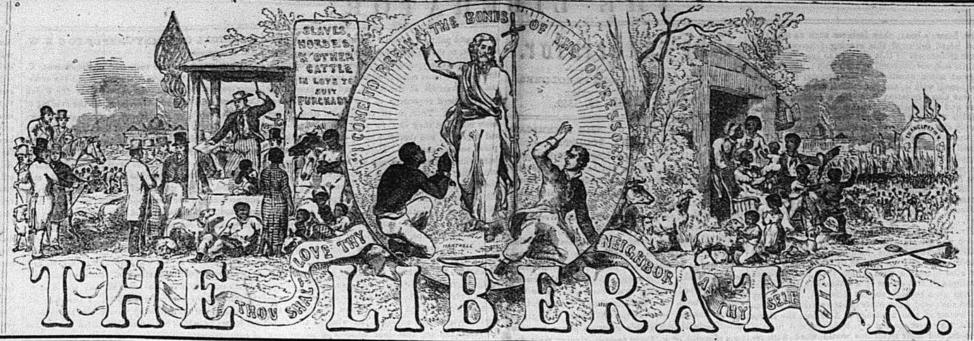
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The following gentlemen constitute the Finan-Committee, but are not responsible for any of the this of the paper, viz:-Prancis Jackson, En-AD QUINCY, SANUEL PHILBRICK, and WENDELL



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

NO UNION WITH SLAVEHOLDERS.

The free States are the guardians and essential 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 parners, in FRANING THE CONSTITUTION, SWERVED FROM THE MIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for 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. -WILLIAM ELLERY CHANNING.

WM. LLOYD GARRISON, Editor.

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

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REFUGE OF OPPRESSION.

TAR UPON NORTHERN METHODISTS IN TEXAS.

Wathedist Church North to be driven out of fannin County-Trouble ahead.

From the Bopham [Texas] Independent, March 19. At a meeting of the citizens of Fannin, held at

court-house in Bonham, on Saturday, the 12th

On motion, Dr. Hoffer was called to the chair, os motion, Grane was appointed Secretary.
On motion, Gen. Green was called on to state the ect of the meeting. He stated that an organiin this county; that it was gradually increasing a strength by accessions of preachers and members om the Northern States, and was becoming so strong as to endanger the security of our slave strong is to endanger the security of our slave temperty; that the avowed object of this church the extirgation of slavery, and that their ornitation was but sagmany agencies of the North, signing its altimate abolition among us: and, in of the ground assumed towards slavery, he of on Mr. Delisle to read a series of resolutions official documents of the Maine Conferences of Northern Methodist Church, that were adopted their annual meetings in 1858. The first series resolutions were adopted by the Maine Conferon Green then proceeded by stating that one the preachers of this denomination, (Joe Logson bearing these resolutions read on the street, idy proclaimed his endorsement of every arand further, that ' they could not be engaged atting down a greater evil.' He stated that

aval of this noisance from the county.
Judge Samuel A. Roberts, being called for next, faward. He was astonished at finding an asation in our midst professing such sentiments. could not have heard one endorsing such resoas, without striking him to the ground. He felt nisfiel, from the resolutions passed by their differheir Church were, that they differed from the thodist Church South only on the slavery quesand that this organization, coming here from North, and presided over by Northern men, ast necessarily be endeavoring to carry out the meends as the Church of the North, and hence hould not be tolerated by the people. He further tated that he was never in favor of mob law, but it was necessary that the people should take

tizens felt insulted and outraged by such pro-

hogs, and had assembled to take measures for the

P. Tarleton then moved that a committee of be appointed to draft resolutions expressive of ats of the meeting, and of the citizens ally. The motion was carried, and the followen appointed by the chairman : General a, Judge Roberts, and John M. Crane.

During the absence of the committee, Wm. Wood, q. was called for, and came forward. He eninto a discussion of the feelings of the Aboliats towards the slaveholding portion of the , and their utter disregard for law when inrrening between them and the prospects of their bilition schemes. He enlarged on their conduct wards the Southern people in the late Kansas ear, and mentioned some thrilling incidents that ame under his personal observation as a participa-ter in that struggle, and closed by urging the people isopt decisive measures towards those in this esaty, and drive them from our horders.

L. C. DeLisle, Esq., spoke next, and, after rendof several of the resolutions adopted by the North-m Methodist Church, devoted a short time to a and exposition of the policy pursued by the Northm Abolition Societies m Abolition Societies in sending their 'wolves resed in sheep's clothing 'among us, professing a preach the gospel, but in reality to spread Ablition documents among the people, and endeavor to abolitionize the country; that all their operations ere carried on in the ' Underground Railroad sysm'; that if we wanted to catch them in the ert set, we might wait until it was too late, as the people of South Carolina and Virginia bethe fearful pegro insurrections that took place se States, instigated by the emisresof the Northern Abolition Societies. He beand those in our midst to be but spies and forethere's of the invading army of Abolitionism, and antioned the peace and safety that resulted to the each of Marion county, Mo., from routing just

r. P. Dakin next came forward, commented on e resolutions that had been read, and thought e time had come when it was necessary that the esple, in self-protection, should put down such

minations, henceforth and forever.

D. Rainey, Esq., was loudly called for, and He endorsed all that had been said a the subject. He believed they were derogatory a partiest interests, and that they were exciting an offsence that had better be nipped in the bud, or it would yet cause us trouble.

Dr. Reed, on being called for, stated that he sattly endorsed all that had been said on the subject by the speakers that had preceded him, and for his own part would not feel contented with anything short of placing the entire organiation across Red river.

B. F. Christian was next called for, and came orward, and strongly advocated the policy of imbediate and decisive action against the organiza-

The committee appointed to draft resolutions ow returned, and the Chairman presented the following, which were adopted unanimously:

Whereas, a secret foe lurks in our midst, known as the Northern Methodist Church, entertaining seniments antagonistic to the institution of slavery, and the manifest intention of whose Northern coadjutors is to do away with slavery in these United States; and whereas, the further growth of this enemy would skely to endanger the perpetuity of that instituin Teas; and whereas, sentiments diametrically posed to the interests of the South have been this dry publicly procesimed upon our street by a minister of the said Northern Methodist Church; therefore, is it

Resolved, I. That the Methodist Church, having perated into divisions North and South, the organi-hion of the Northern branch of that Church in our ofst, as a screen behind which to hide the emissaries A Northern political faction known as Abolitionists incerous toour interests, and ought not, therefore

be tolerated by the people of Texas.

Resolved, That the public denunciation of the usualistion of slavery, and the public assertion by a basis of their Church to the effect that the Northof their Church to the effect that the second in Methodists designed the extirpation of that include in our land, heard in our streets this day, as a gross insult to our people, and should be bold-

ummarily resented. at the teachings and preaching of the minisof that Church do not meet the views of the popular of that Church do not meet the views of the popular of Fannin, and must therefore be stopped.

1. That a committee be appointed to memorialize the Legislature to pass laws to punish the utterance

of such seditious sentiments as are mentioned in resolution 2, and that other counties be earnestly called on to consider the matter.

5. That a suitable committee be appointed to wait on the Bishop and ministers now in Conference assembled, on Timber Creek, in this county, and warn them to withhold the further prosecution of said Conference, as its continuance will be well calculated to endanger the peace of this community, 6. That our motto is: Peaceably if we can, forci-

The following resolution was presented by B. F. Fuller, Esq., which was appended, and made part

of the above :-7. Resolved, That we hereby bind ourselves to cowill suffer no expression of abolition doctrines or sen- now

It was moved by Dr. Reed that a committee of fifty responsible men be appointed by the chairman to wait on Bishop Janes and the ministers in Con-ference assembled, at Timber Creek Church, on Sunday, the 13th of March, and read to them the resolutions adopted by this meeting, and to order the discontinuance of their meetings in this county henceforth and forever.

man of the committee appointed to read the resolu-tions adopted at the last meeting to Bishop Janes Have you well conte Committee withdrew. Judge Roberts then called between a fugitive and the North Star? on John M. Crane, who read the resolutions adopted by fourteen of their Conferences in different porfrom the centlemen present on this import- from a life of s

Hon. Gideon Smith rose to a question of inquiry. He had heard that a negro belonging to Joshua Cox had been tampered with by some of the members of this denomination on Timber Creek, and requested that Mr. Cox would come forward, and give the facts to the meeting. Mr. Cox stated that his negro man commenced attending their meetings, and was entirely useless to him after so doing. He com-menced to leave home every night, and when told to or assist such person to escape from his pursuers, remain at home, would steal off after bed-time; or shall harbor or conceal such fugitive, so a when I asked him where he spent his nights, he answered at the house of James Rose, who used to jected to a fine not exceeding \$1,000, and imprisonread to him and talk to him about his freedom. Mr. Cox further stated that he went to Mr. Rose, and requested him to whip the negro, and send him gitive so lost. Rather expensive do our masters ne. Mr. Rose acknowledged that the negro came there of nights to hear him read, and he feel like driving him away. Mr. Cox sold the negro to Col. R. H. Lane. Col. Lane was then called. He did not wish to make any statement to criminate of bread-a night's sleep-a God speed, to a selfwhite man on the evidence of a negro, but mentioned that the negro said he was told by one of the and imprisonment. So here is the alternative to Northern Methodists that if he would go to Illinois, he soon could make sufficient money by preaching to buy his freedom.

Mr. Davidson mentioned the finding of some abolition literature, by some gentleman in the county, in the possession of his negroes, and they said they got it from Timber Creek.

After hearing these statements, Mr. Smith proseeded by saying that sufficient had been heard to act upon. It was plain that they were undermin- slave-catching means; we may think it would be a ing us secretly, and it behooved us to protect ourselves and our property, to adopt strong measures
and carry them out. We had proceeded too far now
stitution, and implore him to turn and go back to and carry them out. We had proceeded too far now stitution, and implore him to turn and go back to turn back. It is necessary to stop their proceedings, let the means be such as they will.

addressed the meeting in an eloquent and telling where 'in stripes, in imprisoments, in tumults, in speech. He was one of the Committee that waited labors, in watchings, in fastings,' the Ethiopian dison Bishop Janes yesterday, and had become satisfied ciples could learn the apostolical way of getting to as to the fact of their being pilots-men sent to heaven. But, unfortunately, these runaways have blaze the way for the hosts of Abolitionists that a different theory about this matter, and whenever were to follow. With withering invectives he ex-posed the designs and devices of their schemes in these missions against the institutions of our State. they are not surprised and secured instantly, insist on defending themselves with all the means Provi-tence affords them. So it has come to pass that There is no law on our statute-book to prevent slave catching in America means: in hem without the overt act. But there them without the overt act. But there is some-knocking a man into a hot stove; in Pennsylvania, thing above all law—self-preservation; and this is not secure as long as incendiary speeches are permitted on our streets with impunity. He was in laws of strong resolutions against such a proceed. mitted on our streets with impunity. He was in favor of strong resolutions against such a procedure, and that they should not only be written, but girl, and putting a plaster over her mouth; in Bed-

forward. He recapitulated at some length the facts case of William and Ellen Crafts, the presentation concerning the separation of the Methodist Episcopal Church into the division North and South. He considered the northern portion thoroughly abolipatriotic to harbor; at Boston a man shot dead by tionized—he considered those in our midst equally with those in the North, else why not join the Southern portion? He had been in attendance at Cincinnati, Margaret Garner killing her child to the late Conference, held in this county, for the pursave it from the slave catcher; at Sandy Hill, Pennsylve the late Conference, held in this county, for the pur-save it from the slave catcher; at Sandy Hill, pose of watching them; he did not think we had sylvania, a man and his family beaten ins nuch danger to apprehend from them, so long as thought they had the will to tamper with our property, and would doubtless do so as soon as they reerty, and would doubtless do so as soon as they received fresh accessions of men with more intelli- slave; at Philadelphia, Passmore Williamson imgence and energy from the North.

tian, A. E. Pace, Hon, Gid on Smith, Mon. Robert H. Taylor and Judge Bailey English.

On motion, the meeting adjourned, to meet again at this place on Saturday, the 19th inst. at 2 o'clock, SELECTIONS.

NO SLAVE-HUNTING IN THE EMPIRE STATE.

We give, below, the concluding portion of the admirable Address to the Legislature and People of New York, by Rev. A. D. Mayo of Albany, in advocacy of a decree, prohibiting slave-hunting within the limits of the Empire State :-

But it is not alone for its injustice and inhumanity towards the negro that I hold up this law to the in-dignation of the people. The insula it offers to the operate in the future, to do all we can to suppress white citizens of our State moves my whole soul to Abolitionism in our midst, and that henceforth we its opposition. The negro slaves of America are an inferior race; and wicked as it is to add timents in our streets or county to go unpunished. a nother drop to their cup of bitterness, we have learned to bear this with comparative resignation. But when this slave power insolently confronts that white race which has risen into comparative elevathat you and I shall turn our backs on the glorious hopes of a coming civilization, and accept the alter-native of losing our humanity by aiding to enforce this infamous law, or save our humanity on penalty. of a criminal offence, the outrage becomes insupportable. To drag back a man who has always been a slave to his old bondage, is as much as an or-A meeting, pursuant to adjournment, was held on Monday, March 14, Dr. H. H. Hoffer in the chair, and L. C. DeLisle, Secretary.

Deen a slave to his old bondage, is as much as an ordinary mortal can endure; to compel a cultivated, Christian man or woman of New York to become a On being called, Judge Samuel A. Roberts, chair- brute or a traitor, is more than a saint can tolerate

Have you well contemplated the provisions of this and the ministers in Conference assembled on Tim- statute concerning white men? Section 5th prober Creek, reported as follows: That, in conformity wides that the United States Commissioners may with the instructions of the meeting on Saturday, have power to call to their aid the bystanders, or the Committee met on Sunday morning, at the Bonham Court house, and thence proceeded to the place to insure a faithful observance of the clause of the of holding the Conference. On their arrival at the Constitution referred to, in conformity with the prochurch, worship had commenced, and the Com- visions of this act; and all good citizens are hereby mittee was informed that as soon as service was commanded to aid and assist in the prompt and effimittee was informed that as soon as service was commanded to aid and assist in the prompt and efficient execution of this law whenever their services may was the only opportunity to be had of presenting the resolutions to them as a body. Consequently, clause makes a slave-catcher of every white citizen we entered the house after the prayer was over, and read the resolutions to the Bishop, and told him that we would expect a categorical answer; in two hours after the expiration of which time, two of their preachers. (Carlisle and Hatley) reported that six in the prompt and efficient execution of this law whenever their services may be required, as aforesaid, for that purpose.' That the resolutions to them Bishop, and told him that we would expect a categorical answer; in two hours after the expiration of which time, two of the united States. It makes slave-catching a test of good citizenship. But I may be told this is an imaginary danger. I reply: every white man hours after the expiration of which time, two of the united States. their preachers; (Carlisle and Hatley) reported that sition that, under any combination of circumstances, they were authorized by the Conference to answer they could be called to commit such a degradation that they would cease their ministerial functions until their next quarterly Conference, when action would be taken on the matter. Whereupon the liability of being a Marshal's assistant in getting Committee with large Roberts (here alled)

ens of the Northern States. Judge R. proceeded tivated, refined citizens of our State would not often by calling the attention of the meeting to these res-olutions, in which they all denounced slavery in the only be expected to acquiesce at home, or declaim in strongest terms, and recommended the preacher to conventions about the silvation of our Union, while work for its extirpation, in the pulpit, and the members to work through the ballot-box, and by circulating their anti-slavery literature; and he considered that if this organization do not openly pass such resolutions as those just read, it is because they dare not, living as they do in a slave God's sake, to give a morsel of food or an old gar-State. But do they not perform all their functions ment. Some benevolent elergyman might be awak-secretly? In conclusion, I wish to hear a full extme worse than death. Any wor however elevated her position, might find her favorite maid a fugitive from the New Orleans market. The Judge might come home to see his wife binding up a woman's wounds, gained in a week's hiding in tempt to rescue such fugitive, or shall aid, abet ment not exceeding six months;' besides being liable to the owner of the slave for \$1,000 for each fumake obedience to Christ's golden rule in the world's greatest Republican State. every form of assistance to the flying fugitive. Every man or woman in New York who offers a loa emancipated bondman, is a criminal deserving fine which we are all driven; we must be prepared to aid in catching the slave at the bidding of any drunken man-stealer; must refuse every office of our mmon humanity to any supplicant we know to be a fugitive, and thereby sink ourselves to the lowest service of despotism; or we must become criminals to our country's laws-subject to the disgrace appointed only for the villains and ruffians of

Perhaps we do not vet fully understand what this ished for his contumacy in running away from the Hon. R. H. Taylor was the next speaker, and he missionary institutions appointed by Providence, some- knocking a man into a hot stove; in Pennsylvania, placed in the hands of men who will carry them out. ford, wounding one man mortally and one danger out. ed by a wretch of whom they begged bread; in the one of his own party preventing the rescue of Burns; at Ripley, Ohio, a pursuer killed by a fugitive; a embodiment of ignorance, but with clubs; in Philadelphia, a woman with her un-Judge Roberts moved that a committee of five be prisoned for offences growing out of his informing a free woman that she was free. But why go on? appointed to draft resolutions to be acted upon at This law has drawn a track of blood all over the Northern States; rioting, popular insurrection, martial law, court-houses in chains— this is the entertainment to which the white citizens of New York are invited; this is the ' service' we

owe to our masters on the plantation; and any at- | Slave Trade, and assert the right of property in me. | mortal and his self-styled master; between the slave tempt to escape from our 'service' makes us telons on every foot of American soil.

and traitors. Why, the old Hebrew haw punished a man-stealer with death, and forbade any one to ble result of its predecessor; and if history records do otherwise than through a subordinate.

citizens of Oberlin, Ohio, among them a professor in launched on the untried ocean of new revolution and a college; of the imprisonment of an editor in Cinnew experiments. slave, to sit down under the imputation of a crimi- States. By this very man and woman of any city in New York, statute.

mmonwealth. use, and say if it appears like the lair of such a our soil, or for monster as this bloody edict? Grant (what is still bor to servitude. thies of good men should be thrust upon us? and liberty protected even while submitting to sla- dom throughout the Republic. very. No, this reads like the edict of an Oriental Despot, purposely made to in its subjects; sparing no feelings, respecting no rights, rudely and wantonly trampling on the noblest sentiments and most sacred hopes of man. And its enforcement is Dublin Freeman's Journal a sketch of an anti-slavery marked by the same results as a tyrant's mandate. ere its officers are despised and hated; to be mixed up with its operations is a stain on any gentleman's reputation; to defend it ungowns the to the origin and purpose of this law?

We shall never understand this statute till we see that it is one of a series of measures deliberately the United States, to oppress the freemen of this Union, to humble and disgrace the Free States of this confederacy, to make freedom contemptible, and undermine all reverence for human rights in our distracted country. Maddened by the failure to impress the State of California into the service of desotism; turned away to the hope of establishing in the deserts of Utah and New Mexico, should the people consent; this remorseless power concentrated itself in 1850 for a series of bold aggressions on the constitutional-liberties of the American people. And with the pertinacity and ability characteristic of tyranny from the earliest ages, it has strode on to that consummation. Every new demand has been coupled with the treasonable threat compliance has but aggravated the lust of dominion that has now reached the height of a towering in-

and driven through by the panic cry of dissolution. of Washington, the capital of the America The statesmen and people of the North were smit-ten with the delusion that this was to be the end of man beings, group after group, in chains and fetteragitation, and, as a 'finality,' granted the demand, ed in pairs, driven like beasts to the auction mart to and legislated themselves into slave catchers for the be sold like cattle to the highest bidder? (sensation.) ions, but to make servants of freemen, and assert a 'Ay, took place in the city of Washington! (his en upon our mistaken compliance with this deor eignises free States, and thunders for admission artifully slurred over and misrepresented by interesting the national household. Next came the Dred ed parties and their adherents, so marred by luke-Scott decision, which denationalized 5,000,000 of warm friends and conceding philanthropists, and so opposed by the upholders of American slavery.

She (Miss Remond) would now place herself and their great cause she represented in the hands of that and any opposed by the upholders of American slavery. change the government; and now comes the clamor audience which represented so numerously and in-for the possession of the purse and sword to carry fluentially the citizens of the Irish metropolis. She out a gigantic scheme of subjugation and annexation would ask them, without challenging the principles out a gigantic scheme of subjugation and annexation in behalf of slavery; and close on the heels of this demand run the propositions to open the African become a jury in the issue between their fellow-im-

parsue a fleeing bondman. But we are out of the any instance where tyranny has gained so many shade of Judaism; we are Christians, and so have points in eight years, I have not read the page, legislated every American into the alternative of And there is no halting in this march. This insane being a brute or a criminal. There is not a week despotsin must go on by the inexorable logic of when some family in New York is not called to events. Mr. Douglas cannot stop it; Mr. Ham-choose between this dilemma. The North is alive with flying fugitives, and we cannot escape the responsibility of action in respect to them. The Fu-sponsibility of action in respect to them. The Fu-sponsibility of action in respect to them. gitive Slave Law is a statute to enslave the white cle of Despotism arrayed against Liberty. This is man, and compel every northern citizen to do a our form of tyranny. What Pharaoh was to Egypt; work which every slaveholding gentleman scorns to what the Cæsars were to Rome; what the Hapsotherwise than through a subordinate.

Do you say this penalty is not inflicted? Have England; that is slavery to America. We must you heard of the Jerry rescue trials; of the Gorsuch cast it out, or it will first subdue and then change us trials; of the Boston trials; of the arrest of several all, and Constitutional Government once more be

Have you read the atrocious charge of Such is the condition of affairs in our common-Kane and Wilson and Sprague, which would change wealth and country; and we believe it justifies State every Christian of the North into a traitor? But legislation for the protection of personal liberty, what if this penalty is never enforced? Are all the We see no way to avert the dismal overturn of concitizens of New York who have, first or last, given stitutional and national freedom, save through the a crust of bread and a cup of water to a fugitive action of the people in their capacity of sovereign nal prosecution? Is it true that the hundreds of State of New York is insulted and humiliated in the clergymen of the State, the multitudes of the best person of every citizen. We call on the Legislature and noblest men and women of New York, including representing that State to discover some practical numbers of defenders of this law; the hundreds of way of relief from such oppression. We ask those thousands of benevolent persons—from the hackman we have chosen as our agents in making laws to be who scorns to betray the slave, to the Commissioner more solicitous for the preservation of liberty than or Marshal who gives timely warning to the 'chat- any other interest. All things in the State rest on tel's' friends to get him on the express train of the underground railroad—is it true that all these are simply unconvicted criminals, permitted to go unpunished by the mercy of our rulers? Why, should and rescued us from the despotism of this odious

who has committed this crime of helping him who I do not argue the ways and means of doing this; was ready to perish, be arrested and sentenced, or prescribe the form of a statute; or venture to inthere would be a procession from court-room to jail, terfere with the vocation of legislators in framing containing more of the wealth, position, culture, the law. I only would represent the moral reprobaworth and refinement of that town, than ever yet tion with which the people regard this statute; walked on any solemn celebration of our nation's their demand for release from its unjust provisions; great holiday. If all the citizens of New York who their determination to be free from allegiance to it. have succored the fugitive would appear in an army. There is no longer a question of obedience or disobeto be reviewed by our Governor and officers of the dience to the Fugitive Slave Law. The people of commonwealth, I take it there would be no question. New York never intended to obey it; never have whether we should longer permit the flower of our obeyed it; are now perpetually disobeying it in State to lie under the imputation of crime for obedi- every way, save the most legitimate and honorable ence to the common instincts of humanity. In beaction in their sovereign capacity as a State. The half of 3,400,000 white people, enslaved to this real question at the present juncture is this: Shall miserable alternative by our American despotism, the people of New York lie under the imputation of we demand that the State of New York shall throw unconsisted criminals; or shall their sense of this the protection of her great name alike over white odious law be embodied in a statute, and the Commonand black men; since we cannot oppress the hum- wealth defend her citizens? We are now in anarchy; blest negro that flies over our hills, without enslave every humane man and woman is compelled to resist ing the chief magistrate who sits at the head of the and evade a law of the United States, which conflicts with natural justice and republican institutions. Whence comes the necessity for such a law? We desire to return to the reign of law and order; Show us the cause why the people of New York and since the people do not intend to be oppressed should live under such humiliation as this statute in this way, let them enact their determination into imposes upon us all. What is the great necessity of a statute, and pledge the whole power of the State to State which makes it a patriotic duty for freemen its enforcement. We demand that every safeguard to sit down in this valley of abasement? Is it found shall be thrown about the personal liberty of the in that clause of the Constitution of the United citizens of New York, which the wisdom of our leg-States which provides for the rendition of fugitives islators can devise; that it shall be made an imposfrom service or labor? Look at that mildly worded sibility for any free man to be reduced to slavery on reed to aid in subjugating his i We only ask that whatever law an open question) that, under this provision, the may be enacted shall be adequate to that end. Give Congress of the United States has power to enact us a practical, unmistakable, decisive statute, and law for the return of fugitive slaves; where is enforce it against the whole world; and from the the necessity that one so abhorrent to all the sympa- day when the Empire State takes this position, sla-This very aggression shall cease; the siege of liberty in does not read like one of the laws of a Christian Re- the Free States will be raised : and our national barpublic, in which a hard necessity is complied with barism will shrink back to its native home, preparay the scrupulous guarding of all adjacent rights, tory to its abdication, and the inauguration of free

MISS REMOND IN DUBLIN.

address delivered in Dublin, on the 11th ultimo, by Miss SARAH P. REMOND, (sister of C. L. REMOND,) of Salem, Massachusetts. The last number of the Lonnost reperable minister of religion; and its strenu- don Anti-Slavery Advocate confains an extended reous supporters betray their disgust at the cause in port of that admirable address, together with sketchwhich they are engaged. Does not this point fatally es of the speeches that were subsequently made by several highly respectable gentlemen at that meeting. We regret that we cannot find room to publish the entire proceedings. In the course of her impressive remarks, Miss REMOND said :-

even an outline of the mis ries endured by the slaves, or the brutalities practised by the inhuman slave-holders. Man degraded, lashed, and tortured even to death; womanhood defenceless, exposed to the very wantonness of insult, and without protection from the licentiousness of a brutal master. It cannot be denied that 'Eliza Harris' was no fancied character, or that ' Madame Cassie ' was no imaginary picture. There were still in the hands of merci less and licentious slaveholders women suffering even more than those, and enduring bitterer wrong, and strode on to that consummation. Every new de-mand has been coupled with the treasonable threat of violent disunion, involving civil war, and every all, that those tyrants and their abettors had degraded their fellow-men to the level of the brutes. Was it not the fact that five-and-twenty thousand slaves were 'raised' annually in the most porthern First in this series of aggressive measures was the Fugitive Slave Law. It was drawn up by one of the most able and unscrupulous devotees of the national and fattened in order to supply the Southern shamdespotism, pressed upon a reluctant administration, bles? (hear.) Is it not true that in the proud city uth. The law was not enacted for the sake of Was it not the fact that on the first Friday of th the slaves that might be returned under its provi- present month, a sale of this description took place? espotic power hereafter to be exercised. And what The slaves were marched through the streets to the commentary has the history of the last eight years place of sale, well guarded. There were white men in front and white men in the rear, armed with nand! When we were sufficiently humbled by this loaded weapons, lest the slaves, the victims of their dict, our despotism again took the field, and the rapacity, goaded to desperation, might assert their Missouri Compromise was rent in fragments. Then God-given right as men, and regain their liberty. followed the invasion of Kansas, and for five years (Cheers.) Bitter indeed it was for the lover of the that devoted territory has been buffeted by the high freedom of the fluman race (white, as well as colorwinds of tyranny. Heaven and earth have been ed) to be compelled to avow, with shame, that moved to subjugate this great territory; but, thank America was, and deserved to be, the scorn and the God, she is headed the same way as California, Min-reproach of all good men in every part of the civiliznesota and Oregon; and no Congress will have ed world (cheers.) Happily, the free and enlight-shoulders broad enough to bar the door, when she ened denizens of this country were in a position to comes, another year, escorted by a majestic retinue judge coolly, justly, and impartially on a subject so of eighteen free States, and thunders for admission artfully slurred over and misrepresented by interest-

and his self-styled owner; between man's natural birthright of freedom derived from God, and the claim over the person of that human being, grounded on payment of a certain number of dollars, and certified by a bill of sale of a licensed appraiser of 'live stock and other chattel property' (loud cheers) She (Miss Remond) would ask them to put themselves in the place of a jury, and to decide truly and give a yerdict according to their conscience. She stood there to advocate and incultate, with all the energy of her soul, the truly noble and upright principles avowed, taught, and defended by the ultra abolitionists' of the United States, those true friends of freedom and of the human race. She would invite her audience to imitate the energy, the zeal, the courage, and the perseverance of that noble band of philanthropists-the very salt of the American people—whose exertions and sacrifices in the cause of human liberty, and for the utter abolition of slavery in America, it was impossible to exag-gerate, but which would become matter of history, yet to be read and dwelt on with pride by their descendants (cheers.) It was the simple truth that many of these illustrious friends of freedom, both men and women, had devoted their time, their fortunes, and untiring personal labors to the noble cause of abolishing slavery in America (cheers.) An amount of odium, obloquy and hatred was daily visited upon them, such as no dweller in England or Ireland could have an idea of. One should be for a time in absolute contact with the American people (especially in the slaveholding States), and be a witss of the brutal acerbity prevailing against what is called the . Slave population,' to comprehend the vindictive malice levelled by the slaveholders and their friends against those who would fain assert the slave's right to the equal privileges of human beings. People here do not and cannot fathom the terrible depth and darkness of the abyss of ' American slaery ' (hear.) There was no use in concealing or glossing over the fact. The truth was, that the duous, a terrible task to encounter. But were they duous, a terrible task to encounter. But were they discouraged by the immensity of the obstacles opposed to them, or dismayed by the difficulties and dangers in their path? No, far from it. They were progressing—slowly perhaps, but yet steadily and surely—day after day (cheers.) The abolitionists were, happily, as sincere and earnest in their efforts as the upholders of the slavery system were obstinate in their opposition. The abolitionists being true friends of freedom, were conscious that their philanthropic exertions tended not only to the their philanthropic exertions tended not only to the rescue of the black slave from the curse of bondage, but would also be the means of eventually redeeming the very oppressors of those slaves from ruin and disaster, the inevitable results of a continuance of enforced slavery in coming times (immense cheering.)
Wm. Lloyd Garrison, the veteran leader of the

abolitionists, (whose name should ever be spoken of with respect by every lover of freedom,) did not ask the American people to carry out a new princi-ple; he merely applied a new test. He did not dream, when he began his efforts to free the slaves, that he was also working for the redemption of the whites. He made his first appeal to the Christian Church, for there he felt should be his first field of effort, and possibly of success. But how was he met? At first with coolness, apathy, and indiffernies; and at last by open and vindictive opposition. Such had been the reception 'religion' (so called) had accorded to devoted effort in the cause of human freedom (groans.) Such was the case even now, because (as had been already observed) the religious as well as the literary, the commercial, the political, and other influences in the States, were in the strong against the weak; in favor of rampant despotism against unoffending helplessness; it was marshalled, in short, on the side of American sla-

She (Miss Remond) did not stand before that assemblage to advocate the cause of the slaves in America, merely because she was identified with them in complexion (an accident of which she was proud), but because they were men and women. Where they white as alabaster, they would be but men and women still, and, alas! slaves also. It was on the broad, comprehensive, and intelligible prin-ciple of that mutual love and charity which ought exist amongst fellow-beings, that she stood there to advocate the cause of the most outraged and op-pressed of all God's creatures; it was because she membered and took to heart the divine precept, Forasmuch as ye shall do it even to the least of my little ones, ye shall do it unto me' (loud cheers.) The true and sincere abolitionists in America inculcate and act on the maxim, ' God is our Father, and It would be indeed a sad and fearful task to give the Creator of us all, whatever may be our color, complexion, race, or country. We are all equal in the sight of God.' This also was a maxim taught and practically illustrated in the lives and acts of the early Christians, who worshipped the true God in secret in the catacombs of Pagan Rome (cheers.) These were the sentiments which, emanating from the glowing heart of the Saviour and from his sacred lips, still characterize the acts and doings of those o were known as 'ultra abolitionists' ica, who are stigmatized by every vile reproach, both as a body and individually, which vindictive malice can suggest. The abolitionists are not iden-tified with any political party; their watchword is, The immediate and unconditional abolition of American slavery.' There is one political party (the Republicans, so called) who professed themselves to be opposed to the extension of slavery into free states or free territory, and who were to this extent hostile to the system; but they had not laid the axe to the root of the tree. The Abolitionists had their task before them, and their determination was never to cease to 'agitate, agitate, agitate,' until justice was done to the oppressed, and the stain of human slavery was banished from the American

She made her appeal to women on behalf of the female slave, the most deplorably and helplessly wretched of human sufferers. Of all who drooped and writhed under the infliction of this horrible system, the greatest sufferer was defenceless woman (hear.) For the male slave, however brutally treated, there was some resource; but for the woman slave there was neither protection nor pity. If the veriest scoundrel, the meanest coward, the most loathsome ruffian, covets the person or plots the ruin of a defenceless female, provided she be known to be ever so remotely, of African descent, she is in his power (sensation). Remember, this did not depend power (sensation). Remember, this did not depend upon color. She might possess the loveliness of a sylph; she might be endowed with the dignified beauty of a Cleopatra, or have the winning grace and charming innocence of a Juliet; she might be rich in every rare gift and accomplishment which can enhance female beauty; let her skin be white as alabaster, it has only to be shown that she holds even remote affinity with the proscribed race; it has only to be shown that she is the child of a slave and a slave herself, she is liable to the brutality of tha vilest wretches, and may be finally auctioned and sold at any time at the will of her 'master.' (Miss Remond here proceeded to read an extract from a recent work, descriptive of a harrowing scene at the sale of a beautiful young female, and then proceed-

ed.) She could go on thus furnishing a thousand painful instances, enforcing her appeal to women on bahalf of the female slave, but she lelt she need not; ward in the cause of humanity? (cheers). Every where woman was found ready to aid in every good work, as of old, the first at the cross and the last at the tomb. Need she name Elizabeth Fry or Florence Nightingale? (cheers). Should not woman take

her part in this great work also?

Miss Remond, in conclusion, thanked the assemblage for their attention, and resumed her seat amudst enthusiastic plandits. midst enthusiastic plaudits.
The Rev. Dr. ABLITSHAUSER, Professor of Modern

Languages in the University, then came forward, and moved the following resolution: · That we take this opportunity of renewing the ex pression of our sympathy with the American abolition-ists, in their persistent and faithful efforts to free their country from the sin of slaveholding; that we are confident that all true-hearted Irishmen will range

connacest that all true-hearted Irishmen will range themselves on the side of freedom for all men, irre-spective of color or clime; and that we deeply regret that some of our countrymen in the United States have disgraced themselves and their native land by a base truckling to the slaveholders in the trans-atlantic

The Rev. Dr. FoLEY, Professor of Irish in University, in seconding the resolution, said that his heart had been stirred within him by the language and sentiments of the splendid address they had heard from the lips of Miss Rèmond (cheers). As one who had visited the American States him-As one who had visited the American States nim-self, and had made himself acquainted with the con-dition and feelings of the colored population there, he could appreciate the painful truthfulness of Miss Remond's portraiture of the slave system and its unhappy results, as regarded the moral and social wel-fare of the American people. He could not well ex-press his horror and abhorrence of that system (hear, hear). He had examined some of the persecuted beings who had succeeded in escaping from the clutches of their tyrants. He had also conversed with others of the proscribed race who were born free, and every thing he had heard served only to confirm his conviction of the infamy and brutality involved in the principle and practice of American slavery (cheers). It was a gross delusion to sup-pose for an instant that the black population (slaves or otherwise) were content with their social lot in the American States. It was an insult to human nature to entertain such an idea. Let any honest and intelligent mind only imagine the nature of the malignant and insulting restrictions imposed by men bragged of freedom, upon an industrious, useful, and unoffending class of their fellow-beings, who had shown themselves, cateris paribus, to be fully the equals of their white brethren in point of intellectual capacity and high moral perception. Let our friends at home only imagine the kind of protection which the laws of 'free' America afford to all shades of the colored population in the Slave States. They cannot, dare not, go out at night or leave their homes after a prescribed hour, without a pass, as if they lay under suspicion of being spoliators and robbers. It was a crime, by the law, to teach even the alphabet to the black pupil (hisses), that is to say, if that pupil happened to be a bondsman. The slave owner had the power of selling a female slave to one purchaser, and the child to another, severing parent and child, never perhaps to meet in this world (hisses). What mattered the hue of the skin? The black mother was as fondly and devotedly attached to her offspring as any white mother could be (cheers). Unhappily it was to true that there were some in these enlightened realms who had been somehow subjected to the pernicious influence exercised by the promoters of American slavery, and were known openly and shamelessly to defend and advocate that abominable system (hear, hear and hisses). But the task of the meral abolitionists, the friends of humanity, plainly was, to adopt the most direct and effective measures for de-veloping in the public mind a thorough and practi-cal hatred of that system, and a unanimous determination on the part of all upright men to remove such a blot from civilized society (cheers). They should create and foster a public opinion against slavery and the slave trade, and they should be as thoroughly in earnest in so doing as Paul, the apos-tic of Christ, had been when he stigmatized kidnap-pers and men-stealers as violators of the law of God, and ranked them with murderers. (Cheers). He (the Rev. Dr. Foley), believed that a time would come-nay, was coming, (though he did not recom-mend any cruel or violent reprisals,) when a day of reckoning and retribution would arrive for those persecutors of their kind; when the as yet vague alarms and undefined apprehensions which were oppressing the guilty minds of the slave owners, and loomed like a storm-laden cloud in the horizon of their future, would give place to dread reality; when those who had long been the victims of this brutal tyranny, avarice, and licentiousness would be the witnesses of their punishment (cheers). The rev. gentleman concluded amidst loud cheers, by seconding the resolution. The CHAIRMAN, in putting the resolution, said,

often experienced a sinking of heart when he came r the conduct of Irishmen who had made America their home (hear, hear). He had asked himself, how it was that they had become in America so inconsistent and so false to the principles of freedom which they so carnestly advocated at home (hear, hear)? and why it was that men who had been accustomed to prize liberty as the first and dearest of human blessings, could, in another land, range themselves on the side of the most brutal and relentless foes of human freedom? He trusted that the influence of this night's meeting would work out beneficial results, in at least preventing others from falling into so grave an error. He hoped that such of his fellow-countrymen as were going to America would remember when there to adhere to the cause of Freedom. If they did not determine to do so, they had better remain at home. The Coairman n put the resolution, which was carried with acclamations, WILLIAM NEILSON HANCOCK, L. L. D. (formerly

Whately Professor of Political Economy in the University), rose to move the second resolution, which was as follows:—

That the recent appearance of articles in support of slavery and the slave trade, in many influential London journals, indicates the progress of a corrupt bouton journais, increases of intercourse with the bute to the great increase of intercourse with the United States, where a pro-slavery public feeling extensively prevails. That it is incumbent on all who abhor a system so inhuman and unchristian as slavery, to make known its real character, and we therefore rejoice in the promulgation of such information as we have heard this evening, and cordially recommend Miss Remond to the assistance and good offices of all who desire to promote a sound anti-slavery sentiment

The learned gentleman said that this resolution was intended to convey the sentiments of the meet ing with regard to what they had heard on the sub-

ject of American slavery.

He remembered some years ago, when he had been speaking and writing on this subject, he had acknowledged himself to be very much disheartened and used to admit that he almost despaired of the progress of the anti-shavery cause, so little hope or expectation did be then entertain of its ultimate suc-(hear). About that very time, however, o shortly after, there appeared that very remarkable work, 'Uncie Tom's Cabin,' written by Mrs. Beecher Stowe (cheers). Then he felt that an answer and a rebuke was given to his doubts and despondency in the good cause, when an American lady could write such a book, a book read and circulated through out the whole world, translated into various lan-guages—a book which portrayed American slavery in its true colors, which appealed to the finest feelings of our nature, in language fraught with vivid truth, force, and simplicity (cheers). Seeing this, he felt that it would be folly to doubt the final suc-cess of the anti-slavery cause (cheers). He would repeat that no one, after once reading that book and have a moment's doubt as to the final result of the conflict between slavery and public feeling and opinion (cheers). The conviction of that result had never been brought more forcibly to his mind than it had this night (hear). He needed not to speak of his own impressions with regard to the able ad-dress they had all heard with such delight (hear). This resolution expressed their grateful appreciation of Miss Remond's able elucidation of the character of American slavery, and her not less masterly de lineation of its baneful effects on the social condition of an entire people (hear). Miss Remond thought anxiously and felt deeply in connexion with this sub-ject. She had spoken as she felt, and they had all seen how she had succeeded. So far, then, this resolution simply expressed the unanimous feeling of the meeting (cheers). He (Dr. Hancock) knew of no other agency so well adapted to succeed and fol-low up the effect produced on the public mind by

Mrs. Stowe's book, than lectures such as that they had heard delivered this evening (cheers). They were accustomed in this country to hear lectures on public subjects delivered by men only; but this was a great moral question. Miss Remond had identi-fied herself with it, and had made it her own (cheers). It was also a question involving a mission of kind ness and humanity, a question coming completely within woman's province. Miss Remond, Jeeling deeply and painfully on the question, had but obeyed the noble impulse which urged her to appeal on behalf of the oppressed and the injured, and as her appeal had met with such a cordial and enthusiastic reception here, why not in other parts of the king-dom? Therefore the friends of humanity, who long-ed for the extinction of American slavery, would

Mr. RICHARD D. WEBB seconded the resolution.

which was carried with acclamation.

Miss Remond came forward, amidst renewed plaudits, and said she wished to thank them all for her through the course of a necessarily lengthened address on a painful subject (cheers). If by any means she could have conveyed the spirit as well as the matter of this meeting to America, the slaves newed vigor, and the slaveholders would believe that the hour of retribution was at hand, that they saw the handwriting on the wall,' and that their unholy power was passing away for ever (loud cheers).

PROTESTANTS OF BELGIUM ON AMER-ICAN SLAVERY.

To the Christians of the United States who Sup-

Dear Brethren of the United States :- The Christian Missionary Church of Belgium, by the organ of its Synodal Assembly, charges us to address to you

working so marvellously in your favored country, affords the hope that the festering wound of slavery will ere long be bound up and healed; and we feel universe at its extinction. Against this declaration, none but traiters and treate will raise an enters. to set yourselves actively to work for the attainment It is the mandate of Heaven, and the voice of God

so powerfully exhorted you to strive for the abolition of an institution which Christianity reprobates, and which is utterly discordant with your social and political organization.

We do not conceive that there exists a single citi-

zen of the United States, reading the Bible, professing Christianity, and claiming for himself a right, religious, civil and political liberty, who can think himself authorized to reduce a single human creature

to the condition of a slave.

We cannot comprehend that a difference of color, and of education, or a bargain concluded against the will of him who is the victim of it, can justify such an usurpation. Since, as saith the Scripture. (Acts xvii. 26.) God hath made of one blood all nations of men,' no man can refuse to the African

any longer to maintain, that the degraded condition received; no quarter must be given or taken. of the slave has broken the moral and intellectual has superabundantly proved, in your country espe-cially, that the African possesses all the faculties of mind and heart that characterize the children of Adam, and that in him these noble faculties only require to be cultivated by a liberal and Christian A strong array of able and closurert speaks. education to reach the level of those of civilized man.

Nor can we ever any the more understand how a man; who professes to be one of the redeemed of Jesus Christ-to be a disciple of Him who humbled Himself even to the infamous death of the Cross, to rescue, and to bring him into the glorious liberty of the children of God, can allow himself to retain his fellow man-much less his fellow believer-under the oppression of slavery. Has he then never read the parable narrated by St. Matthew xviii 23, 35? Was his heart never startled on hearing these passion on thy fellow servant, even as I had pity on

Is it to authorize us to hold slaves, that the Lord says to us—' and all ye are brethren,' (Matt. xxiii. 8.)' Love one another as I have loved you,' (John

xv. 12) ? Seeing then, in the midst of nations professing Christianity, human beings retained in a brutalizing servitude, which the Old Testament even never knew, and still less authorized, we think we hear those awful words of the Eternal addressing the thy brother's blood crieth unto Me from the ground,'

You must not, assuredly, dear American brethren, consider us as having entered upon this question, ion, that Know-Nothingism is on the decline, or is from any personal interest. The admiration which already harmless; furthermore, it happens to be the many of your institutions inspire, the respect we fact, that the Republican journals indirectly defend a entertain for you, and the numerous ties which exist measure in open violation of the Philadelphia Platbetween yourselves and us, the grounds of which are form, - which is of little consequence, except that non-existent between us and the negro race, are more most of them indirectly condemn themselves. Nevlikely to prepossess us in your favor, than in favor evertheless, we have now got thus far, at least, that, of the slaves. It is the voice of our consciences—the cry of our hearts oppressed with the thought of been condemned, not only by the Democrats, but also

Besides, do not conceal it from yourselves, the maintenance of slavery in the United States constitutes a frightful scandal in the eyes of the nations of Europe. The Romish Church of the present day is seeking to wash itself clean from the present day is seeking to wash itself clean from the reproach of this mercantile community unites with it, and the

christian institutions. Far from denying it, we state of Massachusetts, are the Springfield Republican hasten to acknowledge it with humiliation. But we and the Worcester Spy. These two papers have repray God to remove them whilst we work to attain peatedly condemned the amendment. this end; and we shall be always happy to see you the opposition is not confined to these. As we reoin your efforts with ours. But we beseech you to labor also incessantly to banish from the United States a vice that brings outrageous semdal on Christianity, which many accuse us of complicity therein, on account of your religious profession.

not to despise the word of exhortation which we have taken the liberty of addressing to you; and praying earnestly to the Lord that He would not permit the wondrous awakening which the Holy them. The unexpected opposition to the measure has Spirit is working in the midst of you to cease, until this, more anon. Meanwhile, we must give the mats of the earth, free men—enfranchised from social slavery, and from the slavery of sin.

Accept, dear brethren, the assurance of our sin-

cere devotedness. For the administrative Committee, and by its order,

LEONARD ANET, &c'y

of the Belgium Christian Missionary Church. Brussels, February 1st, 1859.

MAZZINI ON AMERICAN SLAVERY. The following letter from Mazzini was received a few days ago by the principal of a private school in the vicinity of New York:

LONDON, March 21, 1859. DEAR SIR :- I beg to apologize for being so late in acknowledging the receipt of \$112 09, subscribed by you and others at the end of the lecture delivered your institution by my friend, Mm. Jessie M. White Mario, toward our Italian school, &c.

first success and response to her efforts in the United to carry the measure referred to above. Out of Mas-States, coming from Young America, to whom sachusetts, it has no vitality whatever. Young Italy looks for sympathy and support in her to this connection, we her leave to reapproaching struggle, and my thanks are the thanks all the members, both teachers and pupils, of our

We are fighting the same sacred battle for freedom and the emancipation of the oppressed—yau, Sir, against negro, we against nehite slavery. The cause is truly identical; for, depend upon it, the day in craite party, for every measure dictated by the Slave which we shall succeed in binding to one freely ac-cepted pact twenty-six millions of Italians, we shall give what we cannot now, an active support to the given no word of cheer, no smile of approbation to the cause you pursue. We are both the servants of the Anti-Slavery movement, being recreant to the cause God who says before Me there is no Master, no Slave, of human rights and impartial liberty as pertaining no Man, no Woman, but only Human Nature, to the millions in bondage on the American soil.

May God bless your efforts and ours! May the day soon arise in which the word bondage will disappear from our living languages, and only point out a historical record And meanwhile, let the knowledge that we, all combatants under the same flag, do, through time and space, commune in lave and faith, strengthen one another against the unavoidable suffering which we must meet on the way. Believe me, my dear Sir.

JOSEPH MAZZINI.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, APRIL 22, 1859.

ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY. The Twenty-Sixth Annual Meeting of the Amer

ican Anti-Slavery Society will be held in the city of New York, in the City Assembly Rooms, Broadway, on Tuesday, May 10th, commencing at 10 recommend that Miss Remond's lectures should be o'clock, A. M.; and continued, by adjournment, at delivered in every town and city throughout the the same place, on Tuesday evening, and Wednesday forenoon and afternoon.

The sublime and beneficent object for which this Society was organized yet remains to be fully consummated. No matter how numerous the difficulties the kind attention with which they had followed how formidable the obstacles, how many the foes to If by any curse the land. No matter, whether that event be near or remote, whether the taskmaster willingly or would take courage and rejoice in renewed hope of unwillingly relinquish his arbitrary power, whether freedom, and their advocates would work with re- by a peaceful or a bloody process-slavery must die No matter, though, to effect it, every party should be torn by dissensions, every sect dashed into fragments, the national compact dissolved-still, slavery must be abolished. If the State cannot survive the Anti Slavery agitation, then let the State perish. If the Church must be cast down by the strugglings of Humanity to be free, then let the Church fall. If the Union cannot be maintained, except by immolatings human freedom on the altar of a bloody tyranny, then let the Union be dissolved. If the Republic must be blotted out from the roll of nations, by proclaiming liberty to the enslaved, then let the Repuba word of Christian fraternity. claiming liberty to the enslaved, then let the Repub-The religious awakening which the Holy Spirit is lie sink beneath the waves of oblivion, and a shout of none but traitors and tyrants will raise an outers of this object.

Never, as it appears to us, has the voice of God its authority, and truth for its support. It is simply asserting the supremacy of right over wrong, of liberty over oppression, of God over man.

There must be no compromise with slavery-non whatever. Nothing is gained, every thing is lost, by subordinating principle to expediency. The spiri of freedom must be inexorable in its demand for the instant release of all who are groaning in bondage, nor abate one jot or tittle of its righteous claims. By one remorseless grasp, the rights of humanity have been taken away; and by one strong blow, the iron hand of usurpation must be made to relinquish its murderous hold. The Slave Power cannot be conquered by compromise, stratagem, or bribery. Its dying throes will convulse the land. The conflict adhis rights as a member of the human family. dying throes will convulse the land. The conflict ad
There is no one, we think, who would venture mits of no parley. No flag of truce must be sent of

Animated by these sentiments, let there come u ties which hind him to the human race. Experience to this anniversary a large and spirited gathering of the members and friends of this Society, resolved upon a fresh consecration, and still more effective ef-A strong array of able and eloquent speakers may

be expected on the occasion. (Particulars hereafter.) In behalf of the Executive Committee. WM. LLOYD GARRISON, President.

SYDNEY H. GAY, WENDELL PHILLIPS, Secretaries.

OUR FOREIGN POPULATION.

The last number of the Boston 'Pionier,' the new German paper, copies the brief reply we appended · Shouldest not thou also have had com- to the letter addressed to us be its editor, respecting the proposed alteration of the Constitution of Massachsetts, requiring of foreign naturalized citizens a residence in the State of two years after the time fixed for their naturalization, before being permitted to vote. It says :-

. CHANGE IN MASSACHUSETTS. The Boston Incestigator, which does not generally meddle with poli-tics, condemns, in the strongest terms, the amendment te the Constitution, and anticipates the rejection of the same by the voice of the people. Mr. who has been sick for some time,) in his rep y to our letter in the last number of the Liberator, expresser

the grievous situation of the slave, which forces us to address to you, notwithstanding our weakness, this word of warning.

Besides, do not conceal it from yourselves, the guestion, no cross the latest the properties of the Liberator, which confines itself almost exclusively to the slavery question), no cross at all in Particular to the slavery question. having ever favored slavery.

Mo doubt there exist in Europe vicious and anti
The chief papers which are better affected, in the in, on account of your religious profession.

We close, entreating you, well beloved brethren, not to despise the word of exhortation which we politicians have been brought to their feet by no means from any special sympathy for foreigners, or from

vie s for their characters.'

to praise, and the N. Y. Tribune in every way to apologize for them. The N. Y. Times and a host of other papers have taken no notice of them whatever—i. e., have passively approved.

† The Milford Journal holds out the prospect that

it will be accepted by 100,000 majority.

The 'Pionier' dissents from our assertion that Know-Nothingism is on the decline, but in what part of the country that journal finds it to be as dominant as it was four years ago, we do not know. It supremacy in this Commonwealth, at that time, was absolute; now, it can achieve nothing, without assuming to be also Republican; and we do not believe I am very much pleased at my honored friend's it will succeed in getting sufficient aid from that party

In this connection, we beg leave to remark, that if

any portion of the American people have had cause to dread the early and too easy access of our foreign ponutation to the polls, they have been the Abolitionists cratic party, for every measure dictated by the Slave Power, however detestable or pro-slavery, and have which must be everywhere responsible, therefore Yet-though conscious of this deplorable fact, and lamenting this blindness and inconsistency-the Abolitionists have never sought to proscribe our foreign population at any time or in any way, but have acted upon the principles so grandly enunciated and so eloquently enforced in the remarkable speech of CARL Schunz in Faneuil Hall, on Monday evening last. Of the Irish population there appears to be no hope; the battle of freedom, the triumph of the emancipa-

ligious and political action. No appeal to their sense CLERICAL CALUMNY'-REPLY TO C. K. W. of justice, to their regard for suffering humanity, or to Mr. Garrison: their democratic professions, has as yet availed aught: The strictures of your respected correspondent, C. they are the most reliable allies of the slave-breeders K. W., entitled 'Clerical Calumny,' upon the newsand slave-hunters at the South, and the most bitter paper report of an address delivered in the Union btter educated as a class, and are beginning to under- ticle copied in the National Anti-Slavery Standard. stand what are the operations of Southern slavery, and the designs of the slave oligarchy; and so are gradutine, cares nothing that four millions of native-born of your correspondent :-Anericans are stripped of every right, ranked with the . Another reason that has wrought with us to inbrites, bought and sold as property, and subjected to duce the formation of a new Society is this, that of liberty is nothing but personal selfishness.

in practice, gained for him at a very early age the Posterity will care for their fame. Deceration of the Legion of Honor, and the Office of But that Society has not been the representative Inspector General of the Schools of Medicine in Paris. the Church. It has been mainly, for years, under These results, with the author's views upon the gene- the control of men, who, whatever may be said of ral treatment of children, have been embodied in this their unwavering fidelity to the cause of Humanity, work-a work which all young mothers and nurses do not hold, as we understand, to the plenary inspiwill do well to have in their possession. It is replete ration of the Scriptures, nor to the Protestant view of with good sense, and full of practical suggestions and the Bible as an authoritative rule of faith and pracsound advice. It treats of questions to be settled be- tice; and although right and true upon the great fore the birth of the child; of nursing by the mother; question of human freedom, and far in advance of of professional nurses; of artificial nursing, or bring- most of the churches in practical philanthropy, they ing up children by hand; of the general regimen of did not speak for those churches, nor could a Society children; of their intellectual development and moral in their hands fairly represent the American Church. in connection with physical education; of the cases demanded by the most common accidents to which The plates accompanying this work, giving a micro-

THE HOMEOPATHIC DOMESTIC PHYSICIAN AND TRAVEL-LEU'S MEDICAL COMPANION: Containing Plain Instructions for curing Diseases, including those of Females and Children, by Homocopathic Remedies. By Dr. Ferd. Gustav Chme, late Homosopathic Physician in Dresden, Saxony, and author of several Homespathic Works. Concord: Edson C. Eastman. Boston : Otis Clapp. 1859.

This little treatise, by its terseness, simplicity and clearness of specification, contains as much as a far more voluminous work usually does, and is what we have desired to see for family use. The first part treats of Homocopathic thereapeutics, the administration of medicine, and diet. The second part of diseases of the brain, nervous system, and mind; diseases of the eves, ears, nose, mouth, throat and chest; the sexes, of the skin, and other organs; and has a according to the nature of the disease.

THE ATLANTIC MONTHLY FOR MAY. This popular the following being its table of contents for May :-I. The Gymnasium. II. Why did the Governess Cuba. X Professor at the Breakfast-Table. XII. The Minister's Wooing. XIII. The Walker of the Snow. XIV. Reviews and Literary Notices. XV. Recent American Publications.

Brown, (late Lieut, Governor of Rhode Island,) is from a private letter, and was written with no view to publication. But its justice, and the fact that it comes from one who knew him well, lend us to give it this place :-

Slavery cause in our State, especially in regard to the

Mr. Brown had-what we so seldom find-genuine, but to present our claim, and he never felt obliged, before he responded to it, to take into consideration

deed. His loss will be sensibly felt, not in his native extra se, let them unite in this practical organization State alone, but in a more extended relation.

majority of all the members elected to either house, scandal to Protestant Christianity known in our day. (65 in the Assembly,) it did not pass. Ten more votes would have carried it. More than this number American Anti-Slavery Society than the author of this were absent, or dodged, who were known to favor the address. He was a member of two auxiliaries of that bill. The negative votes were mostly Democrats or Society, one in the Theological Seminary, and another Americans. Very few Republicans voted against it, in his native town; and he was a delegate from the although more shamefully dodged. The influence of Seminary at the great meeting in 1839 or 1840, when eminent lawyers defeated the bill. The feeling was a division was made in the National Society. And all one way, until some book-worms of the profession how far the author of that address has refrained from frightened the timid. The result in Massachusetts all outward and visible manifestation of his anti-sla-

day evening last, the Republicans and many German to a series of twenty or more letters, over his own sigcitizens of Beston had a full meeting in Fancuil Hall. to hear Carl Schurz, the German orator of Milwaukee, and, second, by consulting the chapters of a later voland through him to receive the greetings of the Republicans of Wisconsin and the Northwest, in view of their recent victories. A considerable number of ladies were in the galleries. Hon. Henry Wilson presided on the occasion. Carl Shurz, the German exile in the cause of European liberty, was received with great enthusiasm on taking the platform, and his noble thoughts and glowing sentiments elicited frequen applause as he proceeded. With only one or two ex tion cause, if won at last, must be won without their ceptions, we pronounce it the most cloquent speech. eid; nay, must be won against their concentrated re- that has been made in Faneuil Hall for fifty years.

and prejudiced opponents of the colored population Congregational Church, Worcester, on the evening of it the North. True, in an enlightened sense, 'they the 17th March, by Rev. Henry T. Cheever, of Jewinow not what they do,' for they are most ignorant ett City, Conn., in explanation of the ideas of the new and degraded, and therefore easily controlled alike by Church Anti-Slavery Society of the United States, piest and demagogue. Happily, the Germans are had not met my attention until to-day, I find the ar-

Those strictures I regard as entirely justifiable and warranted, on the ground of the presumptive truth all espousing the Free Soil or Republican party. and accuracy of the newspaper report on which they We are glad to see this change, imperfect and inade- are based; but it happens in this instance, (as your quate as it is; for it is 'the beginning of the end'- correspondent has probably often found in respect to and the end must be, as a matter of principle, the re- his own remarks at public meetings,) that that report puliation of every compromise measure, and the is lamentably incorrect and deficient; and I am sure adoption of the abolition motto, "No Union with the candor of C. K. W. will lead him to say so, and Sleeholders! We have no sort of respect for any to withdraw his imputations of false witness and forign naturalized citizen who is denounting as un- wilful calumny, when he reads all that was said to jus and tyrannical the proposition to add two years to the point in the address referred to. I therefore ask the term fixed by the naturalization law, before the the insertion of the following paragraphs, the erroneright to vote can be enjoyed, but who, at the same our report of which has naturally elicited the article

insults, outrages and tortures innumerable. His love there has not been until now any distinctively Christian or Church organization against slavery. The American Anti-Slavery Society, formed in 1833, was, in-NOTHERS AND INFANTS, NURSES AND NURSENG. Trans- | deed, an outgrowth of Christianity, a natural product lated from the French of a Treatise on Nursing, from the union of Humanity with the spirit of the Weaning, and the General Treatment of Young Gospel; and it ought to have been adopted and Children, by Dr. Al. Donne, late Head of the guided by the Church at the time of its formation. Clinical Department of the Faculty of Paris, In- through the cordial cooperation and control of her spector General of the Schools of Medicine, Coun- representative men in the ministry; for it was essensellor of the University, Private Professor of Micros- tially a religious movement, and the men who founded copy, &c., &c. Boston: Phillips, Sampson & Co. it were men of prayer. To that Society will doubtless be awarded, in history, the prime agency in this The author of this very sensible and practical work, greatest of modern reformations. Honor to its foundwhich is written in a plain and popular style, stands ers, and to the brave men who have perseveringly so high in his profession in France, that, being en- sustained it, and who have done so much to dissemitrusted by Louis Philippe with the choice of a nurse nate anti-slavery truth by means of it, and to keep for the infant Count of Paris, at a time when several the wrongs of the slave before the eye and the ear of nurses had been tried without success, he devoted the nation. Their reward is with them, in the piohimself to a series of severe studies upon the micro- neer-work which they have done so well, of cutting scopic appearances of the milk. The results at which and clearing for the principles of freedom to grow, he arrived, and the success attending their application which they, too, have planted, with unsparing hand.

It has long been felt by many that a visible organ-

ization was needed in the bosom of the Church, that children are exposed; and of the regimen employed should bear, without concealment or compromise, the as treatment in certain diseases of children, and in particular of a stay in the country, and the milk regimen. should rally under its banner Christian churches of every denomination in the United States, and should scopic view of various kinds of milk, are curious as stand as the acknowledged exponent and organ of the Churc., if not of Christianity, in behalf of the slave. To supply this existing deficiency is our object in this organization, and our reason for it; and we seek herein the cordial co-operation and support of all Christian ministers and churches. We ask that pastors and church members enrol their names with ours, and lay before their several churches the claims of this Society to their support, and that they organize every where local Church Anti-Shivery Societies on the same principles."

At the close of the address, after giving divers other reasons for the movement, and proving, by a rigid comparison of facts, that there had been a great change in the attitude of Southern Christians toward slavery, this is added :-

'It is the great fact of this Southern apostacy that now renders necessary a positive expression from the diseases of the stomach, liver, bowels, &c.; diseases of Northern churches; and it is to advocate and secure such an expression, and to give to it moral weight, chapter on the treatment of children. The third part by the union of the people of God in it of every deis an enumeration of the various remedies to be used, nomination, that we have organized a Church Anti-Slavery Society. We ask now every Christian opponent of slavery in the United States to join us in this movement. We find fault with no existing anti-slamonthly makes its appearance as promptly as usual, the following being its table of contents for May:

any Society, Stand by, for I am holier than thou. We would not absorb, or supersede, or crowd from the Faint? III. Two Years After. IV. A Bundle of track any genuine anti-slavery agency. We have no Old Letters. V. In the Pines. VI. The Last Bird. fellowship with the narrow bigotry that refuses to VII. The Utah Expedition. VIII. Bulls and Bears. join with an honest man in a practical work of chari-IX. Inscription for an Alms-Chest. X. A Trip to ty, or in an aggressive movement against some great social wrong, because that man is not with us in our theological dogmas, or because we fear the imputation of his doctrinal peculiarities. We can go with an earnest worker against slavery and intemperance, without first asking whether he can go with us in our theolo-THE LATE NICHOLAS BROWN, OF RHODE ISLAND . gy or to the communion table. All those who agree in The following tribute to the memory of Nicholas the essentials of the Protestant faith, who hold with us the Head and confess their allegiance to the Lord Jesus Christ our King, are invited to enter with us into solemn league and covenant against slavery, on the basis of the Church Anti-Slavery Society of the United States.

Our friend Nicholas Brown is gone. Another in this nation (Rev. Albert Barnes) has justly said friend and myself called upon him, not many weeks that there is no power outside the American Church since, to lay before him the present needs of the Anti-State Convention we are expecting soon to hold in the sanction and support given to slavery in the Providence. With the utmost kindness and interest do what they can, not merely to withdraw the support of the Church from this foul system of wrongs unselfish, untrammelled humanity; so that we had stern array against it. Nor let minor differences or past antagonisms be suffered to keep good men from the worldly-wise objections which we encounter alcoming together on the platform of this Christian So knowledged gigantic evil of the country and the age. He was an upright and a generous man; -he All who hold to the sinfulness of the system and of the scorned above all things pretence and hypocrisy; -he practice of slavery, whether in their metaphysics they was true to his convictions of right, in word and in hold the sin of slavery to be a sin per se, or a sin . for the extinction of that sin. If they can call the claiming of property in man sinful, and the selfish THE PERSONAL LIBERTY BILL in the New keeping of a slave, without his consent, a sin, then let York Legislature received 55 votes to 44 against it, them come with us, and bring their churches with when it came up for final action. As it requires a them, so as to bear upon the removal of the greatest

No one could be more averse to calumniating the very principles and views, aside from the habitual declaration of them in his public ministry, (and that REPUBLICAN MEETING IN FANEUIL HALL. On Mon- not without cost,) may be learned, first, by reference nature, in the New York Evangelist, some years ago, ume, called 'The Pulpit and the Pew.'

With these plain statements and references, it will be seen to be unnecessary for a *representative of the Church Anti-Slavery Society' to notice further the three alleged charges of your correspondent, inasmuch as they were never either made, intended, or H. T. C.

REJOINDER. Since H. T. C. admits that my strictures upon the newspaper report of his Address were strictly justifia-

ble, and warranted by the terms of that report, I am relieved from the necessity of further refere either of these documents. In passing them by ! will merely remark, that my comments on the srms ous report seem to have been providentially ordered ous report seem to have to the very desirate consion; and that, but for the comments, those interested in the new Society would have continued to think, and would have had god reason to think, that the speaker and the Church Anti-Slavery Society of the United States' meant to Anti-Stavery Society of the States meants affirm just what that report affirmed. I am happy in having done the good service to both these parties of bringing their real intent and meaning more acre rately before the public.

Since now, however, we have the true rentiments and the exact language of the Address, in relation to those controverted points, I wish to make some comments upon them also.

H. T. C. testifies that the American Anti-Slav Society, formed in 1833, was an outgrowth of Christian ity, a natural product from the union of Humanity sign the Spirit of the Gospel. He says also - It was the sentially a religious movement. This testiment is true, and it is nothing more than justice to the Ang. Slavery Society requires. If I should make any criticism upon the statement, it would be in behalf of the Gospel, which I hold to include humanity a one of its essential elements, instead of being conplete without it, and requiring the addition of the ingredient to make anti-slavery. The American Anti-Slavery Society was, indeed, a religious movement, an out-growth of Christianity. But what then does H. T. C. mean by saying- There has not brea until now any distinctively Christian or Church organia. tion against slavery '?

If he means to assume that church and Christian. used adjectively, each imply the other-if he means to assume that the absence of a church organization necessarily implies the absence of a Christian orgaization-1 protest against such an abuse of words and of meaning. So far from the church of this country being necessarily Christian, it will be unable, judged by the Gospel rule, the rule given by Jesus of Natareth, to prove itself Christian at all. But, learing this point, I understand H. T. C. to say that its American Anti-Slavery Society is not distinctively Christian. Mere assertion, on either side, is bereif but little worth. It is the life which must prove, both for an individual and for an association, wheth, er it bears a Christian character. It is certain that the American Anti-Slavery Society does not label itself Christian. But since this fact is used to its prejudice by those who seem to think that an article cannot be genuine without a label, and can have no genuine characteristics but such as appear in its laber, I will give my reasons for thinking, individeally, that the American Anti-Slavery Society is distinctively Christian. I think so from the open fact, (of which I challenge disproof,) that the whole official life of the Society, its declarations and in act, from the beginning until now, have been in perfect coincidence with the following ideas, manifestly Christian, which appear in its Preamble, Constitution, and Declaration of Sentiments, and in an Experiment these, given by its sounder, William Lloyd Garrison. EXTRACTS FROM THE PREAMBLE AND CONSTITUTION.

Whereas, the Most High God hath made of me blood all nations of men to dwell upon all the face of the earth, and hath commanded them to love ther neighbors as themselves; and whereas, our National Existence is based upon this principle, as recognized n the Declaration of Independence, that all mankind are created equal, and that they are endow, ed by their Creator with certain inalienable right, among which are life, liberty, and the pursuit of happiness; and whereas, after the lapse of nearly sky years since the faith and honor of the American peple were pledged to this avowal, before Almights God and the world, nearly one-sixth part of the attion are held in bondage by their fellow-citizens; and whereas, slavery is contrary to the principles of natural justice, of our republican form of government, and of the Christian religion, and is destructive of the prosperity of the country, while it is endangeing the peace, union, and liberties of the States; and whereas, we believe it the duty and interest of the matern as, we believe it the duty and interest of the materim mediately to emancipate their slaves, and that me scheme of expatriation, either voluntary or by empulsion, can remove this great and increasing (1); and whereas, we believe it is practicable, by special to the consciences, hearts, and interests of the people, to awaken a public sentiment throughout the nation that will be opposed to the continuance of Slarry in any part of the republic, and, by effecting the speedy abolition of Slavery, prevent a general con-vulsion; and whereas, we believe we owe it to the oppressed, to our fellow-citizens who hold slaves. our whole country, to posterity, and to God, to do ill that is lawfully in our power to bring about the estinction of slavery, we do hereby agree, with a practful reliance on the Divine aid, to form ourselvainto a Society, to be governed by the following Con-

ARTICLE I. This Society shall be called the Auts-

ICAN ANTI-SLAVERY SOCIETY.

II. The objects of this Society are the entire abaition of Slavery in the United States. While it adthe Constitution of the United States, the exclusion right to legislate in regard to its abolition in sail State, it shall aim to convince all our fellow-citizes. by arguments addressed to their understandings and consciences, that slaveholding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its immediate abandonment, without expatriation.

Concluding portion of the DECLARATION OF SER-TIMENTS':

. These are our views and principles-these out designs and measures. With entire confidence in the overruling justice of God, we plant ourselves spen the Declaration of Independence and the truths of Divine revelation as upon the Everlasting Rock.

We shall organize Anti-Slavery Societies, if posible, in every city, town and village in our land. We shall send forth agents to lift up the voice of emonstrance, of warning, of entreaty, and rebuke.
We shall circulate, unsparingly and extensively.

anti-slavery tracts and periodicals.

We shall enlist the pulpit and the press in the cause of the suffering and the dumb.

We shall aim at a purification of the chardes

from all participation in the guilt of slavery.

We shall encourage the labor of freemen rather than that of slaves, by giving a preference to their proluctions; and We shall spare no means to bring the whole nation

Our trust for victory is solely in God. We may be personally defeated, but our principles never. TRUTH, JUSTICE, REASON, HUMANITY, must and will gloriously triumph. Already a host is coming up to the help of the Lord against the mighty, and the

prospect before us is full of encouragement.
Submitting this DECLARATION to the candid examination of the people of this country, and of the friends of liberty throughout the world, we hereby affix our signatures to it; pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this Declaration of our principles, to overthrow the most execrable system of slavery that has ever been sitnessed many acres. nessed upon earth-to deliver our land from its dead liest curse-to wipe out the foulest stain that rests upon our national escutcheon-and to secure to the plored population of the United States all the rights and privileges which belong to them as men and Americans—come what may to our persons, our in-terests, or our reputation—whether we live to witness

the triumph of LIBERTY, JUSTICE and BUMASITY, of perish untimely as martyrs in this great, benevolent, and holy cause.

Done at Philadelphia, the 6th day of December. A. D. 1833.

Extracts from an . Exposition of the ANTI-SLATE-RY PLATFORM. phonographically reported from a speech of William Lloyd Garrison at the New Eogland Anti-Slavery Convention, in Boston, May, 1853.

· Sir, for what are we assembled at this Anniversary? It is to bear anew our testimony against chattel slavery in our land. That sin is so palpable, that crime is so enormous, that no man can honestly doubt in regard to its real nature; for God never yet made a human being who felt in his soul, that he ought to be a slave; and, therefore, the universal heart of our common human being the state. common humanity, in all ages, in all climes, has re-jected the idea, that man can be made the property

But, surely, it is desirable to organize; it is better to work together than to work singly; for, by

m to I need that one of the to in of u-

ration our forces, we can operate all the more serfaily upon public opinion. But how shall we serfaily What should be the platform laid down. which to invite every opponent of slavery to

the first place, it ought not to be a religious orlo the first place, it ought not to be a religious or-gentalism, technically speaking—Presbyterian, Bap-tem Methodist, or any other; for that would be ex-tended to the sectarian. It would leave a vast multi-cast and sectarian of freedom outside of it, for various de of the friends of freedom outside of it, for various the friends of there would be great loss of the and an unwise division of forces.

the second place, it must not be, simply or the second place, it must not be, simply or the second place organization; for as only a small y, a political organization, for as only a small of the people are permitted to vote in this ment—as one half of the population, on accept their sex, are politically distrauchised—as ersons are conscientiously opposed to uphold-programment of violence and blood—as many precluded from the ballot-box by their pro-slavery compromises in the Constitu-political organization must necessarily ve, and therefore contracted in its sphere of

or and influence. set want something more catholic, more philo-al, more consprehensive. Can we get it? What in be its leading characteristic? What should to be its leading characteristic; What should condition and test of membership? I add—the third place, the organization must not exsemen-either from membership or from active pation in its affairs; because women abhor, and tesson to abhor, slavery as intensely as men; because as many women are clanking their as and crying for relief as men. Every member tted to 'plead the cause of all such as of be permitted to permitted to permitted to destruction, on his or her own relity, as a sense of duty may determine. stir, the object of the organization must be

Lasty, the browning tion of the truth, all a splication to the consciences of a people who a its application to the consciences of a people who a last whose hands are full It is a MORAL REGENERATION which is to feeted, as much now as in apostolic times, and same instrumentality—the foolishness of

chisg. is exident, moreover, that such an organization all be based upon A SELF-EVIDENT TRUTH, and sated by a VITAL TRINCIPLE, appealing alike to unferstanding, and conscience of every human without regard to religious or political opin-That truth is, that slaveholding is, under all gances, a sin against God; and, therefore, that redute emancipation is the right of the slave and duty of the master. What is self-evident is allracing, and may be held in common by men and men; by Christians and Infidels; by those who men; by Carstana, and by those who do not; mg to religious bodies, and by those who do not; hose who exercise the elective franchise, and by e who are disfranchised for conscience sake. We se who are distractioned the principle,—
puting nothing beyond this, that each one shall ly and carry it out, with conscientious fidelity, at ver coal, and wherever it may lead, according to

I test my case upon these extracts, combined with fact that their spirit has been faithfully carried g in the action of the Society. To say that a Sociewhich declares itself founded from a sense of duty God, and to those oppressed fellow-men whom a has declared our equal brethren-which specisay one of its complaints against slavery that it is may to the principles of the Christian religionsuch further testifies that slaveholding is a beinous me in the sight of God-which, with entire confiave in the overruling justice of God, plants itself in the truths of Divine revelation-which aims not to bring the nation at large to speedy repentance main, but to bring the pulpit to the performance is long neglected duty, and to purify the churches heir gross and palpable guilt-and which has fully applied those ideas to practice-to say that and a Society is 'not distinctively Christian ' is someing more than a mistake; it is (in my judgment) estement grossly false, and grossly calumnious; eds charge to this effect made by either workllings hurchlings seems (in my judgment) evidence ber of unrepented sin on their part, than of a siness towards the welfare of the slave.

But, H. T. C. proceeds to say, this out-growth of stanity, the American Anti-Slavery Society, witto have been adopted, quided and controlled by Chareh and the Ministry!

While the ludicrous and preposterous character of miles is enough to make a statue laugh, it gives a to the position of H. T. C., a view of his standat, and presumptive evidence of his honesty and on. He seems hopelessly and irretrievantangled in the hypothesis that this American ch-which has determinedly and persistently eliself with the sum of all villanies, in which heide Adams of Boston is a recognized minisand Deacon Netherland of Tennessee a recogpartaker and distributor of the Lord's supperally, nevertheless, the Church of God! the h of Christ !! His manifest assumption that esition is held by birthright, irrespective of ter, reminds one of the similar assumption Scott (in ' Woodstock') represents to have been sely a King of England. This monarch (the ex head of the Arglican church) being about to ta duel, founded on a licentious intrigue, was opted by the entrance of a clergyman, who had se for the express purpose of preventing it; but syal seducer and duellist, not at all out of counce, sends the intruder away with the authoristatement that, being a clergy man of the Church gland, he is subject to the rules of that church, TO ITS HEAD !

es IL T. C. really think: that malefactors ought pt, and forthwith take the guidance and control refermatory Society that rebukes their sins American Anti-Slavery Society accused the olders of a heinous sin against God, and accuschurches of being (some by actual slaveholdand the rest by acquiescence in it) participants in m. The business of both these parties obviously repent and reform. What claim had a guilty ding church, any more than the less guilty ing 'world,' to take the 'guidance and conof the Anti-Slavery Society?

truth which lies at the bottom of this fog in as mind is plainly this; that the nominal , and the ministry, its leaders, ought (by their ions, and by conformity to their adopted ad, the Bible,) to be foremost in labor, zeal and hes in the anti-slavery work. No doubt aght! It is to their unspeakable disgrace that the not think of or care for the slave, but left use to be taken up, in 1833, by one who was ther a minister nor a church member; and that since that time, they have bestowed more active hearty labor in hindering that movement than in of the slave. But, these things being true, ant business in the premises evidently is, hurepentance, confession of sin, and reformation. adopt the cause, the progress of which, from the ing until now, has been in spite of strenuous son on their part! They take the guidance and was it the Lord Chesterfield of Dr. Johnson's sury) after it has entered upon the highway ess! Such a claim, made by them or for is impudent in the extreme. But H. T. C. does san to be impudent; he really thinks that this en Church is the Church of Christ, with auom him to bind and to loose, to dictate and al; and, to judge by his language, as long as layed the banner . Evangericat, and kept up Sunday services, daily prayer-meetings, and anional revivals, it would still be the Church at to him, even if every member were a stave-

a harsh and unjust? What, then, does H. T. to by saying (at the commencement of his fourth - But that Society has not been the repte of the Church.' He means, if I underm, to state this as an error, or at least as a the American Anti-Slavery Society. As if arery association could be a representative of tery church ! As if it were not the honor and of the American Anti-Slavery Society, that it torrupt church as promptly and emphatia corrupt government! As if the sin and age of the diversity between these two bodies test entirely with the pro-slavery church !

But H. T. C. proceeds to make more minute specification in regard to the unsatisfactory character of ble and much respected Methodist minister. the anti-slavery Society. He says it is controlled by men who do not hold, 1st, the plenary inspiration of FRIEND GARRISON : the Bible; nor, 2d, the Protestant view of its au-

thority. for adjudication by that Society would be inapproin his particular dogma, and apply the moral force No sane man can doubt that the free States have of a great philanthropic movement to the support of preponderance of physical power in their favor or two sprinkling or immersion, of Protestantism or Catholience afforded to the writers of the Bible-the true this conservative, contemptible yielding to the claims Abolitionist must ignored il these matters while acting of the South is all that furnishes them with courage as a member of the Society, as thoroughly as Paul did to make such unreasonable demands of the free States the distinctions of Jew or Greek, bond or free, male as they are making; and as long as this disposition to or female, while treating of the relations of the individual to Christ Jesus.

in the overthrow of slavery, it wants, for this good claims; but what reason is there to hope that a class purpose, the aid of Catholics as well as Protestants, of unbelievers as well as believers, of those who call souls of their brethren, and plunder them of all that themselves 'liberal,' as well as of those who call is dear to them, and make merchandize of them, will themselves 'evangelical.' Acting as counsel, agent, listen to a righteous course of conduct? treasurer, tailor, coachman, and committee of ways behalf such aid as any body is disposed to give. It age from two classes of supporters, to wit—the officeless efficient for the slave, and less heartily engaged found in his trunk, then let this rule apply when a in his service, than the American Anti-Shvery So-

How can H. T. C. say- We find fault with no existing anti-slavery organization '? Has he not (in the corrected version of his Worcester address now before us) tried to turn to the credit of his Society the name most highly honored in the civilized world, the name Christian, by turning it to the discredit of the American Anti-Slavery Society? Is not his allegation, that the leaders of that Society do not hold certain theories in regard to the Bible, intended to show that the Society itself is unsatisfactory, and that a new one needs to be formed? It is because he has blamed, and unjustly blamed, the American Anti-Slavery Society, that I am calling him to account.

The whole of this controversy between the friends of the two Societies lies in a nutshell, and this is it, in my apprehension.

Both Societies being really anti-slavery in principle, and both having published to the world their principles, purposes and methods of operation, each has the right fairly to criticise the other, first generally, in regard to its faithfulness to the slave, and next particularly, as to its fidelity to its own principles. Our criticism of you is founded on a fair basis, being made from the stand-point of the slave, to whose interests you have deliberately pledged yourselves; your criticism of us is founded upon an unfair basis, being made from the stand-point of the to defend the universal rights of the citizens of the church, to whose interests we are not pledged in any way whatever.

The frankness of inconsistency shown by H. T. C. is excessive and remarkable. To specify one of several instances of it in the article above, the latter half Slavery is not so much as named in that instrument. of its seventh paragraph is directly self-contradictory; for, immediately after disclaiming the narrow bigotry which would refuse co-operation in a work of charity Jefferson, who, as a political commodity, would stand on account of theological differences, the writer procreds to invite to the help of the slave those who agree with him in 'the essentials of the Protestant entered into to obtain the adoption of the articles of

Here narrowness is first disclaimed, and then prachelper has made up his mind about the essentials of the Protestant faith

Slavery Society of the United States, is, that it has as property by man. But how has the case been? undertaken to serve two masters. We have high au- Instead of slavery being given up, it has extended its thority for assuming that it cannot perform true and claims over every freeman in the United States; and faithful service to both. It needs no authority to that man who obeys the law of charity, and feeds the show that a divided gift will be less to each recipient poor fainting, perishing child of God, or finds him a than the entire one; and a large experience has proved to us that when a party undertakes to help the church and the slave,' the slave's portion will assuredly be less than half at the beginning, and will grow

·Small by degrees, and beautifully less,'

until it vanishes altogether. and the Pew, which I carefully read at the time of Monument. its publication,) that he has established the permanent In conclusion, if it is decided that the Constitution habit of looking at 'evangelical' church-members as of the United States provides for the plundering of high-caste persons, and at others as necessarily holding men of all their rights, soul, body, earnings, and the a lower rank, both in character and rights, that I must loss of heaven, if I am bound to unite in this plunder urge him to make the effort necessary to overcome by that instrument, for one I say, let it be torn upthis tendency in the present case. I therefore re- the quicker the better--for I will not be a party in quest him to show, by specification, either

1. That the constitutional basis of the American Anti-Slavery Society, above given, is, in any respect, other than 'distinctively Christian': or,

2. That the official action of that body has ever been other than 'distinctively Christian': or else,

3. To retract his statement that there has not existed-before the formation of the Church Anti-Nicvery Society of the United States-'any distinctively Christian organization against slavery.'

I understand H. T. C. to disavow, as incorrect, the allegation in the newspaper report of his address, that the Artican Anti-Slavery Society 'had latterly come to be mainly guided by men notoriously and avowedly rejectors of the fundamentals of Christianity' -- or I should demand proof of that also --

We understand that Rev. John T. SARGENT has resigned his office as 'General Agent' of the Boston Provident Association, with intention to resume his professional relations as opportunity presents. Said resignation to take effect in May sext.

We ask of all our readers a careful perusal of the timely and admirable Discourse on Religion and Polities, by WILLIAM H. FURNESS, of Philadelphia, which we insert without abridgment on our last page Let Rufus Choate take a lesson from it.

THE BOSTON JOURNAL.

DEAR SIR, - I saw a few days since, in the Bosto Journal, a brief and somewhat spicy article, written, Of course, they do not hold these ideas as members suppose, by the editor of that paper, in reply to you of, or leaders in, the American Anti-Slavery Society. for having made some comments on his vindication To bring up either these dogmas, or their opposites, the opposing party to the passage of what is called the Liberty Bill; and I confess I was not a little as priate, impertinent, entirely inconsistent with its tonished to learn that that excellent paper should be proper province—the deliverance of the slave. Even found opposing the almost universal sentiment of the if these dogmas were parts of Christianity at all, and free States. The pretence that such a law would en even if the persons referred to held them with the danger the peace and harmony of the United States i strongest faith as individuals, they could not require a mere bubble; it would be as likely to result in the Society to express any opinion, or take any action civil war as the laying down of proper disciplinary upon them, because they are entirely foreign to the rules in our poor-house at Tewksbury would be, should usiness and purpose of that Society, namely,-the the subjects of that institution offer to rebel against deliverance of the slave. That great essential featits officers. Such reasoning is too contemptible to be ture of Christianity which is concerned with the deliverance of the slave-the duty of practically recognizing him as a brother because he is a child of our from the standing army that would be necessary to common Father-that great truth is incorporated with keep their chattels in subjection? This fact was the constitutional basis of the Society, and with its made to appear by a Georgian, who declared that his whole series of operations, from the beginning until State had no man to spare, and to think of the docnow; but when a sectarian of any sort tries to thrust trine of nullification for a moment was preposterous cism, of plenary inspiration or infallible superintend- with a sufficient defence against their slayes; and claims will be urged and increased. If the slavehold-Moreover, the business of the American Anti-Sla- ing South would listen to Christian principles, there very Society being to incite the whole world to unite might be some hope of success in yielding to their of men who maintain the right to steal the bodies and

In calling up the history of the past, it is easy to and means for the slave, it is glad to accept in his see how the oppressor of God's poor has taken courwould be utterly unjustifiable, as well as absurd and seeker of the North, who wishes Southern votes to suicidal, before accepting a dollar or a pair of shoes help him into offices of trust and profit, and, secondfor a fugitive, to ask of the donor- Do you believe ly, this temporizing, crouching spirit that is allowed in immersion? Do you believe in the plenary inspi- to rule the free States. If the calamities of a civil ration of the Bible? The slave needs the proffered war are to be avoided, it must be done by a determinaid just as much whether the donor believes in every ed stand being taken and maintained by the free thing or in nothing. And if the Church Anti-Sla- States; and if it is constitutional for the slave States very Society' does not want men to oppose slavery to incarcerate a free colored man from the North in till they are Christians, (and, moreover, Christians of jail when he is found in their streets, let the same the Protestant, plenary-inspiration stripe,) or if it will rule apply when they send a posse of men, with not admit men, until they become such, to the great their bloodhounds, after a fugitive in Massachusetts. advantage (to the slave) of co-operation in his behalf If it is constitutional to put a man in the State's -all I have to say is, that they will show themselves Prison for ten years, because 'Uncle Tom's Cabin' is Southerner comes North to transact any legal business. If it is constitutional for the Governor of Massachusetts to send a claim on the Governor of Mississippi for a fugitive from justice, and the officer be told by the Governor that the North are Abolitionists, and their claim will not be regarded, let the same rule apply to the South, and we shall soon find out how this tit-for-tat business will end.

But these cases of unconstitutional acts on the part the South are so numerous and aggravating that I can allude to but one or two more. In reading a Boston paper to-day, I find that Bishop Janes, of the Methodist Episcopal Church, is to be waited upon-out of Texas by a gang of desperadoes, because he is supposed to be an Abolitionist; and the writer of this article would be glad to visit his children in Louisiana, but his son told him that if he should go there and preach the undoing of heavy burdens, and letting the oppressed go free, he could not save his head one night. Now, it is known to all who are conversant with the news of the day, that the Constitution, so called, of the United States, is a dead letter, and not regarded either by the Congress of the United States or the United States Court, unless it is when some defence is needed for slavery-the repeal of the Missouri Compromise, the Fugitive Slave Act, &c. &c .-I need only mention them. Now, what are the pro United States? Let the second article in the Declartution, be decided by this test, and before an honest court, and no man would be held as a slave one hour.

I am conversant with the history of the framers of the Constitution. My vote was given for Thomas days. But suppose we admit that a compromise was Confederation, it will also be admitted, that the framers of the Constitution expected that the good sense tised. Is help to the slave good for nothing until the of the people, with the instructions of the fathers of the country, would soon annihilate slavery in the United States; and some of them left on record the The important fact, in regard to the . Church Anti- fact, that it was not intended man should ever be held night's lodging, must be impresoned in a common jail and pay a fine of one thousand dollars. And all this is claimed to be constitutional! I trust not, however, by the Journal.

If this Liberty Bill is not passed at the next Legis lature, it is my opinion to at mone tekel will be written I doubt not H. T. C.'s strong and hearty desire to on the Kepublican wall in a sachusetts very soon benefit the slaves, nor that he has pleaded their cause, after its sittings at the two session. It is already in the pulpit and elsewhere, 'not without cost.' I threatened in this town, and if the people should am perfectly convinced, now, that he-meant to be fair speak out upon the subject, it would be found that and just in saying what he did at Worcester (as above three-fourths of the constituency are grievously disreported) against the American Anti-Slavery Society. appointed. They expected the passage of that law in But I am also so perfectly convinced, (both by his order to prevent the slaveholder from supposing, from letter above, and by my recollection of similar fea. the tameness of the people, that he might come and tures in the book to which he refers me, 'The Pulpit call the roll of his slaves under the Bunker Hill

that matter. BRYAN MORSE.

Groveland, April 14, 1859.

. The celebrated Roger Sherman, one of the committee of five to draft the Declaration of Independ-ence, and also a member of the Convention that framed the United States Constitution, said, in the first Congress after its adoption, 'The Constitution does not consider these persons (slaves) as a species of proper ty.'—Lloyd's Conn. Registry, vol. 1, p, 313.

WEST INDIA IMMIGRATION SCHEME. At a recent meeting of the Warrington (Eng.) Anti-Slavery Society, the following address was adopted in reference to the West India Immigration scheme, and the Secretary was requested to transmit it to the Borough Member for presentation:

To the Right Honorable Sir E. Bulwer Lytton, Bart. Secretary of State for the Colonies. Sin,—Inasmuch as it sppears from reliable authority, that there is no deficiency of labor in the Islands of Jamaica, St. Lucia, and Grenada, we view as un-

necessary the projected Immigration Bill.

And inasmuch as the said bill proposes to supple a lack of labor which does not exist, by re-enacting many of the most objectionable features of the old Slave law, we give it our unqualified disapproval.

For these reasons, we humbly but firmly beg that
the projected measure be not laid before her Majesty
for her Royal sanction.

Signed on behalf of the Warrington Anti-Slavery Society, March, 1859. JOSEPH WOOD, President.

STILL DECEIVING THE PUBLIC. We have been repeatedly under the painful neessity of exposing the tricks and devices of a colored young man, named Leo L. Lloyd, who began his career of imposture by pretending to be the son of an African Prince, and who has been fleecing the public and benevolent individuals for several years past, having succeeded in deceiving such men as Edward Everett, Rufus Choate, L. Agassiz, (if indeed the eredentials purporting to come from them be not forgeries,) and thus finding little difficulty in deceiving dozen, 30 ets.; single, 3 ets. Apply at the Anti-Slaothers. Recently, a conspicuous handbill, issued by him, announcing concerts, has been put into our hands, a portion of which is as follows :-

Mr. Ltorp is desirous of making Africa his future MR. LLoyd is desirous of making Africa his future home, and of contributing what he can of personal endeavor to redeem that country from its present unhappy condition. He is now ready to go, and only lacks the necessary means to place him beyond the reach of penury and want, until he finds in what capacity he will be of the most service in that country. He wishes to sail in the regular Packet from Baltimore, on the first of May, 1859. Mr. LLoyd is now engaged in giving Concerts as a means of raising the engaged in giving Concerts as a means of raising the amount of money he needs; the proceeds of these entertainments he forwards to Prof. Agassiz, who has kindly consented to receive it or any other monies that may be forwarded to him for the purpose above stated. He is assisted in his Concerts by two ladies, than an ordinary amount of interest in the progress of Christianity and science in that now important field of labor. Their endeavors so far have been crowned with the most signal success. Whether proceeding from a sincere desire to sid their cause, or from a curiosite to see and listen to the voices of three of the most highly cultivated and intelligent colored persons that have ever appeared in any public capacity in the United States, is unknown. They are thankful, how-ever, for the money they have received, although not

ever, for the money they have received, atmough not half the amount required has as yet been received.

The company consists of MISS ANNA E. HALL, of Baltimere, Md., who has kindly volunteered her indispensable aid free of charge, in this cause, though unless singing for some philanthropic object, she would never have appeared before the public in her present capacity, notwithstanding her superior quali-

is better known as the "Northern Nightingale;" ton Hall, corner of Boylston and Washington streets. she also sings gratuitously for this object, and is These are used for offices, for meetings, and as a home. really a charming vocalist, and a fair representative of the cultivated colored lady of the North.

LEO L. LLOYD, of whom Bayard Taylor says "As far as I can judge, he is a cross between one of the Desert Tribes on the Western Frontier of Nubis, (perhaps the Kababbish,) with one of the Central African Blacks, of the Negro race; although born in Nubia, he is not of pure Nubian blood; his case is an interesting one, and he is highly worthy of encouragehis endeavors to become a teacher and explorer in the land of his nativity."-Signed, BAYARD

The Concert comprises SONGS, DUETS, TRIOS. CHORUSSES, BALLADS, &c., (with proper musical accompaniments,) of a mirthful and sentimental character, in the general style of the Hutchinson. Peak, Luca and Baker families. They hope the public will give them full audiences, and in this manner assist them in their efforts to better the condition of their race, and at the same time give them an oppor-tunity to prove how basely and libelously misrepresented the people of color are by numerous companies of vulgar and ignorant fellows, called Ethiopian Sereaders, Minstrels, &c., who travel the world over, adding insult to injury, by pretending to represent the oppressed African.

Special Notice.—As our Concerts have been attended by a larger number of ladies than gentlemen. boys, and gentlemen unaccompanied by ladies, will please give them a preference to the unreserved seats.

CERTIFICATES.

CAMBRIDGE, Dec. 1st, 1858. While the Committee interested in the education of L. L. Lloyd have done what they could for his instruction, and are receiving means to fit him out to go to Liberia, they approve of his intention meanchile to do his part in raising means for himself by giving Musical Entertainments of the character of that performed in the presence of Rev. Dr. Blagden and Dr. Smith, from whom he has received a very and Dr. Smith, from whom he has been of the per-satisfactory certificate as to the character of the per-L. AGASSIZ.

Mr. Lloyd and his company are highly recommended from most respectable sources, as eminently worthy of encouragement, and deserving success. Their object is a worthy one.

JOHN P. HALE.

This certifies that we had the pleasure of listening to a Musical Entertainment given by Mr. Lloyd, in connection with Miss Hall from Baltimore, and others, and was highly gratified with the talent of the Cor e well worthy of encouragement, and we sincerely hope they may meet with success.

G. W. BLAGDEN,

J. V. C. SMITH.

The Boston Herald says : - " Their musical education is of the highest order, and they are as familiar object in singing in public is a good one, they should attract considerable notice."

"They are a first-class Company, and should be

liberally patronized." - Tribune.
"They are no roving Company of Squealers, but musicians of rare talent and culture."—Pail. Bulletin.
Tickets 15 cts. Reserved Seats 25 cts. Children 10 ets. Doors open at 6 1-2 o'clock. Concert to

commence at 7 1-2.

Let Positively but one Concert can be given in place, owing to appointments being made in advance.
No postpomenent unless the weather is bad enough to

The declaration of Lloyd, That the two colored ladies who sing with him are 'considered handsome.' and that he and they constitute three of the most H. Herwoon, and others.

The hour is critical. If any abolitionist, in the have ever appeared in any public capacity in the United States, is perfectly characteristic! Humbug!

Lloyd says that Bayard Taylor thinks he is a cross between a Nubian and a Central African. It is a mistake. He is clearly a cross between a rogue and a zaily-the rogue decidedly preponderating.

PERSONAL-LIBERTY LAW IN NEW YORK [Extract of a letter from AARON M. POWELL.]

GRENT, Columbia co., N. Y., April 13, 1859. DEAR MR. MAY:

You will have seen by this day's papers, that our modified Personal Liberty Bill is now in the hands of a favorably inclined select committee in the Senate. having passed by a large majority vote in the Assembly. I do not much expect that even the modified bill will become a law. I am gratified, however, with the good beginning which has been made in this State in relation to the prohibition of slave-hunting. Massachusetts has done less towards it than I had hoped, New York more, even now, whatever may be the result in the Senate.

I trust that the movement now so well inaugurated will be duly presented here, and in your State, and elsewhere, at each successive Legislative session, with the reiterated call for the absolute prohibition of slavehunting, until the desired and most righteous end shall be fully and unqualifiedly attained.

THE WHITE SLAVE WOMAN FREE.

Our readers will recollect the case of the white slave woman Ellen, who recently made a trip from Virginia to New York, on her parole of honor, to raise means to buy herself and five children, and the touching scene of her introduction into Plymouth Church by Henry Ward Beecher. The necessary sum was contributed, and the white slave woman last week passed through the Capital of the land of the free,-what through the Capital of the land of the free.—what a burlesque on the Declaration of Independence!—to buy herself and her white children. The Washington correspondent of the State Journal went down to Fredericksburg, Va., with Mr. Louis Clephlane, o see the manumission papers. He writes-

· These were all properly made out before our eyes. Four of the children were still in the town, and we saw them. The two little girls are white as any man's all who desire to make the soil of Massachusetts trul children, and beautiful as white. The negro trader wno bought Ellen and her children from her inhuman master, to save them from a Southern market, is one of Nature's noblemen, and has liberated a dozen slaves in the course of as many years. He was prepared to save Ellen, even if he had lost the money he paid for her. A slaveholder in the place also agreed o divide the sum with the trader, and send the man North, in case money was not raised in the free States to save her. Eilen's father is one of the first men in the place, and he started off North to see to her welfare. By the late commercial panic his proher welfare. By the late commercial panic his property was swept away, and he was unable to purchase the lat of June next, and would respectfully solicit nis daughter. Her husband and the father of her children was the cashier of a bank in the place, but deserted her a few years ago. Society propose holding a Fair in that city, about the lat of June next, and would respectfully solicit of the late of the same. Please direct to the care of the President, Mrs. Wx. Ivrs, Essex st., Salem, Mass. children was the cashier of a deserted her a few years ago."

TRACTS FOR THE TIMES. We ask the particular attention of the friends of the Anti-Slavery cause to the following new series of

tracts, just issued by the American and Massachusetts Anti-Slavery Societies. They afford an excellent opportunity and means of aiding the cause, and of disseminating its great truths and principles. A little money expended in them may be made to ac complish a great good. These tracts may all be had at the following low prices: by the hundred, \$2: very Offices, 21 Cornhill, Boston, and 138 Nassau street, New York.

GREAT AUCTION SALE OF SLAVES AT SAVANNAH, Georgia. Reported for the Tribune.

PRESENT CONDITION OF THE FREE COLORED PEOPLE OF THE UNITED STATES. By Rev. James Freeman Clarke.

PEECH OF WENDELL PHILLIPS, before the Committee on Federal Relations of the Massachusetts Legislature, in behalf of the Petition for a law against Slave-hunting.

FETTERS IN THE BAY STATE. Speech of William Lloyd Garrison, on the same occasion.

PRECE OF CHARLES C. BURLEIGH at the Annual Meeting of the Massachusetts Anti-Slavery Society, 'No Slave-hunting in the Old Bay State.' PERCH OF REV. HENRY BLERY, Missionary to Barbadoes, on the Results of Emancipation in the British West India Colonies.

SLAVERY AND THE AMERICAN BOARD OF COMMISSION ERS FOR FOREIGN MISSIONS. By C. K. W. THE AMERICAN TRACT SOCIETY. By C. K. W.

FAIR IN AID OF THE PRISONER'S FRIEND

A Fair will be held in the Music Hall, Boston, ommencing April 27th, and to continue four days. --The direct object will be to obtain means for the establishing Rooms to aid the poor, discharged prisoners, and to carry out all the various objects connected cations and fitness for such a position.

MISS HELEN WILLIAMS, of Utica, N. Y., who with the Prison Mission. Rooms are now occupied

These are used for offices, for meetings, and as a home. Those friendly to the work are requested to aid us. Flowers, refreshments, clothing, and various articles penses of the Fair.

Among other features of the Fair will be specimens of convict labor in prisons. Persons having any curiosities made in Dartmoor prison, or in any prison,

are requested to furnish them for the Fair. Works of art to adorn the Hall are respectfully olicited. There will also be exhibited a fine collection of paintings in connection with the Fair. The Germania Band will perform each evening

Any one desirous of attending one of the tables, is equested to send immediate word to the Rooms, or address Rev. Charles Spear, or Mrs. Spear.

WENDELL PHILLIPS may be expected to attend he Rhode Island Anti-Slavery Convention on Fri-

REPORT OF THE EXECUTIVE COMMITTEE OF THE VIGILANCE ASSOCIATION. MONEY NEEDED, AND AID SOLICITED.

In September, 1850, the Executive Committee adcieties of New England, and also made application to many individuals, soliciting contributions to create a fund for rendering peouniary assistance to such fugitive slaves as reached the Northern States in a desitute condition. These unfortunate men and womer all needed food, clothing and shelter; moreover, they all needed protection, since in every part of New Eng. land, the law (as administered by the courts) was their enemy, and many individuals in every town were known to be mean and base enough to co-operate with such a law; some of these fugitives also needed med-ical aid and careful nursing; and almost all of them needed the means of transportation to a safer place

The amount thus raised from all these sources wa \$6028, and this sum has been expended for the relief of fugitives, some in one, some in another, and some in all the above-mentioned departments. The result to be reported to the public is, that more than four hundred fugitives have been aided by their benefi-

ence, and that the Treasurer's purse is now empty. Those who wish to help these poorest of the poor with money or aid of any other sort, are requested immediately to communicate with the Treasurer or

some member of the Finance Committee. SAMUEL E. SEWALL, HENRY I. BOWDITCH, JOHN A. ANDREW. ROBERT MORRIS. WENDELL PHILLIPS.

FRANCIS JACKSON, Treasurer.

RHODE ISLAND STATE ANTI-SLAVERY CONVENTION. An Anti-Slavery State Convention, for Rhode Island, will be held in the city of PROVIDENCE,

on TRUMSDAY and FRIDAY, April 21st and 22d, com-mencing at 10 o'clock, A. M. of the day first named, to which we invite all the friends of Human Liberty in the State to come, either in person or by their del

The Convention will be held in FRANKLIN HALL, and will be attended by CHARLES C. BURLEIGH, E.

weakness of the flesh, seeks release and rest from the Anti-Slavery work, let him remember the solemn truth, that he who puts his hand to the plough, and looks back, is not fit for the kingdom of God; and that it is no time to rest while the open foes of freedom are pressing their measures of all conceivable iniquity, and while thousands of its fair-seeming

friends are proving false and treacherous on ever

hand. Let the friends of freedom and the righ

crowd the Convention ! ALPHONSO R. JANES, ASA FAIRBANKS, THOMAS M. HATHAWAY, ELIZABETH B. CHASE, ANNA T. FAIRBANKS, SUSAN R. HARRIS, PELEG CLARKE. WILLIAM CHACE, SOPHIA L. LITTLE,

WOMAN'S RIGHTS.

The Ninth Anniversary of the National Woman's Rights Association will be held in Mozart Hall, Rights Association will be held in Mozant Hall, Broadway, New York, on Thursday evening, May 12th, at half-past 7 o'clock. Addresses by Lucketia Mott, Ernestine L. Rose,

CAROLINE H. DALL, Rev. ANTOINETTE BROWN PLACE. A meeting for business and general discussion will be held at half-past 2, P. M., of same day, at same

Communications should be addressed to Susan B. Anthony, Anti-Slavery Office, No. 5 Beekman street, New York ELIZABETH CADY STANTON, President.

WENDELL PHILLIPS, ESQ., will addres the Twenty-Eighth Congregational Society (Rev. Theodore Parker's) on Sunday morning next, 24th inst., at Music Hall.

HENRY C. WRIGHT, of Boston, will hold meetings on Sunday, April 24, in Ellsworth, Me., all day and evening.

ESSEX COUNTY ANTI-SLAVERY SO CIETY.—A quarterly meeting of the Essex County Society will be held, on Sunday, May 1st, at the Town Hall in WEST NEWBURY; and will be attended by CHARLES L. REMOND and PARKER PILLS-

BURY. All friends of freedom, all haters of slavery

In behalf of the Society

MOSES WRIGHT, Secretary.

WM. SYMINGTON BROWN, M. D., will lecture in the Town Hall, Blackstone, Mass., on Sanday, April 24. at 5 o'clock, P. M. Subject: The Death of the Body, and the Immortality of the Soul. Free admission.

NOTICE.-The Salem Female Anti-Slavery

'HE, BEING DEAD, YET SPEAKETH!

P the above can with propriety be applied to any man of modern times, that man is Dr. WM. A. ALCOTT, whose recent death has sent a pang of sorrow through thousands of hearts; but he yet speaketh, and his works do follow him. Perhaps no man has done so much for the cause of Physical Education. man has done so much for the cause of Physical La-ucation as he. Feeble in bady, yet ever active; with a heart overflowing with benevolence and love for universal man, he wrote, and lectured, and coun selled the young and old, and those of middle life, with untiring perseverance for a long series of years; and tens of thousands, who have been made wiser and happier by his teachings, will ever fondly cher-

His last three and most popular works are the following : THE PHYSIOLOGY OF MARRIAGE, COURTSHIP AND MARRIAGE,

-AND-THE LAWS OF HEALTH: Or, Sequel to the 'House I have In.'

The prices of the first two are 75 cents each, and THIRTY THOUSAND COPIES

of these books have been sold, and the demand is increasing from day to day.

A copy of each should be in every household. We can offer uncommon inducements to TRAVELLING AGENTS, both Male and Female, to engage in the sale of these valuable Physiolog.cal Works. You

can not only make money, but do good. Copies sent, post paid, by mail, when the cash or postage stamps are sent to us, covering the price of each book.

> JOHN P. JEWETT & CO., PUBLISHERS. No 20 Washington Street, Boston.

P. S. We shall put to press, immediately, one or two volumes, which Dr. Alcott had been many years in preparing, one of which will contain and embody his experiences from childhood to (we may almost say) the day of his death, for he died with his harness on. This will be an Autobiography of uncommon inter-

April 15.

BLAKE;

Or, The Huts of America. A Tale of the Mississippi Valley, the Southern

United States, and Cuba. By MARTIN R. DELANY.

THIS interesting Story, unique in character, and

unsurpassed in thrilling interest of historical and real incidents, is now being published in THE ANGLO-AFRICAN MAGAZINE.

The scene is laid in Mississippi, the plot extending into Cuba; the Hero being an educated West Indian black, who, being fraudulently deprived of his liberty when young, and brought to the United States, in maturer age, at the instance of the maltreatment of his wife, who, being sold from him, he sought revenge through the medium of a deep-laid scheme and secret organization for rebellion.

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Peni cietie Link

POETRY.

For the Liberator. AN ISRAELITE, AND AN AMERICAN LAW In haste, in breathless haste the slayer flies-A slayer, not a murderer; his eyes Strain through the sultry haze, to see the gate Of the asylum city. Well he knows Within its sacred walls he safe may wait, Find food, protection, shelter, and repose. Poor hunted one! the sages of the land With pity see him faint and trembling stand. No 'blood-avenger' there the wretch dare seize, Until the Law's award pronounce his guilt, Or tender mercy the man-slayer frees, Who, without malice, human blood has spilt.

Beneath night's sheltering gloom, the wretched slav Creeps through the swampy brake, the forest dense To live a freeman, or to find a grave Untortured by the lash. His aching sense, Sharpened by fear, hears in the howling wind The bloodhound's cruel bay; or, terror-blind, In the dark shadows of the forest trees Sees his pursuers stand, ready to seize And bear him back to slavery again, With added insult, and a heavier chain.

Christian America! hast thou no State Where Slavery's fugitives may safely wait? No refuge cities, where the innocent, With long and anxious flight weary and spent, 'Neath just and equal laws secure may rest, No human bloodhounds daring to molest?

Yet, noble Hebrew Leader, such will plead-Slave-torturers, slave-sellers-plead thy laws To sanction wickedness; and call their creed More merciful than thine. They will not pause To mark thee, in thy nation's righteous cause, Choose freedom in the wilds with danger rife, Leave pomp and luxury for a wanderer's life. Thou couldst not change the manners of thine age; But where thou couldst not change, thou didst assuage. Slaveholders slander thee whene'er they plead Thy laws to sanction a vile, cruel deed; Yet e'en they dare not say in them is found, Thou mad'st all Israel one hunting-ground, Where slaves were game, and Israel's greatest men, Judge, elder, priest and Levite, all were bound To act as guardians over a slave pen. Thou who didst give to blameless homicide Safety, until the Law his cause decide, Thou wouldst not punish those whose kindness gave Food, shelter, pity, to a trembling slave, Yet here, even where the churches' shadows fall, The hunted slaves in vain for pity call! Tenterden, (England.)

For the Liberator TO THE BLUEBIRD.

Thou bringest sweet visions of sunshine and flowers, Bird of the glancing wing; Visions of brightness, of beauty and bloom, Bird that tellest of Spring!

Of the soft green moss, by the streamlet's side, And the violets hidden there, Of the fragrant Arbutus, 'neath the oak, Of the Wind-flower frail and fair.

Of the Cowslip bells, so golden bright, With their wealth of emerald leaves,-Of the tassel'd Birch, and the Maple flowers,-Childhood's rich treasures these. Oh, bird of Springtime! we love thee well;

To every heart thou art dear; For we know that Winter's reign is o'er, When thy soft, sweet voice we hear.

And Memory's fountains by thee are stirred-Dreams of life's early morn, When with hearts as care-free as thine, bright bird, We listened to thy glad song.

When, 'mid the orchard's budding bloom. We sought the hollow tree, Where, resting in their sheltered home, Thy nestlings we might see.

How beautiful they were to us! Nought is so wondrous now As were those tiny little ones Upon the orchard bough !

Oh, childhood's bright and blessed time Ye may not come again, But Time shall never break the links

Of Memory's golden chain! And we'll greet thee, bird of beauty and song,

For, 'mid our trials, and toils, and cares, Our hearts shall not grow old. And though the dew of life's early morn From our brows hath been swept away-

With a welcome warm as of old;

Though the bounding step is measured now, And the sunny locks are gray; Yet still, amid all change and blight, We have kept our love for thee;

And the sunshine of old-time shall brighten our hearts When thy glancing wing we see. Barre, Mass.

From the New York Independent. ONLY A PICTURE. Only a picture-and is that all ! Only a picture upon the wall: The smile so becoming, the cheek so bright, The eve so dancing with sunny light, I almost fancy my baby boy Is springing to me in his pride and joy-But 'tis only a picture upon the wall, A silent picture-and that is all!

Only a lock of silken hair Lying alone in its casket there! Where is the head that in sportive glee Was wont to toss it so careless and free? The baby head that upon my breast So lovingly nestled each night to rest! Only a lock of its silken hair Is lying alone in its casket there !

Only a shoe that is soiled and torn ! But where is the foot that that shoe has worn? The darling foot, so dimpled and small, That made music so merry in the chamber and hall Oh, to eatch of that little step one sound, How wildly now would my pulses bound! But there is only a shoe that is soiled and torn-The foot comes no more that that shoe has worn.

Only these relics-and nothing more! Can nought to our arms the lost restore? Must we hopeless yearn, as the years go by, For the bounding step and the beaming eye; And all that beauty and life and grace, So fondly cherished, retain no trace Save these silent relies? Oh, nevermore Will the grave to our arms the lost restore?

Oh, wee for love, when from all its store It points to these tokens, and nothing more! When the vacant hall and the silent chair But echo the groans of its wild despair, And from all the voices in earth and sky, Comes back no word to its living cry, Save the mournful echo- Oh, nevermore Will the grave to thy arms the lost restore ?

Oh, joy for love, when it yearns no more For that which the grave cannot restore ! When it upward stretches its drooping wings, And in darkness and sorrow still sweetly sings Of the brightness and bliss of that better home Where the lost are found, and no partings come ; Oh, joy for love, when its priceless store There safe is garnered ever more!

The Liberator.

RELIGION AND POLITICS.

A Discourse delivered in the First Congregational Unitarian Church, Philadelphia, on Sunday, March 20th, 1859, by WILLIAM H. FURNESS, Minister. 'Unto whomsoever much is given, of him will be much required.' Luke 12:48.

I listened a few evenings ago, my friends, to an affecting recital of the sufferings and struggles of the which neither fears God nor regards man. people of Italy, a people given up a prey and a spoil to foreign and domestic despots. As the horrors of veiled; as it was related how the prisoners were Church, and a downright desecration of both.

has nothing to do with human liberty, that it is no inspire. business of hers, whether human beings breathe God's Because you occupy no public position and con free air, with the free use of their God-given limbs mand no large sphere of influence, you would fair and thoughts, or whether they are confined in dun- believe that it concerns neither you nor your Religion geons, lacerated by physical tortures, wounded by to take a hearty interest in human rights and wronge chains and whips, and driven to the shambles like You might believe so,-there would be some show o cattle to be sold or slaughtered-if this is a matter reason for this persuasion,-if the influence of public with which Religion has no concern, then Religion injustice and organized oppression never reached the has nothing to do with the dear Cause of human hap- still retreats of private life. But it is there, precisely piness, and it is worth neither the time nor the trou- there, within the quiet precincts of the domestic ble that we take to maintain it in the world. Instead sphere, and among those farthest removed from the of being a matter of the deepest moment, it is child- great official centres of political power,-it is there ish trifling, unworthy of the attention of carnest and that the curses of war and despotism fall most heavactive men. How could we attach any value to Re- ily, it is there that human hearts are wrung till they ligion or religious institutions, if, in a religious point bleed and break. It is mothers, it is wives, it is sisof view, it were a matter of entire indifference, wheth- ters, it is tender children, who are always the greater men were acting the murderous part of oppressors, est sufferers. We are all too much in the habit of trafficking in human flesh, or were suffering the mis- thinking that public evils, national sins, lie so far erable doom of slaves, and if, when men were chained away from the private conscience and home, that as and tortured and slain by their despots, Religion had private persons we have nothing to do with them. no word of condemnation to utter, no cry of sympa- It is a fatal mistake. Every instituted wrong shoots

point. How can I bear to insult your intelligence ways sure to suffer the worst. and your humanity by implying that you need to wickedness which treats human beings as brutes, ture of Human Rights. stripping them of their sacred and inalienable rights. My friends, in vain has the inspiration of the living of Humanity are observed or violated.

Thus believing, thus assured by an instinctive and of Nature! Physically, man is dilating to giant diirresistible conviction that you all recognize not mere- mensions. He is converting the material universe ly the right but the sacred obligation of Religion, as into his tool and bauble. In the name of God, let it professes to serve God and love man, to concern him not remain a dwarf in those most intimate reitself with human rights and wrongs, it is a humiliating task to undertake to labor the point. And yet Infinite. the cunning of human passions and interests, which Above all things, as we would not shame our intel are so constantly and so easily hoodwinking us with ligence, let us not be scared away by mere words mere words, renders it necessary. I can only wonder from the consideration of things pertaining to our that we can be so befooled. I wonder at the palpa- very life. As God may be glorified-and we are ble inconsistency into which we allow ourselves to commanded to glorify Him-in our eating and drinkbe betraved by such shallow verbal devices.

litical subject, that this is the proper name for it, that as these, most assuredly the same divine rule of acit has no other. What then Does it follow that tion may find room for its application in our social Religion must not touch it, because men have attach- relations, and in the position that we occupy in reed to it this designation? What are Human Rights? gard to our brothers and sisters, enslaved, bought and What are these two words but another name for the sold. God-given power to live, to exercise the faculties of If you would only imagine yourselves in their our nature as they were created to be exercised, to places, liable to have your parents, your husbands, grow in knowledge and virtue and in Religion, with- your wives, your brothers and sisters, your children, out let or hindrance from our fellows? And what is torn from you and sold away into a hard bondage, the special office of Religion but to guide us in the with no hope of meeting again in this world, I think way of life, and to cultivate our noblest powers? If, it would so stimulate your understandings that you in things called political, there is no room for con- would instantly see clearly through the absurd and has indeed no business with politics. But the light and miserable, forbidden to call my wife and my chilmore corrupting than political influences, none that descending from God. In the eye that should be over again.

What a vast amount of suffering, in every age of ponents of all wrong? the world, in every region of the earth, is caused by But there were other thoughts that rose within me the neglect or violation of human rights! This is as I listened to the story of Neapolitan agranny. I what the recital, the other evening, of the struggles could not help feeling strongly that such things could and oppression of Modern Italy impressed upon me never be, if this country were only true to its own most profoundly. How could any one help seeing solemn and public Declaration of Human Rights. where the root of all that wretchedness lay? When That the perpetrators of all that cruelty and injustice we were told of the excruciating tortures inflicted deem themselves amply justified in crushing out eveupon human bodies, -such as, for instance, the run- ry spark of liberty, is evident enough. What is libning of sharp instruments between the nails of the erty, in their estimation, but bloody and boundless fingers and the flesh, and the slowly wearing the life licentiousness? They conceive of it only as another out under heavy chains, and when the vision was name for massacre and anarchy. It is not merely brought before us of those darkened and weeping that it threatens the power which they possess, and homes, whose inmates were agonizing over the im- as they believe, directly from God. They may very prisonment of some father, brother, husband or son, - honestly believe, also, that liberty menaces the order how could any thoughtful hearer help feeling of and the very existence of society likewise. It cannot what indescribable importance it is that the people of therefore be doubted that all, who are giving their that down-trodden land, the subjects of that horrible support to the established forms of arbitrary govern-Neapolitan tyranny, should learn that Religion does ment, hold themselves bound to quench the fire of not consist in counting beads and making the sign of liberty, if need be, in blood, to keep no terms with the cross, but in justice, in freedom, in a faithful and it, to put it utterly out, even if it should require wobrave Humanity,-that these are the natural stuff for men and children to be shot down in the streets, and the conscience, the staple of all real Religion? Ah! dungeons to be crowded with the noblest young mer the misery of it all is that the poor people have been of the land.

taught that Religion has nothing to do with politics. Mysteries and Politics, these are the two words, under the veil of which the devilish sorcery has been practised, by which men have been robbed of every sacred right, and the corroding chains of spiritual and civil despotism have been fastened on their souls. The same infernal magic it is attempted to practice in our land, in order to throw us into a death-like lethargy, so that wicked laws and oppressive institutions may flourish and spread. Thousands there are who have been so far stupefied by it, that they are duped by the wild dream of the sanctity of a Religion

O ye women and children, watched over by a tenderness that will not let the summer wind visit you those prisons into which the noble men, still produced roughly, embosomed in those dear homes, around by that renowned land, have been thrown, were un- which all tender loves cluster, far away from the great noisy arena on which, under the name of polichained together hand and foot without respite for ties, the conflict is going on between the brutal paslong years, and subjected to tortures so cruel, that sions of men and the holy rights of Humanity, O families residing in the neighborhood moved away, how my heart swells with unutterable prayer for the to be beyond the hearing of the shricks which those ability to make it plain to you, to write in burning tortures called forth; when we were not only told of letters on your very hearts and consciences, that you the immediate victims of this hellish tyranny, but have no more manifest duty than to revere those were reminded also of the parents and children, of rights, in the persons of the wretched victims of op the wives, sisters and brothers of the victims, forbid- pression, the women and children wronged and den all access to them, and forced in utter helpless- crushed. While you excuse yourself from this priness to bear this sharp distress, as all this indescrib- mal office of Religion, while you shut your hearts able misery was presented to our minds, what a against your own flesh, on the miserable plea that gross insult did it seem to all human intelligence and is a political matter with which you have nothing t human feeling, to call the sacred idea of Human do, know this, that by giving in to this monstrous fal-Rights a political subject, having nothing to do with lacy, you are doing all you can, and it is not a little, Religion! Offensive as it appears in view of such a to prepare the way of Oppression, and make its paths recital, this representation is constantly and boldly broad and straight, right into your own households, made. And at this very hour, there are multitudes those paths which are reddened with the blood of the assembled for Christian worship over all this land of noble and the innocent. In vain do you plead that bossted light, who consider any allusion on this day, you hate injustice and slavery. If you loved them in our temples of Religion, to the great interests of with your whole hearts, you could not serve them human Freedom or to the wrongs of Slavery, as a de- more effectually than you are now doing by silence parture from the religious uses of the Sabbath and the and indifference. This is all that they ask of you All that they fear from you is, that you should speak If it were indeed so, if it were a fact that Religion out and act out the abhorrence which they naturally

out influences, like so many living nerves to every But, friends, it tasks one's patience to argue this part of the body politic, and the weaker parts are al-

Such being the fact, the feeblest always being the have it made clear to you that Religion, speaking victims of the strong, and the fact being vividly illusthrough her appointed teachers, has a right to de- trailed in the story of Italian wrongs, I would to God nounce oppression in every form, public and personal! I could cor unicate to your mind the deep impres-Has a right, do I say? Has a right! It is its plain- sion I have received of the folly and falsehood with est duty,-a necessity is laid on us, if we would not which, under the pretence that Religion has nothing betray the Religion we profess to the bitter scorn of to do with politics, it is sought to render the private the world, -a necessity is upon us to condemn the conscience insensible to the profoundly religious na-

From my inmost heart I reject and abhor that thing God given us understanding, in vain are we put in falsely called Religion, which stands dumb in the full possession of all the potent privileges of education, presence of such outrages upon Humanity. No mat- in vain is the mighty magic of the press-turning the ter in what solemn garb it may be arrayed, what world of human life into a God-written book, wherein costly churches may be reared for its exercises, with he who runs may read the communications of Eternal what magnificence it may be upheld by the fashiona- Wisdom, in vain do we enjoy such bountiful means ble and the rich, it has my profound contempt. And of spiritual growth, if our thoughts do not expand in so saying, I take no credit to myself, as if I were with a corresponding sense of power, if we still cling peculiar in this respect, or had uttered any very ele- with childish dread of change to the narrow ideas vated sentiment. I do not believe there is a man here which spiritual and political despots have set up as present, unless every spark of human feeling be ex- the unchangeable Truth, if we interpret Religion, the tinguished in his bosom, who, in his secret heart, does grandest principle and the most comprehensive, emnot feel precisely the same, does not know that that bracing all human interests, as a small occasional foris a false Religion, a monstrous fraud upon man, a mality, and forbid it to take part, and a leading part, shameless mockery of God, that professes and main- in settling the great questions of Humanity which tains an absolute indifference as to whether the Rights the progress of the ages is bringing up. Unto us, how much is given, dominion over the mightiest forces spects in which he is made to reveal the image of the

ing, as the highest motive that saint or angel can be Let it be that the subject of Human Rights is a po- moved by may be illustrated in such homely things

science, for rectitude, for honorable aims and dealings; inhuman fallacy which asserts that Religion has if there is no exposure to falsehood, to dishonorable nothing to do with what the Slave Power, in order to practices, to the betrayal of sacred trusts, to the sac- hide and protect itself from condemnation, chooses to rifice of manliness and integrity, why, then, Religion call politics. I know full well that were I a slave of day is not plainer than that the morality and the dren my own, liable to be chained and whipped and religion of mankind are deeply involved in what are sold, the voice that should speak pity and hope would termed political concerns. In fact, there are no influ- be holier to me in its accents than the music of hymns ences to which human beings are exposed, which are and cathedrals, as sacred as the voice of an angel so degrade and harden men and make them base, turned upon me with compassion, a light would none which more urgently require the counteraction beam, before which the light of the sun would grow of religious principles, faithfully applied to public dim. The hand that should be extended to loosen measures and institutions. There is nothing upon my chains-would it not thrill me like the touch of which the well-being of men more vitally depends the Lord Jesus? In his most blessed name, what on than a conscientious, religious reverence for the earth have the teachers and professors of his religion rights, and a profound sympathy for the wrongs of to do, what are they here for, here, where that sacred men: a reverence and a sympathy pervading all blood has been shed for man, if not to dig to the reminds. This is what human history tells us over and lief of the oppressed, and stand and maintain the precious cause of human freedom, the ourspoken op-

And is it strange that they think so? Is it at all to hearts glowing with sympathy for the parents and be wondered at, that they take such severe measures the children outcast, friendless, hunted and sold. to suppress the rising spirit of liberty? Is it not very May God render us sensitive to the divine touch o natural that that spirit should appear to them as the Nature which makes the whole world kin. Think inspiration of the Evil One, an insane delusion, al- friends, how Heaven has heaped you with blessings, lowed in the mysterious providence of Heaven to and here and now, in silence and in prayer, give up seize men's minds, and, if not crushed, threatening to your hearts to the ministrations of the Infinite Merbring chaos back again? To the despotic power cy, As you hope to receive it, that Mercy may which now crushes Southern Italy, I suppose the vol- you show ! cano that marks that region, and that is ever sending up its menacing smoke, furnishes only a faint image of the terrible sentiment of freedom. How could it be otherwise? How can the advocates of imperial Journal gives the following sketch of a lecture or power look upon liberty in any other light than as a . THEODORE PARKER AND HIS THEOLOGY, delivered wild, disorganizing force, to which, when once allowed before the Young Men's Christian Association of full play, no limit can be put? Have they not always Rockland, Illinois, by Rev. Dr. Foster, President of before them the terrible memory of the bloody frenzy the North-Western University at Evanston, in that into which the attempt to realize the idea of freedom State. We publish this theological tirade of a selfthrew the nation of France, the pale phantoms of a conceited bigot for the amusement of our liberal-King and a Queen slaughtered, and a great company minded, truth-seeking readers. of the noble perishing on the scaffold, and the remem-

brance of God and Religion utterly renounced?

And when, from the revolutionary horrors of France, they cast their glances across the ocean to the new tunities of doing immense injury and mischiel. The they cast their glances across the ocean to the new world, where, as it first seemed, the beautiful idea of Liberty was to become at last a beautiful fact, where it was declared in the beginning that all men are born free and equal, endowed with indefeasible Rights, such

en to the famishing, or shelter to the houseless; and it as Dr. Foster called it.) pronounces this law the corner-stone of all Union and Peace. And it is even now gathering up its strength forms, such as Atheism, Pantheism, Deism, and a to reverse the law of the Most High, and to extend sort of mongrel Christianity, baptized Theism, but these horrible wrongs far and wide over the whole continent, and to legalize the traffic in human flesh.

Such is the character of the Liberty illustrated nized Rights of Man. It is nothing but a horrible Despotism, rapidly throwing off all disguise. It is not worth one drop of Revolutionary blood. It is that is to be realized is such a cruel mockery as they call ' dreams of a rude age.

Is it any wonder that the kings and rulers of Europe, seeing what our great experiment of selfgovernment has come to-an experiment tried under living exponents of this skeptic system. the most favorable circumstances-in a new world,account themselves fully justified before God and to be popular. His writings are now circulating in their own consciences in meeting every tendency to the German language, and in the French. Few of down hundreds to save the millions from the terrible Phantom of Liberty, which would lure them to uni-

We are shocked at the story of foreign oppression. The King of Naples seems to us nothing less than a crowned monster of cruelty. And yet, he would tell And he, no doubt, is as greatly shocked in return at the horrors of American slavery, now being published Is it possible now that any thinking man can be

so blinded by self-interest or pride as not to see that children to flow so bitterly. O how sadly we have children to flow so bitterly. O how sadly we have disappointed the generous aspirations of our race for Freedom and Progress! We have blasted the hope of the world, and it lies withered under the feet published works (extracts of which were read by Dr. of tyrants.

nounced another Lecture to be delivered in the same ology had many harsh notions in it. place by a noble-minded woman from England, who

ficance? Can we any longer fail to perceive how our falseness, growing every day more glaring, paralyzes our influence, and excuses the tyrant everywhere? grossly, and with such deliberation.

appear first of all in the private heart, in our homes old theology is, in his view, passing away, and in our churches. Here where we acknowledge swings in the air at both ends. Mankind n our relationship to the Highest, we must learn to leed for the Lowest. Here where you come to bless God for your kindred and friends, for your parents and children, you can offer no true thanks save from Rev. E. H. Chapin.

And he exults in his vision of the state of the world, and of the fine men that will be when the existing theology of the Church shall have been swept away.

Mr. Parker's system is, essentially, the old French deisin revived. It is a system of mere announcements. It is a negative system. Its central idea

THEODORE PARKER.

The New York Methodist Christian Advocate and The lecturer commenced with the statement that

free and equal, endowed with indefeasible Rights, such as Life, Liberty, and the pursuit of Happiness, when the despotic rulers of the old world, with the host of their retainers, look to this new world, what do they which he shed around him was more than the peother retainers, look to this new world, what do they which he shed around him was more than the peother retainers, look to this new world, what do they which he shed around him was more than the peother retainers, look to this new world, what do they had a complete the retainers and the second genesis to the race. Luther's coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the the coming was the day-dawn of liberty. But the light coming was the the coming was the the coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty. But the light coming was the day-dawn of liberty was the light coming was the liberty was the liberty was the liber professed to be realized? What is the spectacle we present? The thing which we call Liberty not only co-exists thus had its origin. It appeared first in the six-The thing which we call Liberty not only co-exists here with millions of human beings held in a bondage than which the sun has beheld none more abject, denied by law every human right, every sacred tie of marriage, or of kindred utterly disregarded, bought and sold like brutes, and hunted and shot down like thus had its origin. It appeared first in the sixteenth entury, in France. It had for its exponents many of the best educated minds outside the priest-hood. Lord Herbert first proposed Deism to England. Hobbes, Wollaston, Bolingbroke, Hume, Owen, Gibbon, followed him. The contest between these and the defenders of the truth was masterly wild animals;—Liberty, as it here exists, not only quietly consorts with this inhuman servitude, it holds fast to the chains of the slave as to its very life. It finds no foeting for itself but upon the prostrate body of the African. And it cries aloud that it can maintend the banner of Christianity. Deign retreated from of the African. And it cries aloud that it can main- the banner of Christianity. Deism retreated from tain its existence only so long as it is allowed to buy the field. Error is not immortal, but it is long-lived and sell, and scourge and torture men and women, and dies hard. So this evil system began by-and-by It makes a law for States calling themselves Free, which abrogates the express commandments of Christ, and the plainest tes of Humanity, forbidding, bining in itself the objective—(your correspondent under pain of fine and imprisonment, food to be giv- lost the rest of this mad rant of senseless learning,

Modern infidelity has appeared under different at heart it is simply the French Deism of other times. It aims to reduce the Bible to a collection of mere fables, and to whip the prophets, the apostles, and the Saviour out of the temple of truth. by this nation, which professes to rest upon the recog- The advocates of this system say that the Bible and Jesus are the great idols of the world, the destruction of which would give Christianity a chance. They don't object to Christianity, but to the Bible not worth one drop of Revolutionary blood. It is perfect madness to overthrow the established order of things in other and monarchical countries, if all that is to be realized is such a cruel mockery as they call 'dreams of a rude age.' They love Christianic, the countries of the doctrine of the Trinity, doctrines which that is to be realized is such a cruel mockery as they call dreams of a rude age. They love Christianity dearly; and as soon as they shall rid the world of its Bible and its Christ, they propose to give it a new Christianity. Newman, in England, and Theodore Parker, in America, are the principal

It was eighteen years ago that Mr. Parker began revolution with the sternest resistance, in shooting our countrymen are so well known abroad as he He has a peculiar genius. His peculiarities are a sufficient guaranty of fame. As a speaker, he posesses singular power. There is almost a marvel in the magic of his manner. He sways, he captivates ; his voice is husky, his gestures awkward and forced. He is wholly destitute of passion; yet out of his frozen, mechanical mouth, come words white hot. crowned monster of cruelty. And yet, he would tell He sends tempests through his audience. Sometimes us, doubtless, just what all oppressors say: that we he rises to rare beauty. His sarcasm is bitter as the do not understand the matter, that what we denounce venom of ten thousand asps. He has not much paas inhuman is only a necessary severity whereby he thos. As a writer, he is very fascinating. His saves his people from the bloody license called Liberty. style is epigrammatic, yet flowing. He treats his themes invariably with startling effect. He does not reason, he only announces. His originality is great. He makes many reckless assumptions, and throughout the world, and overwhelming our boasted pretension to liberty with unutterable ridicule and shame.

great. He makes many reckies assumptions and fundless sacred things profanely, yet his freshness and intrepidity hold his audience spell-bound. He has hearty good will and imperial favor; and is so free from effort that one follows him as children follow a madman.

He throws his views in incoherent, though re-Liberty, we who insist that Union and Public Prosperity can be preserved only by securing to one-half the country the most oppressive institutions under argument. He is not a safe guide of the public the sun, that it is we who insist that the right to buy and sell human beings is as sacred as the right to buy often says, foolishly, but always dares to say what and sell horses and oxen, we who build our national he thinks, as well as what he does not think. His edifice on the violated Rights of Humanity, the Fugitive Slave Law being the chief corner-stone,—that it is we who give strength to the arm and sharpness to heart. In his anti-slavery efforts his keenest lightthe sword of foreign oppression, furnishing kings and despots with their strongest justification. It is we who have prepared the dungeons and forged the claims in which the characteristic and sharpness to the sword of foreign oppression, furnishing kings and much of good in reform. He desecrates the very liberty he seeks to propagate. Even freedom bleeds in his embrace. His humanity is inhuman. He says chains in which the noblest sons of renowned Italy after him; but he is a missionary of evil, rather from home and country into weary exile. It is we than of good. He loves to apologize for infidels and the state of the second everywhere out of hall expenses of the second everywhere out of hall expenses. who cause the tears of parents, wives, sisters and cepting in Nazareth.

Foster) show that he regards the Bible as a human book, like the Principia. He says it contains nu-A few evenings ago, as I was requested, I intro-duced to a crowded assembly the lecturer of the eve-happened. He thinks the story of Samson to be ning, who spoke on the subject of Woman. With the most absurd. The narratives belong, in his what earnestness and power he asserted the sacred view, to a fabulous age. No more respect had he rights of Humanity, those who heard him will not forget. On the same occasion, by request, I and Jesus was without theological errors. Jesus's the-

Even Paine himself did not take more explicit asks sympathy for Italy, the native land of her hus- ground against the Bible than does Mr. Parker. asks sympathy for Italy, the native land of her hus-band. And there was yet another meeting which I was also requested to announce, a meeting called to enable another, an American woman with scarcely a trace of African blood, to buy herself out of slavery-luded man. He is an infidel, and yet claims to be a What a striking combination of announcements! Under man. He is an infidel, and yet claims to be a What a striking combination of announcements! Christian. There appears to be a fathomless deep What a fitting. I might also say, what a providential introduction to a lecture on Woman! One woman comes to us from the other side of the Atlantic to plead for that great Cause in another land, in which the happiness of so many women,—mothers, wives surd unfairness is where his moral obliquity is most than the property of the prop and sisters,—is involved. And another, an American apparent. He uses statements with the greatest boldness, which he knows have been completely dismother with her four little children, mutely holds out her arms to us that we may take off her chains. From the first we hear the story of distant cruelty. The other is a living history, a present witness of our thinks Christ was not without the stain of his times, prejudice and inhumanity, of our guilt and shame. | and not without sins; ' for men without sins,' says Can such coincidences be, and we miss their signi- be, 'exist only in the dreams of girls, not in real fact; you never saw such a one, nor I, and we never shall.'

What does Mr. Parker propose to give in the our influence, and excuses the tyrant everywhere? place of the theology he discards and denounces. We are feared for our increasing strength, but the Well, he leaves us God, and man, and this material music of Liberty that was to charm the world is lost world. The more thoughtful will, no doubt, conin the clanking of chains. We cannot speak a word for the great Human Rights which we are violating so allows us as much as this. He also believes in and proposes a religion—that which is born in every man. There is, in his view, but one true religion, If the Liberty we proclaim, instead of being a lying vision, were a reality, if our social order protected the weak instead of crushing them, what tongue gion, but only in theology. He proposes inspiration also, but not of the kind which Paul had. His could describe, what mind measure the moral power inspiration is universal. He thinks we are all going to the truth. Men have always been going to the tions! It could not be described. It could not be measured.

If we are ever to possess that blessed power, it will the truth. Men have always been going to the truth. There has been progress always. Jesus's inspiration was higher than Moses's; and, no doubt, this man thinks his own higher than Jesus's. The and in our churches. Here where we acknowledge stop: so they will not stop for their Christianity our relationship to the Highest, we must learn to feel And he exults in his vision of the state of the world

is the destruction of Christianity. - All the truth it is the destruction of rom the very Bible it reviles.

The lecturer then closed with a peroration not less The lecture than earnest, on the value, the power, the incomparable excellence, and the indestructibility of that sacred volume which infidelity has unsuccess. fully fretted at through the ages,

An an offset to the foregoing tirade, we pole lish the following trans-Atlantic estimate of he PARKER :-

THE MUSIC HALL, BOSTON, U. S., AND THIODOLY PARKER. It was Sunday, and Theodore Parker was to preach in the Music Hall. I inquired the way to that place, but might have found it without ast. to that place, but might have found it without asiing; for a living tide from all quarters of the cir
flowed thither. I fell into the stream, and was anried right into the hall. It has an out-of-the way entrance, but inside is spacious, plain, and sublinely simple. It is lighted by semi-circular windows at simple. It is lighted by semi-circular windows at the top of the walls, has two narrow galleries, and, in the body, long rows of neat little ovalebacket, blue stuffed chairs, joined together. On the platform was a very plain desk, on one end of which stood a vase of white water-lilles, on the olber a stood a vase of white water-lilles, on the olber a vase of mixed flowers, and the d sk surrounded h detatched little chairs, all occupied by special friend and admirers. The audience had an intellector cast more than common, and many of them sat real ing the morning papers till the service should be a I sit anxiously looking for the advent of Theological and when he does come, he bears not the smallest resemblance to my Theodore. Who could lare dreamt that he was that bald-headed, white-bearded dreamt that he was that should be sh sloping up to the organ of firmness. What a world of power is there! If he has the features of Sorn. of power is there: It he has the reature of Son. tes, he has also the brain. The appearance of ag is still more increased when he opens his mouth and speaks as if he wanted his teeth. But all seen and speaks as if he wanted his teeth. But all seeing defects soon vanish. He gives out Longlellon, Psalm of Life,' and reads it with a force of meaning with which it was never read before. What that is sung, he prays in a style quite different from that of other preachers, wholly devoid of the hard neved and cant phrases, and links earth and hearen with a chain of noble thought, in language user, passed for beauty and strength. His lecture was on the Evangelical Christ, showing what a monster be churches have made of the purest and manliest man and how admirably they have succeeded in defeate, the whole purpose of his life. But to convey a tro idea of the effect of that sermon would be an under-taking that not even Parker himself might attent What conciseness! What force! What far-raching thought and elenching argument in single so It was like the elements all alive at one tences! moved by a God. Thought after thought fasher lightning! Period on period came in thunder Where were the snubby features, and the little man, now? Under the shadow of those beetling being and by a spell-bound audience quite unseen. Time after time I thought all present would break into peals of applause; but the sacredness of the day, or habit; perhaps, restrained them. They looked aphowever, and eyes that never knew and other before, now met, with beams of recognition His sermons are written, but he scargely appear in read, and his action seems to arise wholly out of the fervor of his eloquence. Sometimes his hand one down with terrific force, but it is always accompanied with corresponding thoughts and words. illustration of a passage, he had occasion to place water lily, which sanctified the whole vase, and at the conclusion, they were all carried away as relies by the audience. I may add, that, without any en ception, it was the greatest treat I heard in the war of a sermon. People were loath to leave the ser of so much admiration, and even in the street they hung about for a long time after .- From an ways lished MS. of a visit to the United States, by R. I -Liverpool Northern Times.

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