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



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

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 essential supports of slavery. We are the jailers and con-

stables of the institution. . . . There is some excuse

for communities, when, under a generous impulse,

they espouse the cause of the oppressed in other States,

and by force restore their rights; but they are without

excuse in aiding other States in binding on men are nurrighteous yoke. On this subject, our fathers, in

FRAMING THE CONSTITUTION, SWEEVED FROM THE

RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they,

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

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

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

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

perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong

doing. To this conviction the free States are tending.

VOL. XXIX. NO. 28.

WM. LLOYD GARRISON, Editor.

BOSTON, FRIDAY, JULY 15, 1859.

WHOLE NUMBER, 1600.

- WILLIAM BLLERY CHANNING.

REFUGE OF OPPRESSION.

From the Boston Courier.

ORATION OF MR. GEORGE SUMNER. Our readers will find in the daily papers the oration of Mr. George Sumner, delivered before the muni-cipal authorities of this city, on the 4th of July. This performance might with more propriety be styled an essay or a disquisition than an oration— for it manifestly possesses few or none of those chaeteristics which, in conformity with the rules of public speaking as an art, usually more or less dis-inguish address to popular assemblies. Still, as e are not aware that Mr. Sumner has acquired any celebrity in this respect, or makes any pretensions in regard to it, we should be disposed to avoid criticism upon such a point altogether, if we could otherwise commend the speech. This we cannot do. In general, it is the performance of a speculator, not a nker; of a transcendentalist, not a philosopher; of a coterie haranguer, not a genuine orator; of a theorist, not a statesman; of a mind cabined. cribbed, confined,' within a certain range and sphere of thought and opinion,—rather than of one, so capable of seeing the whole in its completeness, as to discern clearly the fitness, beauty and propriety of

But this also might be passed over in silence, were it not for its application to specific causes of offence, resulting from this constitution of mind, and from the speaker's individual turn of thought. The true judgment upon this oration may be reached by learnas we shall, that it has given undoubted satisfaction to the Mutual Admiration Society in general, to professional philanthropists, to unreasoning senstalists, to fanatics, sectionalists, and all that liancous class of persons-and that it has exeted pain, if not indignation, in the breast of men of sense generally, and every true patriot. The rebake administered by Mr. Palfrey at the dinner was bonerable to him, and affords a key to the reasons of our own just disapprobation of certain portions of the exercise. A day set apart throughout the nation for the celebration of the anniversary of its independence from foreign thraldom, ought not to be ocspied in exciting hostile feelings between different portions of its citizens, or in attempting to bring odium upon any of its venerated and essential in-stitutions. And when an oration, upon such a day in which all citizens alike have a common interest, cannot be listened to by all persons of ordinary judgment and liberality—we do not say with assent because opinions will necessarily differ and opinion is free-but without wounded feelings, and those motions, which, in a just and true man, revolt at

. We object to the flippancy of Mr. Sumner. Without staying to inquire whether he is right or wrong, his manner of undertaking to correct what he alleges to be a historical mistake on the part of ex-President Fillmore is highly indecorous towards person of the station and character of that gentlesentence foisted into the middle of the performance, without apparent reason or connection, and in a spirit only calculated to renew bad passions :

whatever is likely to be unfriendly to the Union, the

that common country, and ought not to be delivered

· Let us again remember that on this very day, three years ago, an assembly of the people in a territory of the United States, peacefully discussing the formation of their institutions, was dispersed by the bayonets of the Federal army.'

If true, this is something that is past-a casual conflict, not a permanent disagreement—not to be remembered but forgotten by those who hope for the public welfare. But it is notoriously untrue. There were 'two sides to the question. If on one there were 'border ruffians,' on the other there were equally ruffianly parties inside the border. They were not 'peacefully discussing the formation of their institutions,' but were holding illegal conventions inconsistent with the Federal Constitution; and the 'bayonets of the Federal army' were right-fully there to serve the public cause, to uphold order,

to keep the peace.

But if flippant and incorrect in these respects, the But if hippant and incorrect in these respects, the renarks of Mr. Sumner can scarcely be held less than superficial, or less than highly unbecoming, on the Dred Scott decision. He charges members of the Supreme Court with exceeding their jurisdiction in discussing questions not within their province—if so, that evil will consider that the control of the second se so, that evil will cure itself—but what propriety, we may ask, on the same ground, is there in the offer of rator to revise either the decisions or the dicta of the highest court in the land, in the presence of a popular assembly, upon the Fourth of July? Nor is Mr. Sumner at all fair in his statement of what as said by the Chief Justice. The judicial opinion of that renerable judge, equally distinguished by his personal worth and his legal eminence, universally beloved and respected by those capable of estimating his ability, his learning, his honor and his worth, is that a thus lightly and impudently spoken of by this platform orator, as 'the demagogical harangue of Mr. Taney'! Let us see how he states the opinion of the Chicago.

The Chief Justice had declared that in the year 1787 the colored free men in all our States had no natural rights—ino rights which the white man was bound to respect—that this was an axiom in morals as politics—that they were not citizens in any of the politics—that they were not citizens in any of the at this was an axiom in morals as well as States—and that, therefore, they could not be then, or alterwards, citizens of the United States.

Chief Justice Taney does say that for more than century before the Declaration of Independence, and the adoption of the Constitution, negroes had a regarded as beings of an inferior race to far inferior, that they had no rights which the white man was bound to respect.' How far this a true as a matter of history, each man can judge for himself; but he also prefaced this remark by saying, it is difficult at this day to realize the state of public arms. opinion in relation to that unfortunate race, sich prevailed in the civilized and enlightened poras of the world at the time of the Declaration of batter was formed and adopted. This does at appear in the oration, and its omission evidently da to do some injustice to the opinion of the so, whether we agree with him or not in all dissipance, whether we agree with him or not him of his opinions—declare that negroes were not stimes of the United States because they were not stimes in any of the States. On the contrary, he declared in any of the States. We must not confound the rights of caused that 'We must not confound the rights of stateship which a State may confer within its own matter and the rights of citizenship as a member of the Union.' A man' may have all the rights and rightes of a citizen of the State, and yet not be milled to the rights and privileges of a citizen in any other State. 'It does not, by any means, fallow, because he has all the rights and privileges of a citizen of a State, that he must be a citizen of a citizen of a State, that he must be a citizen of

But we disting the subject, wishing that our city remment may be more judicious or more fortunate a the selection of future orators for the Fourth of

July. What we want on this occasion is something founded on principle, and of general and permanent interest—samething cheering, comforting, genial, generous, spirited and true—something to raise our hearts, ennoble our minds, make us love our country more and our narrow prejudices less—something to make us men, not mere politicians—not the claff of dry, wire-drawn transcendental disquisitions—but a speech fit to be spoken as well after dinner as before were that of Great Britain or France.—and not one calculated to take away our appetites.

Incidental issues must indeed occasionally arise, as -and not one calculated to take away our appetites, instead of invigorating and inspiring us. And surely, they have arisen, which bring the whole subject into never a wider or nobler field was offered to the im-

Council of Boston should postpone the motion to pass a vote of thanks to George Sumner, for his Oration delivered on the Fourth of July, instant. That Mr. S. overstepped propriety, and betrayed the trust confided to him, is apparent to every candid and liberal judgment. The Municipal celebration of the Fourth was designed, years ago, to supersede the mere party celebrations of the Day which had previously characterized its return.

sconce himself behind the screen of his official invitation, and take advantage of his temporary entrenchment to malign men held in high respect and affection by a large portion of his audience—to pollute his own mouth, and the ears of his listeners, with the slang of brawling partizans—evincing nothing but ignorance and vulgarity—as did Mr. Sumner's reference to the PRESIDENT OF THE UNITED STATES and to CHIEF JUSTICE TANEY-there can scarcely be any condemnation too severe. Such an the subject offence could hardly be perpetrated by one having nunciation. the instincts or the generosity of a gentleman .-

From the N. Y. Journal of Commerce. LETTER OF HON. ROBERT C. WINTHROP.

WINTHROP, of Massachusetts, to the Hon. Hiram WINTHROP, of Massachusetts, to the Iron recover from the lever and frenzy of recent struggles, Ketchum, Chairman of the Whig General Committee let them be turned once more, and turned together, of this city, has been enclosed to us for publication, and we cheerfully give it a place in our columns. The sentiments which it expresses are truly patriotic and national. With a little modification, they might easily be mistaken for a Democratic manipulation of the mistaken for a Democratic manipulation of t Whatever is likely to be differently before peace, prosperity and happiness of our common country—then the cration is not fit to be listened to by the citizens of their votes for the 'irrepressible conflict' party? or throw them away upon a third candidate, when they know that the real contest will be between national Democracy and sectional Republicanism?

BOSTON, 20th May, 1859.

from answering them at all, if my silence were not liable to be misconstrued, either into a want of respect for the Committee of which you are the organ, or into a want of sympathy with their general views. Retired, as I have been, for some years past, from all political connection, and without an aspiration for any thing which party can best your law something. for any thing which party can bestow, I am sensible how little importance can be attached to what I may say or leave unsaid. And though I have no cause concealing any views which I entertain, I shall not be sorry if this communication should remain among the unpublished correspondence of your Com-

You submit to my consideration a Resolution in

Resolved, That, in the judgment of this Com mittee, it is not expedient at this time forther to discuss or agitate the question of the slavery of the African race in this country. That it be respectfully recommended to every citizen to vote and ecording to his convictions of right and duty; but those who, with us, believe that sufficient has been said and written for the purpose of explanation and elucidation, will forbear further discussion of the subject of slavery, and turn their attention to other ppies of general importance; such as our foreign elations, including the question of the extension of erritory, the building of railroads for national purposes, the improvement of our harbors, and the navi-gation of our rivers, to facilitate internal commerce; e subjects of currency, and a tariff of duties and other means for developing our own internal re-sources and home wealth, and binding together by the ties of interest and fraternal feelings the various parts and sections of our widely extended Republic.'

The sum and substance of this resolution, as a understand it, is the expression of an earnest opinion, that local and sectional questions should no longer be suffered to absorb the whole time and thought of our representatives and rulers, but that the attention of Congress, and of the Executive of trines as he had been in the habit of hearing inculting the control of the control

approbation. I believe it to be one which ought to command, and will command the concurrence of all true patriots. There may be room, indeed, for differences of opinion, in different parts of the country, as to the precise extent to which this or that policy of national improvement, suggested in the resolution, should be carried. At a moment when there is so should be carried. At a moment when there is so much well-grounded apprehension that the old purity of administration and legislation, which characterized William Lloyd Garrison a transported shilanthropic of the control of the contro of administration and legislation, which characterized the earlier periods of our Republic, is becoming pist.' We call him a notorious fanatic. We do obsolete, there may well be some caution in instituting a general system of internal improvements which could open still wider opportunities for corruption. But with this obvious qualification, I cannot doubt that a vast majority of the people of the Union.—could they be free to express their opinions uninfluenced by parts and unawed by ratternate and response and response the Constitution of the United could be provided by parts and unawed by ratternate and response and response to the constitution of the United consents to the provided and th

our most diligent and devoted attention, without our most diligent and devoted attention, without begging trouble 'from subjects over which we have the most dangerous men in the land, it is only be-

agination and foreseeing judgment of a great orator than in the present posture of the affairs of this country, and of the world.

We are not surprised that the Common discussion, and upon which the councils of the manual tion may be compelled to act. But I can see that it is moment which calls for any such action or discussion; nor any thing, certainly, which involves any inevitable or irrepressible conflict between the Northern and the Southern States.

I believe, on the contrary, that the best interests of the Union, and of all, without exception, who dwell within its limits, call for a cessation of sectional strife. Interest Reipublica, ut finis sit litium.

The more I have looked over the field of past or presen political controversy, the more I have been controvers and nothing but evil has thus far resulted from see and agitations of the slavery question, and that they have retarded, instead of advancing, the This invitation implies scenrity against the wanton the North and at the South. Not a few of the most This invitation implies scenrity against the wanton abuse of any man for his opinions on the political deplorable struggles which have been witnessed in questions which separate the inhabitants in their relation to the new Territories, have been inflamed and infuriated by the criminations and recriminations and recriminations and recriminations and recriminations and recriminations. action as members of different parties, and to violate it is a fraud—an outrage—which all generous hearts must condemn as worthy of indignant rebuke.

This Mr. Sumner has done; and we say for a person taken up extreme and untenable doctrines in the mere heat of opposition, and in order to spite each other. Principles and measures have been proposed and pressed in a spirit of retaliation, from which a sober second thought would have revolted, and would

If I have any serious fear at this instant, that the revival of the Foreign Slave Trade will find any considerable number of advocates at the South, it arises from the apprehension that the question will be seized upon for party purposes at the North, and made the subject of angry, reproachful, indiscriminate de-

Undoubtedly, issues may be raised hereafter, as they have been heretofore, which must be met. But if I could hope that my voice would be heard or heeded anywhere, I would deprecate the disposi-The annexed letter from the Hon. Robert C.

The annexed letter from the Hon. Robert C.

The annexed letter from the Hon. Robert C.

Southern mind and the Northern mind have time to to the consideration of common interests and com-mon dangers; let them unite in devising means for part of the country shall do most to promote the prosperity and welfare of the whole, which shall exhibit the best fruits of our Republican system, and which shall most worthily illustrate the history of those free institutions which were founded by a common and glorious ancestry.

These are the views, hastily and imperfectly ex-

Hon. Hiram Ketchum, Chairman, &c., &c.

My Dear Sir:—Your communication of the 23d ult., reached Boston just as I was leaving home on a journey from which I have but recently returned. As I am now making preparations for a still longer absence from home and country at an early day, I am constrained to reply to your inquiries less formally and less fully than I might otherwise have been disposed to do.

Indeed, I would willingly have excused myself from answering them at all, if my silence were not from answering them at all, if my silence were not indications to give my cordial assent to the Resolution of your Committee. Like yourself and the gentlemen associated with you, I have formed no new political connection since the Oh Whig Party ecased to have a National organization. I have waited patiently in the hope that the condition of that party was only a case of suspended animation; and recent indications confirm me in the belief, that, even if the good old name of Whig shall never again be revived as the proud designation of a dominant National party, our country will once rison, and Taylor, and Fillmore, and which ought to have brought Scott, into the Presidential Chair, and which are still associated with such living names as those of a Crittenden and an Everett, a Bell and a Bates, a Rives and a Kennedy, a Hamilton Fish and a Washington Hunt.

Believe me, dear sir, with great regard, very faith fully yours, ROBT, C. WINTHROP.

BEAUTIES OF PANATICISM.

A striking instance of the practical working of such fanatical teachings as those incurented by the leaders of Abolitionism, Woman's Rightism, Nonresistantism and their cognate follies and absurdities, is furnished in the will left behind him by the late Mr. Hovey, the Boston dry goods dealer. It seems that he made Wendell Phillips, William Lloyd Garrison, Abby Foster and her husband, and other no torious agitators, the principal legatees of his property, with directions that a certain other portion o t be expended under their auspices in pusting down slavery, war, banks, taxes, monopolies, the Union the Constitution, and the pulpit.

the Constitution, and the pulpit.

He particularly requests in his will, that no prayers be offered at his funeral, and that no priest be invited to perform any ceremony whatever over his body; remarking (by way of accounting for the request), that the priesthood 'are an order of men. The sum and substance of this resolution, as I

the attention of Congress, and of the Executive of the country, should once more be seriously turned to those great national interests, which the Constitution of the United States was established to promote. To such a resolution I give my cordial assent and approbation. I believe it to be one which ought to approbation. I believe it to be one which ought to their ends obtained, they are so find of denouncing.

enced by party and unawed by patronage and power,
—would give their hearty support to the views
which this resolution embodies.

We do not think that such a man is to be held un which this resolution embodies.

We have a goodly heritage to manage for ourselves, and to transmit to our children. Greatly as any of us may regret that it did not come down to us from our fathers without incumbrances or draw-backs of any sort,—we have yet enough to be thank-ful for, enough to be proud of, enough to occupy that does not operate in that bitter, intrusive and vindictive philanthropy which begins by hating everybody who differs from its wildest demands, and denouncing every institution of government or religion or education, ful for, enough to be proud of, enough to occupy Nobody pretends that there is any Constitutional power in the General Government over the institu
him from having many followers — Providence Jour.

SELECTIONS.

Extract from an Oration delivered before the City Authorities and People of Boston, July 4th, 1859, in Music Hall, by GEORGE SUMNER, Esq.

In no country has the judiciary been more constantly respected than in our own. It has deserved respect, for it has respected itself. The decisions of Marshall, of Story, and of Curtis have been adopted as law in the courts of other countries. The severe criticisms of Jefferson upon the Supreme Court of eriticisms of Jefferson upon the Supreme Court of the United States have not generally been concur-red in by the intelligent mind of the country. He charged it with arrogance, and with having both the power and the will to overturn the constitution-al liberties of the country. Upon no point was the great father of American Democracy more carnest than upon this; and no opinion of his brought upon him more severe attacks from his political conhim more severe attacks from his political oppo-

Hamilton, in his early days, and later the learned Justice Story, insisted, on the other hand, that it would be difficult and almost impossible for the Supreme Court to go astray—that the cases upon which it could lawfully act were strictly limited; and Story declared that, should it ever exceed its powers or make a wrong decision, the enlightened public opinion of the country, closely watching it,

would recall it to a sense of duty.

A recent scene in the Supreme Court of the United States has shown that Jefferson was no false prophet, and has furnished at the same time a seriwarning to all who prefer a government based upon law, to either despotism or anarchy.

The case of Dred Scott was the occasion taken by

ertain judges of the Supreme Court to speak from the bench on matters not legally before them—on matters which they had no right in their judicial capacity to discourse upon—which, as judges, they could not touch without encroaching upon the functions of the Legislature—nor as individuals without prostituting the dignity of their office; converting the Temple of Justice into another Tanmany Hall, and the Supreme Bench into a caucus-platform. And one of these harangues, that of Mr. Taney, was but a short time after seized upon by the Chief Executive Magistrate of the country, called by him a 'decision,' and made the justification of a particular line of policy; —a policy tending to make labor dishonorable in the Territories of the Republic.

To the honor of the judiciary, one judge and he

To the honor of the judiciary, one judge, and he the most learned upon the bench, was found faithful among the faithless. Mr. Justice Curtis declared that, without violating duty, he could not follow Mr. Taney in discussing matters not before the court; and, true to judicial principles, said: he did not hold the opinion of that court, or any court, binding, when expressed on a question not legitimately before it, 'He did not fail, however, thoroughly to examine the question before the court, and showed that upon that, the opinion of the Chief Justice was as illegal as it was the demagogical

harangue of Mr. Taney.

The Chief Justice had declared that in the year 1787, the colored freemen in all our States. ights- no rights which the white man was bound to respect '-that ' this was an axiom in morals as ell as politics'—that they were not citizens in any of the States-and that therefore they could not be then, nor afterwards, citizens of the United States.

Well, did Mr. Justice Curtis overthrow this monstrous assertion, by pointing to the laws of five States, among them North Carolina, which gave to free colored men the full rights of citizens, enforcing free colored men the full rights of citizens, entorcing this by the decision of Jadge Gaston, of North Carolina. He pointed also to the History of the Articles of Confederation of 1778, which made 'the free inhabitants of each State citizens,' without distinction of color, and to the efforts of South Carolina to restrict the citizenship to whites, efforts in which carly one of the thirteen States injured her. Mr. only one of the thirteen States joined her. Mr. Justice Curtis might also have cited the statute of Virginia of 1783, which delares that all freemen are citizens, and which repeals the law of 1779, that

limited citizenship to whites.

Carrying the opinion of the Chief Justice to its logical result, Mr. Justice Curtis showed that it implied the power to change our Republic to 'an implied the power to change our Republic to 'an implied the power to change our Republic to 'an implied the power to change our Republic to 'an implied the power to change would be concentrated. oligarchy, in whose hands would be concentrated the entire power of the Federal Government.'

Against doctrines and conduct so destructive to our free institutions, it behoves us all, on this day, solemnly to protest. On this day again, it behoves er that an injury done to the humblest among us, whatever his color, whatever the country of his birth, is an injury done to us all.

All who believe in Natural Rights, and all who uphold existing things, are here called upon to act. In presence of usurpation, it becomes most especially the duty of all conservative men of the country to

I honor the conservative who stands the guardian of order, of existing rights, and of instituted liberty, and who gracefully yields at last to the progress of an advancing civilization:

'Who serves the right, and yields to right alone.'

But we have among us men who, calling them selves conservatives, conserve nothing, and who yield, not to the advances of civilization, but to the encroachments of barbarism; whose whole conservatism is constant concession: who tell us they are as much opposed to barbarism as any one, but they would n't meet it on the field of politics—as much opposed to crime as any one,' but they would n't hear a warning voice raised against it from the pulpit ;—their politics are too pure, their Sunday slumtoo precious to be disturbed by any allusions to such exciting matters as the advances of crime. And so they go on, conceding everything,—not to civili-zation, but to barbarism—not to liberty, but to lib-erticide—backing down before every presumptuous aggression—down—and down still—until they fall among the lost ones whom Dante has described. Let us not speak of them, but look and pass on. Non ragionam di lor, ma guarda e passa.

We have, however, among us some real conserva-tives—and many intelligent and worthy men, who neglect the privileges, shall I not say the duties, of citizenship, and who, either from indifference or from a false fastidiousness, abstain from the polls. To these men I would on this occasion specially ap-peal. You complain that your vote is only that of one, and that however great your intelligence, how-ever profound your learning, it may all be out-weighed by the vote of the most simple. Here there is an opportunity for effective action-here is the occasion foreseen by the sagacious Story, when the occasion foreseen by the sagacious Story, when he placed the security against a trespass by the Su-preme Court upon the known principles of law, in the intelligence, the integrity, the learning and the manliness of the country, which would keep watch upon their proceedings.

Here you may exercise your knowledge, and the

influence which it may carry with it. Bring that knowledge and influence to bear upon the judges who have acquiesced in that deplorable prostitution of their office; aid them to see the error of their ways; point out to them the fountains of that law of which they are the ministers; draw them gently of Hon. John G. Palfrey, and a slaveholder.

back to an appreciation of those elementary princi-ples of jurisprudence and of judicial action which seem to have passed from their memories; furnish the Chief Justice with a copy of the statutes of North Carolina and of Virginia; persuade him to read the history of his country; tell them all, not in anger, but in sorrow, of the disastrous consequen-ces of their example; show to them that whatever factitious popularity may them. factitious popularity may follow their conduct, the wise and good are not with them, and that—though they may have a Senate at their heels, ready to print and circulate their opinions through the country at the public expense—the voices of all the true and enlightened will condemn them in the present, and the Muse of History chronicle their names in the

black catalogue of unworthy judges.

And if with all this you find them deaf to your remonstrances, - unwilling to purify the ermine which, confided to them, has been draggled and soiled,-if, unconscious of

their foul disfigurement, They boast themselves more comely than before,

may most shock the student of history and the jurist, conversant with those principles which, through the long struggle between arbitrary power and right have been evolved as the guaranties of justice be tween man and man; this usurpation on the part of the judiciary comes home to every one—to the rich as well as to the poor—to the powerful as well as to the weak—to the wise as well as to the simple to the white as well as to the black,

To-day liberty is attacked-to-morrow it may be property: Let this be calmly acquiesced in, and no interest however respectable, no right however sacred, is safe. In opposition to the monstrous con-duct of these judges all of us may cordially unite,— in this all shades of party may blend; for no party, however strong it may appear-however great the selfish interests it may suppose to be flattered—no party can long bear up under the opprobrium of a measure which tends to undermine our institutions; which destroys the harmonious balance of the power delegated by the people to different branches of their government, and leads logically on to despotism or

to revolution.

Let us therefore all join our efforts to restore the purity of the judiciary—to aid it to recover its self-respect; and having done this, let us prove that our celebration of this day is no mere empty show, by honoring the immortal truths of the Declaration, and by earnestly endeavoring in the future to act up to them. Let us rally round the Constitution of our country, which guarantees Trial by Jury to all —and which, in its own words, was 'ordained to establish Justice and secure the blessings of Liberty;' -let us drive far away the corruption in power, and make Justice and Linzery the persistent rule of action of our government.

Then shall we offer an acceptable tribute to the memory of those who founded our Republic; then shall our country present a cheering example to other nations struggling with oppression; then, true to itself, it shall be stationed,

· Like a beneficent star for all to gaze at, So high and glowing, that kingdoms far and foreign, Shall by it read their destiny."

THE DINNER IN FANEUIL HALL.

The following outbreak of slaveholding spleen and

assurance, and dignified and effective rejoinder on the part of Mr. Sumnen, took place at the dinner given by the City Authorities of Boston, in Fancuil Hall, on the 4th of July :-Sixth regular toast:

The Cotton States-Producers of the staple we consume, and consumers of the manufactures we produce. May the reciprocal tie of the Union, which springs from our mutually advantageous commerce, be co-mented by continued warm and generous social rela-

Gen. Palfrey, of New Orleans, was introduced to respond. He must confess, he said, that although a military man, he was taken by surprise in being military man, he was taken by surprise in being called upon to speak at the present time. It was something quite unexpected to him. He was sure, he said, that he spoke the sentiments of his fellow-citizens when he said he could heartily respond to every word contained in the sentiment just given.

He was a native of the city of Boston, born while in a few squares of this Hall; and although un-known to most of them, having been a resident of the city of New Orleans for about fifty years, he yet could join with them heart and soul in every sentiment which he had heard read by the toast-master here this afternoon. But he thought it was a par-ticularly hard case that, where he was sitting under the protection of the American flag, he was obliged to hear such sentiments as those which had been advanced by the orator of the day. (Applause.) He should not do justice to himself or his friends at home, if he allowed such sentiments to pass without calling attention to them. (Applause.) This was a day when least of all such sectional or party feelings should be brought forward. He did not speak of it with any hard feelings, but he felt that the remarks of the gentlemen were uncalled for, and he should not have felt justified in allowing them to pass unnoticed. In conclusion he gave a sentiment:

The 'City of Boston.' Seventh regular toast :

The Orator of the Day-His eloquent address adds fresh laurels to the name of Sumner, already twice distinguished, by his father and brother, on the roll of the Orators of Boston. (Cheers.)

Mr. Sumner was introduced, and spoke as fol-

Fellow Citizens: I am deeply grateful for the manner in which this sentiment has been received, as it shows that the memory of my honored father and the name of my absent brother are fresh in your minds. The allusion to my father gratifies not alone my filial feelings, but those which I have as a cit-izen of Boston, glad to see honor rendered to every example of integrity, justice and patriotism. have spoken of him as one of the orators of Boston.
May I be permitted to recall an occasion (not the
Fourth of July) on which, as it seems to me, he
spoke also for Boston, and with a certain eloquence. In 1812, the dominant interest of our city was strongly opposed to a war with England. At that time a call was made for a national loan, and subscription books were sent to Boston. These were scription books were sent to Boston. These were received in no complimentary manner. In that street which witnessed the first conflict between British troops and American citizens, it was stated that no money would be given in Boston, and moreover, that any one who subscribed to the loan should be stigmatized. These menaces had their effect. Days rolled on, no money came, and the jeers of the street were redoubled. At that moment, my father, then a young lawer, sold some property, got together

what money he could command, paid it to the agent of the mitional treasury, and put his name, solitary and alone, upon the stigmatized list.

Two days after, the warm-hearted, impulsive hero of our Revolution, in whom the spirit of party never rose superior to patriotism, the venerable John Adams, came from Quincy, and put his name also on the list. on the list.

on the list.

The subscription of my father was not large—it was the young lawyer's mite—but in standing forward when the national honor had been attacked, and in doing a patriotic act, in presence of menace, there was a civic courage, which I may perhaps be pardoned for remembering with a certain satisfaction. On that occasion, it seems to me that he was the real orator of Boston, speaking by action, not perhaps the dominant or the fashionable sentiment of the moment, but the sober second thought of this great city, which is always true to the national onor, and true to the principles of the founders of the Republic.

I shall not follow the gentleman who has just preceded me, in any discussion. This is Fancuil Hall, and this is the city of Baston. I congratulate Hall, and this is the city of Boston. I congratuate him on being where every man is free to express his opinions. In so much of what I have had the honor to say this day in another place, as r gards events in our own country. I am supported by Jefferson, by Hamilton, by Story, and by the great jurist of Louisiana, Edward Livingston. With them I am content to stand or fell.

tent to stand or fall.

In every part of Europe, but more especially in France, I have remarked, Mr. Mayor, the honor paid to our native city. Landing at Boulogne, I found myself passing through the rue de Boston, and in two other cities of France found the dear old name upon street corners. This honor is rendered because of the example given by Boston in her sac-rifices for liberty; and because she has always recognized the necessity of basing her liberty firmly upon law, and as the guaranty of this, of keeping the legislative, executive, and judicial functions separated from each other.

Permit me, sir, to propose as a sentiment :

The City of Boston—The first to make sacrifices for the liberties of the whole country; the firmest in maintaining the UNION formed to secure the blessings

A 'PATRIOTIC' DEMONSTRATION.

COMMON COUNCIL OF BOSTON, July 7, 1859. COMMON COUNCIL OF BOSTON, July 7, 1809.

Mr. Faxon offered resolutions, tendering the thanks of the City Council to Charles H. Allen, Esq., the Chief Marshal, and his Aids and Assistants, for their valuable services in the formation and management of the city procession; to Col. Robert Cowdin, the officers and members of the Second Regiment Infantry under his command, for the very prompt and acceptable manner in which they performed their duties as ander the command, for the very prompt and acceptable manner in which they performed their duties as escort; to Rev. R. H. Neale, D. D., Chaplain; and to Mr. Geo. H. Cummings, Reader of the Declaration of Independence, for the very able and appropriate performance of their duties; to H. M. Dow, the argenist Chaples H. Rutler and the above. the organist, Charles H. Butler and the choir of children under his charge, Dr. H. G. Clark and B. A. Burditt, for the appropriate and beautiful Odes furnished by them; to Capt. O. F. Nims and the

tional Independence; to the Committee tional Independence; to the Committee and Judges of the Regatta, for their very successful and accept-able services. These orders were severally adopted by a unanimous vote. Sent up for concurrence. Mr. Faxon, in the same connexion, also offered a resolve, tendering the thanks of the City Council to George Sumner, Esq., for the eloquent oration de-livered on the same occasion before the City Autho-rities, and requesting a copy for publication.

detachment from the Boston Light Artillery under

his command, for the promptness and ability with which they performed their duties on the occasion of the last celebration of the anniversary of our Na-

The order was read once, and the question being on giving it a second reading, Mr. Mooney said he should be recreant to his sense of daty, and wanting in patriotism, if he allowed his name to appear as sanctioning any such sentiment as was contained in the resolution. Neither himself or other members the resolution. Neither himself or other member came into the City Council either as Democrats Republicans, Americans or Know-Nothings, but al came for the purpose of doing their duty to the citizens, and look after the best interests of the city, and as the representatives of the citizens, they had the right, and demanded the right, that the feelings of any portion of the City Council should not be outraged by any such man as George Sumner, in attacking the President of the United States and the Chief Justice of the United States Judiciary. It is rumored that Mr. Sumner had been employed as a secret agent in prying into the affairs of other nations, and rather than deliver such sentiments as he did on the 4th instant, he had better return to his dirty work. The gentleman proceeded in somewhat severe comments upon the Orator of the Day, styling

him as a 'popinjay,' an 'eves-dropper,' and 'the keyholeing Sumner.' The yeas and nays were ordered on the question of giving the order a second reading.

Mr. Batchelder moved that the further considera

tion of the subject be specially assigned for Thursday evening next, at 81-2 o'clock.

Mr. Clapp thought the Council were ready to meet the question at once. For himself, he was as ready to vote now as he should be at any future time.

Mr. Sears opposed the postponement of the ques Mr. Webster thought if the Council was not ready

to give a vote of thanks to Mr. Sumner for the admirable oration delivered by him, they had better say Mr. Carpenter was opposed to the postponement. Mr. Williamson was in favor of the special assignent, as some members had not yet the of reading and examining the oration : the question of passing a vote of thanks should be taken into due

consideration. Such proceeding was not without precedent, and he hoped the motion to specially as-sign would prevail, out of regard to the orator him-self, as well as out of courtesy to the gentleman who nade the motion.

Mr. Stedman thought the oration, especially the

storical portion of it, an instructive one, and he Mr. Batchelder liked that part of it which was

taken from the New York Herald, but that portion which was not taken from that paper he did not like. Mr. Page, on account of pressing duties, had not yet had sufficient time to read the oration, and if called upon to vote at once, he should be compelled to vote against the order.

Mr. Tucker had read the oration superficially only,

and favored the postponement. He moved the yeas and nays on the question to specially assign, which motion prevailed, and the special assignment was or-dered by the following vote: YEAS-Messrs. Baker, Jr., Batchelder, Bayley,

YEAS—Messrs. Baker, Jr., Batchelder, Bayley, Beal, W. C. Burgess, Burr, Jr., Clapp, Jr., Faxon, Ford, Frederick, Jones, Kelfy, McCarthy, Mooney, Page, Parkman, Paul, Pierce, Poland, Richards, Richardson, Riley, Robins, Sears, Slade, Stedman, Tucker, Tyler, Williamson—24.

NAYS—Messrs. Bates, C. S. Burgess, Carpenter, Cowdin, Fitch, Jenkins, Lothrop, Robinson, Standish, Webster, Willcutt—11.

to hell, and have a good play?' (Laughter and a

Tyrants are the same, European or America

Oriental or Occidental. The citizens of our se-called

was to the Revolutionists-not what the Sturrs ven

the Pharaohs were to Egypt. It is the Pharaohs to

resources, with its cont, remaind the stablished, widely spend

and still springing up have the generous passes of the Arabian Nights; with a wealth sufficient to feel

and clothe the world; with a commerce whiten

fledged bird, receives, with closed eyes and open

mouth, every thing this drivelling oligarchy of sim

drivers chooses to cram down its threat- is pigme.

livered, lacks gall to make oppression bitter. h

clergymen succumb to this evil, which drags in a

clergymen succumo to this ern, which drags in a

nature; say that slavery is compatible with the Chris

tian character and the law of nature, and cannot be

plucked up. What infidelity, what atheism! Tall of the infidelity of the Abolitionists! Why, sir, is is.

lieve that a pro-slavery Doctor of Divinity on b

saved, requires a stretch of faith which an Abolificia

alone is capable of entertaining. (Laughter.) h

politicians declare slavery 'sacred in the State,' in

existence to be coeval with the avaricious and into

nal demands of the master. I don't quote such per

sons because their opinions are of any value in them.

selves. They are the mere echo of the organization

whose slaves they consent to be. Politics is the

weather glass of public opinion. The Church sur.

ships towards each rising sun of worldly fortun-

The Republican party has not begun to attack its

very yet. It makes no progress, rows with one hand

and backs water with the other. This doctrine of

the anti-slavery construction of the Constitution of

true-to me it seems as lame in logic as it is at me.

ance with the facts, the new cloth upon the old re-

ment, the Hoosier's new barrel made out of m at

bung-hole, (laughter)-but if it can be believed a

many pretend, it ought to put the whole North at the

back of a champion who should fling down the gam-

let of defiance to the slave system. It ought to fish

some Cromwell who would harl every emler

slaveholder out of Congress, as Jupiter did Vulen

out of heaven. (Cheers.) But the champion des

not appear. No Republican, even of the mot al-

ical school, neither Mr. Sumner, nor Mr. Seward, ar

Mr. Giddings, has ever breathed such a doctrine as

the floor of Congress-has ever objected to the three-

fifths representation, has ever objected to the art of

returning fugitive slaves, only to the manner in which

it is done. The eye of the Republican party is not

single. It tries to serve God and mammen, It is

cowardly party-wants pluck. It attacks only the

tionists at home, and its own radical member a

Washington. Like the old Queen's arm, it kills in

own) at both ends. (Laughter.) It wants finh in

the North, on whose anti-slavery support its life aid

triumph alone depend. When a Hindoo objected to

cating meat, the missionary showed him through t

microscope that the glass of water from which he had

just drank, though perfectly clear to the naked est

swarmed with animal life, and that he had as sully

swallowed meat as if a four-legged mutton lat

walked down his throat. (Laughter.) So this pair

objects to an anti-slavery policy, but'its continued it

istence depends upon its inhaling the bracing and

free States, electric with anti-slavery idea. is

strangling these personal liberty bills, as its leaden at

strenuously endeaving to do, like Sature, it but turn

and devours its own children. It must be aggreent

My power will fall to the ground,' said Naples,

unless I support it with more achievement. Con-

quest has made me what I am, conquest time on

sustain me.' Instead of giving up the quater of

down into a slave State to hold its national courts

tion, instead of putting up a slaveholder for Presiet,

as Mr. Greeley proposes, it ought to put the free Sains

in the posture of defence, throw up a mighty creat

of anti-slavery bulwarks, lay a firm granite best of

personal liberty bills broad enough and firm much

to sustain a direct attack upon the Slave Power. But

what do we see in Ohio, to-day? A Republican julicia

ry cowering at the feet of Judge Taney-Ohie cines

in federal chains for obeying the Golden Rule; Gut

Chase and Mr. Gidlings-Mr. Giddings, boving the

knee to the image which the Nebuchadnezar of its

very has set up! Dr. Wayland used to tell us the

God gave men nothing but opportunities. [lie las

given Dr. Wayland many opportunities to room

Jesus in bonds which have slipped through the firm

of timidity.] But what an opportunity was gives Mr.

Giddings, a few weeks ago, when he stood before the

vast assembly at Cleveland, with acres of invest

hanging upon his lips, burning for a signal work to

wring the neck of the Slave Democracy is Ohit.

in sight, with ten thousand Ohio citizens at his bak

like the angel at the sepulchre, the keepen belon

him would have become as dead men, and the lest

of liberty entombed there would have been mirrie

from the bondage of death. (Loud applause.) In

act would have transferred Bunker Hill to Con-

land, and sent Senator Toombs to respond to the mil

call of his master in the bottomless pit (Rensed

He might have gone from that platform to the post

manufactures what the market demands.

A NEW LAUGHING-STOCK.

Really the gods are good. If Pan is cometimes, us during the present season, a little niggardly, or red-eyed Mars unusually rampant, have we not always Momus with us, and reason to bless the sensitive divinities that banished him from Olympus? What an intolerably dull world this would be, if all the fools were out of it! But we need not feel a failure of the succession, while the sunny section of this confederacy continues to produce such a crop of choice once born to the motley. The last and finest fool who has wandered here is an ancient gentleman from New Orleans—a certain General Palirey—who left Massachusetts half a century ago, and who came to Boston to celebrate the last Fourth of July. Had he but made his festive and anniversary visit about a he but made his festive and anniversary visit about a year sooner, he might have eaten dinner at the Revere House with the Hon. Ben Hallett, and filled vere House with the Hon. Ben Hallett, and filled himself at that peripatetic and perennial fountain of patriotic dish-water. Had he ever given notice of his intention of visiting Boston, different arrangements might have been made. Unfortunately, his guide took him to the Music Hall. Unfortunately, Mr. George Sumner was the Orator of the Day. Unfortunately, Mr. Sumner did not know that the New Orleans gentleman was in the house and New Orleans gentleman was in the house, and so New Orleans gentleman was in the house, and so missed the opportunity of gratifying a personage so spouting in a safe and general way, after the old fashion, discussed freely and earnestly the Dred Scott decision, and did not speak in very affectionate language of Mr. Chief Justice Taney. To this, Gen. Palfrey was obliged to listen. His too officious friends had probably conducted him to a front seat. Gen. Palfrey was obliged to listen. His too officious friends had probably conducted him to a front seat, so that egress would have been difficult; and, pleased or displeased, he was compelled to stay. If Mr. George Sumner had been speaking in New Orleans, or even in Washington, the General might have silenced him by knocking him down; but such an experiment, however sweet, safe and effectual elsewhere, would have been a perilous one in Boston. So the martial veteran had to keep quiet. We do not understand why he did not go into convulsions. His escape from apoplexy appears to us little short of miraculous. But he did escape, and, the oration delivered, went down to Faneuil Hall, with a sour stomach and a feeble appetite, for his dinner. Here stomach and a feeble appetite, for his dinner. Here he masticated in grim wrath until somebody gave 'Cotton Cloth,' or 'Cotton Culture,' or 'Cotton Gins, or 'Cotton Hats,' or 'Cotton something,' and the company called upon General Palfrey to respond. He arose. He pulled out the plug—if we may use the expression—and deluged the company with molten lava. He relieved himself. 'He with molten lava. He relieved himself. 'He thought,' says the report, 'that it was rather hard to be invited to a celebration for the purpose of hearing the laws of the United States trampled under foot.' He considered Mr. Sumner's oration ill-timed, and he was not afraid to say so.' Of safe he was in Boston. He knew that no tarpot was bubbling in the neighborhood. He knew that the company would keep their feathers to sleep upon. He knew that no bludgeon would drum a retaliatory tattoo upon his reverberating cranium. He knew that no committee would wait upon him, and warn him to leave Boston within twelve hours. Of course

But suppose that at a Fourth of July dinner in New Orleans, some ardent New Englander, having listened to a spicy and spasmodic attack upon his opinions, or to some concentrated sneer at the home of his love and honor, should dare to rise and to speak plainly in their vindication! Imagine the riot!
Picture the excitement! Think how the shower of
champagne glasses would thicken around his fated
brows! What meetings would there be! What brows! What meetings would there be! What immovable and active committees! What thunderous resolutions! With what rapidity would he be hurried from the dinner-table to the jail, and from the jail to the railway station! Nay, the unfortunate offender might fare worse. His house might be ransacked and his shop plundered; his family might be insulted, or might read in the morning papers that its head had been hung from a lamp-post, or that the pistol or the knife had done the work of the halter! O! it is all very well for some wandering O! it is all very well for some wandering patriarch, the owner of a score or two of black men, when he comes within our borders, to assert and to exercise freedom of speech, in a way which may make us very sick, if it does not make us very savage! We must sit and quietly listen while some linane babbles blambagues our religion, speece at our inane babbler blasphemes our religion, sneers at our policy, questions our patriotism, distorts our motives and insults our common sense. It has not occurred thus far to these tindery folks, that their blundering nonsense is possibly as disagreeable to us, especially upon the Fourth of July, as the plainest Anti-Slavery discourse could possibly be to them. That is because we do not have their own straightforward, practical and unscrupulous method of protest. That is because, when we are insulted, we keep our tempers and too often hold our tangues.

he was not afraid.

Pers, and too often hold our tongues.

We suppose that this singular lack of common courtesy, and cowardly fear of taking what they have such a will for giving, exhibited always when therefor, may be attributed to a certain brutality of intellect to be observed also in some of the lower forms of animal life. The old gentleman who made such a distressing show of himself in Fancuil Hall is not to be despised, for he is a human being. Foolish and weak as he is, he is still ' a man and a brother.' If Providence has not bestowed upon him the or-dinary intelligence of humanity, or if his opportu-nities have been so limited that he cannot deport himself decorously at a civilized dinner-party, we should regard him as we do the inmates of a lunatic hospital, or of a school for feeble-minded youths. No moral law commands us not to laugh at him in our sleeves: And, if such law existed, it would not be respected. But we will be contented with a quiet giggle. When a bull-dog has lost all his teeth, he may growl as deeply as he pleases. When he has not lost his teeth—when he can bite as well as snarl, and proposes to exercise the biting faculty upon our calves, it may not be amiss to brain him. But an ancient Tray, like Gen. Palfrey, should be privileged to go through the whole gamut of growls, and t vary the performance, if he pleases, by a solfeggio of snarls. And this view of the matter seems to have been that of the Faneuil Hall company. Gen Palfrey was not angry enough to run away without finishing his dinner—he was too old a dog for that —so that after the repast was over, and people were leaving the banquet-hall, a small sort of lawyer got upon his legs, and 'proposed a toast complimentary to the General.' Then somebody called for the inevitable three cheers. Then some others shook the inevitable General by the hand, so that he went back to his tavern quite mollified, and reassured that there was still a little dough left in Boston. We think that herein the more sagacious spirits of the company pursued a judicious course. Had General Palfrey rambled away in his wrath, nobody can tell Palfrey rambled away in his wrath, nobody can tell how much the trade of Boston might have suffered. And if there was policy in these little attentions, there was also humanity. This native of Boston was spared the pain of feeling that flunkeyism had altogether died out in the city of his nativity; and he will return to his Crescent home to tell his neighbors, that while the public men of New England are honders traitors, the symtlemen who cat the public hopeless traitors, the gentlemen who cat the public dinners are not bad fellows to break bread with, after all .- New York Tribune.

From the Daily Atlas and Bee. MR. WINTHROP'S LETTER.

A few days ago, the New York Journal of Con merce published a letter written by Hon. Robert C. Winthrop, of this city, upon political matters, which was addressed to Hiram Ketchum, Esq., a letter written by Hon. Robert C venerable specimen of fossil Whiggery, whose night mare about the Union has caused him to join a heartless betrayal of Northern sentiment in regard to slavery, and to induce him on all occasions to raise his voice against the political agitation of i by statesmen and politicians, and which caused him to be selected by cowardly clergy and South-side of the African slave trade in the anniversary meet-

ing of the American Tract Society.

This Mr. Ketchum, and a few satellites who look to him for political guidance, neet occasionally in a well-furnished back parlor of a fashionable Broadway hotel, where Hiram makes a speech about the Constitution and the good old times, and in which

Constitution and the good old times, and in which he deprecates agitation, and winds up by giving them a dish of politics that has neither brains nor heart in it—with neither sense nor warmth.

A scries of resolutions are then passed, which embody sentiments that might have been very proper for discussion by Noah and his family while in the ark, but not by the people of America of the present day. After the meeting adjourns, and the resolutions have been adopted, a copy of them is despatched to such influential politicians of a bygone day as Washington Hunt of New York, Mr. Winthrop of Massachusetts, and others of the very crelusive stamp. They all agree that it is very development. Winthrop of Massachusetts, and others of the very exclusive stamp. They all agree that it is very de-

estable that the policy of the National Government should be changed; that the 'conservative' ele-ment of the nation should be united, and the agitation of the slavery question should cease. Now, neither of the distinguished gentlemen who writes these letters and volunteers his advice to the counthese letters and volunteers his advice to the country, tells us the way and the means by which this political millennium may be brought about. Mr. Washington Hunt knows very well, and so does Mr. Winthrop, that so long as they stood true and steadfast to the anti-slavery principles of the people whom they represented, they were strong and invincible with their constituents; and it was not until they began to underrate it, and agreed to compromise it, and subdue it and keep it subordinate to mere questions of finance and tariffs, that their hold upon the people became weak, and they lost their power.

In a year when Americans find themselves citizens power.

The questions which related to slavery when they were in Congress were not half so important to the free States, and to the welfare and glory of the whole country, as those that, now and since their day, have been forced upon us by the impudent, domineering and aristocratic assumptions of the Southern slaveholders. Mr. Hunt and Mr. Winthrop were ceaseless in their opposition to the annexation of Texas, 'the twenty-first rule,' and the Fugitive Slave Law. They spoke often and well upon these topics of interest, and they would have been very indignant if resolutions had been passed by a body of Hiram Ketchums, styling themselves Whigs, requesting them to cease discussing these Whigs, requesting them to cease discussing these sectional questions, and to ignore forever the matter

not like poltroons and cowards? What was the annexation of Texas to the annexation of Cuba? Texas was almost a wilderness; the few people living there went from among us. They were our countrymen. How different is Cuba, with its million and a half of Spaniards and slaves, who neither speak our language nor know aught of our institutions, and whose civil government is a tyranny, and whose religion is a superstition! Yet, according to the advice of Mr. Winthrop and Mr. Hunt, we must close our mouths, and permit this annexation to go on. Again, what was the denial of the right of petition under the 21st rule of Congress, in the nation's life makes the occasion:— Texas was almost a wilderness; the few people livof petition under the 21st rule of Congress, in practical importance to the people of the Free States, to the repeal of the Missouri Compromise, America, we ask its continuance yet a little longer: the enunciation of the Dred Scott Decision, and the present demands of the South that Congress must frame a slave code for the Territories, and deny the right of the people of the Territories to abolish slavery under any circumstances? And yet, according to the gentlemen already referred to, we must say nothing about these subjects, but draw in our heads like a turtle, and keep quiet in our shells.

ed; and although it is not carried on so openly as it would be were the laws of Congress, restricting it, to be repealed, to which end many of the leading politicians of the South are bending their entire enpoliticians of the South are beauting their enterestic ergies, yet so rapid has the question grown in magnitude and importance, that Senator Douglas regards it as probable that it may become a plank of the Charleston platform, and a shibboleth of the Democharleston platform, and a shibboleth of the Demo-cratic party. Must we remain quiet, Messrs. Hunt and Winthrop, when all these things are going on in our midst? Such is your advice, and it is be-cause you give such advice, that the people will neither hear nor trust you further.

BISHOP JANES AND THE TEXAS MOB

Bishop Janes has given the [Methodist Episcopal] Church an authentic account of the difficulties at the late session of the Arkansas Conference, at Timber Creek, Texas. This specimen of pro-slavery tolera-tion has been hailed as a perfect God-send by our border editors, and echoes at the North. In their view it proves, beyond all cavil, that our Church in Missouri is par excellence an anti-slavery Church

Missouri is par excellence an anti-slavery Church.
And such, no doubt, is one object of Bishop Janes,
as the whole drift of his article shows.

Now, we interpret the matter very differently; for,
1. They are taking all the slaveholders they can
into our Church, both in Missouri and Arkansas:
This fact is beyond all dispute.

2. The Central Christian Advocate, their official

organ, is perfectly indignant at the very slight im-plied disapproval of slaveholding, uttered by Dr.

Durbin at our late Conference.

3. Bishop Janes himself shows that the Arkansas Conference most cordially fellowships the ministers of the Church South, though steeped in slavery to their very eyes. For instance, the Bishop says:— . The preacher in charge of the Bonham circuit of

the Church South met me at Sherman, treated me with fraternal courtesy, invited me to his house, attended the Conference, partook of the sacrament with us on Sunday morning, and was sented beside me when the mob interrupted our worship.'

Such was the intimacy between Bishop Janes and friends of freedom. one of the Southern preachers, and perhaps a slave-holder—praying in the Conference; partaking the holder—praying in the Conference; partaking the sacrament with the Bishop; and occupying the pulpit with him, of course, by invitation, while the Bishop was preaching before the Conference. Thus was this Southern preacher treated with special honor by one of our chief ministers, and a cordiality of fellowship was manifested, even beyond what he showed to the Church South, a lew years since, in dedicating the Broad St. Church, Newark, with Bishop Pierce.

Now, if the M. E. Church in Arkansas is so 'antislavery,' why this billing and cooing to preachers of the most pro-slavery Church on earth? Would the preacher in charge of the Bonham Circuit' be ned to our pulpits in Oneida and Black River? And if not here, why in Texas?

count of the anti-slavervism of our Church, that he and the Conference were threatened. But the only evidence of anti-slavery adduced was, a resolution or the Maine, and a remark that a local preacher in Texas was said to have dropped against slavery. All this proves most conclusively that there is but one way at present to extend the M. E. Church into slave territory; and that is, by taking in all the slave-holders that offer themselves, and maintaining a studied silence upon the subject of slavery. We should, therefore, regard it as but a slight calamity, if we were driven from every rood of territory where our ministers cannot preach a whole gospel. We firmly believe that all such semi-evangelization is, in the end, much worse than nothing. We say, let the standard be kept erect, even if it go no further south ing in the spacious Town Hall or MILFORD, on than Pennsylvania or Ohio. And to this all earnest DAY, August 1. [Further notice next week.] and consistent anti-slavery men will say, Amen !-Cor. Northern Independent.

A Good WITNESS. The Charleston Mercury, a leading Democratic journal of the ultra Southern school, contains the following, which we have before publisheds but which deserves to be kept before the people':

net only for the South '?

A new 'free labor ' organ has been started in Missouri-the St. Joseph Democrat by name. The Missouri Democrat says, in this connection:

'The terrorism of the border ruffian epoch is gone forever. Presses shall no more be thrown into the river. Free speech is now tolerated wherever commercial activity prevails. Light is breaking out in unexpected quarters. Calm reflection has taught even the prejudiced that the perpetuation of slavery is incompatible with her development. Wherever intelligence and disinterestedness are found, the superiority of free labor is recognized. The river towns especially realize the wisdom of encouraging emigration.' . The terrorism of the border ruffian epoch is gon-

The Liberator.

NO UNION WITH SLAVEHOLDERS.

THE TWENTY-SIXTH NATIONAL ANTI-SLAVERY SUBSCRIPTION-ANNIVERSARY. N THE MONTH OF JANUARY NEXT, IN BOSTON

1860.

BOSTON, JULY 15, 1859.

In a year when Americans find themselves citi

as well as Christians, Catholics no less than Prote sectional questions, and to ignore forever the matter of slavery and of slave-trading, and to keep quiet, and let the South do just as seems to them best.

Now, we have no desire to belittle the questions we have named, and which received so much attention from Mr. Hunt and Mr. Winthrop, both in Congress and out of it; but what are they, we ask, to the question now before the country, and which the North must and will meet like brave men, and the properties of many generations, so as to exclude slavery the North must and will meet like brave men, and the properties of many generations, so as to exclude slavery from American institutions, and secure to posterity passed away without enjoying.

THE UNDERSIONED, while asking the favor of their ture, by the universal and fundamental character of till a spirit of devotedness adequate to this grea world-enterprise shall have been here awakened.

From this day forward through the year we begin o arrange our plans, organize our efforts, and econ mire our means, greater or smaller as the case may , to meet this great national claim: and we desire Again, every one knows, who reads the Southern sell who would see slavery abolished, and truth, hon-papers, that the African slave trade is in fact reto meet us at its close, for cheer, counsel, sacrifice, re-

MARIA WESTON CHAPMAN. MARY MAY, LOUISA LORING, ELIZA LEE FOLLEN, L. MARIA CHILD, HENRIETTA SARGENT. ANNE WARREN WESTON. MARY GRAY CHAPMAN. HELEN ELIZA GARRISON. SARAH SHAW RUSSELL, FRANCES MARY ROBBINS. CAROLINE WESTON, MARY WILLEY, SARAH BLAKE SHAW, SUSAN C. CABOT, LYDIA D. PARKER. ELIZA F. EDDY, ABBY FRANCIS, SARAH RUSSELL MAY, ABBY KELLEY FOSTER, SARAH H. SOUTHWICK. EVELINA A. S. SMITH, ANN REBECCA BRAMHALL. AUGUSTA G. KING, ELIZABETH VON ARNIM, ANNA SHAW GREENE, ELIZA APTHORP, ANNE LANGDON ALGER, MARY ELIZABETH SARGENT, MATTIE GRIFFITH. ELIZA ANDREW.

Editors friendly to the Anti-Slavery cause are will confer a favor on us, and a benefit to the cause and the country, by bringing it to the notice of all the

ANNIVERSARY OF WEST INDIA EMAN-CIPATION!

The usual 'First of August' Celebration will be celebrated, this year, on SATURDAY, July 30th, in the beautiful Island Grove, at NORTH ABING-

The liberation of EIGHT HUNDRED THOUSAND slaves by the government under which they were held, is an act of disinterested philanthropy, as uncommon in human legislation as it is full of righteous rebuke and touching appeal to this slaveholding Republic.

Let the friends of Immediate and Unconditional Emancipation gather from every quarter, to bear anew Is moral principle a matter of latitude and longi- their testimony against a Government, deaf to the cry If others thank Bishop Janes for thus officially of the victims of its relentless tyranny—and a Church, by whose remorseless coment and complicity these fellowshiping the Church South, they may; we do not. In our view, it was more of an insult to the moral sense of the M. E. Church, than a dictate of dedicate their 'liver and fortunes' to the redemption 4. One more point: The Bishop is very careful to show that nothing was said to provoke an attack; his object being to prove that it was purely on account of the suffering and the day when the day when the provided in the suffering and the day when the provided in the suffering and the day when the provided in the suffering and the day when about with the songs of deliverance.

An able corps of elegment smakers will be present to address the meeting. The sure upon the Railroads two passed by some Northern Conference, perhaps will be reduced as usual. (Further particulars next

In behalf of the Managers of the Massachusetts Anti-

Slavery Society,
FRANCIS JACKSON, President. ROBERT F. WALLCUY, Secretary.

We understand that our unwearied and eve faithful condjutors at HOPEDALE, with their friends in that vicinity, will, as usual, combrate the anniversary of West India Emancipation, by a grand Mass Mee ing in the spacious Town Hall of MILFORD, on Mon-

The following are the contents of the Christian EXAMINER for July :- I. Asiatic Civilization. IL. Lord Cornwallis in America. III. The Religion of the Present. IV. The Modern French Pulpit. V The Doctrine of Endless Punishment. VI. The Lord's Dealings with George Muller. VII. Review of Cur-The Democratic party exists only in the South. It is no longer a National party. Why should we not accept the true state of things, and act upon them? As a party, it is a Southern party, and nothing else. Why should it not turn its back upon the North, and the nationalities of Asia, showing that the races are not stagnant but progressive, and that changes and improvements in Oriental society are coming, greater The Mercury also declares with the same frankness improvements in Oriental society are coming, greate of speech, that the Republican party is the only Union and better than we can plan, or predict, or conceive.

PORTRAIT OF HENRY W. LONGFELLOW. Mr. CHAS H. BRAINARD, 7 Tremont Row, Boston,-to whom the universal public are so largely indebted for his numerous admirably executed portraits of distinguished Americans,-has just published a most striking and highly finished likeness of Longrellow, the poet, from the pencil of D'Avignon, (a young artist of unsurpassed lithographic skill,) after a recent photograph of Whipple and Black. The Bee and Atlas says of it - Mirror-like in its fidelity, it has the true, earnest and spiritual expression belonging to the original; it looks the poet—the Maker and the Seer—as he appears Even so shall it be in Kentucky. So shall it be in the whole 'south.' Slavery shall be put down, and Liberty rise triumphant upon our soil.

NEW PUBLICATIONS.

THEODORE PARKER'S EXPERIENCE AS A MINISTER: With some account of his Early Life and Education for the Ministry; contained in a Letter from him to the Members of the 28th Congregational Society of Mr. Chairman, Ladies and Gentlemen:

This handsomely printed volume of 182 pages, published by Rufus Leighton, 112 Washington street, is mainly occupied by the long letter written by Mr.
Parker from Santa Cruz to his congregation, in reply to a letter of affectionate sympathy from them.
Without being hopeless, or even discouraged, in re-

gard to his recovery from this dangerous illness, the possibilities of which, however, he looks firmly in the face, Mr. Parker seems to have felt it well to use his existing strength in making this brief record, first, of the most important incidents, influences, and educatending and following his entrance on the work of the ministry; and, finally, of his idea of the character and scope of that work, and of the measure of his success in carrying this idea into practice.

in carrying this idea into practice.

This bird's-eye view—giving us many important particulars, in brief space but in due proportion—of the life of one who has always shown himself tupright before God, and downright before men,' is of exceeding interest, well suited to command the attention and impress the mind of the reader.

Mr. Parker possesses, in a very eminent degree, the power of seeing and stating the true merits and demerits of a subject, unbiassed by selfish, personal or party relations. He is able, far more than the majority, even of men of high intellectual cultivation, to make and the accuracy with which the occurrences of the last thirteen years are stated, (during which time the cognizant of other parts of his public and private life,) strengthens the confidence which his whole character tends to inspire, in the entire trustworthiness of the

Readers of this book, who have not known or heard Mr. Parker, will here find the proof of two characteristics of his public teaching, both by sermons and lectures, which, though well known to his congregation, were of course unknown to those who judged of him merely by the statements of his opponents, and most of all unknown to those who believed the representations of the 'religious' press, (so called,) both Unitarian and Orthodox, concerning him.

Mr. Parker has been habitually careful (during these many years of a testimony so zealous against public and private sin, that he has become popularly known as the great Accuser, Denouncer and Exposer) not to go beyond the truth in his representations of the sins, or the sinners in question. He always kept in mind the importance of not overstating, of not exaggerating. It would be too much to claim that he always succeeded in this attempt; that he made no mistakes in this important particular. But it is safe to say that, in nine cases of every ten in which he was accused of overstatement, it seemed so to the objector, either because he was biassed by connection with the sin, or because he had less thoroughly scrutinized the facts. Mr. Parker has been, eminently, a careful, a cautious man; careful to understand before judging, careful to be in the right before speaking or acting.

His ministry also has always, and eminently, beer characterized (in spite of the calumnious reports to the contrary) by the positive teaching of religious truth. He has never been a mere iconoclast, a mere puller down of false doctrine. Having been called by professional duty to combat many superstitions, many errors of doctrine and practice, he never left the hearthrowing away of the counterfeit article when the gen- pocket. (Laughter.) uine is found; a change from the fear of God to that

will. He says, p. 135:

by materia, violence.

son & Co. 1859.

devotion to their duties has contributed effectually to who salute us in the market-place- We have pipe the advancement of learning.' It is composed mainly unto you, and ye have not danced; we have mourned, of the lectures and addresses made by him before various and ye have not lamented.' These are the born of institutions as the efficient and accomplished Secretary gods; these, to-dey, from the metal tongue of steeple, of the Board of Education. These relate to the in- from the lips of cannon, by bonfires and illumina trinsic nature and value of learning, and its influence tions, proclaim their high origin! A mountain upon labor; education and crime; the care and refor- stream that ends in mud methinks is melancholy. mation of the neglected and exposed classes of chil- (Laughter.) To-day, the air reeks with fulsome addren; elementary training in the public schools; the ulation of heroes dead, on every virtue of whose lives relative merits of public high schools and endowed the laws and religion of this people are a scandalous academies; the high school system; Normal School libel. To-day, forty thousand churches go down or training; female education; the influence, duties and their knees 'amidst their brothers' blood, to offer rewards of teachers; liberty and learning; Massachu- mockery unto God!'-churches whose meat and setts school fund; a system of agricultural education. drink is hourly to crucify four million of Christ-So broad a survey of the subject necessarily includes afresh, and put them to an open shame! If this i many particulars. The volume is crowded with patriotism, if this is Christianity, welcome treason thoughts-clear, excellent, impressive thoughts-hu- welcome infidelity! I feel somewhat like that little mane suggestions, and progressive ideas. We trust girl who was told by her mother that when she got to those to whom it is specially dedicated will give it a heaven, it would be all Sunday there. It was a tercareful and frequent perusal; for it will facilitate the rible thought. 'Mother,' said she, 'if I get my catlabor of teaching, and advance the cause of education echism so as not to miss a word, stay in the house all universally, as far as its principles are acted upon, and day Sunday, and don't laugh once, don't you suppose

THE FOURTH AT FRAMINGHAM.

[Reported for the Liberator, by Jas. M. W. YERRINTON.] SPEECH OF E. H. WEYWOOD.

free States, having trampled on the heiples, have cringe to the powerful. As a people, we are deaths I don't know as I have any thing of interest to of the spirit of resistance, dead in trespasses and un England to the Colonies was at least a decent on add to the very effective testimonies you have heard to-day against the outcrying sin of our land-nothing potism. But Slavery to us is not what George II more than to endorse them to the fullest extent. was to the Revolutions of the Stuarts on to England—not what the Hapsburgs are to Huse believe in this occasion, I assent to its patriotism, I re spond to its humanity. This struggle for the rights of the colored race is but the cropping out of the strata thrown up by the convulsions of the Revolution. ry-not what the Casars were to Rome-pot she the Pharaons were to ogypta a the rearable to Carsars, the Hapsburgs, the Stuarts, the George to Thirds of history distilled to the quintessence is The Anti-Slavery enterprise is the lineal and legiti mate descendant of Plymouth Rock, the younges born of Martin Luther. No Union with Slavehold ethereal of tyrannic insolence and meadness. To the great North, with its vast super and subtrimes ers' is the inevitable corollary to 'All men are cre resources, with its civil, religious, industrial and educ ated free and equal.' The idea of the Revolution puts all men on an equal footing before the tribunal of justice and religion. It recognizes, respects and assists the possibilities of every man. It finds human rights antecedent to human governments—hence and still springing up like the genii-built palsen s every sea; with a population whose eighteen mile above the reach or refusal of human laws. Faith in every sea; with a population whose agates had souls, for intelligence and vigor, are unequalled in the annals of the race—the mighty North, like as to the divine right of man, in human rights as the gift of God, was the pillar of fire that guided our father through the Red Sea of that conflict. That inspired, immortal Declaration proclaims not simply the inde pendence of America, but the independence of man. It teaches the race to look, not up to thrones and cathedrals for its benefactors, but down to the bulrush es and the manger. It is a great leveller, but always levels up. Like early Christianity, the whole record of the Gospel, it is a bold and eloquent antagonis estimate and a correct report of himself; against existing forms and institutions as such—make no account of sects, parties, majorities. If sometime degraded to the use of carnal weapons, still its greatwriter has been a constant hearer of his sermons, and est power lies in the 'liberty of prophesying'—in moral force agitation to overturn and overturn, until He whose right it is to reign shall reign. Its object i not to create 'a Church without a bishop, and a State without a king,' but to make every man a bishop, and every citizen a king. It teaches that the kingdom.ol this world, as well as the kingdom of heaven, is with in men; that 'everybody is wiser than anybody' that there is a democracy of mind and heart as well as a democracy of politics. In a word, it confesses liberty as a principle, faith in liberty when launched upon the masses as when riding at anchor in the con

servative harbors of Church and State. (Applause. But Americans now are dead to liberty as a prin ciple-blind leaders of the blind. Born in the night, they refuse to believe in the daytime. (Laughter.) The age of the scaffold and the stake is past, but so cial proscription crushes out free inquiry more than papal supremacy ever did. Neither individuals nor institutions rise high enough to see over themselves Thou shalt have no other gods before thyself is the only command whose obedience is sacred. No good can come out of the Nazareth of reform. ' Profes sional philanthropist' is a term of reproach. It is only the 'fanatic' who gets up a thunder-storm to clear the atmosphere into which he is born.

'The man is thought a knave or fool. Or bigot plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distil,
For him the axe be bared;
For him the gibbet shall be built,
For him the stake prepared. For him the stake prepared.

Him shall the scorn and wrath of men
Pursue with deadly aim,
And malice, envy, spite and lies
Shall desecrate his name.

Every great question of justice or religion is settled by its bearing upon immediate emolument. There er without a worthy object of religious love and faith, is no principle but interest. A Grecian said, the Athe never left an inquirer spiritually poorer or weaker than nians used the principles of Solon to roast barley with he found him. On the contrary, the vast numbers of Americans use the principles of Washington to raise instances in which the minds and hearts of men have corn and cotton-for white men at that. Logic, to been changed under his preaching, have been instances | be convincing, must have golden links. An Ameri-

of change by the acquisition of something better; a can carries his brains as well as his conscience in his Men usually demand impartial freedom, but sellove of Him which casteth out fear; a change from sub- dom confer it. As Mr. Quincy has just told us, this serviency to the traditions of the elders, into entrance nation has always tyrannized over the Negro. It has upon the glorious liberty of the children of God; a not ascended to its present distinguished position by change from the absurd, self-contradictory and pernithe path of virtue. Though Justice and Liberty have cious theory of a past and finished inspiration, dog- loved each other from its cradle, they are not wedded matically taught by the popular church, to belief in a yet. We would not be wanting in reverence to those fresh, everflowing fountain of inspiration, now as here- from whose loins we sprung, and into whose labors carnestly entreated, for its sake, to oblige us by giving tofore offered, by the Universal Father, to all those we have entered. But, to be no better than those who seek, by obedience, to conform themselves to His who went before us, is to be cumberers of the ground. To be as wise as they, we must be wiser. In creeting In one most important feature of the Christian sys- their government, the Revolutionists sacrificed the tem, however, Mr. Parker's preaching was defective. very principle to secure which themselves were buried He, like almost the entire body of clergymen, failed in a baptism of fire and blood. 'It seems to me, said to recognize that divine truth which is briefly, but Mrs. Adams to her husband, 'that while you are imperfectly, expressed by the word Non-Resistance. struggling for your own liberty, you are not applying The few believers in that system who attended his the principle universally. Had she been a member preaching sensibly felt this deficiency, though they of the Constitutional Convention, the clear dissecting did not hear from him those calumnious representa- eye of woman's conscience, and the impartial, irretions of themselves and their doctrine which are com- pressible justice of woman's heart, would have saved monly made by ministers. Mr. Parker rarely alluded our compromising sires the criminal blunder of the to this subject, though scattered expressions in his slave clauses. (Cheers.) The Constitution was sermons often implied his acquiescence in the popular framed at the expense of the Negro. The Union opposite doctrine; and an inaccuracy of statement in was cemented with his blood. It is no honor to our regard to Non-Resistance (in the single place where ancestors to deny it. 'Paint me as I am,' said Cromit is mentioned in this book) confirms the impression well, when he sat to young Lely for his portrait; 'if which we have often previously felt, that Mr. Parker you leave out the scars and wrinkles, I will not pay had not examined that subject with his wonted care, you a shilling. Bunyan's Pilgrim found that the He says, p. 135:

path to destruction opened up at the very gates of the
I have not preached the doctrine of the Non-Reheavenly city. From their high vantage ground, from sistants, who never allow an individual to repel wrong the very threshold of that ideal temple of democracy of which philosophers have dreamed and poets sung For 'material' here should be read injurious. If and toward which the weary burdened race has toiled, Mr. Parker had given his deliberate attention to this our fathers turned to the broad way of injustice and subject, he would certainly have seen the essential oppression. The result is what we see to-day-a nadifference between these ideas; we think he would tion, one-sixth portion of whose citizens are ruled by also have seen that the duty of attempting the limi- brute force—a force to whose fiendish atrocity the hutation of vice and crime, and the detention of some mane instincts of brutes are unjustly compared. On classes of criminals under circumstances adapted to no other spot of the earth does there insult the light their reformation and improvement, (a duty impera- of heaven a government in which the strong so systively binding, both upon individuals and the com- tematically, so persistently and so remorselessly opmunity.) would, in the long run, be most perfectly press the weak, as in ours. The half-pagan Russia and most beneficially accomplished by strictly and Autocrat, from the cold Alpine height of despotism, conscientiously abstaining from injury, small or great, reaches down to lift the bondman up into the enjoyto the criminal; and by never losing sight of the pur- ment of human rights. The Christian (!) America pose of making him, as far as the whole resources of Democrat, with one hand upon the throat of the slave the State can avail to that end, a better man, and a population at home, with the other unpeoples Africa good member of society.

to blast with oppression new domains stolen from deWe trust that this book may receive the careful
fenceless neighbors. In 'infidel' Germany they sell reading, and the very wide circulation, of which it is a picture of us, representing a white man wielding a dripping lash above a negro, with this subscription : 'The last specimen of American Democracy!' The TROUGHTS ON EDUCATIONAL TOPICS AND INSTITUTIONS. Church that has the Puritan for its father, closes its By George S. Bourwell. Boston: Phillips, Samp- own door to the hunted fugitive, and crying 'havoc, lets slip the dogs of war' upon the 'merciless' Indi-Mr. Boutwell very properly dedicates his volume an, Christian enough to 'hide the outcast,' and 'beto the Teachers of Massachusetts, whose enlightened wray not him that wandereth.' Yet this is the people

some Saturday afternoon the Lord will let me go down

applause.)
Rebellion is the lesson of this day. Afraid day setting the Church, or sundering the Union, some federacy of pirates and assassins on the part of the South, and of cowards and hypocrite the part of the North! Better that every exchange cal body in the land be dashed in fragments, that is Union go down amidst the execrations of the vest than to submit one instant to this blood-stained per ernment. (Applause.) If Sam'Adams were slirt day, he would sooner blow up the continent down Cape Horn. 'Liberty or Death!' was the signs word that flew from lip to lip on the battle-fells a the Revolution! There are some who say, it Seward, I think, expressed such a sentiment it is bold speech at Rochester,—that if freedom is ord poised in this struggle, they will flee to snother lib land, build another Mayflower, and find another Plymouth Rock. But the real Pilgrims of today know in whom they believe, know that this continual was built for liberty to inhabit, know that this 'treet o'erhanging firmament' was not foredoomed to lead a nest of tyrants. They have burned their ships behind them. They have drawn the sword, and thous away the scabbard. The anchor of their faith pestrating within the veil, they respond to that trepid declaration of Mrs. Chapman, when, in the ma of '35,-in the midst of an infuriated populace case. oring for the blood of the innorent, with the serreignty of Boston standing by in the person of Mars Lyman, the weakest woman of them all, like a slippering boy saying, "I can't protect you, I can't je tect you, — when that 'queen' (cheers) of the Ath-Slavery movement, with a moral courage whose stalimity eclipses the heroism of the Hall of Independent dence, of the Long Parliament, or of the Roman Science ate, exclaimed - If this is the last bulwark of fee dom, we may as well die here as any where. But, I have no fears for the result. Ererthing thusiastic applause.)

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for the cause, everything is against its adversary. layery must go down-it is rotten at its base-the states of God's retribution are floating through it'—it fall. The Abolitionists have not been wanting faith is the ultimate triumph of truth, in the sovrecently of natural justice, in the omnipotence of ideas. Here is still our hope, as Mr. Phillips said this mornlies is an enlightened, Christianized civilization. We an engineering intrenched in the Constitution, intrenched in the Union, intrenched in the Church, the Sebastoand of its strength. Hence we take our position outside policins at a postate Church, a Constitution which trans wickedness into a law, a blood-stained Union. We excamp upon the external heights of Infinite We encamp of rounties from this Sinai, still quaking beneath the wad of Inflexible Justice, we flash the lightning of tion's word through the moral darkness and foul misma of both Church and State, and hurl the thungrasma of His Law against slavery, and against every institution within which or behind which it finds a religie. (Cheers.) Following the example of the immertal signers of the Declaration of Independence, re simply proclaim the supremacy of principles over sechments, of ideas over institutions, of man over ney, of Christianity over Churchianity, of God over Emerson came down into this world at Boston, yesterday, to tell us that, to succeed, one must launch upon thought, and forget self. Our fathers sailed out upon thought, but soon took fright, and hugged the shere. Ever since, their descendants have been dropping the plummet of speculation in the shallows. Mr. Garrison sounded boldly out into the great deep of actual equal rights, the Columbus of a true popular sorerignty. (Applause.) He forgot that he was a Baptist, forgot that he was a Whig, forgot that he was an American, and remembered that he was a man. (Renewed applause.) The age of bullets is past, the age of bullion is past, the age of brains has come. Ideas are the power in authority, the tiers etat of the modern realm. The life of institutions is their death. The outward forms vary from age to age, wax old the a garment, as a vesture they are changed, but the living principle is the same; its years have no end. That old theocracy of the Puritans, thrown up like a temporary city, on the highway of civilization, from the old world to the new, has crumbled back to dust an obsolete blunder. But the virtue of the Puritans survives, like the wave-beaten rock after the flood subsides. The reason why the first gun at Lexington was ' heard round the world,' was because it was loaded with ideas. I remember, when a shaver, not higher than that bench, that the advent of Abby Kelley to a little village of Worcester North, invincible in her enthusiastic devotion to a great pri neiple, clothed with the divine wrath of Juno, and the angelic attractiveness of Venus, created more alarm than would the apgreach of a mighty army with measured tramp to the field of death. (Applause.) Again, I say, cur hope is in the ideas of the Revolu-

tion, in the religious sentiment of the masses, in a redeemed, regenerated public opinion, in the vox popsh converted into the vox Dei. This is a 'judgment dar' that treads closely upon the heels of every rational being. It is a fear of this that makes the futtering in the devecotes of authority when a thinker gets upon his legs, and arraigns institutions at the bar of the public conscience. This is what makes the seld-nice squeak when the ploughshare of free discussion is driven through the reluctant glebe of Church and State. (Laughter.) Upon personal liberty, upon Christian individualism drawing its inspiration from divine sources, educated, equipped at every point with wespons of reason and conscience, armed with the shield and buckler of the law, upon this we may rely with safety. Like the great rocking stone reared by the Druids, which the finger of a child could vibrate to its centre, but which an army of giants could not everturn, so this personal liberty, swayed to and fro by sympathy with the masses, is yet so firmly grounded in absolute right, that all the billows of revolt and oppression shall break over it in vain. (Loud

MICHIGAN STATE UNIVERSITY. "ANN ARBOR, (Mich.) June 30th, 1859.

FRIEND GARRISON .- Last year, I sent you a word in regard to the Commencement at Rochester University. It may be of interest to hear something of that in our State University, which took place yesterday. Such occasions are signs of the times.

At Rochester, ladies were admitted in large numbers, filling most of the hall, to the exclusion of men allowed to pass in a limited number of friends; then the procession entered; then men and women together. A more just arrangement.

A heavy rain kept away many, and in the morning there were only some 900 present; more in the afternoon. There were some thirty-five speakers, limited to five or eight minutes. Too short a time, especially as all the graduating class were not able to take part.

The standard of scholarship seemed to me equal to Rochester, and there was much more carnest outspoken thought-here than there; more living sympathy with Progress.

An address on ' Individualism,' by J. R. Carey, of Sansevoort, N. Y., was a clear and manly illustration of an excellent topic. Worth, not Success, the measure of Greatness,' by

A. A. Chapin, of Orland, Ind., was excellent. He made a good point by bringing in the mob of 'property and standing ' in Boston, in the early days of Anti-Slavery, with its wrath against yourself. 'Religious Bigotry,' by C. B. Hankinson, of Vienna,

C. W., was a strong, frank speaking out against Pharisceism, old and new, really refreshing to hear. 'The Recantation of Galileo,' by C. B. Sanborn Kennett Square, Pa., showed touches of the free spirit

of that noted locality.

'The Progress of the Nineteenth Century,' by J. C Lowell, Romeo, Mich., had a fair infusion of the ideas of the Spiritual Philosophy.

'The two Inheritances,' by A. F. Butts, Auburn, 0., was scholarly, and flashed out here and there with nobly liberal views.

There was but little sneering at unpopular views; but, as usual, at such times, a display of sophomoric tioquence in lauding popular men and things-the ubiquitous and senseless eulogy on 'Washington' not the pious leader of the British forces, in their bloody excepted; and an absurd tissue of praise to Havelock, work in the late India insurrection, included.

Hearty words of sympathy for Italy were spoken; more for the oppressed there than the enslaved at home, who were not, however, forgotten.

On the whole, the exercises were encouraging; showing a growth of thought, a love of true freedom beyond any previous Commencement here, as I am

The Literary Societies of the students showed their chiralry, a few days since, by a decided vote against the admission of women into the University !! Yet a good number of students are in favor, it is said, as are half the Professors, or more.

Petitions, I judge some thousands of names, have been sent in to the Board of Regents, for admitting somen. They do not grant the request, but the end is not yet. It is only a question of time.

Several hundred names were obtained here to the Petitions, and I found some 125 at Sturgis, last week, at a meeting on the opening of a Free Church built by

Spiritualists and others. Yours, truly, G. B. STEBBINS. P. S. I should say there are over 400 students in the University; another hundred will come to the Law School to be opened in October.

The next Anniversary of the Western Anti-Slavery Society will be held in ALLIANCE, Ohio, on the first Saturday in September, and continue in session two or three days. It is always numerously

A CHANGE IN THE BARBAROUS LAWS OF THE DISTRICT OF COLUMBIA.

BRADFORD, (N. H.) July 6, 1859. FRIEND GARRISON-The Fourth of July is past, ning, June 29th, in the Centre Chapel, to hear the for this year, without much commotion among the report of the Committee appointed at a previous meetpeople hereabouts-all taking the largest liberty, and ing to nominate fifteen delegates to attend the New people hereabouts—all taking the largest hoerry, and passing the day or enjoying themselves as they saw England Convention, to be held in Boston, August 1st. fit. Some of us here would have been very glad to have attended the celebration at Framingham, Secretary, and the following persons were selected, where I trust something was said and done in aid of the viz :- E. R. Johnson, William Jackson, B. C. Perry, cause of freedom throughout the land. I have been H. Johnson, H. O. Remington, Wm. Piper, H. B. engaged, more or less, for many years past, principally Freeman, J. H. Jenifer, J. C. Dunlop, Lewis A. Bell, in this town and vicinity, -especially since the Con- John Goings, Wm. Berry, A. G. Jordain, Jr., and cord mob of 1835,-in stirring up anti-slavery agita- John Briggs. tion, as tending to contribute something towards forming a public opinion which should compass the even-who offered the following Preamble and resolution, tual overthrow of the infernal system of slavery in our which were unanimously adopted :country. I have thought, lately, that it is now about | Whereas, we believe the present and future pro time to get up a brisk agitation upon the slavery perity of the colored Americans to be based upon question at the seat of the general government. By mnited organization for the advancement of their mora means of the Sickles trial, and other occurrences, the elevation and political influence; therefore, attention of the people has been called to the barbardo hereby instruct our delegates to encourage, by all ous laws, or want of law, in the District of Columbia, means in their power, the great principles of Religious, and I have thought that an agitation might be started by forwarding to Congress Memorials or Petitions something like the sketch enclosed. I think we have efforts, of whatever name or nature, which tend to favor the machinations of the pro-slavery element of some radical Republicans in the 36th Congress, who this country, by inducing the colored Americans to would aid in such a movement. I make these suggestions for your consideration,

Yours, for universal emancipation, W. TAPPAN.

To the Senate and House of Representatives of th Congress of the United States :-

The Great Erial Voyage. Friday evening, at twenty minutes past seven, the balloon Atlantic left St. Louis for a trip to the sea-board. Mesars. Wise, I.a Mountaine, Gager and Mr. Hyde, of the Republican, were the passengers. Their departure was most auspicious, and was witnessed by thousands of spectators. The balloon landed near Adams, Saturday The undersigned Memorialists, citizens of believing that there is occasion for remodelling the laws for the District of Columbia, respectfully request that a new code of laws be enacted against murder, manslaughter, theft, robbery, adultery, and all offences against society and good morals, with just and adequate penalties for the protection of person, property, and reputation. And we further request that it be enacted, that in all proceedings before the Courts and Magistrates of said District, all persons shall be regarded and treated as EQUAL BEFORE THE LAW.

RECENT MEETINGS AMONG THE COLOR-ED CITIZENS OF BOSTON.

The Liberator has already published the resolution The wind swept the balloon with great velocity over the lake, and before reaching within sight of the East-ern shore of Lake Ontario, the arial ship lost her as-cending power, and rapidly sank down toward the water. The ballast had entirely given out, and the provisions, water supplies and some of the clothing of the passengers, are thrown overboard; still the balloon neared the take with great velocity, when it adopted at Zion Church, a few weeks since, with reference to pro-slavery churches and ministers. A Colored Methodist Conference had been in session, which, obeying the spirit of inquiry developing among the people, resolved itself into a Convention, when clergymen and laymen, white and colored, entered the arena of debate, which terminated in the adoption of the and pitch it over and pitch it over to an analysis as above. resolutions as above.

These being disposed of, an incidental discussion occurred, in the course of which, Rev. Leonard A. Grimes, although complimenting the citizens of Boston for their favors, remarked that colored ministers and churches were not generally encouraged and patronizchurches were not generally encouraged and patroniz-the balloon went on with the speed of two miles per ed by colored people. He expressed the opinion that minute. At this point the propellor Young America, colored ministers were ready and willing to do their of Oswego, was spoken.

Providentially the balloon reached the shore, having part in promoting reform, and asked what special duty was now demanded of them. To this, Mr. John J. Smith replied in substance, that the rising generation needed a more intelligent ministry; and that, no matter what the virtues or intentions of the present incumbents of the pulpit are, if incompetent for the important mission of teaching and guiding the people, they should stand out of the way. He thought the colored clergy were generally paid as much as their services were worth.

These remarks of Mr. Smith were delivered with an unction, which, considering that he has been from boyhood a church member, created quite a sensation.

Doyhood a church member, created quite a sensation.

I remember a discussion at the annual meeting of the Massachusetts Anti-Slavery Society, in 1840, taken to Adams, where they arrived about 6 o'clock. based upon some resolutions denying a Christian character to churches or ministers who occupy, in any respect, a pro-slavery position, and warning abolitionists against supporting either; which elicited some stirring and searching speeches—one in particular by the lamented Cyrus M. Burling, from which I quote as follows:—'Suppose the teacher of his children to be a good clever man—clever in the New England sense of Saunders Hall. At least eight hundred people were weeken. Col. Hungerford presided, by whom the acter to churches or ministers who occupy, in any rethe word, which means not overwise—will it be enough for Yankees that such a man teaches their enough for Yankees that such a man teaches their Wise and Gager respectively related their experience enough for Yankees that such a man treatment of the children as well as he knows? Such a man might during the trip.

From them we learn that the night after leaving From them we learn that the night after leaving without special incident. The Massachusetts was bounded North by Cape Horn; and when the parents questioned him about, it might morning found them over Fort Wayne, Indiana; and when the parents questioned him about, it might reply that he really thought it was so—he was honest in it. • • • Would not the community cease to employ such a man?'

And this reminiscence suggests another, none the less pertinent to the subject.

In the year 1842, a People's Convention was held in this same Zion Chapel, when the following resolutions are suggested and alarmed for the safety of the voyagers—apparently ignorant of who they were, or of the purpose of their passing.

in this same Zion Chapel, when the following resolutions were discussed and adopted :-

· Resolved. That the apathy manifested by our colored ministers of the gospel, in reference to the pro-mulgation of the arts and sciences among us as a peo-ple, tends more to retard our intellectual emancipation, than the influence of any class of persons, except the slaveholders.
Resolved, That it is the duty of our people to give

their support to such ministers of the gospel as show proof of the best intellectual and spiritual cultiva-Other passages occurred which branched out into a

Other passages occurred which branched out into a public debate, occupying two subsequent evenings, between Rev. J. R. Smith and Wm. Wells Brown, on between Rev. J. B. Smith and Wm. Wells Brown, on the following question :-. Is the condition of the colored people of the United

States worse now than it was fifteen years ago?" Though likely to provoke a smile of incredulity

the balloon to adjust some portions of the wordage, and inhaled so much of the hydrogen as to superly him. from anti-slavery people, and all other discerners of the signs of the times, that such a question could have been propounded in sober earnest, yet it is but fair been propounded in sober earnest, yet it is but fair lowered into the car. This was the only ampleasant to say that it created much interest, and drew crowdincident to the voyage.

The highest point attained during the voyage was ed and intelligent audiences on both evenings. The a little over two miles. The balloon was charged with 75,000 feet of gas at the starting. The balloon was disputants-Mr. Smith affirmative, Mr. Brown negative-acquitted themselves with great ability, and received a unanimous vote of thanks. was an experiment preparatory to a trip across the Atlantic. The eronauts are well satisfied with their trip, and are confident that erial navigation for great The idea that the hand upon the dial-plate of anti-

slavery progress is either retrograding or standing still, is to our vision a superficial and unphilosophical one. Although clouds do occasionally obscure the sun, no one in his sober senses doubts its existence, or sun, no one in his souer senses doubts its existence, or lacks faith in its effulgent rays re-appearing, and the glorious orb shining all the more brightly from these partial eclipses. Of course, there are continual obstacles in our pathway; but no one should ignore the secumulating facts of anti-slavery progress, offsetting the rope, and with it over his head returned to the place of starting. This sach was not be likely marked to the canada side. He put on a sack on the Canada end of the rope, and with it over his head returned to the

the calumnies of our enemies and undermining the bulwarks of oppression.

The colored people should take counsel of their hopes, rather than be depressed by their fears. Never before have there been so many friends enlisted in their cause—never so many voices, presses and pens, wielded in their behalf, as within the last twenty-five years within the last twenty-five years.

The rope, and with it over his head returned to the place of starting. This sack was made of Lidian blankets, with places cut for his arms. He had no difficulty in crossing thus blindfolded, except that his balancing-pole caught two or three times in the guy ropes. He laid down upon the rope in the sack, and performed some other feats. A young man at present residing in this city, says the Rochester Union, called upon us this morning to show a letter addressed to Mr. Blodian, accepting his invitation to carry some one cross the Niagara on a rope. The respect of this place of starting. This sack was made of Indian blankets, with places cut for his arms. He had no difficulty in crossing thus blindfolded, except that his balancing-pole caught two or three times in the guy ropes. He laid down upon the rope in the sack, and performed some other feats. A young man at present residing in this city, says the Rochester Union, called upon us this morning to show a letter addressed to Mr. Blodian accepting his invitation to carry some one cross the Niagara on a rope. The transfer -all contributing to swell that stream of public senti-ment which is destined, ere long, to sweep away Pu-son is Henry L. Young, and he informs M. Blodin gitive Slave Laws, nullify Dred Scott decisions, and secure to the colored American here, in his own native land, the equality so long denied him.

Colored people, all over the country, are arousing themselves for an unflinching conflict with the Slave Power. To sustain themselves, they need rather the voice of encouragement than the wailings of despondency. Their ardor should not be dampened, nor their confidence impaired. 'Hope on, hope ever!' From all unnecessary fears and untimely alarms, 'Good Lord, deliver us !" W. C. N. Boston, July 11, 1859.

A German, named Green, has been arrested in

Pursuant to notice, a large meeting of the colored citizens was held in New Bedford, Wednesday eve-AUSTRIAN TROOPS.

Resolved, That we, the citizens of New Bedford

Moral and Intellectual advancement, and to oppose all

colonize themselves by emigrating to any foreign coun-

afternoon, at twenty minutes past two—having tra-velled a distance of 1200 miles in nineteen hours. The balloon landed on the farm of Mr. Whitney, in

Jefferson county, about eight miles from Adams village. It travelled over the whole of Lake Erie,

After it had passed Buffalo, and just before reaching Rochester, the balloon encountered a violent hurricane, which swept it from its course, and carried the voyagers over Lake Ontario. It was their intention

to have followed the Central Railroad as near as possible to Albany, and but for the storm of Saturday,

they would have been successful.

The wind swept the balloon with great velocity over

was found necessary take off the propelling machine,

ascending power, when the oars and seats of the boat were given to the waves. All the hands then left the

boat, and clambered into the ear, sixteen feet above. In spite of all exertions, the air vessel skimmed to within thirty feet of the water, and actually dashed the boat into the lake. It righted itself, however, and

travelled over fifty miles just above the waves, which were rough and boisterous. But a terrific peril now appeared. The balloon rushed into a thick forest, and,

earing down trees and breaking branches, pursued its

resistless course for upwards of a mile and a half-

dashing the occupants of the car to and fro against trunks and limbs, until at last it caught in a tall syca-

more, and the silk was rent into ribbons; when the apparatus at once came to a halt, leaving the voyagers

suspended thirty feet in the air. Mr. La Mountaine was slightly injured by striking against a limb, but all the others reached the ground in safety.

A number of farmers had observed the balloon

rushing along over the forest, and of course at its landing a crowd had collected. Refreshments were

The excitement in Adams upon learning of the arrival of the distinguished voyagers was intense. At

At various points the farmers along their course

would catch a glimpse of the balloon, and frequently the voyagers could hear the rural swain call to his spouse to get up and see the wonderful sight in the heavens. They describe the effect of the sunrise, when they approached Lake Erie, as grand in the extreme. They could not find words to express the sublimits of the grand paperama surrounding them.

limity of the grand panorama surrounding them.

In passing over Lake Erie, their route was almost direct to Buffalo from Toledo. Upon the Lake,

steamers and sail vessel were seen and hailed, and re-sponses were made. Crossing the Lake, the average

last seen of it apparently until spoken by the propellor

on Lake Ontario in the storm.

Just after leaving Medina, an incident occurred well nigh fatal to Prof. Wise. He ascended to the needs of

the one constructed at Lansingburgh, and the voyage

distances is entirely practicable. The trip cost Mr

Mr. Blodin again crossed the Niagara on the

that he is 24 years old, is five feet five inches high, weighs 124 pounds, and is ready to mount the back of the intrepid walker, and be carried across the great

Cyrus W. Plumer, whose sentence has just been commuted, publishes the following card in the Boston Journals:

'I desire to express my thanks to all the friends and editors of public journals who have been active in my

behalf—to all the signers of petitions in my favor—to many friends at Washington—to the members of the Cabinet, and especially to the President of the United States, for the change which has been made in my sentence, and to assure them that my future conduct

shall show that their interest has not been felt, or mercy shown to a bad or unworthy man.'

Gager alone some \$2000 .- Utica Herald, July 4.

ry whatever.

ANOTHER TREMENDOUS CONFLICT BE-TWEEN THE ALLIED FORCES AND THE

The Battle of Salferina-6000 Prisoners, three Flags and Thirty Cannon Captured—Austrians Re-cross the Mincio—The French pass the River—Probable Atlack upon Venice.

The following telegrams contain all that is known n regard to the great battle on the 24th of June :-NAPOLEON TO THE EMPRESS.

CAVRIANA, June 26th, 1.30 P. M. It is impossible CAVRIANA, June 26th, 1.30 P. M. It is impossible as yet to obtain the details of the battle of yesterday. The enemy withdrew last night. I have passed the night in the room occupied in the morning by the Emperor of Austria. General Niel has been appointed a Marshal of France.

CAVRIANA, June 24th, 11.30 A. M. The Austrians who had crossed the Mincio for the purpose of attacking us with their whole body have been obliged to abandon their rocitions and withdraw to the left hank

ing us with their whole body have been obliged to abandon their positions, and withdraw to the left bank of the river. They have blown up the bridge of Goito. The loss of the enemy is very considerable, but ours is much less. We have taken thirty cannon, more than 7000 prisoners, and 3 flags. Gen. Niel and his corps of armee have covered themselves with glory as well as the whole army. The Sardinian army inflicted great loss on the enemy, after having contended with great fury against superior forces.

The Paris Presse says that private messages from Berne are spoken of, which put down the Austrian loss at the enormous sum of 35,000 hors du combat, and 15,000 taken prisoners, together with 16 flags and 75 pieces of cannon. This, however, lacks confirmation.

firmation.

The following is the order of the day published by the Emperor Napoleon after the battle of Salferino: SOLDIERS:

The enemy who believed themselves able to repuls us from the Chiese have re-crossed the Mineio. You have worthily defended the honor of France. Salferino surpasses the recollection of Lonata and Castiglione. In twelve hours you have repulsed the efforts of one hundred and fifty the usand men. Your enthusiasm did not rest there; the numerous artillery of the enemy occupied formidable positions for over three leagues, which you carried. Your country thanks you for your courage and perseverance, and laments the fallen. We have taken three flags, thirty cannons, and 6000 prisoners. The Sardinian army fought with the same valor against superior forces, and worthy is that army to march beside you. Blood has not been shed in vain for the glory of France and the happiness of the people.

and the happiness of the people.

No circumstantial account of the battle had reached Paris. It was inferred from the telegraphs that the French army suffered so severely that two days after the battle, it was still unable to resume the offensive.

There were vague rumors of 10,000 to 12,000 French troops having been killed and wounded.

BATTLE OF SALFERINO-PASSAGE OF THE MINCIO. The news which we publish this week renders it cer-tain that the Allies have beaten the Austrians in a general engagement on the line of the Mincio, which river they had crossed with the entire strength of their army on the 24th of June. The details of the battle and the respective losses of the two armies are not fur-nished; but it appears that the Austrians advanced from the right bank of the Mineio towards the Chiese occupying Cavriana and Salferino, which after a heroic assault and defence were carried by the Allies. The line of battle seems to have extended along the range of hills reaching Northwestwardly from the Mincio through Volta, Cavriana, Salferino, and towards and not far from Castiglione, at which last named town on the 3d of August, 1796, one of the most successful battles in Napoleon's first campaign in Italy was fought. The Austrian despatches admit the defeat in the clearest language, and, indeed, no further proof is needed than the fact of their retreat across the Mincio, their withdrawal from the tives and its absence. their withdrawal from the river, and its subsequen passage by the Allies. Some 150,000 Austrians tool parsage by the Ames. Some 130,000 Austrians took part in the engagement; probably an equal number of the Allies; making the second battle in the present campaign, in which more troops were engaged than on the famous field of Waterloo.

KIDNAPPING WHITES IN MISSISSIPPI. A dispatch was received here from Jackson, from Richard Cooper, Esq., the District-Attorney, ordering the arrest of A. R. Burks, on the charge of kidnapping. He was accordingly arrested at the Washington Hotel, together with a woman and one child. An examination was had before the Mayor yesterday afternoon, at which Charles L. Buck and E. G. Walker, Esqrs., appeared for the prosecution, and Gov. Foote and Col. T. S. Martin for the defence. It was proved by Mr. Carter of Neshoba County, that the woman and her three children were free persons, of white and Indian blood, and that they were kidnapped by Burks after repeated and that they were kidnapped by Burks after repeated declarations of his determination to do so. He sold one of the children in Jackson, to Mr. James A. Horne, for \$500; one of them had disappeared, for which he could be a consultant and the other child was with its for \$500; one of them had disappeared, for which he could not account, and the other child was with its mother in Court. Mr. Carter said Burks had told him that it was no harm to sell them, as free Africans were being brought in and sold. He offered to divide with of New England, to evince their self-respect and love

his property.

After argument by the counsel, the Mayor ordered After argument by the counsel, the Mayor ordered him to give bail in the sum of \$6,000, for his appearance before the Circuit Court now in session. Failing to give the requisite bail, he was lodged in jail. The circumstances attending this case are-most atrocious, according to the testimony of Mr. Carter, but as the accused had no witnesses, nor made any effort to obtain them on this examination, we shall await the progress of the case in the Criminal Court.

The Mayor, feeling fully satisfied that the woman

and her children were not slaves, being descendants of a white woman, allowed them to go free. This is what we would call re-opening the slave-trade with a vengeance!—Vicksburg (Miss.) Whig.

Acquisition of Cuba. Says the National Intelligencer—Recent information has reached us from many quarters, both public and private, to the effect that our late Minister to the Spanish Court, Mr. Dodge, on his recent return to this country, has very une on his recent return to this country, has very une-quivocally avowed the opinion, that any attempts to in-duce the Government of Spain to alienate this valua-ble dependency for a pecuniary consideration, however great, are destined to prove abortive under the present great, are destined to prove abortive under the present temper and disposition of the Spanish Court. This intelligence, we may add, but confirms the sober judgment of all who have been in a position to acquire correct information on this point; and coinciding as it does, with what might have been antecedently inferred from those motives of pride and interest which prevail in Spain no less than among ourse ves, we should think that it deserves to receive some little consideration at the hands of those who, after persuading themselves that Cuba is desirable, have rather prematurely jumped to the conclusion that it is equally

about their Fourth of July orator, on Thursday evening. Some of the members dissented from passing a vote of thanks to Mr. Sumner, and some did not even hesitate to utter the worst and most insulting language in relation to him. He was used very much as Rev. Mr. Alger was last year; and finally by a vote of 21 to 11, the motion for the customary vote of thanks was postponed one week. Some of the members thought this vote would prove them dolts, and the people of the State will very generally agree in that opinion.—

temporary attacks of insanity, and it was while suffer-ing from one of these that he threw himself into the sea. He was a merchant in New Orleans, and was on his way North to visit his friends.

The late Arkansas legislature passed a law to ake effect January 1st, 1860, prohibiting the employment of free colored persons on water-craft navigating the rivers of that State, under heavy penalties. The Kansas Constitutional Convention has or

ganized at Wyandotte, and consists of 35 Republicans and 17 Democrats.

During the burning of a millinery establishment on Broadway, New York, lately, the owner threw her two children, aged respectively two and three years, out of the third story window, and jumped out after them. Their fall was broken by an awning, and they were not much injured.

ONE FIRST PAIR, OR MANY?

Dr. WM. SYMINGTON BROWN will deliver the Sixth and last Lecture of the People's course, in the Town Hall, Stoneham, on SUNDAY EVENING, July 17, at half-past 7 o'clock. Subject—'The Origin of Maning, and they were not much injured.

The breach between the Archbishop of Paris and the Court is regarded as certain. The double re-fusal to officiate both at the prayers at Notre Dame fusal to officiate both at the prayers at Notre Dame, on the Emperor's departure, and again at the Te Deum for Magenta is the cause. His highness is said to have given the request to officiate at the Te Deum an answer to which there was no reply possible. 'I cannot join in thanks giving for the murder of 14,000 human beings, nor raise a hymn of joy founded upon the pain and misery of others. But I will sing a De Profundis and Requiem for the souls of the departed with the greatest pleasure.'

Among the many restoratives which nature ha supplied to relieve the afflictions of humanity, there is more favorite one for a certain class of diseases 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

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

HOME TESTIMONY.

Boston, April 18, 1852. }
No. 48, Union St. }
Mr. Sern 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 told me that I must die. At this crisis, I heard of Wister's Release of Wild Cherry, and immediately sent for a 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 the 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 abov statement, Mrs. Rowe having been an inmate of our family.

WILLIAM DENNETT, 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. Donations to the Society, through Mrs. F. H. Drake

Mrs. S. Gregg, Boston,	\$2 00
Robert R. Crosby, do.	0 50
Friend, Lowell,	1 00
T. S. Stone, Worcester,	1 00
Mrs. Cowdry, Leominster,	0 25
Collections by Mrs. Drake, for the Ti	act Fund.
Rev. M. Richardson, Worcester,	0 50
Friend, do.	0 25
Joseph Orfall, do.	0 14
Mrs. J. A. Proctor, Lunenburg,	0 25
Friends, do.	0 72
P. R. Meriam, Ashburnham,	0 25
Friends, do.	0 35
Mr. Rand, do.	6 25
L. H. Ober, Boston,	1 00
Moses Richardson, Leominster,	0 25
L. W. Conant, do.	0 25
Collections by C. L. Remond	4
Newbury, Mass.,	5 00
Donation.	
Mrs. Sarah S. Russell, Roxbury,	100 00
FRANCIS JACKSON,	Treasurer.

A CALL FOR A CONVENTION OF THE COL-ORED CITIZENS OF THE NEW ENGLAND STATES.

PELLOW CITIZENS: We issue this call to invite you to attend a Convention to be held in the City of Boston, commencing at 10 o'clock, on Monday, the 1st day of August, 1859. The primary object we have in view is, to take into onsideration the Moral, Social, and Political elevation of those with whom we are identified, by complexion and condition, in the New England and other States.

In all, except five of the Eastern States, the colored

citizens are deprived of the privilege of voting on equal terms with the whites.

Free suffrage is the basis of a free government, the ree sunrage is the basis of a free government, the safeguard of a free people, the strength of the strong, the defence of the weak, a powerful auxiliary to re-spectability, wealth and usefulness; and just in pro-portion as men are deprived of this, they are shorn of their strength, and are subject to poverty, disgrace and

We are convinced fellow citizens, that not only national body politic see in us nothing to fear, and no

that it was no main to the disposal of height being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with being brought in and sold. He offered to divide with the disposal of freedom in efforts to promote their moral, social and political elevation, by assembling at the above time,—

and the disposal of the would assist in the disposal of them. This Mr. C. refused, and testified that they political elevation, by assembling at the above time,—

and a disposal of the would assist in the disposal of them. This Mr. C. refused, and testified that they political elevation, by assembling at the above time,—

and a disposal of the would assist in the disposal of the disp and children pleading to remain.

Mr. J. H. Johnson testified that the accused endeavored to raise money on them, claiming them as the deavored to raise money on them, claiming them as the deavored to raise money on the mental suggestive to us to strive in securing hence eminently suggestive to us to strive in securing equality to the half free colored citizens of the North ern States, and thus hasten the day of full emancipa-tion to the millions yet groaning in the Southern

prison-house of our country.
WILLIAM WELLS BROWN, LEWIS HAYDEN, WILLIAM C. NELL, JEREMIAH HARVEY, JEREMIAH HARVA JOHN J. SMITH, NELSON L. PERKINS, HENRY WEEDEN. Committee.

MARK R. DEMORTIE, Secretaries.

CIRCULAR. It is proposed to establish a HOSPITAL FOR WOMEN AND CHILDREN, in the city of Boston, in connection with the New England Medical College. The objects aimed at are three, viz:

1. To afford to Women, during sickness and child-birth, a comfortable home, with medical attendance

by their own sex, and, to out-door patients, dispensary treatment. Children of both sexes will be re-

2. To provide for Female Medical Students the advantages of clinical instruction.

3. To give to those entering on the profession of Nurses an opportunity of education for their impor-

The Hospital will be under the care of Dr. MARIE E. ZAKRZEWSKA,—formerly of the Royal Hos-pital in Berlin, late Resident Physician of the New pital in Berlin, late Resident Physician of the New York Infirmary for Women and Children,—who is eminently qualified for the position. It will be open-ed in June, in the House on Springfield Street, built by the Lying-in-Hospital corporation, and rooms will be furnished for the use of patients, as fast as the funds contributed will permit. Free beds will be es-tablished for those who are unable to pay. Good ac-commodations, at a very moderate price, will be provided for others. Private apartments for those who desire.

The subject of Medical Education for Women ha In relation to him. He was used very much as Rev. Mr. Alger was last year; and finally by a vote of 21 to 11, the motion for the customary vote of thanks was postponed one week. Some of the members thought this vote would prove them dolts, and the people of the State will very generally agree in that opinion.—

Neuburyport Herald.

L. Mr. Eugene Fuller, who threw himself overboard from the steamer Empire City on the 21st ult., and was drowned, was a brother of the late Margaret Fuller. Mr. Fuller had, some years since, a stroke of the sun, and has since been subject at intervals to temporary attacks of insanity, and it was while suffering from one of these that, he threw himself into the

come.

Subscriptions and donations in money may be sent to the Treasurer of the Executive Committee,—Mrs

C. M. SEVERANCE, care of the Atlantic Bank, Boston,—or to either of the Managers. By order of the Executive Committee,

ABBY W. MAY, Secretary.

THE ORIGIN OF MANKIND.

Liberal Societies, desirous of hearing the above ecture, may address Dr. B., at 25 Congress street,

PARKER PILLSBURY will lecture in Wes mbridge, Sunday evening, 17th inst.

ORANGE.-J. H. Howland, Agent of the American Anti-Slavery Society, will speak in Orange, Sunday, July 17.

Ayer's Sarsaparilla,

A compound emedy, in which we have labored to produce the most effectual alterative that can be made. 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:

Scroylla and Scroyllous Complaints, Enurtions and Emprive Diseases, Ulcers, Pour Lea,

TIONS AND ERUPTIVE DISEASES, ULCERS, PIRPLES, BLOTCHES, TOMORS, SALT RIBEUM, SCALD HEAD, STPHILIS AND SYPHILITIC APPECTIONS, MERCURIAL DISEASE, DROPSY, NEURALDIA OR TIC DOULDUREUX, Debility, Dyspersia and Indicestion, Exyste-Las, Rose or St. Anthony's Fire, and indeed the whole class of complaints arising from Impurity 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 sea-

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 sid of this remedy, spare themselves from the endurance of foul eruptions 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 aluggish 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. Soomer or later something must go wrong, and the great machinery of life is disordered or overthrown.

wrong, and the great machinery of the is disordered or overthrown.

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 any thing else.

any thing else.

During late years the public have been misled During late years the public have been misled by large bottles, pretending to give a quart of Extract 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 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 secure their complete eradication from the system, secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle. DR. J. C. AYER & CO.

LOWELL, MASS.
Price, \$1 per Bottle; Six Bottles for \$5. Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

Aver's Cathartic Pills,

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Eryspepsia, 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 sperient in the world for all the purposes of a family physic.

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

Great numbers of Clergymen, Physicians, Statesmen

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 Ayen's, and take no others. The sick want the best aid there is for them, and they should have it.

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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

FEDERAL TYRANNY!

THIRTY-SEVEN MEN, Lawyers, Doctors, Ministers, Legislators and Men of Business, arrested and dragged to a Prion's Prison; their only offence being a compliance with those divine injunctions, 'Feed the hungry and clothe the naked,' and, 'As ye would that others should do to you, do ye even so to them.'

WE HAVE IN PRESS, And shall publish about the 20th of July, A COMPLETE HISTORY

OF THE Oberlin-Wellington Rescue,

And the cruel persecution of the noble men who chose to obey God rather than man. A most infamous chapter in American History, which succeeding generations will wish to have expunged. This volume comprises a full account of the rescue, incarceration and trials. READ IT, AMERICANS,

And MOURN over your coutry's degradation; scatter it broadcast over the land, that a SLAVOCRATIC NATION may see the depth of depravity and wick-edness into which it has fallen, and arouse, repent and

reform.

We want 1000 active, whole-souled Agents to sell this book. Price, 50 cents, \$4 50 per dozen, and \$38 per 100 in paper covers, and 76 cts per 100 bound in cloth.

JOHN P. JEWETT & CO., 20 Washington street, Boston

WOMAN'S RIGHTS MEETING.

A FULL Report of the Woman's Rights Meeting at Mercantile Hall, May 27. Speeches by Mrs. Severance, Mrs. Dall, Wendell Phillips, and others. Just published by S. URBINO, 10 Winter street, (up stairs.)
July 8.

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.

May 27. 3m

J. R. ANDREWS. Gilder, and Picture Frame

MANUFACTORY, No. 34 BEACH STREET, (Near Washington Street,) ROSTON.

PICTURE FRAMES made of every variety, plain and ornamental, for Oil Paintings, Engravings and Photographs.

Gilding, in all its branches, executed with neatness

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R. A. WILLIAMS,

No. 4 Wilson's Lane, Room No. 6.

RELEASE OF THE OBERLIN RESCUERS. Messrs. H. Pendleton county, Kentucky, while in the act of abet-E. Peck, Ralph Plumb, J. M. Fitch, John Watson, J. H. Scott, James Bartlett, David Watson, Henry Evans, William Evans, A. W. Lyman, Richard Wind-sor and W. E. Lincoln, have all been set free! ting four slaves to make their escape across the Ohio. Of course, a long and dreary imprisonment is to be WM. WELLS BROWN will speak at West thended, and its proceedings deeply interesting. * the consequence of this philanthropic act, Wrentham, Sunday, July 17.

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Dirunion was their remedy. From parchment which they then unrolled. The glowing words from spirits bold

Shone through the earth, in beams of gold. No union now with tyranny.' As then, so ever must it be, If virtue's sought-from crime we'd flee;

·High treason to iniquity! If Slavery's curse and guilty stain

The watchwords are, ' Come out ! '- Be free

We'd wholly sweep from sea and main, 'No union' with her crimes will gain A union based on liberty.

THE LIBERATOR.

THE METHODIST CHURCH AND SLAVE-RY.

What is the relation of the Methodist Church to Slavery? We shall look, for information upon this point, first to its 'Discipline' and other official documents, and next to the statements of its Bishops, ministers, elders and lay members.

The constitution and rules, the articles and canons of the Methodist Church, are contained in a little volume of 240 pages, known as . The Discipline, and entitled- The Doctrines and Discipline of the Methodist Episcopal Church. The latest edition, (of 1856,) from which we quote, is certified as correct. and recommended to all Methodists as needful, ' next to the word of God,' for their instruction and guidance, by the signatures of the Bishops, as follows :

Matthew Simpson, Beverly Waugh, Thomas A. Morris, Osmon C. Baker, Levi Scott. Edmund S. Janes. Edward R. Ames.

This volume, after the 'Articles of Religion,' gives the 'General Rules' of the Methodist Church. In this chapter, following the statement that a religion really fixed in the soul will be shown by its fruits, and that those fruits must be shown- By doing no harm, by avoiding evil of every kind, especially that which is most generally practised,' comes the following specification, distinguished by italics among the things to be avoided :-

. The buying and selling of men, women and children, with the intention to enslave them.

Chapter iii., of Part I. of the Discipline, treats-Of the Rights and Privileges of our Colored Members,' and its first specification is as follows :-

. I. Our colored preachers and official members shall have all the privileges which are usual to others in Quarterly Conferences, WHERE THE USAGES OF THE COUNTRY DO NOT FORBID IT.' p. 86.

This concession to the usages of a slaveholding country, in a book of religious principles and rules, addressed to men presumed already to be Christians, is somewhat remarkable; but the closing chapter of Part III., expressly devoted to the subject of Slavery, makes still greater concessions. We quote it entire, as follows :-

· CHAPTER VII. OF SLAVERY.

Quest .- What shall be done for the extirpation of the evil of slavery?

Ans.-1. We declare that we are as much as ever

convinced of the great evil of slavery; therefore, no slaveholder shall be eligible to any official station in our church hereafter, WHERE THE LAWS OF THE STATE IN WHICH HE LIVES WILL ADMIT OF EMANCIPATION, and permit the liberated slave to enjoy freedom.

2. When any travelling preacher becomes an own

er of a slave or slaves, by any means, he shall forfeit his ministerial character in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the law of the State in which he lives.

3. All our preachers shall prudently enforce upon

our members the necessity of teaching THEIR SLAVES to read the word of God; and to allow them time to attend upon the public worship of God on our regular days of divine service.' pp. 212,

John Wesley declared slavery to be-the sum of all villanies.

When the Bishops, his successors, in answer to their own question, above, declare themselves 'as onvinced of the great evil of slavery, and commence their rule upon this subject with the words- therefore, no slaveholder -should we not naturally look for an absolute prohibition of the receiving, or retaining, slaveholders in church-membership?

We find it, however, assumed in the above rules as a matter of course, that some of the members, and some of the local preachers, will be slaveholders, and remain such, without rebuke; and also, that where ever iniquity shall be framed into a law so atrociou as to forbid emancipation, there those who practise i shall be eligible to any official station in the Methodist Church, even though this law may have been made by their own votes as citizens!

It is well known that there was made, in 1845, division of the Methodist Episcopal Church into two parts, Northern and Southern. The volume we are axamining (bought at the Methodist book-store in Boston) says nothing whatever about this separation, and does not proclaim itself to be the Discipline of the Methodist Church North. Its provisions in favor of slaveholders (in spite of the 'rule first quoted, against the buying and selling of slaves) look as if designed for the Southern Church. How is this doubtful point to be settled?

The answer to this question is found only by exam ining the 'Boundaries of the Annual Conferences, pp. 158-173, from which it appears that all the fre *States and Territories are embraced under its jurisdic tion, and also the following slave States, either entire or in part :-

Delaware. Virginia, Missouri,

Maryland, Kentucky, Arkansas, Texas.

The following questions then arise for our consid

1. Are these rules, now existing in the 'Discipline of the Northern Methodist Church, and tolerating not only unjust distinctions between white and colored preachers, and white and colored church-members, but the actual holding of slaves by church members, and also by local preachers-are these obso lets rules, carelessly suffered to remain in the Discipline, though disused in practice; or do preachers and members of the Northern Church actually use the shameful license thus given?

2. In the division of 1845, did the Northern portion of the Church withdraw on account of the slaveholding practised by the Southern portion?

3. After the division was made, did the Northern Church, and does it now, receive and retain slave-Aolders as church-members in its Conferences in the border slave States, or only such persons in those States as refuse to hold slaves?

We shall present evidence upon these points from the testimony of well-known, trustworthy and responsible Methodist ministers and church-members; and we shall first answer the second question.

The division of the Methodist Episcopal Church in 1845, though made upon a point connected with slavery, was neither a protest against slaveholding by the Northern Church, nor a separation made by tha Church at all; it was a secession by the Southern Church, because the Northern brethren, who had per mitted the enlargement and the strengthening of sla very at several successive periods, and in various ways. would not go the further length of consenting that the Bishops should be slaveholders!

dist Church, referred to, had been carried at the General Conference of 1840; among these were the adoption of the two resolutions following:-

1. A resolution offered by Rev. Dr. Ignatius A Few, seconded by Dr. George Peck, and adopted by the Conference, 74 to 46, as follows :-

' Resolved, That it is inexpedient and unjustifia ble for any preacher among us to permit colored per-sons to give testimony against white persons in any State where they are denied that privilege in trials at law.'-Journal, vol. II, p. 60.

2. A resolution (the conclusion of a report made by a Committee of nine, upon a memorial, presented from fifteen official members of Westmoreland Circuit, Baltimore Conference, complaining that ordina tion had been withheld from some of their local preachers, merely because they were slaveholders,) adopted by the Conference, as follows :-

Episcopal Church; and cannot, therefore, be considered as operating any forfeiture of right in view of such election and ordination.'—Journal, vol. II., p. 171.

Since the General Conference of 1840 had so far endorsed the doctrine that slaveholding should be ally the facts in the case. I travelled extensively in no bar to the ministry, it is not strange that at their next session, 1844, one of the Bishops of the Methodist Episcopal Church, Rev. James O. Andrew, was found to be a slaveholder.

The Committee on Episcopacy were directed to inreport them to the General Conference the next day. They did so, and presented a report, containing a They did so, and presented a report, containing a statement drawn up by Bishop Andrew himself, adamember of those mission Churches. It is true, a mitting that he held the legal relation of slaveholder, and claiming the right to hold it.

The Bishops united in an Address to the Conference, speaking of this admitted and defended slaveholding as 'the embarrassment of Bishop Andrew,' and earnestly recommending the postponement of further action in his case until the ensuing General Conference, to acknowledge that we intend to labor in all prope four years after. The Conference, however, were not ways for the freedom, of the slave, I should be i willing to let the matter rest thus, and finally adopted the following, by a vote of 110 to 68:

the doing of any thing calculated to destroy our cally deny the charge, that any anti-slavery blood i itinerant general superintendency; and whereas, Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having tion of the General Conference, will greatly embar-rass the exercise of his office as an itinerant general and non-essential point, whether a bishop might hold

vent it; therefore, Resolved, That it is the sense of this General Conference that he desist from the exercise of his office as long as this impediment remains.'-Journal for 1844, pp. 65, 66. A full account of the proceedings of the General

Conference in this case, with the most important official papers connected with it, and specimens of speeches made on both sides, may be found in Rev. Dr. James Dixon's 'Methodism in America,' pp. 424--462. A brief statement is made of it, too, in a recent pamphlet, by Rev. H. Mattison, of the Black River, (N. Y.) Conference, entitled 'The Impending Crisis of 1860 : or, the Present Connection of the Methodist Episcopal Church with Slavery, and her duty in regard to it.' Of the action of the General Conference in regard to Bishop Andrew, (expressed in the foregoing preamble and resolution,) Mr. Mattison justly says-p. 35-

' No complaint is here made on moral grounds against episcopal slaveholding. It is solely on the ground that a slaveholding Bishop would not be well received in New England and other Northern mentioned among Christian brethren. States. Besides, the Bishop was left a Bishop still—aye, and a slaveholding Bishop, with his name in the Discipline and Hymn-book, and drawing his salary the same as other Bishops.

And he adds, briefly sketching the secession, and the grounds on which, and the party by which, it was

. The Southern delegates, finding that a slight check was about to be put upon slavery, so far as the episcopacy was concerned, first protested, then got a plan of separation adopted, and finally went fact is asserted by Rev. J. D. Long, and others who membership in the slaveholding States. In due time they sued the Book Agents, and pro-slavery judges gave them a large share of the Church property; and they now constitute the 'Methodist Episcopal Church South,' and are breeding, buying, selling, owning, and whipping negroes to their and invite them to preach at our camp-meetings, beautiff, content, beautiff, bea with them most of the must know

The action referred to in the last clause of this extract was taken May 19th, 1858, by the fourth

Methodist Episcopal Church, South, forbidding ' the buying and selling of men, women and children, with an intention to enslave them,' is ambiguous in its phraseology, and liable to be construed as annistic to the institution of slavery, in regard to which the church has no right to meddle, except in enforcing the duties of masters and servants, as set forth in the Holy Scriptures; and whereas, a strong desire for the expunction of said rule has been expressed in nearly all parts of our ecclesiastical con-nection; therefore, Resolved, 1. By the delegates of the Annual Con-

ferences of the Methodist Episcopal Church, South, in General Conference assembled, that the rule forbidding the buying and selling of men, women and children, with an intention to enslave them,' be expunged from the General Rule of the Methodist piscopal Church, South.

Resolved, 2. That in adopting the foregoing reolution, this Conference expresses no opinion in regard to the African slave-trade, to which the rule in question has been ' understood' to refer.

The vote on these resolutions stood-Ayes, 140; nays, 8; absentees, 3. The debates and proceedings of the Conference are reported in full in the Nashville Christian Advocate.

Before leaving the proceedings of a Committee which expunged this General Rule, because it was liable to be construed as antagonistic to the institution of slavery,' with which they affirm that ' the church has no right to meddle ' (except in the way of protecting it) - we will give two specimens of their action in regard to practices which they really wished to

In regard to dress, the following was adopted: (Christian Advocate, June 1st.)

dress encouragement to superfluity of apparel. Therefore Church, thus far, afford any ground to infer that let each preacher in charge direct the attention of preachers have not availed the those committed to his care to the general rule on of a prohibitory statute against this sin. Indeed, it this subject, and to the Holy Scriptures on which it is a well-known fact that many of our local preachis based; mildly yet earnestly urging them to keep ers are slaveholders. No intelligent man will pre-

And, in regard to sundry other evils, the following :

· Ques. 2. How shall we guard against bribery dancing, attending circuses and theatres, Sabbath-breaking, and the other evils forbidden in the general dist preachers. But the distinction itself is a bur-

The latest of the triumphs of slavery, in the Metho-list Church, referred to, had been carried at the Gen-in any respect, of such iniquitous practices.'

Such are the provisions inserted in that 'Discipline of the Methodist Episcopal Church, South, from which the general rule on slavery is expunged.

Having seen that the division in the Methodis Church was made by the act of its Southern, not of its Northern portion-and that the Northern church includes under its jurisdiction seven slaveholding States (wholly or in part) -and that the 'Discipline of the Northern Church still retains the allowance of slaveholding, and of unjust distinctions between its white and colored members-we have now to inquire Are slaveholders still tolerated as members, in good standing, of the Methodist Episcopal Church, North

In evidence upon this point, we first present a letter published in Zion's Herald, [Boston] in October, 1857, from a minister of the Providence Conference :-

Resolved, by the delegates of the several Annual Conferences assembled, That, under the provisional exception of the general rule of the Church on the subject of slavery, the simple holding of slaves, or mere ownership of slave property, in States or Territories where the laws do not admit of emancipation, and permit the liberated slave to encounter the conferences, in the various grades the various grades of the appropriation of missionary money to build up pro-slavery churches in the Border Conferences, you say: *Our Church is there decidedly an anti-Mr. Epiron: Will you allow a word of correction slavery Church.' Again, 'Our Church is the great anti-slavery vanguard in those States.' I wish it were even so; then would there be hope for our Church and our country. But nothing is further Some months since, I resolved to ascertain perso

the result of that thorough examination was, that I found no Methodists more intensely pro-slavery in Alabama, Louisiana, or in any of the 'fire-eating' parts of the South, than I found the members of our nission Churches to be in the Border Conferences quire into the facts in the case of Bishop Andrew, and they utterly abjure the name of abolitionists, or of having any sympathy with the anti-slavery move-ments in the free States. It matters not how many you set forth in that article, that the Church South arge the members of our Church in the Missouri, Arkansas and Kentucky Conferences with belonging to an anti-slavery body. And now, if our member ship there could or would admit the truthfulness of the charge, and reply, 'What you think our dis-grace, we consider our highest glory, and are ready favor of pouring out our money like water to sustain them. I wish that there was some proof that they are the vanguard of freedom's army; but, alas! or Whereas, the Discipline of our Church forbids the contrary, they most unequivocally and categoriin their six or that any action of the General Conference on be pointed out to prove that the Church North is abolitionized. They tell them frawn after it circumstances which, in the estima-truthfully, that the division of 1844 did not turn superintendent, if not in some places entirely pre- slaves or not. They remind them of the thousands of slaves held without a word of rebuke by the membership, in six of the Conferences of the Northern Church; that travelling preachers even, in those Conferences, can have their houses filled up with slaves, have all the avails of slave labor, if the wife's father, or some convenient friend holds the title deed. They quote to their southern calumniators, as perfect extinguishers, the hair-spun and sophisti-cal arguments of these who are wearing out life in the honorable work (?) of showing that slavery i constitutionally ' in the Church, and encompass and defended with brazen armor. And I am only sorry to say, that the pro-slavery course of the Church North furnishes them with abundance of material to silence those who accuse them of belonging to an anti-slavery Church.

The position of the Northern and Southern M. E. Churches in the disputed territory may be somewhat illustrated by reference to the Old and New School Churches in the South; they are Presbyterian crowding and jostling, each trying to obtain the advantage of the other, filling the community with bitterness and sectarianism, while both are

The editor of Zion's Herald, Rev. Dr. Haven, com menting upon this letter of Mr. Atwater, says :-

Now we place implicit confidence in his testimony based on actual observation. There never was grosser mistake—to call it by no graver name—than that insisted upon at the last General Conference, and repeated earnestly since, that mercenary slave selling, owning, and whipping negroes to their hearts' content, having stripped every thing out of the Discipline that would even forbid their bishops from going into the African slave-trade. —pp. 35, 36. italies and all:

'Sir, is it not known to you and to me, and to many many others, that in the Church in which Bishor 'General Conference of the Methodist Episcopal Simpson and Dr. McClintock are ministers, and from Church, South,' held at Nashville, Tennessee, and is which they were delegates to the Wesleyan Methodist Church, there are thousands and thousands of slaves and that these slaves are owned and worked from sur Whereas, The rule in the General Rules of the lethodist Episcopal Church, South, forbidding the Will Bishop Simpson, or Dr. McClintock, or the New York Express, or any one else, undertake to deny the the private members, and official members, and minis ters of the Northern division of the M. E. Church They will not try it. It cannot be denied.

And again :

'If you never knew it before, warn it now from me the preachers and people in the Northern distinion of the Methodist Episcopal Church hold daves on truly as those in the Southern division. Now, the and remember this in future.'

Now this is only a specimen. Others assert that they are held for life, and bought and sold at pleasure.
It is literally true that we could ever mis page with extracts from Southern papers reiterating this fact, and any of the writers, if he happens to be a talented preacher, would be invited to aid in the of one of the Churches in New York city dedication or New Jersey, and take his seat in the pulpit by the side of Bishop Simpson. The writers, therefore, cannot be regarded as unworthy of credit.

The two extracts following are from numbers of the Northern Independent, (the anti-slavery Methodist paper published at Auburn, N. Y.) published in April,

As the Discipline now stands, slaveholding in the

ministry is the rule, non-slaveholding the exception.
We let all preachers hold slaves if they will consent to be local and unordained. We will consent to ordain them, and let them travel, slaveholders thoug they be, if wicked slaveholders are disposed to mak law forbidding emancipation. In facts, the inquiry, 'Are any Methodist preachers slaveholders?' cannot be answered in the negative, unless by some one who is personally acqu with all our preachers, both local and travelling. · Question-Shall we insist on the rule concerning Certainly there is nothing in the Discipline to pre ress? vent great numbers of ministers engaging in this Answer—By all means. This is no time to give abominable practice. Nor does the history of our selves of the absen sume to deny this statement. There never has be any objection to local preachers holding slaves—the practice is as free to them as to any other members of the Church.

So much, then, for the probabilities and possi lesque. We might just as well divide drunkenness 'Ans. 1. Preach expressly on them, and circulate acts denouncing them, whenever necessary. 'Ans. 1. Preach expressly on the state of th cvery person to put away the accursed things.

'3. Let the people be admonished that none who practice any of these evils can remain in our Church.

'4. In denouncing bribery, strongly advise our people to discountenance all treats given by candicided and lay theft would not deserve to be con-

that, in our estimation, there was no moral obliquity in theft, and that expediency alone determined us to restrict the practice to laymen or mere local preachers. Such a prohibition would be ridiculous, nay, monstrous, but not one whit more so than is our rule forbidding 'travelling preachers,' and them only, to hold slaves. This act of prohibition shows what estimate we place upon the practice; we treat it as inexpedient, not as immoral SLAVERY IN THE BORDER CONFERENCES.

our views on the subject of slavery, but who was a frank, open, truth-telling man; and desirous of knowing the facts in the case, we asked him if slaveholding, breeding, buying and selling, existed among our membership in the Border Conferences; he said it did. We asked him if such cases were made a denied on the floor of the last General Conference, by the representatives of the Border Conferences; he said he was aware of the feet had the McFerrin's 'state 's' in regard to the complicity of our Church in the great sin of slavery. Our official editors ought to be careful how they throw stones at their Southern brethren. Their glass

more than of quality—a question of retail versus wholesale. The Church South does a wholesale business in human slavery; the North, a retail . On the score of con- 1860, pp. 36-7: . business in this abomination sistency, the South has decidedly the advantage. It says slavery is a divine institution, and consequently takes it to its bosom. The Church North says, 'it is the vilest thing that ever saw the sun,' and ye refuses to thrust it out of its communion! We hope the facts will be dragged out into the light, that we may know the extent of our guilt as a Church in this matter.

The statements of Dr. McFerrin, alluded to and vouched for in the last of the above extracts, are quoted by Rev. H. Mattison, of the Black River (N. Annual Conference of the Methodist Episcopal Y.) Conference, with remarks, as follows, p. 70 of his Impending Crisis of 1860 ':

In December, 1856, Dr. McFerrin, editor of the Nashville Christian Advocate, addressed several letters to Bishop Morris [of the Northern Church] through the columns of his paper. In the first of these letters he makes the following declarations:

· You have this day many large slaveholders in you and Virginia, you have hundreds, yea, thousands of hold slaves; that you have ordained deacons and elders in the ministry of your Church who are slaveholders. You yourself have ordained to the office and work of the ministry many a slave-holder. Why, then, in the name of our common Christianity, should the Southern Church be persecuted and denounced, because she does what own branch of the Church constantly practises? us sec. The Methodist Episcopal Church South has Church South has in the ministry ordained deacons and elders who are slaveholders. So has the Methodist Episcopal Church North. These slaveholders in the South were elected to the work and office of the the South were elected to the work and omce of the South. So were those elected by the Conferences belonging to the conference belonging the Northern division. They were ordained by the laying on of the hands of the bishop. Bishop Waugh, Bishop Morris, and Bishop Janes, to my certain knowledge, have each ordained slaveholders to the office of deacon and elder. Where, then, is the difference? Perhaps the principal difference, and the only one worth mentioning, is that the South, occupying a much larger slave territory than the North, has a greater number of ministers and members connected with slavery than are found in the North! Yet the the same. And your late General Conference refused to make non-slaveholding a test of mem-bership. True, a majority was in favor of inserting a rule to that effect, but not a constitutional majority so that your Discipline tolerates slaveholders in the ministry and membership. Where, then, in view of these facts, is there cause for a war upon the Southern Church, especially as waged by those who call themselves conservative men

every reason to believe they are), there is much cogency in Dr. McFerrin's reasoning. 'Thou that sayest, A man should not steal, dost thou steal?' We are hardly prepared to cast the mote out of the Lord.' eye of the Methodist Episcopal Church South, blind as she is, till we get the beam out of the eye of the 'We stand, in relation to slavery and abolition, where Methodist Episcopal Church North. For slavery to we have always stood, it is proper that we should s she is, till we get the beam out of the eye of the cast out slavery, is too much like casting out devils remind you of the fact, that the provisions in the Disthrough Beelzebub, the prince of devils. Indeed, in one respect the Southern Church have the advantage of the Methodist Episcopal Church South, with reof us—they profess nothing better than pro-slavery, and justify themselves by the Bible; while we condemn slaveholding; profess anti-slavery; and yet have thousands of slaveholders in the Church. In other words, we are an 'anti-slavery' slaveholding Church ! p. 70.

We will now give some extracts in which the relation borne by individuals of the Northern Methodist church to slavery is stated by themselves, under their

The following advertisement is taken from the Cambridge (Maryland) Democrat, where it is made conspicuous by the prefixed figures of a black male and a black female runaway :

\$300 REWARD .- Ran away from the sub-Scriber, from the neighborhood of Town Point, on Saturday night, 24th inst., my negro man, Aaron Cornish, about 35 years old. He is about 5 feet 10 inches high, black, good looking, rather pleasant countenance, and carries himself with a confident manner. He went off with his wife Daffney, a negro woman belonging to Reuben E. Philips. I will give the above reward if taken out of the county, and \$200 if taken in the county; in either case to be lodged in Cambridge (Md.) jail. LEVI D. TRAVERS. Oct. 28, 1857.

signed with his own name, dated Taylor's Island, for Methodist slaves :-Feb. 12, 1858, and published in the Cambridge (Maryland) Eagle, in which, after affirming his love for the Methodist Church as his spiritual mother, he declares-

· I am a slaveholder. I hold twenty slaves (right or wrong) under the sanction of the Constitution of the United States and the laws of Maryland. I hold them nearly all by inheritance; one half as the inheritance of my wife; of the other half, a portion I inherited from my father and son, a part were born pressed with regard to the institution, and I deof my slaves, and a part purchased. * These signed to apologize for, if not to defend the sysof my slaves, and a part purchased. slaves I have in my own family, and upon my lands, some of them acting as overseers. Now as a slave-holder I cannot conceive that as such I am rebelling against the righteous government of God."

The following advertisement (with prefixes as above) appeared in the same paper Nov. 24th, 1857, and may also be found on p. 80 of . Border Methodism and Border Slavery, by Rev. J. Mayland McCarter of the Philadelphia Annual Conference' :-

\$2,000 REWARD .- Ran away from the scriber, on Saturday night, 24th inst., fourteen head of negroes, viz.: 4 men, 2 women, one boy, and of the congratuating as seven children. Kit is about 35 years old, 5 feet 6 or the master of ceremon 7 inches high. Joe is about 30 years old, very black, his teeth are very white, and is about 5 feet 8 inche high. Henry is about 22 years old, of dark chestnut color, and large front teeth. Joe is about 20 years old, heavy built and black. Tom is about 16 years old, light chestnut color.

sidered as violently opposed to stealing. The fact of a prohibition restricted to the clergy would show that, in our estimation, there was no moral obliquity with three children, 2 hoys and 1 girl, from 1 to 8

Near Cambridge, Md. Oct. 26th, 1857. P. S.-Since writing the above, I have discovered We were conversing, the other day, with an in-telligent and influential member of one of the Border Conferences,' who had no sympathy with

that my negro woman Sarah Jane, 25 years old stout built, and chestnut color, has also run off. S. P.

Of this person (whose residence is within the bound of the Philadelphia Conference) and of his advertise ment, Rev. J. D. Long says, in Zion's Herald-

If the church regarded slaveholding as sinful in matter of discipline, and he answered. No. We asked him further, if any of our preachers held slaves, and he said they did. He said there were slaves held by members of the Baltimore Conference! He did not know how it was in all the Border Conferences; he only spoke of those with which he was acquainted. He stated he believed the Philadelphia never heard one insinuate that it was a preacher's constructions to young preachers, given for the preacher in the preacher of the preacher's conference in the preacher's conference in the preacher of the preacher of the preacher of the preacher's conference in the preacher of the same sense that she regards drunkenness as si Conference was now free from slavery. One of its duty to instruct masters to liberate their slaves, members did hold slaves, but, upon being waited upon by a committee appointed by the Conference, and in reference to the matter, he transferred the connership of them to his veife! This satisfied the of the same blood as themselves, are their property committee and the Conference, and he went on his in the same sense that a horse or a cow is. Hence way rejoicing! We told him these things were advertisements like the above frequently appear in the county papers, signed by members of the M. E. Church. Mr. Pattison is a member of high standing was aware of the fact, but they were in the M. E. Church in Dorchester County, Md. nevertheless true. For ourselves, from all we can learn, we have no doubt of the correctness of Dr. that he feeds and clothes his slaves as well as any McFerrin's 'state s' in regard to the complicity other slaveholder in or out of the church. We have now a vet more disgraceful demonstration

to present; where the ministers of a Northern Conferhouses are in imminent peril.

The question of principle does not divide the of the great evil of slavery, and yet, in the same Church North from the Church South, so far as its document, show themselves favorable to slavery and cook to have this made the ence declare themselves 'as much as ever convinced practice is concerned. It is a question of quantity adverse to abolition, and seek to have this made the permanent policy of the Methodist Church. We quote from Rev. H. Mattison's 'Impending Crisis of On the 7th of April, 1847, the Philadelphia Con-

ference, then in session at Wilmington, Delaware, addressed a special Pastoral Address to the slaveholders of Northampton and Accomac counties, Virginia, disclaiming all anti-slavery tendencies; professing to be as pro-slavery as the Southern Church; pointing to their antecedents in proof of their co tism; and entreating them to remain quietly with the Northern portion of the Church. This address the Northern portion of the Church. This address is entitled 'Pastoral Address of the Philadelphia Church, to the Societies under its care within the bounds of the Northampton and Accomac Circuits. dated April 7, 1847. In this remarkable Address we find the following

very explicit passages :

We learn that the simple cause of the unhappy excitement among you is, that some suspect us, or affect to suspect us, of being abolitionists. Yet no particular act of the Conference, or any particular nember thereof, is adduced as the ground of the erroneous and injurious suspicion. We would ask you, brethren, whether the conduct of our ministry among you for sixty years past ought not to be sufficient to protect us from this charge—whether the question we have been accustomed, for a few years past, to put to candidates for admission among us, namely, Are you an abolitionist? and without each one answered in the negative he was not received, ought not to protect us Let from the charge-whether the action of the last Conference on this particular matter ought not to satisfy in her communion slaveholders. So has the Methodist Episcopal Church North. The Methodist Episcopal desire to be abolitionists? The views and purposes of the last Conference to which we refer, were expressed in the words below, which we must believe have not been generally read in your community, or the apprehensions which have been so earnestly ex-pressed would never have been entertained. The

words of the Conference are:
"The committee, to whom was referred a certain preamble and resolution on the subject of slavery and bolition, recommend the following report:

That we, the members of the Philadelphia Annual

Conference, are as much as ever convinced of the great evil of slavery; but at the same time we know our calling too well to interfere with matters not pro-perly belonging to the Christian ministry. We stand in relation to slavery and abolition, where we have always stood, and where we expect to stand, ' walking by the same rule and minding the same things;' and ask that our action in the past may be taken as an in-

dex to our action in the future; therefore,
"1. Resolved, That we will abide by the Discipline
of the Methodist Episcopal Church as it is; and will resist every attempt to alter it in reference to slavery, so as to change the terms of membership.

"2. Resolved, That we sincerely deprecate all agitation of the exciting subjects which have unhappily If the facts here alleged are true (and we have importance, especially for these times, of the apostolic importance, especially for these times, of the apostolic injunction, 'Be at peace among yourselves,' we will, as far as lies in our power, 'follow peace with all men, and holiness, without which no man shall see the

> spect to slavery, are precisely the same, even to the very words. We cannot, therefore, see how we can be regarded as abolitionists, without the ministers of the Methodist Episcopal Church South being considered in the same light, &c.
> "Wishing you all heavenly benediction, we are,

> dear brethren, yours in Christ,

J. KENNADY,
IGNATIUS T. COOPER,
WM. H. GUILDER, JOSEPH CASTLE, WILMINGTON, Del., April 7, 1847.

*History of the Great Secession, by Dr. Elliot, p. 1083, Doc This Address, written but a few years after the Southern secession, shows how far slavery had gone in corrupting even those who had no pecuniary interest in it.

Methodist church can no longer be denied, its apologists resort to the hypothesis of 'good treatment.' When the particulars of this claim of good treatment are inquired into, it will be found even to pretend to include very little more than good treatment for horses; namely, sufficient food, clothing and shelter, and not to be whipped 'unless they deserve it.' Let It is testified by Rev. J. D. Long, Rev. J. Mayland us look away, for a moment, from the monstrousnes McCarter, and Rev. J. S. Lame, that Mr. Travers is a of the pretence that a man can be well treated while wealthy local preacher in the Northern Methodist he is compelled to remain under the supreme control Church, on Taylor's Island, Dorchester County, Mary- of another man, and let us read the testimony of a land, within the bounds of the Philadelphia Confer- Methodist minister as to the sort of food, clothing and ence. Mr. Travers himself admits this, in a letter shelter ordinarily provided by Methodist slaveholders

> Mr. Editor: My last communication closed with the announcement of my arrival on my southern circuit. Having heard much discussion on the subject of slavery, and having heard the conservatives magnify the Christian conduct of the master, and the generally happy condition of the slaves, I am frank to confess that my mind was favorably imsigned to apologize for, if not to defend, the sys-My host being leader of the colored class, I took

leasure in occasionally accompanying him and leading the class, and we frequently had uproariou In addressing these sable sons and daughters of the Most High, I termed them brothers and sisters but the good brother told me he did not apply the filial and fraternal terms to the members of ored class; he did not think it proper! Said i, 'What do you call them, brother?' 'Well, I call them aunts, uncles, Tom, Dick, or Harry minding me of the words of Clement the IVth, who having ascended the papal chair, returned the bow abassadors and others. When the master of ceremonies told his Holiness that he snould not have returned their salute, 'Oh! I beg your pardon,' said he, 'I have not been Pope long

your pardon,' said he, 'I have a consult to forget good manners.'

But, Mr. Editor, it came to pass, in the travel of time, that your humble correspondent and his families, that your humble corresponded by the municipal to the parsonage, provided by the municipal to the parsonage, provided by the municipal to the parsonage. years old, light chestnut color. Susan is about 35 ily moved to the parsonage, provided by the munifi-years old, dark chestnut color, and rather stout built, cence of the circuit. It was a large country house, speaks rather slow, and has with her 4 children, situated in the centre of an extensive farm, the plan-

tation being tilled by slares. A part of them were tation being tilled by slaves. A part of them were owned by a steward of the circuit. The colors people occupied that nondescript apartment, the quarter, or kitchen, attached to the house; they were allowaneed, as it is technically termed here, that is, lived by the steelyards; with the abuse of abust, is, lived by the steelyards;

is, lived by the steelyards; with the abuse of abuse ance they could not be charged.

Their magnificent, may 1 not say princely entertainment, for a fortnight, consisted of one peckussifted corn meal, ten pounds of pork, or rather made id tercon, and one quart of melasses. Often have seen those negroes, property; too, of that wealthy Methodist, work in the sultry sun till 12 o'cleck at any different come to the kitchen to mix and then come to the kitchen to mix and any control of the second come to the kitchen to mix and then come to the kitchen to mix and any control of the second come to the kitchen to mix and then come to the kitchen to mix and the company to the com Methodist, work in the suitry sun till 12 o'clock at noon, and then come to the kitchen to mix and one their chicken feed for dinner, and on bended kness from my wife would beg a little salt. Their bedchamber was a strange seene of dirt, confusion and solitude; black with the smoke of burnt pine knots, solitude; black with the smoke of burnt pine knots, solitude; black with the plucked feathers of stall. solitude; black with the shoke of burnt pine knots strewn with rags and the plucked feathers of stole chickens. The bed consisted of a few rotten has spread on a soft, plank, and a few more tatters for spread on a soft. pank, and a few more latter to covering; but, as these people seldom remove their clothing when they retire, they have not so great a demand for counterpanes.

I drew some comfort from the thought that these

ases were extreme, and seldom paralleled; bet a pious and very wealthy member of one of the churchs on the circuit gave me a special invitation to rear from church with him, as he wished to corres from church with him, as he wished to convex with me. As we entered his house, he informed as that one of his colored girls had gone to church set that one of his colored girls had gone to church set shouting happy, and had returned in a trace; or at least, her powers of locomotion seemed to stroyed, and she had not done any work for tro stroyed, and she had not uone any work for two days. He wished me to see her, and pass an opinion on her case. I accompanied him to the kitchen laft, and there my unsophisticated eye saw the same lind of entertainment that I had witnessed before. Since then, I have learned to wonder at nothing of this

This is a portion of one of a series of letters signed Junius, published in Zion's Herald, and written by Rev. J. S. Lame, of the Philadelphia Annual Confer ence, who was afterwards driven, by a variety of persecutions, from the Southern circuit to which be had been appointed, on account of the exposures made in these letters of the customary treatment of sires among Methodists. These 'Junius letters,' with an account of the circumstances preceding and following their publication, have been reprinted, by the author, in a pamphlet entitled 'Maryland Slavery and Mirr. land Chivalry.'

We have taken no account, in this article, of the small bodies of Methodists who have, at various times seceded from the Methodist Episcopal Church in the country, but have designed to speak only of the two great Northern and Southern bodies which form the bulk of American Methodism, and mainly of the former. The latest estimate of the membership of each (carefully compiled by the editor of The Wester an, who states his own connection of WINLINGS METHODISTS, a body entirely free from complicity with slavery, as amounting to 21,565,) is as follows. including travelling and local preachers :-

Methodist Episcopal Church, North, 970,587. " South, 707,555. What is to be said, by way of summary, of the re-

lation of these two immense bodies to the sin of sizes. holding ? The 'Discipline' of the Southern Church does not forbid it; the preachers and members of that both

are united in defending, perpetuating and extending The 'Discipline' of the Northern Church forbig it only to travelling preachers, and to them only usder certain circumstances; it allows its member to hold slaves, wherever the laws and customs of an us-

regenerate community are corrupt enough to aller it; and a large number, both of members and local preachers, use the permission thus given, and live and die slaveholders without obstruction from America Methodism. There are men in the Northern Methodist Episco-

pal Church who utter a strong and constant testimony against slavery; who really and heartily labor to oppose and destroy it, though their testimony is can bered, and, to a great extent, counteracted and nullified, by the blunder of practically recognizing the defenders of slavery as Christians. Even these men, however, we suppose to be far outnumbered by the actual slaveholders connected with the Northern Methodist Church. This is our opinion, which may or may not be correct. What is certain is, that while the Northern Church admits slaveholders to its membership, its difference from the Southern Church will be one of degree only, and not of kind; only the difference between retail and wholesale. And this also is certain, that however the number of slaveholden in the Northern Methodist Church may hereafter be diminished, and however her number of abolitionish may be increased, while her discipline retains the shameful allowance of slaveholding, in chapter viof part III,) and while it contains the no less shameful concession that the 'colored preachers and offcial members' may be stigmatized as an inferior cuts in those Quarterly Conferences where . the usages of the country' so stigmatize them in social life, in chapter viii. of part I,) she may and must be racked AS A PRO-SLAVERY CHURCH .- C. K. W.

North The timely and valuable pamphlets show referred to are published as follows :-

Rev. Mr. Mattison's-'The Impending Crisis of 1860, -by Mason Brothers, 46 Walker street, New York. Price 25 cents. Rev. Mr. McCarter's - Border Methodism and Border Slavery.' Price 20 cents-and

Rev. Mr. Lame's- Maryland Slavery and Maryland Chivalry, -Price 20 cents-by Collins, Printer, 705 Lodge Alley, Philadelphia. Some of these may also be obtained at some Methodist Bookstores, and all of them from the publisher

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June 24. IMPROVEMENT IN CHAMPOOING AND HAIR-DYEING.

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