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The following gentlemen constitute the Financal Committee, but are not responsible for any of the debts of the paper, viz:-Francis Jackson, Ep-MEND QUINCY, SAMUEL PRILBRICK, and WENDELL

WM. LLOYD GARRISON, Editor.

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BOSTON, FRIDAY, JUNE 10, 1859.

doing. To this conviction the free States are tending. - WILLIAM ELLERY CHANNING.

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

death, and an agreement with hen.

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 pathens, in

PRAMING THE CONSTITUTION, SWERVED FROM THE

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

tury, see the path of duty more clearly than they,

and must walk in it. To this point the public mind

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

Christian resolution. . . . No blessing of the Union

can be a compensation for taking part in the enslaving

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

perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong

WHOLE NUMBER, 1595.

## REFUGE OF OPPRESSION.

From the Boston Couries THE BOSTON TRACT SOCIETY.

Let us say, in conclusion, that the foundation upon which the Boston Society rests is only one of upon which the Boston Society rests is only one of sand, because it evidently assumes a ground upon which the Christian world disagrees. This must be admitted, or we exclude all those professing Chris-tians from the pale of Christianity, who hold slaves. Many persons of Evangelical opinions in religion think slaveholding to be no sin. They believe that it s no sin in itself, only as it is used; and that the nisuse of it affords no argument against its use. misuse of it another in argument against its disc.
We state their argument; and the conclusion against
it has not yet been reached by the general agreement
of Evangelical Christians; and this fact excludes
the discussion of the general subject from the Tract

The Boston Society's position debars, and some may think uncharitably and presumptuously, large bodies of professing Christians from all title to the But cannot a slaveholder be a Christian? Or a slave? We wish that many persons who de-clare slaveholding the very sum of human wickedness, bore any comparison as Christians with multi-tudes of slaveholders, with multitudes of slaves. The minority of the Tract Society act upon the extreme anti-slavery doctrine. Most of them avow it n unqualified terms; some of them declare it in language fitter for a gathering of roudies, than for any congregation of Christians, men and women; of them who do not admit this, only refuse to see the legitimate and inevitable connection of ideas. Whenever the point which they thus urge is settled according to their views, then, undoubtedly, the Tract Society should begin to publish against slavery, since then there will be a unanimity of sentiment on the subject among Evangelical Christians. Until then, while directly the conscience-keepers of the ommunity fight an abstraction,-indirectly, they aim their weapons at the only means of eventually patting down all the sin and evil in the world. The atraragances of these impracticables are in an especial degree those good intentions, with which a

etain subterrean place is said to be paved. A very striking fact in regard to the Boston oron cannot escape notice, in the resignations ranization cannot escape notice, in the resignations of former officers. The venerable John Tappan, ong its President, has retired; and of its Vice Presidents, Bishop Eastburn, Mr. Winthrop, Rev. Dr. Stow, Abner Kingman, Ess. Mr. Ropes, who is re-elected, is in Europe, and search would have taken, if at home. We subjoin Mr. Winthrop's better of resignation:—

Boston, May 18, 1859. Rev. J. W. Alford, Secretary, &c., &c., &c.

DEER SER:—Two or three years ago, without any previous assent or even knowledge on my own part, had the honor of being elected one of the Vice Presidents of the American Tract Society of this city. I had been a life member of the Society for several years before, and had made an address at one pealed to the Christian mind and heart of every

portion of our country.

An unhappy controversy has since sprung up among its members, which seems to have destroyed its unity at home, and to have involved in it a serious opinion in regard to the merits of that controversy is unimportant, perhaps; but it has not been concaled. In a note to your predecessor, the Rev. Seth Bliss, dated 5th April, 1858, and published with his well-remembered letters, I declared my conviction that the publication of Anti-Slavery Essays 'did not rightfully enter into the province of the society, and that they would be fatal at once to its unity and

Nothing has occurred to alter this opinion. Or contrary, I have been confirmed in the appre-sion that such publications will only be as mischievous at the South, as they are inapplicable at the North-Irritating and inflaming the Southern mind, and retarding those very reforms which they are honestly intending to promote.

Entertaining such views, I am unwilling to leave

myself open to misconstruction. I must beg you, therefore, to signify seasonably to the managers of the Society, that I respectfully decline a re-election as one of their Vice Presidents.

I am, definsir, with the highest consideration for

theers and managers of the association, · Very sincerely and faithfully,

ROBERT C. WINTHROP.

THE RIGHTS OF MAN.

The gospel has taught us to love our neighbor as ives, and to be followers of Him who was rich, but for our sakes became poor.

It is an old-fashioned doctrine this, and quite out

of date, but one that deserves a revival and universal If all men would think of it, and feel it, there would be a grand change in the tune of the host reformers of our day, forever clamorous about the rights of man, as if the first of all duties was to get for every one his rights, and after that it will be time enough to make them good and happy. They forget that Jesus Christ, the Great Reformer, and emplar of all Reformers, came to a people who dbeen despoiled of their rights, but he never said one word about asserting them. They were looking angiously for one who should redeem them from the roke of their oppressors. They would have hailed desay as King of the Jews if he had used his power to call legions of angels to hurl back the legions of Rome. home. But he taught them submission. When they invited him to say whether they should yield allegiance to the foreign despot, he told them to render to Casar his due. And if he were now a tarelling preacher in the United States of America, the barden of his discourage would be a Rement of he barden of his discourse would be. Repent of par own sins and believe; take my yoke and learn on me. He would not be found going about the churches, and stirring up strife and dissensions; nor setting up conventions to assert the rights of man by of warms. or of woman; nor disturbing the harmony of a creat religious anniversary like the American Tract Seasy with clamor about the rights of man; nor denouncing his faithful followers as false to his cause when they confine the seasons. when they confine themselves to the work he gave them to do. He would not be found in rebellion scanst the government, nor advocating disunion, ar seeking to get the Church to take action against this are his an and that and the other, as if one sin or oders were cherished. The Master Reformer, the Son of God, would be called 'behind the age, an old fogy, a conservative,' if he were among us now. When the noisy orators and writers of the radical reform pulpit and press are shouting for mours, the lips that spake as never man spake would be telling as of our purps. When a Michiganya Society rea of our DUTIES. When a Missionary Society rewaless they who need it will first repent, the Master would go to the very region which the Society taboos, and there He would preach the gospel to the rich and the poor, to the bond and the free.

He would teach us by his example, as he taught us by his words, to go into all the world, and preach the gospel to every creature. His daily life and conversation would be one grand sermon to all mankind. that they should each one repent of his own sins, and so make all the world free. This is the gospel. Its mission is to make nations free by setting each slave of sin free; by giving deliverance to the captives of Satan, and making them all the freemen of the Lord. It does not address itself to men as communities, but as individual sinners, not as men with rights, but as men in prison, doomed to death, and ertain to suffer unless saved by a Redeemer. It talks to men of pardon for themselves, reconciliation with God, and glory to be revealed hereafter.

#### THE ANNIVERSARIES.

From the Christian Intelligencer (Dutch Reformed). ries once were cannot fail to observe, and lament over, the decay of that unity of spirit which once characterized them. A dozen years ago, or more, rights to be as inviolably sacred as our own, and that the gathering of the tribes under the banners of our to enslave bin is to commit the greatest possible the gathering of the tribes under the banners of our national benevolent institutions was an event of joyful omen and Christian exultation. The fellowship of the saints found a practical illustration in the ganization for and at his expense, and demand the union and harmony of the multitudes who met to praise God for his gracious working. The harmony immediate dissolution of every compact in Church or broken. That union is at an end. The Anni-State cemented with his blood. We ask for him versaries have come to be seasons of excitement, bit-terness, and wrath. Angry divisions have been push- and according to the law of the living God.' This is ed into almost all our benevolent Societies, and their the head and front of our ultraism.

annual meetings show them to be indeed parts of But it is very perilous for American. the Church Militant.

naticism is energy responsion for the havoc and rull inflicted upon the fraternal concord and peace of tesquieu says, 'It will not do to allow that negroes are these Societies. It has erept into the American human, lest it appear that we are not Christians,' Even Board and Home Missionary Society, and gained virtual control of those organizations. It has assailed the American Sunday School Union with but Men's Christian Association of this city into easy upon them with impunity. The clergyman may place fellowship with Unitarianism and Universalism, for the flaming sword of his authority at the gates of the the sake of making an anti-slavery compact against public school and the church, to keep them from the eyangelical men and measures. It has thrust itselfinto the Truct Society, with the eager effort to break its constitution and destroy its usefulness. And this year, by a studied plan, this same mangaging spirit planted itself in a hostile attitude to the American countenance. It confines itself to 'preaching the Bible Society, and held an opposition meeting at the gospel,' which means, not to ' meddle with politics or

'Perish Bibles and Tracts, and all other applian-ces of Christian principle and purpose, until the rabid wrath of intelerant zealots be allowed to hurl slavery for the same reason that he voted for Frethem as projectile forces from the red-hot artillery of mont-hoping he would not be elected.' Again, of its annual meetings, expressing the earnest interest which I felt (and which I still feel) in the ediginal character and object of its operations. It was then a harmonious and united association, in was then a harmonious and united association, in of late, under the leaf of an intensely sectarian journal, has obtruded itself upon the business of Anniversary week. The new lights of Congregational, and the many war, is in effect the language of the men who create the noise and confusion of our Anniversary gatherings. Allied in closest intimacy with the anti-slavery tendencies of the New England churches, he said, 'While the Slave Power maintains itself-sagainst political aggression, I sanction its course... we represent no fierce angry war,' is in effect the language of the men who two weeks ago, as the oracle of the Boston Tract ism are not willing that their ism shall be allowed timent. Now, here is an evil, whose vital principle is to mingle any longer in the fraternal parties and courtesies of Christian union, and hence the strain-ed efforts to get up collations for the cultivation of an evil that actually and necessarily makes it a penal hat The Evangelist aptly styles 'gastronomic piety,' and other meetings of a purely denominational and avoidably abrogates the marriage relation, and rends and elsewhere, who believe that anti-slavery is used as a mere hobby for modern Congregationalism to as it may, the two are unquestionably united in the unholy work of interrupting the continued flow of that good feelride for its own purposes. Be this was wont to rise around the Anniversary

easons in this city.

These facts are becoming very well understood.

Honest and fair men remember that it is their duty to mark them which create divisions, and withdraw een the principal objects of attack, showed conclu raised against them, their friends are legion, and their prospects of usefulness greater than ever before.

REV. Dr. CHEEVER. It is not true that a commission of lunacy has, as yet, been issued to try the about the bush'; attempts to whitewash its shadow, sanity of this gentleman, but it is true that he is and leaves the pestilential, deathful Upas erect and reported to have said on Sabbath evening last, in his 'Peace' sermon to the peaceful flock whom it was his pleasure, then, to lead by the 'still waters' of The Church has lately be

bag of exhilarating gas—a balloon by which political sinners imagine they are exalted to heaven, south-side ministers being paid expressly for the purpose. Or it may be considered as a drink decoated from hemp, by which man-stealers even have their souls with the emergencies of its age—this marbling spa-

Mild! modest!! meek!!! monomaniacal Cheeer! Thus, with a wag of the tongue, to send all inisters who would mind their proper business-in a Sabbath balloon, to a promiscuous hanging! Jannes and Jambres! we bid you applaud the courage of your successor !- Ibid.

Our ancient friends, the Garrisonian Abolitionists, exploded like a bunch of fire-erackers in an empty barrel. They abused Dr. Cheever, the reverend gentleman who has lately been preaching against the Church? Parting his garments among them—casting sin of slavery, in the most terrible way. They evi- lots. Christ sweats great drops of blood in the gardently consider him as an interloper in the campone who desires to infringe on their patent right to work for the amelioration of all the little niggers in the land. Their indignation is the more bitter, perhaps, because the British Exeter Hall sympathizers have been called upon to contribute to the support Protestant bloodhounds! Conscience! Look at that of Dr. Cheever's Church, on the ground that it has meeting in the Academy of Music in New York, two in the cause of the slave. The Garrisonians do not relish any such poaching upon their preserves, and desire to have it distinctly understood that the Cheever wing is in no way entitled to any of the world; the American Tract Society turned into an spoils which have hitherto flowed from British founts 'evangelical' mob; Isaiah Rynders and Tammany

wock, on Thursday evening. Addresses were made by Susan B. Anthony (known as Reverend Miss Anthony), Mrs. Caroline H. Dall, Lucretia Mott, Mrs. Blackwell, Mrs. Ernestine Rose, and Wendell Phillips. The usual tirade against the usages of society and the common sense of mankind was the staple of the oratory of the evening. A large address were made in the troubled sea, whose waters foam out their work start for the rounded sea, whose waters foam out their work start for the rounded sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, whose waters foam out their work start for the counter sea, who say the counter sea, which is the coun the oratory of the evening. A large audience was tion ultimate. The project is utterly futile; it is

# The Liberator.

SLAVES

SPEECH OF E. H. HEYWOOD. At the New England Anti-Slavery Convention,

Thursday Evening, May 26, 1859. MR. PRESIDENT, LADIES AND GENTLEMEN :

The incidents of the evening, and the lateness of the hour, make it quite improper for me to occupy even one of the last moments of this Convention. I will say but a word in response to your call. Many of you came in to hear Mr. Phillips, whom I will not long deprive you or myself the pleasure of listen-

Mr. Burleigh has told us that the condition of our Let us preach this gospel. Let us be concerned to cause, its advance or retrogression, may be determindo our duties, and think less of asserting our rights. ed by the social position of the colored man. He is a reliable measure of it. He is the thermometer on which the rise and fall of the anti-slavery sentiment is registered-the nilometer which records the ebb and flow of that regenerating flood which is to re-Persons mindful of what our Religious Anniversa- deem and readorn our Egypt. We believe the negro a man; hence we are Abolitionists. We believe his rights to be as inviolably sacred as our own, and that immediate dissolution of every compact in Church or

But it is very perilous for Americans to concede The fierce and intolerant spirit of anti-slavery fa- humanity to the negro-much safer to regard him as naticism is chiefly responsible for the havoc and ruin the victim of an 'economic subordination.' As Monindifferent success. It has prostituted the Young pious respectability. The politician may trample tree of knowledge and the tree of life. The church hour, and near the place, when and where the Bible religion either. It deals largely in what political Anniversary was celebrated. economists call the 'let alone doctrine.' Dr. Kirk the vilest and most atrocious infidelity and atheism .offence to teach the Bible or spelling-book,-that unstarian sort. There are many sagacious men, here families asunder at the auction-block,-that inevitaand the Church that enshrines it a baptized brothel million men fallen among thieves lie there in their blood, while we go up to Jerusalem and preach against 'infidel philanthropy.' Why, those old Dutch Democrats of Pennyslvania, who proved themselves worrom them. The Bible and Tract Societies, having thy of the gallows by voting for Buchanan, (laughter.) even they have lately declared an eternal antagonism to exist between freedom and slavery, and that the latter must be put down. The Church feels the reproach rather than the sin of slavery. It does not lay the axe at its root, but only clips the twigs; 'beats

The Church has lately been declared to be the con science of the country in regard to slavery '-the force of which is to ensure its 'total extinction.' It i hemp, by which man-stealers even have their souls with the emergencies of its age—this partoning spa-elevated—a proper and deserved application of the original article on a week-day would hang them.' of popular sin—this truck-and-dicker joint-stock corporation, making all great principles of absolute might, making freedom, justice, God, succumb to mere serifish interest, to keeping the pulpit out of the moor-house. and the pews out of hell-this the church of Him who says, 'Every plant which my heavenly Father hath not planted shall be rooted up'-whose apsstles turn the world upside down rather than compremise with any sin! Christ is nailed to the cross-where's the nizes upon 'cold mountains in the midnight air'where's the Church? Hunting him with demaniac affered pecuniarily on account of its pastor's labors weeks ago-clergymen convulsed, maddened at the touch of a resolution against the slave trade, which nto the breeches' pockets of Massa Garrison .- New Hall outdone; a row got up by Doctors of Divinity; total depravity' illustrated in real life. (Loud applause.) There is no peace to the wicked; they are Onowing Hens. A meeting called in behalf of plause.) There is no peace to the wicked; they are Women's Rights' was held in Mozart Hall last like the troubled sea, whose waters foam out their

the oratory of the evening. A large andience was present, many of whom disgraced themselves by indeen tinterruptions. The best way to put down these fanatics is to let them severely alone. But if one is led by curiosity to go and hear a hen crow, he ought to let her crow. To make a disturbance in a female meeting is about as mean as to strike a woman.—New York Observer.

cause needs not talk, rhetoric, denunciation; but ac- years of age received the theory at all '-a salutary tion is as good as a thunder-clap in dog-days-it Eldon shed many tears. So the owl hoots fearfully clears the atmosphere (Cheers.) The Romish Church when the morning dawns;—'his day is the night.' trembles now with the stroke of Luther's hammer When Paul says woman ought not to speak in pubnailing those ninety-five theses to that old cathedral lic, the lords of creation respond 'Amen!' but when inent. (Loud applause.)

After glaring for a moment at each other, a wonder- plause.) ful metamorphosis took place. Each was transformed into the likeness of the other. The body of the snake put forth arms; the arms of the man shrank into his body; the snake's tail was divided into legs; the man's legs entwined into a tail. At length, the snake stood up, a man, and spoke, and the man sank down into a serpent, and glided hissing away. Such is the change that political parties undergo. Called into existence to redress some outcrying evil, virtuous, upright, their · forehead regal with the truth, at first they stand forth champions of human rights; but, no sooner do they reach the seat of authority, that the beau ideal of a Democrat is one who can poll the most votes with the fewest men, (laughter;) while the party of liberty begins its career by laying upon its altar, as its first terrible holocaust, four million bondmen. The Tribune gives up the doctrine of non-extension. The voters of the Worcester district have renominated by acclamation, and sent back to Congress, a man who is a mere bob to the kite of Douglas Democracy. The object of Republicanism, during the next twelve months, will be to find the most available candidate for the Presidency, who, on the only question at issue, will stay unin order to clutch the post-office and the current house. Whether the voter be a slaveholder or an abolitionist, it takes him up to heights of national distinction, shows him all the kingdoms of official

emolument, and says, 'All these things will I give thee, if thou wilt but fall down and worship me.' Resistance to slavery, politically or religiously, has Resistance to slavery, politically or religiously, has not yet reached the dignity of a substantive question, has not yet risen above the interest of party or sect, is only a convenient sham. Clergymen dare not confess Jesus in the slave, for fear they shall be put out of to a white man?' the synagogue. Politicians, exorcised from one pro-slavery party, enter the swinish herd of another less these very party, enter the swinish herd of another, lest they a barbarism that wrestled with and threw the mighty As well attempt to bind a raging tiger with cobwebs. Shvery must be scourged forth from the temple of

religion and justice. · Ejected out of Church and State, And all things but the people's hate.

Lady Montague said to her lover, 'I will give up everything for you but you.' We may yield every hing for liberty but liberty. Our demands must be inexorable. Evasion, compromise, is the unpardonable sin. Let the name of every representative who voted against the Personal Liberty Bill be pilloried before the community, gibbeted so 'black and high' that it can be read from Barnstable to Berkshire. I meet ome who refuse to sign that petition, lest it may lead to collision with the general government, revolution. shillings from John Hampden inaugurated a movebrought him, with his primate, to the block. We taneous fellow-feeling of the sage jurors themselves, look calmly on while one sixth part of our popula- who I presume were all white? tion is immolated upon the altar of the horrible Moslave principle at the South, and the free principle at

As I said on rising, we want simply to lay judgnent to the line, righteousness to the plummet; to rebuild political and ecclesiastical organizations upon the 'moveless base' of natural justice. The government trembles to its foundation at the wind of every political doctrine that strikes it. The Church rocks. and its crazy rafters sway to and fro, when the Abolition movement treads its floors. It is because they are based upon the sliding shoals and treacherous quicksands of compromise. Like the Swiss walking up and down his valley, men hardly dare whisper nong such institutions, lest the avalanche come down n either hand. It is this selfishness which is the arrier to all reforms. It is the physician loving his and alr pocket more than the patient, the lawyer his fees more than justice, the minister the fleece more than the flock, the politician who sighs and groans for public good, and means his own. When Harvey tants of a life-long oppression, you make that a mat-ter of reproach to us! And furthermore, you refuse to discriminate between the better and the worse disposed among us; classify us not by our deserts, discovers the true circulation of the blood, he writes in his diary that he 'fell mightily in his practice, lost losopher, asked to define motion, arose, and walked caste with the doctors at once, the people called him

back and forth in silence before the inquirer. So this, a crack-brained enthusiast, and that none over forty but by the color of our skin; refusing recognition tion, life, principle walking on two feet. It is the lesson to old hunkers that! (Laughter.) When the consistent, persistent, defiant protest which tells. A Test and Corporation Acts were repealed in Parliastrong man breaking away from a corrupt organiza- ment, the Bishop of Oxford rent his robes, and Lord at Wittemberg. When Cheever slams his door in the Paul says it is not good for a man to have a wife, these face of the American Church, it will shake the con- same lords think he is mistaken-not that they love Paul less, but woman more. (Great merriment and pro-That politics should make a direct issue with a longed applause.) Forgetfulness of self, aspiration for great social evil like slavery is not to be expected the general good is the motto of the true abolitionist. with the present religious sentiment of the North. He has faith to put liberty above the Union, justice They are necessarily under the domination of sel- above the statute-book, Christ above the Church. fish interests. There is little choice of parties in the As those old Puritans of New Haven voted in their long run. Dante relates that he saw at Malbolge a first legislative assembly, let us be governed by the strange contest between a human form and a serpent. laws of God until we can make better. (Loud ap-

> From the Brantford [Canada] Expositor. NEGROES IN CANADA-WHAT SOME FOLKS SAY ABOUT THEM.

To the Editor of the Expositor : Sin,-The late murder by three negroes furnishes occasion just now for an extra vending of an old base currency, in the shape of oracular utterances about negroes in general, which I submit are worthy of being put in print. They are usually prefaced with, 'I don't approve of slavery, but,'—or, 'I don't go for slavery, but!' But what? 'But I but, no sooner do they reach the seat of authority, than they descend to crawl and lick the dust at the the country is large enough, I would have them colfect of power. With us, politics have fallen so low back to their own country where they belong. I am opposed to amalgamation; I would have a law passed to prohibit their intermarriage with whites. Would you like your sister to marry a nigger? Would you like a nigger wench for a wife? Such marriages are unnatural. They are an inferior race, intermediate between man and monkey; look at their flat feet and their faces! And how they smell, too; lazy and thievish besides, neither your woodpile nor hen-roost is safe if they are near. Would not allow my children to play in the streets with young darkies. Canada would be much better without them; they bring no wealth to the country; only a burthen and nuisance. I don't say that slabetter off than thousands of whites in the old coun-be glad enough to be back, if they only dared go. They were content till the meddling abolitionists made them dissatisfied. The only thing I object to in slavery is the separation of families; I say that is wrong, and ought not to be allowed. Here you must give niggers no countenance, or they will soon

e tormented before the time. It is evident that sla- accounted for by the adage, that ' we never forgive very never can be overthrown, unless the North makes a direct issue with it. Here is the barbarism of the there held in slavery for the purpose of lucre and fifth century struggling for perpetuity among us—lust, and the only pretence, where there is decency enough to resort to a pretence, for the enslavem empires of Alexander and the Cæsars. Think you for self-government. But the spirit which there enit can be restrained with the gauze of compromise? slaves them, out and out, in one-half of the sham republic, and subjects them to legal injustice and social proscription in the other half, is not confined 'States,' but is prevalent enough in this part, at least, of our boasted Victoria's d part, at least, of our boasted Victoria's dominions, where freedom and justice are reputed to be peculiarly at home. Now, are all these manifestations of baseness confined to the low blackguards, who find inspiration and approving audience about the bar-rooms of groggeries, and who, if their skins were well washed, would have nothing else but their white skins on which to found a pretence for preeminence over the race that serves as the butt of their vulgar abuse. Among those who make pretensions to respectability, education and religi the sentiment of justice, when 'darkies' are the object, seems to be the exception to the rule. A not ble instance of this is just furnished by the Grand Jury of the late Assizes in recommending, in a bloodshed. Was there ever a better cause for revo-lution? The demand of an unjust tax of twenty and whites in jail! Did the high caste white criminals petition for relief from the degradation of conment that hurled a monarch from his throne, and came this marvellous recommendation of the spon-

There is a rule for the regulation of human intertion is immolated upon the altar of the horrible Moloch of despotism. Every month, the crimes of this country against humanity are more numerous and alrocious than that which revolutionized the government of England, and turned the Stuarts out to pasture upon the continent. (Laughter.) When, less than a century ago, John Bull laid his hand upon the American pocket, every New Englander was a revolution in himself. You who believe in Bunker Hill and Lexington ought to rejoice to see the hands of every slave smoking with his master's blood, to dictate where I shall live or not live, marry or not interesting the regulation of human intercourse called the Golden Rule, from its supposed unsurpassable excellence, which neither great folks nor small can ignore with impunity, the rule of doing to others as we would be, done by. By this rule, let us estimate those utterances about the disposal of ngroes, put ourselves in the black man's place, and from thence judge of those would-be-law-makers. Were my skin black, thus you would use me'—thus I would remonstrate where I supposed existed the regulation of human intercourse called the Golden Rule, from its supposed unsurpassable excellence, which neither great folks nor small can ignore with impunity, the rule of doing to others as we would be, done by. By this rule, let us estimate those utterances about the disposal of ngroes, put ourselves in the black man's place, and the continuence of the regulation of human intercourse called the Golden Rule, from its supposed unsurpassable excellence, which neither great folks nor small can ignore with impunity, the rule of doing to others as we would be, done by. By this rule, let us estimate those utterances about the disposal of the secondary place of the black man's place, and the black man of every slave smoking with his master's blood, to dictate where I shall live or not live, marry or not see every bondman of the South, as Curran said of marry? I have as much right to live in Canada, or his countrymen in the Irish House of Commons, his countrymen in the Irish House of Commons, rise and break his chains over the head of his opMy black skin is of God's making as much as your pressor. For one, I want to see these opposing forces white skin, and as such, is just as good as yours in collision—hand to hand, foot to foot, shield to How would you like to be treated as you treat me? shield. I have no fears for the result. I look upon the legitimate and inevitable development of the you would not that I should use you, you prove yourself one with the enslavers of my race, an the North, as the upper and nether millstones, which are to grind this general government to powder.

with the enemies of justice the world over the North in your heart, you would make some allowance for the disadvantage to which I have been subjected. If negroes are lazy and knavish, we come from a country where the laziness and the roguery of white people are provided for by law. If we steal chickens and cordwood, there the white folks steal babies and wearened. babies, and men and women. Our stealing we do in the dark, and by stealth; their white men do theirs in the day time, in their halls of legislation, in their courts of justice! in their churches and pul-pits, and in their solemn assemblies on Sundays. A systematic provision for their laziness, requery, and licentiousness, for the sum of all villanies, they call a licentiousness, for the sum of all villanes, they call a 'patriarchal institution.' They make it a crime to teach black children to read the name of the God who made them. If none but negroes are witness who made them. If none but negroes are witness, white men can there murder black men and women with impunity. And when we make the desperate, and almost helpless attempt to escape from this hell upon earth, and brave the perils of an unknown wilderness, and of savage beasts, and more savage and treacherous men, and make good our escape to Canada, and bring with us the inevitable concomi-

or appreciation of any virtuous aspiration or effort. The question with you is not, are we good or bad, struggling to get out of our degradation or otherstraggling to get out of our degradation or other-wise, but are we 'niggers.' Our black skin you make an apology for the manifestations of your black hearts. Not because we are black, but because you suppose us weak and ignorant, and because we are friendless and oppressed, therefore you meanly give us additional kicks. You deny us the opportunities of improvement, and then reproach us with our deg-radation. Your horror of amalgamation is a lying pretence; 'niggers' may shave you, cook for you, serve at your tables, dress your fair ladies, and be the bedfellows even of your 'patriarch' brethren of the 'States,' so long as they will consent to be your slaves. It is only when we aspire to the freedom of self-government, and to the equality which justice awards, that your turned-up noses discover that we smell badly, and that your amalgamation horrors commence. They would have to be negroes of the baser sort that would not be degraded by amalgamabaser sort that would not be degraded by amalgamation with the like of you. You reproach us with
our poverty; we bring no wealth to the province,
forsooth! We bring what is better, a test for your
morals, an occasion for the exercise of that justice,
the meaning of which you have well nigh forgot,
and for a reinstatement of those principles of liberty
which you would betray and banish. In repudiating Liberty and Justice, in the humblest occasions
for their acknowledgment, you strike not only at for their acknowledgment, you strike not only at the sources of all material wealth, but at whatever favorably distinguishes the present from the past in intelligence and goodness.'
So much, Mr. Editor, from the black man's point

of view. For the correction of bad manners and

Your humble servant, GEO. SUNTER. Brantford, May 15, 1859.

SLAVERY IN CUBA.

Mr. Dana, in his entertaining little book, a Voyage to Cuba, and back, gives some interesting information in regard to Slavery in Cuba. The number of slaves on the Island is variously estimated at from 375,000 to 700,000. In his opinion 600,000 is nearest to the truth. The number of free blacks is about 200,000, and of whites 700,000, making the proportion of blacks to be about one free black to

proportion of blacks to be about one free black to three; and the whites not quite equal to the entire number of blacks, free and slave together. The number of coolies it is difficult to ascertain. Some put it as high as 200,000, others as low as 60,-

000. der two heads, the laws, and their execution. As der two heads, the laws, and their execution. As
the former, he remarks that the laws being enacted
in Spain, do not emanate from the slaveholding
mind; nor are they interpreted or executed by the
slaveholding class. The slave benefits by the division of power and property between the two rival
and even hostile races of whites, the Creoles and the Spaniards. Spain is not slaveholding at home; and so long as the laws are made in Spain, and the civil offices are held by Spaniards only, the slave has at least the advantage of a conflict of interests and principles between the two classes that are concerned in his bondage.

The large number of free negroes indicate that the laws favor emancipation. They also favor the free blacks. There is a colored regiment one thousand strong, in Havana, parading with the troops of the

In point of civil privileges, the free blacks are the equals of the whites. In courts of law, as witnesses or parties, no difference is known; and they have the same rights as to the holding of lands and other property. As to their social position, he thinks it quite as good as it is in New England, if not better. Every slave has a right to go to a magistrate, and have himself valued, and on paying the valuation to receive his free papers. A slave may also compel his master to sell him to any person who will pay for him. This operates as a check upon the master, and an inducement to him to remove special causes of dissatisfaction; and it enables the better class of are known, to relieve the slave without contention or pecuniary loss. On complaint and proof of cruel treatment, the law will dissolve the relation between master and slave. No slave can be flogged with thority. If his offence is thought greater than the punishment will suffice for, the public authorities must be called in. A slave mother may buy the freedom of her infant for twenty-five dollars. If slaves dom of her infant for twenty-five dollars. If slaves have been married by the Church, they cannot be separated against their will; and the mother has a right to keep her nursing child. Each slave is entitled to his time on Sundays and all other holidays, beyond two hours allowed for necessary labor, except on sugar estates during the grinding season. Every slave born on the island is to be baptized, and instructed in the Catholic faith, and to receive Christians. instructed in the Catholic faith, and to receive Christian burial. There are also provisions respecting the food, clothing and treatment of slaves in other respects, and the providing of a sick room and medicines, &c., and the government has appointed mag-istrates, styled Sindicos, numerous enough, and living in all localities, whose duty it is to attend to the petitions and complaints of slaves, and to the measures relating to their sale, transfer, or emancipa-

In regard to the execution of these laws, most of these enactments appear to be in active operation, especially those providing for the purchase of freedom at once, or by instalments, and the compulsory transfer, and of considerable efficacy. Those in regard to marriage are not as strictly obeyed. But it s difficult to ascertain the exact truth as to the amount of protection they get from the special pro-visions respecting punishment, food, clothing, and

treatment generally,

The following remarks might apply to those persons visiting the slaveholding States of our Union, who, like the Rev. Dr. Adams, see only the rose-

olored side of slavery:

'If persons coming from the North are credulous enough to suppose that they will see chains and stripes and tracks of blood; and if, taking letters to the best class of slaveholders, seeing their way of life, and hearing their dinner-table anecdotes, and the breakfast table talk of the ladies, they find no the breakfast table talk of the ladies, they find no outward signs of violence or corruption, they will probably, also, be credulous enough to suppose they have seen the whole of slavery. They do not know that that large plantation, with its smoking chimneys, about which they hear nothing, and which their host does not visit, has passed to the creditors of the late owner, who is a bankrupt, and is in charge of a manager, who is to get all he can from charge of a manager, who is to get all he can from it in the shortest time, and to sell off the slaves as he can, having no interst; moral or pecuniary, in their future. They do not know that that other plantation, belonging to the young man who spends half tion, belonging to the young man who spend his time in Havana, is as abode of licentic and cruelty. Neither do they know that the tall hounds chained at the kennel of the house they are visiting are Cuban bloodhounds, trained to tr. o seize. They do not know that the barking last

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the men of the plantation have been a committee of detective and protective police. They do not know that the ill-looking man who was there yesterday and whom the ladies did not like, and all treated with ill-disguised aversion, is a professed hunter of slaves. They have never seen or heard of the Sierra del Crystal, the mountain range at the eastern end of Cuba, inhabited by runaways, where white men hardly dare to go. Nor do they know that those young ladies, when little children, were taken to the young ladies, when little children, were taken to the city in the time of the insurrection in the Vuelta de Arriba. They have not heard the story of that downcast-looking girl, the now incorrigibly malignant negro, and the lying mayoral. In the cities they are amused by the flashy dresses, indolence and good humor of the slaves, and pleased with the respectfulness of their manners, and hear anecdotes of their attachment to their masters, and how they so date more glavery that nothing but had advice can dote upon slavery that nothing but bad advice car entice them into freedom; and are told, too, of the entice them into freedom; and are told, too, of the worse condition of the free blacks. They have not visited the slave jails, or the whipping post, in the house outside the walls, where low whites do the flogging of the city-house servants, men and women, at so many reals a head.'

#### THE OBERLIN HABEAS CORPUS.

DECISION OF THE OHIO SURREME COURT. From the Columbus State Journal, May 31

The decision of the Supreme Court, in the application for a discharge of Bushnell and Langston, convicted of a violation of the Fugitive Slave Act, at the recent term of the United States District Court for the Northern District of Ohio, was announced yesterday afternoon, all the Judges being present. The decision of a majority of the Court— namely, Chief Justice Swan, and Judges Scott and Peck — was against the prayer of the relators.

Judges Brinkerhoff and Sutliff dissented from the

majority of the Court.
Whatever may be the conflicting popular opinior upon the decision rendered by a majority of the Court, the people of Ohio will doubtless regard it Court, the people of Ohio will doubtless regard to as the deliberate judgment of the highest tribunal of the State, and will respect it accordingly. We give below a synopsis of Judge Swan's opinions. We had hoped to have given the opinion

entire in this issue of our paper, but it was retained by Judge Swan for revision. The synopsis, however, presents the main points :

## JUDGE SWAN'S OPINION.

Judge Swan, Scott and Peck held : I. That the provisions of art. 4, section 2, of the Constitution of the United States: No person held to service or lahor in one State under the laws thereof, escaping into another, shall, in consequence any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due,' guarantees to the owner of an escaped

slave the right of reclamation.

II. That a citizen who knowingly and intentionally interferes with, for the purpose of rescue, or rescues from the owners, an escaped slave, is guilty of a violation of the United States, whether the Acts of 1793 and 1850, commonly called the Fugitive Slave Laws, are unconstitutional or not.

III. That the question in this case is not whether the Fugitive Slave Act of 1850 is unconstitutional in respect to the appointment and powers of com-missioners, the allowance of a writ of habeas corpus the mode of reclamation, &c., but whether Congres has any power to pass any law whatever, however proper in its provisions, for the reclamation of slaves, or to protect the owner of an escaped slave from interference when duly asserting his constitutional rights of reclamation.

IV. That Congress, from the earliest period of the

Government, has, by legislative penalties, vindicated the Constitutional right of the owner of slaves

against unlawful interference.
V. That such legislation was adopted in 1793 by the IId Congress elected under the Constitution, composed of many of the members of the Convention, who framed the Constitution; has, from that day to this, been acquiesced in by all departments of the Government, National and State; and the legislative power of Congress on this subject has been recognized by the General Assembly of the State of Ohio in their statutes: by the Supreme Court of the United New York, Pennsylvania, Indiana, Illinois, California, by the Supreme Court of Ohio on the circuit, and, indeed, by the Supreme Court of every State in the Union, where the question has been made, and has never been denied by the Supreme Court of any State—the Courts of Wisconsin, notwithstanding

the popular impression, not forming an exception.

VI. The right to rescue escaped slaves from their owners being denied to all citizens of the United States by the Constitution; Congress having prohibited it, and enforced the prohibition by penaltics; the Supreme Court of the United States and Courts the Supreme Court of the United States and Courts of the Free States having recognized and acquiesced in such legislative prohibition and punishment; if the question is not thus put beyond the reach of the private personal views of Judges; and if they possess judicial discretion or power to overrule, on the authority of their individual opinions, this unbroken current of decisions, and this acquiescence of the States of the Union, and change the settled inter-pretation of the Constitution of the United States; then there is no limit and no restraint upon Judges making, at any time, and under any circumstances, their own individual opinions the arbitrary inter-Preters of the Constitution.

VII. Whatever differences of opinion may no

exist in the public mind as to the power of Congress to punish rescues, as provided in the Acts of 1793 and 1850, no such vital blow is given either to constitutional rights or State sovereignty by Congress thus enacting a law to punish a violation of the Constitution of the United States, as to demand of this Court the organization of resistance. If, after more than sixty years of acquiescence by all departments of the National and State Governments, in the power of Congress to provide for the punishment of rescuers of escaped slaves, that power is to be disregarded, and all laws which may be passed b Congress on this subject from henceforth are to b persistently resisted and nullified, the work of revolution should not be begun by the conservators of the public peace.

Judge Scott orally assented to the foregoing, a embodying his views, especially in its conclusions; although he intimated that he would, in a written

opinion, modify some of the details.

Judge Peck delivered an elaborate written opinion coinciding with Judges Swan and Scott, comprising a review of the decisions of the Courts, and part cularly of the State Courts, upon the questions in volved in the case, and treating the whole matter as

a res adjudicata.

Judge Sutliff, also read a dissenting opinio Judge Sutliff also read a dissenting opinion, taking the ground that, according to the established rules of construction, no authority for Congress to pass the Fugitive Act could be found in the Constitution.

Judge Brinkerhoff also dissented from the majority of the Court, in a forcible opinion, which we give

# JUDGE BRINKERHOFF'S OPINION.

Judge Brinkerhoff said-Since the close of the argument of these cases—Sunday, and a visit to my family intervening—I have not had time to do more hastily to sketch a brief outline of my opinio on the questions they present. This I give, and I may, or may not, as leisure or inclination may prompt, commit them to paper, with the reasons on which they rest, more fully and in detail hereafter.

I. Under the advice of the District-Attorney o the United States, the indictments under which the relators were convicted are appended to, and form a whether they charge a crime or not is, therefore, before us. Both indictments are fatally defective in this, to wit, that neither of them avers that John was held to service or labor in the State of Kentucky under the lanes thereof.' 2d section, 4th article

Constitution United States.

1. This defect is not a mere error or irregularity.

If it were, so far as this point is concerned, we should be obliged to remand the prisoners; for the writ of habeas corpus cannot be made to perform the functions of a writ of error. But 2d. This defect is an illegality. The averment omitted is of the essence of the crime; without the fact omitted to be averred there is no crime; for it is no crime to rescue from custody a person held to service or labor in another State otherwise than 'under the laws thereot.' If there was no crime charged in the indictment, the judgment of the District Court of the United States which the relators are held, is coram non judice and void; they are illegally restrained of liberty, and they ought to be discharged. II. 1. The indictment against Bushnell co

was a person domiciled or sojourning in Ohio, a free State, and therefore presumed in law to be a free man, 'unreasonably seized' and 'deprived of his liberty,' not only 'without due process of law,' but without the pretence or color of any process whatever. This arrest and custody was in direct contravention of the fourth and fifth articles of the granted by the Constitution, and a federal judiciary amendments to the Constitution of the United States. The rescue of a person thus 'unreasonably seized,' and 'deprived of his liberty without due

against Bushnell; and the second of which alleges a similar rescue of John while arrested and held in and independent inquiry. The fact that such jurists

to, and all warrants issued under them, are uncon-to, and all warrants issued under them, are uncon-purpose of irritation and humiliation, and the fine stitutional and void, for the following reasons: and imprisonment under it of white men for the ex-

Whereas, by the express provision of the Constitu-tion of the United States, (Art. 2, Sec. 2, and Art. 3, Sec. 1,) the judicial functionaries of the United States must be appointed by the President, by and settled. When it is settled right, then it will be with the advice and consent of the Senate, hold their offices during good behavior, and receive a fixed composite of the Senate, and not till then.

But, cotemporaneous construction is appealed to. offices during good behavior, and receive a fixed compensation which may not be diminished during their continuance in office.

The warrant of such a commissioner, therefore, is

a nullity; it could afford no authority to hold John in custody; and to rescue him from such illegal custody could not, by the law of the land, be a crime; and therefore the imprisonment of Langston, by way of punishment of such pretended crime, is an illegal restraint of his liberty, and he too ought therefore to be discharged.

III. These relators ought to be discharged, be-

cause they have been indicted and convicted under an act of Congress upon a subject matter, in reference to which Congress has, under the Constitution of the United States, no legislative power what-

As to the correctness of this proposition, there does not rest on my mind the shadow or glimmer of

The Federal Government is one of limited powers and all powers not expressly granted to it, or nec-essary to carry into effect such as are expressly granted to it by the terms of the Constitution, are reserved to the States or the people. Amendments, 'No person held to service or labor in one State

under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, b discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.' Art. 4, Sec. 2. This is the only clause of the Constitution from

which anybody pretends to derive, or in which anyto find a grant of power to Congress t legislate on the subject of the rendition of fugitives from labor. I can find in it no such grant. first part of it simply prohibits State legislation hostile to the rendition of fugitives from labor. Such fugitive shall not be discharged 'in consequence of any law or regulation' of the State into which he shall escape, 'but shall be delivered up.' By whom?
By Congress? By the Federal authorities? There are no such words, and no such idea is with The preceding portion of this article.

Art. 4. Sec. 1. 'Full faith and credit shall be

given in each State to the public acts, records, and judicial proceedings of every other State. And the Congress may by general laws prescribe the manner in which such acts, records, and proceedings shall be proved, and the effect thereof.' Here, in the first place, is a compact between the States respectively— an agreement of the several States to and with each other, that the 'public acts, records, and judicial proceedings' of each shall have 'full faith and crelit 'given to them in all. Had this section closed not. But the framers of the Constitution thought that Congress ought to have the power ' to prescrib the manner in which such acts, records, and proceedings should be proved, and the effect thereof: hence they gave the power in express terms. When they intended a grant of power to Congress, and not a mere contract stipulation by, or injunction of duty upon the States, they say so, and leave us no room or cavil on the subject. for cavil on the subject. But let us go on.
SEC. 2. 'The citizens of each State shall be enti-

tled to all privileges and immunities of citizens in the several States.

' A person charged in any State with treason, felony or other crime, who shall flee from justice, and be found in another State, shall, on demand of the Executive anthority of the State from which he fled, be delivered up, to be removed to the State having jurisdiction of the crime.'

That these clauses of section two are mere article f compact between the States, dependent on the good aith of the States alone for their fulfillment, I suppose no one will dispute. They do not confer upo Congress any power whatsoever to enforce their of follows the last clause of section two, in respect to fugitives from labor or service first quoted. And this, like all the other preceding clauses of this article, except the first, is d any grant of power, or even allusion to Congress or the Federal Government. Now, if a grant of power to Congress was here intended, why this silence? If the framers of the Constitution intended a grant of power to Congress in this clause, why did they not ay so, as they did say in the first section, in respect

o 'public acts, records, and judicial proceedings'? It seems to me that no rational answer can be iven to this question, except by a denial of such in entions. Expressio unius exclusio alterius, is a legal maxim as old as the common law. The express mention of one thing implies the exclusion of things not mentioned. It is the dictate of reason and common sense. It is a maxim which alike in the interpretation of contracts, statutes and constitutions. Its application was never more obvi the question before us; and ously proper than to lied, it seems to me to bring with it a when applied, it seems to me to oring and force little short of mathematical demonstration.

Thus far I have reasoned as if we were ignorant of the history of the Constitution. But a glar confirms the conclusions to which we are brought by the ordinary rules of interpretation,

and makes assurance doubly sure.'
The Articles of Confederation under which the The Articles of Confederation under which the triggle for independence was carried through, and for which the present Constitution of the United ments thereto, they constituted a general governing general government. States is a substitute, contain nothing but articles of compact. The fulfilment of its obligations was dependant upon the faith of the States alone. The self-government; and that whensoever the general government; and that whensoever the general contains the self-government.

Again: Certain provisions of the ordinance of void, can derive no validity from mere judicial inter 1787, for the government of the territory north-west pretation; that to this compact each State accedes of the Ohio river, were in express terms declared to as a State, and is an integral party; that this gov

1787—the first three from the former, and the last from the latter—with this exception only, that to the first of these clauses was added a grant of power to Congress to prescribe the manner of proof and effect of the second of the mode and measure of redress.

2. That the law, commonly called the Fugitive of the mode and measure of redress. to Congress to prescribe the manner of proof and ef-fect of public acts, records, and judicial proceedings. fect of public acts, records, and judicial proceedings. Slave law of 1850, was, in the opinion of this assemited or declared to be such, and nothing more—borrowed and transferred from one instrument to another, with no intimation of any change of their declared to be in conflict with character as articles of compact, except in a single instance where the change is expressly declared. The inference seems to me to be irresistible, that, except so far as the change is expressly declared, they remained, after the transfer, the same as they were before—articles of compact, and nothing else.

but one count, which charges the rescue of John from the custody of an agent of the claimant of his labor and service in Kentucky—John having been medium of their plighted faith, and through the medium of their laws, legislation and functionaries, arrested and held in custody without warrant or any arrested and held in custody without warrant or any to deliver up the fugitive from service or labor, on claim of the party to whom such service or labor. It appears, then, on the face of the record which is made a part of the return to this writ, that here which the fugitive has fied. But the Federal Government the face of the return to this writ, that here which the fugitive has fied.

has, through the medium of reasonings lame, halt-ing, contradictory, and of far-fetched implications, derived from unwarranted assumptions and false hisprocess of law,' cannot be a crime; and any statute tory, sanctioned the usurpation. I deny that the or judicial procedure which attempts to make or decisions of a usurping party in favor of the validity treat it as a crime, is unconstitutional and void. 2. The indictment against Langston has two true that the courts and legislatures of several of the counts; the first of which is entirely similar to that States have decided in the same way; but they have similar rescue of John while arrested and held in custody under a warrant issued by a Commissioner of the Circuit Court of the United States, authorized by act of Congress to issue such warrant, and, under the authority thereof, to arrest, hold, and remove the person described therein to a foreign jurisdiction as a slave.

The fact that such jurists as Hornblower, Walworth and Webster thought on this subject as I think, shows that the question is not settled. The fact that a majority of my brethere, as I understand them, admit that if this were a new question, they would be with me, and that they yield the strong learnings of their own minds to the diction as a slave.

The acts of Congress referred to clearly attempt to confer on these Commissioners the powers and functions of a court; to hear and determine questions of law and of fact; and to clothe their findings and determinations with that conclusive authority which belongs only to judicial action. And the issue of the warrant mentioned in the indictment was a judicial series at the strong leanings of their own minds to the force of the rule of res adjudicata alone, proves that the title of res adjudicata alone, proves that the title of res adjudicata alone, proves that the title of res adjudicata alone, proves that the mass of intelligent and inquiring mind in this country has been brought to bear upon this question. It required the enactment and enforcement of the Fugitive Slave act of 1850, overticing the most sacred and fundamental guaranties of the Constitution and discussions. of the Constitution, and disregarding in its These provisions of the acts of Congress referred even the decencies of legislation, as if for the very to, and all warrants issued under them, are unconstitutional and void, for the following reasons:

These Commissioners are appointed by the Circuit Courts of the United States only; hold their office at the will of such Courts, and are paid by fees. forward. And so surely as the matured conviction of the mass of intelligent mind in this country must ultimately control the operations of Government in all its departments, so surely is this question not When it is settled right, then it will be

> I admit its weight, and its title to respectful con-sideration. But cotemporaneous construction speaks with a divided voice. It is true Congress, as early as 1793, legislated for the return of fugitives from labor. But nearly if not quite every one of the old States had also legislated on the same subject in fulfilment of what they deemed a matter of constitutional obligation resting on them. And such legis-lation on the part of the States, old and new, con-tinued until the Supreme Court of the United States, in the Prigg case, as late as 1842 (16 Peters, 539), assumed for the Federal Government exclusive authority over the subject. And those who appealed to cotemporaneous construction should themselves respect it. From the foundation of the Government until within the last ten years, Congress claimed and exercised, without question, full and complete legislative power over the Territories of the Inited States; and as early as 1828, in American surance Company agt. Canters (1 Peters, 546) preme Court of the United States, Chief Jus tic Marshall delivering its opinion, unanimously occided that in the Territories, Congress rightfully exercises the 'combined powers of the General and Yet in the recent case o of a State Government. Dred Scott agt. Sanford (19 Howard, 393) all this is overturned and disregarded, and the whole past theory and practice of the Government in this respect attempted to be revolutionized by force of a judicial ipse dixit. We are thus invited by the Court back to the consideration of first principles; and neither it nor those who rely on its authority have a right to complain if we accept the invitation.

I know of no way other than through the action of the State Governments, in which the reserved rights and powers of the States can be preserved, and e guaranties of individual liberty be the guaranties of individual liberty be vindicated. The history of this country, brief as it is, already shows that the Federal judiciary is never behind the other departments of that Government, and ofter foremost, in the assumption of non-granted powers And let it be finally yielded that the Federal Govern ment is in the last resort, the authoritative judge o of that instrument so jealously endeavored firmly to fix and guard will soon be, if they are not already, obliterated; and that government, the sole possesse of the only means of revenue in the employment of which the people can be kept ignorant of the extent of their ow burdens, and with its overshadowing patronage, attracting to its support the ambitiou by means of its honors, and the mercenary through the medium of its emoluments, will speedily become

if it be not already, practically omnipotent.

These were my opinions, freely declared, for years before I had the honor of a seat on this bench; and, here, would any one claim that it embraced any grant of legislative power to Congress? I think grant of legislative power to Congress? I think cases to change, but much to confirm them, I know no reason why I should hesitate to avow them now. I give my voice in favor of the discharge of the

#### MASS CONVENTION AGAINST THE FUGI-TIVE SLAVE LAW.

CLEVELAND, May 24. A Mass Convention of the foes of the Fugitive Slave act assembled here to-day, and was well at tended. A very large number were present from the Reserve Counties. Every thing passed off orderly. The following Declaration was read, denouncing the Fugitive Slave law and the Dred Scott decision:—

This assembly of the people of Ohio, holding-That, next to our duty to the Supreme Being, is the obligation to preserve our free institutions and

That the greatest tyrants have been those who titles have been least questioned :
That every violation of the Constitution shoul

watched with jealousy and resented with spirit That the history of every free people has shown the impossibility of a cordial compliance with laws which neither embody nor execute the public will: That the enforcement of such laws against an un willing people is productive only of evils, threaten-ing public order and the stability of governmental institutions: And holding, furthermore-

That the history of the government of the United States, as recently administered, is a history of repeated injuries and userpations, all having in direc bject the Africanization of this continent by the diffusion and establishment of slavery, and the restric tion and limitation of freedom, thus reversing the ancient policy of the founders of the Republic, which looked to the extinction of slavery and the extension

of liberty; and That the Dred Scott decision, reversing all the well-established rules which for ages have been the bulwark of personal liberty, yellds its legitimate fruits in the recent atrocities committed in the heart of the Western Reserve, and calls upon us for new efforts and new sacrifices for constitutional liberty, do, therefore, publish and

DECL. PRE lst. That the several States composing the United States of America are not united on the principle of unlimited submission to their general government; but that, by compact, under the style and title of a Constitution for the United Staces, and of amenddependant upon the later of the States and the states are government assumes undelegated pewers, its acts are government assumes undelegated pewers, its acts are to enforce them. Now, every one of the causes of the fourth arti-cle of the Constitution above quoted were borrowed and transferred, with slight verbal alterations, from not the Articles of Confederation and the Co

essential to good order; that the extent to which the Supreme Court has thus compromised its character renders it incumbent upon the people to consider what measures are necessary to restore that tribunal

what measures are necessary to restore that tribunal to its ancient state.

4. That in the opinion of this assembly, an amendment of the Federal Judiciary system is indispensably necessary, so that the sovereignty of the states may be respected, and that individuals may be guarded from oppression. As a means to this end, it is strongly recommended that the life tenure of judges be abolished, and that the judicial office be limited to a term of years; that Congress so remodel the judicial circuits that a majority of the citizens of the United States shall have a majority of the justices of the Supreme Court. of the Supreme Court.

of the Supreme Court.

5th. That the recent proceedings of the Federal Court for this District, in producing the conviction of persons indicted under the provisions of the Fugitive Slave Law, by the employment of the most disgraceful partizan means, is without a parallel even in the modern history of despotism.

# The Liberator.

BOSTON, JUNE 10, 1859.

ANTI-SLAVERY CELEBRATION OF INDE-PENDENCE DAY.

The friends of impartial liberty and universa emancipation are invited to attend a MASS MEET-ING at the commodious and beautiful Grove in FRAMINGHAM, on MONDAY, July 4th, (under work of breaking the fetters of the millions who are constantly increasing in solemnity, and without whose liberation rescue there is no possibility of the freedom and perpetuity of the American republic.

An arrangement has been made with the Boston and Worcester Railroad Corporation to convey persons to and from the Grove, on the direct line and the various branches connecting therewith, at about half the usual price. A strong array of earnest and eloquent speakers will be present on the occasion. [Pariculars hereafter.]

FRANCIS JACKSON, WM. LLOYD GARRISON, Committee SAMUEL MAY, Jr., HENRY O. STONE, Arrangemen CHARLES A. HOVEY,

OBERLIN RESCUERS.

Meeting of Colored Citizens of Boston. A meeting of the colored citizens of Boston was Twelfth Baptist Church, for the purpose of sympathem and their families.

Edward M. Bannister appointed Secretary.

kins were chosen a committee to report resolutions. The chairman then gave a history of the Oberlin Cases.

William C. Nell, from the committee, submitted the following resolutions, prefacing them by reminiscences of the men at Oberlin, and by reading extracts from the speech of Charles H. Langston :-

Resolved, That we have watched with absorbing interest the trials at Cleveland, Ohio, instituted by the Federal Government against the noble band of Oberlin Rescuers, who, for an attempt to save a brother from falling into the hell of American slavery-thus on their part obeying the golden rule, 'Whatsoever ye them'-have been arraigned and tried as guilty of crime.

Resolved, That our hearts have been warmed by their daily and constant exhibition of patience in suffering, their unflinching adherence to principle, in fact their martyr-like spirit, under unwarrantable and tyrannical inquisition of the slave power of this nation. Resolved. That we rejoice in the revival of the or-

ganization known as the Sons of Liberty, under leadership of that veteran war-horse of freedom, Joshua R. obedience to God. Resolved. That the sympathies of our hearts are

herewith tendered to the entire gallant company of rescuers, and we commend to the reading of the entire nation the manly, thrilling and eloquent speech of Charles H. Langston, delivered before the Courta speech worthy of the occasion, and deserving high prominence in the annals of this the second revolution or liberty in the United States; therefore,

Resolved, That a Committee of Finance pointed by this meeting for the purpose of collecting funds in aid of these our brothers.

In support of the resolutions, eloquent and stirring peeches were made by Rev. L. A. Grimes, Rev. J. S Martin, (from Buffalo,) Lewis Hayden, Rev. William Johnson, T. W. Steambury, and others; when, or notion, the series were unanimously adopted.

A financial committee of ladies and gentlemen then organized, which immediately commenced collecting, as an earnest of more material aid.

At a subsequent meeting, held at the same place on Wednesday evening, June 1st, T. B. McCormick, of Oberlin, delivered an interesting and eloquent speech, detailing his observations and experiences in regard to the Fugitive Slave Law excitement in Ohio, and elsewhere, and presenting graphic sketches of the worth men tried, and now imprisoned, at Cleveland.

He was followed by John J. Smith, Wm. H. Logan Rev. J. B. Smith, and others; when the financial committee reported progress, having collected fifty dollars.

After perfecting arrangements for forwarding this and whatever more may be collected to its destination, and soliciting the publication of these proceedings in the Liberator, National Anti-Slavery Standard, Freder ick Douglass's Paper, and Ohio Anti-Slavery Bugle, the meeting (which was an enthusiastic one) adjourned

WILLIAM W. BROWN, Chairman, EDWARD M. BANNISTER, Secretary.

New Music. Oliver Ditson & Co., 277 Washington Street, Boston, have just published-

THE CHILD'S FIRST MUSIC BOOK; or, Introduction o the Art of Playing the Piano Forte. By J. F. Craver. This collection contains more than thirty of the most popular airs and waltzes. L'Elegance-Polka Melodique. Par Guillaum

In a lone and dreary chamber. Written by J. M. Cahart, on seeing the touching account, headed, . Let

me kiss him for his mother.' Music by L. O. Emer-Vocal Beauties of Luisa Miller. By Guiseppe Verdi. 'Rest to the Wanderer'-La Tomba e un Letto. La Balloite-Valse de Salon. Par Rene Fararger. Love in Absence. 'Be kind to the loved ones at

nome'-with brilliant variations. By C. H. Grobe. Beauties of Il Trovatore. Arranged for the Piano. By Charles Grobe. Cherry Pipe Schottisch, as performed by Munck's

Band. Arranged for the Piano Forte. By Johann Munck. Alexandrine Polka-Polka Francaise. Composed by

Johann Strauss. The Viennoise Empire, or Court Quadrille. posed by Ed. Eichler.

BEECHER ON TRACT REFORM.

The speech recently made by Henry Ward Beeche n New York, at a meeting of the Boston Branch of the National Tract Society, is certainly one of the most extraordinary speeches ever made by any one calling himself a Christian, and designing that his words shall honor Christianity rather than reproach

it. The report of this speech upon which I shall comment covers seven close columns of the Independent and is probably, as that paper represents it, a verbatim report.' The object of this speech seems to be to show, in the

clearest and most unmistakeable light, and with illustrations of wholesome personality, the hypocritical and profligate character of 'The American Tract Society.' The language which its author uses for this purpose, perfectly just as far as its accusation of the Society is concerned, has never been surpassed in its severity of tone, or its particular expressions of indignation and contempt, by any used by Parker, Garrison or Phillips, men of whom he insinuates (carefully avoiding the direct assertion,) that they are intidels. The following are some of his most energetic expres-

'That the Tract Society should ever have needed that any should remind them of their duty to the poorest among the poor, and the most ignorant among the ignorant—four million American slaves—is itself the ignorant—four million American saves—the senough disgrace. That when the voice of a Christian people sounding louder and louder every year, and coming up from twenty States, like the sound of many waters and mighty thunderings, demanding that the Society which professed to express in its publications the full truths of the Christian religion, should give the direction of the Managers of the Massachusetts utterance to some religious truth bearing upon this Anti-Slavery Society,) to consecrate the day to the most serious and most grievous evil of our times and the most serious and most grievous evil of our times and taking course. nation, they should stop their ears, and taking counse work of breaking the fetters of the millions who are yet, in this false-hearted and hypocritical nation, groaning in the bondage of chattelism, whose unutterable wrongs are still crying unto Heaven for redress, whose claims on the sympathy and justice of all are constantly increasing in solemnity, and without whose

eighteen hundred years ago made Jerusalem tremble

Woe unto you, scribes, pharisees and lawyers?

And now, upon this day, in compact of evil, stood again, in this extemporized temple, priest and lawyer, determined to justify their own recreancy, and to forbid other people the rights of that free speech which they had guiltily refused to employ. And this anniversary meeting of the Tract Society had for its primary object this one thing,—to gag men, and to prevent free discussion. They dreaded honest men's tongues. 'Their object was to keep men from talking wh

had something earnest to say, and let those men talk who desired to say nothing. Here I should say, in explanation, that as the Box

ton : management'.last year engaged a particularly unscrupulous lawyer, Hon. George Lunt, to use his skill in averting that separation from the National Society which some of the remonstrants proposed-the New York 'management' this year engaged Daniel Lord, Esq., to plead their cause, and he entered into held on Monday evening, May 23rd, 1859, at the the spirit of the occasion so thoroughly, alike in sub stance, language and manner, that the daily press thizing with the persons implicated in the Oberlin nick-named him 'Rev. Daniel Lord.' Of a particular Rescue case, and devising ways and means to assist part of his very ingenious plea, Mr. Beecher says-· Here let me say that with all the apparent fairnes

William Wells Brown was called to the chair, and dward M. Bannister appointed Secretary.

William C. Nell, Lewis Hayden and Nelson L. Perins were chosen a committee to report resolutions.

The chairman then gave a history of the Oberlin they carried equivalent meanings; whereas, no distinctions are used as convertible terms, as if they carried equivalent meanings; whereas, no distinctions. tinction can be more important, no distinction can touch the very marrow of things more really than that which exists between the object for which funds are contributed, and the plan of administration by which they shall be used for that object.' · Nor have we heard one indignant protest from any

member of the Executive Committee, or of the man-agement, of the Tract Society. If such things are right before a jury; if it be deemed right to gain a temporary victory for one's clients, at the expense of fact, and from any Courts of Justice, it certainly will not be deemed right by the reflecting and religious community, for a man to stand upon the religious platform of a prominent benevolent society and so declared a declared and so false a thing as that the funds of this Society were solicited, and were originally given, for the purpose simply of circulating tracts without any regard to the contents which they contained.' ·Let every honest Christian man in these United

States consider this abominable doctrine that the duty of a Christian Tract Society, in circulating the truth, is to be judged and limited by the wishes of corrupt and wicked men. If wicked men are willing to receive light upon their wickedness, the Tract Society is permitted to send them knowledge; but if wick men do not desire that light should shine into their Giddings, and transmit to them our hope and belief that when the emergency arrives, they will prove to the recreant sons of the Buckeye State, and slave-holders North and South, that resistance to tyrants is of the Tract Society cannot send them unwished-for and unwelcome Christian truth. He declares most explicitly, that the preliminary business of the Tract Society is to ascertain whether men are willing to receive the truth of Christ, and that if they are not, they are in duty bound, as administrators of a solemn trust, to withhold that truth.' . Mr. Lord dared to say-and there was not

riest upon the platform that chose to contradict the eclaration-that tracts on slavery, and tracts against polygamy, and the like, must not be sent either to those that were guilty of either sin, unless they knew before hand that these sinners were willing to receive And this is what the Tract Society, with all their

high-sounding pretences, with all their paraded piety, and all their ostentatious conscientiousness, has at last

'It would seem bad enough for the American Tract ociety to refuse to proclaim a Gospel of liberty, or a Gospel of rights, to four millions of men on this con-tinent; but to attempt to justify their guilty silence by decrying and gagging a Christian deliberative as-sembly, by undermining the foundations of free speech, by destroying faith in the wisdom of popular delibera-tive bodies, was to act as oppressors always act; for usurpation never fails to go on to injustice. Men whose rights have been taken away from them, are always forbidden to complain. The scentre and the whose rights have been taken away from them, are always forbidden to complain. The sceptre and the gag go together, the world over. The American Tract Society, after contemptuously refusing to exercise free speech in behalf of the oppressed, next, and characteristically, muzzled free speech and free discussion on their own conduct. Every man knows that there was never a more ruthless thing done in a Christian assembly than that which took place yesterday. It is bad enough to see the gross and wanton injustice of arrogant men that manage the wires of political affairs; but to see a body of Christian ministers and laymen bringing into their service the supple ters and laymen bringing into their service the supple bands of lawyers, springing every parliamentary trick and device in the face of free speech, dodging issues, and hiding their own moral delinquencies, by robbing men of the right of exposing them—this is one of the worst things that has ever happened in the long annals of degradation and crime brought upon us by Slavery. In a religious body, among clergymen from all part of the United States; in a popular assembly, and by men recking with devotion, and fuming with prayers, t is odious and disgusting beyond all reach of

'I should admire to be an agent collecting mon 'I should admire to be an agent collecting money for this Society for a short period. (Laughter.) I should address the farmers with characteristic elo-quence, describing, first, the unspeakable wants of the ignorant population of our land; and next, the un-speakable piety of the members of the Executive Com-mittee of the American Tract Society; and next, of that mysterious power which God has given to weld-ing gold and silver, to bring together the much-needed piety of the one extreme to the much-needing ignor-ance of the other. "This is your duty." I should say ing gold and silver, to bring together the much-needed piety of the one extreme to the much-needing ignorgance of the other. "This is your duty," I should say to the farmers, who, with hard toil and laborious economy, have been endeavoring, penny by penny, to the their sons through the academy or college, that they may make ministers or missionaries of them, or that they may become honorable civilians, or intelligent laborers of any grade—"It is your duty the legant laborers of any grade—"It is your duty the legant laborers of any grade—"It is your duty the legant laborers of any grade—"It is your duty the legant laborers of any grade—"It is your duty the legant laborers of any grade—"It is your duty the legant laborers of any grade—"It is your duty the legant laborers of any grade—"It is your duty the legant laborers of any grade—"It is your duty the legant laborers of any grade—"It is your duty the legant laborers of any grade—"It is your duty the legant laborers of any grade—"It is held by these devout and sainted men who pray all day, and almost all night, and then deny free discussion on a platform for the purposes of the Lord." "But what is to be done with our money? What do they mean to circulate?" My friend, I should be obliged to say, "You are meddling with matters which do not concern." obliged to say, "You are meddling with matters which do not concern you. It is your business to give the money: it is our business to spend it. If you wish to know how it is spent, in due time, after it is all gone, you shall find the tracks of it here in our annual re-

'And so I imagine that country gentlemen who had, with very great pains and self-denial, been able to give wenty and fifty dollars, that they might become life-

members and life directors of the American Tract & members and ciety, approached this great city at its recent Andrew ereary, and were present in the Academy of Many come, as they fought were the come. ciety, approached this great city at its recent American, and were present in the Academy of Mass. They have come, as they fondly supposed, to take some part in the administration of affairs. When they go to the door of the Academy, he of the mitted its put on one-side of the house; and he of the ticket is put on one-side of the house; and he of the white ticket on the other side; while he of the great ticket is mounted up to the place of privilege spen to operatic stage. The business procteds, Somethin seems continually to be going on behind the scene. There is whispering, and buzzing, and consultan. A fore-arranged result is to be dragged through the assembly. One thing there certainly is not to be; an discussion is to be allowed; no free speech is to his any part in this meeting. At length, when the law has passed, our country member and director so as and, meeting in the passage-way, a little punied at to what they have done, one looks the other in the face, and says—" What did you do on your side in the face, and says—" What did you do on your side in the house?" And the other replies, "And what day have they done on their side?"

I will defy anybody on earth to tell what has been done, except that two men have been daped, at a third has got the money. (Laughter.) This is tolerably large game of thimble-rigging. It is upposed that the 'little joker' is under this thimble; he all the time it is neither under this under this thimble; he all the time it is neither under this own now nor mender that one, but in a much better place—the executive potest. And all this takes place under the sweetest time of religion and devotion. These men propose no mender that the stage of the stage of the success of th

et. And all this take place ander the sweetest tree of religion and devotion. These men propose no nachief without a hely sigh; they violate no right was chief without a nery sign, they stonge no nest value at pious groan; they never deery free discusses without lifting up their eyes to heaven; they van without lifting up their eyes to heaven; they was from us no privileges, except with the classing as holding up prayerful hands in the act of pure. These are all good men, who read their Bibles, Itial until some places in them must have become were out, and their contents forgotten. Surely, men has be very pious and very holy who can stomach, without a retch, conduct that would put to shame a benoming solitical caucus. ocratic political caucus." In this long conflict, that Society, which was erg.

nated by holy men, for just such solemn work as the which was erected to be a platform from which the which was erected to be a platform from which the artillery of the Gospel might sweep every eril; which was organized that, by the power of organizes, those tougher iniquities which defied individual a bor, might find in its organic power more than amen; this great, this mighty battlement, has stood only in the dumb, to be traitorous to its own great tree. be dumb, to be traitorous to its own great trust, to gi mire itself, to laud its own fruitless piety, and serus ing its presses, its loaded, groating shelve, and as sleek officers, to cry out, 'Is not this Great Bablin which I have built?' If there be on earth, at thach, one sight more melancholy or more shameful than an other, it is the sight of an American Christian Asso. ation, established for no other end than the population of Gospel moralities, that, for half a centur, in refused to bear a testimony in behalf of four miles men, overrun, and infested with every imment men, overtun, which appression can breed, weighed down with en-evil which it is the intent of the Gospel to all right destroyed by every malignant mischief from which is Gospel was meant to be a salvation. To withhold beat from starving cities, medicine from dying hospitals, from starving crimperiled children, would be soling compared with that stately and inhuman plansens which, for twice a score of years, has belief vilsed pulsation of piety, without one outreaching of the hands, without one utterance of the voice, this ga-est error and wickedness known in our land an geleration. If the crime itself be hideous, the cross's yet more nefarious. The Tract Management here p. fused their supreme duty under the plea of pending the Gospel! Thus telling the world that there is Gospel that can be preached devoid of pity for its poor, empty of all sympathy for the oppressed, dath the groans of slaves, and dumb to all the petities of the degraded and neglected! It were had enough; despise God's poor, but to excuse it by a ples which maligns the very heart of Christ, and slandes the spirit of his Gospel, is a crime yet more unpariza-

It is a pain and piercing to my hear the te Church of Christ has not been found, with baner it-vanced, far beyond all other bodies, leading on te world to a victory.' I have given these large extracts for the purposes

showing how fully the charges which Abolitimin have been making against the American Society in twenty years past are now, at last, echoed and artisticated by Mr. Beecher. Just such meannes wi contemptible trickery, just such disregard of to rights of these errored to them, just such falseled in speech and dishonesty in action, and just set hypocritical pretences of acting for the glary of Galin the use of one after another of these infances means of operation, have characterized the Incisciety ever since the first demand was made upon the for action against slavery. They have been consently pro-slavery ever since their organization, a June, 1825. Their first tract, published in the sate year, was written by a pro-slavery Doctor of Diract, Rev. Gardiner Spring of New York, who has our since been a member of the government of the Social Southern elergymen and laymen (who, if slavebollen, were not at all objected to on that account, side it he first organization of it, and the Tract Scott already existing in separate slaveholding State almost immediately united themselves to it as surling following the example of the Society at Boston, which did not recognize this partnership as in the signed degree objectionable. This intermixture of production very members and officers in the Society from the be ginning is thus affirmed by Rev. Seth Blis, via having acted as Secretary of the Society at Boan through most of the years of its connection as Brank with the National Society, had the amplest opports nity of gaining accurate knowledge on that subst. Speaking of the Convention which met to estable the National Society, he says-

'The delegate from Augusta, Georgia, was plant on the Committee to nominate the Society's den-At its public organization, as Rev. Mr. Summerial, then from Baltimore, sat by the side of lev. It then from Baltimore, sat by the side of Er. l.

De Witt, and perceived heart meeting best, lead to him, I hope this Society will be the mass domenting Northern and Southern Christians; and a soon after. Bear and Southern Christians; and a soon after. soon after, Rev. Joseph Brown, of kindred sprit, re-returning from a residence in Charleston, he talled the Society's house to say that any discussion dis-Christian union. Noting more erroneous than the idea that differences es very were unknown or unconsidered in the Scorett jormation.' [\* Letters on the Tract Controvery, 5.5.

It appears, then, that, from the very comment ment of the American Tract Society in June, 1825, at immense majority in that body—say the same proper tion that hooted down Mr. Jay and Mr. Welcottinds recent meeting in New York, or about nineteen-test tieths-are either slaveholders, or non-slaveholds defenders of slavery, or persons so accustomed and gard that system with acquiescent indifference and be unwilling to lift a finger against it. This has been the state of things from the very beginning. And is only difference between then and now (within the Se ciety) is that, for a few years past, the small mineral which had previously been utterly silent, has been driven or shamed (by that full exposure of the Soety's guilt which the abolitionists have spread idea the community) into making a feeble, half-way potest against some small fractional part of the p gantic iniquity; and that the great majority, p viously quiet because no protest had been made with the Society, have stifled this recent remonstrate trampling down all the rights of the minority, together with those of reason, justice, religion, and the size

The means by which the rights of the minority and thus cloven down were three-fold. First, the used false statements and gross sophistry, alike in the prined documents of the management, and the species of their clerical and legal advocates; next, gree 2 justice in the presiding officer of the Society towns the protesting minority in the annual meetings; as lastly, a support of the unjust decisions of the char by brutal clamor and insult on the part of the main ity, preventing the few speakers on the other sh from either stating their case or proposing their man dial measures.

After this state of things had existed for years, with no change except increase of injustice following eres renewed protest—after years of this systematical policy of pursuing shameful ends by shameful mean Henry Ward Beecher makes a speech in relation to and he makes (with a single exception, to be neigh hereafter) the very same charges against these popular and in the very same language, which the sheling ists have been making for six times the period is que tion. Both accuse the Tract Society of injustice

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as Christians! What proceeding can possibly be more suited than this to bring Christianity into public contempt? If this to oring contenting into public contempt? I mon honesty and decency prefer not to be Christians If they are regenerate, will not men who are accustoned to do justly and love mercy think it better to remain unregenerate? If they are decided by competent authority to be 'saints,' will not a man of average respectability do better, both for his reputation and his character, by staying among the 'sinners': And finally, if 'heaven' is the allotted future residence of the President, Secretaries and Publishing Committee of the Tract Society, will not one who values good company, and wishes to avoid bad company, prefer to take his chance in almost any other of the 'many mansions' prepared, beyond the grave, for the large family of the Universal Father? Henry Ward Beecher is, ex-officio, an 'Inspector of

Christians.' People are accustomed to come to him, as an 'expert,' for examination, to have it decided whether they are fit to be publicly registered as Christians. If he says 'yes,' they are admitted to the class to which the Reverend Secretaries, Hallock, Wood and Stevenson belong; they are entitled to join those persons in celebrating the Lord's Supper; and they are exposed to be addressed by either of them, in publie or private, with the epithet ' Brother ! ' Will any man of honor or honesty, or decent self-respect, henceforth join the church?

On the other hand, who can now be refused admission for the church as not good enough to join that body? If meanness, falsehood, dishonesty and hypocrisy, persisted in through a course of years, applied to the purpose of depriving others of their rights, and aggravated by the intense effrontery of pretending that all this is done for the glory of God, be not a disqualification to take rank among Christians, what vice, what crime can be so considered? Will any man who thinks it worth his while to join the church henceforth be evertkept out of it?

For one, while admitting that the American church richly deserves the reproach implied respecting her in the exposure, by Mr. Beecher, of utter baseness in those whom she recognizes as members in good and regular standing, I wish to record my testimony against the dishonor thrown upon the name of Christianity by the recognition of those men as Christians. Church members they are, and so base has the church become through its long partnership with slavery, that this exposure will not tend in the slightest degree towards their arraignment as offenders before the church, still less involve their censure or expulsion. Pious they may be, since South-side Adams and Deacon Netherland are pious. But Christians they assuredly are not, unless that name has lost all its original significance of conformity to the precepts and example of Jesus of Nazareth, called Christ. To name the Reverend hyporrites of the Tract Society after him, to declare them habitually guilty of manifold and multiform baseness, and claim, in the same breath, that they shall be no less regarded as followers of him, is surely to crucify him afresh, and put him to open shame! The practical influence of such a misuse of language.

upon a point so vital as the one in question, must be especially and pre-eminently disastrous upon churchmembers, who are already urged by so many influences into docile conformity to the traditions of the elders. Almost the whole education which their religious nature receives, alike in the church on Sundays, in the prayer-meetings on other days, in the 'religious newspaper' which they read weekly, and in the pious books most popular among their seet, which they keep on the table at home to occupy their leisure moments,-tends to make them regard a fluent use of the technical language of religion, a familiar utterance of the 'evangelical' Shibboleth, as not only better evidence of a religious character than a life of practical, but unprofessing love to God and man, but as fairly counterbalancing much evidence of a positively depraved heart and vicious life in him who uses it. Nineteen church-members out of twenty, through the whole country, having heard that the late Dr. Johns, of Baltimore, expired with these words upon his lips -'Yes, dear Jesus, I come!'-could not possibly be persuaded to recognize his life of active and thorough maintenance of the institution of slavery as incompatible with a Christian character. So much has the vicious training already taken effect upon them, that a spending of the intervals of necessary business in distribution of tracts and attendance on prayer-meetings is the thing which they recognize as the Christian life, irrespective of what other elements it may contain. The New York Secretaries lead such a life, (having first, of course, 'made a profession,') and therefore they are Christians! And the influence of Mr. Beecher's concession to the popular delusion respecting what constitutes Christian character, will live and bear evil fruit long after his true delineation of the guilt of the Tract Society shall have subsided into forgetfulness, classed as a petulant ebullition of eccen-

But Mr. Beecher's speech made before the Boston branch of the American Tract Society, was designed to represent that institution as in favorable contrast with its principal, and as right in the particulars wherein the National Society was wrong. I must, therefore, specify some of the points wherein this representation is erroneous.

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The policy of this Society (as shown by the comparison, which proves in many cases to be the contrast, elits words and actions) has been as thoroughly deceitful' as anything in the policy of the New York Society, or anything in that speech of its hired advocate, Daniel Lord, to which Mr. Beecher applies the epithet above quoted. Among the proofs of their deceitfulness, I will mention here that in spite of their pledge (p. 3 of Address of the Executive Committee issued from the 'Tract House, 28 Cornhill, Boston, July 22d, 1858') of avoiding all attempts at any rival mrements'-they have been vigorously pushing vahous movements of unequivocal rivalry through the whole course of the past year. Here are four of

l. At Hartford and other places, the Boston Secretary craftily held meetings a week or ten days in advance of the regularly-recurring meetings of the saxiliaries of the New York Society there established, advertising them as meetings of the 'American Tract Society, and then forming auxiliaries to the Society at Boston, carefully refraining from mention of the het that that Society still remained auxiliary to the New York one; thus, by one operation, taking men and money which would, without such ingenious management, have gone to swell the influence of the local New York auxiliaries.

2. The Boston Society has established a rival Tract Office in New York, 348 Broadway, under the manage-

\*This Society, at its annual meeting in Boston sad relinquish the auxiliary relation which it has held to that body again. temquish the auxiliary relation which it has held to that body ever since 1825. The agents and friends of the Boston Society, therefore, can henceforth say traly that which they have been saying falsely through the whole year past in regard to that separation.

New York Society's publication, 'The American it, fraternal discussions with the slaveholders! Messenger,' though this was praised, and announced as still to be circulated from the Boston Office, in the 'Address of the Executive Committee,' above mentioned. The editorial introduction to the new paper even announces (with a sarcasm which pertainly recoils on the Boston Society) that it shall in no degree fall short of its rival 'in eminent spirituality'!

4. The motto of this new paper is- Not shunning to declare unto you all the counsel of God. ' This is and forcible address to the gentlemen, which was read evidently a frater nal stab at that New York Society by a daughter of one of the most respectable colored which refuses to publish tracts respecting slavery. But what can be more 'thoroughly deceitful' than the adoption of such a motto by a Society which itself talent of Providence. This lady, a daughter of Mr. dares (and wishes) to go no further against the 'sum Ransom Parker, who pays a tax on real estate, values of all villanies' than to 'fraternally discuss those at \$1,400, cannot gain admission to the High School moral duties which grow out of it, and those moral in that city, notwithstanding her ample qualification evils which it is known to promote, and which eager- and excellent character, and only because she is ly and literally copies, and retains as a satisfactory child of colored parents. The address will be found rule of conduct in regard to slavery, the deceitful below:manifesto issued by the New York Society containing Gentlemen of the Committee : the expressions above quoted; a proceeding which Dr. Cheever justly compares to 'an endorsement on a forged note.

Other instances of the dishonest character of this Boston Society may be found in a tract (for sale at the any one child to the public schools, equally exists for Anti - Slavery Depository, Boston,) entitled . The American Tract Society, Boston.

I have space for but one more extract from Mr. Beecher, and I greatly regret the necessity of leaving tions. The violation by the least injustice of the untouched in it, with several other points that need right of the humblest citizen in the State is an invacomment, the deliberately calumnious insinuations respecting Mr. Parker, Mr. Garrison and Mr. Phillips. all other citizens. To permit any disadvantage, disa-These, and also the idea of conformity to the catechism bility or hindrance to the opportunities of education making these men better than they now are—the idea for a single individual, is not only to violate both the of their gotting up into the society of persons who letter and the spirit of the Constitution of the State make long prayers while devouring widows' houses ' -must go without remark, since my business now is with the Boston Tract Society. · I affirm that the Gospel carries with it a three-fold

form—the ideal or intellectual form, the sentimental or emotional form, and the practice or conduct form.

The three must be combined in true religion, and he has of the companies the companies that the companies the companies the companies the companies the companies the c who has the ideal and emotional, and leaves out the conduct, is false and infidel. If I was called upon to s the most harmless man on the continent, because he is open and above-board. If not him then it must be Garrison and Phillips-him of the iron tongue and him of the golden lips. [Applause.] No, no—not them. [Renewed applause.] If there ever were two them. [Renewed applause.] If there ever were two men whose fault lies in the fact that they have no reversing lever to their engines, but must go ahead and never go back, they are those two men. [Laughter and applause.] Therefore, I should not pick them out, though I know they are called very naughty inmore catechism before they will get up into the synods and presbyteries. It must be these Blanchards—these men who peddle infidel books. I should just as soon think of calling a man dangerous, who peddled cockroaches and rats, as to call them dangerous. The man man who puts on a saintly garb, the man whose face is lubricated to sleek devotion, who evades duty, who has a text for every sin of omission and commis it is the man who makes long prayers while devouring widows' houses, men who turn up their eyes when-ever they mean to do a wicked thing, who stand in the very place where the Pharisees stood-they are the intidel men, who take the garments of Christ to do the work of the Devil. [Applause.] I do not fear the efforts of any man before my congregation to subvert the Bible. If I cannot in fifty-two Sabbaths answer and the priests and lawyers stand there as did the priests and lawyers in the temple of old. The Pharisees are now in precisely the same relation to the religion of ton Tract Society, for whom I now speak, is going to stand on the same platform—if it is going to exclude

vicious elements!

grossest of the many false statements contained in for education is equal to theirs. their publications can find admission into those publications, carrying the antidote to those to whom they of the age to relinquish this distinction, founded only have sent the bane; and (to give one specification) they in complexional hatred, and the barbarous institutions would no more publish-either in a tract or in that of slavery. We would remind you of the fact that newly-established 'Tract Journal' which assumes to Massachusetts has preceded you, and with the hapdeclare all the counsel of God-either a true state- piest success, in according this justice to her colored ment of the teachings of the Old and New Testa- population. Are the obstacles to free schools any ments respecting 'The Sabbath,' or the disproof which | more insurmountable in Providence than they were plainly exists in those books of their numerous falsi- in Boston? We cannot believe they are. Schools. fied quotations and false representations on that im- colleges, and universities of every grade throughout portant subject, than a defence of Romanism or Mor- Europe, are as freely opened to people of color as to

As to their position in regard to the relation of the richest class in American Society to the poorest-of be closed to persons whose color werald be no bar to the slaveholder towards the slave-they have held, access and honors at Oxford and Combridge in Engfrom the beginning, a relation absolutely fraternal land-at Heidelberg and Gottingen, in Germany-a towards the former. They call him their dear brother Edinburgh and Glasgow, in Scotland? Numbers of in Christ!' Constantly meeting him and his cie- colored gentlemen in this country have obtained, at rical defender, one or both, at the prayer-meeting some of these eminent universities, that liberal educaand at the communion-table, and at the anniversaries tion which it should have been the pride and the honof the Missionary and Bible Societies, and in their ne- or of this, their native land, to have bestowed, but gotiations with their principal (up to this time) in which, for no cause but a mean, selfish, cruel, dis-New York, they have constantly met him as a brother graceful and wicked prejudice, was denied themshere. and as if he were a Christian. They have taken his Within a year, the highest prize at the Sorbonne, one counsel how to convert the heathen, have published of the oldest and most distinguished colleges of France, tracts that he wrote, and have recently published one | was awarded to a young colored man from Hayti, -the which he wrote and circulated among his brother, Emperor in person presenting him with one hundred slaveholders, assuming that God authorised and ap- and fifty volumes, the usual token of distinction and proved their infernal 'institution.' And even now, merit. Two other prizes at the same time were borne impudently pretending to declare all the counsel of off by colored graduates. God, they have advanced only from a silence frater- There is in Newport, at this time, a modest, gracenal to the slaveholder, to a 'discussion' fraternal to ful young colored woman, whom the noble Earl of

As to the slave - the poorest of the poor in this cellent school in London. She was once a slave in country-from the foundation of their society to the Maryland. Cannot sovereign Rhode Island match the present moment, they have utterly ignored him, not generosity of the English Earl, by giving her own free only as a person to receive aid in the most utter desti- citizens the education he dispensed with open-handed tution, comfort in the deepest distress, knowledge in bounty to the poor stranger? Why cannot white and the densest ignorance, light in thick darkness, and all black young ladies recite their lessons as amicably to these elaborated into a system, and perpetuated and the same teachers in Providence as in London? enforced by law by those very slaveholders whom they gladly offer my own testimony as to the entire practi impiously call their 'brethren in Christ"-not only, cability of the education of the white and the colored I say, have they uniformly ignored him as a person to races at the same school, having graduated at a colbe thus addressed, but as a person to be addressed at lege justly celebrated for its humane and liberal polall. They have never addressed one word to the icy, and from a class that contained a native African slave. Pretending to beheve that the first epistle of girl, (one of the Amistad captives,) and an accom-Paul to the Corinthians was given by inspiration of plished young American lady of color. Both of them God, and designed for the instruction of Americans in character, refinement, and scholarly attainments as well as Corinthians, they have never sent to the were ornaments of their school. I refer to Oberlin slave the important and intensely significant precept College, Ohio. there addressed to him- If thou mayest be made free, we would cite you another fact, and beg that it use it ruther! Even in the new ground they have may have all the weight in your judgment of this mattaken, of extending their field of operation through ter, that the example and opinion of so devoted of the whole country, and even in the new opposition friend of popular education can give. I allude to the paper they have established (with the false pretence Hon. Horace Mann, President of Antioch College. A

ment of Rev. 'Israel P. Warren, Secretary for New the New York tracts and the New York paper contain - they neither address to the slave any counsel 3. The Boston Society has established a rival month- whatever, nor urge those readers, agents and colporly newspaper, to be simultaneously published in Bos- teurs, who are within reach of the slave, to give him. ton and New York, called 'The Tract Journal,' without delay, this direct and most important message which they are trying to introduce in place of the from God. Not a syllable of all this! But instead of

> ADDRESS TO THE LEGISLATIVE COMMITTEE OF CASTE SCHOOLS IN RHODE ISLAND.

It was expected that Miss Holley would have been present before the Committee. She was, however, unable to meet them, and sent a brief but appropriat citizens, and in a manner that must have convinced them that the white children do not monopolize the

That your petitioners appeal to you for a measure of right and of justice, and one which, therefore ought at once to be granted, we will attempt to show

Every reason which exists for the free admission of the admission of every child. This principle, that be fore the law, as before God, there is no distinction of persons, is the very vital breath of your free instituwhich ordains that 'it shall be the duty of the General Assembly to secure to the people the advantages and opportunities of education,' but to inflict a positive so cial injury.

ber of the community the opportunities of education and the result is, that wherever these opportunities state what would do most to promote infidelity, what have been fairest and most generous in the States of would I say? I know what you would think I would this country and of Europe, a higher morality prevails. It is, therefore, as a measure of public welfare that we ask that no person shall be excluded from the best opportunities of free education which the States provides. We ask it as a measure of great er security and happiness to all the people of the State, than partial system of education affords. The very idea, ne sence of the common school system is, that no on snall be deprived of the great boon of out, though I know they are called very naughty in-fidels, and I am afraid they are not as sound on the creed as I am. [Laughter.] They will need to get especially for the poor that the system exists. The rich can have education without common schools, but the weak, the poor, cannot. If there is to be an exception to an absolute equality, that exception should be in favor of the poor, the weak. By the present who wants these books is spoiled already. [Applause.] system of separate schools, the invaluable early years You can't hurt him. I tell you who it is. It is the of study are lost to many of the young colored children, from the long distance at which they dwell from the school appointed for them, -while the door of the nearer school-house, which their fathers were taxed to build, is shut against them. Is this just? Is it honest? Is it decent? Is it constitutional?

We find another argument for equal educational rights in the fact that children learn more from each other than from their teachers. And there is no assoall he can urge, then my powers are weak indeed. I ciation more important for those of humble and less an he can urge, then my powers are weak indeed. It is these men who profess to do the work of righteousness while they impede he progress of true religion by their shams. Thesetare the men from whom the temple ought to feel in peril. The temple stands again in Nassau street, and the priests and lawyers stand there are did the indebted to this influence for elevation of character than to any other. Nothing is so communicable as the New Testament, as were the Pharisees in the time excellence in manners and morals. It is not the de-Christ to the Old. And if this Society-this Bos- sign of the common school system to shut out from its benefits the rude, the coarse, the vulgar, of whatever unfortunate origin or surroundings, but to bring all free discussion and inquiry—if by-and-by, when it shall have gathered wealth and influence, it is going into the benignant circle of knowledge; to mitigate to stand for the rich, for the refined, and not for the the sorrows of poverty and privation with the balm of wretched and the poor, I want my remarks to recoil intelligence; to awaken and develop the faculties which misfortune would crush and fetter; to unfold If! indeed! If the Boston Society is going to take the immortal mind enshrined in every human form. these two positions! If it is going to exclude free This is the glory of the common school system, that it discussion, and to stand for the rich and not for the is the highest practical recognition we yet have of the poor! As if it had ever, for one moment since its democracy of the New Testament, 'Love thy neighexistence, held a position free from either of these bor as thyself.' Education is as dear a treasure to the colored man as to the white. It exalts him in happi-As to the first point, they are constitutionally ness and usefulness as much; and before his Heavenly pledged to exclude free discussion. The central idea Father, his improvement in knowledge and virtue i of the association is, that only their side of any con- of every whit as much importance as is that of the troverted matter shall be expressed, or even intimated, whitest Governor or Senator in Rhode Island : and, in their publications. Not a word of correction of the furthermore, his right to the provisions of the State

white persons.

Why should the schools of Providence and Newpor

Shaftesbury educated, at his sole expense, at an ex-

that it shall declare all the counsel of God)—a paper which is mainly occupied with a repetition of just and death struggle for existence under its burden of such old, stupid, dead husks of theological doctrine as \$60,000 debt, a man of wealth offered to be one of

the six whom he would obtain to assume the entire debt of the College, provided its doors should be shut At the New England Anti-Slavery Convention, May, in the face of a colored lady student, then ready to enter. Horace Mann, to the lasting honor of human ity be it told, refused to bargain away the sacred right of one colored girl to education, even for the boon of the existence of Antioch College, the dear object of his solicitude and hope. And, to-day, Antioch College rejoices in the favor of God, free from debt, its doors swinging in wide welcome, like the gates of Paradise, to all, whether white or black, who seek entrance! This decisive victory over temptation seems to me the greenest leaf of laure! which crowns that honored head, one which the bright sun of immortality will not wither or faile.

To you, gentlemen, this honor is held out by the hand of Divine Providence to-day. We trust you will accept it, and not leave it for those who shall succeed you; for we are certain of our cause in the end. It is only a question of time. We shall never rest till the justice which is our due shall be meted out to us. We shall continue to boldly approach the hearts and conscience of the people with our claim; for, however high the towers of habit and the battlements of prejudice, we are confident we have friends in these SALLIE HOLLEY.

and Legislature, on the 30th ult., the following ma-jority report of the Special Committee on Colored Schools was presented by Mr. Blake, of Cumberland. We trust its adoption is certain.

To the Hon. House of Representatives : The Special Committee of the House of Representatives, appointed at the last January session of the General Assembly, to whom was referred the petition of Isaac Rice and others, for equal school rights, with other papers relating thereto, beg leave to present this

their report:
Your Committee have advertised the time, place and object of their assembling, and given full opportunity to the petitioners all others, to-appear and be heard upon the question at issue; only one party ap-peared, and that the petitioners, who were heard at length; and after a full and careful consideration of the various questions of fact, of right and justice sug gested thereby, a majority of your Committee come to the following conclusions, viz : 1st. That the Constitution of this State makes no

distinction among the people of the State on account

2nd. That in admitting the colored population to citizenship under this Constitution, we guaranteed to them the full enjoyment of every civil right and privilege which that instrument secures to each and ever other citizen. The language of the Constitution article 1, sec. 2, is, 'All laws, therefore, should be made for the good of the whole.'

8rd. The Constitution, article 12th, distinctly recognized the constitution of the constitution article 12th, distinctly recognized the constitution of the constitution of the constitution article 12th, distinctly recognized the constitution of the constitution of the constitution article 12th, distinctly recognized the constitution of the constit

nizes the diffusion of knowledge among the people, as a duty being essential to the preservation of their rights and liberties, and charges upon the General Assembly, as a duty, to promote public schools, and to adopt all means they may deem necessary and proper, to secure to the people the advantages and op-portunities of education. The language of the Con-stitution is plain and emphatic. It binds the General Assembly to the duty of promoting public schools—or schools open to the public, and to adopt such means as will secure to the people the advantages of education. L. Thompson, The policy here inaugurated is as broad and compre- Joshua Perry hensive as the motive is high and sacred. The end is the education of the entire population, citizens and strangers; and the motto, 'The preservation of our rights and liberties.' The way in which this is to be accomplished is through 'Common Schools,' by which, in the language of Webster, is meant, 'schools open to all the inhabitants of a district or town. ' J. T. Sargent Under this Constitution, therefore, every resident, as soon as he is domiciled, may claim of the city or town in which he has made his home, these equal opportunities and advantages of education for his household. If this is the privilege of the stranger, it is the right of the citizen—a right which cannot be withheld, limited or abridged, without manifest injustice. It is plain also that any invidious distinction imposed upon any class of citizens on account of race, party, sect or any class of citzens on account of race, party, even color, amounts to an abridgment or denial of civil rights solemnly secured by fundamental law.

1. H. Bowker 4th. It is also plain to the committee that what the Mrs. Bowker

General Assembly would not do by direct acts, it should not allow to be done by delegated power to any Thomas H. town or city. If caste schools are established in Pro vidence, Newport and Bristol, they exist by virtue of Perrin Scarborough power delegated to those towns by the Assembly; and J. O. Lovett if through them the just rights of any citizen are invaded, the Assembly is as much responsible as if those Abby S. M. Sexton schools were established by direct act.

Sth. It is plain to the Committee, that every citizen

M. Augusta Crocker

stands equal before the law, and that his children are entitled to equal privileges of education in the schools T. B. Drew of his district, without respect to race, color or condi- Mrs. Drowne

on.
6th. It is also clear to the Committee that what is right in the case is also expedient. No evil is suffer-M. C. Wilson ed, or even felt to exist in Westerly, Pawtucket, East S. J. McIntire Greenwich, Woonsocket, or other compact towns, by James T. Ford the education of all the children in the district in one A. Folso class of schools; nor would any be experienced in ElizaA. Lawton those towns which have caste schools, were a different system to prevail. This is groved by the experi- I. Brown ence of cities in other States around us, which have ried both systems. Your Committee feel that justice should ever be the standing policy of the State; and that, in the language of the Constitution, 'every person ought to obtain right and justice freely, and without have developed completely and without devial property. out purchase completely, and without denial, prompt- J. M. Hawker ly and without delay.' They believe that it is expeent to avoid any appearance of limiting or curtailing Mrs. J. the just rights of any citizen, under this Constitution, account of any prejudice growing out of race, R. H. Ober color or condition; and especially expedient and proper to avoid the perpetuation of these prejudices through educational systems; and they thereupon recommend

the passage of the act hereto annexed.

All of which is respectfully submitted. ELLIS S. BLAKE, HENRY A. HOWLAND, Committee. HENRY H. LUTHER,

The following act was reported: An act in addition to title 13, of the Revised Statutes. 'Of Public Instruction.' SEC. 1. In determining the qualification for scholars to be admitted to any school in this State, main-

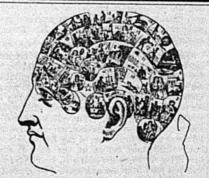
tained wholly, or in part, at the public expense, no distinction shall be made on account of the race, color, R. Howland or religious opinions of the applicant or scholar.

Szc. 1. Nothing contained in this act shall impair or in any way affect Section 11, of Chapter 66, of the Revised Statute.

SEC. 3. So much of Section 11 and 12, of Chapte

71, of the Revised Statute, as is inconsistent herewith, and all other acts or parts of acts inconsistent herewith, are hereby repealed. John Bailey

J. L. Hev FUGITIVE SLAVE CASE. Edward B. Bacon, master of schr. Elizabeth, of Hyannis, was arrested at Glou-cester, on Friday morning last, June 3d, on the charge C. F. Baxter of returning to Norfolk the fugitive slave, Columb Jones, who was brought into Hyannis in the brig Rolerson. Bacon waived an examination, and gave bail in \$3500 to appear before the Superior Court at



PHRENOLOGY IN BOSTON. DROF. FOWLER will continue his Lectures on

TREMONT TEMPLE, BOSTON. THE PRACTICAL USES OF PHRENOLOGY RIC: First

to teach us how to bring all parts of the system into harmonious and well-directed action. Second, to un-derstand the function and uses of each separate organ. Third, to enable us to govern and educate each faculty and each propensity, increasing the power of some, and properly directing others. And, Fourth, by combining these lessons, it enables us to 'know courseless,' and to account readily for each motive, thought and act, on Scientific Principles. And, furthermore, it enables us to indicate, with great exceeds a properly and the property of the second actness, in writing, the *Profession*, Occupation, or 'Calling' in life, in which each person may REST SUCCEED, and in which he may become most useful and

happy.

Examinations daily, by PROF. FOWLER, Practical Phrenologist, 142 Washington street, Boston.

PLEDGES Francis Jackson, Sarah Shaw Russell, Boston, Abington Abolitionista, Wendell Phillips, Wendell Phillips, 100 00 George and H. B. Draper, Hopedale, 100 00 B. Snow Jr. First hopedale, 100 00 B. Snow, Jr., Fitchburg, E. D. and Anna T. Draper, Hopedale, Wm. S. and Abbie S. Haywood, do. Prince S. Crowell, Dennis, Weymouth Pemale A. S. Society,

Mary G. Chapman, Boston, Timothy Davis, Framingham, M. J. Parkman, Boston, 20 00 20 00 10 00 J. B. Pierce, Lynn, D. B. Morey, Malden, W. A. Greene, Boston, Reuben H. Ober, Boston, T. C. Severance, Roxbury, Caroline Remond Putnam, Salem, J. G. Dodge, West Cambridge, Mrs. Mary Sawyer, Jacob Leonard, Bridgewater, Alden Sampson, Charlestown, H. C. Fifield, Weymouth, • Elijah Hobart, Hingham, 5 00 Charles Follen, A. Newhall, Stoneham, C. B. M'Intire, Reading, John Knowlton, Anna E. Sibley, Chelsea, H. M. Hagar, Newton, G. W. Babb, Boston, H. Banks, Waltham, Eliza A. Lawton, Mary R. Stickney, Mary Willey, Boston,

100 00

DONATIONS

the New England A. S. Convention, May, 1859. Mary May, Boston, \$50 00 A. M. Chase, Canton Richard Clap, Dorchester, 20 00 Samuel Barrett, Concord, Mrs. Denny, Clappville,
William Ashby, Newburyport,
James N. Buffum, Lynn,
Edward B. Perkins, Salem, 10 00 10 00 10 00 Eliza Lee Follen, Brookline, Abraham Folsom, Dover, N. H., 8 00 Louisa Willis, Boston, Henrietta Sargent, Boston, 5 00 A. D. Manson, Bangor, Me., 5 00 Effingham L. Capron, Worcester. Samuel May, Jr., Francis W. Bird, Walpole, 5 00 3 00 David Tenney, A. W. Sprague, Nathan Webster, Haverhill, 3 00 E. H. Merrill, Danversport, Jonathan Buxton, Sarah D. Holmes, Plymouth, Mary L. Richmond, Abington, 1 00 E. N. Andrews,

COLLECTIONS

By Finance Committee, for the Expenses of the New England Anti-Slavery Convention, May, 1859. Perley King \$: Mrs. L. L. Otis Jame-\$2 00 Paulina Gerry

H. G. Jackson 1 00 Zenas Jenkins 0 50 Gridley Beal 1 00 E. Sprague 1 00 J. Stanley Shaw 1 00 E. S. Cushing M. W. Chapman E. L. Follen J. H. Martyn 1 00 E. K. Waite 1 00 Bourne Spooner 00 H. B. Spooner 1 00 Mrs. Whipple 0 50 P. C. Hiram 1 00 J. C. N. Ignatius Sargent 1 00 D. U. Martin T. W. Hartshorn 1 00 Francis Jackson Charles K. Whipple Mary G. Chapman 2 00 T. C. Severance Wendell Phillips 2 00 Parker Pillsbury 2 00 C. G. Ames L. H. Bowker 2 00 D. Y. Lincolr 1 00 William Boynton 0 50 S. S. Russell Thomas H. Jones 1 00 C. C. McLauthlin 1 00 N. Richardson 1 00 Lewis McLauthlin 5 00 Mary Brigham Edmund Quincy 0 50 S. A. Barnard Caroline R. Putnam 2 00 Emily Horn Sullivan 1 00 Ichabod Davis 1 00 Lizzie A. Elwell 1 00 Henry Elwell A. M. Bailey 1 00 A. T. Draper 1 00 1 00 Geo. & H. B. Draper 3 00 1 00 Mrs. Lawrence 1 00 John L. Whiting 2 00 2 00 C. M. Otis 0 50 Mrs. J. W. Lewis 0 50 Robert Johnson 1 00 J. B. Yerrinton 0 50 John Curtis 1 00 Frances Mary Robbins 1 00 2 00 C. F. F. 1 00 1 00 C. Wellington 1 00 A. R. Janes 1 00 Azariah Smith 0 50 Joseph Merrill 2 00 Sarah Marston Heinzen E. R. Crosby 1 00 B. H. Barrett 0 50 Martha Clapp 0 50 Louisa M. Alcott S. A. Rand Nancy R. Hill 1 00 Mrs. R. Wheeler Prince S. Crowell 1 00 Stephen Clapp 0 75 Charles Wood 2 00 Caroline Wellington S. Boynton 2 00 Louisa Simes 2 00 John Sawyer Susan C. Cabot E. F. Burnham 1 00 Mrs. Southwick 0 50 1 00 R. H. Morrill 1 00 A. B. Morey 0 50 2 00 Helen E. Garrison 1 00 E. P. Perkins 1 00 Gertrude Barrett 0 25 H. J. Ireson E. H. Merrill 1 00 M. M. Brooks 0 50 Mr. Brown, Charles Abby Hinckley 0 50

2 00 1 00 James Baxter 1 00 A. B. Peck 2 00 H. W. Blanchard 1 00 L. P. Danforth 1 00 L. M. Child 50 Mary Willey A. A. Robert 0 50 Thomas B. Rice 1 00 John T. Hilton C. B. McIntire 0 30 John Jones 0 50 Cash, and friends, in L. A. Allen 1 00 various sums, WORCESTER COUNTY (SOUTH) ANTI

1 00 Susan H. Cowing

1 00 Mary C. Sawyer 1 00.S. D. Chandler

SLAVERY SOCIETY.—A regular quarterly meeting of the Worcester County, South Division, Anti-Stavery Society will be held in MILLVILLE and BLACKSTONE, on Sunday, June 12th. The meeting will commence at the Wesleyan meeting-house, in Millville, at 10 1-2 o'clock, A. M., and be continued at Blackstone Town Millville. at Blackstone Town Hall, at 2 and 5 o'clock, r. M. Among the speakers expected to be present are Thomas W. Higginson, Adin Ballou, Samuel Max, Jr., and others. And all friends of freedom are invited to attend. EFFINGHAM L. CAPRON, President.

WILLIAM A. WILSON, Secretary.

WESTPORT, Mass .- Andrew T. Foss, an Agen of the Massachusetts Anti-Slavery Society, will speak on the subject of American Slavery, in Westport, at the Christian Church, on Sunday next, June 12th. All are invited.

He will also lecture as follows : North Dartmouth, Tuesday, June 14. Dartmouth, Fall River, Thursday, " 16. Sunday, " 19. Sunday, WORCESTER-The Anti-Slavery meetings of the

last two Sundays will be further continued on Sux DAY next, June 12th, at the customary hours, at Brin. All communications for the undersigned should be sent to Leicester, Mass.

SAMUEL MAY, Jr.

REMOVED TO A HIGHER LIVE On the 23d ult., at her residence in North Raston Washington County, (N. Y.) ESTHER WILBUR, wife of Jos Wilbun, aged 67 years, after a protracted phy-

sical weakness, which she passed through with great composure, and firm reliance upon the good hand of Him that doeth all things well."

As water seeks its level, so has her purified spirit sought its level in the glorious realities of spiritual life. Her-funeral was attended by a large concourse of sympathizing friends and neighbors, upon which occasion abundant testimony was offered of her true and earnest life and labors. The ancient language was repeated as being especially applicable to her character in every particular :- When the ear heard me, then it blessed me; and when the ere saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me : my judgment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame : and the cause I knew not, I searched out."

'The friend of the slave, and yet the friend of all' -the widow, the fatherless, the destitute, and the trembling fugitive, always found a cordial welcome at her hearthstone, and a heart that beat warmly in aympathy with their necessities, and an open hand to render all the aid in her power.

Many an orphan child can testify that she has been indeed a mother to them.

She was one of the earliest to espouse the Anti-Slavery cause; and though possessed of but a frail physical organization, yet no one in this county has rendered that hated cause more efficient service. She stood in no awe of public opinion. Ever vigilant, ever active, untiring, and unyielding for the right, yet she opened her mouth with wisdom, and in her tongue was the law of kindness.' In the midst of trials, temptations or proscriptions, she ever maintained the same calm, serene spirit.

She had no concern or desire to build up or foster any system of theology: with creed-making she had no sympathy, but was actively and earnestly engaged to pull down and remove out of the way whatever stood in opposition to the pure spirit of universal liberty and toleration

Her desire for the elevation, liberty and happiness of all was far superior to her love or veneration for institutions.

She had been, from early life, a member of the Society of Friends, and steadily attended its meetings, when health and strength permitted; and as steadily did she bear an uncompromising testimony for the oppressed bondman, and against that spirit of conservatism and proscription which has been so sorrowfully manifested by much of that leading influence of modern Quakerism. Through her efforts, mainly, (although actively opposed by prominent members of that meeting,) the Friends' meeting-house at North Easton was first opened to Anti-Slavery meetings some eight or ten years since; and from that time, its doors have been kept open to the Anti-Slavery laborer, and to free discussion.

The numerous petitions that went up to Albany, during the past winter, from this town, for a Personal Liberty Bill, were first put in motion through her efforts. While others thought best to wait, and see the result in Massachusetts, she urged the importance of immediate action, saying, that 'much valuable time was lost by waiting to see the movements of others.'

----- She did with cheerful will What others talked of, while their hands were still."

During the past autumn, she felt impressed to appoint some Anti-Slavery meetings in a neighboring town, which the writer attended with her. On our return, she expressed great satisfaction, saying, 'she felt her time for labor was short'-and with this view she thus employed her last remaining energies.

Her judgment was indeed 'like a robe and a diadem'; her unselfish spirit and pure instincts led her to clear and just perceptions of the right. At the funeral, her husband, in a brief and impres-

sive manner, spoke of 'his great and irreparable loss, and of the unselfish disposition she at all times manifested, especially during her illness; she often expressing her fear that too much was done for her.'

The constant, calm, and even cheerful smile of her countenance was lovely to behold. Death was no 'king of terrors' to her. She remarked that tel it a blessed privilege to leave the mortal tenement when it was no longer useful;' that she 'had no desire to live, after her capacity of usefulness had ceased;' also, that she felt joy and satisfaction in contemplating her action in reference to reform movements, and hoped the young would press forward in the work of reformation and liberal Christianity.

A short time previous to her departure, she asked her son if he thought she would continue long; and when answered in the negative, she said, ' I am ready!' -and again, 'Oh, how beautiful! all nature seems so

The following portion of WHITTIER's soul-stirring lines was repeated at the funeral services, as being peculiarly appropriate :-

Another hand is beckoning us, Another call is given;
And glows once more with Angel steps
The path which reaches heaven.

The light of her pure life went down, The glory of a setting star— Clear, suddenly, and still.

Alone, unto our Father's will. One thought hath reconciled, That He whose love exceedeth ours, Has taken home his child.

Fold her, oh Pather ! in thine arms, And let her henceforth be A messenger of love between

Still let her mild rebuking stand Between us and the wrong:
And her dear memory serve to make
Our faith in goodness strong.'

very Society, held at Friends' Meeting-House, North Easton, 6th mo. 5th, 1859, the following resolutions were offered by J. W. PECKHAM, and unanimously adopted, and voted to be forwarded for publication in the Anti-Slavery Standard and Liberator :-Resolved, That in the death of our beloved friend

At a regular meeting of the old Saratoga Anti-Sla-

and coadjutor, ESTHER WILBUR, (since our last meeting in this place,) we feel deeply that a 'mother in Israel,' one of the early advocates and main pillars of the Anti-Slavery enterprise, has been removed from our midst; and that we shall no longer be cheered by her living example and earnest words, and encouraged and strengthened by her wise counsels, her unyielding fidelity and untiring labors for the cause of the oppressed; that a vacancy has been left which it will be difficult, if not impossible to fill; that the Anti-Slavery cause has lost one of its most clear-sighted. radical and intrepid supporters, and every true reformatory movement, however hated or proscribed, has met with a special bereavement.

Resolved, That inasmuch as to her efforts it was largely due that the doors of this house were first opened to our meetings, we feel that it is due to her memory, to the cause of the slave, and to ourselves, that we thus give public expression of our sense of obligation to and admiration of her noble deeds and heroic spirit, in which we recognize the religion of the good Samaritan.

Resolved, That the highest eulogy, and greatest respect to and admiration of her character, we can offer to her memory, is by imitating, to the utmost of our power, her rare moral courage and noble virtue, in laboring faithfully to carry forward those measure and principles so dear to her, and to which her earnest and true life was so especially devoted.

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#### POETRY.

THE NEW 'GINEVRA.' · Frederika Bremer well said that " the fate of the negro is the romance of history." No other land has one of such profound interest. Would I could place one of such profound interest. Would I could place you in a narrow room, where one of the bravest souls God ever gave first breathed the air of a free State. Her lover had placed her in a box,—a secreted slave, to be transported as freight to a Northern city,—hoping it would come in the same train with himself. Imagine his agony when he found, on his arrival, that it had been left for another train! Set half on her head for many hours, the dust of the stuffing sifts down with every motion of the platform into eyes and lips with superhuman effort she stifles every groan, remem-bering it is Liberty for which she suffers. Arrived a length, they dare not show any anxiety while the precious burden is borne unconsciously, lumbering through the careless streets. When the safe refuge is reached, and the door closed, no one present can articulate a syllable—so terrible the suspense! The box is opened—thank God, she lives! She leaps to ticulate a syllable—so terrible the suspense: The box is opened—thank God, she lives! She leaps to her feet in glad and radiant joy. But the morrow brings fever, over which death hovers for a month till a happy heart gains the victory, and the two rest now under Victoria's flag—all safe! —[Speech of Wendell Phillips, Esq. at Music Hall.

> That wondrous tale in living words Of deepest pathos fell: All faces turned to meet that face, Listening, with lips apart, To the voice that swayed the multitude, As if it bore one heart. In every bosom, howe'er cold, Swift sympathy upsprung, Touched by the magic power of Love,

From lips whose earnest eloquence

Enchained us like a spell,

Divine, and ever young.

Tears and glad shouts extolled the deed Heroic, that dare prove That young pair's love of liberty-Their liberty of love. A picture through my memory passed,

As that strange tale was told, And in the poet's plaintive words Returned the legend old Of fair Gineyra, stealing up In all her bridal bloom. So blithe of spirit, as she passed With smiles into her tomb; No cruel fate pursued her steps, No phantom of despair Rose up between her and the heart Whose love made life so fair; No secret terror urged her flight, No fear of human wrong-But still her story lives, embalmed In painting and in song.

A nobler legend of our times Shall future poets tell, A new 'Ginevra,' fair and brave, In brighter tints shall dwell. Within that narrow cell of pain, Undaunted, undismayed, The dearest blessing of his life A lover's fond arms laid. To count the long, slow hours depart.

With tortured limbs and stifled breath. To wait for freedom, or the pangs Of capture, and of death. But God was with her, and he spared That valiant soul to prove How much a woman's heart can dare For liberty and love. Oh men! whose eager hands and lips

Give to such deeds applause.

Bestow the tribute of your lives To serve a righteous cause; Remembering the faithful love That blesses life for you, Grow worthier of the gift, and learn A chivalry more true. Oh women! whose quick sympathy. Spoke in your silent tears, In the safe shelter of your homes, Forget not coming years ;

Make of your womanhood a shield For human griefs and fears-Give to God's noblest work on earth Brave labor, and not tears.

L. M. ALCOTT.

LIFE.

BY WILLIAM C. BRYANT. Oh Life! I breathe thee in the breeze. I feel thee bounding in my veins, I see thee in these stretching trees, These flowers, this still rock's mossy stains.

This stream of odors flowing by, From clover-field and clumps of pine This music, thrilling all the sky, From all the morning birds, are thine.

Thou fill'st with joy this little one. That leaps and shouts beside me here, Where Isar's clay-white rivulets run Through the dark woods like frighted deer.

Ah ! must thy mighty breath, that wakes Insect and bird, and flower and tree. From the low trodden dust, and makes Their daily gladness, pass from me-

Pass, pulse by pulse, till o'er the ground These limbs, now strong, shall creep with pain, And this fair world of sight and sound Seem fading into night again?

The things, oh Life! thou quickenest, all Strive upward toward the broad bright sky, Upward and outward, and they fall Back to earth's bosom when they die

All that have borne the touch of death. All that shall live, lie mingled there, Beneath that veil of bloom and breath, That living zone 'twixt earth and air.

There lies my chamber dark and still; The atoms, trampled by my feet, There wait, to take the place I fill In the sweet air and sunshine sweet. Well, I have had my turn, have been

Raised from the darkness of the clod And for a glorious moment seen The brightness of the skirts of God;

And knew the light within my breast, Though wavering oftentimes and dim, The power, the will, that never rest, And cannot die, were all from Him.

Dear child! I know that thou wilt greeve To see me taken from thy love, Wilt seek my grave at Sabbath eve, And weep, and scatter flowers above.

Thy little heart will soon be heal'd, And being shall be bliss, till thou To younger forms of life must yield The place thou fill'st with beauty now.

When we descend to dust again, Where will the final dwelling be Of Thought and all its memories then, My love for thee, and thine for me?

CATCH THE SUNSHINE Catch the sunshine! though it flickers Through a dark and dismal cloud; Though it falls so faint and feeble On a heart with sorrow bowed : Catch it quickly-it is passing-Passing rapidly away; It has only come to tell you.
There is yet a brighter day.

Catch the sunshine! though 'tis only One pale flickering beam of light; There is joy within its glimmering, Whispering 'tis not always night. Don't be moping, sighing, weeping-Look up! look up like a man! There's no time to grope in darkness, Catch the sunshine when you can

Catch the sunshine! though life's tempest May unfurl its chilling blast; Catch the little hopeful straggler ! Storms will not forever last! Don't give up, and say 'Forsaken!' Don't begin to say 'I'm sad!' Look! there comes a gleam of sunshine? Catch it! oh, it seems so glad!

Catch the sunshine ! don't be grieving O'er that darksome billow there! Life's a sea of stormy billows We must meet them every where, Pass right through them, do not tarry, Overcome the heaving tide; There's a sparkline gleam of sunshine Waiting on the other side.

Catch the sunshine! catch it gladly! Messenger in Hope's employ, Sent through clouds, through storm and billow Bringing you a cup of joy. Oh! then, don't be sighing, weeping --Life, you know, is but a span; There's no time to sigh and sorrow-Catch the sunshine when you can.

## THE LIBERATOR.

WOMAN'S RIGHTS MEETING.

There are many among us who at this time are in clined to take discouraging views of the progress of reformatory ideas. The rumors of wars abroad, the It seeks freedom and equal rights for her in the Famarrogant claims of the slave power at home, fill the hearts of many with fears lest, after all, no advance be ensured; and that she may not need to seek them has been made. Yet we think few who have attended the series of meetings of the New England Anti-Slavery Society held during the past week, and comto the array of speakers who stood on the platform of the Woman's Rights meeting held on Friday, P. M., at Mercantile Library Hall, but must have inclined to say, 'The world moves still.'

There was a larger audience than even the warmest Caroline M. Severance presided, and besides her own address, the audience listened with great attention to lie opinion. addresses from Dr. Harriot K. Hunt, (who reiterated) her demand for the extension of the right of suffrage to women, in a very earnest and forcible manner. Rev. James Freeman Clarke, Rev. J. T. Sargent, Rev. George Gordon Ames, late of Minnesota, and Wendell holier pleasures; and to substitute for the delights of Phillips, Esq.

Mr. Ames very wittily compared the dismay of thos who are in fear lest each new step in progress shall overturn the laws of the universe, and bring chaos into society, to that of the 'home-keeping youth,' whose wits formed no exception to the opinion of such finding himself in a railway car, shut his eyes and held fast to what seemed most stable, until the vehicle stopped. At length, finding he 'still lived,' he dared to open his eyes, and inquired with trembling lips of those around him, 'if the darned thing had lit.' Mr. Ames's whole speech was full of wit and humor, but evincing a thorough understanding of the principles upon which the Woman's Rights movement rests.

Mrs. Dall's speech contained an admirable condensation of a very able article in the Edinburgh Review for April, on Female Industry. Mrs. Dall said she was sure her audience would share her own surprise on finding so many employments already in the possession of women, although it is still to be deplored that the wages of women continue to fall far below those given to men for the same kinds of labor. A very interesting extract from a letter was read by Mrs. Dall, giving an account of a young girl in Delaware, whose father was a machinist. She was very desirous to learn her father's business. On being allowed to enter the shop, she showed great ability, and made so father's death not many years after) to take charge of the business. Her younger sisters and brothers have learned the trade from her, and she is now a prosperous machinist; keeping the business of her father, and teaching it to her younger and dependent brothers, and presenting a living witness of the wisdom of allowing a girl perfect freedom in the choice of an avocation.

advanced, since the year 1848, the date of the first Woman's Rights Convention. As one of the most Sit side by side, full-summed in all their powers, encouraging signs of the times, she mentioned the Self-reverent each, and reverencing each formation of the Society for the Cultivation of Social Science in England, a movement which has both men and women of the highest social position and culture Then reign the world's great bridals, chaste and calm prominent among its leaders. We would suggest to Then springs the crowning race of humankind. Mrs. Dall the embodiment of the facts and figures contained in her address, in a lecture for popular au- this better Eden-we, who have diences next winter. She may rest assured it will carry a conviction of the practicability of the ideas advanced by herself and her co-workers for the elevation of women, which arguments, however unanswerable their logic, seldom give to a lecture-going community.

system of philosophy illustrated by examples from his- reply of all their movements,tory. One of the most convincing arguments made by Mr. Phillips was that while, during the lifetime of her husband, a married woman is a legal nonentity, as soon as her husband dies she becomes a living, acting, responsible being; and he appealed to the memories of those who heard him in support of this statement. How many gay, frivolous women have we all seen made earnest and real by some change in their lives which exercised the faculties now lying dormant in such freedom, as should ensure the full use of their powers now, without waiting until sorrow or bereavement sting them to exertion. To see clearly that society would reap the rich fruits of such a change in the elevation of both men and women would not require a second hearing of the able argument of Mr.

If it is possible, as has been proved in many instances, for the wife to differ from her husband in matters of religion, and the world not fall asunder, it surely might be possible in the infinitely smaller matter of politics for each to hold his or her opinions, and express them by votes, when women shall assume the

Notwithstanding the crowd, (many persons standing for more than two hours,) the extreme heat, and a degree of noise from without which made it an effort to hear, a most marked interest pervaded the assembly. We felt a little degree of pleasure, too, in noticing that the audience was no longer almost entirely composed of women. Years ago, few men, except those associated with reformatory movements, were to be found in these meetings; but now the men and brethren were well represented. We were glad to see the earnest attention of many young men; it is an encouraging token when in the afternoon of a week-day. even if it be in anniversary week, interest is felt strong enough to draw together a mixed audience of the size of the one mentioned.

We have heard a hint that the ladies in management design to make this meeting a regular feature of Anniversary week : we are sure it will prove a success if inaugurated, and we trust that, another year, we if inaugurated, and we trust that, another year, we shall be remembered as one who accomplished in his may meet in a larger hall to listen to the words of en-

couragement and counsel which these noble wome and earnest men may have to offer to us .- E. c. w.

The noise of people entering at the con of the meeting, combined with the noise of the street, prevented the writer of the above from hearing the re marks made by Mrs. Severance on taking the chair. We have been fortunate enough to obtain a full report of them from another hand, as follows: LADIES AND GENTLEMEN,-

In accepting the duties accorded me on this occa sion, permit me to say a very few words in regard to the movement which this meeting represents. It en rolls itself among the efforts of the age, and the anniversaries of the week, as the most radical, and yet, in the best sense, the most conservative of them all. It bears the same relation to all the charities of the day which strive nobly, in their way, to serve woman that the radical anti-slavery movement bears to all superficial palliations of slavery. Like that movement, it goes beneath effects, and seeks to remove

Recognizing woman as an equal human being with man, before God and the State, it claims for her equality of freedom and of right, as an individual; equality of position and of action in the family-including a ownership of herself and an equal ownership of her children; equal opportunities of education, and o effort in society; and equal recognition and protection under government-recognition in other ways than those she now enjoys with us, as tax-payer, criminal, and debtor.

Accepting the family as an Institution, more under niably than any or all others for which the claim is made, Divine in its origin and aims, this movement seeks to secure its integrity and purity, by removing from its sphere of causes all unworthy motives, all base necessities of food and shelter; by giving woman to whom these temptations come, thorough education worthy personal aims, profitable and honorable work. ilu, in order that its highest uses and harmonies may out of it, and in its overthrow.

This movement seeks, moreover, not only to correct the influences which beset woman in regard to marpleted that course of annual instruction by listening riage, and to secure for her considerate preparation for its high duties when entered upon, but it demands, as equally essential to the happiness and purity and true order of the home, a like preparation and an equal purity on the part of the husband and father ;-that public opinion and the law should cease to clamor of friends of the meeting anticipated, and great numbers, the 'outraged honor of the husband, by a misdeed of we are informed, found it impossible to get in. Mrs. the wife, while his unfaithfulness may be notorious, and scarcely a crime in the eye of either law or pub-

It seeks, not to make secondary with woman the duties of the home, but to add others to them-or, ester, to replace the frivolities which are already, in many cases, added to them, with graver duties and charity, the higher and no less pleasurable functions of preventive justice.

It would save individuals and homes from utte wreck, by educating woman to self-support, and to fill the father's place in the event of his inability, desertion or death; individuals and homes which nov persons entertained by Valentine in the play, who, tax Philanthropy to its utmost, and furnish an ever renewed and discouraging supply to its hands and energies.

It will be seen, then, that, instead of confoundin the philosophy of the new movement on behalf of woman with the theories which claim unlimited indulgence for appetite and passion,-or, mistaking the results of those theories for a legitimate outgrowth of this movement,-the world should recognize in the latter the cure, and the only radical cure, for such disastrous doctrine and practice.

Give woman access to culture and its rewards-free dom of action and ability to labor successfully-and you have fortified her against the ennui and indolence, or the poverty which lead to wrong-doing, you have educated a being who will help to raise the world out of its sordidness and strife, by the magnificence and magnetism of her own superior soul; and who, disdaining to profane marriage by seeking it for position and support, will therefore be worthy to find the noblest love, and home.

Allow me to repeat to you, in conclusion, the ex rapid advance as to enable her (on the occasion of her quisite poetic stanza of Tennyson, so often read and heard, but never too often recalled-than which no statement could better define this m

The woman's cause is man's-they rise or sink Together—dwarfed or godlike—bond or free.

If she be small, slight-natured, miserable, How shall man grow?' The woman is not undeveloped man,

But diverse.' Yet, in the long years, liker must they grow, The whole speech was a most encouraging summary of the changes made, in respect to the ideas she

She mental breadth, nor fail in child-ward care, Nor lose the childlike in the larger mind.'

--- And so these twain, upon the skirts of time,

Distinct in individualities, But like each other as are those who love.

And we, who are privileged with the poet to forese

'The Future, grand and great-

The safe appeal of Truth to Time'adopting the victorious cry of the crusaders, 'God wills it!'-may listen to hear above the present din and discord, the stern mandate of his laws, bidding the Wendell Phillips made an address, which was a world 'onward! onward! -and catch the rhythmic

WE ADVANCE!

DEPARTURE OF SENAMOR SEWARD FOR ENTROPHE

NEW TORK, May 8, 1859. The friends of Senator Seward chartered the steam ers Josephine and Alida, and went down to the Nar rows, there to transfer the Sensior to the steamship The Herald of this morning was the following as in women's natures! What Mr. Phillips desired was count of the scene: — Soon after arriving at the to have women so trained, or rather left to develop Horse-Shoe, the crowd gatherest about Mr. Seward, and called loudly for a speech. Cheers were given for the first Republican President, 'Gov. William H. Seward, the next President of the U. S.,' &c., and an enthusiastic individual abouted, 'No danger, Governor, of revealing any secrets here. The wide expanse is all around us. Mr. Seward then mounted a settee, and said:

Gentlemen-It would, of course, be impossible for me to persuade you that anybosy could be insensi-ble to the manifestations of such hospitality as I am receiving at your hands. I will, with your leave, however, undertake to interpret it, leaving out all its political bearings and relations, and will regard you not as politicians, not as 'Republicans,' but as fellow citizens, and as friends, who, against my will, followed me to the house of my friend, where I was entertained, took me up at the door of my hotel, unwilling to leave me alone in your city, and who will not part from me now until you separate from me at the gates of the ocean. (Applause.) Gentlemen—The sky is bright; the sun is auspi-

cious. All the indications promise a pleasant and prosperous voyage, and it will depend upon my own temper whether out of it I am able or not to make the material for which I go abroad—the knowledge derived from the sufferings and strivings of humanity in foreign countries—to teach me how to improve and elevate the condition of my own country men. I will only say, gentlemen, in expressing m thanks to you, now that we are at the point of ser ration, that I trust it may be my good fortune to return amongst you, and resume the duties, now temporarily suspended, in the great cause of Freedom and Humanity. But no one knows the casualties of life, and two voyages separate me from you. What may happen in that space and time, no one but a heapeneest Providence knows.

If it is my lot not to return among you, I trust ]

enemy to be recalled, and without a regretful re-membrance, and with the conviction that he had tried to deserve the good opinion which his friends entertained of him.

THE PARTING SCENES.

By this time the steamer Ariel was observed coming down through the haze from the direction of the Narrows. Mr. Seward returned on board the Josephanese and the Ariel The phine, which steamed out to meet the Ariel. Josephine soon came along side, and was made fast. The gang-plank was rnn out, and Mr. Seward, with many kind greetings and God speeds, ascended to the deck of the ocean steamer.

Governor Cary— Our kind remembrance to Chas.

Sumner,' cried one—' Captain, take good care of him,' shouted another to the Captain of the Ariel— "My life for it," answered the Captain of the Areiplank was hauled in, the ropes cast off, and the two
steamers separated. Then Shelton's band played
national airs, the cannon of the Josephine pealed,
loud huzzas went up, and hats and handkerchiefs waved. Then Senator Seward, his cane and a bun-dle of newspapers still in his hands, mounted the lofty wheel-house of the Ariel, his head bare, his dark gray locks waving in the breeze, and his form contrasting in sharp outlines against the dark sky, and bowed in response to the demonstration from his friends. The Alida and the Josephine were following just

astern of the Ariel, their decks dark with the c ing crowds, and just then the steamer City of Washington, bound for Liverpool, came up with an unu sual large load of passengers on her decks, many of whom joined in the ovation. Flags were flying from all the vessels, and from the Telegraph Station at Sandy Hook Point. Handkerchie's were waving, bands playing, cannon thundering, people cheering, and altogether the scene was one of th e most exhila rating description. In this manner the four steamers reached the bar, all together, when the Alida turned back; but the enthusiasm on board the Josephine was at full heat, and the Captain was persuaded to make a turn beyond the Hook. Accordingly the Josephine steamed over the bar by the side of the sel, and accompanied her, dancing over the waves three or four miles out, the cannon firing until the ammunition was exhausted, and the people cheering until they were hoarse.

Long after the Josephine had turned back, and

when a mile or two of water lay between her and the ocean steamer, the figure of a small man, with head bare, was discernable standing on the Ariel's wheel-

THE SICKLES VERDICT.

Bad taste in the reporters of American newspapers s perhaps to be expected and forgiven; but the counsel, who are apparently eminent in their profes-sions, might be expected to know better. They ap-If Mr. Ould's speech was disgraceful, that Brady pour out such a flood of fustian and nonsense, equally opposed to law, logic and common-sense, as the collective power of the whole Old Bailey bar which is not without performers of a similar charac ter-would not produce in seven years. After a rigmarole preface, he laid down three positions: First, human laws do not shield us from the enjoyment of human rights. Secondly, love by Divine law is perfect, though not regulated by human law.

Third, the Divine law attaches responsibilities, to execute which does not constitute crime; and he self to persons of different casts of mind, in order to execute which does not constitute crime; and he self to persons of different casts of mind, in order to execute which does not constitute crime; and he self to persons of different casts of mind, in order to execute which does not constitute crime; actually had the unscrupulousness and unblushing produce the most desirable effects upon them; hencimpudence to stand up in a Court of Justice, and he was able to make himself personally acceptable to maintain-without interruption or rebuke from the almost every body, however different their whose daily bread is bunkum)—that every man has from his.

a natural right to kill any one who commits adultery His Benevolence was decidedly large, and, with a natural right to kill any one who commits adultery with his wife, and that human laws cannot take away that right.

The stupidity of the defence is exactly on a par with its want of taste and law. Nothing but exmalice was not to be presumed without proof, and, secondly, that Sickles shot Key because he was angry with him for seducing his wife, which is the strongest kind of malice.) Mr. Brady proceeded to show that adultery was very wicked, and that adulterers might lawfully be killed. In support of this thesis, he reads every passage from the Bible in which adultery is referred to. \* \* Mr. Brady takes so . . Mr. Brady takes so descriptive language, that we can only acquit his country happily uncommon. Upon the case itself it able and most horrible one—just one of those cases and devotional feeling which leads to a religious in which a verdict of guilty ought to be inevitable, manifestation. He was an ardent lover of his kind, and to which mercy might properly be extended; but to recognize the fact, that a man has a legal right to avenge any wrongs whatever by the death of the wrong-doer, is to break up the very founda-tions of society. We have noticed the case as an illustration of the way in which justice is administered where the judge has no power, and where the people are above the law. It is a state of things which well deserves the notice of those who wish to introduce democracy into this country.—London Saturday Review.

'SICKLES!

Some important deductions may be rationally drawn from the Washington farce. The following thought is not inopportune : In the first place, we see that the very class of men who have been distinguished for devotion to the LETTER of HUMAN enactments, when every principle of right has been cloven down —as, for instance, in relation to the bogus laws of Kansas and the Fugitive Slave Act—have, in this matter, been the loudest and most noisy declaimers in favor of the 'Higher Law.' The great point re-lied on by the counsel for Mr. Sickles was, that human laws did not protect the sanctity of the marriage bed, and that the prisoner was, therefore, necessarily, thrown upon the law of self-defence and self-vindication.

Apply this principle to the Slave System a mosacredness of human liberty; therefore the slave is thrown back upon the law of self-preservation; and, as the Divine law is, 'He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death'; and, as human Codes in the Slave States fail to enforce this penalty and to protect the slave, he may,—nay, according to the logic of Mr. Graham, (Sickles' counsel,) he is bound logic of Mr. Graham, (Sickles' counsel,) he is bound to act the part of the executor of the Divine law, and send every slaveholder, who robs himself or his wife and children of themselves, suddently to his last account. And not only this—but, even waiving this law for the protection of human liberty, every colored man, bond or free, whose wife or daughter is debauched by one of the dominant race—whether he bauched by one of the dominant race—whether he is bound to execute whether he is bound be his 'owner' or not-is bound to execute upon the transgressor this same Divine law against adultery which is pleaded in justification of Mr. Sickles. We want the same principle applied all around. What is sauce for the goose is sauce for the What is law for Sickles is law for Sambo. say you to this, reader ?- Erie True American.

MORAL OF THE DIFFERENCE

On the 8th ultimo, in the city of Baltimore, it was computed that some thirty thousand people as-sembled to witness the execution of four wretched men condemned to die on the gallows. One of thes criminals was a negro, who had been guilty of shedding human blood because the victim had seduces his wife. And yet, tell it not in Gath! while this

DIABOLISM IN WASHINGTON.

We have before noticed the imprisonment and con-iction in Washington of a free lather for harboring his own son, born of a slave mother. In giving the conclusion of the protracted Sickles farce, the Wash-ington correspondent of the State Journal says:

ington correspondent of the State Journal says:

When this trial commenced, there was a poor colored man in our jail, brought in guilty of harboring his own son, and Judge Crawford put off his sentence, it was understood, only for a day or two. But the colored offender has lain in jail to this day, without a thought or a particle of attention, and if he rotted there—who would care? Remember that District Attorney Ould was paid by Ohio, and every other free State, to prosecute this poor man for feeding and sheltering his own son when he was in distress. Can you instance a more diabolical state of things in Europe?

THE SICKLES TRIAL. The moral of this whole transaction is—Messrs, libertines! be careful not so much what you do, as to whose prejudice you do it. Select your victims carefully from among those who have no fathers, brothers or husbands, who can wield a club or aim a pistol-prey upon the orphan, the defenceless, the lowly, or you sin at the risk of your lives. But choose prudently, and there are for you neither legal nor illegal terrors—there is fear neither of the prison nor of the bullet—there is, in short, perfect impunity.—N. Y. Tribune.

From the American Phrenological Journal. PHRENOLOGICAL CHARACTER OF THE LATE CHARLES F. HOVEY, ESQ.

The portrait of Mr. Hovey evinces the following characteristics: In the first place, he had a full, plump, robust, and energetic organization. His head was large, and amply sustained by a strong and well-balanced physiology. He had excellent lungs, first-rate digestive rowers and a free and energetic first-rate digestive powers, and a free and energetic circulation. These qualities of body gave uncom-mon power to all his manifestations, and braced up his mind and character to meet any emergency. In considering his phrenology, in the second place, we observe that the forehead appears smooth and full, indicating excellent practical intellect, power to gather knowledge and employ it successfully in business, in education, and in whatever pertains to a useful and efficient course of life. The middle of the forehead appears to have been fully developed, showing excellent memory, power of retaining informa-tion, and of holding it in readiness for use whenever it was required.

He had large Order, indicating system, method and neatness in all his affairs, while large Calcula-tion, joined with his large Acquisitiveness, rendered him an economist, and an accurate financier and business man. He appears to have had a good sions, might be expected to know better. They appear, however, to have behaved infinitely worse. The opening speech of Mr. Ould, the District Attorney, is as disgraceful a composition as we ever had intellect. Such a mind always asks what is true, ney, is as disgraceful a composition as we ever had intellect. Such a mind always asks what is true, what is practical, what is useful and available, but memory of principles and ideas, but was more dis opening statement in a capital case ought not to be. does not spend its strength upon visionary speculations and impracticable abstractions. He was pre of Mr. Brady, the counsel for the prisoner, can only be described as disgusting. The member of Marylebone himself, when he defended Bernard, never sank so low. For no less than seven hours did Mr.

His Constructiveness appears to be large, which, joined to his practical sense, his economy, and his energy, would make him able to accomplish more ess with the same means than most men, and to have every thing work with such admirable system and harmony, as to insure success when mos men would fail.

ne was able to make himself personally acceptable to Judge (who holds his office at the will of a mon tions, or however much their opinions might differ

so practical an intellect as his, and such courage and fortitude as are evinced by his organization, render ed him a . Good Samaritan ' in all the avenues o reform and charity which commended themselves to tracts can give a notion of its vulgarity. • • his support. He never would take counsel of a After a vast quantity of illogical rubbish about cowardly or truckling expediency, or refrain from malice, (in which it was maintained, first, that malice was not to be presumed without proof, and, popular the course in which duty beckoned him on-

He had small Imitation, as seen in the rapid sloping of the front part of the top head from the centre outward; hence he was no imitator, and, in his conduct and speech, would often be eccentric. This non-imitative disposition served to cut him loose from a desire to conform to usage, or to be governed much pleasure in quoting passages about adultery, by a conservative public sentiment. Whatever seem-and showing its turpitude in emphatic and almost ed true and right to him he adopted, and acted upon it, though it might be never so unpopular, and this performance of gross prurience by ascribing to him he did with as much freedom and disregard of cusa degree of obtuseness of feeling which is in this tom as if he had been alone in the world.

His Spirituality was also moderate, a is unnecessary to say much. It was a most lament- tion not large; hence his mind lacked that faith disposed to do justly to the last degree, and to exhibit philanthropy and kindness. More Veneration, Faith, and Imitation would have been an improvement to his mental organization.

His firmness, his independence of feeling, and his

justice were paramount qualities, and these, backed up by courage, made him heroic in the fulfillment of what he deemed his duty. His friendship and social attachment were remarkably strong, and he was enabled to call around him troops of friends who were true to him personally, though they might not harmonize with him in opinion. Few men have been more beloved, and few have done more to deserve it.

WILL OF THE LATE C. F. HOVEY. Among the leading items of the Will of the late Charles F. Hovey, Esq. are the following :

'To his wife, \$47,000, with household goods plate, &c.; to two of his four sons, \$17,000 each, and to the remaining two \$15,000 each, to be held in trust until they become of age; to Wm. Lloyd Garrison, Stephen S. Foster, Parker Pillsbury, and Henry C. Wright, \$2000 each. The remainder of the estate, estimated at from \$30,000 to \$40,000, is disposed of as follows by the words of the will: After setting aside sufficient funds to pay all

dication.

y this principle to the Slave System a moThe Statutes of the South do not protect the

legacies herein made, I direct my said trustees to
hold all the rest and residue of my estate, real and
personal, in special trust for the following purposes, To pay over, out of the interest and principal of

said special trust, a sum of not less than \$8000 annually, until the same be all exhausted, to Wendell Phillips, William Lloyd Garrison, Stephen S. Foster, Abby K. Foster, Parker Pillsbury, Henry C. Wright, Francis Jackson and Charles. K. Whipple, or their survivors or survivor, for them to use at their disthe preparation and circulation of books, employing agents, and the delivery of lectures that will, in their judgment, change public opinion and secure the abolition of slavery in the United States, and promote said other reference. mote said other reforms. Believing that the chains upon four millions of slaves, with tyrants at one end and hypocrites at the other, has become the strongest bond of the union of the States, I desire said Phillips bond of the union of the States, I desire said Phillips and his associates to expend said bequest by employing such agents as believe and practise the doctrine of 'no union with slaveholders,' religiously or politically, and by the circulation of such publications as tend to destroy every pro-slavery institution.'

Wendell Phillips, Esq., and George O. Hovey, brother of the deceased, are appointed guardians of his sons, with an express desire that they should 'all become industrious cultivators of the soil.'

his wife. And yet, tell it not in Gath! while this man—this colored man—was convulsed with the agonies of death, a white man is being tried within forty miles for killing the seducer of his wife, concerning whom his counsel says, 'Why should this husband suffer when he rose in obedience to the institution, and therefore he and his friend Douglas may be held to have parted company. The strength of a kiss, according to Byron, is to be measured by its length; he must receive the approval of every intelligent and reflecting man?'

How is this? What sophistry have we here? Why must Sickles receive the approval of every deed which hangs the negro? Why? Ah, in this case it is the color of the skin—there's the explanation. Such is justice in the United States of America, and such it will continue to be, while the monster slavery, like a giant incubus of evil, treads equity in the dust.—Christian Reflector.

AYER'S

before known of any Medicine,

INVALIDS, READ AND JUDGE FOR TOURSELING JULES HAUEL, Esq., the well-known perfumer, of Campander Philladelphia, whose choice products are found at the Street Philadelphia, whose choice products are found a fame overly older, says.—
"I as happy to say of your Carasteric Priza, that I have has them a better family medicine for examon as that I have has within my knowledge. Many of my this have realized used because the family medicine for examon as that is a substitute of the same of the sa

when they are known."

The venerable Chancellor WARDLAW, writes from home—
15th April, 1854.—
"Dr. J. C. Ares. Sir: I have taken your Pills with the hencift, for the listlessness, languar, loss of appelies, and has a few doses of your Pills cured me. I have not in the real form of the presence of the

doing."

JOHN P. BEATTY, Est., Sec. of the Penn, Railread Ca. was.

"Pu. R. R. Office, Philadelphia, Pu. 118in.

"Str.: I take pleasure in adding my instituory in the day of your medicines, having derived very material least from use of both your Pectoral and Cathartic Pills. I am more use out them in my family, nor shall I ever consent to be, when means will procure them."

means will procure them."

The widely renowned S. S. STEVENS, M. D., of Wester, N. H., writes,—

"Having used your Cathartic Pills in my practs, less from experience, that they are an invaluable purpose, less for disordered functions of the liver, causing besiach, also tion, contiveness, and the great variety of disordered functions of the liver, causing besiach, also tion, contiveness, and the great variety of disease that felts they are a surer remedy than any other. In all case was purgative remedy is required, 1 confidently recessed for Pills to the jubic, as superfor to any other I have our first processed for Pills to the jubic, as superfor to any other I have our first processed for the processed for the processed for many years known your Cherry Peters as the best flag medicine in the world, and these Pills are in as to be that that admirable preparation for the treatment of disease.

"Action, E. V...

which make them an invaluable article for public which make them an invaluable article for public was for many years known your Cherry Pretowa as the lost Ong medicine in the world, and these Pilis are in on shears that admirable preparation for the treatment of disease.

"Dr. J.C. Atra. Dear Sir: I have been afficied from at least with scroy also in its worst form, and now, after twenty pure his and an tantold amount of suffering, have been complete real in a few weeks by your Pills. What feelings of recisel write, can only be imagined when you realize what have size and how long.

"Never until now have I been free from this botheses do not not have been and the suffering of the scale of the public of the public

of gratitude, Yours, &c., MARIA REEM"I have known the above-named Maria Ricker has less shool, and her statement in-strictly true.

ANDREW J. MISRITA
Overseer of the Portsmouth Manufacturing & CAPT. JOEL PRATT, of the ship Marion, writes from hein

CAPT. JOEL PRATT, of the ship Marion, writes free hear 20th April, 1854, —

"Your Pills have cured me from a hillows attact which we from derangement of the Liver, which had become very sens. I had failed of any relief by my Physician, and prevented J could try; but a few doses of your Pills have composed to the to health. I have given them to my children is worms, with the best effects. They were promptly sen. I "economended them to a friend for continens, which had make a find for months; he told me in a few days they had east in You make the best medicine in the world, and I am he a say so."

say so."

Read this from the distinguished Solicitor of the Supera-Cor,
whose brilliant abilities have made him well knews, noted
in this but the neighboring States.

"New Orleans, 5th Jun; 194,
"Srx: I have great satisfaction in asserting yes the most
and family have been very much benefited by you necess

"Sin: I have great summercoun in several joi as one and family have been very much benefited by your soline. My wife was cured, two years since, of a sever and denote cough, by your Chinar Perconat, and since the he may perfect health. My children have several times be a useful attacks of the Inducata and Croup by it. It is a tracking remody for these complaints. Your Cavasane Parkins remody for these complaints. Your Cavasane Parkins grown upon me for some years; indeed, this cure a mach measurement of the control years, and the series of the country sixely as it is any of the numerous remedies I had taken.
"You seem to us, Doctor, like a providentia liesing a gramily, and you may well suppose we are not unnight of family, and you may well suppose we are not unnight of the country for the property of the country of the

"Dn. J. C. Ayen. Honored Sir: I have made a thought of the Caymarric Phila left use by your again, and late by curved by them of the drashful Rheumation under with in found me suffering. The first dose relieved no, and a let use quent doses have entirely removed the disease. He is how health now than for some years before, which I shrinketening to the effects of your Caymarric Phila.

Yours with great respect.

LUCIUS B. MITCH!

The above are all from persons who are publicly have the they reside, and who would not make these tatenests within thorough conviction that they were true. Unprincipled dealers may attempt to put you if with the pills, on which they make more profit. Be not impost usa's new nucle connections.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Yes. THEODORE METCALF & CO., BREWER, STEVENS & CUSHING, BROWN & PRICE, Salem; H. H. HAY, Portland;

J. N. MORTON & CO., Concord, N. H. Sold by Druggists and Dealers in Medicine emp 6m were. HUMORS OF THE HUMAN SYSTEM

TT is well known that the juices of the bodyer I governed by natural laws, such as regular is vegetable life in the change of seasons.

In winter, they are congealed, or in comme prelance, the 'sap is down,' the pores are closed, so set whole body is hard and firm, and an accumulate

impurities takes place in our system.

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

This is a law to which every human being and

ject, and the neglect of it has caused a whole sunse of misery.

Now is the time to apply a remedy that class

Now is the time to apply a remedy that class

and searches every fibre and pore, and entered every particle and sediment of humor that he is stagnant during the winter.

Kennedy's Medical Discovery is well known her readers as the greatest and best Blood Purisition

world has ever produced.

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

Where the disease has fastened itself and beams.

settled in the system, larger quantities are required.

For Scrofula, Erysipelas, Salt Rheum, Salt Bal-For Scrofula, Erysipelas, Salt Rheun, Seald Box-White Scales, Shingles, Pushes, Ulcerated Set Legs, Humor in the Eyes, Running of the Las has Scarlet Fever or Measles, the Medical Discovery as be reflied upon to effect a perfect cure.

WORCESTER WATER-CURE DR. SETH ROGERS, being about to street in medical observations, will resume, after lay 1
1859, the medical superintendence of this Isstianes.

May 27

THE PHRENOLOGICAL JOURNAL CONTAINS portraits of Dr. W. A. Alcott, D. R. Simmons, M. D., and Robert Allyn; Letter to Dyspeptie; Organization, Life, and Mind; Renginable Retribution; Self Esteem; Practical Phresidgy; Self-Reliance; Longevity among English (pairers; Importance of Sleep; Formation of Opassis Woman.

May 27. 3m

Woman.
Young men, and others, who would Rise in the world the short the shor World, and make the most of themselves, shall read this Journal. Only \$1 a year. Address Fow. LER & WELLS, No. 308 Broadway, New York, 2 Washington street, Boston.

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out of town.

Hair dressed in the latest style. She can reich the first people in the cities of Boston, Provident Worcester, and elsewhere. Come and try for year thousand the company of the company of

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