wanderer's trade in particular. In what tem-ple this convocation was held, of what variety of outhern Christians its members were representa tives, when these expressions of disapprobation were resolved upon and published, the meandering and unsatisfactory paragraph does not inform us. But a short examination of the resolutions in question convinces us that these godly gentlemen added to grace prudence, and to prudence a proper apprecia-tion of their terrestrial interests. It may not be tion of their terrestrial interests. It may not be amiss to give their righteous resolution in full:

Resolved. That we have heard with deep regret that a number of these native Africans are in the midst of us. That to bring untrained negroes from Africa, and land them upon any portion of the soil of Africa, and land them upon any portion of the soil of South Carolina, for the purpose of making slaves of them, meets our unqualified disapprobation, and we will oppose it with all the legal means within our power. We call upon our sister churches to cooperate with us in this laudable enterprise. Our readers will notice that here is no superfluity

of language, no waste of scriptural phrases, no Roundhead canting, no evangelical flash, no hypo-critical snuffle. This church goes at the business with all the coolness of a Board of Trade, and with all the sharpness of a Chamber of Commerce. It has 'heard with deep regret that a number of these native Africans are in the midst of us.' Most of us would regret to have one native African in our midst,' to say nothing of a 'number.' But why do these South Carolinian religionists 'regret'? They are good men, they are holy men, they are men who profess to live in the fear at least of the devil. Whence, then, these fears? Is it because there has been a gross violation of the laws of God and of this Nation? Is it because there has been piracy? Is it Nation? Is it because there has been piracy? Is it because the moral sensibilities of the land have been outraged? Because that has been done which good outraged? Because that has been done which good men and prudent men hoped never to see done again? By no means. It is because 'untrained Africans are in the midst of us'; from which we are left logically to infer that if the Africans aforesaid had been 'trained'—had been expert with the shovel and dexterous with the hoe—had been baptized and taught to play upon the banjo—they would have been welcome to the soil, the society and the sanctuaries of South Carolina. Piracy is nothing; theft is nothing; cruelty is nothing; but to buccaneer and to steal, to fetter and to flog 'untrained Africans,' is a sheer waste of enterprise, iron and hemp. And yet here we think that the saints, in the ardor of their spirits, did not give fair play to their intel-And yet her we that the fair play to their intellects. The peculiar feature of the peculiar institution is that it 'trains'—that it takes a raw man, and by a judicious application of raw hide, and by a reduction to wholesome rawness of the back, cooks a reduction to wholesome rawness of the back, cooks him—if we may use the word—into a condition of Christian and civilized brownness. If we rightly Christian and civilized brownness. If we rightly understand the Southern system, as expounded and elucidated by the Southern Doctors of Divinity, its main object, like that of Mr. Turveydrop, is 'to polish'; so that, if it were safe, it would be a parental kindness for the King of Dabomey to send his innumerable children to South Carolina to be instructed in Elementary Christianity, and the Philosophy of Flagellation. We do not see clearly why any Southern church should weep over the importation of black men. In their native wilds these misand Conferences South.

The truth is, we suppose that these meek and low-ly gentlemen, while laying up treasures in Heaven, have congregated—so to speak—many two-legged treasures upon earth. Proprietors of small or large flocks of trained 'Africans, they do not fancy the introduction into the market, it is the translation. introduction into the market of the ' untrained article, which will enter into disagreeable, and perhaps disastrous competition with the home-mad-goods. So these man-owners have become, all of a sudden, Evangelical Protectionists in self-defence They evidently fear a depressed market, and a had time coming, in which it will not pay to breed. If the sale of one negro now defrays the expenses of a planter's annual trip to New York, buys his 'mis sus' a silk gown, pays his son's college bill, and gives all his girls a new brooch apiece, how should he look forward with complacency to the time when, to accomplish all these desirable and delicious obets, he will be compelled to part with a brace of cauties, fat and sleek! A man would be less that a Christian, of the Southern species, if he could do it. It is all very well to talk about piety, but piety which empties the breeches pocket is no more fit for South Carolina, than lager beer and Bologna sausages are fit for a baby mewling in its nurse's arms.— New York Tribune.

The following merited tribute to the colored people of Boston is from an unexpected quarter.

COLORED POPULATION OF BOSTON. A friend and well-wisher of ours,-who does no agree with us in our polities, but who respects in us that adherence to honest convictions by which his own life is characterized,—complained to us lately of the tone in which the colored population of the country were spoken of in the COUNTER. Whatever inferences may have been drawn, justly or unjustly, from any particular expressions which may have dropped from the pen in the hurry of composition, we here take occasion to say, that anybody does us injustice who thinks or says that we are indifferent to the welfare of the colored people, or disposed, through wantonness, to wound their feelings. Such is not the case. We feel none other than kindness and good will to this portion of our population, and would never knowingly forego any opportunity to serve them, or to help them serve themselves. The colored population of Boston, during the last twenty-five years, has made very distinct and decided progress, and such progress is most honorable to them. They lead more moral and reputable lives: they are possessed of more property, and live more comforta-bly: they are more anxious to improve their own minds, and to educate their children—indeed their anxiety to have their children well educated, and the honest pains and sacrifices they are at, to have them neatly dressed, are most creditable to them. These things show that they were entirely worthy of the boon which has been bestowed upon them now, in every town and city in the State, of having their educated at the same schools with the

We are glad of this progress; and we are also glad of the gradual melting away of the prejudices once entertained by their white brothren towards them. Certainly, there never was anything more unchristian than the spectacle which we can remember in the parish churches of New England, of few colored worshippers stuck up in a sort of swallow's nest pew under the caves, as if they were lep-ers or pariahs. The man whose devotions are disturbed by having a family of well-behaved and decently dressed colored persons in the pew next to him, may know much of the doctrines of Christianity, but is very little imbued with its spirit. We think Massachusetts is honorably distinguished by its bearings towards its colored population, not merely by giving them equal political privileges with the whites, but by the increasing willingness of its people to recognize their social rights, and to deal with them in a spirit of humanity and Christianity.

In this feeling we do most distinctly share. We feel no prejudice against them. We do prefer a white face to a black one; but we have no objections to meet a colored man in any of the relations of life, provided that his manners, appearance, conversation, dress, are such that, were they possessed by a white man, it would be comfortable to meet him in a similar relation. We don't like to come very near a man who is filthy or noisome, be he black or white. But by the color merely, we are not re-; and we think no man ought to be

And yet we suppose there are many who will say that this is all affectation and pretence, because we are not abolitionists or free soilers, and don't be lieve in slavery agitation, political or non-political. this. Fanaticism never can look except through its own loop-holes, or rather gimletholes; it never sees but one side of any thing, and what does not come within its line of observation, it never can see at all .- Boston Courier.

> 'UNCLE TOM' IN GREEK. BROOKFIELD, Jan. 15, 1858.

To the Editors of the Independent :

GENTLEMEN: In glancing over the letter from Thomas Watts, Esq., of the British Museum, which appeared in *The Independent* of January 13th, comappeared in The Independent of January 13th, communicating interesting facts respecting 'Uncle Tom,' I noticed the following passage: 'In the Asiatic languages, the only version I have yet seen is in the On perusing the above, it occurred to me that it

might be of interest to some to know that ' Uncl Tom appeared as a weekly serial in a Greek news-paper, of which, unfortunately, I now forget the In the summer of 1853, 1 met a Greek resi dent of Constantinople at the island of Prinkipo, the Baden Spa of the Periotes. 'Uncle Tom' was

at that time taking the literary world by storm.

It was evening when this gentleman addressed me, as we we were both pacing up and down the quay, and listening to the music of the festive bands. The night was perfectly calm, but a thunder-storm was brooding over the mountains of the opposite coast, and incessant flashes illumined the gloom, lighting as with day the shores of Anatolia, the tranquil bosom of the Marmora, the island where repose the ashes of the empress Irene, and the picturesque groups which moved gaily in the foreground; while the wild bursts of music made a fitting prelude to the long, low thunder that rumbled over the deep.

Strange as was the scene, it seemed still more strange to hear my companion, a Greek in the land of the Turk, introduce 'Uncle Tom' as a topic of conversation. Shelby, St. Clair, 'Oncle Tome,' as he called him with his foreign accent, Cassy, and Legree, appeared to him like household words, and of the whole work he expressed himself in terms of the warmest enthusiasm. He kindly offered to show e as was the scene, it seemed still me me the sheets containing the translation, but, being obliged to leave the ensuing morning, I lost that grat-

This is a specimen of the reception given to 'honest old Uncle' in 'the clime of the East, in the land of the sun.'

CATHOLIC SEMINARIES FOR NEGROES. At Naples new seminary for young negroes was established about a year ago by a zealous monk, Father Ludovico. All the inmates had been bought by the founder in Africa, twelve at the expense of the King of Naples, and a palace had been donated for an edu-cational establishment by a Neapolitan priest. In cational establishment by a Neapolitan priest. In October, after the completion of one year's studies, an examination was held in the presence of the Cardinal Archbishop of Naples, the prime minister, and several other distinguished personages, who declared themselves fully satisfied with it. The course of studies embraced the Italian, Latin, French, and Arabic languages, geography, arithmetic, the ele-ments of geometry, physics, and chemistry, and the doctrines of the Catholic Church. The climate of Naples agrees very well with the negroes, and it is therefore intended to open also a seminary for the therefore intended to open also a seminary for the numerous young negresses whom Abbe Olivieri has been redeeming from slavery. Heretofore they have been dispersed in the convents of Italy, France, and Germany, and a great many of them have met with a premature death from the roughness of a foreign

Liberator The

NO UNION WITH SLAVEHOLDERS.

BOSTON, MARCH 11, 1859.

REV. DR. POMROY AND THE AMERICAN BOARD OF COMMISSIONERS.

The following letter has been transmitted to us by inquiries should be promptly answered in the Liberator. It is from a highly respected friend of the Anti-Slavery cause in England :-

> WAKEFIELD, Yorkshire, England, ? February 9, 1859.

MY DEAR SIR,-A Dr. Pomroy, Secretary of the to be Anti-slavery. Now, I have always understood I heard of Dr. Pomroy's visit, I wrote to the Editors he declines to insert mine, on the ground that it would do harm, as the Board is now Anti-slavery.

First-What is the present attitude of the Board A. B. C. F. M., October 1848, p. 349.] towards slavery ? Secondly-Has Dr. Pomroy ever, in the slightest degree, identified himself with the Anti-slavery movement, in public or in private? By answering these queries, you will confer a personal favor on me, and will enable the friends of the slave in Yorkshire to expose the misrepresentations of Dr.

With sincere respect, believe me, dear sir, Your obdt. servant. JOSEPH A. HORNER.

PARKER PILLSBURY, E-q.

The first inquiry in this letter, as to the complicity of the American Board with slavery, will be found most lucidly and effectually answered in the article claiming that they will continue to take, the men which occupies a large portion of our inside form, who are stained with that wickedness into full memfrom the pen of our indefatigable and always reliable bership in their churches; and, lastly, by appealing coadjutor, Mr. C. K. WHIPPLE. We commend it to to the Christian Scriptures in justification of this the careful perusal of Mr. EDWARD BAINES, Editor course of policy, and claiming God's approval of it of the Leels Mercury, hoping it will serve to unde- thus perverting that very Christianity of which the ceive him on a matter of momentous importance. The second inquiry, as to whether Dr. Pomroy,-

now stealthily in England, deceiving the people, as converted from heathenism. Here is their language Secretary of the Board .- was ever identified with the Anti-slavery movement, we answer in the affirmative, ries on slavery, signed by Elizur Butler, Moderator, He early espoused it, and was for several years an and S. A. Worcester, Clerk :officer in the American Anti-Slavery Society, and also the New England A. S. Society. But he at last shamefully apostatized, and was bribed to silence by the proffer of the office he now fills, and has utterly repudiated that movement which he once so warmly advocated. His attempt to make capital for himself. and secure favor for the American Board in England. on the strength of his old connection with our cause, is equally dishonest and jesuitical.

IT It will be seen, by the following valediction, which we copy from the Ohio Anti-Slavery Bugle, that our estimable, widely-beloved, and thoroughlytried coadjutor, Mabius R. Robinson, has retired from the editorial charge of the Bugle. While we deeply regret this, we are gratified to perceive who is our cause, and well qualified for the post.

, A CHANGE .-- PARTING WORDS.

With the present number, my editorial connection with the Anti-Slavery Bugle ceases. With the next number, Benjamin S. Jones will assume its control. The reasons for my withdrawal are personal to my-self, and I shall not trouble the reader with any reference to them. My heart is full at the thought that this interesting and important fraction of my life's work is ended. It is sad to speak the parting word to the thousands whom I have addressed on the most important topics, from week to week for now these (nearly) eight years.

I assumed the duties of editor at first only tempo-

its able, experienced and devoted editor, oliver Johnson. I came to these responsibilities with great reluctance, and yet with right good will to the cause, and resolved to do what I could, for from the abolition movement. —p. 98. often compelled to displease personal friends, to rea-son and remonstrate with mistaken fellow-laborers, 'We wish to touch briefly on the history of our cheerful satisfaction in knowing that my purpose, Several masters have given evidence of piety, and throughout, has been to do what I could to serve were received into the Church, BECAUSE THE APOS and save the outcasts-those who have so few to TLES HAVE SET US PLAIN EXAMPLES. - p. 100.

as its auxiliary, deeply at heart, one to whose wisdom, judgment and integrity, the Society has testified year after year, by his annual appointment as a member of its Executive Committee, and as its Section 1. retary. In his hands I know the moral standard of the Bugle will never be lowered, and I earnestly hope that its circulation, its prosperity and useful-ness will be, as they will deserve to be, greatly aug-

The Bugle is the representative of vitally importplace-by substituting as a moral standard the pre- as ministers of the Gospel. judices, wishes, or mistaken and conflicting policy and interests of ignorant and erring individuals in of the guilt of the American Board of Foreign Mistriumphs of freedom and justice over slavery and out- lowing facts :rago, require that the uncompromising protest of at least one paper in the great West should be regulated the regular that the uncompromising protest of at least one paper in the great West should be regular to the regular that the uncompromising protest of at least one paper in the great West should be regular to the r

so greatly aided me in the work they entrusted to left them without a word of direction, or even of sug-

my care.

May we all continue to be faithful co-workers in our common cause, until Death shall write our discharge from this service, or till we are permitted to join the jubilee-shout of freedom over the emancipation of our millions of enslaved countrymen. nobler service can be rendered to our race; no higher among whom they were laboring, that slaveholding honors awaits us than those which cluster around such life-long fidelity.

M. R. ROBINSON.

The Homocopathic Fair was opened in the Music Hall, in this city, on Tuesday last, under highly favorable auspices. The contributions to it of articles, useful, beautiful and rare, have been abundant, and the hall presents a brilliant appearance. Mrs. Banks, the wife of Gov. Banks, and Mrs. Rice, the wife of exmayor Rice, have tables of their own. The fair will remain open until Saturday evening. We wish it en-tire success. Season ticket, \$1. Single admission,

Our readers will be highly gratified to see the handsome and flattering reception given to Miss Sain the Warrington papers. [See first page.]

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This Association, instituted in 1810 for the diffuion of the Gospel among foreign heathen nations, now consists of two hundred and five Corporate members, and more than ten thousand Honorary members. Its receipts from the religious public, having pretty steadily increased from the commencement, amounted last year to more than \$370,000.

From the year 1840 to the present time, the Board have been urged at almost every annual meeting, by our friend Parker Pillshury, with a desire that its various petitions and memorials, to withdraw the support and countenance which they were affording to slavery. Their utter indifference in regard to that subject before it was forced upon them from without is shown by the facts that they not only then (a now) freely admitted slaveholders to their churches as Christians, but that several of their missionarie American Board of Commissioners for Foreign Missions, has recently visited Leeds, and has secured a ers, and others extensively used the hired labor of hearty welcome by representing himself and the Board slaves, paying therefor, not the laborer himself, but the pretended owner of the laborer, and thus partie the contrary to be the fact, and, therefore, as soon as ipating in that system which defrauded the actual laborer of part of his wages. Moreover, they were of the Leeds Mercury, informing them of the pro-slavery antecedents of the Board. In reply to this, I am that Mr. Treat, one of the Secretaries of the Board, favored with a courteous letter from Edward Baines, represented the increased number of slaves in the Esq., -one of the proprietors of that paper, -in which Cherokee and Choctaw nations, and the general preference there felt for investing money in this 'species of property,' as one of the results of 'the doctrines I feel no hesitation in asking you to give me full of the Gospel having exerted their appropriate influence. [Missionary Herald, the official organ of the We propose now to show, by ample quotation from

the language of the Cherokee and Choctaw missionaries, (as given in the Annual Reports of the Board,) and from the acquiescence of the Board in the con-tinuance of the course of policy indicated in that language, that both these parties hold a pro-slavery (and thus an anti-Christian) position,

The missionaries favor slavery in a three-fold manner; first, by entirely abstaining from the rebuke of slavery, though an aggravated ferm of that wicked ness is prosperous and flourishing in the very region where they pretend to exercise the function of ministers of the Gospel; next, by taking, and openly propretend to be the ministers, and teaching another heathenism to the people whom they claim to have Extracts from the letter of the Cherokee missions

'In regard to the question of rejecting any pers from the church simply because he is a slareholder, we cannot for a moment hesitate. For (1) we regard it as certain that the Apostles, who are our patterns, did receive slaveholders to the communion of the Church; and we have not yet been able to perceive any such difference between their circumstances and ours as to justify us in departing from their practice in this re spect. And (2) our general rule is to receive all to our communion who give evidence that they love the Lord Jesus Christ in sincerity; and we cannot doubt that many slaveholders do give such evidence.

'Nor can we even make it a test of piety, or a cor dition of admission to the privileges of the Church, that a candidate should express a determination not to hee and die a slaveholder.'—39th Annual Report,

Occasional exchanges of masters are so inseparable from the existence of slavery that the churches could not consistently receive slaveholders to their commu to be his successor-one equally true and faithful to nion at all, and at the same time forbid all such ez We regard it, therefore, as IMPOSSIBLE TO EXERCISE DISCIPLINE FOR THE BUYING OR SELLING O SLAVES, except in flagrant cases of manifest disregard to the welfare of the slave. -p. 94. . In regard to the separation of parents and children

we must first remark, that it is one of those things which are not forbidden by any express INJUNCTION OF SCRIFTURE. • • • It is impossible, in our or Scripture. • It is impossible, in our circumstances, to make it a general rule that the separation of parents and children, by sale or purchase, shall be regarded as a disciplinable offence. —pp. 94, 95. Extracts from the letter of the Choctaw mission

ries on slavery, signed by C. KINGSBURY, ALFRED WRIGHT, CYRUS BYINGTON, E. HOTCHKIN, C. C. rarily, and compelled by necessity, because no one clse appeared to fill the breach, made by the departers of the breach, made by the departers of the breach, and compelled by necessity, because no one compelled by necessity and the compelled by nec D. H. Winship, with a signature of dissent from J.

singly to the slave's deliverance by means of truth need to know or teach. And we prefer to use the and justice. In fidelity to this purpose, I have been PLAIN LANGUAGE OF THE BIBLE, just as it is, upon

son and remonstrate with mistaken lellow-majorers, as well as to expose and rebuke the selfish, time-serving and hypocritical. My failures have often been deeply humiliating; but however numerous my errors and unfortunate my shortcomings, I feel a the Church.—p. 98.

sympathise with and aid them.

I have also the satisfaction of committing the Bugle to the charge of one who has had large experience in editorial and other anti-slavery labor; one who has been trusted in the East and in the West as a tried, true and faithful friend of the cause; and who has its interests, and the interests of the paper

> 'As slavery, with various modifications, has for a long time had an existence in the Church of God, it is proper for us to inquire how the Servants of THE LORD IN OLD TIME WERE TAUGHT BY HIM, AS WELL AS HOW THEY CONDUCTED IN REGARD TO IT. p. 101.

The Cherokee and Choctaw missionaries have held ant principles. Its appearance from week to week this ground, and acted upon it, ever since 1848, when is a standing protest against that time-serving expediency, which atheistically, in the church as well as the world, ignores the existence of a fixed moral continue, to this day, to employ and support, to reorld, ignores the existence of a fixed moral continue, to this day, to employ and support, to relaw in the universe, and establishes anarchy in its commend and endorse them, as Christian missionaries

the community. The interests of a true humanity, sions in this matter, we must bear in mind the fol-

larly maintained. In parting, I can but urge upon sions there. The Board knew that they were sending every friend of the slave the importance of individual efforts to extend the circulation of the paper in the board arist established. The Board knew that they were sending their missionaries—that is, the men who were to execute their missionaries—that is, the men who were to execute the character of their view of this important part of its mission.

With the members of the Executive Committee, association, and also to represent Christianity—into the members and friends of the Society, of the cause the midst of slaveholders. They knew perfectly well generally, I part, sorrowful with the thought that our pleasant intercourse is in part to cease; but happy in remembrance of their forbearance, liberality and friendly sympathy, which has so often and would favor slavery or oppose slavery. And yet they sestion, as to how they should meet this momentous question. This does not justify, nor in the slightest degree extenuate, the pro-slavery course which the missionaries pursued; it was their imperative duty to make it clerr to the ignorant and vicious people was no more permitted by the Christian system than murder, theft, adultery or drunkenness; they had the whole matter in their own power from the beginning; if they kept these last-named vices out of the Church. why did they let slaveholding into it? If they let slaveholding in, why did they keep these out? They are as utterly inexcusable as a Hindoo missionary would be who should expressly reserve to his converts the right of worshipping Juggernaut.

But equally inexcusable is the conduct of the Board, in not helping their missionaries to be faithul in this important matter by express instruction, warning and admonition, addressed to this very point They knew not only that slaveholding was a prominent and easily besetting sin of the heathen people in question, but that, in neighboring regions, the RAH P. REMOND, of Salem, in England, as recorded Christian name also was prostituted to the allowance of it. It was their imperative duty to have fortified

would assuredly have brought upon them, by express instructions and an absolute prohibition of complicity with slaveholding or toleration of it for one moment in their Church-communion. This was the Board's first violation of duty in this matter.

"This distinction is vital to the proper understanding of Mr. Treat's letter to the Choctaw mission; and for want of attention to it, very erroneous constructions have been put upon that letter. With this practical distinction in view, moreover, it will be seen that the control of t

was because they felt none! It was because they Nor have the Committee preferred any charges They remained silent and indifferent, even after this wickedness had been exposed to the public gaze by the Abolitionists; and it was not until the subsequent echoing of this remonstrance by some of their own contributors, who had been converted by the Abolitionists, that they did any thing whatever in the premises. Their silence gave consent to the sin, so long as it was possible to remain silent.

slavery letters of the Cherokee and Choctaw missionaries, and of the temporizing reply of Mr. Treat, by leaving them all in the hands of that Prudential Comresolutions by way of amendment ;___

affirms the principle, that slaveholding is a practice which is not to be allowed in the Christian Church. Resolved, That it is, in the judgment of the Board, the duty of our missionaries in the Cherokee and Choctaw nations to discontinue the practice of hiring

This amendment was unanimously rejected; but

afterwards, in consideration of Dr. Blanchard's consent to withdraw it, the rejection was reconsidered by a vote of forty to thirteen, and the following compromise ended the matter. Dr. Blanchard withdrew his resolutions, and the Board agreed that they might be entered on the records of the meeting.

umber of remonstrances from their contributors, and the Cherokees and Choctaws as Christian ministers. the prospective danger of withdrawal of contributions, to do something in regard to slavery, that something was manifestly directed to a removal of the reproach, and of the agitation consequent upon it, rather than of the sin. It was plain, alike from what the Board tinue slaveholding in their own persons, and to abridge, did then, and from what they had refrained from doing before, that they did not care for the oppression amount of their hiring of slave labor. But when it suffered by the slaves, nor for the sin of authenticat- came to having their own peculiar battery of pious ing that oppression by the admission of its perpetra- talk turned against themselves-when the very bultors to their churches. They wanted merely that letins that contained the allowance of their slavehold-

its line of policy, and used pious talk instead of silent | ed at the commencement of this article)indifference as a shield against agitation. Their Prudential Committees, and their Special Committees, and their Special Agents, between the years 1844 2. That, therefore, they were fully determined not They specially avoided giving instructions or direc- date. tions to their missionaries, but they made an immense | 3. That they would not exercise discipling in the fication, into which were infused all sorts of remon- of slaves, or the sale of children away from their strances, queries, hints, suggestions and insinuations, parents. which plainly meant-like the whispered stage 'aside,' privately gives to one party, while the other side of slavery. fective ingredients of their communications (varied -continued the practice of using pious quasi anti They used again and again language which would missionaries say : have been quite sufficient for the utter condemnation of slavery, if it had not gone side by side with the suggestion of excuses for that sin, and the express mittee should deem it wise to continue our support, we are willing to try to remain in their service. Acall; to have their own way in the matter, and take as many slaveholders into their churches as they chose.

There were, however, two classes of pro-slavery men who were dissatisfied with this double-barrelled arrangement of the Reports of the Board. The more ignorant and stupid of the slaveholding churchmembers of the South were not satisfied to have any alloy of anti-slavery talk mixed with the liberal allowance of pro-slavery life and practice which the Board had conceded to them. They wanted their peculiar institution ' praised as well as allowed, and they took umbrage at those pious generalities of the Board which spoke ill-of slavery in the very act of allowing it. The complaints of these people, (who usual success. were so stupid as not to know, or so ungrateful as not to care, that the Board was doing the very utmost in its power for them,) enforced by the complaints of the missionaries themselves, brought out a new statement from the Board in 1849, defining its

The missionaries also took umbrage, and not without porated with its continued allowance of slavery. porated with its continued allowance of slavery. Therefore they also complained, and in the Annual apprehend that a publication of the correst indened Report for 1849, the Board published the following explanatory and deprecatory clauses in relation to the letter above mentioned, written (by direction of the Prudential Committee) by Rev. Selah B. Treat, one subject tends to hinder the parties from coming to of the Corresponding Secretaries, to the Cherokee and the Report.

their missionaries beforehand against this danger; to have been overlooked by some who have written on have lightened the odium which Christian faithfulness this subject.' p. 72.

first violation of duty in this matter.

2. After the missionaries had entered into complicity with slavery by holding slaves, and hiring slaves, and freely admitting slaveholders into their churches, without a wordef protest against the system, the Board still kept silence. They made no objection to either of these forms of sin. And the whole history of the transaction shows why they made no objection! It

were perfectly willing to see slavery taken under the against the mission. On the contrary, they would protection of their churches, and to see the Christian repeat the sentiment in the letter of Mr. Treat, exname abused to the extent of becoming its bulwark! pressing their undiminished "confidence in the in

The first of these paragraphs is an admission, on the part of the Board, that the pious talk unfavorable to slavery in their Reports was merely talk, and not designed or expected to modify the action of the proslavery missionaries. The second paragraph gives us the theory by which

ong as it was possible to remain silent.

the Board undertake to justify their telerance of slaveholders in the Mission Churches. They, the Board (they say), are not the persons to examine and decide upon the claims of candidates for membership in the Mission Churches! Oh! no, certainly not! mittee of whom Mr. Treat had been the mouthpiece, The missionaries and their Churches are the rightful Rev. Dr. Blanchard, of Illinois, moved the following and exclusive judges' of that matter; and so, if a missionary and his Church, in a slaveholding country, Resolved, That this Board distinctly admits and mutually agree that slavery shall be supported by the sacraments of baptism and the Lord's Supper, the Board must acquiesce, however different may be their opinion! Say you so, gentlemen of the Board? Then answer us this question. If a missionary and slaves of their owners to do the work of the missions; his Church, in Hindostan, shall agree together to admit to church membership those who annually join in Committee, that slaveholding is prima facie evidence against the piety of the candidates applying for admission to the church.'

Treat and the Frudential int to church membership those who annually join in the Juggernaut procession, and claim it as a Christian right still to do so, will you then content yourself merely with the expression of an adverse opinion? Will you then refrain from giving instructions, while at the same time you continue the pecuniary support of such missionaries and such Churches? We have a right, and the public have a right, to look for a reply to these questions. The third paragraph above quoted from the 40th

Annual Report of the Board contains their full au-4. When the Board were forced, by the increased thentication of their pro-slavery missionaries among

These missionaries had shown as much complaisance in regard to the suggested 'opinions' of the Board as could reasonably be expected. They had, in an early stage of the controversy, yielded so far as to disconat considerable sacrifice of personal convenience, the which would serve to avert agitation, and to continue ing Churches were pieced out with whole pages of the contribution of cash to their coffers. They want- unpleasant reflections upon the character and influed, in relation to slavery, just what their dear brother ence of slavery-when the very men whom they knew William A. Hallock, Secretary of the Tract Society, to have approved the beginning and the continuance wanted, in relation to the rejection, by that body, of of their pro-slavery work now pointed disparaging Rev. Samuel Wolcott's tract, entitled, 'The Sin of opinions, suggestions and arguments' at them before Oppression '-namely, 'TO LET THE MATTER REST the eyes of men-they could not bear it! Human WITHOUT NOISE'! We say they wanted only this, nature could hardly be expected to bear it! So, upon because they acted as if they wanted nothing else. the point that slavery, however bad it might be, was good enough to be received into their Churches, they When it was no longer possible to keep silence made a firm stand, taking the ground (as we have without losing men and money, the Board changed shown by their own words, written in 1848, and quot-

1. That slaveholding was authorized by the Nev Testament.

and 1850 wrote voluminously (though by no means to make slaveholding a ground either for the expulluminously) about slavery-about it, and about it. sion of a church-member or the rejection of a candi-

amount of pious dissertation, exhortation and ampli- Church either against the general buying and selling

4. That they would not adopt any train of measwink, or the nudge, which the double-dealer ures which should even tend in the end to overthrow

is face presents a profound seriousness to the other The missionaries, we have said, planted themselves parties concerned, and to the throng of spectators- firmly upon this ground. But since the Board-while Can't you get this confounded thing out of our way?' allowing them to retain this position, and to shelter They mixed these substantial and designed-to-be-ef- slavery in the Church as thoroughly as they pleased by fine shades of gradation from open remonstrance slavery talk in their Annual Reports, six of the seven to wink-like suggestion) with an immense mass of Choctaw missionaries, in November, 1855, sent in a plausible matter adapted to quiet the doubts of letter of resignation. The Prudential Committee of their own remonstrants and of the public. They the Board, having really no objection to the position wrote pages upon pages of indefinite pious phraseol- and course of policy of the missionaries, desired them ogy, and as much more of pious phraseology particu- to recall their letter of resignation; and to this request larly directed to the subject of slavery. They wrote the six missionaries replied, under date of Lenox, against slavery very hard and severe things, indeed Choctaw Nation, Sept. 6th, 1856. The whole letter almost every thing that was bad, except the decision is given in the New York Observer of Dec. 2d, 1858. that it was unfit for admission to the Christian Church. After rehearing their pro-slavery ground, the six

> · If, with the foregoing views-which are known by cordingly, we have estimated our expenses for the ensuing year. If, on the other hand, the Committee should not think it best to retain us, we shall not expect them to grant us the estimates.'

The Observer gives the signatures to this document

C. KINGSBURY, C. C. COPELAND, O. P. STARK, C. BYINGTON. E. HOTCHKIN, J. EDWARDS,

· The Prudential Committee took the subject into consideration, and, with this letter before them, made the usual appropriations. The missionaries, being thus left at liberty to pursue their work in their own way, have continued to prosecute their labors with

The statement of this transaction in the succeeding Annual Report of the Board (for 1856) illustrates so perfectly the pious trickery of reservation, misrepresentation and insinuation with which these documents are made up, that we quote it in full from the 195th page :-

reason, at the wounds that had thus been given them in the house of their friends. They knew that the expressing their wish to be released from their connec-In the month of November, four brethren Board, which itself included slaveholders among its tion with the Board. The Prudential Committee, members, had no intrinsic objection then, any more conceiving that these brethren had misapprehended than formerly, to their admission of slaveholders to the mission churches, the know that the Board, directed an answer to this letter to be the mission churches; they knew that the pious talk prepared and ferwarded by the Secretary having against slavery in the Annual Reports was put there charge of the correspondence with the Indian misons, for Buncombe, and was brought out only by the pertinacious inquiries and remonstrances of a small willingness to continue their relations to the Board, minority of the contributors to its fund; and they awaiting the issues of further correspondence. Under very naturally felt aggrieved at the large amount of these circumstances, the Committee have informed them that, upon receiving their estimates, which they are the construction of slavery which the Board had incorpropose for warding, for the current year, the cu pending at the present time would be detri the interests of the mission; experience have mission; experience having shown

Choctaw missions, and published in the previous An- Thus, in the ingenious phraseology of this Report nual Report, pp. 102-111. The italics are those of the wish of the Board (like that of the Tract Society, and of the 'business men's prayer-meetings') to let 'The letter sent by Mr. Treat to the mission had the subject of slavery 'rest without noise,' is set forth not that authoritative character which some have at-tributed to it. It expressed opinions, then and still mental to the interests of the mission'; the six missionaries whose names are signed to the letter publishwhich made those opinions decisions, or instructions. sionaries whose names are signed to the letter publish. The Committee have given no instructions to the missed by the Observer are compressed into "four brethren The Committee have given no instructions to the missionaries in relation to slavery; they say expressly that they address their brethren 'with suggestions and arguments.' The distinction between suggestions, opinions and arguments, on the one hand, and decisions, rules and instructions on the other, though necessarily familiar to the conductors of missions, seems by this process of 'free translation,' a conception of next Annual Report, saying that Mr. Treat's letter

the Prudential Committee that these brethren that misapprehended the true state of the relations existing between them and the Board; and finally, the yielding of the Board to the missionaries' demand which closed the negotiation is felicitously relied by which closed the missionaries intimated a willings to continue their relations to the Board, and under to continue their relations to the Board, and the these circumstances the Committee have informe these circumstance appropriations will be make

In the Annual Report for 1857, the very year the this renewed settlement of affairs upon a pro-slave basis, the Committee say respecting these mi

basis, the Committee say respecting these missions.

We cannot too highly appreciate the persevence, the faithfulness, and the cheerful and self-dening labors of our missionaries. The Committee see dasgers threatening; but they are of such a nature us can be warded off only by dieine interposition. That are no change to recommend, unless it be to suggest to our brethren the inquiry whether there may not be more attention directed to the training up of nation for teachers and pastors.

This is as if a Temperance Committee, being called This is as it is a control to report on the state of the various eating houses to report on the state that They see as change to recommend, unless to suggest the inquiry whether there may not be more attention directed by the training up of young men for bar-keepers'!

Lastly, in the 49th Annual Report, published be the close of 1858, the Board still allow the complete of the missionaries with slavery to pass without other rebuke for the past or prohibition for the future. h the manner of allowing an undisturbed continua this pro-slavery position—the method by which the let the subject alone, in the very act of seeming to a tend to it and regulate it -is so peculiar, and so illus trative of the indirection with which this whole matter of slavery has been managed by the Board, as to be worthy of careful scrutiny.

In the first place, the Report proper of the Pre-

dential Committee extending from p. 23 to p. lift the Annual Report of the Board) contains not on word about slavery, good, bad or indifferent, though it certifies, in general, the 'fidelity' of the missing ries, and gives a particular detail of efforts and no cesses in the cause of 'Temperance.' Moreover, the Resolutions introduced, (p. 18) in behalf of the Prodential Committee, by Rev. Dr. S. L. Pomroy, case the Secretaries, contain not the slightest allusion a Report (pp. 3-22) is occupied by Minutes of the

Annual Meeting ' of the Board, and on pages 16 and 17 we find the following report of a special countries tee, to whom had been referred that portion of the Report of the Prudential Committee which related to the Cherokee and Choctaw Indians :-The committee to whom was referred that part of the Annual Report entitled 'North American In

ans, No. 1, have had the same under consideration and respectfully report:

That the missions included in the document with was referred to this committee, are the mission to the Dakotas and those to the partially civilized anism

in the Indian territory.

At Hartford, in 1854, the views of the Board was clearly and definitely expressed in regard to certan laws and acts of the Choctaw government, which were designed to restrain the liberty of the missions ries as teachers of God's word. All the action of the Board since that date, and, so far as we are informed the action of the Prudential Committee also, has been in conformity with the principles then put upon ter

ord. (a)
Your committee have reason to believe that thepe sition of our missionaries among the Choctaws is the of much difficulty and peril. Among the various is ligious bodies in the States nearest to the Choctawn-tion, there has been, as is well known, within the is twenty-five years, a lamentable defection from som of the first and most elementary ideas of Christian morality, insomuch that Christianity has been repsented as the warrant for a system of slavery white offends the moral sense of the Christian world, as Christ has thereby been represented as the minist of sin. Our brethren among the Choctaws are ecclesiastical relations with religious bodies in the a Choctaws are deriving their notions of civilization as of government. In those neighboring States, and in the Choctaw nation, the missionaries are watched by the upholders of slavery, who are ready to sen upon the first opportunity of expelling them from the field in which they have so long been laboring. By the enemies of the Board and of the missionanes, or brethren are charged with what are called, in these regions, the dangerous doctrines of abolitionism. At the same time they are charged, in other quarto, with the guilt of silence in the presence of a gust and hideous wiekedness. (b)

It seems, to your committee, desirable that the

relieved, as early as possible, from the unceasing embarrassments and perplexities on-nected with the missions in the Indian territory Surely the time is not far distant, when the Chem precisely the same relations to the missionary with the white people of the adjacent States; so when the churches there will be the subjects of him missionary more properly than of foreign missionary patronage.

atronage. (c)
On the whole, your committee, with these suggested the Production tions, recommend that the Report of the Prudental Committee, as referred to them, be accepted and sp-

The chairman of the special committee which male this Report was Rev. Dr. Leonard Bacon of New Haven. Since he had been active in complaints of the pro-slavery position of the American Tract Society, he seems to have thought it necessary to mention the subject of slavery here. To what purpose, and with how much effect, it is mentioned, a little eranination will show.

The paragraph marked (a) seems (does it not? to express satisfaction in the action of the Board at Hartford, in 1854. What was that action!

On turning to the Annual Report for 1854, we find a long special report, presented by Dr. Ponroy (pp. 25-32) containing not one word about sixt-

We find also (p. 24) the following resolution (reported by a committee of which Dr. Bacon was a membert adopted by the Board .

· Resolved, That the Board acknowledge, with graitude to God, the wisdom and fidelity with which, a far as appears from the documents submitted to them the Prudential Committee are advising AND DIRECT ing the missionaries among the Choctaws ty with the principles asserted by them in their com-pondence with those missions, reported to the Board in 1848.

We find also, in the official 'Remarks upon the Meeting,' (p. 45) this statement respecting the mean ing of the above resolution :-

. The debate which grew out of the Report of the 'The debate which grew out of the Report a laChottaw mission, awakened a general and shorting
interest. The question was ultimately narrowed a
single point, namely, 'Shell the general principles
of the letter addressed by the Prudential Committe
to the Choctaw mission, in 1848, receive the caprai
sanction of the Board?' It was admitted that these
principles had received an invalid sanction. In fact, principles had received an implied sanction. In fat, there could have been no controversy on this point. A committee on this letter and other documents recommended to the meeting of 1848, 'that the whole subject should be left for the present' in the lands of the Prudential Committee; 'which recommendation was adopted by the Board. Nor was this all. The Prudential Committee were all re-elected at that meeting; and they have been re-chosen annually, recept in case of death or removal, from that time to this. They have felt, therefore, that their views principles had received an implied sanction. his. They have felt, therefore, that their view must be considered as having the implied sanction of the Board; and they have acted accordingly.

Both these documents, the Resolution and the Remarks, refer us back to the action of the Prudential Committee in 1848. To find out what these mean, therefore, and to find out what the Rev. Leonard Bacon means by his approval of the action of the Board at Hartford, in 1854, we must turn back to the Atnual Report for 1848.

The Report for 1848 is the very one from which

we have quoted at the commencement of this arti-cle, containing, I. the letters of the Cherokee and Choctaw missionaries, declaring their settled deler-mination still to admit slaveholders to their church

exprised the standi.

The Dr. Bis (a), Bis ehurch most in Dr. excuss ditions of fratting of further is und brutal sumpt positio.

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espressed opinions, but not decisions or instructions'espessor. This distinction is vital to the proper understanding of Mr. Treat's letter.

That course of policy, therefore, of the Board, which Dr. Bacon seems to approve in the paragraph marked Dt. Bacon section allowance that their missionaries (15, 15 a 1)

gay receive slaveholders, as Christians, into their arches, pleading the Bible as their warrant for this post efficient support of slavery.

pr. Bacon's paragraph marked (b) presents as ar green for the missionaries that which is really an adconst erime on their part—namely, the maintenance of fraternal ecclesiastical relations with the slaveholdcharches of Texas, Arkansas and Missouri. It further presents that dislike of the missionaries which andoubtedly felt by the profane, intemperate and beatal propagandists of slavery in those States, as pre-Mutai propersion of the those missionaries hold a right position on the subject of slavery.

Thus far in his Report, Dr. Bacon has proposed to the Board no action whatever to check the fraternizathe nonthe proposes none in the whole course of par document. But amazing as it may seem in that accument. During amazing as it may seem in a ast slavery than the great majority of the churches) in paragraph (c) he anticipates with pleasure, as the s of relieving the Board from the embarrassments and peoplexities which a pro-slavery policy has brought the speedy application of these converted therekers and Choctaws for admission to the Union as slave State, the success of which would, as a mater of course, transfer them from the Foreign Missionary to the Home Missionary department; and he closes, in paragraph (d), by recommending to the approvide of the Board that Report of the Prudential agmittee, which utterly ignores the subject of sla-

Such is the position of the American Board of Commassoners for Foreign Missions. And such it has permanestly been, from the commencement of its missions among the Cherokees and Choctaws, to the present moment.-c. K. W.

JACK-STRAWS.

While London and Paris are wondering at the exslois of Mr. Morphy in chess, our earlier stage of ilization is yet occupied with jack-straws; and we wish to speak of a match recently played in this game, in which distinguished science and skill have been shown by the leaders of the two parties, Mr. Secretary Eastman of New York, and Mr. Secretary

If there be one of our readers whose childhood pased by without making acquaintance with this rectly game, we must briefly describe it to him, premixing that it belongs to the department of games o All not of chance: The problem is-a handful of Inle sticks, of various sizes, shapes, and assumed valnes, being thrown on the table, in a confused heap, beween the players-for each player, in alternate mils, by means of a miniature shopherd's crook, to traw from the heap as many as he can for his own tile, without agitation of the rest. As soon as an unskilld attempt of either player produces a movement with heap, he must desist, and his antagonist try baskill until a similar misfortune befalls him; and sother go on, each one getting what he can, by hook crock, and careful above all things to avoid ios, until sil the value in question has been

puched by one side or the other.

The pleasant city of Hartford, in Connecticut, has hely been the seat of two Tract meetings; one deeried to uthold the satisfactoriness and sufficiency of the National Tract Society at New York, and the other to express a preference for its auxiliary at Boston. The speeches at both meetings, taken in consection with the published standard of action and course of policy of both Societies, are well suited to emind us of what Dr. Ross says (in his book, published a year and a half ago, in defence of slavery) of the Presbyterian church; as follows :-

The General Assembly of the Presbyterian Church, before its division in 1838, and since—both Old School and New School—has been, for forty years and system of slavery; that is to say, affirming, in one breath, that slaveholding is a blot on our holy reliin, &c. &c., and then, in the next utterance, making all sorts of apologies and justifications for the slave-

For thirty years there has been regularly held, at Hartford, in the month of January, a meeting of the Hartford Tract Society, auxiliary to the National Society at New York, designed to mid the trensury and strengthen the influence of that Association, and regularly attended by one of its Secretaries. Ten days before this regularly recurring period, a meeting was held in Dr. Hawes's church, of persons who declared the National Society at New York no longer a satisfactory channel for their contributions to the Tract cause, and who therefore proceeded to form a new Society, which they made auxiliary to the Tract Society, of Boston. This meeting was attended, and assisted, by the Boston Secretary, but he remembered to forget to remind them, as they remembered to first to mention in their report of the proceedings, that the Society in Boston is itself auxiliary to that in New York, annually putting a considerable sum into its treasury, and circulating the Tracts printed on a stereotype plates, after having been emasculated by its Publishing Committee.

At both the meetings in question, one or more of le specches bore testimony tafter a fashion,' as Dr. less accurately expresses it) against slavery. Rev. b. Bacon of New Haven, (one of the partisans of Boston) declared- If Satan has an entrenchment in this world, it is in the slavery of this country.' Judge and Ex-Governor Ellsworth (one of the partisans of New York) affirmed ... Human slavery is a great and samingated wrong.' Yet both these, with all the other speakers at these two meetings, and the two ticties which they respectively represent and endine, take the ground, and take it with absolute una amity, that a religious Tract Society should not adtriate the abolition of slavery, nor take any ground aminst either slavery, the sin of the nation, or slavehading, the sin of three hundred thousand of its individual members, many of them also church-membes. Upon these points, we say, the auxiliary at loston, and the sub-auxiliary at Hartford, are in perfect accordance with the National Society at New York, holding this ground not only by acequance of the same standard, (the Report of the Special Committee of Fifteen, made at New York 1857.) but by an accordant interpretation of it. The point where the Auxiliary and the sub-auxiliary differ with their Principal is this, that the two former will, while the latter will not, fraternally discuss the noral evils and vices which slavery is known to prohas defending their determination, one to do this, the other not to do it, by appeal to the very same gandard, the Report above-mentioned.

Great skill and tact were shown by both parties in this contest. The New York Secretary was assisted by three Judges, Chief Justice Williams, Judge Parons, and Judge Ellsworth; the Boston Secretary had the aid of four Reverend Doctors, Hawes of Harford, Patton of New York, Kirk of Boston, and facon of New Haven. In the work of pushing their an interests and disconcerting those of their antagass, both parties showed themselves highly accomplaced, both also appearing unrestrained by such reshetions as truth and candor would impose. But the most noteworthy feature in the contest was that predominant and unceasing dread of agitation which actuated both parties, to the extent, not only of inter-Pening vague general compliments with the special complaints which each made of the other, but of expressly desiring, on the part of each, that those who were determined not to help its side would be their money and influence upon the other, rather than, by further debates, inquiries and public move-

ments, continue an agitation of the troublesome ques- stronger law, for we do not believe that the slaveholdtion of slavery. For instance; on the side of Mr. or has any right or claim to his slave. We believe

Secretary Eastman-'Judge Parsons proceeded to show that the audi-ence were entirely in error, if they supposed the Bos-ton Society had withdrawn its connection from the American Tract Society. Still, if they were unwil-ling to give their funds to it, by all means give them to the Boston institution.

On the side of Mr. Secretary Alvord-

Rev. Dr. Kirk, of Boston, disclaimed any quarrel with any body. He had told Mr. Eastman, when in Boston attempting to avert the separation, that he might as well attempt to hold the northwest wind might as well attempt to hold the northwest wind with his fist, as to keep New England, after the course they had taken. He desired to be charitable, and thought there was abundant work for all. Both sides have now a fair field, and let them both labor

A large number of these little preliminary trials of THE PEOPLE ARE COMING-THE KNELL strength between the central Tract Society in New York and its Auxiliary in Boston will probably occur before the Annual Meetings in May. The New York Secretaries will expend a vast amount of enerpublic that slavery is an institution so very peculiar, er effort have been swelled to at least a hundred thou the Boston Secretary will whisper, with equal assiduto its circulation here. A singular apathy prevailed ity and precaution, to those within hearing of his on the subject for months after the petitions were voice, that a little talk about the 'evils' will best exsent out. Every one, while engaged with his 'farm cuse a continuance of silence about the thing itself— or merchandize, seemed to think that omnipresent that a show of diligence with the pruning-knife may person, somebody, would attend to the matter in due satisfy those brethren who would wish, in preference, season. Indeed, until within a few days, there was that the axe might be laid to the root of the tree- so far as I know, but one copy of the petition abroad and that moderate action on their part will do more in the town, and that was lying in the Union Store than entire quiescence towards the essential work of here, with scarcely a hundred names attached to it preventing agitation.

gain for the Society in Boston a name to live while ready been one hearing before the Committee on Fedthey remain dead—to establish for them, in the minds eral relations, and that another, and probably the last of men who are really opposed to slavery, a reputation for doing their duty in regard to that sin, while was to be lost, if we did not wish to be found utterly they confine themselves to a fraternal discussion of wanting when this blow was being struck, to rescu its crits-next May, perhaps, will show us. Meanvres will do a two-fold service; at once aiding to refurther away from the New York policy of entire five hundred of whom are legal voters. silence, and edge nearer towards the only manly and mising hostility and warfare -c. v. w.

SPEECH OF REV. J. FREEMAN CLARKE BEFORE THE COMMITTEE ON FEDERAL RELATIONS,

In support of the Petition asking for a Law to pre vent the Recapture of Fugitive Slaves,

Thursday, February 24, 1859.

[We are able to give only a brief synopsis of made at the time. He spoke in substance as follows :]

We ask the Legislature to pass a law, which shall say to the slaveholders, that the people of Massachusetts will never allow a man living on her soil to be regarded or treated as a slave. We wish Massachusetts to forbid, under the severest penalties, the execution of the Fugitive Slave Law. We think it a more honorable, wise, and in the end a more peaceful and friendly course, than any indirect methods of obstructing the return of Fugitives. We think it right to pass uch a law, for these reasons :-

1. It is doubtful whether the famous clause in the Constitution (Art. IV. sec. 2, p. 3,) applies to Fugitive slaves, or was meant to apply to them. Grammatically, it means the exact opposite of what it is assumed to mean. The nominative to shall be delivered up' is ' No person.' In behalf of freedom, every law should be construed strictly and literally. This is just the case in which we ought to say, 'Take thy bond. take thy pound of flesh; but not a jot more or less than a just pound. ' Si recedit a litera, Judex transit in Legislatorem!

Judge Shaw indeed says (case of Thos. Sims. Mass. Reports, vol. 7, 1853,) 'The Clause' (Fugitive Clause) seems to have been such a treaty, a solemn compact, entered into with great deliberation '

But in this the learned Judge seems to have been hasty. For the Clause was actually adopted with no viding for the mutual delivery of fugitives from justice, (Parag. 2, sec. 2, Art. IV.) a motion was made by Butler, seconded by C. Pinckney, that fugitive slaves and servants be included. Wilson objected that this would require a delivery at the public expense. Sherman saw no more propriety in the public seizing and surrendering a servant than a horse. Butler withdrew his motion; but the next day introduced a substitute, evidently borrowed from an ordinance of Congress passed a few days before, and in its strong resemblance to one of the clauses of the old New England Articles of Union, bearing plain marks of a New England hand. Agreed to without debate, it became, with some subsequent changes of phraseology, the famous clause which provides that 'No person held to service or labor, &c.' Hildreth's Hist. of the U. S., vol. 3, p. 522. The clause was resisted when distinctly expressed, but passed without opposition when obscure. Evidently, those who opposed the surrender of 'slaves,' but did not oppose the surrender of persons 'held to service or labor,' did not consider the two to be identical. It was a deception, and meant to be so.

Moreover, by the decisions of some Southern Courts, slaves are not persons, and so cannot be 'Persons held to service or labor.'-

Moreover, by the admission of the slaveholders, playery does not exist in any slave State, under the aws thereof.' There is no law establishing slavery in any Southern Constitution or Statute Book.

2. If the Clause in the Constitution intends slaves, it is doubtful whether Congress has any right to pass a law directing how it shall be executed. No power is given them for that purpose, as is given in the 1st The universal testimony is, 'There is no limit to the section of the Art. to prescribe the manner of proving number of signatures that might be obtained, so only acts, &c. See arguments by Robert Rantoul, Richard H. Dana, jr., &c., and the expressed opinion of Daniel

purpose, the present laws (of 1793 and 1850) are clearly within reasonable distance of his or her home. The unconstitutional. The second clause of the same section says, that a person charged with any crime shall our opportunities. The greater our light, the heavier tion says, that a person charged with any crime shall our opportunities. The greater our light, the heavier be delivered up, to be tried for that crime. This section says, that the person 'held to labor or service'tion says, that the person 'held to labor or service'—
A month or more may elapse before the final action
not charged with being a fugitive, but being one acon the Personal Liberty Bill. There is ample time cordingly, the question whether he is a fugitive is to for every one who feels interested to do so, to send up be tried, before he is delivered up. But under the long lists of signatures. It is with the SENATE that laws of, 1793 and 1850, he sees neither judge nor jury. the vote is doubtful; therefore, let the petitions pour Benjamin R. Curtis himself admits that the question in upon it like a great flood, that shall sweep ever of slavery is not tried. Then a freeman is made a slave man from his moorings, who shall dare vote No. To without a trial. For every man in a free State is, by the work, then, and no delay! Direct the petitions the maxims of a free State, to be presumed free till to your own member, or to Hon. Shorwell Powell the contrary is proved. A free man then, is, by the Albany, N. Y. acts of 1793 and 1850, made a slave without a trial, contrary to the provision (Art. 5, amendments to the Constitution,) that ' no person shall be deprived of

life, liberty, or property, without due process of law." 4. But even if this Fugitive Slave Law be a Consti- should be appended as numerously and speedily as tutional one, it ought not to be obeyed, because it is possible:dishonorable and unjust to obey it.

In all ages it has been held disgraceful and dishonorable to surrender those who fice to us for protection. The laws of hospitality, as understood in all ages, require that the slave, fleeing from his tyrant, shall be protected. See, for instance, 'the Suppliants' of Eschylus, and other instances in Greek, Roman, English, and Barbarian history. But we are bound by lish, and Barbarian history. But we are bound by a Sign and circulate!

that slavery is wrong. If, then, we give up a fugitive to his master, we are guilty of kidnapping. We are making a slave of a freeman. No contract, com pact, or bargain, can bind us to do wrong. All moralists and publicists of any reputation agree in this. Fortescue, Coke, Littleton, and Blackstone, agree that 'all statutes against fundamental morality are void.' Now, if we believe slavery wrong, we mu believe it wrong to return a man to slavery who has escaped from it.

Let us say this to the South, and say it distinctly, When you keep your slaves at home, we, as a State, have nothing to do with slavery; but when you fail of keeping them at home, and they come upon ou for the one great object, the salvation of men. Now those who were able and willing to aid, but have stood aloof because dissatisfied with the doings of the New York Society, may contribute with the assurance that a fair portion of the publications shall treat of the subject of slavery. Now all may go with one or the other Society.' whole power and treasure of our State shall be exert-

OF THE KIDNAPPER IS SOUNDING.

NORTH ABINGTON, Feb. 24, 1859. FRIEND GARRISON,-In confirmation of the statement, that the fifteen thousand signatures to the Libgy and labor in whispering to their division of the erty Petition before the Legislature, might with prop that it is better to say nothing even of its evils; and sand, allow me to give your readers an item in regard We were at length startled into something approach How effectual will be the efforts last mentioned to ing to activity, by the information that there had alwhile, every ray of light thrown upon their manœu- A few individuals in this and the east part of the veal the dishonesty of their pretences, and strengthening the compulsion already laid upon them to edge of the winter, has been some six hundred names, about

I think I hazard nothing in saying, if the tow Christian position in regard to slavery-uncompro- had been thoroughly canvassed, at least two thousand signatures might have been obtained. Indeed, tle sense of justice, the love of liberty, in almost every man and woman, seems to respond affirmatively to the prayer of this Petition.

The politicians at the State House will do well to heed these significant signs of the times, and hasten THE HALL OF THE HOUSE OF REPRESENTATIVES, to act in accordance with this glorious impulse of the popular heart.

May we not hope that the time is rapidly coming the effective speech made by Mr. Clarke before the when tile aspirations of heroes, prophets and sages, Committee, as, through mistake, no report of it was past and present, shall culminate in the establishment at least, upon this little spot of earth which we name Massachusetts, of a government which will never, for any consideration, under any temptation, recognize the right of property in man!

We are tired of ' hiding the outeast' and hunter slave. Let him be placed at once on the apex of the monument that crowns the summit of Bunker Hill. and in the sight of the nation and the world, proclaim ed a freeman with a million hearts pledged to his pro tection. To this the true friends of liberty, all over the globe, will respond, Amen !

In the mean time, let the bells keep ringing. The sleepers will finally awake.

DR. CHEEVER IN ALBANY.

ALBANY, March 8, 1859. MR. GARRISON:

I meant to have written you of Dr. Cheever' grand sermon in our Assembly Chamber on the 25th February. The occasion was most impressive. It really seemed as if one of the old prophets had come to us out of the depths of the ages, with his 'Thus SAITH THE LORD,'- Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him Most graphic were his contrasts of this, 'God's Fugihasty. For the Clause was actually adopted with no deliberation at all. When the article came up, protematized. God-defying traffic in slaves were overwhelming, and the sarcasm with which he uttered the benevolent nurses of the Tract Society, 'Christian baby thieves,' &c. &c., was most terrible. As I listened to his words of living inspiration, I said, it only remains for Dr. Cheever to come out from the synagogues, which he most clearly proves to be none other than those of Satan. When his actions, his position, shall match his words, then will he indeed

be a 'power mighty to save.'

The question of 'No more slave-hunting in the Empire State ' is now fairly before our Legislature and the people. The spirit manifested in the House is most hopeful. Yesterday forenoon, several genuine anti-slavery speeches were made. Among the most prominent were those of Spencer of New York. Powell of Ontario, Scholefield of Oneida, and Tuthill of New York-one of the editors of the New York Times. Indeed, one almost forgot that it was a legislative assembly, it was so like the free platform of an Anti-Slavery Convention. The two or three Democrats who dared raise their voices against making New York soil free to the tread of every human being, seemed pitiably wanting. As individuals, they would help catch a fugitive no sooner than the strong est abolitionist on that floor; but law must be obeyed To-morrow (Wednesday) evening, the discussion is to be continued, when, it is expected, Mr. Tomlinson, of New York, said to be the most eloquent representative of the Democracy in the House, will se forth in most glowing colors the slave-catching du ties of the people of the Empire State.

Petitions are coming in from all parts of the State. there were persons to give their time to circulating the petitions.' Even Democrats sign their names. hope no reader of the Liberator will plead want of 3. If Congress have the power to pass a law for this time to roll up the names of all the men and women

SUSAN B. ANTHONY.

The following is the form of the Petition nov circulating in the Empire State, to which signatures

To the Senate and Assembly of the State of New York

ENCOURAGING WORDS FROM VERMONT. DEATH OF A TRIED ABOLITIONIST.

WEST RANDOLPH, (Vt.) March 6, 1859. DEAR SIR,-I am happy to see that you are pressing the Legislature of the Old Bay State to place herpeople be free who must ever stand sentinels around descendants. the camp of slavery, that no liberty-loving Washington, or Kossuth, or Tell may escape? Grave legislators will dally long, and consider slowly; but we hope that it will be in Massachusetts as it was in Vermont, that the people will press the subject upon them so Baptist Church, Southac street, on Tuesday evening, faithfully and earnestly, as to compel them to yield for the purpose of taking into consideration the course to the dictates of their consciences and the voice of of the Members of Congress from Massachusetts, in humanity. If the appeals that have been made in relation to the admission of Oregon into the Union your Representatives' Hall, by such philanthropists Lewis Hayden was chosen President, and John W. as Garrison, Phillips, Higginson, May, Sewall, and Bolling, Secretary. Mr. Hayden, upon taking the others, do not arouse your law-makers to a sense of chair, made a few appropriate remarks, calling on his their duty, then, indeed, has Massachusetts fallen. countrymen to raise themselves from their compara In 1776, her people dared to act with energy upon tive slumber, and act for their own interests, while the side of freedom. Are her sons now less true and there is yet an opportunity. Mr. Wm. C. Nell made brave? Does not one of the noblest of her sons now a few remarks, preparatory to submitting a series of suffer for injuries done him while in the faithful discharge of his duty at Washington? And can she the acts of the Massachusetts delegation who gave not extend sympathy to those, who, if she does not their votes in favor of the admission of Oregon with protect them, will be torn from her, and compelled her present constitution; of the general measures of to suffer a thousand times more than ever Charles Sumner has done? We anxiously await the result, and expect soon to see that Massachusetts is willing to do her duty.

Yours, for justice, J. H., Jr.

WORCESTER CO., NORTH, A. S. SOCIETY. The Worcester County (North) Anti-Slavery Society held its quarterly meeting at Clinton, on Feb. 27th. day and evening. Several delegations from adjoining towns were present. The President, Joel Smith of Leominster, occupied the chair. In the absence of the Secretary, E. H. Heywood, of Worcester, was chosen Secretary pro tem.

The chair appointed, as a Business Committee Parker Pillsbury and E. H. Heywood; and as a Finance Committee, J. R. Brown, of Clinton, and Mrs. F. H. Drake, of Leominster, It was voted that the annual meeting be held on

Fast Day at Leominster. The following resolutions were presented from th

Business Committee by Mr. Pillsbury: Resolved, That the distinct and definite object of the

Anti-Slavery cause is the total extinction of slavery in these United States. Resolved, That in the American Constitution and Union, as at present existing, we find a positive pur-

slave system. Resolved, That the character of slavery is seen in its laws, which abrogate marriage, and make men into brutes: which forbid education, with all its moral as well as mental advantages and blessings; which place the slave completely in the power of his master, with his whips, fetters, thumb-screws, branding-irons and blood-hounds, all at hand to enforce his bloody and unrighteous decrees and commands.

Resolved. That a Union which thus rests on the crushed liberties, the mangled bodies and murdered souls of millions of immortal beings, - a Constitution which provides for, or even permits, such unwarrantable outrages, - should be abandoned as a crime against humanity; -should be utterly exterminated as high treason to the government of God.

Resolved, That any party, no matter of what nam or profession, that subscribes to the Union, that swears to the Constitution, that welcomes the piratical slavetrader, the shameless slave-breeder, and the no less guilty slaveholder to equal honors, privileges and prerogatives in the government as long as they wish to continue their abominable system, is not only unworthy of countenance, but should receive the open rebuke, condemnation and execration of every friend of freedom, of humanity, and of man.

Resolved, That whatever the Federal Constitution may require, or slavery may demand, the soil of old Massachusetts shall be made free from the polluting step of the kidnapper and slave-hunter; and, by the blessing of Heaven on our efforts, the time shall soon come when no man here shall be tried or even touched on the question. 'Is he a man or a slave?'

Resolved. That we wish the South distin unequivocally to understand, that in case of insurrection among the slaves, all our hearts, our hopes and prayers, will be with the oppressed; and our hands, too, in every way we can aid them, consistently with our views of the right or wrong of violent resistance to tyranny and to tyrants. The following were presented by Mr. Heywood :-

Whereas, human rights are the gift of God, and the great distinguishing doctrine of Christianity is the inviolable sacredness of man, the inestimable worth of every human soul-its most solemn obligation being to undo the heavy burdens, to proclaim liberty to the captive, to relieve and defend Christ in his 'little ones,' the afflicted, the despised, the down-trodden, and the oppressed; and,

Whereas, American slavery annihilates all human rights at a single blow, robs labor of its hire, marriage of its sanctity, mothers of their offspring, the mind of knowledge, the soul of religion, man of himself and of his God: therefore.

Resolved. That the Abolition cause, instead of being radical, fanatic, infidel, is the most conservative, considerate and solemnly religious enterprise of the age-the cause of truth, of justice, of humanity, of

Resolved, That the great body of the American churches, in studiously and persistently passing by on the other side of four million men fallen among thieves in withholding the rebuke of the gospek from a nation of men-stealers, and in fellowshipping slaveholders, slave-traders and slave-breeders,-thus hourly crucifying the Son of God afresh, and putting him to an unworthy the support of true Christians. Resolved, That we deeply sympathize with those

ministers and laymen, who, feeling the guilt and shame of the church as the most wicked and colossal oppressor of our land, and startled by the degradation to which American politics have fallen, are vigorously struggling against the incoming flood of this iniquity; and we earnestly exhort them, if they would save their own souls from blood-guiltiness, if they would effectually set the seal of their execration upon slavery, and hold forth the word of life to a perishing people, to take the high, the only Christian ground o no fellowship with it-to raise the conquering battleery of 'No Union with Slaveholders!'

Addresses and remarks were made by the President, Mr. Pillsbury, Mrs. Drake, Mr. Brown, Mr. Isaac Smith, and Mr. Heywood, Of the citizens of Clinton, the attendance during

the day was quite small; in the evening, more con siderable. JOEL SMITH, President.

E. H. MEYWOOD, Secretary, pro tem. PUGITIVE SLAVES.

The Vigilance Committee of Boston would inform the friends of Fugitive Slaves, that they have been, and probably will continue to be, constantly in want of places, where such fugitives can obtain employ ment. Any one in want, or who can employ such help, is earnestly requested to apply to R. F. WALL CUT, 21 Cornhill, or, by letter, to FRANCIS JACKSON, Boston, stating what employment they

For a choice specimen of priestly knavery and audscity, see the sermon delivered at Milford by Rev. Mr. George of Natick, and reported for the Liberator.

PUTNAM, (Ct.) March 8, 1859.

DEAR SIR-Will you notice the death of Asa Curself by the side of her younger, yet equally bold and LER in your paper? He died yesterday, (Monday,) virtuous sister, Vermont, upon the only true platform March 7th. He was as true a friend as you ever had ; of universal freedom. With pride we reflect that our and would to God the down-trodden and oppressed native State leads the van in this revolution, which could truly feel the loss to them ! The prayer of your must continue until every Northern State shall be servant is, that his seal for elevating the colored race, free in reality as well as in name. And how can a as well as the poor around him, may fall upon his

Yours, truly, H. C. CUTLER.

OREGON AND THE COLORED PROPLE. A meeting of colored people of this city was held in the Twelfth this constitution in relation to the colored race, and of the Dred Scott decision. Additional remarks were made by Messrs, John W. Oliver, J. B. Smith, of New Bedford, Robert Morris and others.

In the course of some remarks by the President, he stated that Hon, Eli Thayer had recently lived before the Legislative Committee on Federal Relations, and tried to dissuade that Committee from reporting a bill to protect the rights of the colored people of Massa-

NO SLAVE-HUNTING.

The Albany correspondent of the Tribune, under

· Petitions in favor of the Personal Liberty Bill are coming in every day, numerously and respectably signed. One was presented yesterday from this city, containing the names of the leading men of the State, viz: Messrs. Eli Perry, (Mayor,) H. H. Van Dyck, (Superintendent Public Instruction,) James M. Cook, (Superintendent Bank Department,) George Dawson, (Editor of The Evening Journal,) Hon. Bradford R Wood, Hamilton Harris, George E. Baker, and Rev A. D. Mayo. The Committee have received letters from judges and lawyers, assuring them that the bill is not unconstitutional. It looks as if it would pass.

The bill is a very stringent one, and makes clean ork of slave-hunting.

In the Legislature of Pennsylvania, a Personal Liberty bill has been reported from the Judiciary Compose of extending and perpetuating the iniquitous mittee of the House, and a time appointed for its consideration. Its purpose is to nullify the Fugitive Slave Law. It prohibits the use of jails for the detention of fugitives, and permits Judges to release then upon bail, without a minimum limit,

> The Motherless'-the portrait of two beautiful sisters-drawn by Charles A. Barry, and very finely photographed by S. Masury, with some original verses by Whittier, (a fac simile of his handwriting) has just been published by Sowle & Ward, 16 Summer Street. Its design and execution are admirable

THE CHRISTIAN EXAMINER, for March, is received of its publishers, Messrs, Crosby, Nichols & Co. Con tents :- Richard Baxter ; Assyrian History ; History of Methodism in England; Recent Works on Syria and the Holy Land; Dr. Ichabod Nichols; Siam Condition of the Free Colored People of the United States; What made Franklin? The old Rhode Island Question; Review of Current Literature; Literary Intelligence : New Publications Received.

RECENT DEATHS. E. A. Hannegan, formerly U. S. Senator from Indiana, died in St. Louis on Friday

Hon. Henry S. Geyer, formerly V. S. Senato rom Missouri, died in St. Louis on Saturday night. Hon. Aaron Vail Brown, Postmaster General of he United States, died in Washington on Tuesday

President Shannon, late of the Missouri State University, died at his residence in Canton, Mo., on Friday, Feb. 25th. At the time of his death, he was President of the Christian University located at Can-

Charles Sampson, of the publishing firm of Phillips & Sampson, died on Saturday at his residence in Brookline, of consumption, at the age of 41 years. Robert Walsh, for many years the editor of the Philadelphia National Gazette, died at Paris, Feb. 7, aged 76. He has resided in Paris for twenty-two

On account of errors in last week's publica tion, we republish the following TREASURER'S REPORT

Of Receipts, from February 1, to March 1, 1859. Rec'd of S. May, Jr., donations and collections made at annual meeting,
Also, by S. May, Jr., the following:—

Jas. N. Buffum, Lynn, for pledge, \$50 00 John B. Pierce, Lynn, do. 10 00 Reuben H. Ober, for pledge, 10 00 Sylvanus Smith, East Boston, do. 5 00 Eben S. Page, Boston, do. Susan Mayhew, New Bedford, 1 00-77

From Sallie Holley :--Collections at Paxton 1 53. Rutland 5 27, West Boylston 4 26, of Miss Caldwell 1, at Athol 1, Montague 11 46, of Rev. C. Bradford 1, at Greenfield 5 09, Deerfield 4 50, Rowe 4 72, Northampton 2 92, Florence 10, Hopkinton 16 02, Dorchester 16, West Cambridge 8 67, Waltham 6. Greenwood 3, Stone-ham 4 25, Stoneham Ladies' A. S. Society 8, a friend 12, . . . SAMUEL PHILBRICK,

EF E. H. Heywood acknowledges the receipt of

the following sums :- .
Southboro'-Moses Sawin \$1 75, Sylvester Fay others 1 91; Hopkinton, 10; Harvard, 2 28; Groton, 2 05; Pepperell, 1 50; Athol, 1 89.

Anti-Slavery Society, will lecture as follows:—
Portsmouth, N. H., Sunday, March 13.
So. Newmarket, "Wednesday, "15.
Thursday, "17. SALLIE HOLLEY, an Agent of the Mass Sunday, Thursday, Sunday, "Wednesday, " Great Falls, "

WM. LLOYD GARRISON will lecture at the Town Hall, in Milford, (Mass.) on Sunday eve-ning next, March 13th, on 'Garrisonian Infidelity,' t 7 o'clock. He will also speak at the Brick Church through the day, at the usual hours. WM. LLOYD GARRISON will lecture

Canton, in the School House Hall, on Thursday evening next, March 17, at half-past 7 o'clock. Subject—The Poetry of John Greenleaf Whittier.

E. H. HAYWOOD will speak at Cummington, Northampton, Friday, March 11. Sunday, " 13.

HENRY C. WRIGHT will hold meetings in Valtham, Sunday, March 13, all day and evening.

TO THE FRIENDS OF THE FUGITIVE. A robust and able-bodied fugitive slave from the South—a carpenter, who has worked many years at house-building, framing and finishing—wants a place. Apply to R. F. WALLCUT, Anti-Slavery Office, 21 Cornhill, or, by letter, to FRANCIS JACKSON.

LF WANTS A SITUATION .- A widow lady wishes to get a situation to wait on a lady, or to work as seamstress in a respectable family.

Apply at this office, or at 6 Stillman street.

THE MUSTEE.

487 pp. Price, \$1.25. WE beg leave, through this circular, to call your

W E beg leave, through this circular, to call your attention to a new work recently issued by us, and one that we are confident will occupy a high position among the many works that have been published within the last half century.

In point of interest and delineation of character we say, without fear of contradiction, that it is not equalled by anything that has emanated from the press for years.

years.

Editors, clergymen, and literary men generally. have vied with each other in bestowing upon it laudatory comments superior to those received by any werk since the publication of 'Uncle Tom's Cabin.'

The writer shows a command of language unequal-led by novel writers of the age; while, at the same time, the intense interest which accompanies each and every page in the book is unsurpassed by any work of fiction. We annex a few extracts from the many hundreds of notices we have received in its favor, and will leave the public to decide for themselves, after having read the opinions of others:—

From Rev. T. Starr King. 'My recollections of the interest of the story (the

Mustee,) the nobleness of its purpose and sentiment, and the careful preparation and labor which the style and structure of the work evince, and which I owe to a perusal of the manuscript some months ago, are still fresh; and it is from the impulse of these that I heartily thank you for the copy you have sent me; and I commend the book, so far as my words can avail, to the community." From Wendell Phillips, Esq.

'I have read the Mustee with an interest which deepens as the story advances. Mr. Presbury has made skilful use of his materials. His plot is excellent, and his characters cannot fail to awaken the

heartiest sympathy.' From R. Shelton McKenzie, Esq.

· Very well written, with an interesting plot, and well distinguished characters. We hope to meet the author again.' From the Taunton Gazette.

An extremely interesting tale, told with a good degree of art, and no waste of paper. From the New Hampshire Patriot

· Equal in highly wrought interest and dramatic effect to anything we recollect in the range of modern fiction. Can be read only with 'bated breath,' eager curiosity, and thrilling emotion.

From the Boston News. Written with great care, and possesses uncommon interest and value.

From the Salem Observer. 'As a work of fiction as well as one of superior moral aims, it possesses great value.'

From the Hartford Courant. Powerfully written. The characters well drawn,

From the New Hampshire Palladium A fascinating work, and does honor to the head and heart of its author. Its style is one of great force and purity."

From the Boston Post. 'The story is naturally told, and we heartily com-mend it to our readers and the public.' From the Providence Post.

'An excellent story.' From the Boston Recorder. Above the ordinary class of novels, and adjusted

From the Schenectady Star. 'The author wields a vigorous pen, and the story cannot fail to interest.'

From the Christian Freeman. One of the best books of the season. From the Bangor Jeffersonian.

A story of absorbing interest.' From the Charlestown Advertiser. · A novel of uncommon ability,—readable and en-rtaining in an uncommon degree.

From the Cambridge Chronicle. The characters all well drawn ' From the Bangor Whig and Courier.

Attractive even to the mere lovers of something From the Congregationalist.

Well wrought up, and of a high degree of merit.' From the Daily Advertiser. 'The plot exhibits decided artistic skill,-the lanruage manly and chaste, its sentiments sound, and ts style bold and vigorous.

From the Home Journal. Very excellent. SHEPARD, CLARK & BROWN.

110 Washington street, Boston. Copies mailed, postage paid, on receipt of the

advertised price. March 11. Coughs, Colds, Bronchitis, Asthma, Croup, Whooping Cough, Diseases of the Throat and Lungs, and Pulmonary Affections,

Of the severest type, are quickly cured by that longtried and faithful remedy, DR. WISTAR'S BALSAM OF WILD CHERRY.

Says a well-known Editor- This is truly a balsam and a blessing to invalids. It contains the pure balsamic principle of Wild Cherry, the balsamic properties of tar and of pine. Its ingredients, which are mingled after the true principle of chemistry, are all balsamic, and therefore it is safe and sure in effect. Coughs, Colds, Consumption, and Bronchial troubles disappear under its balsamic influence as though charmed away. Probably no medicine has ever attained so extended a sale, or accomplished so much good, as this renowned Balsam."

Cassville, (Ga.) Feb. 26, 1858. Messis. Seth Fowle & Co., Boston, Mass.: Messrs. Seth Fowle & Co., Boston, Mass.:

Gentlemen—At the request of your Travelling Agent, I give you a statement of my experience in the use of Dr. Wistar's Balsam of Wild Cherry. I have been using it for two years in my family, for Colds and Coughs, and have found it the most efficacious remedy that I have ever tried. For Colds and Coughs in children, I know it to be an excellent medicine. medicine.
Respectfully yours,
JOHN H. RICE.

The genuine article always has written the signature of 'I. BUTTS' on the wrapper, and is for sale

by all respectable Druggists everywhere. Prepared by SETH W. FOWLE & CO., BOSTON. and for sale by dealers in Medicine in nearly every town in New England. Feb. 25-4tis

NOW READY. A

The Life of JOHN H. W. HAWKINS. THE GREAT APOSTLE OF THE

WASHINGTONIAN TEMPERANCE RE-FORMATION.

THE LUFE of a most extraordinary and useful man, and faithful and indefatigable laborer in behalf of degraded humanity. It is a book which no person can read without being stimulated to noble deeds.

All orders for the Book, or fur Agencies, should be sed to the Publishers, Fifty Thous a nd should be sold in six months.

It makes a handsome 12mo. volume of 420 pages, with several wood-cuts, and a fine steel portrait of Mr. Hawkins. Price \$1. JOHN P. JEWETT & CO.,

20 Washington street, Boston.

FARMS.

GENTLEMEN who wish to purchase Farms, or have Farms which they wish to sell or exchange for property in Boston or vicinity, would do well to call on the subscriber, as he has superior means of effecting sales.

R. A. WILLIAMS; fecting sales. R. A. WILLIAMS; No. 4 Wilson's Lane, Room No. 1. March 11-3w

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POETRY.

IS IT STRANGE TO DIE FOR FREEDOM! A slave, while endeavoring to escape from bondage was recognized by a Southern merchant, and, rather

than be retaken, he drew a pistol, and shot himself through the heart. A Southern editor, in speaking of the event, terms it 'a strange suicide.'

What! strange to lift a manly arm 'gainst crue tyrant power? What ! strange, on Freedom's soil, to claim our own

our God-given dower? What! strange to rather die a man than live a cow

And pass to liberty and life through the portals of the grave?

Not thus ye thought when Marion led his men by Santee's stream ;

When through the gloomy cypress swamps he sa their bayonets gleam When by the Eutaw and Pedee his formen felt hi

And trembled when his battle-cry they heard at mid night hour;

When Sumter, Lee, and brave De Kalb fought on your Southern plains,

And strove with manly arm to break th' invading Briton's chains:

When by fort Moultrie's honored walls bold Jaspe risked his life And planted there your banner fair amid the deadly

And when on Bunker's world-famed height, amic

Where many a martyr's life-blood stained the sun mer turf with gore, Our noble Warren gave his life in Freedom's holy

name. And won a hero's fadeless crown, a never-dying

Ye deemed it glorious then to die,-ye scorned to live And proudly ye the marble rear above your martyrs graves ;

As Bannockburn to Scotia's sons, to you was Con cord's plain, Where freemen gladly gave their lives to break th

invader's chain ! And can ye deem there is no love of liberty in

Because he has a dark-hued skin, and thus received Do ye believe that when his limbs and muscles ye

That ye can veil the blessed light God gives unt

Think you there is no lofty thought enshrined of that dark brow? Can there not beat a noble heart 'neath skin of ebo

Does love of Right and Truth alone dwell with Caucassia's race? Is there no act on History's page their manhood

O. Saxon brothers! have ve ne'er the weaker ones oppressed? Hath Justice in your council halls still reigned a wel-

disgrace?

come guest? " Have th' voice of Peace and Love's kind words been heard and treasured there?

And is Columbia's starry flag still stainless, bright and fair ? When, years agone, the Mayflower came from Albi-

on's distant shore, And, like the Ark of olden time, an infant nation When the wild red man dwelt where now wave fields

in verdure green, And their low wigwams nestled close where now our homes are seen;

When through the wood, with fearless step, the Indian hunter trod.

And bowed his proud and tameless heart alone unto And heard his Manitou's dread voice in the thunder

deep and loud, Or deemed his face was hid in wrath when the light-

Ye found your forest-brother here lord of a fruitful

That well supplied his simple wants with light and Monarch alike of field and flood, Nature's untutored

With many a virtue in his heart, though stern, and rude, and wild.

And did our fathers seek to win their faith by Christian love? Were Jesus' precepts taught to them, all other

laws above Had they no righteous cause for war ?-did they ne'er suffer wrong ?

Why have they left their hunting-grounds ou pleasant vales among?

Their council fires no longer blaze upon our Northland No more the maiden binds her hair beside our spark ling rills :-

Whose strong arm drove them hence away, far to the distant West? Why for their weary, wandering feet is there no home

And Afric's sons-why are they here far from their Who, from the palm and cocoa's shade, the haples

Who forges fetters for their limbs, and wields the

While waves of untold suffering still above their vic tims surge? And who would veil the soul in night, aye, dim it

quenchless ray. And make their brother like the brute to toil his life away ?

Who seals for them fair Learning's fount, and bids the prison hold The noble ones who seek for them its treasures to

Who sends the gospel heralds forth to ocean's distant

And tells the Bible's priceless truths where heathen temples rise?

And who, by Congo's sun-bathed tide, proclaims the 'law of love.'

And learns Caffraria's dark-browed sons to know and fear their God?

And who doth close the Book of Life to millions in And hold the key that would unlock, in Law's strong

iron hand? Who keeps the slave from love and hope, and darkens all his life,-

Then marvels that his victims can with fate be e'er at strife?

Oh, brothers! 'tis a fearful tale the Southland doth God's children sold like cotton bales, and bought, like beasts, with gold !

And are we guiltless in this wrong, if we consenting Mor strive the Demon's power to stay, but yield to his

We must be true; the bigot's frown no true soul can and last, not least, Satan's humbug-Spiritualism

Or stay the upward, onward course of ever-conquer Freedom is God's own gift to all, of every clime and

THE OLD SLANDER REVIVED.

Rights, and exhausted the space of two hours.

has led me to battle with this abominable delusion.

malign the clergy and destroy the church.

He next quoted from the Boston Investigator, to

show the unity existing between the infidels and Gar-

rison. The next point was to refute the charge that

the churches and ministers were forced into reforms.

This he denied, and assumed that they had been the

pioneers-not, it is true, in the mass, but with noble

exceptions. The temperance cause he first cited as the

originated work of the ministry. Next, as to the slave

trade. John Wesley, Samuel Hopkins, of Newport,

R. I., and Wilberforce, came through the Church-

were men deeply imbued with Ecangelical experience.

These men loved the Church, and had faith in the

slavery in the W. I. Islands, and aroused the people

Suppose, now, these men had been converts to Mr.

Garrison, how different would have been the result!

This blessed work was not achieved by Come-outers.

Who, it was here asked, are the leaders of Anti-Sla-

very in America? They are enemies of the Bible.

Good men stand aghast at the blasphemies of Garri-

son-at his denial of the plenary inspiration of the

Again, Mr. Garrison will agree to no system of com-

prove that political action was then endorsed 1834

in the work of emancipation.

achievement !

one of these hated ministers.

old lady's tea-kettle.

Mr. G. at Natick, it was said, introduced the figure

cisely as does Mr. G. in refraining from political ac-

And after all, is not this fault-finder himself respon-

love the slave, but hate the Church more.

man - as possessing an eminent degree of faith.

bath. Here the Rutland Convention came up again

to notice-free love, Bloomerism, Women's Rights-

Liberator

birthright claim.

Barre, Mass

But, said Mr. Garrison at Natick, I am not op posed to civil government, but to uncivil government And they, in the dear Father's time, shall get their This is a ridiculous quibble, unworthy a man. Refrence was here made to the mob of 'property and standing ' in Boston. And in a most delectable manner, nay, with ineffable 'sang-froid,' the audience were told that, once in his life, Mr. Garrison had

of all that is vile and ungodly.

The people were exhorted to refrain from Garrison and his Liberator, which was said to be the vehicle

appy when he got there, and I do not doubt he did. Mark how Mr. Garrison with his non-resistant FRIEND GARRISON,-The people of Milford were principles treated Kossuth. See how he ridicules the favored, or, more properly speaking, abused, by a lecrecent revivals of religion! And then he has found ture on Sunday evening last, by your clerical oppo- out that Tom Paine is no infidel, and is treated with nent, Rev. (?) Mr. George, of Natick. All that need disrespect. Hereafter, to please his admirers, we must be said of this man may be condensed in the remark, write his name- Mr. Thomas Paine, Esq.' [There's that he is an embodiment of an arrogant priest and argument and clerical wit for you.] So we must, said

cause for gratitude to government for protection in

Leverett street jail! Poor fellow! he said he felt

blackguard. In this character he gained a reputation the lecturer, keep step with Mr. Garrison's banjo. not soon to be forgotten. The lecture was a compi-How lustily these men raise the cry of persecution lation of the savings and doings of the past twenty. They were persecuted in the early days when they years or more, spiced with sarcastic comments of cruel loved the Church and the Saviour, but now this err njustice to all who have espoused the cause of Human reminds us of the hornet's nest in the tree full of clubs. Mr. Garrison says he will not go to the South, He commenced by saying, that as Natick had been because they will kill him. Who, then, can go safely visited by the infidel class of men known as Garriso- to carry the Bible? [Is not this a sorry admissionnians, spreading their destructive notions, he felt it that the Bible can be safely carried even to the Fe-

his duty to present the other side. As these men, jee Islands, but not to Southern church members ?] with Mr. G. were all haters of the Church and You, it was said, here in Milford, make boots and ministry, his work was to neutralize their poison. shoes, and sell your goods to slaveholders, and receive Hence, Mr. Garrison was imported to reply. This re- their money. Does it trouble you? Yet these men ply, said the lecturer, I reviewed, and showed up its talk a great deal about sending back the 'bloodfallacy. Nothing, he remarked, but the kindest feelmoney. ings, and a deep love for the churches and ministers,

In conclusion, the demon, Theodore Parker, again appears. And following his moral teaching, he It is no new thing, he continued, to hear, under the classed drunkards, pick-pockets, licentious men, and guise of reform, the teachings of infidelity. Profess- all the horde of evil doers. Here was the place for ng philanthropy, they scatter their baneful doctrines. the benediction and Old Hundred, which, however, Infidels have always claimed to be reformers. The were both omitted. At this point I rose, greatly to free-thinkers of England, Woolston, Hume, Gibbon the consternation of that portion of the audience, who and Shaftesbury, all professed to speak for Christ. So accepted the slang and abuse of the Rev. Mr. George with America. These Garrisonians are secretly work- of Natick, and gave the following notice- Wm. L. ing to destroy, not to reform the Churches. They Garrison, of Boston, will lecture in this place a fortclaim to be like Jesus-assume to be the only friend of night from this evening, to which lecture you are the slave, and with this profession their work is to kindly invited.' (Applause.)

Yours fraternally, GEO. W. STACY.

WOMAN'S SPHERE.

Taking a retrospective view of the human race, we perceive that both man and woman have enlarged their spheres; but no one says they have left the course that the Creator marked out for them, because they are to-day more intelligent and refined,-the change having been so gradual that the casual observer has hardly noticed it. Nor has the Creator laid down any set of rules which should govern their thoughts and actions, that they are not capable of understanding and obeying. Because some cannot ap-Sabbath. Rev. Mr. Ramsey told of the wrongs of preciate anything higher than mere animal gratification, it does not prove that others have no greater aspirations.

The sphere of woman is governed, to a great extent, by the society in which she lives; but if that society has placed her in a wrong position, then is must yield to the eternal law of progress, and she will rise to the standard of her innate power. It some countries, her sphere is that of a slave, bought and sold by man(?) for the basest purposes that could be designed. To fill the harem, to be attached to a plow by the side of a brute beast, and made to pensation-eschews political action. The first Annual cultivate the earth by her protector; and the Indian Report of the Anti-Slavery-Society was quoted to woman to provide the necessaries of life, while her better half is at home in his lodge, smoking kenneka-Mr. G., and his followers, celebrate in a most incon- nic with the braves and warriors of his nation, or is sistent manner, the first of August. What have they on the war trail, or in the chase, is the sphere of woto do with this event? It was all the work of politi- man where these are in vogue. Think you not that cal action, which they ignore. Had these men been the Indian would have those fixer feelings shocked, in England, they would have prevented this glorious if he were told that he must bear the burdens that he has consigned to the woman-that she is too weak I hate slavery, said the lecturer, and I love to hate and effeminate, and should be at home training his it; have no apology to make for the guilt of the children? To him it would be the rankest heresy.

Because the majority of women are not fitted for Church. But, then, Garrison never originated Anti-Slavery. Besides, when he first began his work, he public life, it does not necessarily prove that they are was a lover, not a hater of the Church. Then he was not capable of being sufficiently developed to perform taken by the hand when he came out of the jail at the duties of a public functionary. Neither are men Baltimore. Without this sympathy, he could have who follow sedentary pursuits capable of performing labor that requires great muscular strength, sim-Here a long array of statistics from Rev. Amos ply because they have not developed the requisite in the work. At a Convention in Medway, the ven- bring it into action, and it is strengthened in proporerable Dr. Emmons was present, then 94 years of age, tion to that action. So with woman. and Mr. Garrison recorded the fact with approbation opportunity, and an incentive to action, and she will in the Liberator. Lovejoy was a martyr, and he was gradually fit herself for all the public occupations that she may see fit-to enter. But the cry is raised, it But why was friendship broken with Garrison ; will unsex her, and it is not desirable that she should Because he joined hands with Theodore Parker,-who become man-like. What attracted the attention and was presented as the very embodiment of the devil, - sympathy of the civilized world, in the Crimea, more introduced the Women's Rights question, Non-resist- .: than the heroic Miss Nightingale? And did she unsex ance, &c. Now mark, said the lecturer, these men herself in administering to the wants of the wounded profess to be very liberal. Come, they say, and join and dying of the opposite sex-and that, too, where us, but then you must march to our music, and keep brutality held sway? Did the noble Mrs. Patton begood step at that. Here, to the great merriment of come less womanly when her husband, who comthe audience, he told the story of the poor toad in the manded a clipper, bound from New York to San Francisco, was stricken down with disease, by taking command and guiding the vessel through perilous storms of the Fire-Engine-exclaiming that it would be non- and the mighty surgings of the ocean, and bringing sense for any one to refuse to work, because infidels it in safety to its destined port? Ah, "no! All were at the brakes. Now, said he, suppose you should magnanimous and humane spirits shout with one

stop the wheels and cut the hose, you would act pre- accord-No! It is not desirable that woman should be man-like tion. And at this very point, forgetting the force of if it makes her brutal, and uncouth in manners; but his own remarks, if they had any, he said: Mrs. it does not argue well for the virtue and refinement Stowe, with her Uncle Tom, has done more for the of man to allow that the fair character of woman liberation of the slave than this minister-hater and all would be sullied by a more frequent association with his followers! Good, perhaps. But can a woman him in matters of business. She has a keen percepvote? Henry Ward Beecher, who it was said is tion of right and wrong, and would not be likely loose in every joint evangelically,' is not so loose as engage in an occupation that would debase her. All to go with Garrison. None but I and my party, ac- that is asked is, to throw down the existing barriers cording to this egotistical leader, are anti-slavery, and let her enter such fields of labor as are suited to her taste and capacity; not that it is expected all will sible for slavery? Does he not live in a slaveholding desire to leave the household for more active duties, country-eat rice and molasses, and wear cotton? Why but to make her more free and independent of man, don't he and his followers leave their country for their and not hinder any that may have aspirations above country's good. Mark also his unfair course in regard the performance of menial service.

the American Tract Society. He gives only one As to the home circle being the exclusive place for side-no credit to the Methodists who have published woman, I ask, what will those women do who have Anti-slavery tracts. The fact is, a few of these men no homes? Even at the present time, she is not wholly confined to home duties, for she is allowed to make The Prison Reform was next claimed as the especial men's garments for one third of the pay that man rework of the Churches. Christ was said to be no come cives for the same amount of labor. And is it less outer. He never called on his disciples to come out debasing for her to associate with men-tailors than to of the Jewish Church, which was awfully corrupt. be preachers, lawyers, doctors and merchants? If He commended the Roman Government which was woman received better compensation for her labor. pro-slavery, culogized the centurion a - military she would be more independent of man, and look less to him for aid. At present, it is impossible for her to Oliver Johnson, one of Garrison's followers, had earn enough to provide an independent home, and concalled ministers the devil's trinity another had said sequently she looks forward to marriage as the only they were sacred rascals—divine rascals, &c. And means of escape from a life of severe toil. Her whole how is the Bible treated by this leader of the Abo- life is centred upon marriage, and if she fails in this, litionists? Its authority is denied, and it is made of she must silently submit to ' the powers that be.' no more account than the Koran or an old almanae. If she were more independent in pecuniary matters, Next came the Rutland Convention, copious quo-tations were read, and this to prove the infidelity of try, there would be fewer early and oftentimes unthe Garrisonians. The doctrine that a man has only suitable marriages; and, when married, she would to follow his own convictions was there advocated be better fitted to train up a family of children, and conscience is a 'thus saith the Lord.' Why find fault more successfully direct them in the affairs of life, with the slaveholder? Is he not following his con- having had that practical experience which develop victions? And is not this in keeping with the French the intellect and increases knowledge. The times de Atheists? A sharp rebuke was here given to those mand a race of active, industrious men and women false ministers who had, in Natick and other places, with expansive intellects and muscular bodies; and if invited men to stand in the pulpit in the assumed we expect to have a race of giants in stature and ingarb of ministers, and who were in sympathy with tellect, we must have giant mothers. Let the conthis rotten infidelity. [Has anybody worried the Rev. servative and bigot say what they will, this is a quesgentleman in Natick? At this point he looked quite tion that has taken root deeper than the surface soil : and, notwithstanding the efforts that have been made. Mr. Garrison and his followers have perverted the from time to time, to crush it out, I can say, in the Bible, and traduce the commandment to keep the Sab- language of Galileo, "The world does move!"

Northampton, Pebruary 16, 1859.

CRIMINAL PAPERS. NO. IV. BY CHARLES SPEAR.

Among the objects simed at in the mission of Jesu was to abolish the law of retribution. This he attemptinfliction of the penalty. As though impatient for the morning light, they searched out Jesus in the the morning light, they searched out Jesus in the Temple. The Great Teacher saw the artful snare laid by the Jewish Sannedrim. He saw that his enemies sought his ruin, and the death of the poor, favor this latter implored Doolittle not to injure trembling criminal. What a company! There stood the bigoted and cruel Pharisee. By his side was the learned Scribe, ready to expound the law. In the midst, the poor culprit. No friend was there to They down the poor culprit. No friend was there to The debate on the relative merits of the two measures and the skirmish went on. upon the decision. The future condition of the criminal hangs upon the verdict. The code of Moses is to be established or abolished. The death-punishment is to be perpetuated or forever repealed. Or other, to give land to the landless, and furnish homes such a scene. Heaven must have looked with the to free laborers in our own country. He was emdeepest interest. With perfect calmness, Jesus 'stooped down, and wrote upon the ground.' Eager to stone the guilty woman, they continued asking him. stone the guilty woman, they continued asking him. How devoid of sympathy! How ready to condemn! A fit illustration of that spirit which has followed the rear row of chairs, and Toombs, Wade and Ber the criminal from that day to the present moment! jamin immediately in front of them in the next row her eagle-eyed enemies ' went out one by one,' . . . have rolled away; yet no government on earth dares to carry out the principle of Christ! What a cowardly and selfish generation! We make the criminal; then, fearing the work of our own hands, we shut him up in the solitary cell, or hang him upon the gibbet! Oh, that we had more of the spirit of called them, of whom the Republicans were afraid, Christ! Then we should have his moral courage. &c. He smote his own desk violently, occasionally He feared not to meet the criminal nor the maniac. Prisons are the offspring of fear and cowardice. Why Seward, ever and anon thrusting his hand almost in rverse generation, dared to say to a trembling culperverse generation, or and a laughter. How different was this laughter. urt from those of modern times! There was no long array of witnesses; no judge with his ermine robe; no reading of an indictment no officer ready at his assailant. But the few who knew Wade well, with his fetters; no sentence of condemnation. Once with his fetters; no sentence of condemnation. Once let society set the example of Jesus, and the prison falls, and the gallows totters to the ground. The following incident illustrates our subject :-

It seems to me, said a criminal, that there never was but one Judge on earth who understood how to treat crime.' The keeper looked at him with astonishment. 'It was the Man of Calvary,' answered the said, as plain as words could have uttered it, prisoner, as his eyes filled with tears. The melting must and will have it.' words of Christ. 'Go, and sin no more,' had sunk deep into the heart of the poor, condemned criminal.

So long as we revere the character of Washington principles that alike constituted and illustrated it, virtue cannot be gone from us, and there is 'hope of the Republic,' of 'Liberty and Union.' - Springfield Republican, Feb. 22.

If the popular reverence for the memory of Washington were based on an intelligent appreciation of fell from those better traits in his character that have made fish and unambitious in a public officer, then, per- licans in the most vituperative style. untrymen, and perhaps also for 'the rest of man- Ohio!" 'Union,' regenerated, or in one 'more perfect,' foundish of his brilliant rhetoric in his praise, - who, though 'not a military man,' has, notwithstanding, declared to the world, from a place of high official trust, conferred on him by the people of Massachusetts, that if there is any cause in which he would buckle on a knapsack, it would be to put down a servile insurrection at the South '; and when his fellow-citizens of march in serried ranks, 'with alacrity,' with columns despair. all bristling with murderous steel, to give safe convoy to a miserable sound of misguided man-thieves who were dragging a poor lone fugitive from slavery, back to his tormentors,-ready to make the streets of Boston run with human gore, if the swelling and outraged heart of humanity had found numbers sufficent to attempt a rescue, -when such things are said and done by those who profess an almost idolatrous reverence for the memory of the first President of the United States, it would seem that no inconsiderable portion of his most enthusiastic admirers and worshippers had contemplated him rather as a slaveholder pursuing his escaped female slave to New Hampshire, than in his better character as a comparatively unselfish laborer for his country's independence; or in his etil more flattering aspect as a successful chief, re-tiring to private life when the much-coveted bauble of a regal sceptre seemed fully within his reach ; and, consequently, that such expressions of reverence for his memory, as we are wont to see on the surface of the popular current, furnish no ground whatever for hope that impartial . liberty ' will be secured to our citizens, whatever it may argue for the permanency of the present and guilty 'Union' of the States. But it is said that 'virtue cannot be gone from u

so long as we revere the character of Washington." This same flattering unction have simple men, a well-as base men and hypocrites in all ages, laid to their souls. The Scribes and Pharisees did it more than eighteen centuries since. 'Have we not Abraham to our father?' they exclaimed; and did not they claim to be the disciples of Moses, and to revere the prophets, reading from them daily in the synagogues and in the temple ? While, at the same time, they were plotting for the death of the model man of Nazareth, whose character and mission these same prophets had foretold.

Who is there more lavish of their reverence for the Puritan pilgrims of the May Flower, than the very men who are constantly baying on the track of Henry Ward Beecher, scenting in all his progressive actions and utterances, misdemeanors outraging all orthodoxy, and heresies unendurable? When at the same time, no clergyman living, of that particular faith, comes so near in his general ministrations and deportment to copying, both in letter and spirit, the tender and beautiful farewell address of Robinson, the model paster of the Puritans. Verily, no virtue is so cheap, one so worthless, as that which . builds the tombs of the prophets, and garnishes the sepulchres of the E. W. TWING.

Springfield, Feb. 23, 1859.

Correspondence of the New York Tribune. LAND FOR THE LANDLESS vs. NIGGERS FOR THE NIGGERLESS.

WASHINGTON, Feb. 26, 1859. was to abolish the law of retribution. This he attempted both by precept and example. The old Pharisees, as well as the modern, were in favor of the penalty of death—that is, for others, not for themselves. An incident happened during the ministry of the Savior that illustrates this whole subject. The Pharisees at

last found a case directly in point. A poor woman was taken in adultery, in the very act. By the stern Jewish law, she was condemned to an ignominious death. There was a great anxiety to witness the infliction of the penalty. As though impatient for line determined in capacity that they would take the could speak to-morrow. But the Democrats, having determined in capacity that they would take the

midst, the poor culprit. No friend was there to plead her cause. Her guilt was evident. Her doom appeared inevitable. The 'Friend of Sinners' looked on with pity and compassion. It was 'early in the morning.' The rising sun was at that moment beautifully illuminating the magnificent temple; a fit emblem of that Sun of Righteousness which gives light and vigor to the moral, intellectual and spiritual worlds. What a scene! The fate of Jesus turns upon the decision. The future condition of the the two policies-one to enlarge the domain of the Slave power, and restore and maintain the su

got the floor. To understand the scene that followed, you must know that Seward and Wilson sit on This spirit has built the dungeon and reared the gibbet. But, hear the Great Teacher: 'He that is wither each other. A little further off to the left of Benout sin among you, let him first cast a stone. | each other. A little further off to the lett of Ben-out sin among you, let him first cast a stone. | jamin sits Fessenden. Toombs directed his speech What a withering rebuke! Ashamed of themselves, entirely to Seward. Always impassioned and furious, he was now extraordinarily vehement in tone her cagle-eyed enemies 'went out one by one,' and Jesus was left alone in the midst.' Then he said, 'Woman, where are thine accusers? Hath no man condemned thee?' She said, 'No man, Lord.' Then said Jesus, 'Neither do I condemn thee. Go, and despised those who could be driven by small demagogues in particular, but more especially pitied and despised those who could be driven by small sin no more.' What a decision! Eighteen centuries demagogues, bringing his fist in the vicinity of have relied away; yet no government on earth dares Wade's desk as he uttered the last clause. He accused the Republicans in a body of cowardice, per-sonal and political—of skulking the issue of Cuba, and shivering in their shoes at its mere name. He rung the changes on Seward's term, ' Land for

the landless,' and sneered at the 'lacklanders,' as he reached over and struck Seward's, toward the chair that he might turn his face toward be afraid of our own fellow-man? Why deprive him of the light of heaven? Why lead him to the halter? The true and only answer is, that we have not the spirit of Him, who, in the midst of a wicked and of Davine him the day of Davine his face, and pushing inadvertently against Wade's chair; all this time his face glowing with passion, and his air and mien and tone suggesting the ferocity of Danton, combined with the malignity of Marat. During his short speech, a portion of the kept up a running accompaniment of feeble gusts of Nearly all eyes had been fixed on Toombs and Sew-

the arms of his chair, his compressed lips, and the indescribable air of defiance that sat upon his countenance. Ere Toombs was fairly in his scat, Seward, Wilson, Fessenden and Wade sprang to their feet. It was impossible for the Chair to assign the floor to anybody but 'the Senator from Ohio,' for the tone in which he pronounced the formula, 'Mr. President!' and the eye he fixed on Breckinridge, Wade, who don't fear the devil, turned square

upon Toombs, who knows that Wade don't fear the evil, and, bringing his fist down within about an inch of Toombs's nose, and heavily upon his desk, said, his eye riveting him, and the hot words hissing through his teeth, 'Skulk, ah! shiver No we?' The Georgian pushed his chair—it stands on castors—a few inches further off, so as to give his Ohio neighbor more room!

Wade went on, leaping almost from the floor at every sentence, showing plainly that though he was able to reply effectively to the taunts and abuse that fell from Toombs's lips, he would rather drive them forcibly down his throat—all of which Toombs knew. Here a long array of statistics from Rev. Amos py because, once on a time, they being neighbors in the Phelps was read to prove that ministers were early muscle. Bind up the arm, and the muscle decreases; his name the synonym of whatever is noble, unsel- Senate then as now, Toombs was abusing all Repubhaps, there might be some grounds of hope for the his hands on the arms of his chair, ready to leap to establishment of 'liberty,' regulated and protected his feet, demanded to know, 'Does the Senator inby righteous law, for, at least, the paler portion of our clude me in what he is now saying?' Upon which the Georgian responded, 'I except the S countrymen, and perhaps also for 'the rest of man-kipd' within our borders, either in the present Toombs desires to give Wade a wide berth.

But, to the speech. The first sentence went ed on its ruins. But, when it is considered that the straight to the core of the subject, and all the rest folmost gifted eulogist of Washington, who has been lav- lowed it. 'You sneer at the Homestead bill, because it gives land to the landless, do you? What is your pet measure? Stealing niggers gerless! We go to the country upon it—Land for the Landless versus Niggers for the Niggerless! That was enough. The galleries had seemingly

Now, some feet came down with held their breath one determined stamp upon the floor—a few hands smote together—but the mass, in gallery and in Senate, shouted with a mingled roar of laughter and less gifts, but still less culture, actually volunteer to cheers—the President throwing down the gavel in Having, in this phrase, compressed the whole ar-

gument into the smallest possible compass, Wade went on roasting the Democracy about their 'nigger bill, and satisfying Toombs that he (Wade) was not much frightened, however it might be with him however it might be with him (Toombs); and then he handed over the fight to Mr. Fessenden was more deliberate. Indeed, he

was persistently calm and provokingly cool. He told Toombs that Republicans did not skulk nor shiver on the Cuba question, but only meant by this course to take their own time, and teach gentlemen that the Senate was to be governed by its own rules, and not by the decrees of a party caucus, and that they should permit the vote to be taken on the bill when they had said all they wished to on the subject, and not one moment sooner.

All this time Seward sat quietly in his chair Those accustomed to read his thoughts in his face

knew he was biding his opportunity to reply. Fi-nally, he took the floor. He never spoke of the Senator from Georgia. He turned his back some-what upon him, with a mingled air of dignity and contempt. He drew his own chair aside, pushed Wilson's out of the way, stepped back a pace or so shook off trammels, forgot Blair's rhetoric, Camp bell's rhetoric, and Seward's rhetoric, calmly define the different kinds of courage, said he hoped he had enough to serve his purpose as a Senator and a man and then rose with his theme; contrasting in a few glowing words the beneficent objects of the Home stead bill, with the pernicious scheme of acquiring Cuba, and, alluding to the President's efforts clutch the purse and the sword, denounced him in severe but strictly parliamentary language, for at tempting thus to divert the public mind from the issues which his Kansas and financial policies precipitated upon the country; and he concluded by comparing, in a few eloquent sentences, the princi ple which would give land and homes to freedon and free laborers, with that which would extend and strengthen the curse and crime of human bondage As he prono

among men.

As he pronounced the closing words, he proudly turned his back upon the Chair, drew out his cigar case, and walked into the adjoining cloak-room. After another short skirmish on points of order Toombs replied to Seward. He tried to abuse him But it was not the vituperation of a Senator. It was the ravings of a drayman on the dock, the cursings of a common drab in a dirty alley.

In the midst of this gust of passion, the fire-eater might be seen shaking his clenched fist and curly locks at the New York Senator, who was leaning against the doorway of the cloak-room, quietly smoking his cigar, and calmly eyeing Toombs.

was a tableau indeed.

After a long fight, Slidell, chief of the Cubans, at nearly 2 o'clock in the morning, showed the white feather, and moved that the Senate adjourn.

* A bad example, Mr. Seward !-- [ED. Lin.

LUCRETIA MOTT, IN WASHINGTON. The Washington correspondent of the Anti-Slave Standard, under date of March 1st, says :-

Standard, under date of March 1st, says:

Last Sunday morning, I set out, with considerable curiosity, for the Orthodox Congregational Church (Mr. Bassett's) in this city, expecting to hear Incretia Mott. I had never listened to her myself, and was curious, like many others, to see the woman so widely known for her eloquence, and I was sim more curious to know how the people of this same city would greet her. I was a little surprised, upon entering the church, to find it nearly or quite full, and people were constantly coming in to fill the see seats still vacant. Looking around me, I saw a great number of Congressmen, and almost as many slars, holding members as Republicans. In one of the second state of the second standard state of the second standard stan seats still vacant. Looking around me, I saw a grat number of Congressmen, and almost as many stars holding members as Republicans. In one corner at Gov. Smith of Va.—' Extra Billy,' as he is called in another place Sandidge of La., Seward of Georgia and other prominent Southern representatives. The audience was one which Mrs. Mott and other radial anti-slavery preachers or speakers very rarely obtain. As for the discourse, I can scarcely trust myelf in speak of it, for it was the first time I had beny Mrs. Mott, and I was completely entranced from the first word to the last. Everybody I have seen my that it was an exquisitely beautiful and eloquated the substance of the seen in the second seed of the second seen and the second seed of the second seen and the second seed of the sec that it was an exquisitely beautiful and clousest effort. The silence in the house was strange. Yes effort. The silence in the house was strange. Not a word was lost, and it seemed as if the andiene were unwilling to lose one, for they hung breathin upon her lips. The impression made upon her as-dience was at once protound and happy. The sips holders even speak kindly of her, and I need not full many that the speaker did not omit to deal inition. holders even speak kindly of her, and I here not led you that the speaker did not omit to deal faithfully with the great sin of slavery. I will not attempt to the won a description of her discourse in the norm ing. It was upon the progress the world has make in reference to its institutions, creeds or religions. in reference to its institutions, creeds or religions, and its general conduct. She dwelt at length upon war and slavery, and the so-called infidelity of references, and the real infidelity of all evil-does. In the afternoon, she spoke upon the subject of woman, her condition and rights, and her andience was still become than in the morning, a pretty good. larger than in the morning, a pretty good proof of the acceptability of the first discourse. Another the acceptability of the first discourse. Another winter I trust we shall have Wendell Phillips in winter I trust we shall have Wendell Phillips in Washington to lecture upon slavery. I will guara-tee him a house-full of people for an audience, who will treat him with respect, a good propertion of them being slaveholding members of Congress. Eli Thayer has been making another speech in the

House, in which he indicates the kind of slaving be indulges in. I quote a few sentences as ther we taken down from his lips. Mr. Thayer said: See taken down from his lips. Arr. I mayer said: Sea members of the Republican party are always uness. They are never satisfied. When they get to Heard, they will not be satisfied. Instead of tuning ther harps to heavenly praise, they will be getting an opera-glass to look over the gulf, and see if they can ot descry a Dred Scott decision, or a Supras Court, and they will be wanting a Wilmot Provise to keep slavery out of Heaven!'

Is not this in imitation of Daniel Welster when

Is not this in imitation of Daniel Webster when he talked of the folly 'of re-enacting the laws of God'! A colleague of Mr. Thayer, upon listning to what I have quoted, exclaimed, 'My constinents are too pious to swallow such stuff as that,' and I look in vain for these and other remarks, of a similar nature, in the printed spaceh, which is for

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made. It is a concentrated extract of Para Sara-parilla, so combined with other substances of sell greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our pound will do it has been proven by experiment or many of the worst cases to be found of the follow. ing complaints: — Scrofula and Scrofelous Complaints, Erro-

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tion of accomplishing these ends. But the world has been egregiously deceived by preparations of it. partly because the drug alone has not all the vita-that is claimed for it, but more because many preparations, pretending to be concentrated extracts but little of the virtue of Sarsaparilla,

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