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

VOL. XXIX. NO. 19.

REFUGE OF OPPRESSION.

From the New York Journal of Commerce.

PUGITIVE SLAVE LAW SUSTAINED.

that State, in the case of Bushnell and others,

charged by indictments, and in the case of Bush-

or the writ of habers corpus. The Cleveland Na-

We are glad to record this fact, for it is a sign of

eturning reason. Bitter partisans here, under the

belief that the writ would be granted as a matter of course—the belief being founded on the fact that all

the Judges were of the so-called Republican party-

made high threats of taking the prisoners from the hands of the Government officers. This kind of fool-

in busting will now be stopped—party zeal, re-gardless of law, having effervesced, will now subside,

and will be found, like ginger pop, after it has done

weking, to be but 'stale, flat and unprofitable.'

enthmen of the difficulty into which their foolish

osting might have precipitated them, although it

as made some of them, at least, fit subjects for ridi-

cale for their braggadocio boastings; but this they

her have, than to fly to those theyknow not of."

Had the writ of habeas corpus been granted, from our

hardelge of the Government officers in this city,

and from our knowledge of the determination of

asident Buchanan and of the ab'e Cabinet who

arround him, to see that the laws of the United

hates are faithfully executed, we feel a freedom in

ang that the law would have been left to take its

corse against the persons indicted, regardless of any

his has decided, what every right-thinking man

felt should be the proper decision, that the Ohio

burts have no right to interfere with the jurisdic-

tion of the United States Courts, in the case of per-

is charged with an offence against the laws of the

General Government, and in this decision, the State

bert has shown itself, not, as many of the political

frends of the Judges believed, a mere partisan Court, overding the Constitution and the laws, for politi-

al purposes, but a Court of law, of right, of justice, and opposed to all lawless violence. Hence, we congutatate the country on its political friends being

decired, and on the fact that the Judges have taken their stand by the Constitution of the United States

and of the State of Ohio, which they have sworn to

The Court unanimously declined to interfere, re-ising to allow the writ. This is well, for had the

sign been moved by the representation of healed

imatics, or the evil suggestions of unscrupulous imagogues, to override the law and interfere with

the lawful jurisdiction of the United States Court

and its officers, the consequences would have been

farful. Yet many of the Republicans here were

this decision of the judges of their own party;

aded men who have been incited to resist the law

and we should think it would open the eyes of those

rmen in high places. They will now find that

ov. Chase has no power to set aside the United

Sates laws, and protect from punishment those whom

his teachings and fulminations have incited to break them. These Oberlin cases will do a world of good.

ley have shown the healthy, national sentiment of

our people in an eminent degree. It is demonstrat-

Republicans, all our citizens are against resistance to

law, and will, if necessary, come forward to vindi-

From the Detroit Free Press.

CAUSE FOR ASTONISHMENT.

The decision of the Supreme Court of Ohio, rela-

ite to the issue of a writ of habeas corpus, in the

se of Bushnell, one of the Oberlin rescuers, must

eash the whole Republican host not a little.

ers we have a Republican Court, -a majority of

judges belong to that persuasion, -unanimously

the man who is held up as a martyr of freedom

cause he has been convicted of resisting the United

States officers, and liberating a fugitive slave from

their custody. What will the party say of such

enduct as this? Has the Court gone over to the sare drivers? Has it become the tool of the slave

power? Is this decision another instance of subser-

mey to Southern interests? How can the Court

spoligized for? Or will it be repudiated by then, and their judges condemned? It was design-al by the counsel of Bushnell, and his Republican conjuters, that the Supreme Court of Ohio should they itself.

are itself alongside of the Wisconsin Supreme

trassumes the fugitive law unconstitutional,—and that, notwithstanding the late decision of the Su-

Roug Court of the United States adverse to the Wis-

sed thing; it has even taken ground more adverse to the Republicans than the United States Supreme

oun itself; for, in the late decision in the Wis

bosin case, it was granted that a State Court could been writ of habeas corpus upon a person held in custode her.

ustody by Federal authority, but it could not com-

ed his dismissal. The Onio Court did not even

grant the writ, which it had the power to do accord-

and also declines to pronounce against the unconsti-lationality of the fugitive slave law.

We repeat that this decision of the Ohio court

hat atonish the black Republicans not a little. Their court in Michigan, in the case of Day vs.

Occa, took more extreme ground than the United Sates Sapreme Court, in the Dred Scott case, rela-

sourceme Court, in the Dred Scott case, relating to the rights of negroes, and now their court in the batter to the state more extreme ground, relative to the said fathers corpus, than did the Federal tribunal.

J. westers will never cease! In this connec-ve reproduce an extract from the New York see, in which it animadverted with severity

the decision of the Federal court no more than

the weeks since. What will it now say of the

og to this decision. Thus are the whole tribe of

tionists completely buffled; their own Court sides to grant the writ and discharge the prisoner,

an decision. But the Ohio Court has done no

ing an application for a writ of habeas corpus

are much cast down

The Columbus (Ohio) Statesman says :

ices. But the Supreme Court of

decision of the Sapreme Court has relieved these

and Democrat remarks thereupon as follows:

WM. LLOYD GARRISON, Editor.



BOSTON, FRIDAY, MAY 13, 1859. WHOLE NUMBER, 1592.

- WILLIAM ELLERY CHANNING.

or, Curiosities of Negro Slavery in the South,' by Edward A. Pollard, of Washington City :-THE GOVERNMENT OFFICERS AND THE

open the slave trade, the interests of the working-duces the noblest men and women.' classes and yeomanry of the South. The case of But no-these men who have been The fact has already been announced by a telerum from Cleveland, Ohio, that the Supreme Court the poor white population of the South cries to charged by imperiments and in the case of Bush-sell convicted of unlawfully obstructing the laws of the United States,) decided, by a full Court, the Judget being UNANIMOUS; to refuse the application the defence of the institution of slavery, if ever assailed by violence, who would die for the South and her institutions, who in the defence of these objects of their patriotism would probably give to the world the most splendid examples of courage, who would lay down their simple and hardy lives at the reddest crashes of the battle-storm-we see, I say, such a people tracted with the most ungrateful and my own heart, it throbs with cassess sympathy for these poor, wronged, noble people; and, if there is a cause in the world I would be proud to chamber the man called them 'infidels!'

But though these representative men need an vinpion, it is theirs-so help me God!-it is theirs."

> 'I am not ashamed, my dear C., to confess to be attached by affection to some of the faithful slaves of our family, to have sent them remembrances in absence, and, in my younger days, to have made little monuments over the grave of my poor " mammy." Do you think I could ever have beens to see her consigned to the demon Abolitionist, man or woman, and her lean, starved corps: rudely laid in a panper's grave? No! At this moment my eyes are filled with tears, when I look back through the mist of long years, upon the image of that dear old slave, and recollect how she loved me in her simple manner; how, when chided even by my mother, she would protect and humor me; and how, in the long days of summer, I have wept out my boyish passion on her grave.'

SOUTHERN HONOR!

HOLLY SPRINGS .- Lex Talionis .- For a week or two past, a Pailalelphia drammer, named Young, representing the exploded firm of Hoskins, Hoskell & Co., has been in North Mississippi, settling up the affairs of the establishment. He went from this place, one day last week, to Holy Springs, having n his possession a requisition issued by the Governor of Pennsylvania upon the Governor of Mississippi, demanding the person of Mr. A. R. Brown, formerly a merchant of Holly Springs, who failed ant incident narrated :— about a year ago. It was alleged that Mr. Brown had obtained goods from the Philadelphia house, to the amount of about \$1,000, under talse pretences.

the requisition in the hands of an officer, who was directed to proceed to the residence of Mr. Brown, about nine miles from town. But while an officer was proceeding to discharge that daty, it commenced being talked around the streets, and steps miles by rail to London. Having early information were inaugurated at once to prevent Young taking of their time of leaving Cork, some of my friends Brown to Pattalelphia a prisoner. Soon after sup- and I met them at the terminus in Dublin (where per, a crowd of citizens sum noned Young to appear nobody else knew anything about them), and had

which would there he brought against him.
Arrived at the Court House, Geq. Jim Caylor apcared as prosecuting attorney, and the Hon. J. W. ormed to give a minute detail of the evidence, but he result of the trial was, that Mr. Young was reruired to give a heavy bond that he would produce and publicly burn the requisition next morning, and that morning, he faithfully complied with the require-

of property, in the shape of slaves, he is set upon in like manner, and we are sure they will have the enerosity to excuse our citizens for doing the same

SELECTIONS.

REBUKE OF RELIGIOUS BIGOTRY.

Extract from an excellent sermon, entitled 'Chris-

criticisms. But when all units its indicates are rounted by friends who could appreciate and honor taught to shun us, and are threatened with ecclesiastical and social excommunication, unless they submit—if they even hear the lecturers that stop with us over Sanday—I must not be silent respectwith us over Sanday—I must not be silent respectsocial party that meet them at the house of a friend ing such opposition. The rulers call it, as they do, on the evening of their arrival. I have seen fairer meddling with their internal affairs, for one not faces; but I have seen one brighter, more inof them to take an active part against them in a telligent, or better 'lit up,' then was hers that trial like that of Mr. Brower; but I think it a need- whole evening. The exiles were deeply interested munity to determined hostility to such bigstry and tative of a dawn-trolden race in a land of liberty usurpation of authority. I would not, in load, unand their advocate before the British people. The dertake this work from any mere personal interest in Daca di Cabellino begged to be presented to her, the matter, for I have no such interest. I crave for and desired that she should be informed how, as one myself and friends no favors of any kind from sec-tarians. But they have no Christian right to op-pose the spread of new views of Christianity till they examination of them; and much less have they any graph. In reply to repeated expressions of grateful right to misrepresent and slander their advocates as acknowledgment for attentions which we were only infidels.' Silent submission to their dogmatic and too glad to offer, we could only give the true reply unjust treatment of the friends of freedom, of right- that we felt honored and obliged by the opportunity injust treatment of the friends, is not for their own Indeed, the enjoyment was so intense that when good, any more than it is for the world's good; and they were fairly on their way to the glorious welthey should, therefore, be arraigned and put on trial come which awaits them in England, some of us as flagrant transgressors of the law of Christian felt as if a much longer experience of living had been Liberty. If there are Liberalists who think it best compressed into a few hours. Some of the exiles to stand and see their doctrines trampled under foot, hearing that Grisi and Mario were in town, and exwithout making any objection, I have only to say, that is not my philosophy of reform. My philosophy—which I think I have learnt of Christ—is to throw all usurpers out of an aggressive into a defensive position. And it is fortunate that we have such matter is the same in Dablia and New York. The

But no-these men who have been condemned by the Preshyterian Session as 'infidels,' are the genuheaven for justice. We see a people who are de-heaven for justice. We see a people who are de-no one to speak in their defence in either an apologetic or patronizing manner. Nor could any one, fully delivered from sectarian bondage, even condeseend to vindicate himself against the charge of hearing them speak as though it were a crime-not unless he did it, as Mr Brewer did, I presume, to establish a principle. It would be far more sensible command of Southern authorities, and who would for the people to put ministers and elders on trial rally around the standard of Southern honor in the for not hearing them, than for ministers and elders to put the people on trial for hearing them. have heard such men as Wendell Phillips and Ralph ng consideration by their country, deburred Waldo Enerson is something to glory in, not to from its social system, deprived of all share in the application of slavery, condemned to cellent circles of Boston, or New York, or London, poverty, and even forced to bear the airs of superi- a man of any culture would be ashamed to confess ority in black and beastly slaves! Is not this a specthat though these men had spoken in his own viltacle to fire the heart? As sure as God is judge of lags, he had not ventured to hear them, for fear of

dication, and would smile at any appeal for ortho-dox charity in their behalf, I have too high an estimation of them and of their labors to look on, in silence, and see their way to the popular mind and heart blockaded by bigoted sectarians. Hence I affirm that they are vastly superior to the mass of the popular cler y—some of them even being the foremast in this profession—and that they, therefore, who try to present their being heard are deserving such record as Christ gave to the Scribes and Poarises of old. Only think of it-a little handful of men possessed only, at most, of the ordinary in elligence and virtue of respectable society, and with but a small share of general knowledge two only of any special reading-assuming before this enlightened community to be the virtual vicegerents of Christ on earth, with such powers as are claimed in the 'Confession of Faith' ! powers to xcommunicate a man from 'Christ's Church,' and therefore from the kingdom of heaven, for listening a few Sandays to the foremost thinkers, schours, A PHILADELPHIA DRUMMER DRUMMED OUT or and religious teachers of the age or ages!

THE NEAPOLITAN EXILES.

The Anti-Slave -y Standard contains a very interesting letter from R CHARD D. WEBR, of Dublin, relating to the arriva of the Neapolitan exiles at Cork. and the warm sympathy every where exhibited in their behalf. Hire is an extract from it, and a pleas-

. I sappose it was in order to avoid the pains of a long sea voyage at this rough season of the year that the writer of the letter to which I have referred, When Young arrived at Holly Springs, he placed with his companions in prison, the Baron Poerio, mmediately at the Court House, to answer charges the great pleasure of being of some use to them daring their short stay in Dublin. Some such assistance was indeed necessary, for only two of their content as prosecuting attorney, and the Hon. J. W. party had even a slight knowledge of colloquial Englapp for the defence. We are not sufficiently inian. During that evening and the following morning previous to their sailing for Holyhead, we had a few hours of social intercourse with these true martyrs of liberty, whose sufferings have now be he would leave the visinity, never to return. Next come a part of history. Of those who assembled to ments, and left on the first train.

Whenever a Southerner goes to the city where this man Young and his confederates reside, in quest himself suffered twenty-one months of chains and this man Young and his confederates reside, in quest himself suffered twenty-one months of chains and the s crael imprisonment from that twin brother of Bomba, the Dake of M dena. Although the Neapolitan exiles had never seen this gentleman before, they knew him by reputation, and received him as a long-Tao Biron Poerio is a gentleman of lost brother. great conversational power and remarkable accom-plishments, intimately acquainted with general literature and politics. He is of low size, rather short, and bears evident traces of the severe treatment to which he was for ten years subjected, embittered in every way by the meanest devices and the most maian Liberty vs. Exclesiastical Despotism, preached ligarant indignities. One of the exiles, who appearin the Stone Caurch, in Cortland, N. Y., April 3, ed much depressed, stated, in reply to expressions in the Stone Gluren, in Cottains, of the Society': of sympathy, that he may not yet learned to the cortainty of the change from such suffering to the certainty of the change from such suffering to The Presbyterian Church-is any other church- the experience of so much kind attention as they had nay oppose our doctrines, our principles, our forms, experienced since their arrival in Ireland. You may and our methods of action; and if this is only done imagine how delightful it was for us, in even so fairly, we will be content, and conflidly listen to its small a way, to prove to them that they were sur-criticisms. But when all under its influence are rounded by friends who could appreciate and honor

al, though not a pleasant work, to awake the com- on being informed that she was here as the represent know, at least, what those views are from a personal Baron Poerio gave her some lines with his auto-

throw all usurpers out of an aggressive into a defensive position. And it is fortunate that we have such men as Phillips, and Emerson, and Garrison, and Mayo, and Starr King, and Curtis, to fight the battle of Freedom and Truth over—men who certainly stand before the world to-day as representatives of the highest style of manhood. They are called, hereabouts, by some pretenders, 'Beston Infidels;' but it is certainly a significant question— If we can have such men without Christianity—and such women also, as Lucretia Mitt and Florence Nightingale, who are likewise 'infidels,' what is the use of Christianity?' In saying that characters like theirs grow up under the influence of 'infidelity'—that Dr. Channing's did also—and that the John

WHAT NEXT?

Calvins of the past, and the Nehemiah Adams of Extracts from a work entitled 'The Southern Spy: the present, are the very best results of Christianity, or, Curiosities of Negro Slavery in the South, by Edward A. Pollard, of Washington City:

'I recognize, especially in the proposition to respect the slave trade, the interests of the working of the past, and the Nehemiah Adams of the present, are the very best results of Christianity, and the spontaneous nature of their behalf, and the spontaneous nature of their cordial welcome, have excited a profound interest in Naples. So I learn from this morning's papers.

This proves, I venture to think, that a similar excitement is created in Charleston by the indications of the working. citement is created in Charleston by the indications of a strong anti-slavery sentiment in England. Will you tell Mrs. Stowe that her name is familiar to the exiles, and that they regard her as a 'woman and a

> From the Providence Journal. PERSECUTION OF THE METHODISTS BY THE DEMOCRATS OF TEXAS.

preaching of the gospel by the Methodist ministers is inconsistent with the propagation of Democracy is inconsistent with the propagation of Democracy in bonds in Philadelphia, during her stay, as in Viranda Slavery. It is pretty difficult to expound the New Testament, and to enforce the precepts of the Having engaged board for a month at a fashion-New Testament, and to entorce the precepts of the Saviour, without hitting some of the prejudices of that region, and it is not improbable that the Methodist clergy have quoted some unfortunate text going into the streets, and against having anything or enforced some unfortunate command. There to say or do with 'free niggers in particular;' ought to be an expurgated Bible for the special use of that large portion of our fellow-citizens who be that the portion of our fellow-citizens who be that the portion of our fellow-citizens who be that the street, she that the saving anything to say or do with 'free niggers in particular;' ought to be an expurgated Bible for the special use of that large portion of our fellow-citizens who be that the street, she took an early opportunity to caution Cordelia against twing anything or saving the street, she took an early opportunity to caution Cordelia against two say or do with 'free niggers in particular;' ought to be an expurgated Bible for the special use of that large portion of our fellow-citizens who be that the saving anything of the saving anything or saving anything of the saving anythi lieve that the chief end of man is the propagation of call Cordelia to her chamber, and by her side would human slavery. The Old Testament is perhaps well take her Prayer-book and Bible, and go through the mough as it is; but the New is an innovation that forms of devotional service. For she stood very is not at all adapted to the conservative views of the high both as a church communicant and a lady in extreme South. Indeed, but for the affecting story society.

of Onesimus, and the blessed text, 'Servants, be' For a fortnight it seemed as though her prayers obedient to them that are your masters, doulos were to be answered, for Cordelia acted as submis-being translated slave, it would be altogether an sively as usual, and the Madam enjoyed calls and

reachers in communion with the Methodist Church tress. North, before the meeting of the Conference near Bonham. It appears from an account in the Cen-tral Christian Advocate, that several persons, among her veins; very neat, respectful, and prepossessing then two elergymen, have been employed as spics to watch the religious meetings and the business assemblies of the Methodists, and to report any expression that could be twisted into opposition to slavery.

They were not very successful. The good ministers mistress's beek and call as seamstress, waiting-maid, some to have initiated the predence and mildness of purse in the sick-room. &c., &c., under circum-

Whereas, Sentiments diametrically opposed to the &c. nterests of the South have this day been publicly pro-

Resolved, That the Methodist Church have separnorthern political faction, known as the abolitionists, to be tolerated by the people of Texas.

Resolved, That the public denunciation of the insti-

Resolved, That the public denunciation of the institution of slavery, and the public action by a minister of their Church, to the effect that the Northern Methodists designed the extirpation of that institution in our land, heard in our streets this day, was a gross her by her mistress, within the last three years, insult to our people, and should be boldly and sum-

Resolved. That the teachings and preachings of the Other to Nelson county.

Paulina was the first sold, two years ago last Paulina was the first sold to Abram Resolved. That the teachings and preachings of the ministers of that Church do not meet the views of the people of Fannin county, and must therefore be May, Nat was the next; he was sold to Abram Warrick, of Richmond. Paulina was sold before

rialize the legislature to pass laws to punish the utter-ance of such seditious sentiments as are mentioned in resolution second, and that other counties be earn-

o wait on the Bishop and ministers now in Co them to withhold the further prosecution of said Con-ference, as its continuance will be well calculated to her health was really too bad for a field hand, and

Bishop numbered fifty men, one of them a Presby-variably took the ground that 'nothing was the terian clergyman. They interrupted him as he had with violent and inflammatory language forbade the weakly and sick." continuance of the Conference, and threatened that In an angry mood one day, Mrs. Cahell declared unless their demands were complied with, blood she would cure her, and again sent her to the field, would be shed. They graciously allowed the minister and brethren two hours for deliberation, before and make her work or kill her.' Again the overter and oretaren two hours for deliberation, before and make her work or kill her.' Again the over-proceeding to extremities. The principal speaker seer said it was 'no use to try, for her health would announced that he was a member of the Methodist church South. At the expiration of the two hours, a committee from the Conference was sent to the committee from the Conference was sent to the conf

the report of their committee. At this meeting a she appeared to good advantage; and the nephew man was called upon to give testimony to sustain the concluded to start with her on the following Tuesa negro belonging to Joshua Cox had commenced been grossly deceived; that she would barely live to attending the religious meeting, and had been useless reach New Orleans; hence he positively refused to to his mister ever since. Joshua was called and gave carry out the previous evening's contract, thus leavhis testimony to the allegation, in all its enormous ing her in the hands of her mistress, with the adlength and breadth. The negro had formed the vice that she should doctor her up. The mistress, not disposed to be defeated, obviated James Riss, where, instead of the improving and the difficulty by selecting a little boy, made a lot profitable game of poker, the bible and similar books of the two, and thus made it an inducement to a were read, the effect of which had been to inspire purchaser to buy the sick woman. The boy and the ungrateful nigger with a disposition to take to woman brought \$700. his freedom. At first the master | About the sale of her children, Cordelia was conpreaching and buy his freedom. At first the master was gratified, being under the impression that when negroes were made religious and well-informed, more work could be got out of them. Discovering his error in this respect, the paternal Jushua requested Ruse to flog the negro, and send him home. To this respect, the paternal Jushua requested Ruse to flog the negro, and send him home. To this respect, the paternal Jushua requested Ruse to flog the negro, and send him home. To this respect, the paternal Jushua requested Ruse to flog the negro, and send him home. To this continued, if was not at liberty to make my grief known to a single white soul. I went, and couldn't reasonable demand, Rose, who had unloubtedly be- known to a single white soul. I wept, and couldn't come infected with the poison of the Mathodist Con-ference, replied that he did not feel like driving on the first insult, to be sold herself, she sought away a poor fellow who came there for religious in-struction. What could Joshua do? He sold the as 'a womin who shows as little kindness towards negro, and put the money into his virtuous pocket; her servants as any woman in the States of America and there he stood to give his testimony to the dangerous consequence of having ministers and Metho.

dists at large. This testimony was regarded by the citizens' as an abundant justification of the proceedings. The Rev. Mr. Porter, a minister of the Methodist church South, made a speech in which he said that he considered the Northern division of the church as thoroughly shalltanized. The Rev. 44.

One day, smarting under cruel treatment, she apchurch as thoroughly shalltanized. The Rev. 44. church as thoroughly abolitionized. The Texas Adpended to be mistress in the following strain: "Church as thoroughly abolitionized. The Texas Adpended to be mistress in the following strain: "Peace to be mistress in the following strain: "The texas and peace to be mistress, and nursed fully justifies the proceedings, and counsels force, if the till she died! I waited on your niece night and it be necessarry, to eradicate the Mathodist church day, for months; till she died! I waited upon your South. It must be seen that the mathod that the necessary is a seen to be seen the following strain: "The seen that the mathod is the seen that the s

With the hope that your readers may be interested, and the cause of freedom promoted, I wish to present a very brief narrative of Cordelia Loney, as I received it from her own lips, candidly and truthfully told, as I have every reason to believe.

A little over a month ago, in the capacity of servant, Cordelia Loney, a colored woman, was brought THE DEMOCRATS OF TEXAS. to this city by her mistress, (Mrs. Joseph Cahell, It seems to have been dided in Texas, that the widow of the late Hon. Joseph Cahell, of Virginia,)

diary document, and deserving to be classed accepted invitations from some of the efite of the with Uncle Tom's Cabin and some of the writings of City, without suspecting an intention on the part Washington and Jefferson.

Several demonstrations had been made against the get how her children had all been sold by her mis-

She is about fifty-seven years of age, with about

seem to have imitated the prudence and mildness of nurse in the sick-room, &c., &c., under circumthe apostles, and to have given no cause of offence to stances that might appear to the casual observer as the most vigilant and uncharitable guardians of sla- being uncommonly favorable for a slave. Indeed, very. Nevertheless, an indignation meeting of the citizens was held at Bonham, and what was lacking in facts was made up in resolutions. The following is a specimen of the proceedings:

Whereas, As a secret foe lurks in our midst, known with the reconstruction with her, however, convinced me of her good sense and decision of purpose in regard to this Whereas, The further growth of this enemy would ; ' treated very cruelly ;' that her children had ' all be likely to endanger the perpetuity of that institution been sold away' from her; that she had been in Texas; and

She was willing to take upon herself the entire claimed upon our streets by a minister of said North-ern Methodist Church; therefore, be it suggestion of a friend, before leaving her mistress, she was disposed to sue for her freedom, but upon a ated into divisions, North and Sonth—the organization of the northern branch of that Church in our midst, as accept behind which to hide the emissaries of a and leave in a quiet way and get a Canada, where and go to Canada where is dangerous to our interests, and ought not, therefore, left her mistress, and was soon a free woman.

The following sad experience she related calmly

since the death of her master. Three of her chil-

mistress's mind to dispose of her. Nancy, from infancy, had been in poor health. Nevertheless, she had been obliged to take her place in the field with estly called on to consider the matter. had been obliged to take her place in the field with Resolved, That a suitable committee be appointed the rest of the slaves, of more rugged constitution, nference until she had passed her twentieth year, and had seembled, on Timber Creek, in this county, and warn become a mother. Under these circumstances, the hem to withhold the further prosecution of said Converseer and his wife complained to the mistress that endanger the peace of this community.

Resolved, That our motto be, peaceably if we can, would be less oppressive. Accordingly she was withdrawn from the field, and was set to spinning and The committee appointed to wait on the peaceful weaving. When too sick to work, her mistress ingiven out his text and commenced his sermon, and physician, Dr. Elsom, had pronounced her quite

One Sabbath evening, a nephew of hers, who reepresentatives of the mib, to report that they would sided in New Orleans, happened to be on a visit to efrain from preaching till they had consulted their his aunt, when it occurred to her that she had bet-Quarterly Conferences, so that the preaching was ter get Nancy off if possible. Accordingly Nancy topped and the mob triumphed. was called in for examination. Being dressed in her Another meeting of the citizens was held to receive 'Sunday best,' and 'before a poor candle light, charge of abolitionism against the Mathodist church, day marning. However, the next morning he hap-and the Han. Gideou Smith stated, with much parpened to see her by the light of the sun, and in her ticularity, the startling fact that he had heard that working garments, which satisfied him that he had

South. It may be reasonably hoped that the prompt husband all my life—in his sickness especially, and and active demonstration of the patriotic citizens of shrouded him in death, &c., &c., yet I am treated Bonham have 'saved the Union.' cruelly.' It was of novail.

A BLAVE GIRL'S NARRATIVE.

Cordelia Loney, slave of Mrs. Joseph Cahell, of Fredericksburg, Va.—Cordelia's Escape from her Mistress in Philadelphia.

To the Editors of the N. Y. Evening Post:

Her mistress at one time was the owner of about five hundred slaves, but within the last few years she had greatly lessened the number by sales.

She stood very high as a lady, and was a member of the Episcopal Church.

To punish Cordelia, on several occasions she had been said to enough the plantations to work as a

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

death, and an agreement with hell?"

The free States are the guardians and essential supports of slavery. We are the jailers and con-

stables of the institution. . . . There is some excuse for communities, when, under a generous impulse,

they espouse the cause of the oppressed in other States,

and by force restore their rights; but they are without

excuse in aiding other States in binding on men an

unrighteous yoke. On this subject, our fathers, in

FRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind

has long been tending, and the time has come for look-

ing at it fully, dispassionately, and with manly and

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

of our fellow-creatures; nor ought this bond to be

perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong

doing. To this conviction the free States are tending.

J. B. YERRINTON & SON, Printers.

een sent to one of the plantations to work as a field hand. Fortunately, however, she found the overseers more compassionate than her mistress, though she received no particular favors from any of

Asking her to name the overseers, &c., she did so. The first was 'Marks, a thin-visaged, poor-looking man, great for swearing.' The second was Gilbert Brower, a very rash, portly man. The third was . Buck Young, a stout man, and very sharp.' The fourth was ' Lynn Powel, a tall man, with red whiskers, very contrary and spiteful.'
There was also a fifth one, but his name I lost.

Thus Cordelia's experience, though chiefly confined to the 'great house,' extended occasionally over the corn and tobacco fields, among the over-

over the corn and tobacco fields, among the over-seers and field hands generally. But under no cir-cumstances could she find it in her heart to be thankful for the privileges of slavery.

After leaving her mistress she learned, with no small degree of pleasure, that a perplexed state of things existed at the boarding-house; that her mis-tress was seriously puzzled to imagine how she would get her shoes and stockings on and off; how she would get her head combed, get dressed, be atshe would get her head combed, get dressed, be at-tended to in sickness, &c., as she (Cordelia) had en compelled to serve all her life.

Most of the boarders, being slaveholders, naturally sympathized in her affliction; and some of them went so far as to offer a reward to some of the colored servants to gain a knowledge of her where-abouts. Some charged the servants with having a hand in her leaving, but all agreed that 'she had left a very kind and indulgent mistress,' and had acted very foolishly in running out of slavery

into freedom.

A certain Doctor of Divinity, the pastor of an Episcopal church in this city, and a friend of the mistress, hearing of her distress, by request or voluntarily, undertook to find out Cordelia's place of untarily, undertook to find out Cordelia's place of seclusion. Hailing on the street a certain colored man with a familiar face, who he thought knew nearly all the colored people about town, he related to him the predicament of his lady friend from the South, remarked how kindly she had always treated her servants, signified that Cordelia would rue the change, and be left to suffer among the 'miserable blacks down town,' that she would not be able to take care of herself coultd Scritters in the first blacks down town, that she would not be all take care of herself; quoted Scripture justifying slavery, and finally suggested that he would be doing a duty and a kindness to the fugitive, by using his influence to find her, and prevail upon her to return.

However, it so happened that the colored man addressed had experienced quite a number of years as a slave at the South; had himself once been pursued as a fugitive, and having, by his industry in the condition of freedom, acquired a handsome estate, he felt entirely qualified to reply to the reverged gentleman, which he did though in sections. end gentleman, which he did, though in not very respectful phrases, telling him that Cordelia had as good a right to her liberty as he had, or her mistress either; that God had never intended one man to be the slave of another; that it was all false about the slaves being better off than the free colored people;

telling him that he would rather give her a nun-dred dollars to help her off, than to do aught to inform him of her whereabouts, if he knew ever so nuch about them. What further steps were taken by the discomfitted

that he would find as many 'poor, miserably de-graded' of his own color, 'down town,' as he would

among the 'degraded blacks;' and concluded by telling him that he would rather give her a hun-

divine, the mistress, or her boarding-house sympa-thizers, I have not been informed.

But with regard to Cordelia: She took her de-parture for Canada in the midst of the late Daniel Webster (Fugitive) trial, week before last, with the

hope of being permitted to enjoy the remainder of her life in freedom and peace. Being a member of the Baptist church, and professing to be a Christian, she was persuaded, by industry and the assistance of the Lord, a way would be opened to the seeker of free-dom even in a strange land and among strangers. Philadelphia, April 28, 1859. V. C.

GOLDEN WEDDING.

A family festival in commemoration of the fiftieth anniversary of the marriage of Dr. Peleg Clarke and wife, of Coventry, was held at the Earl House in this city, on Saturday evening last. The company consisted of their children, grandchildren, other relatives and friends resident in this city, State, and neighboring States.

The reception commenced at six o'clock, and the

ample drawing-rooms were soon filled, the time being occu pied with mutual congratulations and friendly social intercourse, until half-past eight, when we were summoned to the dining-room, and upwards of sixty persons sat down to a supper, ele-gantly prepared, under the direction of Mr. Kilburn, the manager of this excellent house.

At the head of the table was a superb wedding-

cake, ornamented with appropriate emblematic de rice and inscription; which ch, together with other articles, were presents to the bride.

After supper, the elder brother, Dr. Clarke, of Fall River, on behalf of the family, expressed their gratification at meeting so many of their relatives and friends on the occasion; and in order to show the legitimacy of the proceedings, read the followng ancient document

· This may certify whom it may concern, that Peleg Clarke of Johnston, in the county of Providence, son of Weeden Clarke of Richmond, and Marietta Fiske, daughter of Isaac Piske of Johnston aforesaid, were lawfully joined together in marriage, this twenty-third day of April, Anno Domini, 1809, by me, BENJ. WHIPPLE, Justice Peace.

Elder Westcott, a Baptist clergyman, had been engaged to perform the marriage service, but was prevented from doing so by sickness in his family.

Next followed the impressive ceremony of senting to the parents by their children a family senting to the parents of ture, containing photographic likenesses of the parents, nine children, with the conjugal partners of seven, being all who are married. Then came a response from the venerable Doctor, on behalf of himself and wife, giving also a retrospective view of some of the most prominent incidents of their eventful lives.

Accounts from absent members of the family, reading of Lines from an absent Nicce to her Uncle, interesting addresses by several relatives and friends, concluded the exercises at the table. When again in the drawing rooms, social converse and general rejoicings made the hours speed rapidly, until the hammer of the church clock reminded us that it was time to separate.

A happier social gathering, we venture to assert, An appier social gathering, we venture to assert, has not recently convened in this city. Dr. Clarke is one of the oldest practitioners of medicine in the State, being one of the four now living of the fortynine who petitioned the Legislature, and obtained a charter for a Medical Society, in 1812. He was the first physician out of the city to adopt the Homosepathic system. He has been one of the strong men of his day, a pioneer in the philanthropic and re-

if the States of this Union have any political hata whatever, they have the right to defend and politic their citizens against all wrongs and all oppresses, and in certain cases their only resort would be the wit of habes corpus. Deny them this, and the Sata crase to be the guardians and protectors of their cracing. Any State of this Union that will yield to such an be enslayed. The spirit of freedom spurns it with The exultation of these Border-Rufflan jourmay yet be found to be somewhat prematur

formatory movements of the present time. He first proposed the formation of a Temperance Society in the State, in 1827. He was also the first to propose an Anti-Slavery Society, in 1836, and was its President many years.

In all these labors he has had the sympathy and co-operation of his excellent wife, and their house has been the home of the Anti-slavery and other reform lecturers from these early times until the present day.—Providence Journal. present day .- Providence Journal.

The name of our beloved and venerable friend Dr. CLARKS may be found among the earliest in the Anti-Slavery struggle. He has done much by his testimony and example to carry that struggle success. fully onward. May he live to see it gloriously tri umphant !] -Ed. Lib.

NATURE OF THE DECISION.

The New York | Times is totally mistaken in the contrast which it draws between the action of the Supreme Court of Ohio in the case of Bushnell, and of the Supreme Court of Wisconsin in the case of Booth. Supreme Court of Ohio, instead of pursuing, as the Times supposes, a course diametrically opposite to that of the Supreme Court of Wisconsin, has been guided in rejecting the application made to it for a writ of habeas corpus entirely by the precedent established by the Wisconsin Court. Booth's case was twice before that Court. The first application to it was immediately after Booth had en arrested. The application was refused on the ground that the matter was still pending and undecided in the United States Court, and that there was no ground at that time to apply to the State Court on Booth's behalf, since it supposed that, if the proceedings against him were inconsistent with his rights as a citizen of Wisconsin, the United States Court would so decide, and would accordingly discharge him. It was upon this principle, and upon this precedent, that the late decision of the Supreme Court of Ohio was based. There were, indeed, some differences between the two cases, but none which touched this principle. ple. Booth's case was a civil suit to recover a penalty, while Bushnell's is a criminal procedure Booth's application was made immediately after his arrest. Bushnell's not until after the verdict of : jury had been recorded against him; but in both cases no civil judgment had been rendered, and therefore in both cases alike the application was premature. It was like attempting to carry a case up to a Court of Appeals on the ground of defects in the declaration or indictment, without waiting for the judgment of the lower Court thereon. After final judgment had been rendered against

Booth, he made a second application to the Wisconsin Supreme Court, and it was upon that application that the judgment was rendered to which the Times refers. It appears to be the intention of Bushnell and his counsel, after judgment is rendered against him, to make a second application to the Ohio Supreme Court. In deciding the former case, the Court carefully avoided any expression of opin-ion upon any of the points which would be involved new application, and it still remains to be seen whether the Court, having followed the Wisconsin precedent in the one case, will not follow it also in the other .- N. Y. Tribune.

> From the Waterford (Ireland) Mail, April 15 AMERICAN SLAVERY.

A meeting was held in the New Room, Town Hall, on Wednesday evening, on the above subject, at which Miss Remond, a lady of color, from America, attended. The chair was taken by John

Elliot, Esq., M. D.

Among those present we noticed the Rev. James
Lawson, Rev. Thomas Gimlette, Rev. J. N. Wilson, Rev. Ambrose Lawson, Rev. Thomas Wilshere, Rev. William McCance, Rev. J. McKeen, Thomas Wilson, Thomas Barnes, James Walpole, Thomas S Harvey, Samuel V. Peet, Joseph Fisher, James G Palmer, William Kizbey, &c., and a very large num-ber of ladies. The Right Worshipful the Mayor was prevented by a previous engagement from at-tending and taking the chair. The very Rev. the Dean of Waterford had also intended to be present, but was prevented by the fatigue from his journey from England.

The Chairman, in introducing Miss Remond to the meeting, said the present meeting was convened in consequence of a wish that had been expressed by some of those who had attended Miss Remond's previous meetings, that they might have the op-portunity of expressing their feelings on the subject of American slavery; and although Miss Remond had kindly attended, and would address them, the primary object of the meeting was to enable those present to express their views; and it was intended, on the conclusion of the meeting, to submit res-olutions to them for their adoption. He then in-

MISS SARAH REMOND, who, in her usual forcible and eloquent style, exposed the evils of American slavery, and pointed out the objects which the abo-litionists had placed before them. They looked for sympathy to the British people; they looked to them for an expression of opinion in favor of the nion would be listened to in America with great attention, and help to strike the fetters from the slave. After a very element address Min from the slave. After a very eloquent address, Miss Remond resumed her seat, among the plaudits of the

The Rev. Thomas Wishere rose to move the first resolution, which was-

'That this meeting, believing slavery to be iniquitous and impolitic, mischievous in its influences of the oppressors and the oppressed, and both a calamit and a reproach to the community in which it is tol erated, deplores the support and connivance which that system obtains in the United States of America, not only on account of its inherent iniquity, but also of its utter incompatibility with the beasted civil and religious liberty of that great and high professing

In moving the first resolution, he said he thought it right to rebuke an attempt which had been made to identify him with, and hold him responsible for, every opinion uttered or strong expression used by the lady who had so ably addressed them. That Miss Remond should thoroughly detest American slavery was very natural and proper, and she was perfectly justified in exposing and condemning the apathy and wicked silence of the Northern churches; but if her just indignation led to the utterance of members of these churches or the late religious revivals in America, she alone was accountable for them. At the same time, it was due to her to say, that he believed the lecturer was fully entitled to believed the lecturer was fully entitled to the confidence of all who desired to awaken public attention to the enormities of the slave system, and he heartily joined in its unqualified condemnation. Upon the general subject he wished to express his decided conviction that there is no parallel whatever between the slavery of the Old Testament economy, and that which exists in America. If the slave owners of the Southern States would take the Mosaic code as their statute book, our quarrel with them would cease; for by that authority the man who stole, received or sold another was to be put to death-Exodus 21, 16; Deut. 24, 7. And from other passages we learn that if a slave received an injury, he had a right to escape from his master; and if any one delivered up the fugitive, he was held to be a transgressor. It had been asked did the New Testament expressly prohibit the holding of a slave. He was ashamed that such a question should be started by any professing Christian. Surely the great author of Christianity was not compelled to reveal His will in mere prohibition or comm He has been pleased to inculcate certain principles, and to require a spirit or disposition in accordance therewith. His religion is one of love, and cannot sanction or tolerate the cruelties and abominations inseparable from a state of ' involuntary servitude. But if any person require direct preceptive teaching on the subject, he will find it in such purases as these: 'Love thy neighbor as thyselt,' 'As ye would that men should do to you, do ye even so to them;' 'Thou shalt do no murder;' 'Thou shalt et, he will find it in such phrases as not commit adultery;' for none of these can be ob-

served where slavery exists.

Then this peculiar 'institution' of America is a great social blunder. Forced labor cannot be so productive as voluntary; hence the desire of the planters to gain new territories, where the virgin soil and accumulated manure of ages will enable them to compete with the skilled, remunerated them to compete with the skilled, remunerated, and industrious laborer of the northern States. That it is a crime against God and man to debase an accountable and rational being beneath the beasts which perish, by holding him, though innocent, in bondage, no candid person will deny. If this be so, and 'the Creator has made of one blood all nations of men that dwell upon the face of the earth,' it is the duty of all present to regard the slave as a man

works of darkness, but will rather reprove them.

On these grounds he was bappy in moving the resowealth, and the truth that 'the love of money

freedom.'

He said he would not trespass many minutes on the patience of the meeting at that late hour of the evening; that the eloquent speech which they had just heard from Miss Remond was sufficient in itself, without any addition from him, to enforce the resolution, but that nevertheless he desired to say a few words for the sake of expressing his concurrence in those sentiments, and, if he might be permitted to use an American phrase, to endorse them. One use an American phrase, to endorse them. One branch of the resolution referred to the progress of the cause of abolition, and with reference to that it was indeed encouraging to find that so great a change of sentiment had gradually come about in northern States within the last thirty years, where the advocates of abolition used, at the outset of their labors, to be pursued by mobs, clothed in the garb of gentlemen, and pelted with brickbats. Let us hope that the great cause will spread till the whole of the United States are pervaded with one sentiment in favor of emancipation. It might be asked what amount of influence could we bring to bear upon this question? He would say that the American people regarded the British nation with a ce. The animosities of former years were well nigh forgotten. Public opinion here operated powerfully there, and hence we ought to foster a strong public opinion in favor of abolition. Moreover, thousands of emigrants annually flocked hence to the American continent. Such emigrants had hitherto incurred the reproach of adhering to the cause of slavery. That stigma ought no longer to exist; and if a powerful bias were created here, in favor of abolition, the emigrants would carry it with them across the Atlantic. Let us hope that Miss Remond's mission will powerfully conduce to the awakening of this feeling. Practical efforts might also be made in favor of abolition by contributions to the annual bazaars, in Boston and Rochester, the given to Dr. Elliot, and the meeting separated. object of which is to raise funds to assist the fugi-Mr. Fisher then came forward, and was received

with much applause. He said-I feel, Mr. Chairman, Ladies, and Gentlemen, that at this late hour of the evening you will all consider ' brevity is the soul of wit,' and yet I must ask you to bear with me for a few minutes, as I think the magnitude of the important question at issue demands a little of your thoughts. You have heard Miss Remond's eloquent address this evening, and some of you have listened to her with equal interest on previous occasions. It is not for me to say anything laudatory of horyou have heard her yourselves. She has brought before you the question of American slavery, the foulest and most infamous blot on humanity that ever existed at any time in any nation under heaven. She has told you of the state of upwards of fourmillions of people, who, by no wrong which they have done, are the victims of a policy so atrocious, that no Christian man can contemplate it without horror and dismay—(hear, hear.) American slav-ery is the most detestable, debasing, depraying and demoralizing institution that ever existed. What is it? It makes man, who was formed as God's image,-man, who is a sentient creature,-man, who is an immortal being, -man, who is responsible for his acts-it places him in the power of another. It deprives him of the right to think, to act, to feel: it makes him a mere chattel, which is to have no will, no wishes, no thoughts, no feelings of his the place of their residence, are invited to attend, and own. Oh God! how cruel is this state of bondage -to think that man is to exist as if he had no mind to be improved—no soul to be saved—no feelings to be respected—no parents—no wife—no children; that he is to be reduced to the state of a brute, with no enjoyment in this world, no lope in the world to I ask any one of you to picture to yourself the state of the American slave. Try and place one of yourselves in his position. Fancy yourselves divested of all the comforts you enjoy; of your homes, your families. Fancy, if you can, what it is to have nothing of your own; liable to have those you love torn from you, and sold away from Try and realize your state, if you possessed nothing, and that you were liable at any moment, conduct shows that your sympathies are with them.
When England possessed eight hundred thousand slaves in her West India islands, you felt for them; and, to secure their freedom, you cheerfully paid gratification of personal ambition and the promotion your share of the price. You feel no less for the of political corruption, his is a most rare and nofour millions of slaves held in bondage by your Anglo-Saxon brethren in the United States. And what will you tell them? You cannot look on in snllen indifference; you cannot see our common humanity outraged, and remain unmoved. England was the first nation who realized the idea that her land was a land of freedom—(hear, hear.) England struck the fetters from her own slaves, and se a noble example to the world; and whoever sets foot on British land is free. The broad banner of St. George floats on the confines of Canada; and how often do the eyes of the poor slaves brighten with delight when they think, that under the shadow of the banner of England, they cease to be chattels; they feel that they are men-(cheers.)
And are we to be silent? Are the people of Waterford to be silent? Are the people of Ireland to withhold their voices? Forbid it, heaven! Erin stands with her face to the west, the nearest land to confined to his couch, when a friend kindly took me the New World, and every wave that surges from to his house. Little did I think then that it was his our shore, and rolls in thunder along the coast of death-bed. His genial, earnest, and manly counte-America, shall say from us to the slave-owner-'Free your slaves'—(cheers.) Every breeze that floats over our green isle shall waft in soft accents to the poor oppressed the message of our sympathy for their suffering, and our longing for their eman-cipation—(cheers.) Yes, we will say to the slave falling on the right and left.' owners that they are degenerate scions of a worthy race; that they are undeserving of their British descent, unworthy of the freedom to which they aspire. I am not surprised that freedom for the whites does not exist in America, for it cannot exist beside slavery. Slavery is a moral upas tree that kills all that approaches it; there is no freedom of thought, no freedom of speech, no freedom of action in America; a man dare not express his views on slavery, or he will be mobbed. Miss Remond has told you, and told you truly, that this question i now affecting the white as well as the black : that it is no longer a question of color; and so it is, and

right to preach Christianity there, and thus all Christian, all missionary efforts would cease. Pity, oh! pity this nation of slaves, pagans in Christian land, but worse than pagans, because they are not masters even of their own bodies; worse than pagans, because good and Christian men go to pagan lands, they teach them to read, they teach them to pray, they give them God's word, but in some of the states of America a Christian missionary dare not The punishment of death is awarded to those who teach them to read, or who give them the bible. Are you desirous to benefit them, to convert them, to give them God's word. You must first set them free, and this can, I trust, be done by moral means. The noble band of abolitionists have done much, and I pray they may be enabled to do more, for I could not say that the slave would be wrong who would rise on his master and obtain his freedom; nor would I judge hastily those who would by might regain those rights of which they have been deprived —(cheers). I spoke of that heroic body, the abo-(cheers). I spoke of that heroic body, the abo-litionists, and I assert that they are the best friends of the slave owners, and why, because every effort they make for the freedom of the slave is an effort to restore the slave owner to a higher condition. I cannot but protest against the worship of wealth

so it must be. You cannot have perfect freedom and absolute slavery co-existent in the same State. I have been told that slavery is an institution of

America, and that we have no right to interfer with it; but this argument is worth nothing. If it were, we should hear that Paganism was the insti-

tution of other countries, and therefore we had no

and a brother; to let the oppressed know that we sympathize with and pray for them; and to pro-claim with a voice of thunder to the iniquitous op-pressors that we will have no fellowship with their highest objects of human existence: for I am here The Rev. William McCance, in a brief and appropriate speech, seconded the resolution, which was passed unanimously.

Mr. S. V. Peet then rose to propose the second resolution, viz:

'That this meeting rejoices to learn that the cause of emancipation is steadily gaining on the public mind in America, and earnestly desires the success of all legitimate measures undertaken on its behalf, and the encouragement of the friends of the oppressed in their noble and self-sacrificing efforts in the cause of freedom.'

The Rev. William McCance, in a brief and appropriate speech, seconded the resolution, which was passed unanimously.

It is a supparent now as it was 1800 years ago. Slavery has demoralized and debased the slave owner. Look at Virginia, called after our noble Queen Elizabeth, whose name is associated with the idea of freedom. Look at it; at the time of the Union, it was the backbone of America, it possessed an old gentry, chivalrous and noble, now what is it? a slave breeding State, which degrades woman, and looks solely for wealth from a sale of young slaves, and her gentry have gone, the old families are gone, the chivalric feeling is gone, and I tell you, I tell the slave-owners, that the feeling of the slaves cannot much longer be trifled with

> · That this meeting has listened with much interes to the elequent appeal made by Miss Sarah Remond on behalf of the oppressed people of color; and ir returning her its sincere thanks, desires that he labors may enlist the sympathies and the energies o the British public in the cause of the abolition

The whole meeting thereupon rose to second the

resolution, which was carried by acclamation. The Chairman, in putting the resolution to the meeting, said they had heard Miss Remond, and had in Miss Remond was her truthfulness. She was not afraid to speak the truth, though it might give some offence. He hoped her mission to this country would do good, and tend to remove the fetters from the The state to which the slave was reduced was best illustrated by a recent judicial decision. slave-owner was indicted for cruelly treating a slave and the Chief Justice, in charging the gran told them that a slave had no rights, and therefor they could not entertain the bill, which was the thrown out. This proved that the slave had les rights than brutes had in this country. This was a solemn judicial decision. He presented the thanks of the meeting to Miss Remond

Mr. S. V. Peet moved the Rev. Mr. M'Cance to the chair; and the thanks of the meeting were then

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, MAY 13, 1859.

NEW ENGLAND ANTI-SLAVERY CON-VENTION.

The Annual New ENGLAND ANTI-SLAVERY CO. VENTION will be held in the city of Boston, on WED-NESDAY and THURSDAY, May 25th and 26th; which we earnestly hope will be attended, from every part of New England, by the old and long-tried friends of the and Mavery Cause, and by those who, younger and frankr in the good work, are emphatically to be relied upon for continuing and upholding it to its sure and

perfect triumph. The Convention will assemble at 10 o'clock of Wednesday, the 25th, at the Music Hall, Winter Street and the subsequent sessions, during that day and the following, will be held (probably) in MERCANTILE

HALL, Summer Street. Friends of the Anti-Slavery movement, whatever

will be cordially welcomed. Further particulars in future papers.

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society, FRANCIS JACKSON, President.

THE LATE AFFLICTIVE BEREAVEMENT.

ROBERT F. WALLCUT, Rec. Sec.

Extract of a letter from AARON M. POWELL :-· We were all deeply pained by the announcement, which came to us through the Tribune of Saturday last, of the death of our friend, CHARLES F. at the whim of a tyrant, to be flogged and mutil-nted. Oh, misery inexpressible! If this were the he was suffering much from the rheumatic difficulty,

this yoke? when all that is noble in manhood, or of active labor, so largely abounding in good works. lovely in womanhood, is outraged, disgraced, and However much we may lament the change, we may disregarded? Can you withhold your sympathies find great consolation in the rare testimonial of a life from the slaves? No; you cannot. Your past of uncommon usefulness which he leaves behind.

Living in a period, and among a people with who so generally and so shamefully wealth is used for the ble example of unselfish and conscientious devotion to the cause of truth and humanity.

The Anti-Slavery cause, so much a part of his existence, and so largely indebted to his heart and hand, can ill afford thus to lose one of its chiefest pillars. But I believe that such is the nature of the spiritual constitution and the goodness of God, that the pulsations of a large heart are not wholly lost to us in the change called death.'

Extract of a letter from E. H. Heywood:

'Dear brother Hover, then, is dead! I was startled at the announcement, a day or two since, in the papers, as I had not supposed he was dangerously ill. I never met him but once-that was after he was nance and conversation, on that brief interview, I shall never forget. How much he will be missed! Did the success of our cause depend upon an arm of

For the Liberatur.

'HE IS NOT DEAD.' Thoughts suggested by the fallium asleep of that trunan, and faithful worker in the cause of freedom, CHARLES F. HOVEY.

If it be true- Death loves a blining mark, He did not miss his aim when Hover fell; For few there be who on life some embark, Who do its duties-hear its ills so well.

They from earth's laborasweethy rest Who've toiled through life to make earth blest This truth believed, we shall not mourn That in life's prime our prother's gone.

He lived with life's great end in view, To God and his own nature true: And when at length his race was run, A voice from heaven-proclaimed, ' Well done.

He sleepeth sweetly-hels not dead ; 'They never die,' bath Jesus said,
'Who live for ME'—'because I live,
Eternal life to them I give.'

Let those whose hearts o'erflow with grief, Who fain in tears would find relief. While smarting 'neath affliction's rod, Repose, with holy trust, in God.

'The widow,' He hath said,- 'I'll bless : Preserve her babes, left fatherless; I'll be her God-their Father be-Then let the widows trust in me.'s Our brother, ere his life was spent,

Built his own lasting monument; Reason and Truth its solid base, In preps-not words-it has its place. May those permitted to survive, Like the departed strive to live, That when we're summoned earth to leave, Each may 'a crown of joy' receive!

Boston, May 6, 1859.

SYMPATHY AND ANTIPATHY.

The Baltimore correspondent of the Traceller cently wrote to that paper that the death of Rev. H. V. D. Johns, D. D., of Baltimore, had caused a gloom, such as the death of no other man in that city could cause to come over it. He was an Episcopal elergyman, but was sufficiently free from sectarianism to mingle with other denominations and preach in their churches, an intermixture to which his proslavery character raised no objection on their part since they themselves were slaveholders.

In November last, Dr. Johns was chosen Presiden of a Convention held in Baltimore, composed of colporteurs of the American Tract Society operating in slaveholding States. This Convention was held by the Maryland Branch, but was attended by two of the Reverend Secretaries of the National Society, Mesars. Eastman and Stevenson, the latter of whom made a report of the meeting in the American Messenger 'the official organ of the American Tract Society) certifying that the spirit of Dr. Johns was eminently . Christlike,' and that he wished there were more such men. This Convention was preceded by a union prayermeeting of the Baltimore people (slaveholders and others) which lasted nine consecutive hours.

Very likely the devotion of Dr. Johns to the interests of slavery would have made him at any time a Presbyterian Church of this village, which is rather favored candidate for the Presidency of such a Confavored candidate for the Presidency of such a Confavored candidate for the Presidency of such a Convention. But, as Dr. South-side Adams of this city has been specially honored and complimented by the stumbling and rock of offence in the matter, is a Free piety of Boston since he wrote his famous defence of church in the broadest sense of the term free. Its slavery, so probably Dr. Johns was selected for particularly in the slaver men of Christian character and fair ability, who wish ular favor on an occasion so important to the slave can Tract Society.

It will be remembered that in that meeting the pro-slavery policy pursued by the Tract Society from its commencement was sustained, by a triumphant vote, against the small, but pertinacious minority which had protested against it. Dr. Johns, after expressing his high gratification at the spirit of the meeting, spoke in explanation of the position in which the placed. He said that the Baltimore delegation were placed. He said that the Baltimore delegation were Stone Church Society, each in his own way, on charged agitate this question of slavery in the Sundays. Of course such men generally draw full meeting, but merely to vote to sustain the Executive houses, many coming from several miles distant-some Committee, to sustain the Constitution of the Society twenty miles—to hear them; and a few of the members of the Presbyterian Church attended some of as it had been administered for thirty years, and to assure its officers that their slaveholding friends were the victim of this trial—Mr. Stephen Brewer, who has entirely satisfied, and more than satisfied, with the seemed to understand his rights and to possess a diswhole administration of its affairs. The purpose of Dr. Johns to follow these prudent

instructions (the echo of the whole policy of the Tract the church in which he was, for several years, a ruling Society) seems to have been overcome by the pungen- 'Elder.' But his eyes are set in his forehead, and he cy of some of the questions and comments of the mi- seems interested, therefore, to know what is coming nority, for he proceeded to say-

very? I put it to you, Christians as you are, how

We have no doubt that this feeling was genuine, and the desire of Dr. Johns a heart-felt one, both that such troublesome minuteness of inquiry might be refrained from, and that, if such questions must be ask-

ed, he might be allowed to meet them by an indefinite B. should give up even an occasional attendance upon prayer instead of a definite answer. But he could not leave the subject precisely there, and so he pro- 'Elders' had several interviews with Mr. B. upon this ceeded to implore mercy of the minority, as follows : 'How trying to Southern men to hear the question, ed from the minutes of the trial.

Is not the law of God obliterated before slavery? My

Mr. B. not feeling it to be his duty to submit to this Is not the law of God obliterated before slavery? My respected friends at the North, banish such sentiments. We want to know no north nor south, east nor west,

We want to know no north nor south, east nor west, but our whole country; and when you rejoice before God, we are thankful. The tidings of the outpouring of God's spirit upon you have warmed our hearts with gratitude. We rejoice in your increase, numerically or otherwise. You are partners with us in this great and glorious Republic; we want you and all your institutions to prosper. Only feel the same towards us. We have evils and difficulties; you have the same in your cities, in your manufacturing institutions. Are there no vices there? We do not whose testimony it would not be easy to dispose of to the same in your cities, in your manufacturing institutions. Are there no vices there? We do not
rebuke you for them. You do the best you can to
prevent them. Bear with us in like manner, and believe that we at the South are trying to instruct the
poor ignorant negroes to the best of our power, and
ameliorate the laws which bear upon their condition.

The same in your cities, in your manufacturing inthe satisfaction of the prosecution, or whether it was
to escape from a position that seemed simply ludicrous
to nine tenths of the community, who are governed
by common sense, we do not know; but it is conjectured that it must have been one or the other. Mr.

do the best we can with it.' But, after returning to only state the fact that they did so. lot of a single individual, he would have your sympathy; and are you then to withhold it when four millions of your fellow-creatures are suffering under that so soon he would thus be removed from his field that so soon he would thus be removed from his field only state the fact that they did so.

The trial of an offending member in the Presby-produced by such home questions, he had conceded more than his slaveholding constituents would allow. He therefore published in the newspapers of that city ed by its highest officer ' The Judicatory of Jesus his retraction of this last expression, declaring that, Christ; and what its assumed powers are, may be instead of saving. The evil of slavery is upon us, -as if inferred from the following articles found in the . Coninstead of saying 'The evil of slavery is upon us'-as if slavery itself were an evil-he meant to have said, 'The evils of slavery are upon us,' meaning by 'evils, to which the Tract Society at Boston refer in their trate. periphrastic expression about those moral evils and Heaven are committed, by virtue whereof they have veryl is known to promote.'

of the death of this pro-slavery minister as follows:

'Allusion was made in several churches of other cerse, and the church where the funeral services were held was packed, and hundreds if not thousands went held was packed, and hundreds if not thousands went ant Counsel, to defend himself against the charge of away because they could not get in. His last words . Covenant Breaking. Hon. Henry Stephens was were, 'yes, dear Jesus, I come; 'as though he heard the Saviour inviting him. And he was ready to go The court being opened with prayer, it proceeded and render up his account with joy."

by the clergy and the churches, in regard to the discrimination of those 'fruits' which indicate (or contra-indicate) a Christian character, that the great ma- appointed time and hear their decision; but when jority, even of New England men and women, would they came together they did not agree upon a deciassume Dr. Johns to have led a Christian life on the Friday, March 25th, they came to the decision to susstrength of such evidence as is presented above. His priesthood in the Episcopal church—a church so utterly heartless and inhuman in this country as not action in the case. even to show a minority against slavery, not even to flesh, well might we despair, as the gap-men are have advanced from absolute indifference to discussion upon that subject—his support of the American
Tract Society, his activity in those prayer-meetings

This cause came on for trial before the Session at
the Session Room of the Presbyterian Church, or
Monday, March 14th, 1859. Tract Society, his activity in those prayer-meetings which made converts of slaveholders, slave-traders and slave-breeders, without in the slightest degree interfering with those occupations, and his familiar use of Franklin Blodgett and David Fisk. Rev. O. H. Seyfering with those occupations, and his familiar use of the dialect of piety—these would generally be considered sufficient evidence of his Christian character; and this evidence (what a perversion of language and of meaning to call it such!) is not considered to suffer the slightest abatement or modification from the fact that Dr. Johns had all his life been an active supporter of slavery; that he had all his life seen that very Jesus, whose name he impiously took on his dying lips, robbed, wounded, beaten, while he, priestlike, lips, robbed, wounded, beaten, while he, priestlike, recorded; which request was denied, the counsel fo passed by on the other side; that he had all his life the prosecution objecting.

The charges against the Defendant were embodied passed by on the other side, thanked, sick, chained in the citation, together with the specifications, which

· He did it unto one of His, He did it unto Him!

If the late Philip Barton Key, just before the shame If the late Philip Barton Key, just before the shameful death which terminated his shameful earthly life,
had gravely uttered the words, 'Yes, dear Jesus, I

and there to answer the charges brought against you come, -as though he heard the Saviour inviting him- by common fame, viz : the impudent hypocrisy would have shocked everybody, and would have deceived nobody. The pretension involved in these words would have heard the Saciour inviting him—
by common tame, viz:

1st. Of having violated your 'covenant to steadily and devoutly attend upon the institutions and ordinances of Christ as administered in this Church, and tension involved in these words would have been seen to be monstrous as well as false, in view alike of his your present relation shall be regularly dissolved."

2d charge. Of having violated the Sabbath. which symmetrically closed his career. But when Dr. Johns uses these words-at the close of a life Dr. Johns uses these words—at the close of a life spent in supporting a system of gross and stupendous iniquity in which hundreds of thousands of adulteries yearly are only one item—and shortly after taking (b.) You attended public services in the same place words. It is the same time.

(b.) You attended public services in the same place words. It is the same time. pains to register his public testimony that this system of iniquity, far from being a sin, is not even 'an evil' -the religious press gilds him with its choicest eulogies, the obsequious reporter for the daily paper takes for granted that this pro-slavery priest has really received a special invitation from Him who came to ceived a special invitation from Him who came 'to Witnesses.—Elder Simeon Lucas, Charles Kingspreach deliverance to the captives, to set at liberty bury. Your conversation with Session Jan. 31, 1859.

them that are bruised, and the public acquiesce in this onstrous perversion of the whole character and

meaning the whole work and aim of Christianity. The sympathy of the church is with Dr. Johns, the American Tract Society, and the American Board of Commissioners for Foreign Missions. Let us look at another scene, which displays her antipathy.

Two pamphlets lie before us, with the following

'Proceedings of the Trial of Stephen Brewer, before the Presbyterian Church of Cortland Village, March 14th and 15th, 1859.' pp. 24.

Christian Liberty vs Ecclesiastical Despotism: A Sermon, preached in the Stone Church in Cortland, N. Y., April 3d, 1859: By William H. Pish, Minister of the Society. pp. 7.

This sermon, preached by the minister of a free, an truly reformatory, progressive and Christian church is a manly and judicious defence of the rights invade in the person of Mr. Brewer, and an exposure of the injustice of his trial, recorded in the pamphlet first mentioned. An extract from the sermon will be found on our first page. Of the trial we wish now to give brief account, first quoting from the pamphlet its INTRODUCTORY REMARKS.

This namphlet contains a brief report of a tw

ular favor on an occasion so important to the slave cause, in consequence of his services to that cause in the annual meeting, six months before, of the American Tract Society.

men of Christian character and lar ability, who was to speak in it on any of the great interests of Humanity; and its pews are also equally free—free not the annual meeting, six months before, of the American Tract Society. as being free on Sundays to all desirous of occupying

them without money and without price.

Now, this 'Free Church' has been opened for three winters past to Courses of Lectures given before the · Cortlandeille Literary Association,' by such represen laveholding members and friends of the Society were laveholding members and friends of the Society were Saturday evenings, they have 'preached' for the position to maintain them. He is, as all the citizens of Cortland Village know, an intelligent and most worthy man, and second to no one in this respect in as well as what has gone, and has availed himself the rare opportunity of listening to some of the most The question was asked here to-day, Is the law distinguished heralds of the future that have visited

He has ' devoutly and steadily,' with few exceptions trying were such remarks to a Southern man. I said attended his own church as the 'Covenant' requires, nothing; I felt more like praying than making a re-sponse. seldom if ever leaving more than half a day, to hear even the greatest and best man. We believe he has never, on such occasions, left either the communion service or his class in Sunday School—charitably (and some have thought too charitably)-upholding church understood to be exceedingly pro-slavery

But Mr. Brewer's general fidelity to the church was not enough for the 'Elders.' They insisted that Mr subject; how these brethren were received and treated-with what courtesy and kindness-will be learn-

(what seemed to him) unreasonable demand of his brethren, was therefore cited to appear before the To this Dr. Johns added, near the close of his speech. The evil of slavery is upon us, and we must however, to recede from so precipitate a step; and we

fession of Faith, Chapter 30.

· I. The Lord Jesus Christ, as King and head of his 'The evils of slavery are upon us,' meaning by 'evils,' church, hath therein appointed a government in the no doubt, the same excrescences, or a portion of them, hand of church officers, distinct from the civil magis-

power respectively to retain and remit sins, to that kingdom against the impenitent, both by word The correspondent of the Traceller closes his account and censure, and to open it unto penitent sinners, by the death of this pro-slavery minister as follows: censures as occasion shall require.'

It was before this Body that Mr. Brewer appeared

and render up his account with joy.'

with its oaths, and in various ways, after a two days

So grossly have the American people been misled trial, was enabled to elicit the facts, with illustrations.

that appear in the following Report.

After the trial 'The Session' adjourned for three

PROCEEDINGS AT THE TRIAL. This cause came on for trial before the Session at

were as follows:— Cortlandville, Feb. 10, 1859.

Dear Sir :- You are hereby cited to appear before

SPECIFICATIONS UNDER FIRST CHARGE.

(a.) You attended public services in the Universa

under like circumstances, Jan. 16th, 1859. (c.) Specification as above, the time being Jan. 23d, (d.) As above, time being in December.

(e.) That you have attended said church on the Sabbath frequently, from one to two years past, leaving your own church to do so.

SPECIFICATIONS UNDER SECOND CHARGE. (a.) That you attended the Universalist or back this place on the Sabbath to listen to the dell Phillips's lecture on 'Toussaint l'Ouvertur, da countenancing teachings that are plainly of a Market (b.) As above (a) to listen to Wm. Lloyd Gardet (c.) As above in (a and b) to listen to Kalph Rédet Emerson.

Emerson.

(d.) As above in (a b and c) to listen to Geography. (d.) As above in (a b and c) to listen to Georgie.
Curtis, on 'Fair Play for Women.'
Witnesses.—Elder Charles Kingsbury, Eder & eon Lucas, Your conversation with Scalin In p.

By order of the Session. O. H. SEYMOUR, Moderate Having given, from the pamphlet, these Material respecting the character of Mr. Breuer, to a charges against him, with the decision of the San thereupon, we wish further to quote, briefly, to features of the manner of conducting this trial

Mr. D. B. Nelson now briefly opened the case the part of the accused. He thought a case had as been made out; that all the evidence proved as that the accused had absented himself dense. from the Sabbath service of the Church, and the fa cannot be made a breach of Covenant; for all the

members are chargeable with an occasional about Henry Stephens, sworn as witness for the scool intends to prove by this witness. ntends to prove by this witness.

The accused replies that he offers to prove that is The accused, has been a steady and derost smale upon all the ordinances and institutions of the that ever since he became a member of said Church.

The Counsel for the Session objects to this stea.

The Counsel for the counsel to the being ny on the ground that the accused does not you to disprove the specifications alleged and proved to der the first charge.

The accused here claimed that this action with the accused here claimed that the accused here claimed here.

breaking his covenant, and not for going to the Lie versalist church.

The counsel for the session said Mr. R. could se be allowed to prove that he had attended his se-cherch as regularly as other members, nor the sig-members had attended the Stone Church. The inot been talked to on the subject as Mr. B. had be accused could not be allowed to show that he accused could not be allowed to show that he some ed a good character, for the offence would be proceed as good character, for the offence would be proceed as good character.

by the defendant's proving that he sustained ipe by the defendant's proving that he sustained and
moral character.

The accused here asked if he was to be cut offen
introducing his evidence? We offer to shaw he
the defendant has performed all his duties and het
all the covenants, by good and substantial varian.
We claim that it is unjust to shut us out from one. We claim that it is unjust to shut us out from

fence altogether.
The Moderator called Mr. B. to order, and tell in he must not say anything more on the subject, as would only aggravate the case.

The accused, at successive periods of the trailed fered to prove, by incontrovertible testimony, the fa lowing things :

That he had been a steady and devout attendary upon all the ordinances and institutions of thethni as required by that clause of the covenant which is is accused of having violated:

That the discourses which he is accused of anning were proper for the Sabbath, and that the ings were orderly and respectful.

That such amount of absence from his own thesi as was charged upon him was not covenant-bridge and was not commonly understood to amount hite offence. In all these cases, the counsel for the Sesion of

jected to the reception of the evidence offered, and the Moderator sustained the objection; and when one the witnesses testified that the defendant wreign scientious motives for his refusal to promise a face. tinuance of his occasional attendance at the Store Church,' the counsel for the session remarked thems most alarming feature of the case is that the definiant is conscientious in going there!

Finally, the sessions of this iniquitous court ile those meetings of the church-members of Pri & church in this city, at which the banishment dais ed people from equal participation in their Smir worship was debated and decided) were opened at closed with prayer!

Here we see a specimen of the antipathy d'is

church which boasts itself 'evangelical.' Occasional absences from church on Sundayes matter of course, with the majority of church-ambers. If the cause of such absence may fairly has sumed to be sleepiness, or a shower of rain, to me plaint is made, no censure excited; the very exthat can befal the absentee is to lose the hour al glory of being reputed the most assiduous and min among his brethren. But if the same amount desence be occasioned, not by laziness, but by spention of the fact that better spiritual food is a par particular time; to be obtained elsewhere-especial if instruction be sought of those who apply the cepts of Jesus to actual life more faithfully than is self-styled 'evangelicals'-and most especially if its reformatory preacher in question be one wie place the cause of ' the very least' of the brethm dlex. the despised and oppressed black man-cust calumny, a trial conducted in a grossly upjus mener, and suspension from church-membership at the result!

Such are the sympathies and such the satisfies

of the church. She loves and culogizes Dr. lalas; she detests and persecutes Mr. Brewer. The confemity of Dr. Johns to the opinions and customs of the church (including its erroneous opinions and in the ous customs) - and his arrogant pretence of families and sympathetic alliance with that Jesus to what is last words were addressed-are the reason for with the church favored him; and she favors him scores less for the fact that those last words, instrad of pressing the penitence which his evil life demands contained an impudent assumption that Jew species ed that life, and would welcome on high with her one whose earthly course stands in such intens and emphatic contrast with that which He led on est On the other hand, the resemblances between the state life of that same Jesus and of Mr. Brewer are the resons why the latter is stigmatized and penecusi the church. His freedom of mind, venturing with lieve what seemed to him true, and his freedom distion, venturing to live in accordance with such bild, even when both were frowned upon by a respectate conservatism which also claimed a menopoly of per -and his application of this freedom of thought a action to the help of the poor and needy instead d'y his own gain or popularity—though exactly is F cordance with what Jesus did in Nazareth and Jes salem, were the very reasons for which Mr. Bart was brought to trial before the Presbyterian Sees. Still, even in such a relic of the dark ages at ecclesiastical trial, we find signs of progress. Proper may be real, however unwilling; the sheeland advances not less really than the locomotive watching, throughout this trial, the position of the Reverend O. H. Seymour, Moderator of the lab catory of Jesus Christ, and ez officio holdet di keys of the kingdom of heaven, who can fall to be minded of Bunyan's representations of the suprisnuated giants, 'Pope and Pagan,' whose imposts threats could not obstruct the progress of the Christian Pagan, and the Christian Pagan, whose imposts the Christian Pagan, which is the Christian Pagan, whose important Pagan, which is the Christian tian Pilgrim! Who can fail to see that such presevery fresh instance of the attempt to enferce the Again, it is highly significant that the chapt is Sabbath-breaking was dropped before the scened by an opportunity of replying to it, and of showing has

the Bible, as he undoubtedly could do, that seeds the doctrine nor the practice of Sabbatical observed by Christians finds the slightest support in that base Every event which, like this trial, drags the chord into the light-shows the hollowness of her services monious pretensions, and displays the contrast between what Christianity really is and what she represed it to be—will, by one act, advance the triumph of me freedom and true religion; will help to emandial souls as well as bodies, and to establish the liber with which Christ makes free, in every department

of human welfare .- c. K. W. The Constitutional Amendment, restri persons of foreign birth from voting in this State of til two years after their naturalization, is adopted.

NEW PUBLICATIONS.

Anti-Slavery Tactics : a paper read before the Members of the Leeds Young Men's Anti-Slavery Society, March 16th, 1859. By Joseph A. Horner. pp. 24. London, 1859.

In the anti-slavery work, plan and method are impertant, hardly less than assiduity and vigor. Mr. Horner seeks to inculcate all these upon his coadjutors, and he does the work ably and judiciously. It indeed true, as he says, that British friends of the immediate and unconditional abolition of slavery, man use their means of helping the cause even more efectively by judicious labor at home, than by sending money to sustain its instrumentalities here. And is also true, as he says, that no labor is more productive in this vineyard than that which removes its obstacles, foremost among which is the alliance of the American Church with slavery.

The pamphlet tells us (p. 12) that- At presen postavery bishops and slave-holding ministers of resion visiting this country, are welcomed to our churches and chapels, and on their return to America boast of their reception.' Mr. Horner proposes that boast of their receive a reception in England which they will no longer be disposed to boast of; that when they make any prominent appearance before the British public, an account shall be demanded of them respecting their position in regard to slavery at home; and that, if facts show their course at home to have been either openly or tacitly pro-slavery, information of this shall be laid before the public at large, and also before their particular circle of ecclesissical connections. This plan seems to us a highly judicious one; and

it is made eminently so by the fine gradations to which complicity with slavery is now getting rejuced. The (National) American Tract Society is spenly pro-slavery, refusing to recognize slave-holding either in the list of sins or of evils. The principal branch of this Society, at Boston, vehem ently insists that it is not anti-slavery, but yet recognizes slavery as tending to promote some evils, which evils it therefore proposes fewernally to discuss, though it will not go the length of opposing even them ! And now a new Society, which is anti-slavery both in name and constitution, (The Church Anti-Slavery Society of the United States,') votes to confer with the preceding one in regard to the publication of tracts-as if tracts published by Radicalism, Compromise & Co. could be worth anybody's reading! As if genuine radicalism could ask or wish for co-operation from compromise!

Mr. Horner seems to have been rather hasty in his conclusion that the 'Young Men's Christian Assosupon the subject of slavery. This institution is a true child of the church. It has branches in nearly every slaveholding State, but the Northern branches have not yet uttered the first word of remonstrance to the Southern ones upon the subject. They all hold the position practically taught by their mother, namely, that plety is not, in the slightest degree preindiced, or rendered suspicious, still less contra-indicated by slaveholding .- c. K. W.

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

The Essex County Anti-Slavery Society held a quarterly meeting in West Newbury, on Sunday, the first day of May, commencing at 10 o'clock. The President, Mr. Re mond, called the meeting to order, and made some appropriate remarks.

Mr. Parker Pillsbury then addressed the meeting at some length, with his usual ability, Joseph Merrill, of Danvers, made some remark

mited to the occasion. Thomas S. Chipman, of West Newbury, also made

Committees on business and finance were appointed and Mr. Pillsbury again made some remarks, and the meeting adjourned until 2 o'clock, P. M. Afternoon Sussion. Met agreeably to adjourn-

ment. The President made some introductory re-William Wells Brown then addressed the meeting

at some length, and made a humorous and interesting speech, which put the audience in good condition for contribution, which occasion was improved to good

Mr. Pillsbury, chairman of the Business Committee, reported a series of resolutions which were adopted the meeting. Mr. Pillsbury then made a speec of great power and ability. Mr. Merrill suggested that the Society pass some

resolutions touching the death of our lamented friend Charles F. Hovey.

Mr. Pillsbury added some remarks to the same pur-

Adjourned to meet again at 7 o'clock in the eve-

EXENING Session. The President having called

the meeting to order, Mr. Brown reported the following resolution. Resolved, That in the death of Charles F. Hovey, this Society has lost a valuable member, and the Anti-

Slavery cause a devoted friend, and that we tender our sympathy to his afflicted family. The audience was addressed during the evening by Mr. Remond and Mr. Brown to very good acceptance.

These meetings were well attended during the day and evening by attentive audiences, and some twelve dollars were contributed for the cause.

MOSES WRIGHT, Secretary.

I. Resolved, That the full and faithful proclamation of the whole truth of God, with regard to American slavery, is the imperative duty of every friend of freedom, and was never more a duty than it is at this day; that all compromise and temporizing should be shunned, as full of peril to the people and to the cause of liberty; and that no present, partial and temporary success should be sought at the expense of that vital truth and thorough principle by which alone the right can ever become victorious over the wrong.

indi-the err-ran-stent hris-sten-with ten l the of l had from ither same book-urch ween sents true spale borry ment

2. Resolved, That to the demand of the slaveholders, that slave-holding and slave-hunting shall be extended over the whole country, and that the African Slave Trade shall be again instituted, we will oppose the sentiment that slavery and all slave trading shall cesse at once and forever, in this land and in all lands; and we shall hail joyfully the riddance of this country from so foul a crime and curse, come by what agency or instrumentality it may.

3. Resolved, That in the constantly occurring instances of Northern and even Republican States and Territories refusing to extend to the colored population the rights of suffrage and of citizenship, and of the general ignoring of that people altogether in such localities, except to oppress them, we see the most conclusive, as well as alarming evidence, that the slares of the South have nothing to hope, but everything to dread, from the triumph of any political party now in existence.

4. Resolved, That the almost abortive attempt to erganize a religious, or church and clerical body to act against slavery in New England and New York, has demonstrated that the religion of the country is as rotten, as the government, the church as heartless as the State, and the priesthood as compromising and torrupt as the politicians; and that those only can act effectively against slavery, who can tread them all under foot, and stand for truth, justice, and humanity, against all the machinations of the slaveholder,

and his governmental and ecclesiastical accomplices. 5. Resolved, That whatever argument can be presented in favor of the American struggle for freedom, with its Lexington and Bunker Hill battles, can be urged with equal force for an insurrectionary struggle among the slaves; and whoever should assist them with arms and ammunition, or a personal participation in its bloody scenes, would deserve as much greater praise than Lafayette for fighting by the side of Washington, as is the oppression of the slave

worse than that endured by our Revolutionary Fa- PROF. LESTER-DEMOCRACY-SPIRITU-

6. Resolved, That whether the Fugitive Slave Law FRIEND GARRISON : the influence of our voice or right arm can prevent it. a Spiritualist paper.

HENRY C. WRIGHT IN MAINE. . ELLSWORTH, (Me.) May 3, 1859.

For the past week, we have been having the labors been made to show all its hideousness and deformity. gave us ten lectures on various subjects, all reforma- a family resemblance. tory, and in none did he fail to endeavor to work us Yes, Mr. Lester has represented us abroad in a up to a realization of our duty to the slave. In his lecture on 'The Dead Past and the Living Present,' how faithfully did he portray the great crime of ministers and churches, who, while they were deaf to the by our M. D.'s representations. cries of four millions of slaves, chained, whipped and scourged, bartered and sold like beasts; while they were blind to the present degradation caused by the starving, sin-sick and suffering souls right around us; Surely, such blowing and angling are worthy the talpersisted in carrying us back two thousand years, and ents of a genius. portraying to our view the dreadful sufferings of Christ on the cross, and exhorting us to love, pity, reverence, and sympathize with this bleeding Savior. And thus we are made keenly alive and sensi- But Mr. Weisse's talent for the ludicrous fairly culmitive to the suffering which was endured in the ' dead past'; but, Oh! how reckless, careless and indifferent to the cry of woe which reaches us from the 'living present'! Would that this subject could be brought before every msn, woman and child in this 'The Democratic party has always proclaimed "Unination, until all could see the utter uselessness of all this waste of sympathy with one whose trials ended long ago; and then, perhaps, we might be induced coming from those around us.

And yet, because Henry C. Wright would thus open our eyes and ears to present wants and present suffering, because he would point us to a savior in the living human being around us, the Church sets up a publican freedom!! horrible howl, and raises its old worn-out cry of · blasphemy and infidelity!

Shall the anti-slavery men and women of Ellsworth, or any where else, be daunted or dismayed by the faint yelping of these poor sectarian priests, and their superstitious and credulous followers, as they tremble and quake before the timely and effective blows wielded by Henry C. Wright upon the old superstitions and creeds of their reverenced dead past? pression, 'the sum of all villanies.' No-let our every word and deed show the contempt we feel for their anxiety. But there is a higher and holier work for us to do than merely showing our contempt for the howls of sectarianism.

The past week we have met and been instructed. We have talked of the lectures we have heard, have told of our enjoyment, and renewed faith, and the like. And now should we not earnestly endeavor to embody the principles of Anti-Slavery in our daily walk and conversation? Let us see to it, then, that not one of us can be found in religious or political fel- fogyism, dishonesty and ignorance in the political lowship with the monster slavery, and that we sound anew the battle-cry of 'No Union with Slaveholders !' combining none of the elements of progression. Other And while we adopt the religious principles which have been placed before us the past week, may we feel that we must get rid of all this false reverence for the dead past, and be ever ready to hear the cries of suffering humanity around us now; and see that by life we are true to the ideas which we so zealously defend by word. And when Henry C. Wright, or any one else, shall come again to speak to us concerning these things, shall we not be able to show the seed that has now been planted, all germinated, and pervading every thought and deed, and making us true to ourselves, to God, and to suffering humanity everywhere?

untiring labors of this robust reformer in Ellsworth : FRIEND GARRISON:

better matter than I can give you, yet I feel that it such discernment as this is worthy of a statesman! will not be altogether uninteresting to your readers. The mass of mankind, continues this gifted author, to learn, that progressive thought and individual in- 'are like beasts in pain; they vent their rage on the dependence are making their impress 'away down first that approaches.' East, as well as in the 'Cradle of Liberty,' or in the And then the author of 'The Glory and Shame of mighty upheavals of a gigantic and freedom-loving England' goes on to intimate that he has found the

two Sundays, and, in all, spoken to us publicly eleven enlighten the poor blind and enraged creatures of this times, to large audiences, considering the circum- country respecting the real cause of their agitation! stances that surrounded his meetings. His theme, throughout, was Man, under several heads, such as a philosopher ! He may excel in lighter literature, 'Fact and Fiction in Religion,' 'Immortality,' 'The but if nature intended him for a philosopher, for a Philosophy of Reform, the Dead Past and the Liv- profound thinker, she has abundant reason to be ing Present'; which were all delivered in his mas- ashamed of her handiwork. terly, argumentative yet persuasive manner-tearing down the dead forms and ceremonies, whether found in Moses or Jesus, Mahomet or Luther, Calvin or Wesley, Washington or Webster, Beecher or the Church; leaving you nothing to stand upon but your posed in the year 1741,) in Vocal Score, with a sepown naked individual sovereignty; making man su- arate accompaniment for the Organ or Piano-Forte, perior to every thing else, a complete and most perfect Edited by V. Novello. This sublime and imperisharepresentation of the Deity. Thus much for what ble Oratorio makes a volume of 184 pages, and is pubhe thought and proved, summed up in this beautiful lished in a neat and elegant form, bound in red cloth,

circumstances which surrounded Mr. Wright's lec- type. It is decidedly the best Oratorio edition ever tures. For the last two or three months, the priests, published in this country. of whom we have three in this place, have been laboring day and night, mornings and evenings, to save | The Opera at Home. Verdi's La Traviata. Part I the people from a future hell, and secure for them a Arranged for the piano, by Albert W. Bergfuture heaven, resulting in frightening the young and Song of our Native Land. Irish Melody. Waried fo female portion of their hearers into the acceptance of the piano, by W. Vincent Wallace. their dogmas; but as it began to be certain that Hen- The Gift from o'er the Sen. Ballind, composed by ry C. Wright would be here, the priests began to fear Stephen Glover. for their lambs, warning them to keep away from his The Wreath : A Collection of Trios Quartertes, and lectures; and the Methodist minister actually staid Choruses, selected from the Orphean Lare and Musiaway from the Methodist General Conference, for cal Library. When wearied watches, &c. what object, each one infers for himself; and, to com- Farewell Song. Words by Frances D. Hass Jan plete the array against his lectures, Prof. Grimes, of vier. Music by Joseph F. Duggan. notorious bombast and duplicity, was solicited to Kind Words and Kind Echoes. Ballad, by I come here by encouragement from the Church, to Shrivall. put down Spiritualism, etc. With such an array of Our American Cousin Polka. For the piano, by priests and charlatans the progressives were obliged A. Neumann. to contend, the minister giving up his hall to this mountebank, and advising his people to go and hear THE DUTTON CHILDREN. We know not when w him for themselves; and, to complete the arrange. have had our philo-progenitiveness so excited and dement, they secured his services for them one evening lighted as at the exhibition of these wonderful tiny free of all charge at the door, actually suspending specimens of humanity at the Music Hall, on Saturday their several meetings to chase after Grimes. But, afternoon. The graceful and artless movements as his lectures proceeded, they discovered that he was the little creatures were perfectly charming. Their proving too much, eliciting the very inquiry and in- voices indeed, in such a vast area, were weak and vestigation which they wished to put down. So he piping; but their dancing, for grace and agility, was left, and they are mum.

Our lectures were going on at the same time across the street, winding up Sunday evening, May 1st, to a crowded hall. The seed of True Reform has been sowed, which shall in due time spring up and bear fruit to the healing of the people.

Friend Garrison, I have often thought that Maine can be made good anti-slavery ground. Why will not such spostles of reform as Pillsbury, Heywood, Foster, Foss and yourself, break to us the true bread of salvation from negro slavery? We ought, at the next session of the Legislature, to make Maine a free State, and it cannot be done unless the people are enlightened upon its importance. G. W. MADOX.

be constitutional or otherwise, whether it be neutral- Permit me to occupy a corner of your paper with a ized by a 'Personal Liberty Law' in our own Com- few remarks on an article which I have just discovmonwealth or not, we pronounce it an audacious out-rage on all human nature and the government of God It is an article headed 'Literary Notice,' by J. A. -and come war or come peace, come life or come Weisse, M. D. I am a Spiritualist, but have no apoldeath, it shall never be executed on any spot where ogy to offer for the admission of such an article into

The object of the article was to puff C. E. Lester and advertise his connection with the Democratic Age The article is careful to inform us that Mr. Lester is grandson of Jonathan Edwards. Possibly this may be the case. Jonathan Edwards once said, Reproof this untiring, earnest and zealous worker in the bate infants are vipers of vengeance, which Jehova cause of Human Rights amongst us. The soil of will hold over hell in the tongs of his wrath until error and superstition has been well broken up, and they turn and spit venom in his face.' I once heard C. E. Lester say from the pulpit, that God sent some Its occupants have quaked with fear before the blows sinners to hell 'to let them see what splendid damnaof this merciless destroyer of its false peace. He tion he could give them.' There is here something of

inferior capacity; and he has figured a trifle in the literary world, but I happen to know too much of his antecedents as a reformer to have my head turned

The moneyed object of this politico-literary notice would seem to have been to blow a little on the old Democratic horn, while fishing for patronage for Mr. demons War and Intemperance; and insensible to Lester-thus killing two birds with one stone."

> Mr. Weisse swells out largely in a glorification of the Democratic party. Great is Diana of the Ephesians! And up goes his hat, in true boyish eestacy. nates in such choice and sensible expressions as these The Democratic party ' seems the only one capable of ruling this country.' 'Without it, the Union would drop to pieces in the midst of strife and civil war. versal Emancipation, Universal Freedom."

This appeal to our risibles is quite irresistible. Such remarks may serve very well to amuse, but to open our ears a little wider to the wails of anguish should not provoke serious criticism. Such asseverations, in the face of past events, prove quite conclusively, that in Mr. Weisse there is ample material for a 'South-Side' Adams, but none for a philoso pher. The Democratic party the conservator of re-

> Such stereotyped cant of antiquated partyism; in other words, this offensive or mephitic effervescence of antiquated ignorance, has about lost its power for evil. The Democratic party at the North already exists as a mere excrescence of slavery. The little vitality it possesses is absorbed from this infernal sys tem; a system at once the most perfect reflex o man's perverted nature, and aptly set forth in the ex-

The Democratic party and the Slave Power at the North have been one and inseparable. The one has been the adjustet of the other. Together they stand, together the fall. They have lived together, and they must the Jother. And it will require a louder trump than oriel to awake them to a resurrection.

All other parties, says Mr. Weisse, have fallen to pieces. And this is his argument, that the Democratic party is really the conservator of republican freedom! Let me give you a suggestion, Mr. Weisse. Your Democratic party is the receptacle of all the old arena. It is the Dead Sea of the political world, parties have not existed without a soul, without more or less of the vital principle of progression. If other parties have lacked the element of cohesion, it was simply because of the antagonism created by one portion falling back from the principle of progression. and seeking, covertly, perhaps, to assimilate itself with a party that has ever held together by its sworn subserviency to the Slave Power.

Mr. Weisse has condensed a good deal of fulsom flattery of Mr. Lester as an author, and then winds up his profuse expressions of adulation by introducing an article from the Democratic Age. And this is one of his articles that evince so much 'statesmanshin. Mr. Weisse does little credit to his own head in set-The following is additional testimony to the ting up Mr. Lester as his beau ideal of a statesman.

In the article given, Mr. Lester affirms, that in the present war of opinions, 'the mass of mankind know Notwithstanding the Liberator is filled with much not why they are still struggling, nor for what.' Surely,

bone of all this contention-that in his exercise of his Henry C. Wright has been with us, by invitation, mighty powers of comprehension he shall be able to

Poor Mr. Lester! that he should set himself up as

Very truly yours, A. HOGEBOOM. April 22, 1859.

HANDEL'S SACRED ORATORIO, THE MESSIAH, (comaxiom, that 'Man's demands are only God's com- embossed, and gilt lettered. It is from Novello's celebrated London edition, and equally as well got up But we will now proceed to consider some of the as that; on the best of paper, and the clearest of

La Rieuse Polka. For the piano, by J. Ascher.

admirable. Waving the grave question of the possible effect of their being thus exhibited, upon their future welfare,-we know not when we have witnessed any thing more gratifying.

HARMONY HALL. This is the name of a new large hall, just leased, and to be used by the Spiritualists of Boston. It is at 419 Washington street. A Spiritual Convention will be held in it anniversary week.

To Correspondents. In the absence of Mr. Garrison, and knowing the state of his health for several weeks past, we feel warranted in saying to our friend

UP We learn from the telegraphic reports to the REPORT OF THE EXECUTIVE COMMITTEE daily press that the meeting of the American Anti-Slavery Society in New York city on Tuesday was well attended, and that speeches were made by William Lloyd Garrison and Parker Pillsbury, and also by Rev. Dr. Furness of Philadelphia.

lent 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 accomplish a great good. These tracts may all be had complish a great good. These tracts may all be had at the following low prices: by the hundred, \$2: dozen, 30 cts.; single, 3 cts. Apply at the Anti-Slavery Offices, 21 Cornhill, Boston, and 5 Beekman street, New York.

GREAT AUCTION SALE OF SLAVES AT SAVANNAH.

than New England.

The amount thus raised from all these sources was \$5028, 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 beneficence, and that the Treasurer's purse is now empty.

Thus who wish to hall these poorest of the poor

Georgia. Reported for the Tribune.

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

SPEECH 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. SPEECH OF CHARLES C. BURLEIGH at the Annual Meeting of the Massachusetts Anti-Slavery Society, 'No Slave-hunting in the Old Bay State.' SPEECH OF REV. HENRY BLERY, Missionary to Bar-

badoes, on the Results of Emancipation in the British West India Colonies. SLAVERY AND THE AMERICAN BOARD OF COMMISSIO ERS FOR FOREIGN MISSIONS. By C. K. W. THE AMERICAN TRACT SOCIETY. By C. K. W.

LECTURES BY PROF. FOWLER.

It will be seen by the following correspondence that we are soon to have a source of lectures in Boston, on Physiology and Physiology, by Prof. Fowler, from the house of Fowler's Wells, New York. Here is the invitation and acceptance : [COPY.]

Boston, May 3, 1859. Boston, May 3, 1859.

Prof. L. N. Fowler, New York. Dear Sir: The undersigned. feeling how little the subject of Physiology is understood by the masses of the community. and knowing that you have paid much attention it in connection with your favorite topic. Phrenology, respectfully unite in inviting you to Boston at an early day, for the purpose of giving a course of lectures, in order that our citizens may gain the benefits arising from your observation and experience.

J. V. SMITH, J. A. BROADHEAD. Z. K. PANGBORN.

HENRY WILSON,

WM. SCHOULER, THOS. W. PHILLIPS. T. S. KING, F. E. BRADSHAW, C. F. BARNARD, M. BOLES. PROP. FOWLER'S REPLY.

New Haven, Ct., May, 10, 1859. Gentlemen: In reply to your polite invitation to deliver a course of lectures on Physiology, in connection with Phrenology, I will say that it will give me pleasure to comply with your request as soon as previous engagements will permit, which will probably be about the 1st of June. The exact time and place shall be announced as soon as arrangements can be

> I am, gentlemen, with much respect. Your obedient servant,

L. N. FOWLER.
To Messrs. Smith, Broadhead, Hitchcock, Pangborn Homer, Bradshaw, Wilson and others.

SAD DETAILS OF THE ST. NICHOLAS

The explosion of the steamer St. Nicholas on the 24th of April, in the vicinity of Memphis, was one of the most terrific that has occurred for years on the Mississippi. It took place at 10 o'clock Sunday evening, all four of the great boilers exploding at once when the boat was under full headway. About sixty lives were lost, and the boat, with a large and valua-ble cargo, entirely destroyed. The wreck at once took fire, and soon enwrapped the whole boat in on sheet of flame. The picture revealed by the lurid flames was harrowing in the extreme.

Capt. Mc Mullen was caught in some burning tim bers. The mate says-

· While endeavoring to release the captain one of the striker engineers came to our assistance, but the three of us failed to extricate him from his awful position. The flames were rapidly encroaching u Capt. McMullen begged us to cut his leg off, but we could find no axe or other instrument by which to do so, else we would have complied with his wish. We worked at the captain until the fire drove us away— he begging us all the time to remain by him. We did not leave him until the moment arrived when to re main any longer would have been certain death to all of us without the possibility of relieving the captain. He was consumed by the flames almost before our eves. The last words he uttered were, 'My God! ! shall have to burn up. When he saw that he would have to burn he ceased his entreaties for us to remain by him, and bade us seek our own safety.'

The Republican says the captain leaves behind him young wife and infant. They had been united in the bonds of matrimony just two years to a day on the first reception of the sad intelligence. His wife had entertained hopes until the intelligence brought to her by the survivors no longer left any doubt that he husband was no more. Her grief is said to be incon solable, indeed, and she continually exclaims in the midst of her frantic bereavement- Oh! I shall ever

hear him crying for 'help! help!' The cook, James Wood, was caught between the boat's hull and wheel, and it was supposed that he was fixed there until his head was burnt off. His brother was in a yawl, and spoke to him, but could afford no succor. Several persons say they heard him speaking and asking for assistance, but none could be given. His brother called out, 'Is that you, Jim? and was answered, 'Yes!' upon which he exclaim ed, in agonizing tones, 'O, God! O, God! that i my brother, and I cannot see nor help him.'

Mr. Rives, a man of high reputation, made speech at Richmond, on Tuesday evening, in which he took the ground that the North was ready to acquiesce in the Dred Scott decision, and to enter upon a war against the administration that should be directe against democratic corruptions, while nothing should be said about slavery! This ineffable trash he put be said about slavery! This ineffable trash he put forth because he had been told at the North that it was the right thing! Told by whom? By a few crazy fellows who disgrace the old whig name by pre-tending to be whigs, but who know nothing about public sentiment here at this time. The North dis likes the corruptions of the administration, but it dislikes the slave power much more, and it means to democratic party is merely the miserable tool. Mr. Rives would do well to go among the Northern peo-ple, the next time he shall come North, if he is really desirous of proving what is the condition of opinion here. The policy he recommends would keep the democratic party, corrupt as it is, in power, forever.

There have been fugitive slave troubles at Zanesville, the alleged fugitive having been seized and carried off, after he had been legally released. Thus, while the South refuses to punish men clearly guilty of having been engaged in the African slave trade, she can send into free States, and take away men pre-sumptively free. In other countries, generous sentiments occasionally render men violent; here violence and wrong are almost invariably united, erroneous action being prompted by the worst sentiment that can actuate man.

John S. Holland, of Pembroke, Christian Co., Ky., offers a reward of \$150 for the capture and return to him of Thomas Whitlock, a Methodist preacher, 28 years old, and weighing 170 or 180 pour er, 29 years old, and weigning 10 or 100 pounds. It caught in a free State the reward is but \$100. Has anybody seen a Christian minister loose in their vicinity, of about this age and weight? If so, here is a chance for speculation, by sending him back to his 'old Kentucky home.'—Anti-Slavery Bugle.

WORCESTER .- An Anti-Slavery meeting will be held at Worcester, probably at Washburn Hall, on cester and vicinity, are invited to be present.

OF THE VIGILANCE ASSOCIATION.

In September, 1850, the Executive Committee addressed a circular to the churches and religious societies of New England, and also made application to many individuals, soliciting contributions to create a fund for rendering pecuniary assistance to such fugitive slaves as reached the Northern States in a destitute slaves as reached the Northern States in a destitute of the states of the state 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 excel-

Thuse 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

ome member of the Finance Committee. FRANCIS JACKSON, Treasurer.

PENNSYLVANIA YEARLY MEETING

PROGRESSIVE FRIENDS. THE SEVENTH PENNSYLVANIA YEARLY MEETING OF

PROGRESSIVE FRIENDS will assemble at LONGWOOD, (near Hamorton) Chester County, on FIRST DAY, the 29th of Fifth month, 1859, at 10 o'clock, A. M., and continue its sessions three or four days.

The friends of Truth, Purity and Progress, of every shade of theological opinion, are carnestly invited to participate in the proceedings of a Religious Society which sets forth no creed, imposes no fetters upon the intellect, encourages the utmost freedom of speech and inquiry, and labors, according to its best light, to inspire and diffuse that love of God whose fruits are seen in love to markind in effects a calibrate are seen in love to mankind, in efforts to enlighten, elevate and ennoble Humanity, to reclaim the fallen, to break the chains of the slaves, to promote those prin-ciples of peace and universal brotherhood which are so beautifully illustrated in the life of Jesus of Nazareth, to search out and remove the causes of human suffering, and to carry the principles of pure and un-defiled religion into every relation of life and every institution of society. The object of our assemblies institution of society. The object of our assemblies is not to build up a sect, or to afford opportunity for the discussion of abstract points of doctrine, but to edify one another in love, to devise and execute measures of practical reform, and to cultivate those reli-gious faculties and aspirations through which we are consciously allied to the beneficent Author of our being, and by which we receive the blessed assur-ance of immortal life. We therefore invite the presence and aid of all those, however named or name-less, who, while earnestly wishing to avoid the spirit of securianism, yet feel the need of religious associa tion, and wish to share the privileges and joys of

spiritual communion and fellowship one with another. Joseph A. Dugdale, Alice Jackson, Oliver Johnson, Sidney Peirce Curtis, Elizabeth Jackson, Simmons Coates, Sarah H. Hallock, Josiah Jackson, Henry M. Smith, Frank Darlington. Edward Webb. Henrietta W. Johnson, Mary P. Wilson, Lydia E. Cox, James T. Gawthrop, Thomas Garrett. Priscilla Gawthrop, John G. Jackson, Mary F. Smith. Rebecca Fussell. Eliza Agnew, William Barnard, COMMUNICATIONS for the Meeting may be addressed to Joseph A. Dugdale, Hamorton, Chester Co., Pa., or to Oliver Johnson, Anti-Slavery Office, New

LONGWOOD MEETING-HOUSE is one mile west of Hamorton, on the road leading to Kennett Square. Strangers are informed that a daily mail-coach runs latter place from Wilmington, Del., passing y by the meeting-house. The distance from directly by the meeting-house. The distance from Wilmington to Longwood is 13 miles. Between Philadelphia and Wilmington there is a daily communication both by Railroad and Steamboat.

THE ROVING EDITOR:

TALKS WITH SLAVES THE SOUTHERN STATES.

JAMES REDPATH, (FORMERLY OF KANSAS.) One neat vol. 12mo., 375 pages : Illustrated

This Book is the record of Three Journeys, afoot, in the Southern States, between Washington and New Orleans. It contains extended reports of confidential conversation with the Slaves in Virginia, the Carolinas, Georgia, Alabama, and Louisiana: INSIDE VIEWS of the Social System of the South, as seen, felt and described by the Bondmer themselves. It thus covers a field never hitherto entered by any other American traveler or author.

It contains, also, three original SKETCHES OF KANSAS LIFE.

I ... THE HISTORY OF THE PIRST PENALE SLAVE IN KANSAS an anvarpished exposure of the " Domestic Institution" in Kansas and Missouri, with the real names and addresses of the actors in this lowly life-drama :

Federal Officeholders in Kansas; their crimes and their rewards: III .- SLAVEHUNTING IN KANSAS: a narration of one of

II .- FELONS IN FODDER-an Historical Sketch of the

the most thrilling incidents of unwritten Territorial his-

In addition to the author's matter there are three able contributions : -L SCENES IN A SLAVE PRISON: By Dr. S. G.

Howe, of Boston : II. THE DEATH OF ISAAC, THE INSURRECTION CHIEF OF SOUTH CAROLINA: By Hon. John C. VACCHAN, of Kansas, formerly of South Carolina:

SLAVE; Reported by Mrs. KNOE, of Boston : and IV. A POSTHUMOUS REPUBLICAN POEM: By the late WILLIAM NORTH, author of "The Slave of the Lamp."

III. LIFE IN THE DISMAL SWAMP: BY A FCORTIVE

FROM THE PREFACE. "In this volume alone, of all American anti-Slavery or other Books, the Bondman has been enabled, in his own language, (if I may employ a familiar phrase of political sessayists and orators,) "to define his position on the allengrossing topic of the day." Almost every body has done it. Why, then, should not he? Surely & has some interest in it, even if it be "subject to the Constitution;" even if his interest is unfortunately in conflict with "the sacred compromises of the Federal Compact."

From H. R. HELPER, Esq., author of "The Impending

Crisis of the South."

"In 'The Roving Editor' Redpath has given us a very vigorous and correct sketch of seciety in the Slave States. On every page of the book is unmi-takable evidence that the author was not content with a uperficial view of Human Slavery, but that he has penetrated its very heart, and unfolded in an exceedingly interesting and graphic manner, the terrible mysteries of its wicked and desolating functions."

AGENTS WANTED. A copy will be sent, postpaid, by mall, to any part of the United States, on receipt of our BOLLAR, by



P. S.—REDPATH & HINTON'S HAND BOOK OF KANSAS AND THE ROCKY MOUNTAINS' GOLD REGION (pronounced by the New York, Boston, and Kansas press to be the best ever issued,) will be sent by mail, prepaid, for \$5 cents, to any part of the country. It has three large and accurate maps by J. H. COLTON,

The above works are for sale by R. F. WALL CUT, 21 Cornhill. Price, one dollar. mail to any part of the country for \$1, and six three cent postage stamps.

THE PHRENOLOGICAL JOURNAL POR MAY

CONTAINS portraits of Dr. W. A. Alcott, D. B.
Simmons, M. D., and Robert Allyn; Letter to a
Dyspeptic; Organization, Life, and Mind; Remarkable Retribution; Self Esteem; Practical Phrenology; Self-Reliance; Longevity among English Quakers; Importance of Sleep; Formation of Opinions;
Woman.

Young men, and others, who would 'Rise in the

That a great change has within a few years been wrought in the practice of medicine, no one will pretend to deny. It is well known that the study and learning which has been for ages lavished upon the use of mineral poisons, as medicines, have failed to answer the reasonable expectations of the public. The old physicians have abandoned the use of the lancet, and have found it necessary to reduce the quantity of medicine given to perhaps one-fifth of their original doses; but, as diminishing the quantity does not improve the outlife, such a change can

their original doses; but, as diminishing the quantity does not improve the quality, such a change can never answer the demands of suffering invalids.

A change was required which should dispense with all poisonous drugs, and substitute a system of innocent medication, which would harmonize with nature, and remove diseases, without the risk of injury to the constitution. For the accomplishment of this object, many talented and learned men have zealously labored, and a great reform has been hought about. Among the champions in this reform, we believe all are willing to yield the palm to Dr. R. Greene, the founder of the "Boston Indian Medical Institute."

Dr. Greene, after studying the various systems

Indian Medical Institute."

Dr. Greene, after studying the various systems of medicine, and finding that they had not the basis of nature, turned his attention to the study of Nature's Laws—spent several years in travel, and received much useful information from those "children of Nature"—the "red men of the forest,"
whose habits and system of medical practice he
thoroughly investigated, and which has greatly
assisted him in the development of a system, having
nature for its foundation, and science for its super-

About ten years ago, Dr. Greene located in Boston, when the success of his treatment was brought more fully before the public, and his sphere of usefulness enlarged. His Allopathic friends viewed his success with a jealous eye, and his practice was animadverted upon in one or two of their medical journals, in no very dignified terms. That he was successful in all ordinary diseases was admitted; but they were slow to believe that he was able to cure Cancers and Scrofulous Humors. To convince them and the public of his success, he published facts in regard to cures of such cases, giving the names and residence of such persons who were willing to have their names used, so that any one could be satisfied of their truthfulness. He also preserved specimens of cancers as they were removed, that they might be examined by the doctors, or by About ten years ago, Dr. Greene located in Bos served specimens of cancers as they were removed, that they might be examined by the doctors, or by the public. Several hundreds of these cancers, some of enormous size, soon accumulated, having been put up in glass jars, where they have since remained on exhibition at his rooms, 36 Bromfield Street, Boston, to which the public have free access.

These incontrovertible evidences of success brought out the press in his favor, and drew around him a large number of friends who were interested in the common cause of humanity. The business at the office so increased that it became necessary to relieve Dr. Greene from the details of his practice, in order to make his services available his practice, in order to make his services available to a larger portion of those applying for treatment. For this purpose, and by the advice and cooperation of influential citizens, an organization was formed under the name of the "Boston Indian Medical Institute." Not that the practice was crude like that of the Indian, but based upon the Indian system or natural principles, harmonizing with natural tem, or natural principles, harmonizing with natural laws, and avoiding the use of poisonous drugs. under this organization the Institution has become the most popular Medical Asylum in the country, where patients are daily received and successfully treated for all the various ills of the human family. But few people have an adequate idea of the extent of business done at this Institution, or the number of cures effected, although nearly all are familiar with the fact of frequent remarkable operations being performed with the most favorable results. Such results are not without their lesson. They speak hope to many sufferers, and the basis of such hope is a firm one, for it rests upon experience, and upon facts.

Consumption has been treated with a success un-

expected by the patients and their friends; and the results in numerous cases of Scrofula, Liver Complaint, Dyspepsia, Heart Disease, Dropsy, Female Complaints, Disease of the Stomach, Bowels, and Kidneys, Rheumatism, and various other diseases, give confidence to those conversant with the fact, that cures are effected at this Institution which we baffled medical skill elsewhere.
Facts like these cannot be resisted, and this prac-

tice must necessarily take precedence in the minds of the people.

Many clergymen, editors, and other professional

many clergymen, editors, and other professioning gentlemen, have visited this Institution, and signi-fied their entire approbation of the system of prac-tice, and expressed a desire that the facts connected with this treatment should be made known to the The Institution, whose Card is here appended, is

now placed upon a firm basis, and is an honor to the city of Boston, and one to which her citizens can point with pride, in view of the vast amount of relief it has afforded to sufferers throughout the country, and the confidence with which the invalid may look upon the results of its practice in the

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The Electro-Chemical Baths, together with Dr. Greene's im-roved Medication, have been adopted in this Institution, and

The Electro-Chemical Eaths, together with Dr. Greene's improved Medication, have been adopted in this Institution, and have exceeded the most sanguine expectations in the removal of a great variety of diseases.

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All communications should be directed to DR. R. GREENE, 26 Brumfield Street, Roston, Mass.

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REFEREN OES.

Hon. S. C. Maine, Boston, Mass.; Rev. Edward Edmunds, Boston. Mass.; Rev. Joseph W. Tarleton, Boston, Mass.; Rev. R. H. Conkin, Providence, R. I.; Rev. Charles P. Grovenor, Medford. Mass.; Rev. R. H. Conkin, Providence, R. I.; Rev. Charles P. Grovenor, Medford. Mass.; Rev. Bryan Morse, Groveland. Mass.; Rev. John Harriman, Canterbury, N. H.; Re. J. W. Phelps, 68 Tremont Street, Boston, Mass.; J. E. Merrill. Zeq. (Webster House,) Boston, Mass.; L. R. Phinney, Zeq., (Mercantille House,) Boston, Mass.; A. W. Oldham, Zeq., Boston, Mass.; Samuel Messrve, Zeq., Lowell, Mass.

HUMORS OF THE HUMAN SYSTEM. T is well known that the juices of the body are

governed by natural laws, such as vegetable life in the change of seasons. such as regulate the In winter, they are congealed, or in common par-lance, the 'sap is down,' the pores are closed, and our whole body is hard and firm, and an accumilation of

impurities takes place in our system.

The genial influences of Spring cause an expansion of all living matter, the sap rises in vegetable life, also the juices of our bodies are given out and enter into the common circulation.

is a law to which every human being is subject, and the neglect of it has caused a whole summer f misery.

Now is the time to apply a remedy that cleanses

and searches every fibre and pore, and eradicates every particle and sediment of humor that has laid kennedy's Medical Discovery is well known to our readers as the greatest and best Blood Purifier the world has ever produced.

We advise each and all of our readers to use one bottle of it this Spring; we say one bottle, for that will cure the impurities of one season, and prepare the system for the changes of the next.

Where the disease has fastened itself and become settled in the system, larger quantities are required.
For Scrofula, Erysipelas, Salt Rheum, Scald Head, White Scales, Shingles, Pushes, Ulcerated Sore Legs, Humor in the Eyes, Running of the Ears from Scarlet Fever or Measles, the Medical Discovery can be relied upon to effect a perfect cure. May 13.

ENTERTAINMENT OF THE DUTTON CHILDREN.

THE smallest girls of their age in the world, being 9 and 11 years old, and weighing only 13 and 15 pounds. They sing the following songs at each entertainment: 1. Gentle Annie. 2. Darling Nelly tertainment: 1. Gentle Annie. 2. Darling Nelly Gray. 3. Nancy Till. 4. Rosalie, the Prairie Flower. 5. Old Cabin Home. 6. The Hazell Dell. 7. Willie We Have Missed You. 8. The Mountain Maid's Invitation. 9. O Come, Come away. 10. Wait for the Wagon. 11. What is Home without a Mother? and dance the Polka and Waltz. They will appear at Boston, Mercantile Hall, Monday evening, May 9, and every Afternoon and Ecening, to May 21 inclusive, at 3 and 8 o'clock. Admission 25 cents; children 15 cents; children under 12 years of age. in the aftercents; children under 12 years of age, in the afternoon, 5 cents; children over 12 years of age in the Afternoon, 10 cents; 5 tickets \$1.

ALBERT NORTON, Manager.

J. B. YERRINTON & SON.

21 Cornhill Bosrox

L. B., 2d, of Marlboro', Mass., that Mr. G. cannot be relied upon for any public speaking during this pected to attend, and all friends of freedom, in World, and make the most of themselves, should relied upon for any public speaking during this pected to attend, and all friends of freedom, in Worlds, and make the most of themselves, should relied upon for any public speaking during this pected to attend, and all friends of freedom, in Worlds, and make the most of themselves, should relied upon for any public speaking during this Ellsworth, May 2, 1859. month. -R. Y. W. 42 Washington street, Boston.

MEDICAL REFORM. -MONEY NEEDED, AND AID SOLICITED.

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POETRY.

THE TWO VOICES. Lines, written upon the Island of Santa Cruz. BY MRS. PRANCES D. GAGR. I stood upon the wave-washed shore, As the sun sank beneath the sea, And 'mid the dashing waters' roar,

The sea was calm, the sky was clear, On yonder ship the white sails hung All idly-while the sailor cheer Came o'er the wave; and still was sung, 'Mother, come home!'

A loved voice seemed to speak to me,

. My wife, come home !

The sun was gone-Night's sable cloak Soon furled the rustling palms above My head ;- a voice the silence broke, And soft winds brought the words of love, 'Sister, come home!'

Twas glorious, that star-lit ses, And grand the dashing of the wave. And every surge brought up to me Some face or form, as from the grave, Saying, 'Friend, come home!

And then I wept; my salt tears fell, And mingled with the salter sea; And in my heart a surging swell Dashed up-a life-time memory Of loves and home.

I felt that I must stretch my hands Up to the white sails passing by, Toward my own dear native land, And with a home-sick spirit cry, ·Oh! take me home!

And then there came a still, small voice, But deep as good old ocean's roar, Asking- Dost thou repent thy choice Hear'st thou the suffering cry no more? Would thou go home?

Cherished and warmed within thy breast;

But onward with an earnest will, And find in duties done thy rest: 'Earth is thy home.' The dark-brow'd children of the sun In thy own land still pleading cry

Nay! let thy heart-loves nestle still

For husband, father, daughter, son, To the deaf night-winds floating by, For love and home." Their loves are chained by bolts and bars

Thy country's laws break dearest ties ; Sorrow and toil, and stripes and scars, And maddening wrong, and bitter sighs, Make wreck of home. Be brave and strong ! and learn the tales

Of Freedom from these ransom'd ones. To tell again o'er hills and vales. To proud Columbia's recreant sons. These tales of home.

Be brave and strong !- who knowest but thou May'st break some sufferer's galling chain, And lay upon the tortured brow The light of Liberty again, Of love and home?

For the Liberator LINES. Respectfully Dedicated to Rev. Theodore Parker in Cuba. BY ANNA GARDNER.

Bright isle of palms ! sweet land of flowers ! The ceaseless summer time, The healthful air and perfumed bowers Of thy dear southern clime, To many an invalid hath been A balm-an untold wealth-

Restoring wasted strength again, And buoyant, rosy health. To thee, whose air new life imparts. A sacred charge is given-Prayers, rising from ten thousand hearts, · Besiege the courts of heaven.'

That he who seeks thy genial skies, To mend life's broken ring May feel thy grateful air arise, With healing in its wing :-That PARKER, noblest, truest, blest,

May long be spared to wield A power unmatched-to bravely breast Life's surging battle-field-To bend his bow for right, and win-With an unerring dart To pierce the citadels of Sin, And Bigotry's bare heart ;-

And yet, with child-like faith and trust, With god-like mien and air, To snatch Truth's banner from the dust And high aloft to bear Its folds of beauty o'er a world By wrongs and creeds oppressed :-In starry radiance unfurled,

It gilds dark Error's crest.

Hope answers to intense desire. That from thy soothing clime He may return to reinspire, While on the shores of Time, Those who through mists, so dark and dense, ollow where he has trod, Shedding through life a 'gladdening sense And consciousness of God.

This cheers, sustains the trusting soul, Whatever ill betides, Which, reverently, in self-control And perfect faith abides. That faith and love not made a part Of any sect or plan-Thrilling responsive to the heart

Of Universal Man. For the Liberator. SABBATH WORSHIP I have worshipped in Nature's cathedral.

This glorious Salbath in Spring ; In the temple of the living God. Where for choir the wild birds sing In the house our Father builded, That house, so vast and high,

Spread with a carpet of living green,

Its dome the bright blue sky. My cushioned pew was a mossy stone, Beneath a tall, dark pine, By a spring that served for baptismal font,

And sacramental wine. The congregation was made up Of squirrels, and birds, and I, And we listened there to the beautiful words

Of Nature's prophecy. And miracles were unfolded, Blades starting from the sod, Each budding tree was whispering Of a wonder-working God.

And the bright-winged choir sang sweetly In the sombre pine above : I translated the joyous chorus; It told me, 'God is Love."

Long time I sat there musing On the lesson I had heard, The old, old lesson, yet ever new, Whispered by breeze and bird. I thought of life's great duties, And I felt my heart grow strong, And nerved anew for the conflict Of the right against the wrong.

Oh! never had pealing organ,

Or studied words of prayer,

Waked emotions so deep, so holy, As were mine while seated there. And regretfully I left it. That church where I'd worshipped so well, With a higher hope, and a worthier aim,

Oh! ye who never worship, Save in temples man has built, Who by Sabbath prayers and praises Would atone for six days' guilt; Go, read from the book of Nature

And peace words fail to tell.

Go, learn there love and justice, Instead of discord and strife! Learn too the sacred lesson, Learn to live it all ye can,

The glorious lesson of life!

The holiest of all lessons. The brotherhood of man. Sherborn, March 20, 1859.

The Liberator.

LETTER FROM MRS. FRANCES D. GAGE. St. THOMAS, April 1, 1859.

FRIEND GARRISON

I know that every atom of testimony that can be given to our blinded people of the United States, in favor of emancipation, is valuable to you, and hence I rejoice to throw in my mite, be it ever so small, to help on that mighty work which seems (great and good as it is) to creep on with the slow progress of these coral rocks to completion.

We left Santa Cruz yesterday; and the last hand shook was Theodore Parker's. He and his wife and Miss Stephenson-(God bless them, and keep them in the hollow of his hand, and return them in safety to us again -accompanied us to the wharf-he walking with a firm step, and with apparent case. We think he is better, decidedly. But he needs a long, long rest, and great care, to restore him to perfect We came over to this point to take the sailing

packet for St. Domingo, whither we turn our steps to-morrow morning. Now for the testimony: They told me at the boarding-house where I staid in Christianstad, Santa Cruz-they, I mean our boarders, American invalids and Danish and American sea captains-that the slaves repented their emancipation, and would be thankful if they were again under the protection of masters. This, of course, I did not wholly believe; but knowing well the nature of dependence, and how it will and does dectrines are wrong, and its effects on the life, as a sometimes degrade human beings till they love it, general thing, injurious. (I have heard wives declare, . It is beautiful to be dependent,') I did not know but it might be possible be vere rupulous to tell me the truth while false-that this people, who eleven years since struck for head will screen a fault, and may be atoned for to dependent,') I did not know but it might be possible freedom, might be rining for that irresponsibility their Maker, for twenty-five cents. which is ever the feeble child of oppression. So I set myself to work to find out what these people, who seemed so happy and cheerful, did really think about it. First I asked old Betsey-who, with swollen feet and warped hands, did the work in my room- Betsey, would you like to be a slave again?' 'No ma'm - I'se better as I is. Missis gives me my room and clothes, and all I can eat, for what I does, and that's enough, thank the Lord!

I asked the bright-eyed, laughing, light-footed table girl- Sophia, do you want to be a slave ?-would joy and peace it can give. you be better off?' 'Me? No-no-a master whip me, like 'nuff'-and away she bounded, with her box on her head.

I asked old Rachel, who washed and ironed my clothes- Would you fare better if you had a master?' ' No, mistress; I'se my own master now. 1 works hard; I lays up-nobody takes from me; I works when I please, and stops when I please, and always has plenty.'

I asked the field-hands, working in the broiling sun- Would you like to become slaves again? that its teachings conflict with their belief. children to school, and we go to the church; and we taught out of our Bible? get married, and live in our own homes; if one

great well in Frederick and, where groups of young moral and spiritual welfare; and if I thought them sed with them, and at last I said to them- 'They say risk. in the United States that you are sorry for your freedom, and mourn to be slaves again. Is it so?

'No-no-no-it's all a lie. We slaves !!' And they looked at each other in mirth, and again and dens.

I asked an old negro, whose hair was white as snow and who kept up the fires under sugar kettles at the Constitution Hill estate, if he was once a slave, Oh yes, missis, always till the insurrection come; then I was free.' 'Had you a good master?' 'Oh yes, missis, he was always good-tuk good care of us." 'Are you worse off now?' I dared not say the word others as we ask for ourselves. slave to that brave-looking man. Oh, no, missisno, missis-no, missis. Then it was work, work, all the time in the cane-night and day, night and day-no steam-no carts. Oh! it was whipping To the Editor of the Liberator : and driving and cussing. Now, when the sun goes down, the mills stop, and they put out the fire, and sleep till sun up. If I work late, I get pay; every thing better-every thing better; man hab his own wife; now, no man take her away-no sell his children; no, missis, not better off then-better off now.

I asked our carriage-driver; and he answered-I would not be a slave'; and he turned proudly away. I asked Old Jones, who took care of my rooms at such of the readers of the Liberator as see interested Frederickstad, (I staid a few days on each end of the in the subject : island,) if she would like to be a slave again. 'Me, missis-me missis! you must be jokin'-I'd never be a slave again.' 'Was not your old mistress good?'

her hand, begging for a stiver. I asked her if lition of capital punishment, and such accesult ought she had no home or mistress—for they all call the to be satisfactory.

Respectfully, &c., former owner old mistress, or master. She answered no-told a long story of her old massa's great estateof his fine house, and horses and carriage; and when Emancipate came, he went off to Copenhagen. She work for him seventy years, and then Emancipate left her without a stiver to pay doctor or buy bread. Old massa found it was coming, and sold all her children and her husband to go away to other islands in lifying testimonials may be sent forth from New York the sea. She wished she was a slave again, for then she could have a home, and old miss would get the doctor; old miss neber go off and leave, if it want for Emancipate.' So she told her simple tale of wrong. This is not half of whom I have asked the ques tion -and only in this one case have I heard a wish

for the protection of slavery expressed. This is a beautiful island; but its fertility has been exhausted, and wrong and oppression have left Senate for the restoration of capital punishment. the marks of their hands on the people. But there is The Milwaukee Free Democrat thinks the work of one bright spot-one thing grander than its estates of deliberately suspending men by the neck will never perpetual spring-loftier than its towering peaks- be resumed in that State.

richer than its hogsheads of sugar-and more exhilarating to the true heart than all its puncheons of rum-one that lifts the soul to God in thankfulness. and fixes the mind more firmly in humanity, and brightens every hope in the future -and that is, a

An Episcopal minister-a noble, honored well educated, talented, highly cultured and polished-who, rising above creeds and theologies, above the allurements of wealth and ambition, above the prejudices of education and early training-has come here, and settled himself down in this obscure island and devoted himself to the highest interests of this so lately enslaved and still despised people. Would that I could offer the tribute worthily that I feel is his due. But language fails me to express the emotion I feel. Let me then tell the plain, unvarnished tale of this friend of the oppressed :-

Mr. Doulians is twenty-eight years of age; born in Tortola, a neighboring island. His father's property was lost by Emancipation, and he, at the age of thirteen, sent away to the States to be educated. Settled as an Episcopal minister here in 1856, over a church of three hundred. Feeling the needs of the colored people, he started a day school, himself, in his vestry, with only seventeen dollars, taken from his own pocket. This he has kept up two years without any help from the Government, and little from the whites, who discouraged him. He has now 130 scholars, and hires his teachers; has a Sunday school for adults of some hundreds, learning them to read, &c. All this was not enough; he found that those people, by their long habit of being compelled to leave their sick and afflicted to the care of others, had grown careless of their paternal duties to each other. To remedy this, he established a Friendly Society,' in which he binds them together to take care of each other, and lay by a little fund for the poor and the needy. Also, to watch over each other's morals, and help each other to be good. This has 300 members, and is doing a wonderful work.

Next, he persuaded them to lay up money; and they came to him to keep it for them; and soon he had hundreds of dollars in his hands, and felt compelled to put it into safe-keeping. So he established a Savings Bank,' and these people, reported 'so idle and improvident,' under the guidance of one real friend, are showing the world what they can do-if it will only help them. May he be long spared for

But I must close this long letter. Oh! when will the time come that my cheek will not blush for shame over the enslavement of millions in my own F. D. G. native land?

I have time for one word more. Every thing I see and hear denies the assertion that Emancipation has wrought injury to the slaves-or to the whites.

THE RIBLE IN SCHOOLS. Mr. Epiron:-I do not profess any great love for the Roman Catholic religion. I think its tenets and

It seems to me that Patrick and Bridget will hardly

But Patrick and Bridget are ready to walk three miles to church, rain or shine, and I am bound to conclude that their religion is all in all to them, -especially as my Orthodox friends, who are to be saved at my expense, and so contented with the arrangement, seldom take such pains to worship their implacable Jehovah. Now, poorly as I think of the religion of Patrick and Bridget, it seems to me infinitely better than no religion at all; and I should be very sorry to deprive their toiling, joyless lives of whatever

When I see what fatigue these week-day workers indergo on Sunday for their religion-how careful they are to obey the rules of the church-how far ahead in these respects they are of their more enlightened Protestant neighbors-I do not wonder at the jealousy with which they watch everything likely to conflict with the doctrines which have such weight and importance to them. They profess to think (and I know of no sect which has given greater proof of sincerity) that our version of the Scriptures is wrong,

'No, never-we have good times now; we raise our How many of the Protestant sects agree about the little patch, and sell what we don't want; no driver rendering of the Bible? How do we know that we to whip us; we lay up stivers in bank, and nobody are right? And if we are, what right have we to say takes it away; we never be slaves again; we send our that the children of those who differ from us shall be

Is not this the same sort of persecution which drove massa don't suit, or missis, we go to nother, when the the Pilgrims from their pleasant homes, and forced cane is done; never be slaves-never, missis-never.' them to brave the winter's cold on sudesert shore? I, I rose one morning early, and went out to the too, have children. I feel a deep interest in their girls were gathering with their buckets and kegs, to likely to learn the Orthodox theology at the public carry home the water to get their breakfasts. I chat-schools, not one of them should be subjected to the

I believe that the Catholics have the welfare of their children at heart as I have; that they have as good a right to control their religious education; and I would not force on to their children what no power should again repeated the negative to the question ere they force on to mine. I hope to see the reading of the moved off, with free and elastic steps, with their bur- Bible in our public schools abolished. Some parts of it are totally unfit to be read to children, and the whole is capable of explanation in accordance with the tenets of any sect in the land.

> Let the teacher inculcate good morals, but let him leave tenets and doctrines to the parents of the children under his charge.

Yours, for giving in all things as much liberty to

SIMEON SIMPLE.

THE DEATH PENALTY IN MICHIGAN.

Since the abolition of capital punishment in Michigan, statements have frequently been made, indicating an increase of crime as a consequence thereof : also, that the death penalty had been restored, or that an early return thereto was contemplated.

In answer to a recent note of inquier, addressed to the Secretary of State, I have received the following, which I communicate to you, for the information of

STATE DEPARTMENT, MICHIGAN, SECRETARY'S OFFICE, LANSING, March 19, 1859. s slave again.' 'Was not your old mistress good?'
'Yes, missis; and me work for her long as I live. I'se go down on my knees and work till the blood run, if she need; but I'se never be a slave.'

I began to despair of any willing to be a slave, when a poor, trembling, miserable old creature, bowed down with infirmities, and bending under the weight of eighty years or more, reached out her hand, begging for a stiver. I asked her if

E. A. THOMPSON, Deputy Secretary of State.

The progress of humane legislation has always been slow, and seems ever to have been attended with distrust, as to its practical results. The above well-authenticated evidence from Michigan it is very gratifying to note. How long shall it be ere similar gratand Massachusetts?

May the day soon come when the horrible and barba ous capital executions, which now not unfrequently occur, shall be 'known no more forever' upon our AARON M. POWELL. soil!

The Wisconsin Assembly has capitally executed, by a satisfactory majority, the bill adopted by the

CHARLES F. HOVEY.

The last week has been saddened to many Anti-Slavery hearts by the death of one of the truest friends of the Anti-Slavery cause. Charles F. Hovey died in Boston, on Thursday, April 28th, after a painful illness of many months, aged fifty-two years, and was buried at Mount Auburn, on Monday, the 2d of May. He has been identified with the American Anti-Slavery Society, as an active friend and officer for so many years, that no coadjutor of the movement can be ignorant of the services he has rendered it, the liberality with which he strengthened its counsels. But only they that knew him best, and saw the thoroughness of his fidelity to his convictions of truth in every direction, and the wastern of the services he has rendered its counsels. But only they that knew him best, and saw the thoroughness of his fidelity to his convictions of truth in every direction, and the wastern of the services he has rendered its counsels. But only they that knew him best, and saw the thoroughness of his fidelity to his convictions of truth in every direction, and the wastern of the services he has rendered its counsels. But only they that knew him best, and saw the thoroughness of his fidelity to his convictions of truth in every directions. his fidelity to his convictions of truth in every di-rection, and the perfection of the beauty of his daily life, can know how great a loss the world has met with in the withdrawal of such an example from its

conduct in any of its manifestations as either magnanimous or generous, but simply just. He was eminently a just man. He recognized himself, and he sought to procure to be recognized by all, the

No man could say "No" more readily and emphatically than he, even to requests urged by his best friends, when the objects suggested did not commend themselves to his judgment. He had an on all subjects he formed for himsell, and was not to be shaken in them when definitely made up, by the differing sense of his dearest and best friends. And this with such a native sweetness of temper and kindliness of manner, that difference of opinion con-ciliated instance of alienating affection and esteem. No more thoroughly independent man lived on the earth than Charles Hovey, no man who feared less the face of man, or was truer to the jointing of conscience, reason, and sympathy. And no man, perhaps, was ever more deeply loved and more sincerely mourned than he, by those who knew him best, however widely they might differ from him in matters of faith and practice.

When Mr. Hovey was struggling with the world for the beginnings of his fortunes the world in

for the beginnings of his fortunes, the world in which he lived was Whig, Protective, and Bankbelieving. He professed himself a Democrat, a Free-trader, and a Hard-money man, in times when such opinions were regarded with an intolerance scarcely credible now, in the business circles where his daily walks lay. His politico-economical opinions he retained to the last, and he died in the faith of the good time coming when there would be neither Custom-houses nor Paper-money. And his intrin-sic Democracy he lived and died in, too, though he soon saw through and spurned from him the impudent faction which tramples on the rights of the black man in its pretended zeal for the assertion of those of the whites. He indeed believed in that Democracy which regards 'Man divested of his Accidents,' to the last. A Man was a Man to him, whether white or black, rich or poor, learned or illiterate, and he maintained the rights of the Slave, the poor and the ignorant, because they were men, and had none or few to help them. Shaking off the dust of his feet as against the

Democrats, he soon betook himself to the Abelitionists. He discerned in them men who were sincerely pursuing a great public end, without taking counsel of flesh and blood, but following out their idea of duty whithersoever it might lead them. He at once united with the sect everywhere spoken against, and never ceased walking with it as long as he lived. Ho was constant in his attendance on the meeting of the Executive Committees of the American and Massachusetts Anti-Slavery Societies, and was ever on the side of the most resolute action and the most out-spoken utterance. His faith in the absolute policy of absolute truth was perfect. He knew no Expediency but the Right. In matters of simple opinion as to means, though he was firm in his own way of thinking, be gracefully and readily yielded to prevailing action. In matters which seemed to him to savor of principle, he was never to be shaken or moved a hair's breadth from the stand he had taken as the right position. He was ever in the midst of controversy on all sorts of subjects, but with no drop of acrimony in his temper, or of gall in his

lessly, as he did as to all other things of human concernment. His views as to religious doctrines and institutions were distinct and unmistakable, and he never sought to conceal or palliate them in life or in With them, however, we have no concern. If to do justly, to love mercy, and to walk humbly, were to walk with God, his conversation was in Heaven. If to do unto others as he would that they should do unto him, and to be kind unto the unthankful and the evil, were to be Christ-like, happy ndeed is the disciple who can claim a closer resemblance to the Master than he! And they that knew him best and loved him most, as they laid his head in the grave, enjoyed an assured faith that a spirit so loving and so pure, so brave and so gentle, so wise and so true, must find elsewhere the Heaven it had made on earth .- Anti-Slavery Standard.

CHARLES F. Hover, Esq., which took place at his against which, if we remained men, we would dash house in this city, on Wednesday morning last. Mr. and chafe in the climax of our miserable longing, as H. has been ill for several months past from a rheu- the caged king of the desert or of the air beats matic affection. It finally terminated in a disease against his bars. of the stomach, and caused his death. .

Death of Charles F. Hovey. This well-known Boston merchant, who was also a reformer as well as a trader, died at his residence on Kingston street, last Friday evening, after a lingering illness of several months, aged 52 years. Mr. Hovey was a very worthy man, and greatly esteemed by all who knew him intimately. Seldom does the grave close over one in whom there was more real, practical goodness, with less show and pretension. A man of wealth, he had none of the airs that such people are apt to put on, but was always unassuming and genial in his manners, while towards the poor and unfortunate he was a friend indeed. Many who have been relieved by his private and generous bounty, will miss his kind face and open hand, but they will not soon forget their liberal benefactor, and in their grateful remembrance he will have a fitting

The benevolence of death appears from this fact—that it boundlessly multiplies the numbers who can enjoy the prerogatives of life. It calls up ever fresh generations, with wondering eyes and eager appetites, to the perennial banquet of existence. Had Adam not sinned and been expelled from Paradise, some of the Christian Explore theorem, the fixed Mr. Hovey was a successful merchant, and had acquired a competent estate by his skillful enterprise in business. And he showed how the traffic of the world can be carried on successfully without injustice, without meanness, and even without selfishness. His business relations were marked not only by the highest tone of mercantile honor, but he a spirit of magnanimous and generous considerable as the perennial conquestion of the Christian Fathers thought, the fixed number of saints foreseen by God would have been reached, and then no more would have been born. Such would have been the necessity, their being no death. But, by the removal of one company as they grow tired and sated, room is made for a new company to approach and enjoy the ever-renewed spectrum. grow tired and sated, room is made for a new com-pany to approach and enjoy the ever-renewed spec-tacle and feast of the world. Thus all the delight-ful boons life has, instead of being cooped within a little stale circle, are ceaselessly diffused and increas-ed. Vivacious claimants advance, see what is to be seen, partake of what is furnished, are satisfied, and he sought to procure to be recognized by all, the rights of others in their fullest extent. He helped the slave on the plantation and the worthy poor at his door, because he acknowledged their right to what he could do for their relief.

But though his hand was open as day to melting clearity, his beneficence was considerate and wise. of one. The amount of enjoyment, the quantity of conscious experience, gained from any given exhibi-tion by a million persons to each of whom it is successively shown for one hour, is, beyond all question immensely greater und keener than one person could instinctive perception of shams and make-believes, which seldom permitted his well-known liberality to be imposed upon by the unworthy. His opinions on all subjects he formed for himself, and was not to a liberality made up, by the followers. The disinterested beneficence of the Creator ordains that the same plants, insects, men, shall not unsurrenderingly monopolize and stop the bliss of breath. Death is the echo of the voice of love reverberated from the limit of life.

The cumulative fund of human exprience, the sen itive affiliating line of history, like a cerebral core

of personal identity traversing the centuries, render

a continual succession of generations equivalent to the endless existence of one generation; but with this mighty difference—that it preserves all the edge and spice of novelty. For consider what would be the result if death were abolished, and men endowed with an earthly immortality. At first they might rejoice, and think their last, dreadest enemy destroy-ed. But what a mistake! In the first place, since none are to be removed from the earth, of cours none must come into it. The space and material are all wanted by those now in possession. All are soon mature men and women—not another infant ever to hang upon a mother's breast or be lifted in a father's arms. All the prattling music, fond cares, yearning love, and gushing joys, and hopes associated with the rearing of children, gone! What a stupendous fragment is stricken from the fabric of those enriching satisfactions which give life its truest value and its purest charm! Ages roll on. They see the same everlasting faces, confront the same re turning phenomena, engage in the same worn-out exercises, or lounge idly in the unchangeable condi-tions which bear no stimulant which they have not exhausted. Thousands of years pass. They have drunk every attainable spring of knowledge dry. Not a prize stirs a pulse. All pleasures, permutated till ingenuity is baffled, disgust them. No terror startles them. No possible experiment remains un tried; nor is there any unsounded fortune left. No dim marvels and boundless hopes beckon with resist-less lures into the future. They have no future. One everlasting now is their all. At last the incessant repetition of identical phenomena, the unmitigated sameness of things, the eternal monotony of affairs. become unutterably burdensome and horrible. Full of loathing and immeasurable fatigue, a weariness like the weight of a universe oppresses them; and what would they not give for change! anything to break the night-mare spell of ennui—to fling off the dateless flesh—to die—to pass into some un-guessed realm—to lie down and sleep forever: it would be the infinite boon! Take away from man all that is dependent on, or interlinked with, the appointment of death, and it

would make such fundamental alterations of his con-stitution and relations that he would no longer be a man. It would leave us an almost wholly difbe, then death is a good to us; for it enables us to be men. Without it there would neither be hus-He formed his own opinions as to theological mat-ters as deliberately, and maintained them as fearthing be as it is now. The existent phenomena of nature and the soul would comprise all. And when the jaded individual, having mastered and exhausted this finite sum, and looked in vain for anything nev or further, the world would be a hateful dungeon t him, and life an awful doom; and how gladly would he give all that lies beneath the sun's golden round and top of sovereignty to migrate into some untried region and state of being, or even to renounce exist ence altogether, and lie down forever in the swee slumber of the elysian grave! Without death, man kind would undergo the fate of Sisyphus-no future and in the present the oppression of an intolerabl task with an aching vacuum of motive. The certainty and the mystery of death create the stimulus and the romance of life. Give the human race an earthly immortality, and you exclude them from everything greater and diviner than the earth afords. Who could consent to that? Take away It is our painful duty to record the death of death, and a brazen wall girds in our narrow life

of the stomach, and caused his death.

Mr. Hovey was a gentleman of great enterprise and sagacity as a merchant, and of marked probity and benevolence as a citizen. He was earnest and decided in his opinions, and energetic in proclaiming over the whole species. Retaining his human affectant defending them. But while he claimed perfect tions, how excruciating and remediless his grief must be to sent off from causal community of expe-The gift of an earthly immortality conferred on and defending them. But while he claimed periect freedom in forming and promulgating his own convictions, he was always ready to concede the same privilege to those who differed from him. He conducted his business with success, fairness, and generosity towards all associated with him. He had in solved—to watch his beloved ones growing old and solved—to watch his beloved—to watch his beloved—to watch his beloved ones growing old and solved—to watch his beloved ones growing o erosity towards all associated with him. He had in contemplation many philanthropic purposes, which, had his life been spared a few years longer, he undoubtedly would have accomplished; but Providence has ordered otherwise, and he has been called, in the prime of manhood, to leave those who loved him tenderly in the dearst social relations, and a community which will long respect his memory as that of a kind, intelligent, and upright fellow-citizen.—Boston Post.

solved—to watch his beloved ones growing old and infirm, while he stands without a change! His love would be left, in agony of melancholy grandeur, a solitary angel hovering over a universe of tombs on the tremulous wings of memory and grief, those wings incapacitated, by his madly-coveted prerogative of deathlessness, ever to move from above the said rows of funeral urns. Zanoni, in Bulwer's magnificent conception, says to Viola, 'The flower gives perfume to the rock on whose breast it grows. A perfume to the rock on whose breast it grows. A little while, and the flower is dead; but the rock still

ty, will miss his kind face and open hand, but they will not soon forget their liberal benefactor, and in their grateful remembrance he will have a fitting and lasting epitaph. He was likewise liberal in assisting the various reforms of the day, and his whole life presented the rare and honorable spectacle of a rich man making use of his wealth for the benefit of humanity, irrespective of country, sex, or color. He was also liberal in his views of religion, being strongly in favor of mental freedom as well as political, and a most decided opposer of every thing like priestcraft, superstition, bigotry, and intolerance. What others gave to the cause of religion, was more than equalled by his donations and efforts to assist suffering humanity; and as he had lived an honoration has one convictions to be led by the church, he neither paid it any allegiance in life nor in death, but left orders that he should be buried without priestly services, and his request was complied with. The Pharisee and bigot (whose opinion at the best is good for nothing) may not see in the history of such a man a good example to imitate and follow; but if untiring benevolence and kindness, a hatred of the confirmation of this view. Every in unintentional, confirmation of this view. Every form in which literary genius has set forth the conception of an earthly immortality, or any preternaturally-prolonged exemption from death, has represented the was also liberal in his views of religion, being ourse. The legend of the Wandering Jew, one of the most marvellous products of the human mind in imaginative literature, is terrific with its blazoned revelation of the contents of an endless life on earth. This story has been embodied, with great variety of form and motive, in more than a hundred works. Every one is, without the writer's intention, a disparate her request, for as many years as she held grains of dust in her hand; and as having a profound, though wholly unintentional, confirmation of this view. Every one in the most marthy profound

ment and revulsion from the accursed prize, we have ment and revuision from the accursed price, we may take it as evidence of a spontaneous conviction as the depths of human nature—a conviction sure be brought out whenever the attempt is made to be brought out whenever thought—that death is be nign for man, as he is constituted and related as the voice of human nature. nign for man, as he is constituted and related a carth. The voice of human nature speaks has through the lips of Cicero, saying, at the close of his essay on Old Age, 'Quod si non sumus immatales futuri, tamen extingui homini suo tempore estates

In a conversation at the house of Sappho, 16a In a conversation at the nouse of Sappho, to cussion once arose upon the question whether day was a blessing or an evil. Some maintained to former alternative; but Sappho victoriously does the debate by saying, 'If it were a blessing to do the immortal gods would experience it. The god in the refere, death is an evil.' The the immortal gods would experience it. The god in forever; therefore, death is an evil. The next ing was plausible and brilliant. Yet its sophety in the conditioned as the conditioned conditioned as the conditioned conditione ing was plausible and brilliant. Yet its sophists is complete. To men, conditioned as they are this world, death may be the greatest bless; while to the gods, conditioned so differently, it may have no similar application. Because an early eternity in the flesh would be a frightful calasis, eternity in the flesh would be a frightful calant, is no reason why a heavenly eternity in the goz would be other than a blissful inheritance. The the remonstrance which may be fallaciously has on some of the foregoing considerations—taken that they would equally make it appear that the immortality of man in any condition would be to describe the conclusion. immortality of man in any condition would be as desirable—is met. A conclusion drawn from the facts of the present scene of things, of course, value of apply to a scene inconceivably different. The whose only bodies are their minds may be fettels, happy, leading a wondrous life, beyond our depart dream and farthest fancy, and eternally free has trouble or satiety.

Death is to us, while we live, what we think to be. If we confront it with analytic and desired.

Death is to us, which is with analytic and deficit to be. If we confront it with analytic and deficit eye, it is that nothing which ever ceases in beginning the approximation of the conformation of the conf ning to be. If letting the superstitious sens in ning to be. If letting the superstitious sense in annize over us, and cow our better part of man, we crouch before the imagination of it, it assume to shape of the skeleton-monarch, who takes the world for his empire, the electric fluid for his chariot, and time for his sceptre. In the contemplation of death, hitherto, fancy inspired by fear has been by far to much the prominent faculty and impulse. The crature of the subject is usually ghastly, appling, and absurd, with point of view varying from the of the credulous Hindu, personifying death us monster with a million mouths devouring all many considerations. monster with a million mouths devouring all mu-tures, and licking them in his flaming lips safe devours the moths, or as the sea swallows the te-rents, to that of the atheistic German dramer, via converts nature into an immeasurable corps with by galvanic forces, and that of the bold french pi by galvanic forces, and that of the bold french ph. losopher, Carnot, whose speculations have led to the theory that the sun will finally expend all its but, and constellated life cease, as the solar system bug, like a dead orrery, ashy and spectral, the ghest of what it was. So the extravagant author of Ista

· God tore the glory from the sun's broad brow, And flung the flaming scalp away.'

The subject should be viewed by the unclosed intellect, guided by screne faith, in the light of si-entific knowledge. Then death is revealed, first, aan organic necessity in the primordial lifecell; se-ondly, as the cessation of a given form of life in completion; thirdly, as a benignant law, an expes-sion of the Creator's love; fourthly, as the inage-rating condition of another and higher form of life. What we are to refer to sin is, all the seeing hr. lessness and untimeliness of death, all the linging sicknesses preceding it, and the wrenching terms sometimes accompanying it. Had not men simel against God's laws, all would naturally reach seed old age, and pass away without suffering. Dati is benignant necessity; but the irregularity so pain associated with it are an inherited punishment Physical death is experienced by man in community that the brute. Upon grounds of physiology then is no greater evidence for man's spiritual serial through that overshadowed crisis than there is in the brute's. And, on grounds of sentiment, ma ought not to shrink from sharing his open foton with these mute comrades. Des Cartes and Mes-branche taught that animals are mere mathina without souls, worked by God's arbitrary pove. Swedenborg held that ' the souls of brutes are n tinguished with their bodies.' Leibnitz, by is doctrine of eternal monads, sustains the immorthy of all creatures. Coleridge defended the same ica. Agassiz, with much power and beauty, advocate for thought that animals as well as men have a feter The old traditions affirm that at least for beasts have been translated to heaven; namely, is ass that spoke to Balaam, the white foal that this rode into Jerusalem, the steed Borak that hore Mohammed on his famous night-journey, and the bet that wakened the Seven Sleepers. To recognis, u Goethe did, brothers in the greenwood and in the teeming air-to sympathize with all lower forms of life, and hope for them an open range of limits possibilities in the hospitable home of God-is sunit o becoming to a tian, than that careless scorn which cludes them from regard, and contemptuously learn them to annibilation. This subject has been gaially treated by Richard Dean, in his 'Essay on the Future Life of Brutes !

But on moral and psychological grounds, the istinction is vast between the dying man and the sping brute. Bretschneider, in a beautiful series of this point, specifies four particulars. Man besses for his death; the brute does not provid Man dies with unrecompensed merit and guilt; the brute does not. Man dies with faculties and pover fitted for a more perfect state of existence; the link does not. Man dies with the expectation of another life; the brute does not. Two contrasts may h added to these. First, man inters his dead with burial-rites, rears a memorial over them, cherists fondest recollections of them, which often thang his subsequent character and life; but who re heard of a deer watching over an expiring counts. a deer-funeral winding along the green glades of the forest, or a mermaid-funeral in the coral-gross The barrows of Nerway, the mounts of Yucatan, the mummy-pits of Memphis, the remi thoughts of sympathetic reverence and posthonous survival, typical of something superior to deared dust. Secondly, man often makes death as sein instead of a passive experience, his will as it is in fate, a victory instead of a defeat. As Mindes sank towards his end, he ordered them to port of tunes and the sank towards his end, he ordered them to port port of tunes. fumes and roses on him, and to bring music as so, with the air of a haughty conqueror, amist the volcanic smoke and thunder of reeling France, is giant spirit went forth. The patriot is proof is lay his body a sacrifice on the altar of his country weal. The philanthropist rejoices to spend himself without pay, in a noble cause; to offer up his life the service of his fellow-men. Thousands of green our students have given their lives to science, and clasped death amidst their trophied achievement. Who can count the conference who have thoughts Who can count the confessors who have thought a bliss and glory to be martyrs for truth and field. Creatures capable of such deeds must inherit eterity. Their transcendant souls step from their rejected manuscomes. The bline category of the ected mansions, through the blue gateway of the air, to the lucid palace of the stars. Any mean allotment would be discordant and unbecoming that

of the brain, and quell the horrid broad of iar.

The noble purpose of self-sacrifice enables us to sais upon the grave, 'as some sweet clarion's broad stirs the soldier's scorn of danger.' Death para with its false frightfulness, puts on its true beauty, and becomes at a contral to the state of memory and with its false frightfulness, puts on its true brauf, and becomes at once the evening star of memory in the morning star of hope; the Hesper of the sinking flesh, the Phospher of the rising soul. Let is night come, then; it shall be welcome. And, so we gird our loins, to enter the ancient mystery, we we will exclaim, with vanishing voice, to these st leave behind.

Into a tremendous sea of cloud,
It is but for a time. I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom: I shall emerge somes

THERE IS NO DEATH! Let us be patient! these severe afflictions Not from the dust arise, But, oftentimes, celestial benedictions Assume this harsh disguise.

We see but dimly through the mists and raport Amid these earthly damps; What seem to us but sad, funereal tapers, May be Heaven's distant lamps.

There is no death! What seems so is transition This life of moral breath
Is but a suburb of the life elysian,
Whose portal we call death.

LONGILLOW.

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