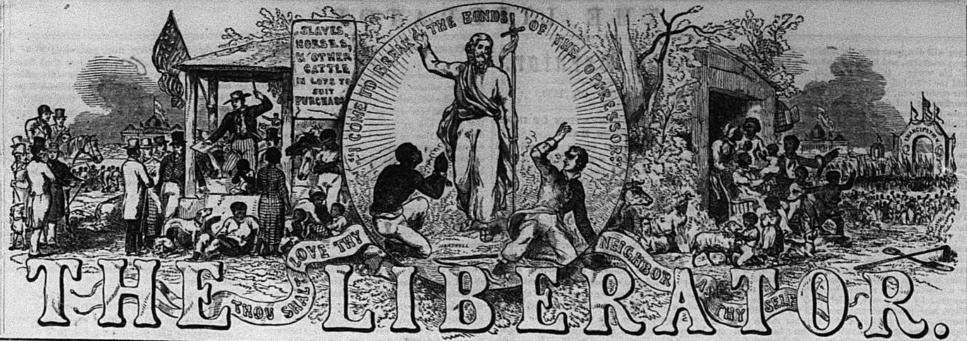
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sered three times for 75 cents - one square for \$1.00. The Agents of the American, Massachusetts, Peansylvania, Ohio and Michigan Anti-Slavery Soseties are authorised to receive subscriptions for THE IF The following gentlemen constitute the Pinan-

cal Committee, but are not responsible for any of the lebts of the paper, viz :- FRANCIS JACKSON, ED-NUND QUINCY, SAMUEL PHILBRICK, and WENDELL



WM. LLOYD GARRISON, Editor.

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

BOSTON, FRIDAY, JUNE 24, 1859.

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

death, and an agreement with hell.

The free States are the guardians and essen-

tial supports of slavery. We are the juilers 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 partieus, in PRAMING THE CONSTITUTION, SWERVED FROM THE

MOHT. 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 look-

ing at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving

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

perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong

doing. To this conviction the free States are tending.

WHOLE NUMBER, 1597.

- WILLIAM ELLERY CHANNING.

# REFUGE OF OPPRESSION.

VOL. XXIX. NO. 25.

# A METHODIST PAPER ON MOBS.

The Texas Christian Advocate, a regular paper of the M. E. Church, defends the action of the late meb in Bonham, Texas, by which a conference of minsters of the Methodist Episcopal Church were distarbed on the Sabbath, and warned to leave the town to escape personal violence. It says:

· A meeting was held at the Court House, in Bonham, on the 12th ult., with the design of paving the way for the exit of these organizing emigrants The meeting was addressed by several gentlemen, all of whom concurred in the belief that the Northern Church had for its object the 'extirpation' of slavery; and they agreed, with equal unanimity, that the extirpation of the said Northern Church became, therefore, a desirable thing. We agree with those speakers entirely."

#### From the Texas Christian Advocate MORE TEA IN THE HARBOR.

On our first page will be found an article from Zoon's Herald, Boston, on the late proceedings in Famin County. It is entitled, 'A Conference Dispersed by a Mob.' We publish it, that our readers may see a Northern view of the subject. Our reply

First, whenever a church organizes upon a political question, it is essentially mobocratic. So long as it does, nothing it may be laughed at as a kind of shardity; but whenever it interferes with constitutional interests, it becomes, at least, revolutionary. A church has no earthly right to be illegal. If it is determined to interfere with laws and constitutions, it must appeal to an unearthly tribunal. The Gov-It never will, while the people claim the right under the Constitution to hold slaves. No State in this confederacy ever really emancipated a slave. Whererer the system has ceased to exist, the cause is not to be found in a conviction that slavery was immoral, but in the fact that it had become unprofitable. All assumptions of superior morality on the part of our Northern friends are absurd. Their opposition to slavery arises out of the worst passions of their nature. Abolitionists are honest only in so far as they are self-deceivers. Their principles lead them willingly to such conclusions as that the slaving of the master by the slave is not murder, and that the stealing of a slave is not theft. To which of the heathen gods they appeal in defence of such doctrines, and in justification of a policy which issues so questionably, we cannot tell; but we are certain hat the Scriptures received among us as divine, abher and renounce that kind of philanthropic in-

The peaceable abolition of slavery in the Southern States is impossible. All practical efforts to abolish tean only serve to produce evils at once annoying and dangerous. The Herald admits that the North-em Church aims at abolition—that it comes among us for that special purpose—denouncing us mean-while as heathens and despots of the vilest grade. A political church undertakes the modest task of volutionizing our Government, and of making our people insecure in the possession of their rights, and when it is warned to desist from its destructive operations, it coully determines to provoke the people to violence that it may appeal to the law to protect it in its work of subversion. The votaries of such a scheme can be screened from a charge of villainy only by the supposition that they are fanatical. And when a man is applying a lighted torch to your pre-miss, you are not likely to pause upon a consideration of the difference between a ruffian and an en-thusiast. He may think it is doing God service to burn you out, or he may be instigated by an unntigated malevolence-the result is the same. The Church North may be honest or dishonest, she may e right or wrong, according to some real or imagmary super-legal standard; that makes no differ esce; she is to all intents and purposes an invasive area, and if she is greeted with active resistance in any slaveholding community, it would be nothing more than she has good reason to expect. Russia has no more right to colonize a band of monarchists a our midst for the avowed purpose of working our onversion to monarchy, than the Northern Church to the abolition of slavery. It is useless for the legions upon our soil with a view to the abolition of slavery. It is useless for the llevid to talk about a 'free press' and a free pelpit;' the question is not one of opinion interely, but of interest. So it admits when it declares that the televities of the Northean Church among up the toleration of the Northern Church among us hast eventuate in the abolition of slavery. use then is this: that church is determined on abolition, the Southern people are against it; and the question is, what will be the issue if neither of the parties recedes from its position? Has the Northern barch a moral or legal warrant for compelling us to the solution of the problem? We do not wish a solve it; we ask that it may not be stated. The Northern Church has the power to abandon the enexprise; we have neither the power nor the will to schult to its prosecution; for, if we would abolish we could not, and we would not if we could. If the Northern Church can, we do not want her to it; and if she cannot, we do not want her to try. Abilition tea is, doubtless, a very good thing; but if, as appears from Zion's Herald, we must let Boston teach us how to use it, can the Herald blame us much for preferring the impromptu method of Boston ia 1774, to the troublesome Boston patient for 1859?

DOING AS HE WOULD BE DONE BY! The following concluding sentences of the decision given by Judge Swan, of the Supreme Court of Ohio, is the case of the Oberlin rescuers, is a new and most extraordinary rendering of the Golden Rule :—

Asa citizen, I would not deliberately violate the ditation or the law by interference with fugitives ton justice. But if a weary, frightened slave should upped to me to protect him from his pursuers, it is tomible? le I might momentarily forget my allegiance to the law and constitution, and give him a covert from thee who were on his track. There are, no doubt, hany slareholders who would thus follow the intimes of human sympathy. And if I did it, and was prosecuted, condemned and imprisoned, and longht by my counsel before this tribunal on a hahas corgus, and was then permitted to pronounce adjusted in my own case, I trust I should have the aeral courage to say before God and the country, as lam now compelled to say, under the solemn duties of a Judge, bound by my official oath to sustain the suprement of the Constitution and the law:— The management of the Constitution and the law:— The management of the Constitution and the law:— Prisoners must be remanded."

#### From the Marksville (Louisiana) Central Organ. RUN, NIGGER, RUN!

The undersigned has a PACK OF HOUNDS for MINAWAY NEGROES! His charges will be for atching a runaway \$25, or \$5 per day for hunting a runaway; and if the runaway should come back to his quarter, or give himself up to any person, the case charge will be made.

) N. R. FISHER. Evergreen, Parish of Avoyelles, June 16, 1858.

# SELECTIONS.

#### THE ANTI-SLAVERY AND WOMAN'S RIGHTS CONVENTIONS. From the Beston [German] Pioneer, of June 4th.

We attended two conventions last week-the convention of the champions of Woman's Rights, and that of the Abolitionists. Mrs. Severance, a very estimable and intelligent lady, presided over the first. speakers, no less than three Reverends come upon the platform, one of whom devoted himself to this consideration-the emancipation and education of women to such an extent that they also would beand earth, if in any case we obtain a hearing with thee, withhold women from the pulpit! Unhappy mankind has already too many male destroyers of the ing-chair to the lecturer's chair, and even to the saddle and the coach-box, when it affords them sport, but let them be withheld from the pulpit. While sons liable to pay a fine, and says that to imprise

far the most genial and gifted orator that America erman-radical training, he would have been able to fevelop an epoch-making activity.

The convention of the Abolitionists had an attend-

ance almost equal to that of the Woman's Rights Convention, and—a Reverend presided over it. And do we still wonder that Abolitionism, spite of the great talents which are devoted to it, does not meet with better success? As President of the Underground Railroad Company, the devil is more in character than God and his 'deputies.' Still, though the Chair was occupied by a man from the pulpit, very excellent remarks were made in the Convention One speaker showed how slavery corrupts and destroys the public morals. Would any one of you, said he, associate with, pay honor to, or even look after the interests of the nation in common with, a man who was known to be a thief, who had stolen a sheep, a horse, a hog, or any other creature? Certainly not. Yet imputable fellowship with a people which has stolen and still continues daily to steal omething more valuable than a brute beast-a man, is regarded as inoffensive. Yes, together with these nen-stealers our representatives, even our Senator Wilson, sits without hesitation, and make decrees that involve the welfare of the nation. Therefore have we come to this pass, that in this country manstealing is of less account than hog-stealing, and that a man-stealer is called 'honorable,' while a hog-stealer is cast into prison with infamy and dis-

Another speaker (Foster) read the Abolitionists themselves a lecture. He told them that they had now been engaged for twenty-five or thirty years in promulgating their doctrines, and were still just where they started. If in so long a time they had made no progress, it must be interred that they were poor teachers. It was of no importance to be for-ever repeating things which were familiar to every child in the course of time; but they ought also to

have acted, and acted practically.

As to which, that practical works are to proceed from him is to us doubtful. Yet he seemed desirous

of driving the slaveholders from power.

The speaker seemed to find less favor with the eaders of the Convention than with the audience. His censure plainly touches the weak spot which we. common with others, have to find fault with in the Abolitionists. Whatever principles one advo-cates in public life, the acquisition of political power is always the only means of making them prevail, and of attaching to them authority. The Abolition-ists effect nothing, so long as they move round forever in their circle, without ever overturning the power of the slaveholders, much less abolishing slavery. To acquire power, the Abolitionists should, while maintaining their principles, confine themselves always in practice to what is most feasible; furthermore they ought not, with narrow vision, to regard the anti-slavery question alone, but also all r questions and interests which relate to or concern the people. The abolition of slavery alone cannot enrich a standard under which, in this country,
a party, strong enough to take the Capitol and the
White House by storm, could be arrayed. The
Abolitionists must cease being political sectarians,
and become statesmen. But above all the Abolition ove all, the Abolitionand become statesmen. But, ab ists should give over the Garrisonian way of acquiring political power through—the non-exercise of the right of suffrage. To repel the foe by casting away ne's arms strikes us as legerdemain.

When the Abolitionists,—and they appear now to

e tending that way-engage actively in practical politics, combine in one platform the most attainpointes, comone in one platform the most attain-able ends of the Anti-Slavery movement, and add thereto the remaining points of the present progress of politics, they will be able, in conjunction with the liberal Germans, to lay the foundation of a party such as their champion men, like Phillips, Garrison, &c., in a few years, could influence more than they have done in all their past action.

# ANOTHER DRED SCOTT DECISION.

Chief Justice Tuney has been ventilating the Constitution with another decision on the status of ne-gro slaves, and their relations to white men as persons and property. The case was that of The The slave gir! Amy, charged with robbing the mail. It was brought on a writ of error before the United States Circuit Court for the Eastern district of Virginia, (Judge Taney presiding.) at Richmond. The counsel for the defence—employed, of course, by the girl's master-made a very trong argument from the premises of the Dred scott decision, holding :

I. That slaves are not legal persons, because, 1 they cannot be fined or deprived of their liberty; being incapable of holding property, and having no liberty to be deprived of, the proposition shows an absurdity at once; and 2, they cannot be tried by a jury of their peers, as required by the Constitution in the criminal prosecution of persons; their peers being slaves like themselves, we fall straightway into specific absurdict. another absurdity.

II. That the Court had no jurisdiction (vide Dred

Scott case, pp. 1-2), because 1, if a negro cannot sue or be sued civilly, neither can he be tried in a cause where conviction would impose fine and depri-

vate property shall not be taken for public uses

without just compensation.

IV. That the relations of slaves to the community were questions exclusively of State jurisdiction.

Frequent citations were made to the Dred Scott n in support of these views.

The learned Judge seemed to have comprehended that if this sort of logic were to prevail, the mails of the United States were at the mercy of every thief who had the wit to employ a negro to do the rob-bing. If the girl Amy was not sufficiently a person We were astonished, therefore, to see among the to be amenable to the law, and the United States were not the proper administrators of the law, the boy Cuffee and the boy Sambo might be employed by their masters to waylay the mail-bags, and carry off their contents with impunity. Hence he holds that come fit for the pulpit. Women in the pulpit—that seemed to be his shibboleth. Lord of the heavens of having any legal rights, she is still sufficiently a of having any legal rights, she is still sufficiently a person to be legally punished! But in answering the point made by the defence, that the law providin the same place! However dreadful a woman on the throne may be, better one on the throne than in the pulpit. Let women be transferred from the rocking-chair to the lecturer's about the party, the Chief Justice and imprisonment for certain degrees of criminality in robbing the mails, and that inasmuch as a slave could hold no property and pay no fine, the law could not have contemplated her as an amenable ing-chair to the lecturer's about the party. ed fine and imprisonment for certain degrees of crimparty, the Chief Justice gets snarled up in a hope-less manner. He admits that Congress could not have intended to embrace slaves as among the perbut let them be withheld from the pulpit. While women are not yet there, mankind need not be despondent; but let them, also, mount into the pulpit, and another hope descends from the box of the Coach of Life, which is henceforth to be drawn by the Steeds of Despair.

Steeds of Despair. Steeds of Despair.

The best speaker was Wendell Phillips, whom we heard on this occasion for the first time. He is by statement of this subterfuge is that, though one has produced, and surely is in person the noblest branch of the act of Congress did not contemplate representative of the Tribune. Had this man had a the slave Amy as capable of committing the crime, branch of the act of Congress did not contemplate and being punished therefor, yet the punishment is admissible under a certain construction of another branch—and, verily, she shall be punished! Here, surely, is Dogberry, 'comprehending all vagrom

> But the most important part of this decision remains to be noticed. Judge Taney reaffirms in several places, and with much energy, that the Constitution recognizes slaves as property. 'And as property,' he continues, 'the rights of the owner are entitled to the protection of the law.' In another branch of his argument he says: 'It is true that a slave is the property of his master, and his right of property is secured by the Constitution and laws of the United States.' These paragraphs, and particularly the former, are seized upon by the Richmond Enquirer as a settlement of the question which has somewhat vexed the Democratic party, whether Congress ought to pass a slave code for the Territories. Says the Enquirer :-

'Thus, the question which has threatened to di-vide us by a sectional issue, is at last directly decid-ed by the highest judicial authority in the Union. Even those of our fellow-citizens who have hitherto been disposed to withhold Congressional protection from slave persons and slave property, will, doubt-less, yield the sams acquiescence to the decision in the case of the slave Amy, which they have already, as good citizens, accorded to the decision in the case of Dred Scott.'

So here, according to our Virginia contemporary, is the end of Squatter Sovereignty. The reply of the Douglasites will doubtless be, that though the opinion comes from the Chief Justice of the Uni-ted States, it was pronounced in the Circuit, and not in the Supreme Court, and is therefore not binding outside of the States of Delaware, Maryland and Virginia, which comprise the Circuit. Here is room for a lively controversy, but the decision cannot fail to have a marked effect on the Charleston Convention, and to operate disastrously to Douglas and all the believers in the efficacy of 'unfriendly legislation.'

#### SLAVE MARRIAGES INVALID. In the City Court of Brooklyn, N. Y., a case of

some interest was decided recently. Rev. B. N. Warrick, a colored man, and formerly a slave, instituted proceedings against certain parties who had accused him of bigamy. Judge Culver stated and decided the case as follows:

. The complainant in this matter alleges, and the evidence supports the allegation, that the defendants have charged in substance that the complainant, who is a Bishop in the Colored Episcopal Church of Williamsburg, is guilty of bigamy, in that he has two wives now living. The defendants attempt to justify this charge on the following statement of facts, which have been proved before me on this examination, viz: That Warrick and Winnie, one of the defendants, were both slaves in North Carolina owned by different musters. They agreed as far back as 1814 to live together, and a colored Metho dist exhorter read over the discipling on marriagejumped over the broomstick in the kitchen, and were pronounced married. No license seems to have been btained from the County Court, as required by the laws of that State, nor was the consent of their re-

The parties, however, cohabited together as best they could under the circumstances, and after some seventeen years, twelve children had been bo them as the fruits of such cohabitation. In 1828 however, Warrick was made free; but he continue to live with Winnie till 1831, when, in consequence of the laws of the State touching free colored people, he was obliged to leave, and did. After ten year absence he returned to North Carolina, found his Woman, who was still a slave, and passed over nights with her; whereupon he was notified by the sheriff to leave in three days, or be again reduced to slavery. He left, Winnie consenting, and advising him to do so. He came to Williamsburg, where in 1843, he was duly married to his present wif Winnie, his former woman, remained in slavery till 1854, when she came North, and found her man the husband of another woman. She now claims him as her rightful husband. Out of this claim the whole controversy has arisen. It is due to the claimant to say, that she is known to be a sincere plain, blunt, honest-hearted Christian woman, pelieving both in the merit and equity of her claim Had she left North Carolina with Warrick, or had she obtained her freedom before he contracted hi last marriage, he admits he should have felt morally bound to have made her his legal wife. But as he heard nothing from her, and had no reasonable ex-pectations of her ever being made free, he seems to

have contracted the second marriage in good faith.

Under these circumstances, I am called upon to say whether Warrick can be charged with the offence of bigamy; in other words, whether the defendants have made good their declarations touching his having two wives. From the facts disclosed in having two wives. From the facts disclo evidence, I have arrived at the following conclusion: 1. That as marriage is a civil contract, the parties must be held incapable of contracting. (20 Phil.

vation of liberty; and 2, because if the negro has no personal rights, he cannot be saddled with any personal responsibilities.

III. That the girl Amy being simply property her imprisonment would involve an infraction of that clause in the Constitution which declares that pri-

3. Warrick's first marriage being in law a nullity, poor creatures had come on board, and out of that great difficulty in reaching this object seems to number cleven or twelve had since died. He went arise, not from a diversity of opinion in regard to between deck, where the space was limited, being the real character of slavery; but partly from the be was at full liberty, if his moral sense allowed it, number eleven or twelve had since died. He went to contract the marriage with his present wife, and has violated no law in so doing.

4. It follows that the defendants, in uttering and the stench was dreadful. They went on board.

ach. Ordered accordingly.'

#### WORKINGS OF WEST INDIA EMANCIPA-TION - THE COOLIE TRADE.

eign Anti-Slavery Society in Londonwas a part of the great South American Continent. Its area was three times that of England and Wales; but while it contained 65,000 square miles of good productive soil, the population was so small that it, to a great extent, remained uncultivated. What population there was, was chiefly fringed along the coast; but with a sufficient population to cultivate the soil, coffee and sugar could be raised sufficiently to the junk or barracoon, and there detained until they want sof the people of Scatland. Eng. to supply the wants of the people of Scotland, Eng-they were sent away into slavery. The Chinese land and Wafes. (Hear, hear.) If, then, they had government were most decidedly opposed to this sysland and Wales. (Hear, hear.) If, then, they had a sufficient population for that purpose, they would be able to strike an effectual blow at slavery in the it; and it was only, therefore, by the force of public that the strike it is and it was only, therefore, by the force of public that the strike it is and it was only therefore, by the force of public that the strike it is and it was only therefore, by the force of public that the strike it is and it was only therefore, by the force of public that the strike it is and it was only therefore, by the force of public that the strike it is a strike it United States. (Hear, hear.) The black population of British Guiana was emancipated in 1838, and they did not forget that they owed their emansipation to the Christian people of this country. (Hear, hear.) It had been his lot to preside at several of the anniversaries to celebrate their emancipation, and he had been often much affected in listening to the speeches of some of the aged negroes, as to the effects which slavery produced upon them. Some of those aged men were wont to pray to God that they might live till they could die free. (Hear, were fond of bringing accusations against the friends of emancipation. They said that emancipation had ruined the trade of the West Indies, but he stood there to testify to the contrary. (Chears ) The West Indies of the West Indies, but he stood there to testify to the contrary. (Chears ) The thorough is proportion of the most serious objections, and therefore the testify to the contrary. there to testify to the contrary. (Cheers.) The West Indian colonies were never so prosperous as they were at the present time. (Cheers.) Just take the case of British Guiana, and compare the state of the population there twenty-five varies and that a compare by those who directly employ it and that a condition of the population there twenty-five varies and that a condition to the most serious objections, and that a thorough inquiry into the working of the actual system is indispensable; and is of opinion that in any case the entire cost of importing foreign labor ought to be borne by those who directly employ it state of the population there twenty-five years ago, with what it was now. Previous to freedom, the colored population could hold no property, but during the twenty-one years since freedom, they had acquired property and held conveyances of it from the British government to the extent of a million sterling the grant of the colony importing it to be in any way pledged for the payment of the interest upon any pledged for the redemption of any debt, contracted for immigration purposes. At that late hour of the meeting, he would not detain them, although it ulation were now free holders of the country. Every would be an easy matter, had time permitted, to show that emancipation, so far from injuring the man lived in his own house, and their being free planters in Jamaica, had really and truly averted their time between the cultivation of the sugar and coffee estates, and that of their own land. while now they were as well dressed as those he saw before him. (Hear, hear.) Before freedom, not one of them knew a letter of the alphabet, but now, very adult could read for himself the worderful Book of God, while the children were receiving as good an education as were the children of the workof citizens, but now they know and cherish those privileges and rights as well as do the working of citizens, but now they know and cherish those privileges and rights as well as do the working classes of this country, the only difference being that they are taxed somewhat higher for the enjoyment of them than are the working class of this country. (Hear, hear.) When the cholera was in Barbadoes, they assembled and raised a fund for the benefit of the sufferers, and, during the Crimean was they raised 2001, for the Patriotic Fund. war, they raised 2001, for the Patriotic Fund, (cheers,) and these instances he thought showed were worthy of the freedom which had been conferred upon them. The exports of Guiana are larger now than ever they were in the palmy days of slavery. At that time, the sugar exported amounted to from eighteen to nineteen thousand ogsheads, while last year the sugar exported amount ed to 53,000 hogsheads, having considerably more than doubled since the passing of the Emancipation

was only a river between them, and over that river the poor slaves could look and see a free people in the enjoyment of every blessing and comfort.— Parties of these Dutch slaves often came across, and were received and provided for by their free breth-As showing an excellent trait in the character of the black population, he might state, that in the days of slavery the red men of the forest, the Aborigines, were wont to hunt the fugitives, and eliver them up to the lash, but instead of retaliating upon them now that they are free, some five or six years ago they assembled, and took the necessary means of sending a missionary to those red men to teach them the gospel of Christ. A large number of young men are also being trained up for the preaching of the Gospel, and others as select teachers, so that the moral influence of British Guiana would, no doubt, be felt in Datch Guiana and other would, no doubt, be felt in Dutch Guiana and other colonies. (Cheers.)

The Rev. William De La Porte, of Swatow, in China, detailed some of the iniquities of the present system of slavery carried out in China under the delusive title of Chinese emigration. The portion of China in which he labored was the principal slaved depot in that country. It had been his lot to go on board slave ships, and never would he forget the painful and harrowing sight which he then witnessed. One he went on board was a Dutch ship. He went with a brother missionary for the purpose of distributing tracts. Some of the poor creatures on board knew him professionally, and crawled along the deck for the purpose of obtaining medical relief. He saw that life was ebbing fast, and he requested the chief officer that they might be taken below to die. The officer seemed shocked at what he saw around him. He said it was nothing but slavery, and he wished it was put an end to. He told him that on the Saturday previous, about 100 of these colonies. (Cheers.)

the charges against Warrick, have themselves vio- another ship, an American, where the poor creatures lated the law, and repeated after this intimation from the court, will become liable for damages.

Defendants must be held to bail in the sum of \$100

not only American, where the poor creatures were packed and stowed away, just as they would stow away a number of bales of cotton. But it was not only American and Dutch ships that were enalso engaged in it. (Hear, hear.) Yes, English merchant ships were chartered by their own citizens, and took part in this diabolical trade, and to carry away from their homes and their country these un-At the recent anniversary of the British and For-gn Anti-Slavery Society in London— take, as he had seen the vessels. There was the REV. W. B. INGRAHAM, of British Guiana, said that he would consider it an insult to the audience, in any one, at this time of day, to get up and bring forward arguments against slavery and the slave trade, for the main question had been settled long ago, and he presumed the object of the society at present was to know how those released slaves States were enjoying the blessing of emancipation. He had not himself seen any of the horrors of slavery, but he had labored for several years as a missionary of the Cross of Christ among its martyrs. The scene of his labors had been British Guiana, which was situated on the north-east coast of South America. It was not an island, as it was sometimes spoken of as being, even by legislators in this country, but was a part of the great South American Continent. Its area was three times that of England and Wales; but the variety of the continent of the great South American Continent.

Rev. John Clark, of Jamaica, moved the third resolution, which was—' That this meeting deeply regrets the course of the Government in relation to the immigration bill passed by the Jamaica Legis-lature last year, and recently recommended for the royal assent; being of opinion that the measure was ill-advised, of mischievous tendency, and unnecessary, inasmuch as there is abundant evidence to show that there is no want of available labor in Jamaica, the ruin of that island. For years previous to freedom, there had been a diminution in the exports of sugar from that island, and had it continued to freedom, they did not know the use of clothing, have diminished in the same ratio up to the present year, there would not have been ten hogsheads exported, and in the course of three or four more years none at all; whereas they were now exporting 53,000 hogsheads per annum, and that with the prospect of a yearly increase.

good an education as were the charge of the working classes in this country. (Hear, hear.) The London Missionary Society had fourteen large standard many country was imported from India, as a means of counteracting United States slavery, and quoted from Mr. Malcolm Ludlow to that the cotton plant was imported from India onaries, who were all striving to preach the gospel to the United States, and that it never could have to the adults, and to educate the young. Before been cultivated there but from the enormous freights freedom they did not know the rights and privileges which the short-sighted cupidity of the East India Company laid upon Indian exports in the last cen-

#### The Annual Methodist Episcopal Conference recently convened at Pittsburgh, (Pa.) had submitted to it the following

REPORT OF THE COMMITTEE ON SLAVERY. The Committee on Slavery beg leave to offer the

following as their Report :-We regard it as a settled position in Methodism, that the institution of Slavery, whether taken in a political, a social, or a moral point of view, is a great evil '—an evil to the master, and an evil to the slave. To this our Church has borne unmistak-Act. At the same time, the prosperity of the colonies was then placed on a proper basis. During slavery, their prosperity depended upon one single system of credit, which was like a house of sand able and unwavering testimony, from her early his-tory until the present hour; and with this senti-ment we believe our General Rules to be in perfect uch it, and it went down. Now, however, matters were different-close to British Guiana was Dutch Guiana, where slavery still prevailed. There accordance. We conclude, therefore, that the odist Episcopal Church always has been, and still is, in reality, an Anti-Slavery Church; and that she has done more than any other organization in our land to ameliorate the condition of the slave, will hardly be denied.

We must not, however, close our eyes to the fact, that others have taken a very different view of this matter. We think it not strange, that in these times of excitement on the Slavery question, our enemies should misconstrue the conservative course which the Church has pursued, and that she should be held up to public gaze as being Pro-Slavery. But when we hear it declared by high authority in our ranks, that 'ours is constitutionally a slaveholding Church,' it is certainly high time to inquire into

the merits of so serious a charge.
It is neither the province nor the wish of your Committee, to enter into a particular investigation of this question; but, from the conflicting opinions

reluctance of some to change either the language or the meaning of any of the General Rules, and partly from a want of unanimity in relation to the phrase-

ology of the desired amendment.

We have examined the resolution of the Cincinnati Conference in regard to this subject, and though we heartily subscribe to the sentiments of that document, yet we prefer the course suggested by Drs. Floy and Wise; which seems to accomplish all that is strictly necessary by the addition of a single word. We submit, therefore, for your consideration and adoption, the following resolutions: 1. Resolved, That we do not concur with the Cin-

cinnati resolutions. 2 Resolved, By the Pittsburgh Annual Conference, in Conference assembled, that we recommend the alteration of the General Rules of our Church, by the addition of the word slaveholding to the clause which forbids the purchase and sale of human beings, so that it will read : Slaveholding ; the buying and selling of men, women and children, with an

All of which is respectfully submitted.

S. Wakefield, Chairman.

#### MEMORIAL ON SLAVERY.

At the recent meeting of the General Assembly of the Presbyterian Church, (New School,) the following Memorial was presented on the subject of slavery; but though referred, we do not find that any further action was taken upon it :-

#### Memorial No. 1, from the Presbytery of Dakotah, Synod of Minnesota:

Whereas, The General Assembly of the Presbyterian Church may send missionaries to any part of our country; and whereas, the number of ministers of other evangelical denominations is far less in the slave States than in the free, while owing to the state of society, and the population being scattered over a much larger surface, more ministers are needed in proportion to the population in the Southern States than in the Northern, the Presbytery of Dakotah entreat the Assembly to take suitable measures for the sending of missionaries and the establishing of Churches of our order in the Southern States. And whereas, a larger portion of evangelical minis-ters in the Southern States are located in the more thickly settled parts of the country, among slaveholders, leaving extensive regions in the poorer parts destitute of educated ministers, we request that the missionaries sent to these States be sent to the destitute parts of them, in order that the poor may have the Gospel preached to them, as at the first. And whereas, in consequence of the small number of slaveholders received to our branch of the church, it has lost 7 synods, ——ministers, and 1600 church-members; and whereas, those ministers have taught that one branch of our race may lawfully hold in bondage another branch of the race; and whereas, the rapid growth of this error shows that it, like intemperance and other sins, is a practice not to be regulated but abandoned, we entreat the Assembly to instruct their missionaries that no slave holders are to be received into our branch of the Referred to the Committee on Church Extension

#### AN IMPORTANT WESTERN CONVENTION. At a meeting of the General (Orthodox) Associa-

tion of Michigan, held at Detroit on the 19th ult. :-The Association having heard the Rev. H. Bullard in behalf of the American Tract Society at Boston, and Rev. H. M. Storrs in behalf of the A. R. T. and B. Society at Cincinnati, adopted the following resolutions : 1. That as the American Tract Society at New

York, by its action at the last two annual meetings, has fallen below the standard of common morality on the subject of slavery, its imprint has ceased to be a sufficient guaranty that publications issued by it will maintain genuine morality and sound Christian loctrine, or represent evangelical Christianity.

2. That this Association recommends to the

churches to aid the Tract cause for the present through the American Reform Tract and Book Socity at Cincinnati, and the American Tract Society at 3. That the judgment of this body is decidedly in

favor of a conjoint arrangement between the Boston and Cincinnati Societies, and hope that some such arrangement will be made.

4. That it is desirable that a Convention should

be held ere long, of Christian men at the West, who are dissatisfied with the position of the American Tract Society at New York, to decide upon the agency through which Western Christians may be able most effectively to co-operate in the Tract enter-prise; and that the evangelical ministers of Chicago nd Cincinnati be requested to take measures to call said Convention.

#### THE AMERICAN TRACT SOCIETY. The following from The Congregational Herald, hicago, will bear to be read again and again :

'The high-handed proceedings of the majority who attended the late annual meeting of this Society who attended the late annual meeting of this Society are receiving very general condemnation from the religious and secular press of the free States, always excepting The N. Y. Observer and The Christian Inteligencer, which, 'glorying in their shame,' defend the Society, and arrogantly threaten the minority with even worse treatment in the future! It appears to many of God's people, as though he had sent upon the officers and managers of the Society 'strong de-usions,' for they are fortifying themselves in their the officers and managers of the Society 'strong delusions,' for they are fortifying themselves in their
false position, and even venturing on new and worse
ground. Their leading advocates boldly denied the
right of the members to do aught but elect officers.
The President made decisions on points of order contrary to all precedent. The speakers in behalf of
the majority were heard at full length, while others
were clamored down, or their voices drowned in
shouts and hisses. Those who defended the Society
were mean enough to close their speeches with motions to cut off debate, which were immediately
passed by the unscrupulous majority, who had all
winter complained of the 'proxy bill' that it would
render discussion useless! They refused several
times to express a desire that the Society should issue tracts against the African slave trade, although
aware of the concerted effort at the South to secure
its revival. Finally, to save appearances, as they
thought, they passed Dr. Spring's resolution, affirming the sin and wickedness of the slave trade, thus
leaving the Society in the attitude of one of John
Bunyan's characters, Mr. Facing-both-ways—refusing, as a Tract Society, to publish against a traffic
which they pronounce at the same time to be a sin
against God! They were plainly at a loss what to
do, for their ship had struck upon a place where
two seas meet, and some of the shrewd ones saw that
if the Society should affirm the sin of the African
slave trade in the name of all evangelical Christians,
it would be difficult to show reason for not see. alare trade in the name of all evangelical Christians, it would be difficult to show reason for not condemning the ain of buying and holding their slaves, and their posterity, after they were brought to this

The Liberator.

BOSTON, JUNE 24, 1859.

ANTI-SLAVERY CELEBRATION OF INDE-

PENDENCE DAY.

The friends of impartial liberty and universal emancipation are invited to attend a MASS MEET-

ING at the commodious and beautiful Grove in

FRAMINGHAM, on MONDAY, July 4th, (under

the direction of the Managers of the Massachusetts

Anti-Slavery Society,) to consecrate the day to the

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 unutter-

able 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

liberation and rescue there is no possibility of the free-

An arrangement has been made with the Bosto

and Worcester Railroad Corporation to convey per-

sons 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 elo-

quent speakers will be present on the occasion. [Par-

LECTURE ON THE HISTORY, RESOURCES

AND CONDITION OF HAYTI.

Hayti, from the English Wesleyan Conference, is ex-

ected to deliver a LECTURE ON HAYTI-embracing the

History, Resources, General Character and Present

Prospects of that Country and its People-in this city

on Wednesday evening next, 29th inst. Due notice

will be given of the place in the churches and daily

papers. Mr. BIRD purposes establishing a Girls'

Boarding-School, on his return to Port-au-Prince,

and an appeal to the liberality of the audience will

be made on the occasion of the Lecture for that pur-

WM. LIOYD GARRISON .- Whatever the faults of

this fanatical man, he cannot be accused of the miser-able subterfuge of attempting to reconcile his doctrines

with the Constitution of the United States. He looks upon that document as it is, and from that stand-

point decides that his duty is treason. We command the following passage from a speech made by him

before a committee of the Massachusetts Legislature

dustify their pullification of the federal authority

he pretended ground that the Fugitive Slave Law

'I believe Washington, Franklin, Hamilton, Jeffer-

son, Jay and Marshall, and all those who made the son, Jay and Marshall, and all those who made the Constitution, and the people who adopted it, under-stood what they were about. They knew that they agreed to allow a slave representation in Congress; yet the words are not to be found in the Constitution.

They intelligently and deliberately agreed that the slave-trade should be prosecuted for the term of

twenty years without Congressional intervention; yet they did not allow the term slave-trade to be inserted

in the Constitution. They also understandingly agreed that the slaves who should escape from their masters

into other States should be given up. Why, gentle-men, the Fugitive Slave Law itself, which creates such

universal disgust and horror, does not contain the

pose. We hope he will have a crowded house.

REV. M. B. BIRD, twenty years a Missionary

WM. LLOYD GARRISON, Committee

Arrangements

dom and perpetuity of the American republic.

iculars hereafter,]

unconstitutional:

FRANCIS JACKSON.

SAMUEL MAY, Jr.,

CHARLES A. HOVEY,

HENRY'O. STONE.

men or such a policy as representing their princi-ples, or those of genuine Christianity. We hold that by the action of the last two annual meetings, the American Tract Society at New York has failed to maintain itself at the level of common morality, and has sunk into the mire of practical Antinon anism, divorcing doctrine from duty, making piety anism, divorcing doctrine from duty, making piety anismonistic to philanthropy, and 'omitting' the anism, divorcing doctrine from duty, making piety antagonistic to philanthropy, and 'omitting' the weightier matters of the law. It has therefore ceased to be the representative of evangelical religion, and its imprint is no longer reliable as a guarantee of sound doctrine and irreproachable morals. It is time for the churches which believe in 'pure and undefiled religion' to affirm such an opinion of the Seeiery and to not consistent, with the Society, and to act consistently with it. W ar of tract distributors who will no longer carry the tracts of that Society, and of families encarry the tracts of that Society, and of families en-countered by other visitors, who will not receive tracts with that imprint. This feeling will deep-en and spread in the community, till Northern churches will withdraw all fellowship from a Soci-ety which brings shame upon every man who calls himself an evangelical Christian, and which embraces the heresy that slaveholding is to be tolerated without rebuke from the organ of confederate Christianity in these United States. The matter has now assumed a seriousness which forbids compromise or false tenderness. The lines must be drawn between those who uphold, and those who denounce the unevangelical and unchristian platform of the New York Society, that it may be seen how many knees refuse to bow to the American Baal. Let the question be raised definitely, and answered explicitly, Whether the American Tract Society at New York shall longer be regarded as evangelical, and its imprint be entitled to the confidence of the Christian public? A consistent, practical movement in the way of repudiating its publications would be a more faithful and telling testimony against its immoral and Antinomian course, than mere resolutions, or the withholding of contributions, while welcoming the issues of its press.

The numerous friends of Mr. Thompson, in this country, will be gratified to read the following eloquent speech from his lips, indicating as it does that his health, which, a few months since, was so eriously impaired, is now so far restored as to enable him to enter again into the field of Humanity.

SPEECH OF GEORGE THOMPSON, ESQ. At a meeting of the Aborigines Protection Society, held in London on the 18th of May. Not one of all the institutions which, by their objects and operations, shed an unexampled lustre on the reputation of this kingdom for benevolence and universal philanthropy, is more entitled to confidence and liberal support than that whose anniversary we are met to celebrate. It was modest in its origin, and has been unostentatious in the course it has since pursued; but no kindred society was ever founded upon purer motives, or has been ecuducted with greater disinteresteeness and fidelity, or more generous aims and purposes. For whose benefit does it exist? For the benefit of those who, without such an organization at this the seat of an em pire commensurate with the globe, would be without voice, without an advocate, and, in the season of their oppression and danger, without a hope of re dress. In thinking and speaking of those who are subject to British rule, who are under British law and who owe allegiance to the British Sovereign, w are too apt to limit the range of our vision by the aumoer of those who wear our own complexion, and are the dwellers upon these small islands, or have gone forth from thence to the shores of other countries to build up new empires, and to make our Queen the mother of nations. These, doubtless, are our fellow subjects, and are entitled to adopt the proud motto, 'Civis Romanus sum.' But these constitute but a small restricted the Countries of the number of those who wear our own complexion, and constitute but a small portion of the Queen's subjects. Were her Majesty to hold in some spacious apartment of her palace a levee, at which should be present a representative from one of each of all the tribes over which the sceptre of her wide-spread sovereignty extends—the peaceful Negro and the fiery Coromantine would be there; the Bushman, the Caffre, and the Hottentot would be there; the manly New Zealander and the worm-eating Australian would be there; the Creek, the Blackfoot and the Chippewa would be there; the subtle Brahmin, the warlike Mahratta, the proud Mussul-man, and the submissive Coolie would be there; the opium-eating Assamee, the revengeful Malay, the ingenious Chinese, and the fire-worshipping Parsee would be there. From the mountain fastnesses of India would come the Bheel, the Ghond, and the Shekawattie: from the rice fields and spice gardens of Ceylon would come the cunning Singales swarthy Moonnann. They would tender the expres sion of their loyalty in 150 languages and dialects and they would lay at their sovereign's feet sample gems, the grains, the firs and fibres, the balsams, the woods and metals to be ob tained from all the oceans, rivers, fields, and forests which cover the sphere on which we tread. Together they would represent more than one-fourth of the entire population of the world, and each would possess the right to claim the protection of that constitution which placed the crown of England on the brow of Victoria, and keep it there. It is to minds of the Christian and philanthropic public, it would greatly multiply everywhere its friends and supporters. It is by societies like this, and their the preservation of the rights, the amelioration of condition, and the advancement of the socia and moral welfare of these countless myriads of in zeal in every good word and work, that all that is most precious in the reputation, influence, and moral power of this kingdom is maintained. Let us keep telligent beings, many of whom are sunk in degrada tion and barbarism, and many of whom are exposed to danger and threatened with extermination. the Aborigines Protection Society devotes its en lightened and beneficent energies. Is it not, then eminently worthy of approbation and support whether reference be made to the number and neces sities of those whom its design embraces, or to the humane and benevolent objects which it seeks to accomplish? The history of colonization and con quest, by Christian countries during the past 500 years, is full of melancholy and affecting demonstrations of the urgent necessity which exists, even at this time, and in this country, for such a society as Where is the man whose blood does not run cold when he reads the history of Mexico and Peru, and desires to record its opinion that the society has upheld the cause of justice and humanity, and studied the the record of the sanguinary atropities perpetrated by Cortez, Pizarro, and their insatiate and remorse true interests of the country, by its endeavors to pro-Where is the man who can read the history of Columbus, and learn therefrom the fate of those teeming populations of the Carribbean Sea, who hailed his arrival as a divine messenger, with-out wishing that there had existed at that time an people of India; by its efforts to uproot the iniquitous people of India; by its efforts to uproot the iniquitous opium traffic, and to prohibit the cultivation of that poisonous drug in India; by the attempts which it has made to emancipate the Indians of the Hudson's Bay territories from the thraldom of a fur-trading monopoly; and lastly, by its labors for the removal of the injustice which has long characterised the Government of Sierra Leone, and for the vindication of native rights in South. Aborigines Protection Society to step between those confiding islanders and the men who afterwards re un to the slavery of the mine and the sugar plantation, and who, after the destruction of the entire race, resorted to the shores of Western Africa to replenish the depopulated colonies of Spain, Portugal, Holland, France and England, with men and women torn from their native villages, to toil under the lash, to satisfy the insatiable cupidity of mer the lash, to satisfy the insatiable cupianty of men calling themselves Christians. Who, again, can take up the history of the North American colonies, and proceed thence through that of the United States, without feelings of the most poignant grief in the contemplation of the accumulated wrongs misrule. The British acquisitions in India commenced in forgery, when Clive fraudently attached the signature of Admiral Watson to an unjust treaty; heaped upon the native inhabitants of that gree to a state of quiescence, by force of arms; but they never could be made acquiescent, or loyal to our rule, until there was a reversal of that policy which had alienated all ranks in the country. One of the ear-

heaped upon the native inhabitants of that great continent? What may have been the aggregate number of the aboriginal races of that great section of the globe, washed on one side by the Atlantic, and on another by the Pacific; stretching from the Frozen Ocean northward, to the Isthmus of Darien southward, we cannot tell. It must, however, have amounted to millions. Of all these, how many remain? Only some few thousands, and they still main? Only some few thousands, and they still pressed upon by the advancing tide of emigration, and squatter sovereignty; so that they may well

They waste us, aye, like April snow In the warm sun, we melt away; And fast they follow as we go

Many of these noble tribes have bee utterly extirpated—others have been thinned until they have become the miserable remnants of once powerful and happy communities; and it is highly probable that in a few generations the whole race will be extinct, and like the Caribs of the West Indies, and the original inhabitants of Newfoundland.

they will disappear from the family of God's intelli-gent creatures, and leave a blank amidst the noblest of his works. (Cheers.) With the recollection and the record of the accumulated wrong heaped by our countrymen, in all parts of the world, upon the unoffending and defenceless tribes with which they have been brought in contact, what is the duty of Christian England at the present time? Is it not to endeavor to atone for the injuries done to the dead, by humanity and justice to the living? Let us never forget that the exercise of sovereignty entails the duties and responsibilities of sovereignty. Those whom we subjugate are entitled to protection. If in regard to some of the many tribes whom we govern, we must stand in the relation of arbitrary despots, let us at least make our despotism paternal. inhabitants of the earth, who are not too distant to be discovered, nor too distant to be conquered, nor too distant to be disinherited—who could be visited by our mariners, our merchants, and our solvisited by our mariners, our merchants, and our sol-diers—the products of whose soil were not too dis-tant to be explored, appropriated, and then brought home to enrich and beautify our country, should not be too distant to be reached by our sympathy, to be succored by our power, enlightened by our know-ledge, and sanctified and ennobled by our Chris-tianity. Let us not forget that it is not riches but righteousness which exalteth a nation. Let us not put our trust in the multitude of our ships, in the strength of our armies, or in the extent of our do-minions. There is a God who judgeth nations as well as individuals, and who giveth to the one as well as to the other a season of probation, and who visiteth the one as well as the other with chastisement, humiliation, and destruction, when that season of probation is abused and exhausted. (Cheers.) To avert this judgment invoked amongst many other provocations to Divine displeasure by the conduct of the sons of Britain towards the abo riginal children of distant lands, is the object of the Aborigines Protection Society, and you are here to give that society your God-speed and your earnest support. This society takes cognizance of the number, locality, peculiarities, habits, customs, and support. This capacity of the various inhabitants of the countries and islands subject to the Government of Great Britain; and also of tribes having affinity and neighborhood with them, whose condition and destiny may be beneficially affected by their representation and influence. This institution is founded upon and influence. This institution is founded upon the apostolical declaration, that God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times be fore appointed, and the bounds of their habitation. It seeks out man wherever his footstep can be traced whether to the kraal of the Hottentot, the wigwan of the Red Indian, the hut of the Negro, or the pilebuilt tenement of the Borneon Dyak. It seeks him to save him-to save him from contamination, from plunder, from slavery, from death. It seeks him that it may bring him under the broad shield of British justice, and within the pale of British constitutional right. (Cheers.) The agencies which it employs are various, but all wisely adapted to the end in view. It appeals to the Imperial Government in behalf of a humane and equitable policy in respect of the treatment of the natives of our distant dependencies, and through that Government it aim improve the administration of British rule over the territories which embrace an oboriginal population. From time to time it brings under the notice of the minister charged with Colonial affairs any instances of mal-administration or the individual abuse of power by our countrymen abroad, by which the rights, the interests, or the liberty of the natives are assailed or placed in jeopardy. It avails itself of auxiliaries in the persons of missionaries and teach-ers, of humane merchants, and all other persons resident in, visiting, or trading with the countries in which we have aboriginal fellow subjects. It avails itself, as in the present instance, of the occasional visits of enlightened and distinguished foreigners like my friend, the Baron de Pradine, to obtain information and co-operation, and furnished them, as now, with the opportunity of communicating the knowledge they possess to the public of this country. In this great and good work, the Aborigines Protection Society has not been without suc-Through the late revered Sir Thomas Fowell Buxton—(Hear, hear)—it obtained a select committee of the House of Commons to inquire into the number, condition, and treatment of the aboriginal races belonging to the British colonies and dependencies. From that committee emanated a report, laying down, for the first time, principles at once liberal, humane, and just, to guide the conduct and regulate the administration of the representatives of the Crown, in regard to the natives of the countries they were appointed to govern. (Cheers.) The society has not achieved that amount of success to

which its wishes have aspired, and which its exer-tions have merited, but it has on many occasions in-terposed with success on behalf of its clients, and has

at all times been listened to with consideration and

respect by the ministers of the Crown, when it has

can make its voice heard in the legislature of the

country, and through the press; and by the dis-

action. (Hear, hear.) I feel persuaded that could

the society employ some active and effective agency

through the medium of the living voice—(hear, hear)—to bring its claims more widely before the

alive and increase the generous ardor in the caus

of the suffering and oppressed, which is the truest

and chiefest honor of our land, and let us spread the

Mankind may feel her mercy too.'

(Loud cheers.) The resolution I have to propose i

That this meeting desires to express its deep sym-

pathy with the objects and principles of the Aborigines Protection Society, and its conviction that it merits a

larger amount of public cooperation and assistance than it has yet received; and this meeting especially

rights in South Africa, both within and beyond the

Mr. Thompson proceeded at some length to ex-

press his views regarding the present state of India, and the causes of the late rebellion. The mutiny

was but a natural result flowing from a century of

d ended in a falsehood, when General Outram told

the ex-King of Oude that the troops assembled on the right bank of the Jumna were not for his de-

thronement. The people of India might be reduced

liest acts of Lord Dalhousie was to extinguish the

rritories under British control.

mote a more Christian state of feeling towards

dealer; in its language it is entirely unexceptionable. It is the language of the Constitution of the United Here is no evasion. The compromises of the Constitution are fairly stated, and Mr. Garrison gives us the right starting-point from which to argue. We must have a Fugitive Slave Law, and must obey it, the hustings, to prove otherwise, are mere fallacies and deceptions.—Buffalo Advertiser.

Is the editor of the Advertiser so intellectually obtuse, or so morally profligate, as to suppose that he can find, in our simple acknowledgment of undeniable historical facts, complete justification of the Democratic party, or any other, in carrying out the iniquitous 'compromises of the Constitution,' in regard to the horrible system of slavery? To observe those comrespect by the ministers of the Crown, when it has gone up to them with its memorials and appeals. promises is to outrage all the principles of justice and The value of societies like this should not be estimative. ed more by the good which it accomplishes than by obligatory upon any man or party: they must be resisted and dischered at all hazards lance and its oversight are known to public func-tionaries both at home and abroad, and they are influenced by the conviction that no palpable act of must have nothing of the kind. Our duty is, to 'hide injustice can be committed without exposure, and the outcast, and bewray not him that wandereth;' the risk of reprehension. (Cherse) The society it is, to 'not return the servant that has escaped from has valuable coadjutors in the House of Commons, and is not without them in the House of Lords. It his master' unto us, for he has a right to dwell with us, where it suits him best; and whoever says to the contrary, is no better in heart and spirit than a KID-NAPPER. If this is 'treason' or 'fanaticism,' we glory the hands of influential men in every part of the in it. The editor of the Buffalo Advertiser is evidently kingdom the materials for forming a correct judgment on the matters which demand discussion and

THEODORE PARKER IN ENGLAND. Mr. Parker has arrived in England from Santa Cruz. In a letter to FRANCIS JACKSON, Esq., dated London, June 3, he says in reference to his health-

'I hope I am better, but the bad air of London makes me cough more than at Santa Cruz. But this may come from a cold which all people have, when they leave a ship after a considerable voyage."

Referring to the death of Mr. Hovey, he pays him he following tribute :-

flame even to the ends of the earth, that wherever 'Mr. Hovey's death is a public calamity. To lose man upright before God, and downright before men. whose religion was to day justly, love mercy, and walk manfully through the world-opening the eyes of the blind, and breaking off the fetters from the slave, and helping such as are ready to perch-that is a loss indeed. Had I been in Beston, I should have said a word or two at his funeral; for I have known him since June, 1841-known him internately. - But if W. L. G. and W. P. opened their lipselt was needless for nother to attempt to speak.

> DEATH OF DR. GAMALIEL BAILEY. The sad intelligence is received of the death of Dr. GAMALIEL BAI-LEY, so widely known as the founder, proprietor and editor of the National Era at Washington, and so long identified with the Anti-Slavery struggle in this country-having been associated with the late James G. BIRNEY, Esq., more than twenty years ago, in editing The Philanthropist, at Cincinnati, in the midst of fiery trials and at the imminent hazard of life. He afterwards became sole editor of that paper. Twice was his press thrown into the Ohio river by a mob. He was a man of great kindness of heart, of true courage in every outbreak of popular violence, of large ability, and of unquestioned integrity; though always circumspect, and more inclined to the conservative than to the radical side in the Anti-Slavery ranks. The Era, in his hands, at last became more distinguished for its literary merits than for its abolitionism, and has obtained a wide circulation. It was in that paper Mrs. Stowe first gave 'Uncle Tom's Cabin ' publicity, in a series of numbers.

right of adoption on the part of the native princes of India; that act was of itself sufficient to cause and even justify rebellion. The consequences of that act had been the seizure of Lattars, Nagpore, and several other native states, and the establishment in the cral other native states, and the establishment in the THE ATLANTIC MONTHLY, for July, is on our oral other native states, and the establishment in the minds of the people of a rooted belief that the British Government designed to appropriate every acre of the soil of India to their own purposes, and ut-

I. Thomas Paine's second appearance in the Uniof the soil of India to their own purposes, and utterly to despoil the rightful possessors. It was vain to expect to maintain India by troops sent from this country. The people must be taught to love our laws, not left simply to fear our power. A wise, just, and generous policy might preserve India to our rule; a different course would involve Great Britain in loss of treasure, life, and honor, and the ultimate loss of her oriental empire. (Cheers.) It was vain ted States. II. Of Books, and the Reading thereof.

ANTI-SLAVERY, THE REAL AND THE

his place, wherever that may be. When the ordinary business by which he carns his bread may be so conducted as to be a against slavery, he should show in cluding his posterity and his entire race from equal that place, and by the substance and manner of that participation in their worship, as to cause the deacon daily labor, that he hates tyranny; that he is for the and church-members in a body to cry out in an oppressed and against the oppressor; and his manner guish-What shall we do to be saved?-or to stop of conducting his trade, business or profession, should their ears and rush away from the hearing of truthe be such as would utterly and immediately destroy so unspeakably disgraceful to them. The speedy proslavery if every man used the same zeal and faithful- duction of one or the other of these states is the only

The man whose depth of humanity or of religion impels him to act thus in his own particular department will, of course, be ready to lend a helping hand whenever the slave needs help that he can give in any other department. One who lives in a slaveholding country (as every citizen of Massachusetts does,) should consider opposition to slavery as one of the that subject. purposes for which he lives; as one of the reasons why God placed him in the world, and in this part of it; upon him as honor ever was upon a gentleman, or honesty upon a merchant. Nay, he should consider slavery as a stain constantly resting upon his own character and upon the memory of his father; something which, like the fraudulent bankruptcy of one nearest and dearest to him, must be removed, as speedily and as thoroughly as labor and sacrifice can accomplish it. To those who ask what they can do against slavery, this is the answer: do everything that your wit, your strength, and your means can accomplish, and be constantly vigilant to see what more you can do.

Theodore Parker has been a striking and a noble example of this vigilant faithfulness. His chosen emgot that slavery is a part of the Gospel, and one of the parts most needed by the people of Boston. There were hardly five, certainly not ten, out of the fifty sermons which he preached yearly, that did not bring up, directly or incidentally, either the guilt, or the cruelty, or the wastefulness, or the meanness, or the cowardice, or the deteriorating, barbarizing, antirepublican and anti-christian characteristics of slavery. He made it plain to the vast audiences that thronged the Music Hall, that every duty which could be inculcated had some bearing against slavery; that every vice which could be rebuked was included in, and fostered by, that 'sum of all villanies.' But this was only the beginning of Mr. Parker's

anti-slavery labors. He lectured upon that great subject in lyceums and elsewhere, he wrote upon it, talked upon it, and kept it prominently before all those departments of public and social life to which he was related. Whenever a fugitive was to be secreted, sheltered, protected from kidnappers, defended in courts, welcomed in his coming or sped in his parting, Mr. Parker was ready and alert to do not only his proportionate part with others, but all that he could do. Always prepared, and for emergencies of every kind, he was ready alike to confront Benjamin R. Curtis before a pro-slavery meeting of Boston gentlemen in Faneuil Hall, or the sturdiest of his kidnapping subordinates with a bludgeon in his hand and a warrant in his pocket, dogging the footsteps of Wm. Craft. The single instance (out of fifteen years of experience of grossly calumnious falsehoods, stabbed at him secretly and openly by churchmen and politicians) in which he condescended to repel the lie, and stand forth in formal vindication of himself, was an instance in which liberty was also to be defended, and one of the most insolent assaults of slavery to be repelled; namely, the ' Defence ' which he prepared when indicted in Boston, before the Circuit Court of the United States, for the 'Misdemeanor' of a speech in Fancuil Hall against kidnapping. The speedy and utter discomfiture of the prosecution in this case was only one of the many great battles in which Mr. Parker successfully upheld the standard of liberty; and however grave we may account the error of judgment which gave his voice and his vote to the Republican

faithfulness to the slave. By most men, and especially by most ministers, (I speak now of those who claim to be opposed to slavery, and who actually have a feeble sort of dislike to it.) this rule is reversed. However ready they may be prevail universally, and last eternally, if no one opposed it more than they do. When no particular crisis is present, they don't know what to do; when a fugitive slave appears, and asks their help, or when a pesometimes for show, but never for use.

party, his whole life testifies, as with the sound of a

trumpet, that in him this sprung from no lack of

I have lately heard it boasted that, in a sermon preached not long since in Park Street Church, al- except four million of negro slaves. usions were made to the Fugitive Slave Law, and the mant boasted also that a deacon of that church, pre- the temptation to be arrogant and sectarian has over to be alluded to, echoed the very sentiments in question, and enlarged upon them without interruption.

whether in behalf of the minister and the deacon without public outery or hasty departure, shows a respect to each.' very inadequate estimate of the preacher's duty, and a very low sense of the call made by Christianity thing, as far as it goes, to know the alphabet; but to freezing interrogation- Am I my brother's keeper?

For a preacher in Park Street Church to say such Lord eighteen hundred and fifty-nine! things as are above mentioned, and no more,-to pro- And then, too, how ludicrous the spectacle ! Thin in the matter of Uriah the Hittite.

place in all Boston where (on one of the seven days salists have moved backwards! of the week) he thought he had secured the right to marked by an obvious stigma of separation as a pariah, a 'nigger'? Park Street pulpit is the very place for Nathan to stand; and his parable, spoken to David, case of the church there assembled. And shall it be boasted that a preacher has ventured to name the Fugitive Slave Law in their hearing? Let him first pull the beam out of their eye!

Nathan did no more than his duty. His function as a prophet could not have been fulfilled without a epresentation of David's guilt so energetic as to star-

mark the face of every man, pretending to be preacher of the Gospel, who goes into Park Street The place for a man to work against slavery is, first, pulpit without so setting forth the guilt of the robbe thing that can save the soul of the minister who preaches to them.

One word respecting the Park Street deacon wh spoke on slavery without interruption in the Old South Chapel. Does that show the audience to be anti-slavery? Nay, verily! They knew that he might be trusted to speak quietly and prudently upor

'That in the captain 's but a choleric word,

as something as constantly and stringently binding If an abolitionist had said those very things, the would speedily have been ruled out as on a control verted topic.' But the Old South brethren know that the Park Street brethren are with them at heart, and have as great a solicitude as themselves for the maintenance of peace in the church. Not a word will b said on slavery in that daily prayer-meeting more than just enough to enable them to deny the charge that that subject is never mentioned there.

Another circumstance nearly resembling this, and like this, showing the freedom with which dishonest and falsehood are used by clergymen and church members in support of church policy, was witnesse by the writer of this article at the business meeting ployment was to preach the Gospel, and he never for- of the 'Church Anti-Slavery Society,' held at the Tremont Temple in anniversary week.

Every one knows that abolitionists have always been met by clergymen and church-members with the declaration-The Bible authorizes slavery, and therefere God authorizes it! Abolitionists have always denied both these assertions, and vindicated both God and the Bible from this calumny. But when the calumny was repeated and defended, and was found to be taking effect on the minds of audiences who trusted the assertions of their spiritual guides more than their own reason, the abolitionists further replied-If the Bible does authorize slavery, so much the worse for the Bible! And precisely then, and precisely for that reason, arose the howl of 'Infidelity!' which has ever since been kept up by the clergy against the abolitionists.

Now, the microscopically, infinitesimally, small minority of American ministers and church-members who have formed the 'Church Anti-Slavery Society of the United States,' (absurdly declaring that ' The Church and The Ministry are to form the conscience of the nation in respect to slavery,' at the very moment when they know that very Church and Ministry to be acting as the bulwark of slavery,) these persons are among those who have always made this charge of infidelity against the abolitionists; who have often asserted, and still oftener calumniously insinuated, that the abolitionists were 'irreligious' men, and 'infidels.' Yet when the very sentiment which gave rise to this charge was uttered by a clergyman on their own platform, uttered by one whom they knew to hold, with them, the policy of making the interests of the church paramount to those of the slave, they passed it by without horror, indignation, or even proest, and did not, for that, refrain from nominating this clergyman to be chairman of the business com mittee of the meeting.

Here is the expression which, under these circum tances, the Church Anti-Slavery Society received with perfect calmness and consenting silence :-

· If the Bible justified slaveholding, I should reject at least that part of the Bible."

In my judgment, such conduct convicts these men of dishonesty, of calumnious misrepresentation, and of treachery to freedom, to the slave, and to that very Christianity of which they profess to be the representatives -c. v. w.

DENOMINATIONAL FIDELITY.

The Universalists have just holden, at Milford, an annual session of the Massachusetts State Convento join when a large majority of their neighbors shall tion. It was a large gathering, and it may be a good actively lead the way against slavery, their actual time to glorify a sect. But how far its business and daily life in regard to it is such that slavery would devotional meetings tended to save and bless the world is a question, the solution of which has a fear ful interest.

A large portion of the time was spent in getting commercially, legally, and denominationally right. tition is to be signed, or when anything effective is to In the prayer-meetings, Christ and heavenly glory be done, they are 'law-abiding men;' and their were themes expatiated on with apparent unction whole life shows that their anti-slavery is a sham, a while humanity, Christ's image in brother man, was pretence, a pass-word to be produced in the particular left out, as a matter too extraneous or secular to burcompany where it is needed for their credit, a thing den either exhortation, prayer or song. Had Paul's favorite text been quoted, a little variation would have been needful- God will have all men to be saved '-

But I am getting away from the caption of this ar pusillanimous attitude of many of the churches toward ticle. Our Universalist brethren are sighing to be slavery, so energetic as to startle Deacon Willis (the 'like the nations round about.' They have in times fossilized octogenarian who was, for most of his life, past suffered reproach and contumely from the spirit of proprietor and publisher of the Boston Recorder) and bigotry and assumed ecclesiastical power. But now three or four other conservatives of the same sort, they have become of age, they take their position by the some of whom expressed their feelings by leaving the side of other denominations, and boldly say- Here house before the sermon was finished; and my infor- | we are!' They have a right to say this. But, alas siding the next morning in the prayer-meeting in the powered them; and it does seem almost a joke to place Old South Chapel, and taking advantage of a custom on record the following article of discipline, passed which requires the services of the preceding Sunday nearly unanimously, at the State Convention in Milford, June 1st, 1859 :

· Section 8. At each annual session of the Council To speak of such things as these with exultation, one of the regular orders of its business shall be, the question of Christian and Denominational Fidelity, under which the roll of Ministers, Societies and Sur who uttered such words, or of the Park Street or Old day Schools in the fellowship of the Convention shall South Chapel congregation which listened to them be called, and the question of Fidelity be answered in

Denominational fidelity, forsooth ! Ah, me! is thi the test in an age so intense as ours, amidst the sighs upon the estentatious 'professors' of it who formed and burdens of suffering humanity? The demand these congregations. It is like a Boston man boasting imperatively made- Where is thy brother?' must that he knows the alphabet. Certainly it is a good be met. Will the Universalist Zion meet it by the be elated by this amount of attainment, to consider it Dare they thus meet it, and then preach and pray something worth telling of in a place where every about a universal Father and a universal brotherhood body knows as much, and everybody ought to know Are not the sighs and groans of millions, the degra thousand times more, this certainly implies a very dation and poverty of the children of men, to rise limited intelligence on the part of the boaster in ques- above the glory of a sect? Is not man more than denomination? What a position in the year of our

duce, by speaking on slavery in that infamous place, of it! The Universalists, who have in days well reso much effect as is above described, and no more, - membered been buffeted and arrogantly set aside as is as if Nathan had said to David that he was rather the worst of heretics by inflated bigots, now engaged afraid his Lord the King had acted a little harshly in branding men as unworthy of fellowship because they are not true to an ism! Mark again! Con-Was it not Frederick Brinsley's one poor little ewe- demnation is not for immorality and practical infidelilamb that Park Street Church took away? Was not ty to man and his rights, but awant of denominations that pew on the floor of that church the most pre- fidelity! 'The world does move!'-so it is said cious thing that he possessed? Was it not the one But the Massachusetts State Convention of Univer-

And what is to be gained by such ecclesiastica stand, recognized as a man and a brother, and un- discipline? Can they deaden live and throbbing hearts? Will the mark of heresy or infidelity to denomination quench the spirit of progressive truth that makes man more than sect, government or counneed not be changed in a word, or letter, to suit the try? Will they prevent the welling up of that spiri in the human soul which demands the broad truth unbound by the traditions of men? No indeed! The people are at home, and they do their own thinking, and they will open their hearts to God's true minis ters. In vain are sectarian chains forged for huma limbs-or pseudo Methodist disciplines manufacture to limit human thought and action. No, thank God, tle the royal profligate either into rage or repentance. it cannot be done! And for Universalists to attempt And a blush of blood-red shame should permanently it is simply ridiculous. G. W. S.

CHARLES F. HOVEY, DEAR GARRISON:

The death of Charles F. Hovey is a deep affliction to me. He was my friend. With few men have I ben me. He was my more intimact, human redemption. From my first acquaintance with him on board the Sheridan, on my voyage to Emp him on Doard the Sherican, he has been my fing in 1842, to his last sickness, he has been my fing in 1842, to his inection in all my efforts as an advocate and has sided me in all my efforts as an advocate and has aided me in all my efforts as Anti-Slavery, Non-Resistance, Total Abstingne, 6 Anti-Slavery, Notes and Education of Children of Ante-Natai Rights and Parentage, Free Trade, and the Elen Marriage and Landing Man. Though I differed by tion and Happiness of standard to the him in some things which are essential element of him in some tange.

life to me, yet on these topics of disagreement in our ion we have held much and pleasant communic

A letter from him dated at Paris, 1852, enderson A letter from the dellars, to aid in distributing by work on 'Marriage and Parentage' to those the might wish to get it, but who could not pay the fall price, reveals the true character of the man, who corporeal presence is no longer with us. He say:

In that book you have spoken truth, that they be known to every young man and woman. It to not but benefit all who read it. Even if I delay not but benefit all who read it. Even if I dike approve it all, so long as you are true to your oean victions of right in your efforts to elevate man, its glad to have it in my power to aid you. So long a men, and women from how. glad to have it in my power to aid you. So long a you labor to save men and women from hell etc present life, you shall have my sympathy. I store your mottos: "Health of body and mind is been disease is hell." "Compliance with the condition of life and health is the only saleation; non-compliance the only damnation." So long as we exist at all a conscious, thinking beings, capable of happiness a misery, this must be true."

I have known few men, in all my experience, a truly and fearlessly faithful to all his conviction of the true and right as was Charles F. Hovey. Whe he claimed for himself, he awarded to other is in dom of thought, speech and action. In his tree. ment of the slave, and of the oppressed and outsit of all kinds, he has truly been the Good Santrian and has thus been the true representative of the Sain of Jesus. · I cannot make him dead.' Though I shall mela

earnest face no more in our meetings, to me he ling in spirit, in counsel, in sympathy and example, Week slave, how much more welcome to my heartthe figh and religion of Charles F. Hovey, than the Gol at religion of the American Church and clergy! Her much more kind, ennobling and saving the Gogel of Humanity, as preached and propagated by Christ. Hovey, than the Gospel of Christ, as it is represent by the slave-hunting ministers and churches, milit napping judges and legislators of the United State! A man is gone who practically said, while living,

I am determined to know nothing among you am MAN, and him crucified by slavery and war, brigarance and crime!

Yours, . HENRY C. WRIGHT.

Blight on the Crops, and the Panic-Blight on the lies utation and Moral Nature of Ohio, and no Paule. NEW GARDEN, (Ohio,) June 11, 1852.

DEAR GARRISON : I am on a farm where, for sereral years, I have made my home, off and on. A lens tiful dell it is. Nothing can be more besutiful that its natural position. I am just in from a walk about the meadows, pastures and fields of this noble from d 160 acres--viewed as it was before it was dried I will give you the effects of the frost on the night of the 5th on this farm. There are about twenty acres of wheat, which in

days ago, it was thought would average fifteen balels to the acre, at least. I presume the owner wall not have sold it then for less. Now, judging him appearances, I do not believe there will be to bushels on the whole. There were some twen acres of corn planted, and it had sprouted ereral inches above the ground. It was all of down; but it is expected to grow again, without me planting. Quite a large breadth of potatoes had ben planted. They had grown to several inches above is ground. They were all cut down; but they, to, m expected to grow without replanting. There are tw orchards of apple trees. The trees were full of health, growing apples. They are all dead. Not one bush will be had where hundreds were expected. In were several peach trees that hung full of being growing peaches. Not one peach will be had when bushels were expected. There are more that dom cherry trees that were covered with growing midpening cherries. All are dead. Strawbernes, Nat. berries, raspberries and gooseberries, cultivated and wild, were growing in great profusion in the griet and on the farm. All are dead, literally dead, wir as this year's growth is concerned. A gupe tist covers one side of the house, that bid fair to affort in abundance of nice Catawbas. All are dead, except a few clusters on one little branch. In the front jui and around the house were about one dozen first le cust trees, covered with fresh, new leaves, in the rich deep green. The leaves are all dead and falling to- the ground as in November. The beautiful up are perfectly bare. Some fifty bushels of cheers are usually gathered on this farm. Not one will be gathered this year. All are dead. A grand old sage naple, a short distance from the house, was some with a beautiful foliage, green and rich. The lerriant foliage now resembles the dead leaves of a tumn, as they are tossed about by the wind. Set 8 the terrible blight of the frost, on the night of the 4th, on this farm; and this is but a specimen of sist has fallen on vegetation in a radius of sixty miles. The real practical result as to the coming winter, none on

But the blight that has fallen on Ohio, by the int action of the State government in regard to incine slaves and their helpers, is far more terrible; yet then is no panic. By the decision of the United Sates government, no man acting under its authority is a any way, amenable to the State government, whaters he may do. Any person, with a federal commission in his pocket, may perpetrate any outrage on any man or woman in the State, and the State is powerles " punish the offender, or protect or rescue the rights. A federal commission, while it authorizes its possest to live on Ohio soil, to breathe Ohio air, to drink Ohio water, to enjoy Ohio schools, colleges and chardes to mingle in Ohio society, and work his own will pe the will of his slave-hunting, piratical employed upon Ohio men and women, yet shields him from it responsibility to the judgment and government dist people of Ohio. And the government of Ohio tains this claim of the government of the United States. And that Ohio government, which the hands over all her people to the tender mercies of he slave-hunting, slave-trading government of the Units. is entirely in the hands of the Republicant! A depotism more malignant, more fiendish, exists not a earth, than the government of these United Suiss The State governments of the North have gives of the power to protect their citizens against that he napping despot. Any man or woman in Ohio of Massachusetts may, at any moment, be kidnepel and consigned to the helt of slavery in the South, as the government of those States, in the hands of the Republicans, profess to have no power to present them. It is an insult longer to talk of the power of the Habeas Corpus writ to protect from such a dees What remains? Revolution! Direction! Rest.

ANCE !-open, determined RESISTANCE to end process of the United States government in the State. Let no federal officer be allowed to execute any garernmental process of the federal government in si Northern State. Spurn and trample under ist the authority of the federal government whereit and in whatever way the authority of that gorns ment shall attempt to be enforced. Let every San and every individual resist that authority by next

weans as each shall deem right and especial.
Yours, HENRY C. WRIGHT.

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THE EXECUTION OF PLUMER.

FRIEND GARRISON: In the Journal of Monday appeared the following characteristic notice :-

THE EXECUTION OF PLUMER. Next Friday is the day set for the execution of Plumer. Saturday night, day set for the executable of right. Caturday night, some too arden; sympathizer with the convicted man, or some unprincipled sensationist, caused a large numer some unprincipled sensationist, caused a large num-ber of hideous posters, representing an execution, and inscribed with denunciations of the expected event, to be stuck up about the streets, for the benefit of the Sunday church-goers and promenaders,

In examining the 'poster' alluded to, which we are glad the Journal has noticed, inasmuch as it will esentially aid in giving greater notoriety to the sentiments which it contains, we observe that the 'degunciations' of which it speaks are all contained in explicit declarations quoted from the Scriptures; so that, if there is anything objectionable in them, he must call to account for it the Author of that holy book from which they were simply transferred. When the editor has satisfactorily settled the point in controversy between himself and Him, he will, lay us under obligation by apprising us of the result. It speaks of the 'hideous posters.' This he says in allusion to a pictorial representation of a Priest and a Hangman in the act of choking a brother to death, which is a prominent feature in the placard refer-

Now, we respectfully ask the editor of the Journa if a picture representing men in the act of yielding ebedience to a solemn and imperative command of God (for he teaches that God requires men to take the life of the murderer) can be properly branded as 'hideous'? If so, how must the transaction itself (which the picture can only imperfectly represent) appear to Him who has said explicitly-THOU SHALT NOT KILL ?

Webster defines the word hideous thus: 'frightful horrible; terrible. Is it, indeed, frightful, horrible. terrible to barely represent men in the act of obeving (a plain command of ) God? What, then, must it be to actually obey Him? Will the Journal be kind enough to inform us? We pause for the answer. Boston, June 21, 1859.

CONFERENCE OF ZION CHURCH.

On Monday morning last, the Zion Conference nov being in session in their Church in West Centre street. in this city, threw open their doors for an open and free discussion on the following resolutions: Whereas, We believe that slavery is the crowning

whereas, we believe that stayery is the crowning sin of this nation, and that this giant evil is constantly, steadily, and defiantly lifting up itself against every human right and Christian principle, destroying the conscience and blotting out the moral sense of the nation. Therefore. Resolved. That it is the highest and most impera-

tive duty of the Church of Christ to 'lift up its voice, and spare not,' until every yoke is broken and every Resolved, That every church, religious organiza

tion, political party, or any other body, that refus-or neglect to speak out against slavery, and openly unequivocally, and determinedly oppose and resist it, are the enemies of God and man, opponents of the eternal principle of rightcourness, and the patrons of rice and every conceivable crime.

The meeting was called to order by the appointmen of Mr. Wm. Wells Brown as Chairman, and Dr. John S. Rock, Secretary. The resolutions were very fully discussed by Rev. Mr. Stevens, Young, Posey, Cole man, King, Mr. John J. Smith, Aaron A. Bradley Dr. Knox, and Rev. Drs. Haven and Smith. It the afternoon there was a sharp discussion between Dr. Knox and the Rev. Dr. Haven, as to the pro-slavery position of the Methodist Church, North, which was continued up to the hour of adjournment. .

#### PISTLE FROM PROGRESSIVE FRIENDS TO THEODORE PARKER.

The following letter has been transmitted to The dore Parker :

To our well-beloved friend and fellow-laborer in the cause of Truth and Righteousness, Theodore Par-ker, the Pennsylvania Yearly Meeting of Progres-

As we are about to close our Seventh Annual Con vocation, our hearts turn with loving tenderness to thee. We remember with gratitude how thy presence cheered us in former years, and how the words of truth that fell from thy lips were as sunlight and dew upon our hearts, enlightening our minds and quickening us to more earnest labor in the cause of humanity. We cannot deny ourselves the pleasure of sending to thee, across the ocean, a message of sympathy and affection, of heartfelt regret for the illness which has compelled thee to suspend thy public labors, and hope for thy speedy and complete recovery. The earnest prayer of our hearts is, that the voice which has so often blessed us may not long be silent, but be again lifted up with new power in behalf of Truth and

Signed on behalf and by direction of the Yearly Meeting, sixth month 1st, 1859.

JOSEPH A. DUGDALE, ELIZABETH JACKSON, OLIVER JOHNSON, CLEVER, JOHNSON,

Te Banvard's great Panorama of the Holy Land and magnificent Mechanical Picture of the Destruction of Jerusalem, now on exhibition at the lower Music Hall in Winter Street, Boston, is a remarkable work of art, and deserving of the most liberal patronage. The explanation of the Panorama commences at 8 o'clock every evening, and at 3 o'clock on Wednesday and Saturday afternoons. Go and see it.

New Orleans, June 11, 1859.

The emigration of the free colored people goes on, on a larger scale than ever. The schooner Virginia Antoinette left last evening for Teronlonta, a small part in the State of Vera Cruz, Mexico, with forty-three emigrates. port in the State of Vera Cruz, Mexico, with forty-three emigrants, all kindred. These people were born and raised in Attakapas county, where they are held in high estimation not only by their brethren of color, but also by the white population. Mr. Pintade, the head of this numerous family, until lately was engaged in commercial pursuits, in which he was very successful. In appearance, these people look more like sons of New England than persons of mixed blood, and their daughters can advantageously bear comparison with our renowned creole beauties.

their daughters can advantageously bear comparison with our renowned creole beauties.

On the 20th instant, three hundred persons of color take their departure for Hayti, carrying with them a large amount of property. Most of them are from the rand parishes, where they possessed land and slaves. Unprincipled demagogues, under the plea of saving the South, but mainly for extorting money from an inofensive people, presented at the last legislature laws of such vexatious nature to the free colored peoples. ple of Louisiana, that they have at once determ upon abandoning forever their native soil.

A MATCH FOR SOUTHSIDE ADAMS. A correspon ent of the Cleveland Herald, writing from Elyria, O., tres the following. It is another specimen of blind and stupid theology, ignoring the fundamental principles of moralis.

The Pastor of the Presbyterian Church, in this place, tried his hand yesterday at sermonizing on the Fugitive Slave Law. After pronouncing the law edous in its provisions, he went back to Adam, the and great sinner, and declared it impossible for any proof to escape from the effects of his first sin. To attempt to do so would be rebellious against the Government of God. After thus stating his premises, he tame to the conclusion that evils arising under the Fugility Law conclusion that evils arising under the function. Figure 10 the conclusion that evils arising fractive Law were the natural consequences of Adam's fest in; that the Constitution provided for the rendition of fugitives; and to resist the evils arising therefrom from, would be resisting the Government of God, as much as it would be to attempt to escape from the effects of the original sin of Adam! He opposed the exercise of all ecclesiastical or social bonds, which connected the church or individuals with these evils, and inasted that we should remain and suffer, and not ig! them trouble us as they sometimes did old Job, is hard to determine whether his sermon was included to rebuke the sympathetic feeling which preside here in behalf of the Rescuers, or was designed a comfort Dr. Ross and his four abostles in our jail.

IF The British sloop-of-war Heron capsized in a lorando on the African coast; 107 lives were lost. The cap tain and twenty-six others were saved.

THE HYANNIS KIDNAPPING CASE. THE KIDNAPPERS HELD FOR TRIAL.

Capt. Gorham Crowell and John Orlando, the ma ter and mate of the brig Roleson, whose arrest for kidnapping was given in the Traceller of last evening, were brought into the Police Court yesterday afternoon for examination before Judge Russell.

that time in Massachusetts.

Shortly after leaving on the homeward voyage, Orlando discovered that there was a fugitive slave on board, who had secreted himself in the cargo, and who, he had reason to believe, was supplied with food by some of the crew. He soon discovered the man, and had him placed in confinement. The man gave his name as Columbus Jones, and admitted that he was a fugitive slave, but said he would never go back. lando discovered that there was a fugitive slave on was a fugitive slave, but said he would never go back

to slavery again alive.

In the course of a day or two, Jones was missing from his place of confinement, and some of his clothes were found arranged in such a way as to lead to the supposition that he had jumped overboard. Orlando soon found, however, that he was on board, and se-creted somewhere below; and that he was supplied with food as before, by some of the crew. He ac-cordingly ordered the hatches down, and shut off all communication with the part of the ship where the

In this way Jones was kept without food or water for twenty-four hours, when he made a noise which revealed to Orlando his place of concealment. The mate had him again confined, and this time in irons The slave was strong and resolute, and in a day or two broke his irons. During the voyage up, he broke three sets of handcuffs, and was at last again ironed

and chained in a caboose.

The brig arrived in Hyannis on the 8th of May—on Sunday-and in the afternoon Orlando went on shore

to communicate with Capt. Crowell. While he was gone, Jones managed to effect his escape from the caboose, and hailing a skiff from another vessel, offered the man a dollar if he would row him ashore. The man accepted the proposal, and the fugi-tive got into the boat. The crew on board seem to have been aware of what was going on, but pretended not to observe it, as their sympathies were with the runaway. The skiff put off from the ship, and was hearing the shore at Hyannis, when it was met by a boat containing Capt. Crowell and Mr. Orlando, who stopped it, and took Jones back to the ship.

Orlando says he put into Hyannis, with the inten-

that the 'Elizabeth B,' a schooner lying in the harbor, was about to sail for Philadelphia with a load of granite from Quincy, made an arrangement with the master, Capt. Bacon, to go out of his course, and leave the man at Norfolk, Va., from whence he was to send him sent to Pensacola. It is said that they paid Capt. Bacon \$500 for this. The schooner sailed on the 9th inst., with the slave chained to the capstan, and got off before the citizens of Hyannis had learned of the all.

As soon as the circumstances became known, sev eral prominent men-interested themselves in the case, and ascertained the principal facts. The Roleson arcommand of Orlando. Crowell arrived on Wednes day, and as soon as this was known, the complaint was made in the Police Court, and warrants issued for their arrest.

These were put in the hands of officer Wm. Blaisdell, of the Police Court, who succeeded in finding Crowell at the New England House, and Orlando on his ship. He arrested them both, and by three o'clock yesterday morning had secured them and the principal witnesses.

They were brought into the Police Court at three o'clock, P. M. John A. Andrew and W. L. Burt appeared for the complainant, and H. A. Scudder for the defendants.

The complaint is made under chapter 125, sections 20 and 21 of the Revised Statutes, which are as fol-

'Sec. 20. Every person who, without lawful author ity, shall forcibly or secretly confine or imprison any other person, within this State, against his will, or shall forcibly carry or send such person out of this State, or shall forcibly seize and confine, or shall inveigle or kidnap any other person, with intent either to cause such person to be secretly confined or imprisoned in this State, against his will, or to cause such Mila person to be sent out of this State against his will, or tria. to be sold as a slave, or in any way held to service against his will; and every person, who shall sell, or in any manner transfer for any term the service or lain any manner transfer for any term the service or la-bor of any negro, mulatto, or other person of color, who shall have been unlawfully seized, taken, invei-gled or kidnapped from this State, to any other State, place, or country, shall be punished by imprisonment in the State Prison, not more than ten years, or by fine not exceeding one thousand dollars, and impris-

onment in the county jail, not more than two years.
Sec. 21. Every offence, mentioned in the preceding section, may be tried either in the county in which the same may have been committed, or in any county in or to which the person so seized, taken, inveigled, for the double purpose of emancipating and educating kidnapped or sold, or whose services shall be so sold the girls, for they were his slaves. He was accomor transferred, shall have been taken, confined, held, carried or brought; and upon the trial of any such offence, the consent thereto of the person so taken, condition. inveigled, kidnapped or confined, shall not be a de-4. At Mem fence, unless it shall be made satisfactorily to appear been the p to the jury that such consent was not obtained fraud, nor extorted by duress or by threats."

The complaint contained four counts - the first charged them with 'unlawfully, and wickedly, and without legal authority, forcibly confining and im-prisoning Jones against his will; the second, with 'forcibly sending him out of the State against his will; 'the third with 'forcibly seizing and kidnapping ' and the fourth with 'holding him to service

The defendants waived an examination on the com plaint, and were held for trial at the September term of the 'Superior Court' of the County of Barnstable. Crowell's bail was fixed at \$2500, and Orlando's at \$1500. Their sureties were at once produced, and on their recognizance the prisoners were allowed to go at large. - Boston Traveller.

A FORMER CITIZEN OF SALEM (OHIO) KIDNAPPED. On Sunday morning a negro, named Edmund Day, was found on board the steamboat Glendale, lying at was found on board the steamboat Glendale, lying at the wharf, and the mate of the vessel, assisted by two other persons, seized him under the pretence that he ful form, and the dy was a runaway slave. They first tied his hands behind guish stung his soul. him, then put a rope in his mouth to prevent his making an outery, and throwing him into a skiff, conveyed him across the river, and placed him in the jail at Covington. The negro asserts that he was thrust into the bottom of the boat, and that one of the men placed his knee upon his person, and choked him se-verely. At any rate, he is now scarcely able to speak verely. At any rate, he is now scarcely able to speak above a whisper. He remained in the Covington jail until yesterday afternoon, when officer Colby brought him across the river to answer a charge pending against him in the Police Court, and upon which he had given bail for his appearance to-morrow. Day is undoubt-edly a free negro, having been born in Salem, Ohio. edly a free negro, having been born in Salem, Ohio. His father resides in Ravenna. If this statement of the circumstances be reliable—and we see no reason to doubt their accuracy—the men who participated in

his capture deserve punishment. His friends were seeking counsel last evening, with a view to commencing suit for kidnapping.

Edmund Day, the kidnapped man, was from this place, and is a son of Ellis Day, formerly a citizen of Salem, and well-known to most of our citizens. He is free-born.—Salem (O.) Republican.

OUTRAGEOUS CASE OF KIDNAPPING.

Mr. Holly Springs, Penn., June 13, 1859. Last Friday evening, four men came to this village and put up at the house of Mr. Snyder Rupley, and left that evening at about 9 o'clock. The next morning it was discovered that a colored man named But-ler, and his wife and child, had been kidnapped from

their home, which they had been some twelve years in purchasing and paying for. They passed my house out 12 o'clock at night, on their way to Maryland.

THE GREAT EUROPEAN CONFLICT. A Great Battle on the Ticino—More than 20,000 Killed and Wounded—Victory claimed by both sides—Paris Illuminated—Great Rejoicings.

FATHER POINT, Saturday, June 18, 1859.

were brought into the Police Court vesterday afternoon for examination before Judge Russell.

Some of the facts in this case we have already given, but the following is a complete statement of the particulars, so far as we have obtained them:

The Roleson left Pensacola, Florida, about the first of May, bound for Boston, under the command of Orlando, the first mate; Crowell, the captain, being at that time in Massachusetts.

Father Point, Saturday, June 18, 1859.

The steam-ship Anglo-Saxon, Capt. Borland, from Liverpool on Wednesday, the 8th inst., passed this point at 9 o'clock this forenoon, on her way to Quebec.

The latest news by the Europa, reporting the Austrians in retreat across the Ticino, is fully confirmed.

The French crossed the Ticino at Buffalora and Turbigo. There was considerable fighting at both places.

On the 4th inst., a great battle took place at Ma

The French loss is stated by the Emperor at 3000

The Zouaves had 700 killed and wounded. Th Brigade of Canrobert's corps was almost destroyed in

the last charge.

The French General Espinasse was killed. Five French Marshais and Generals were wounded Gen. McMahon was made a Marshal of France and He ac- Duke of Magenta. Gen. Baraguay d'Hilliers had been superseded

his command by Gen. Forey.

The following dispatch, also from the Emperor t the Empress, was received on the 6th, and bulletine HEADQUARTERS, Monday, 8 a. m .- Milan is insur

gent. The Austrians have evacuated the town and castle, leaving, in their precipitation, the cannon and treasure of the army behind them. We are incumbered with prisoners, and have taken 12,000 Austrian

A dispatch dated Paris, Monday night, to the Lor don Post says:

The Municipality of Milan proclaims Victor Emanuel, and have presented an address to him in the presence of the Emperor. To-morrow the King will make his entry into Milan.

The London Times publishes a summary of the offi cial news received at Vienna up to midnight of Monday. It is as follows :-

'There was a fierce battle at Turbigo and Buffalors on the 4th. At first, only two brigades of the First corps were engaged, but they were subsequently re-enforced, and in the afternoon of the same day the tion of telegraphing to the U. S. Marshal to have everything ready for the arrest of Jones, but after this attempt to escape, Crowell and Orlando ascertained that the 'Elizabeth B,' a schooner lying in the harbor, was about to sail for Philadelphia with a load of granite from Quincy, made an arrangement with the master, Capt. Bacon, to go and the same day the Private and in the afternoon of the same day the Third Austrian corps took part in the action. There was very hard fighting at Buffalora, sometimes to the advantage of the French, and sometimes to that of the Austrians. The battle lasted till late in the night, and on the 5th was continued at Magenta. The Allies made no progress on this day.

Gen. Gyulai's official report of the battle of Ma VIENNA Worlday. The Austrians have lost in

killed and wande 4000 to 5000 men. The loss of the enemy is at half as much again. Every line of the report proved the heroic power of the Austrians to withstand the attacks of the enemy. The London Times, in its editorial remarks on th subject, says, it now seems probable that this hard fight is even yet undecided, but that on the whole the French have the best of it.

The absence of late telegrams by way of Paris is not considered indicative of French success.

The London Advertiser says it was rumored last night that the government had received a telegram from the British minister at Vienna, announcing an

Austrian victory.

The opinion was becoming current in London that the victory of Magenta was a victory in which the French were defeated, and their failure to occupy Mi-

an, only twelve miles from Magenta, strengthened The Emperor and King attended mass at the Cathedral in Milan on the 9th, where a Te Deum was sung. Subsequently they rode through the city. The enthusiasm of the people was indescribable.

ted, and the King of Sardinia en tered Milan on the 8th, and remained. He was en thusiastically received.

Latest accounts say the allies were advancing from Milan, and that Prussia showed signs of aiding Aus

The vote of want of confidence, in the House of

From the Cleveland Leader, June 7. TWO DAUGHTERS EMANCIPATED BY THEIR FATHER.

In the summer of 1857, James Oldham, a white citizen' of Coahoma County, Mississippi, left his plantation near Friar's Point, with his two beautiful daughters—one of whom is now 12 and the other 16 years of age—for Oberlin, Ohio, whither he came panied by Miss Hattie Oldham, a near relative, who came to assist in locating the daughters in their nev

At Memphis, the younger daughter, Cyrena, having been the pet of the family, and preferring the known ease of her sunny home to the fancied trials and the dreaded restraints of school, could not be persuaded to come any further on the journey, and her kind father was induced to permit her to return to the plantation, while the balance of the party came on and arrived at

Oberlin in August.

The next day after their arrival, Mr. Oldham was attacked afth typhoid dysentery, and was soon reduced to a critical condition, in which he lingered for three weeks, and died. Having formed an acquaintance with Dr. R. L. Rea of Oxford, Butler County, Ohio, and having great confidence in his skill as a physician, at Mr. Oldham's request the Doctor came to his bedside, watched over him until death ended his sufferings, and then accompanied his mortal remains back to his desolate home in Mississippi.

When Mr. Oldham became convinced that he must

die, his concern for the freedom of his youngest daughter was intense. The eldest, Emeline, was with by lingering amid the loved scenes of her childhoo was exposed to be inventoried among the other chattels of the estate, and sold at a high price because of her light complexion, her beautiful ringlets and her grace-ful form, and the dying father knew it, and bitter an-

He knew, too, that the laws of Mississippi Bosbid emancipation within her borders; and further, that he could not, by his will, make her free to be sent out of the State: nor could be will her in trues to out of the State; nor could he will her in trues to another for the purpose of making her firm; neither yet could he sell her to any one for that purpose. Thus was the dying parent beleaguered on every hand by the monstrous cruelty of the law, hedging up as it does every way by which he might secure freedom to his child, and thus save her from a drewiful fate. In this strain he applied to the child. ful fate. In this strain, he applied to the Hen. Phile mon Bliss of Elyria for counsel, whose clear head and warm heart were soon enlisted in what would seem

A will was soon executed, in which the facts of also parent's earnest wish were clearly set forth, and by the terms of which the daughters were made free, and the sum of \$4,000 bequeathed for their support and edu-cation, and the noble Dr. Rea was appointed executor

It was also provided that the whole of the above sum should be expended, if necessary, to secure the freedom of the youngest girl, should an attempt be made to prevent it by the heirs, under the laws of Mississippi, which wise provision, with the energy and firmness of Dr. Rea, proved more than a match for slaveholding cupidity and slaveholding law, as is shown in the fact that both Emeline and Cyrena are now safe in Oberlin, where their wants will be sup-plied, and their education provided for under the di-

rection of Dr. Rea.

But all this has not been accomplished without a severe struggle, every point being warmly contested by greedy heirs with wicked laws on one side, and the about 12 o'clock at night, on their way to Maryland.

Strange as it may seem, no notice of the matter has been taken in the vicinity, except a little talking about it by the inhabitants in a cool business-like way. The man was sober, industrious and respectable, and dewards of Cyrena, would be lost; indeed, so sure were they of success that the heirs bid Dr. Rea a bold

At length a point was decided by the Supreme

NATIONAL CONVENTION OF SPIRITUALISTS. There will be held a National Spiritualists' Convention at Plymouth, Mass., on the 5th, 5th and 7th days of August next. Doctor H. F. Gardner will preside. Among the speakers engaged to attend are Judge Edmonds, General N. P. Tallmadge, Professor Brittan, A. J. Davis, Emma Hardinge and Mrs. Hatch.

13° Charles C. Burleigh will address the 'Adelphians' of Providence Conference Seminary, at East Greenwich, R. L., on Tuesday afternoon, 28th instant, his subject being the 'Golden Age not Fabulous.' On the evening of the same day, Dr. Chapin, of New York, will deliver an address before the Philomathian Society.

AMENDMENT. The Governor and Council have count-ed the vote of the various towns in the State upon the Two Years' Constitutional Amendment, and a proclamation has been issued, announcing that the same has been accepted by the people. The following is the

Counties.	Yes.	No.
Suffolk,	3928	2589
Essex,	3175	1100
Middlesex,	4868	2262
Worcester, .	2889	2605
Hampshire,	324	916
Hampden,	476	1045
Franklin,	142	885
Berkshire,	324	903
Norfolk,	2180	1257
Bristol.	1054	719
Plymouth,	1208	457
Barnstable,	137	282
Nantucket,	23	62
Dukes,	25	36
	20,753	15,129
for Amendment,	5624	

PERSONAL LIBERTY BILL. The Legislative Co. mittee on the Revision of the Statutes has nearly inished the preliminary examination of the Commissioners' report. They will recommend about 1,000 or 1,100 tamendments, most of them verbal, or those which are required by the legislation of last winter, or changes in the law which the Committee are author-ized to recommend to the Legislature. In this last class of amendments is a new Personal Liberty law, substantially, and, I believe, identically the same with that which was rejected last winter by three majority that which was rejected last winter by three majority in the House. The agitation of this subject is one which will not down at any man's bidding. Our present law against kidnapping is believed to be sufficient, if the jurors, judges, and prosecuting attorney do their duty, to punish the villains who were concerned in carrying off the fugitive, Columbus Jones, from Hyannis; but so ming more is needed for those who come from the South armed with what needs for local warrants under what professes to be a pass for legal warrants, under what professes to be a law. And now that it seems to be settled for the present, that Northern Courts, cowardly following disgraceful precedents, will not interfere to rescue from the clutches of United States Marshals innocent men who have been convicted of disregarding the Fu-gitive Slave Act, it seems to be necessary that the State should act on the offensive, and place the Fedwhether they have had what they consider legal war-rants or not, be arrested, and then let the United States Court proceed to rescue them if it can .- [Boston correspondent of the N. Y. Tribune.]

FROM CHARLES SUMNER. In a private letter addressed to us by Hon. Charles Sumner, and dated at Paris, May 31st, he says of his health: — At last, I feel happy in health, which, if not entirely assured, yet is such as to allow me to walk naturally, unconsciously, and without pain, unless when I strike into my old gait, which, you may remember, was always the fastest of the fastest. I hope I have not lost this so that I cannot get it back again. One must have been for three years an invalid to know the happiness in my new found strength.'

Mr. Sumner speaks as follows of the present war in Italy:—'This is a great historic moment. There has been nothing like it since 1815. Many here think that no good can come to Italy from the Emperor Napoleon. I am not of that opinion, although I join in the distrust which prevails with regard to him. But the hour seems to have struck when Italy is to be free, and he is an instrument by which it is to be accomplished. At Turin, where I passed several days, all were confident of the result. They expect the Austrians to be driven out of Italy, this summer.'

In an other part of the letter, and in connection with another subject, he makes this observation:— It is slavery which degrades our country. The slave masters are the Austrians whom we too must drive out of the National Government.' - Worcester Spy.

SUCCESSFUL SUIT FOR FREEDOM BY A WRITE GIRL A most interesting suit was completed on Saturday, n the Fifth District Court, Judge Engleston presiding plaintiff being a white girl, sixteen or seventeen years of age, with a complexion bordering on the brunette, named Alexiana Morrison, and the defendant a slavenamed Alexiana Morrison, and the detendant a siave-dealer of Jefferson City, named James White. The girl, about a year and a half ago, ran away from White's slave-yard, where she had been several months, and was protected by some citizens of Carrol-ton, whom she informed that she had been kidnapped from Arkansas, and sold into slavery, though she was born free and of white parents. An appeal to the Jefferson Parish Court was made, but the jury did not agree to a verdict, and the venue was changed to New Orleans. The trial in the Fifth District Court Secupied three days, chiefly employed in the efforts and arguments of counsel on both sides in regard to the admission and rejection of evidence. For plaintiff, the chief testimony was that of scientific gentlemen, showing that there was an absence about her of evidence of African descent. And for the defendant the principal evidence was narrowed down to the single bill of sale, which he produced from a person in Arkansas, who was not present. The Judge's charge to the jury was excepted to by defendant's counsel from beginning to end. The jury deliberated but a few minutes, and brought in a verdict for the plaintiff.—New Orleans Bulletin, May 23.

Some trouble has been created at the Platteville Academy. The Grant County Herald says:

. We learn that an intelligent mulatto girl, residing formerly in the family of Judge Lord, at La Crosse, but lately with I. S. Clarke, Esq., in Platteville, being persuaded thereto and of her own free will and accord, applied for admittance as a scholar in the Academy Principal; J. L. Pickard, knowing of no legal im Inc Principal, 1. La ready, and ready to regard the pediments, and nothing in the corporate charter of the Institution to exclude persons of color, nor any law, human or divine, forbidding the education of such, gave his consent. Some of the students objected, and came revolutionary. The Trustees were informed of matters. and held a meeting. Their action was in some way objected to by Mr. Pickard, and he resigned his office

s President or the Academy.

Various rumors are affoat, but we only give such as are most probable. Reports say that the girl, who is half white, and a member of the Methodist Church, intends to apply to a Roman Catholic school for admittance, where, it is said, color is no obstacle. The chances are that the whole matter was concocted for effect, to victimize the school, or for some other purpose. Quite likely, the girl never of her own accord thought of entering the school. We do not think any censure will ultimately attach to Mr. Pickard, or his

THE COOLIE TRADE, driven from this port, where it would be controlled, leaving even Macao where its worst abuses are checked, is now re-appearing in the Canton River in its most hateful form. Cases of kidnapping are, we had almost said, of daily occurrence, and the commerce is assuming the character of a veritable slave trade. We hear that two or three days ago, two of the brokers convicted of being engaged in this nefarious traffic were seized by the Chinese, and justly, though perhaps somewhat barbarously, exposed to the revenge of those in whose neighborhood their crimes had been perpetrated. It is a pity that the law cannot strike not merely at the Chinese, but also at the European participators in these enormities.

While we are on this subject, we may remark that

complaints of Chinamen, especially young fishermen, being kidnapped from their boats, are becoming very numerous.—North China Herald, April 2.

DEATH OF A WELL KNOWN PHILANTHROPIST. John Augustus, a well known philanthropist, died in this city last evening, at the age of 74. Mr. Augustus has eity last evening, at the age of 74. Mr. Augustus has performed a world of good deeds during the last twenty years, and his death will be mourned by many whom his kindness has cheered, and his purse helped. His face was more familiar than any other in our criminal courts, during the period mentioned, for it was his habit to seek the unfortunate, and aid them when in his independent of the property of the period mentioned.

Among the many restoratives which nature has supplied to relieve the afflictions of humanity, there is no more favorite one for a certain class of disease than the 'medical gum' of the Wild Cherry Tree but however valuable it is, its power to heal, to soothe to relieve, and to cure, is enhanced ten fold by scientific and judicious combination with other ingredients in themselves of equal worth. This happy mingling exists in that

'Combination and a form indeed' Of medicine known as

Dr. Wistar's Balsam of Wild Cherry, Whose value in curing Coughs, Colds, Bronchitis Whooping Cough, Croup, Asthma, Pulmonary Affec tion, and Incipient Consumption, is inestimable.

HOME TESTIMONY. Boston, April 18, 1852. } No. 48, Union St. }

Mr. Seth W. Fowle.—Dear Sir:—Your invaluable medicine, I can truly say, has literally snatched me from the grave. Last July I was attacked with a sudden Cold, which resulted in a very severe Cough, with violent Pains in the Side and Chest. I became so much reduced, that my friends frankly that I must die. At this crisis, I heard of Wistar's Balsam of Wild Cherry, and immediately sent for a bottle. The effect produced was indeed wonderful. My physician, one of the most respectable in Boston, who had previously told me that a cure was hopeless, came in, and I informed him what I had taken. He examined the Balsam, and advised me to continue th use of it, since which time I have continued to improve daily; and the same physician who had given me up, told me, a few days since, that I might yet live many years. Respectfully,

We can cheerfully testify to the truth of the above statement, Mrs. Rowe having been an inmate of our family. WILLIAM DENNEIT, MARTHA DENNETT.

None genuine unless signed I. BUTTS, on the wrapper.
Prepared by S. W. Fowle & Co., Boston, and for sale by dealers in medicine in nearly every town in the United States and Canadas.

AMERICAN ANTI-SLAVERY SOCIETY. Collections by Parker Pillsbury. In North Bridgewater, Mass., Worcester, Warren, Ghent, N. Y., FRANCIS JACKSON, Treasurer.

In the Liberator of last week, Jacob Powell, of Sterling, Ill., should have been credited with \$10, instead of \$15. The remaining \$5 was the amount of the collection taken in that town.

PARKER PILLSBURY will speak on Amer-can Slavery in North Dennis, on Sunday, June 26th, orenoon and afternoon. In Hyannis, on Tuesday and Wednesday evenings, 28th and 29th. In Harwich, Sunday, July 3d, forencon and afternoon. Also, in Centreville, some evening yet to be decided upon. All friends of the slave are requested to exert themselves to make these meetings effective and useful.

F. HINCKLY.

A. T. FOSS, an Agent of the Massachusett Inti-Slavery Society, will speak at Providence, R. I., Sunday, June 26, A. M. and eve'g. Worcester, Sunday, July 3.

TESEX COUNTY.—The annual meeting of the Essex county Anti-Slavery Society will be held at Danvers Port, Sunday, July 10. C. L. REMOND and A. T. Fors will be reported by the County State of the County State A. T. Foss will be present as speakers. Whoever will, let him come.

CHARLES L. REMOND, President. Moses WRIGHT, Secretary.

PUBLIC DISCUSSION. An interesting discussion will take place next Tuesday evening, June 28th, at the Twelfth Baptist Church, Southac street, between Rev. J. B. SMITH and WM. WELLS BROWN, on the question, whether the condition of the Colored People has been advanced or retarded during the last twenty-five years.

MR. and MRS. CHARLES SPEAR will deliver addresses in the Universalist Church, Bangor, (Mc.) next Sunday, day and evening. Subject—

LECTURES ON THE PHILOSOPHY OF TEM-PERANCE.

Dr. WM. Symington Brown will commend Course of Three Lectures in the TOWN HALL, Stoneham, on Sunday Evening, June 19, at half-past

Lecture I. The Material of Intoxication-Alcohol. Opium and Tobacco. Adulterations. Diseases. Lecture II. The Mental Causes and Manifestations of Drunkenness. Lecture III. Intemperance a Physical Diseas

Necessity for an Aim in Life. Relaxation and Amuse Applications from Societies, &c., may be addressed to Dr. B. at 15 Congress st., Boston.

should be sent to Leicester, Mass. SAMUEL MAY, Jr.

# LANDS FOR SALE.

LARGE number of parcels of land are kereby offered for sale to persons of liberal and reformadamental principles and general objects of the Hopedale Community. These parcels, lying in and contiguous to the village of Hopedale, Milford, Mass., and constituting a part of the original Community Domain are of different sizes, ranging from two to twenty acres, and present a good variety of tillage and pastur age, together with some woodland-most of the til-lage being under a high state of cultivation-and are designed either for simple building lots, or for small farms, as may suit different classes of purchasers. Upon some of them are pleasant dwellings, and tene-ments in the village may be rented by those unprements in the village may be rented by those unpre pared to buy orerect buildings. In the immediate vi cinity there is a Foundry, suitable shop room and power, and an unoccupied Mill-privilege, rendering the location a favorable one for mechanics either to commence or continue a business, and especially for those who may desire to combine with their usual avocations such horticultural employment as health, pleasure, or profit may dictate. Persons also of literpressure, or profit may dictate. Persons also of iter-ary inclinations and pursuits may obtain that quiet retirement, and the opportunity for active, out-door manual or other exercise necessary to the highest use-fulness and success in their chosen field of labor. And any or all of the class to whom the lands are offered, any or all of the class to whom the lands are offered, who may desire for themselves and families the superior moral and social influences of Hopedale, or who may wish to secure for their children the advantages of the Hopedale Home School—a flourishing Institution of much excellence, both in its general character and in its methods of instruction, designed to aid in the attainment of thorough, symmetrical, and practi-cal Education—will find here unusual inducement

cal Education—will had here unusual inducements for making themselves at Home.

These lands are within two miles of the Milford Station, on the Boston and Worcester R. R., by which communication may be had three times a day with Boston and the principal thoroughfares of New Eng-

Prices reasonable, and terms of payment suited to the circumstances of any honest, industrious, econom cal family.

For further particulars and all necessary informs

E. D. DRAPER, Hopedale, Milford, Mass. tion, inquire of June 17, 1859 .- tf. HOPEDALE LANDS OPENED FOR SETTLE-

MENT. We bespeak attention to Br. E. D. Draper's adver-

courts, during the period mentioned, for it was his habit to seek the unfortunate, and aid them when in his judgment they were worthy of it. His charities were many. Few men have been more misjudged, or whose kindness has been more misrepresented. He had a kind and warm heart, and if he erred, it was 'on virtue's side.' His familiar face and good deeds will be missed.—Boston Atlas and Bee of Wednesday.

'Served him Right.' It is said that the notorious Deacon Cox of Zanesville, Ohio, whose extreme piety was so manifest a few days since in returning to hopeless bondage a poor colored man after he had been set at liberty by one of their Judges, has just been excluded from the Market-street Baptist Church of that city, of which the Rev. A Pinney is pastor. This Cox is the father of the renegade Member of Congress by that name from Ohio. All honor to the church who have so nobly vindicated their regard for the purity of Christianity, and may their faithfulness be abundantly rewarded.

Appointment. Prof. Molineaux, the colored athlete, has been appointed teacher of Gymnastics at Harvard University.

Ayer's Sarsaparilla,

produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsamade. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still
greater alterative power as to afford an effective
antidote for the diseases Sarsaparilla is reputed to
cure. It is believed that such a remedy is wanted
by those who suffer from Strumous complaints, and
that one which will accomplish their cure must
prove of immense service to this large class of our
afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on
many of the worst cases to be found of the following complaints:—

ing complaints : —
SCROFULA AND SCROFULOUS COMPLAINTS, ERUF-TIONS AND ERUPTIVE DISEASES, ULCERS, PINFLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPERSIA AND INDIGESTION, ERYSIPELAS, Rose or St. Anthony's Fire, and indeed the whole class of complaints arising from Impurity

whole class of complaints arising from Intrustry of the Blood.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul cruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, cruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputa-

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

During late years the public have been misled by large bottles, pretending to give a quart of Ex-tract of Sarsaparilla for one dollar: Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and curative properties whatever. Hence, bitter and painful disappointment has followed the use of the painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to the diseases it is intended to cure. In secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle. PREPARED BY

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FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery. Foul Stomach, Eryspelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

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Price, 25 cents per Box; Five boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our American Almanac, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand Ayrar's, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by

THEODORE METCALF & CO., BREWER, STEVENS & CUSHING, Boston. BROWN & PRICE, Salem;

H. H. HAY, Portland; J. N. MORTON & CO., Concord, N. H. Sold by Druggists and Dealers in Medicine every

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THE PHRENOLOGICAL JOURNAL

June 24.

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

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WORCESTER WATER-CURE.

DR. SETH ROGERS, being about to return from Paris, where he has spent several months in medical observations, will resume, after July 1, 1859, the medical superintendence of this Institution.

WILL BE PUBLISHED. On Saturday, June 18th,

A FULL Report of the Woman's Rights Meeting at Mercantile Hall. For sale at URBINO'S, 19 Winter street, Boston.

Booksellers and others are requested to supply themselves from him.

### POETRY.

For the Liberator. THE COLORED BOY. A child just passed my window, With joyous step and free, And his merry laugh came ringing out, In happy, boyish glee.

Why did I gaze so sadly Upon his noble brow? And why is my heart so heavy, As I'm thinking of him now?

Ains! I could but think with pain What his after fate must be And I thought it were better had he died In helpless infancy.

For the boy, so noble and manly, Wears on his smiling face The sable stain that proclaims him A descendant of Afric's race.

And I thought as I gazed upon him. How soon that young, brave heart, That in life's great field of battle Might act so noble a part-

Would be crushed by slight and scorning, Where he'd look for the friendly hand; For he 's black, and thrrefore hated, In this, our Christian land !

I thought of all the loneliness That he is doomed to know, Till I felt the warm tears starting, I pitied the poor boy so.

An orphan he, and the poor-house The only home he knows ; And yet in his childish thoughtlessness He thinks not of his woes.

But all too soon he'll learn to look For scorn and slight from men, Children of the same Father-Alas for his young heart then! -Oh! shame upon our country, And shame upon her laws,

And shame on all who will not toil In Humanity's glorious cause ! And thou, poor little orphan,

May angels guard thy way, Till thou shalt pass to a happier home, As free and fair as they! ELIZA D. MORSE. Sherborn, Mass. From the Philadelphia Saturday Evening Post.

THE NEW TEMPLE. BY PLORENCE PERCY. How shall we make a house of worth Fit for the Builder of the earth? A temple high and broad, A dwelling for our God?

Build the wide windows fair and high-Let in the light of sun and sky; Shut not the Master's face Out of His dwelling-place.

Make room for tender Charity. And Love's unwearying ministry; Let Patience mild and meek Her gentle teachings speak.

Build all the doorway arches wide, Yet make no room for pompous Pride-So Vanity and Sin Shall never enter in.

Let not the false similitude Of marble shame the honest wood-Let not Hypocrisy Within our temple be.

Let not the breath of worldly kain Its sacred atmosphere profane Let Mammon come not near The souls which worship here.

Let Bigotry and Fear and Doubt Remain forevermore without-Let not their shadows fall Within its holy wall :-

Lest when the Christ-as once of yore He entered at the temple door-Shall come to see how dim Our love has grown for H

To see how much of good and grace We've gathered to His dwelling-place. He speaks reproofs, as then, Against the sins of men-

And, grieving, asks us, 'Is it well -Within my house to buy and sell? Rehold, my eye perceives Only a den of thieves!'

No! When in answer to our prayer He comes and walks among us there, Oh, may we hear anew-'My peace I leave with you!

· For in this earthly house of mine I feel my Father's presence shine-My children here alway Live even as they pray!

ANGELS, GUARD THE SAINTED DEAD. BY CHARLES WILLIAM BUTLER.

Angels, guard the sainted dead ! Let them rest from toil and care; With the blue sky overhead, And the breath of God's free air. Let them rest where light and shade And earth's changes come and go; They have seen its visions fade-They have left its pomp and show.

Angels, guard the sainted dead! Not alone from heavenly skies, But the souls they comforted In this world of sacrifice. Grateful hands plant willows there; Buds that spring-time gave shall bloom, And the summer noon-tide fair Glorifies their peaceful tomb.

Angels, guard the sainted dead ! Memory loves to view the spot Where their living presence shed Blessings on our earthly lot. Then the graves wherein they rest Shall no more the spirit view; From the mansions of the blest Gleam the faces old and true!

Angels, guard the sainted dead! This the voice that sounds for aye, When our tears of gricf are shed O'er earth's loved ones passed away ! This with time nor change departs ; Blessed the dying with the Lord! Blessed are they who leave on hearts Love's eternal written word.

Angels, guard the sainted dead ! Then the deep Cimmerian glooms Cannot fill our souls with dread; There are watchers round our tombs! And they becken us to come, . When the chilling death-wind blows: When we make our journey home, They will guard our sweet repose !

FAITHLESSNESS. O love of heaven! O fear of man! O faith so cold and dim! When shall we own the ways of God, And learn to trust in Him?

### THE THERATOR.

PRIMITIVE AND MODERN CHRISTIANITY. EDEN, Lancaster Co., Pa.

FRIEND W. L. G.: Having but little ability for manual operations, and consequently much leisure, some of my time has been given to the perusal of a modern book, which, for the truth and importance of its positions, no less than for its systematic, conclusive argument, cannot fail to be read with profit by those who have thoughtlessly admitted that War, Slavery and Speculation are compatible with the precepts or the principles of Jesus

earth' was interdicted; the sword was to be sheathitive Christianity, he tests the modern type, and deday in seven set apart, by custom and law, for this purpose? Are there not ample structures erected wherein the people may assemble, to listen to those expounders? And do they not crowd the edifices thus devoted, exclusively, to instruction in human relations and duties? And, after all, does not the worshipper, DEAR SIR: rising from his knees, go into the market, and drive as sharp a bargain as though he had not just prayed, Give me this day my daily bread, and lead me not into (better, strengthen me in the hour of ) temptation '? Does he believe that his devotional exer- was, I did well.' Perhaps you meant to insinuate if I cises have laid up heavenly treasure to justify him in had a different motive, I did wrong. Be that, howa propriating the remainder of the day or week in ever, as it may, I had a different intention. I wished gathering together what moth may corrupt, or thieves you to know that a good man, or at least a man full steal, unless well looked after? Like the inebriate, of good works, might live respected, and die regretwho resolved not to enter the inn, but, after passing ted; and that it was the universal opinion of those the sign post, went back to treat Resolution?

officers and soldiers taken from the church, and do hung on equity and the spiritual laws at once swung they not plan as skilfully, and fight as desperately, back to give him welcome ; that he might hear that as shose taken from the world? Have not opposing welcome sentence, 'Inasmuch as ye have done it un-Christian armies their chaplains, praying the God of to one of the least of these my brethren, ye have battles to give them victory? And do not the continuous continuous the churches rejoice and thank God for triumph over their brethren? Does the church fast and pray over the deem absolutely essential. disconsolate widows and destitute orphans, the neces- You say, 'There may be the same hatred of slavesary result of conquest?

Is not the church cognizant of slavery-that it is not an institution of yesterday? And that to-day its differ about the best policy." grounds.

After stating all this explicitly, and without exagthe past?' He has none. He says that misers, speculators, warriors and slave-

holders may be and are prominent members of the c hurches, and from this he infers that all earth might unite with such a church, without the abolition of a single wrong. He argues that the clergy catechise Lord afresh in the person of the poor slave. the childrent have virtually the control of the schools: they have the ear of the people, and have subordicannot be rationally anticipated until these are wrest- because (page 11) he (Mr. Hovey) had no faith in the ed from their hands. He further states, that the divine inspiration of any book, therefore I should not that the Humanity of the world is in advance of the I must believe that 'the God who is justice and truth,' or a Christianized heathenism. Our system is adapted to the saving of men in, and not from their sins. (I. Kings, xxii. 19-22.) An atonement has been made, but in that atonement Christianity has been reconciled to the world, and not the world to Christianity. Should Jesus come again, and preach the same truths with his wonted earnestness, the pharisees, now known by other names, would, as then, cry, 'Away with him!' He was distinguished from others by the utterance of immutable truths of highest import, and by a life pure and beautiful. His professed followers of to-day are known from others by their advocacy of dogmas and scribe to them.

As I understand him. I must dissent from the author in one of his positions, namely, that reform is impossible under the guidance of the clergy. He does not seem to remember that the 'pastor is made to order'; that he is but the instrument kept for

playing their favorite tune. At some time, by some means, in which the tribe of Levi probably took a prominent part, the unreflect- believed it to be THE WORLD OF Gom for at least forty ing multitude adopted certain notions suited to their years; but a more careful sevestigation has convinced respective tastes and habits: these being diverse, an- me that the Bible errs. I have no doubt there are tagonism followed. Each had their champions, se- many thousands who believe the Bible, or think they lected for their ability and promised fidelity to the do, who cannot give a better reason for their faith cause of their employers. In mind, as in matter, there than the Mohammedans can for their belief in the are action and reaction. The priest, aware of their no- Koran, the Hindoos in the Shuster, the Persians in the tions, preached to please them. They were confirmed Zenda-Vesta, or the Chinese in the writings of Confuin them, and the number and earnestness of his hear- cius. I believe the Bible abounds in precepts as pure ers almost convinced him of their truth. If there as ever came from human lips; the teachings of Jesus was triviality in them, he could blend truth with it, as recorded have, for the most part, over found a corand thus do good, but only on this condition, that dial welcome in my heart; but to receive the Bible as their peculiar notions (beliefs is too dignified a name a whole as infallible truth, I believe has been the for them) must be kept in bold relief. This is the source of a vast amount of delusion, erise and sufferrelation of priest and people to-day. He may say ing; that the marriage relation, as therein taught, is some things to please himself; he must say others to a libel on God, and an autrage on the holiest feelings please them. They get his labors, he gets their money of woman; and that it contains many things absurd,

If he deviates from the prescribed course, resignation or dismissal is sure to follow: Ex., Pilisbury, Wright, Foss and others in modern times; and in the past, Rogers, Latimer and others; but long before these, the Great Preacher, the Babe of Beth lehem, the Nazarine Reformer, endured persecution for non-conformity, and was murdered for fidelity to his principles. Had he preached the necessity of tything mint, anise and cummin, and said nothing of existing wrong, he might have preached to the end of the century which began with him.

The adage, 'Like priest, like people,' is equally true in an inverted order-Like people, like priest. There are pastors who are adroitly, and, it hoped, conscientiously, drawing the attention of their congregations, imperceptibly, from myths and dogmas, to realities of high import. What lover of his race would wrest from them the power to elevate the hu-

It is desirable that Zion's watchmen generally, an H. W. Beecher especially, should have access to the book above epitomized, with the author's incog; for the reason that every thing opinionatory and argumentative should come before the reader without the odium or prestige of a name.

THE LATE CHARLES F. HOVEY, DEAR GARRISON:

Having handed to my neighbor the pamphlet containing the exercises at the funeral of our late la mented friend and brother, C. F. Hovey, he returned it with a note which caused in substance the follow ing reply; and if you think them worthy of a place in the Liberator, they are at your service.

If you wished me to read this book that I migh know what kind of a man Mr. Hovey was, you did well. I knew almost nothing, good or bad, of him patible with the precepts or the principles of Jesus Christ.

Fully aware that an epitome cannot do justice to the author's views, nevertheless, as the work is rare, I will make an effort, and it shall be brief.

The writer professes to be a Christian, and insists that no progress can be made in the true life on any other theory; but the Christianity which has won his approval was that which began to be circulated, according to the record, eighteen hundred and twentynine years since, and not the modern type. He tells what it required then, and asks what it is doing now.

Among his specifications, 'hoarding treasure on earth' was interdicted; the sword was to be sheathgion; that because (page 11) 'he had no faith in th ed, and the yoke of the oppressor was to be broken. By these, and other specified items of primhave; and that 'ece must believe our brother has gone to heaven because there was no other place for nounces it as sadly defective, not even a caricature him to go'-even if the Rev. T. Starr King did say likeness. He enquires after the cause of this palpable it. (page 19.) To accord to him perfection, I cannot. dereliction, by asking if this is not preëminently a His views, purposes, actions, may be commendland of Bibles. Has it not its thirty thousand expounders of the heaven-sent volume? Is not one state of the heart as it is in the sight of Him whom those who speak of him denominate the God who is justice and truth,' and who has uttered his truth in the Bible for us to obey. Yours.

You seem to have mistaken my motive in reques ing you to read the funeral services of Mr. Hovey.

You say, 'If I wished you to read the book that you might know what kind of a man Mr. Hovey who knew him best, that the lived for God, and that Is not the modern Christian a warrior? Are not be must go to God, and that those doors which are

> ry which he manifested, but a different conviction of the best way to show it. On all subjects, men will

victims number four million human beings, who are Dear Sir, is it possible that you, or any other man, denied by law the exercise of every inborn right -- can think, if all men truly hated slavery as Mr. Hovey rationed, worked, punished and sold as the interest did, there could be any difficulty about the best way or caprice of the tyrant may demand? That every to show it, or the 'best policy' to be pursued? If tie, conjugal, parental, filial, fraternal and social, may all men loved their neighbor as themselves, or did as be sundered with impunity; and, worse than all, the they would be done by, slavery could not exist. I sense of manhood extinguished? The church knows do not believe that any sane man could wish to be a it well, for some of its functionaries have apologized slave, or could wish to see his wife and children on for it as 'organic sin,' and given 'A South Side View' the auction-block to be violated and butchered by any of it. Bishops, ministers, deacons and elders not only vile wretch who could pay the highest bid. But when hold slaves, but attempt its justification on Christian we see such men as the Rev. Dr. Southside Adams. the Rev. Dr. Sharp, and a host of Rev. D. D's apologize for the sum of all villanies, and the Church not geration, the writer asks, 'How or when is the world only clasp them in Christian brotherhood, but also to be benefitted by such a Christianity? Is there any extend the right hand of fellowship to the slave-breedthing of promise in it? Is there any ground of hope ers, and those who make it a State's prison offence to that the next eighteen centuries will do better than teach a poor slave how to read the name of God, we may well expect to see men, when the subject of slavery is introduced, drop the substance, pursue the

shadow, and 'differ about the best policy' to catch it. I abhor, with all the powers of my being, the religion which enslaves the image of God, and crucifies the

You say that you ' are not convinced, because son men do great good, who do not profess any religion, nated the religious element in man, and that progress that, consequently, there is no revealed religion-that, church has taken no step in telorm but as it was have. Very well; neither does it follow that because forced by an outside pressure, and hence he concludes you have faith in the divine inspiration of any book, Christianity of the church, and hence, too, he knows and 'who cannot lie,' ever associated with lying spirits not whether to name ours a heathenized Christendom, around his throne in heaven, and adopted their lying counsel, even if the book of Kings 'does say it.

You seem to admit that Mr. Hovey was a man unspotted integrity in all his dealings with the world : that he was generous to the poor, the widow, and the fatherless, and administered to their necessities. 'So far good.' But if you are 'not convinced' that this is pure religion and undefiled before God,' I leave you to settle it with ' the God who is justice and truth, and who you say ' has uttered his truth in the Bible for us to obey.' (James I. 27.) Had you only given it as your opinion, that God had uttered his truth in e reeds, and anothemas against those who do not subany farther reply from me; for I hold that all mer are endowed by their Creator with the right to think for themselves, and that it is the duty of every one to examine all great and important subjects, with all the powers and faculties God has given him, and to hold fast and practise that which is good and just. I had some knowledge of the book, called the Bible, its contents and its history, before you were born; and I false, and contradictory, which no human ingenuity can reconcile. I hold myself ready to give a reason to

those who ask for the faith that is in me. Yours, truly,

Framingham, June 4th, 1859.

A CHANCE FOR IMMORTALITY.

By the will of the late C. F. Hovey, some \$40, 000 are to be paid over to a set of screeching fanat-ics, compared with whom, the celebrated whirling dervishes are perfect gentlemen. This money is to be wasted on such humbugs as Free Trade, Woman's Rights, Non-Resistance, etc., etc.
Once in a while, some wealthy old muck-worm

THE WARLIKE SPIRIT OF MODERN CHRISTIANITY.

glorious titles of our Lord, the Head of the Church, is SUR SALEM, the Prince of Peace,' that Prince under whose government the people are to beat their swords into ploughshares, and their spears into pruning hooks, and, in obedience to whose commands, nation shall not lift up sword against nation, neither learn the awful science of war any more. The name of the officers of the Church is declared in prophecy to be emphatically PEACE (Is. ix. 17), and it is announced that under the dominion of Christ, 'violence shall be no more heard in the land, nor wasting nor destruction in all our borders.' When the wonderful child, except for accept the state of the

who should climb the gospel mount to enjoy a panoramic view of Christendom, would behold all its regions smiling in the golden tints of universal peace; gions smiling in the golden tints of universal peace; all its borders blessed with a happy unity; and that 'good and excellent' phenomenon, fraternal love, erriching every people with its miraculous influence, even as the dew of Hermon makes glad the mountain ridge of Zion. But, alas! it is not so. They that call themselves Christians have forgotten the title of their King, and turned his glory into shame. The gospel, which was meant to be a word of sovereign power by its own peculiar virtues; by its own power by its own peculiar virtues; by its own strength to go forth conquering and to conquer, and to be the and staff of Him whose kingdom is not of this world, has by the fleshly counsels and worldly compliances of its nominal disciples, been made to appear an instrument of human force, the religion of a warlike sect, the stimulus and the decoration of military renown. For if we first consider him who calls himself the vicar of Christ upon earth, the bishop of bishops, the Roman pontiff, and the most ancient possessor of Christendom, we shall in vain search for any legacy of peace that He ever has left to the world; on the contrary, the Pope was the fomentor of almost every war that harassed Europe, till his influence in the cabinets of Europe. pean potentates so declined that it could no longer be exerted to create confusion and discord amongst sovereigns, who had become too wise to listen to the evil counsels of a despicable priest. The Pope can undertaken to point out the lies that may, or may now only intrigue about jesuits and monks, or exert his diplomatic skill in the framing of a Concordat, which any organey converts into waste paper. The old disturber of nations is, therefore, now quiet because he cannot be tumultuous, and he is peaceful because he cannot go to ware and as he is more. because he cannot go to war; and as he is, more-over, and is unable to pay his strength of the evangelical kingdom in the sword of over, an insolvent debtor, and is unable to pay his own body guards, there is no fear of his blowing the trumpet of battle again, as he used to do in the days of Europe's darkness. But still the Roman Catholic religion is essentially warlike, for not only are the operations of war blessed by its ritual, but even the Virgin Mary is made, by them, a captain of armies, Virgin Mary is made, by them, a captain of armies, and a commander-in-chief of the most ferocious help of twelve legions of angels, cannot but look soldiers that have appeared on the field of battle with grief and pity on his servants, who seek to since the crusades of Languedoc. There have been make themselves stronger than he was in the days of fighting Pones.—Pones who themselves commanded his flesh, and to turn 'the faith and patience of the fighting Popes,—Popes who themselves commanded armics in person; there have been fighting bishops, fighting saints, fighting cardinals. Masses have been said on the field of battle; holy water, crosses, relies, standards are said to have done wonders in turning the fate of contending armies; Popes and saints have preached 'war to the knife,' and 'blood to the horses' bridles.' St. Bernard, the seraphic Abbot themselves before the footstool of the Most High Cold and shall surremment themselves before the footstool of the Most High Cold and shall surremment themselves before the footstool of the Most High Cold and shall surremment themselves before the footstool of the Most High Cold and shall surremment themselves before the footstool of the Most High Cold and shall surremment themselves before the footstool of the Most High Cold and shall surremment themselves before the footstool of the Most High Cold and shall surremment themselves before the footstool of the Most High Cold and shall surremment the most cold and sh horses' bridles.' St. Bernard, the seraphic Abbot of Clairraux, whose works are a sort of text-book of sublimated devotion with the mystical school, exerted his vast influence in the papacy to excite the murderous passions of mankind, and his restless eloquence kindled the crusade of 1148, from which also emanated the luckless expeditions of the next century. 'Calmly seated in his cell, the gospels open before him, and with the events of the first crusade fresh in his recollection, St. Bernard thought that nothing was more praiseworthy or pious than to lash the passions of the western nations to a new fury for exterminating the infidel powers in the cast.' His language is a strange instance indeed of studied iniquity. 'Go forward,' said he, 'go forward, ye soldiers, and, with a dauntless mind, drive back the enemies of the cross of Christ, being assured of this, that neither life nor death can separate you from the love of God which is in Christ Jesus; and always remembering this, in every danger, that whether we have seen the series of the stand that the fosted for the missionaries go forth as accredited heralds of universal peace, and till all nations shall understand that the gospel preaches peace, not only to a man's heart, but to whole nations, and that the voice of them who published the glad tidings of salvation, 'For he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.'

Let us leave the spurious and adulterate gospel of battle to Rome and her children, but let it be our labor to prove that the gospel of Christ is, indeed, a new thing upon the earth; that it is not framed upon the maxims of a flexible morality, nor can accomply the same themselves before the foots of them who beloves by the name of Israel, 'yet no such blessed are shall dawn upon us till the missionaries go forth as accredited heralds of universal peace, Jesus; and always remembering this, in every danger, that whether we hive, or whether we die, we are commodate itself to the pressure of cupidity, patriotism or ambition, but that it has come from turn from battle! what blessed martyrs you will die in the field! for a soldier of Christ, I say, kills in not to heaven to command and not to obey—to teach and not to heaven—to lead and not to follow. Let security, and dies in security; he benefits himself us throw down all the obstructions which have when he is dying in the field, he benefits Christ when hitherto prevented the river of peace extending itself he is killing in battle.' But sentiments like these, to the church (Isaiah lxvi 12); and then shall the

kept in a state of constant agitation by the intrigues of the priests of Rome.

The Protestant Church of England is, like its nother and predecessor, warlike in a high degree. The Anglican Episcopalians are a fighting sect; their liturgy is belligerent—their head is a soldier—their language is threatening and violent, and the any clergyman, that war is an illegal and impious trade for Christians. On the contrary, the Ameri-can war, and the war against the French republic, were frequently commended from the pulpit, in im-passioned harangues; and not one dignitary only wed his elevation in the church to his servile zeal for the just and necessary war.'

The dissenters have hitherto copied the dominant sect in their belligerent propensities. The Independents came into the world at first, like Minerva, all faith; we will show that war is the gross darkness armed. We know of them first as a fighting sect of saints, following Oliver Cromwell in his ' crown ing mercies,' of victory after victory; till they had placed their great captain on the throne of England's ejected kings. The language of the pious soldiers of the Protectorate may well be placed side by side with the epistles of Saint Bernard, or Saint Pius V. Thomas Harrison, one of King Charles's judges, a famous soldier and friend of Oliver Cromwell, used

occasionally to write letters to his general from the camp, mingling in his correspondence notices of war and effusions of piety. 'My Lord,' said he, 'let waiting on Jehovah be the greatest and most con-siderable business you have every day; reckon it more than to cat, sleep, or counsel together; run aside sometimes from your company, and get a word with the Lord. Why should you not have three or four precious souls always standing at your elbow,

. Don Carlos nominated the Virgin Mary the con mander-in-chief of his rebel armies. In the days of Richard II., Archbishop Arundel complained of the Lollards, that they despised the Virgin Mary, and put her aside as useless, to whose influence the victorious achievements of English arms ought chiefly to be as-

+ Fanaticism. By the author of the Natural Histo-

† The letters of this rabid and horrible saint have been published in Latin, and some of the worst of the collection have been translated into French, by De Potter. A passage from one of them will suffice to show how the pontiff was the secret cause of the wars of his generation. He is writing to Louis Gonzaque. Duke of Nevers, Governor of Champagne. 'As for the aid of money, which you demand for the King of France, your master, you should know that we have Rights, Non-Resistance, etc., etc.

Once in a while, some wealthy old muck-worm of the content o

with whom you might, now and then, turn into a corner? I have found refreshment and mercy in such a way. There is little news; only Charles. Vane is returned from Portugal, who leit our fleet indifferently well. They have seized nine of the Portugal ships. The Father of mercies visit and keep your soul close to him continually; protect, presper and preserve you, is the prayer of. &c.

Thus does the profession of piety alternate with the profession of arms, like alternate layers of gravel or clay in the alluvial deposits.

After the revolution of 1688, the dissenters joined the war-party with all their hearts; their interests were bound up with those of King William; they were personal enemies of Louis XIV., and of the House of Stuart: and from the flight of James

House of Stuart; and from the flight of James III. to the battle of Preston Pans, were as thorough advocates of battle as could be found in the British realms. Dr. Doddridge is said to have enlisted a second of the property of the present of the regiment for the service of government; and the warlike spirit observable in Dr. Watts' hymn book\* proves, beyond doubt, that the dissenters had a martial echo in their hearts, responsive to the spiritstirring alarum of drum and trumpet.
We see, then, that the fanaticism of the banne

has been conspicuous amongst all the leading sects of Christendom: the priests of the Vatican and of Lamboth have excited wars of oppression; the Pro-testant dissenters have never yet emancipated them-selves from the great delusion, that it is meritorious to fight 'for their God, their liberties, and their country.' The new creation, covenanted to Jesus of Nazareth, has been retarded by the united efforts of Papist, Episcopalian, Puritan and Methodist; and the Dove of Peace, which came with an olivebranch to assure the world that the tide of carnage was now turned, has been driven backwards by a strange concord of rival sects, to make way for th cruel eagle of war-the harbinger of oppression, and

desolation to the earth.

And the evil here is very great, if we remember that Christian pietists have not only tacitly per-mitted war, but have frequently defended and advocated it by a miserable perversion of Scripture, and dangerous sentiments of distorted devotion. 'Some duties grow amongst thorns,' says the pious Samuel Rutherford, 'as to be killed all the day long, and to take patiently the spoiling of our goods, for Christ Some duties grow among roses, and are honorable and glorious duties, as to kill and subdue, in a lawful war, the enemies of God. The former are no sign of wrath; nor the latter of being duly convinced of the excellency of Christ, except in so far as we use them, through the grace of Christ, as becometh Saints. 1 Jeremy Taylor, in his ' Ductor Dubitantium,' hi

laid it down as a canon of Christian morals that lying, deceiving, and dissembling, besides the cridinary acts of violence, are lawful in war; and has

making to convert the world to Christ, unless they shall first fully adopt all the principles of the gos

frightful and impious as they are, are by no means glory of the Gentiles be like a flowing stream; but singular in the Papacy. St. Pius V., 1 and divers as long as we tolerate or do not oppose the detestable other Popes of sanguinary memory, have written with a pen not less bloody than that which the scraphic St. Bernard employed to excite mankind the whole earth has hitherto groaned, it will be a to havoc and slaughter; and, in one word, we may vain, an idle, almost an impious task to make it consider the Vatican as a school of blood and murder seem that we heartily believe in the glory of that for all Europe, which, till the 18th century, was King of Righteonsness whom we preach

The doctrine of peace is eminently the doctrine o faith; for when can faith be in such lively exercise as when the Assyrian is in the land, and Israel Some trust in chariots, and som without arms? in horses; but we will remember the name of the to make it a watch-word for the battle, not through sermons of their priests have frequently been preached for the express purpose of exciting the martial propensities of a deceived and credulous people. Twice every day, in every cathedral in the propensities of a deceived and credulous people. Twice every day, in every cathedral in trust of Christians, we will sit still while the war is people. Twice every day, in every cathedral in trust of Unristians, we will assess the England, do the clergy solemnly pray to God that hot around us, and in every pause of the onset, we the king may vanquish and overcome all his will preach Jesus Christ and him crucified—Jesus the conducing—Jesus the and up to this present hour it never, the humble, the patient, the enduring-Jesus th perhaps, in one single instance, has been taught by sufferer, the king of martyrs, the friend and helper of any clergyman, that war is an illegal and impious the poor, the liberator of prisoners, the restorer of paths to dwell in, the repairer of the breach, th prince of peace, of the increase of whose governmen and peace there shall be no end. We will show that the gospel is the light of the new creation that it has new maxims, doctrines and ideas; that it has the sceptre of a new King, and that all old things are to fade away before the brightness of his rising To all the arguments of force or fear we will preach

· Go with our armies to the fight, Like a confederate God:
In vain confederate powers unite
Against thy lifted rod.

Our troops shall gain a wide renown By thine assisting hand; Tis God that treads the mighty down, And makes the feeble stand

'In his salvation is our hope,
And in the name of Israel's God,
Our troops shall lift their banners up,
Our navies spread their flags abroad!

· O may the memory of thy name Inspire our armies to the fight! Our foes shall fall, and die with shame, Or quit the field with shameful fright.' See also ii. 3.

+ John Wesley was a decided advocate of war. Edu f John Wesley was a decided advocate of war. Educated in the school of Ultra-Toryism, he never was able to perceive that the profession of arms is incompatible with the Gospel. He had high notions of the power of constituted authority; he prided himself that some of his chief followers were 'good soldiers'; and thus let slip a golden opportunity for instituting a sect whose influence, by this time, would have well-uigh silenced the din of arms. The principles of peace are entirely unknown amongst the Wesleyan Methodists.

of the people, the strength of Satan, the life and quickness of all the evil done under the sun. And then, if we work rightcousness, the Lord will need us, and the holy spirit will indeed come to heal, to renow, to revive again. But the Head of the church expects us to do our part; for as he was manifested amongst us to destroy the works of the devil, so has he gone up on high to leave his vis. manifested amongst us to destroy the works of the devil, so has he gone up on high to leave his the regal sceptre upon carth in the hands of his aim, that body of kings and priests which is called The Church.' To them has he entrusted the task of a stroying the works of the devil; he looks to then a gain the victory over evil; and if they look in his to him for help, they shall be victorious. The greater the difficulty in opposing ancient opinions, as mad the greater glory in lifting up the standard against them; the deeper-rooted the prejudices which as endeavor to eradicate, so much greater when we shall have uproved the strength appear when we shall have uproved the a strength appear when we shall have uproved the Let us then to the work; not by miracles and sign strength appear when we shall have uprocted the Let us then to the work; not by miracles and size from heaven, but by the holy reluctations of Christians against evil, by the testimony of their weithy their faith, their zeal, their patience, and the by their sterling example and by their faith, their zeal, their patience, and the prayers; by their sterling example and enaglical excellence, which, through the grace of fold shall do wonders as great in the moral world, at the finger of Jehovah wrought in vanquishing the plastical obstacles of Egypt.

The principles of peace must be incorporated a Church discipline. The trade of war must be a nounced, and a soldier must be excommunical from the churches as an offender. Let war, of such and its effects of the churches as an offender.

from the churches as an ollender. Let war, of the and septembers, be Anathema Maranatha is at Christian societies, and then, but not till then, my we declare that we love the Lord Jesus in sizering.

[Extracted from an able work, entitled 'Letteng the Present State of the Visible Church of Christ, b. R. M. BEVERLEY, of England.]

RELIGIOUS ASPECT OF THE WAR IN ITALY, Italy, Religious Aspect of the war in Italy. It is curious that when war breaks out, the cargo reasonable to deprecate it, are ever tool ready to give it an impulse. Thus, in Austra war and other religions of the religion of the religion. find the convents and other religious institution find the convents and other rengeous instintion lending financial aid to the government, just as by are in the habit of doing in Mexico, whilst in Fana and Sardinia, the clergy are giving to their repet ive governments all that is left them to before their blessing. Now, as the belligerents can't be be right, it follows that this common concurrenced be right, it follows that this common concurrent the pricess as bottle-holders must be wrong. We shall see when the question of the Pape's future to sition comes to be settled, where the ecclesistal shoe pinches .- New York Heraid.

## MEDICAL REFORM ..

That a great change has within a few years ben wrought in the practice of medicine, no one wil wrought in the practice of medicine, no one will pretend to deny. It is well known that the stay and learning which has been for ages lavished more the use of mineral poisons, as medicines, have find to answer the reasonable expectations of the public to answer the reasonable expectations of the public answer have always have always and the public to The old physicians have abandoned the use of the The old physicians have abandoned the use of a lancet, and have found it necessary to reduce the quantity of medicine given to perhaps one that of their original doses; but, as dimin their original doses; but, as diminishing the quanty does not improve the quality, such a change on never answer the demands of suffering invalids.

never answer the demands of suffering invalids.

A change was required which should dispuse
with all poisonous drugs, and substitute system
of innocent medication, which would harmon
with nature, and remove diseases, without the rid of injury to the constitution. For the accomplishment of this object, many talented and learned me have zealously labored, and a great reform haven brought about. Among the champions in the reform, we believe all are willing to yield the pain to Dr. R. Greene, the founder of the "Boston Indian Medical Institute."

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

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

These incontrovertible evidences of sucess brought out the press in his favor, and dres interested in the common cause of humanity. The business at the office so increased that it beam necessary to relieve Dr. Greene from the details of his practice, in order to make his services available his practice, in order to make his service strains to a larger portion of those applying for treatment. For this purpose, and by the advice and cooperation of influential citizens, an organization was found under the name of the "Boston Indian Medial Institute." Not that the practice was crude his that of the Indian, but based upon the Indian relationship with attacks. tem, or natural principles, harmonizing with asis Under this organization the Institution has become the most popular Medical Asylum in the country, where patients are daily received and successful treated for all the various ills of the human family But few people have an adequate idea of the crast of business done at this Institution, or the number of cures effected, although nearly all are familier with the fact of frequent remarkable operations being performed with the most favorable reals. Such results are not without their lesson. The speak hope to many sufferers, and the basis of sur hope is a firm one, for it rests upon experience, and

Consumption has been treated with a success unexpected by the patients and their friends; and the expected by the patients and their friends; and the results in numerous cases of Scrofula, Live Complaint, Dyspepsia, Heart Disease, Dropsy, Fende Complaints, Disease of the Stomach, Howis, and Kidneys, Rheumatism, and various other disease, give confidence to those conversant with the fact, that cures are effected at Alexanderic which that cures are effected at this Institution which have baffled medical skill elsewhere.

Facts like these cannot be resisted, and this practice must necessarily take precedence in the minds

Many clergymen, editors, and other professional gentlemen, have visited this Institution, and signified their entire approbation of the system of pro-fied their entire approbation that the facts connected tice, and expressed a desire that the facts connector with this treatment should be made known to the

The Institution, whose Card is here appended, now placed upon a firm basis, and is an hone the city of Boston, and one to which her citizen can point with pride, in view of the vast amount of relief it has afforded to sufferers throughout the country, and the confidence with which the invite may look upon the results of its practice in the future.

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