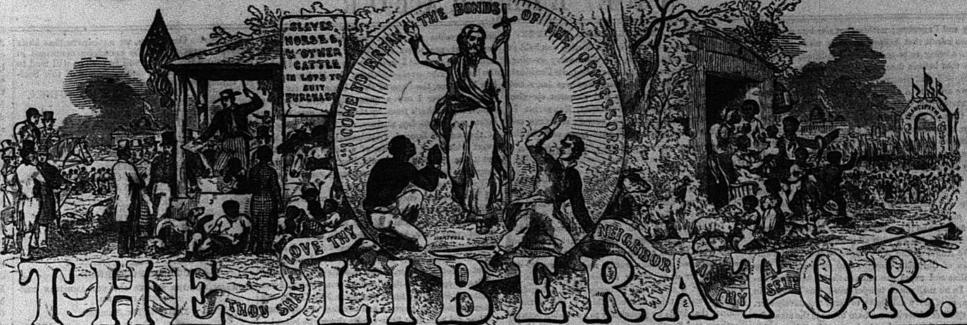
The following gentlemen constitute the Finan-Committee, but are not responsible for any of the to of the paper, viz: - Francis Jackson, BLLis AUX LORING, EDMUND QUINCY, SAMUEL PHILBRICK, WENDELL PHILLIPS.



J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

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

The free States are the guardians and essen-

tial supports of alavery. We are the jailers and con-

for communities, when, under a generous impulse

they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our pathers, in

PRAMING THE CONSTITUTION, SWEEVED FROM THE

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

atour. 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 enalaving

of our fellow-creatures; nor ought this bond to b perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.

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

BOSTON, FRIDAY, MAY 29, 1857.

WHOLE NUMBER, 1377.

- WILLIAM ELLERY CHANNING.

TOL. XXVII. NO. 22.

WM. LLOYD GARRISON, Editor.

The Liberator. TWENTY-FOURTH ANNUAL MEETING

OF THE MERICAN ANTI-SLAVERY SOCIETY.

SECOND DAY-MORNING SESSION. The meeting was called to order, a few minutes at 10 o'clock, by the President.

On motion of SAMUEL MAY, Jr., the following comgite was appointed to nominate officers of the Socier for the ensuing year :-

Semuel May, Jr., of Mass.; Thomas Whitson, of Pliny Sexton, of Palmyra, N. Y.; Lydia Mott. Albany; Thomas Garrett, of Del.; Marius R. binson, of Ohio; Charles C. Burleigh, of Conn. ; YR Johnston, of Vt.; Andrew T. Foss, of N. H. At the same time, the following officers were chosen

Seretaries, pro tem .- A. M. Powell, Henrietta W. Inauce Committee-Susan B. Anthony, Abby Kel-

On motion of Mrs. Fosten, the hour of 111 o'clock

vs fixed as the order of the day for the financial

The PRESIDENT then introduced to the audience, as the first speaker, Andrew T. Foss, of New Hamp-

SPEECH OF MR. FOSS.

It has been said by two of the speakers on this occain. (Mr. Phillips and Mr. Higginson,) that we are is the midst of a revolution. Many years ago, it was mounced by Henry Clay, in the United States Senm, that this country was in the midst of a revolutim, and I suppose it was true. But his was a revohis of a very different character from the present h made very little difference whether that revolution vest on or fell through, because it was a revolution of spancial character. We have had a number of revantions; they date back as early as 1776; and each me was deemed important in its day. But I deem be present revolution as of more importance than ira all. In Mr. Clay's revolution, nothing was inwheel but dollars and cents, and in the revolution of Ill, only the question of national independence was amired; in this revolution, the rights of man as no not in his associated, but in his individual capact us involved : therefore, this is the greatest revoation the world was ever called to witness.

Dis revolution is the legitimate fruit of the gov ment which our fathers made. I know it is treadof on dangerous ground to criticise the fathers, beare they are generally believed to have been perfect d wicked work, and therefore I deem it my duty to so. If a father desires the respect and approbation his son, he must do what is respectable and right; rspect is due to no man unless he deserves it. I do at mean to say that our fathers are not entitled to respect for their good acts, but simply that they ur not to be approved for their wrong acts. Now, in miking this government, they did a very wrong act, mi we, their children, are reaping the fruits of their ings. Every man of them knew it was wrong to nter into a compact with slavery, but they deemed tufer to do wrong than right, and the American esple have followed their example ever since. We talk about the Jesuits : there never was such a naion of Jesuits as the American people. They have there acted upon the Jesuitical maxim that the end actifies the means, and that it is better to do wrong this right, under certain circumstances. The framers of the Constitution acted upon this maxim, and eveyour who goes for the freedom of these States, with larery, acts Jesuitically. I make free, therefore, to mitrise the fathers; and if their spirits are hovering wer this assembly and listening to these criticisms, I din't know that they could be better employed; and Im sure they will be better pleased with my hon-M. manly criticism, than with the fulsome adulations that are usually beslavered upon their memory. I not my son to be a better man than I am: if he is a ses being better men than they were. We certainly

the edition, I want him revised and corrected; and I tink our fathers would have no objection to their with to be better, because we have opportunities and distantages that they had not. Our fathers did a very wicked thing when they

mented to the continuance of the slave trade for enty years. They did a very wicked thing when stipulated for the rendition of fugitive slaves. Would it have been any more wrong for George the Third to have hunted and caught George Washingand put chains on his limbs, than for Washington catch fugitive slaves, and put chains on their limbs? And yet that is what Gen. Washington did when he gued his name to the Fugitive Slave Law of 1793. am proud of all the good he did, but I am mortified ad shamed of that act, and I hope he repented of it. Our fathers believed that slavery would in a few ars come to an end, but in this they were mistaken. was all in vain, for the government which they tmed could produce no other result than that which this produced. They cast the seed of slavery into he soil, and it was in vain for them to expect to reap berty. Our Republicans think that if they could It the government back again to what it was in the has of Washington and Jefferson, they could make he machine produce a different result. What assurto have you of that? When they undertook to run machine, there were only half a million of slaves; low there are four millions. Then the great interests industry were not controlled by slavery; now they es. Then the public sentiment and the religious ment were not debauched as they now are. And I they could not keep slavery sectional when it was dready so, how can you expect to make it sectional when it has become national?

But the truth is, the government is not out of orit is running as it was made to run; it could not easily run differently. A man who builds a mill, ad puts the wheel below the level of the water, canast expect that the water will disobey nature's law of paritation. What would you think of a man doing sch a foolish thing, and then getting an act of Con-

up hill, in order to make the wheel go, and then get- event, still the popular incredulity turned a deaf ear ting the President to sign it, and then the Supreme to their warning cry, and they were left to stand alone, Court to pronounce it constitutional, (laughter,) and like drivelling maniaes shouting against the wind, then the clergy to say there is no higher law? (Re- But the popular infatuation by no means weakens their newed laughter and applause.)

How long do you suppose South Carolina could protect herself against slave insurrections without the Union? The slaves would need no other weapons than those nature has given them to obtain their freedom : if it was refused them, they would thrust their stalwart fingers in the hair of those lily-fingered gentry, their masters, and twist off their necks. (Laughican Anti-Slavery Society is in favor of twisting off the necks of the Southern gentlemen: nobody is responsible for that sentiment but myself. I am no non-resistant; though I was twenty-five years in the pulpit. I have not attained that degree of grace yet. (Laughter.) I admire those who have attained to it; but, since I have not, it's no use making any profession of what ain't in me; and I say that, rather than be a slave, I would twist off any body's neck that at-

tempted to enslave me. (Applause.)

The speaker then made some estimate of the proba-

le increase of the slave population in time to come, and the inevitable consequences that must ensue from meeting the slavery question was the dissolution of was a disregard of the compacts with slavery, a simple vithdrawal of the support of the North. People said that the Abolitionists were impracticable, and yet they were not so far in advance of the public sentiment but that the people kept constantly within cursing disance. The position of the political anti-slavery parics reminded him of the Yankee boy who used every rear, at just the same season, to bring the heads o At length he was asked how he always happened to bring just so many and no more every year. He said every year. 'Why don't you destroy the old wolves?' they asked him. 'Why,' said he, 'then I shan't get ty was for letting the old wolves alone, and catching the young ones; but, the miserable hunters, they hadn't even caught the first whelp yet. (Laughter.) Mr. Banks, in a speech in New York, subscribed to the compromise of 1850, and, by so doing, the Fugitive Slave bill. John P. Hale went to Washington with a large rotund body and manly soul, but, with the poison at the National Hotel and the poison in Congress, he had returned to New Hampshire shrivelled both in body and soul. Charles Sumner stood the contest nobly, but got a broken head. Dissolution was the only practicable remedy. If that was treason, so be it; there was no salvation, then, but in treason Every worthy reformer in every age had been a traitor to tyrannical governments, and an infidel to a corrupt

In conclusion, Mr. Foss adverted to the position the Tract Society in reference to slavery, and of the Church generally. Dr. Spring stood up in his pulpit and said that the natural condition of the colored man was that of servitude. That was ecclesiastical parlance; come down to the vernacular of the grog-shop and it would be this: 'The d-d nigger is fit for nothing but a slave.' Both meant the same thing. He enounced such religion as that; the devil would hold a festival when men professing such a religion held

their anniversary meetings. (Applause.) Mrs. Foster followed with a few remarks and an appeal for contributions, after which she passed brough the audience for that purpose.

Mr. Gannison meanwhile made a further appeal. The PRESIDENT said he had great pleasure in next ntroducing to the audience the Rev. O. B. FROTH-INGHAM, of Jersey City.

SPEECH OF MR. FROTHINGHAM.

There is no sadder story among the fables of antimity than that of Cassandra. She was the fairest laughter of Priam, king of Troy. The god Apollo, nored of her beauty, bestowed upon her the gift of divination, by which she was enabled to foresee and foretell the approach of events; but when she refused o vield to his desires, he added to the gift the fatal malification that her predictions never should be beleved. And so, when the Grecian armies encamped about the walls of Troy, and she, with certain vision. descried the shadowy advance of disaster, announced

presented a striking parallel to that of the ancient prophetess of Troy. Like her, they seem to have re-ceived the gift of divination. Like her, in the exercise of that gift, they have been practically frustrated by the disbelief of men. Each new approach of evil they foresaw as it loomed up, dark and shadowy, from the abyse of the future; each new assault they pre-dicted in confident words; each new prediction was received with obstinate unbelief; and though their

faith in their own premonitions. Still, they stand It is in vain to attempt to go against the laws of Je- alone, if it must be so, the prophets of disaster, dishovah; if you want to be successful, you must put cerning in the coming time yet further aggressions of yourself in true relations to His laws. Your compro- the Slave Power, the admission of Kansas as a slave mises are in vain; what God has separated, you can- State, the invasion of Nebraska, Oregon, Central not unite. There has been no peace nor harmony in America and New Mexico, the subjugation of Texas, this government, and will be none while the Union the seizure of Cuba, the opening of the slave trade, and the ultimate establishment of a vast slave empire If the Union of these States had not been formed, in the West.

there would have been no increase of slavery. There If anticipations like these seem wild and visionary was a disposition at the time, as every body knows, to it is more because they are too terrible to be believed get rid of slavery, but the formation of the Union was than because they are too ill-grounded to be just the perpetuation of slavery. It was because the Union There is a vague trust in Providence that will not was formed that Louisiana was purchased, that Flor- allow us to expect the worst-a trust that is wise as a ida was purchased, and Texas annexed. And now, if feeling, but extremely unwise as a judgment-a trust the Union were dissolved, I have the testimony of dis- that does not criticise or reason, and which may be to tinguished statesmen, North and South, that slavery the saddest degree delusive by making us forgetful of could not last a single year; and among the rest, I our own responsibility, and to the actual forces of huhave the testimony of Henry Wilson on this subject, man wickedness, and presumptuous in view of the vigorous and incessant activity of organized wrong.

Let us look, for a few moments, at some of the broader indications of our future, as they lie before our actual notice. Let us go back but a single year, and call to mind only the more conspicuous events which have transpired. It was very soon after our last anniversary-only twelve days after-that Mr. ter.) Don't understand me as saying that the Amer- Sumner delivered, in the Senate at Washington, his masterly speech upon Kansas-a speech that sounded like a voice from the whole Northern country, loud. strong, aggressive, a declaration of war against a system of barbarism. But it was not that speech, nor was it any speech uttered by free lips, that brought the slavery question so boldly into the halls of Congress. Mr. Summer found it already there, introduced there, not by him, nor by any other representative of the free States, but by the friends of the Slave Power, now become so strong and so audacious as to fear no discussion, protest, or vote; with plans so ripe and resources so large that they courted a provocation to open

war. Slavery was not dragged into Congress for keeping them in bondage. The only practicable plan judgment by the intrepidity of Northern Senators; it marched in deliberately, with its bills removing the the Union. For that purpose, all that was necessary Missouri restriction, and its constitutions establishing slavery in Kansas; it stalked in with pistol and bludgeon, practically asserting its rights to supremacy by beating opposition into bloody unconsciousness, and triumphantly accepting testimonials of patriotism from its lords and constituencies.

Since the assault upon Senator Sumner, the coun try has been ringing with the word slavery. But in year, at just the same season, to bring the heads of three or four wolves and get his bounty of \$20 a head. will be granted, in the interest of the South. The claims of slavery, instead of being withdrawn, have and newspapers have assumed a loftier tone; not deighing now to apologize for their favorite institu-tion, but openly defending it, on moral and religious, any more whelps.' (Laughter.) The Republican par- as well as on industrial and financial grounds; contending that, as a system, it is not only pardonable, but wise; not only patriarchal, but beneficent; not only natural, but super-natural, Christian, and super-Christian : a thing to be secured, and cherished, and extended; a thing so excellent as that all means of sustaining it are justifiable by law and gospel. The revival of the benignant slave trade is openly advocated by respectable presses. Republicanism is pronounce ed a failure, labor in all classes a degradation, the grand abstractions of the Gospel are self-evident falsegoods, and the axioms of history are the weakest of delusions. This, certainly, does not look much like the triumph of free sentiments.

> Does the history of the Kansas investigation disclos my thing like fear or shame in the propagandists of slavery? What must we think of the moral condition of the country in which such transactions pass quietly along without revolution? Which spirit was prevail ing in the nation when the disgraceful debates upon the reports of the Kansas Committee were exciting the surprise and rousing the wrath of every land in Chris tendom, except our own?

Then came the Presidential campaign-a campaign unparalleled in the history of the country for the dis tinctness and the magnitude of its issues-in the whole course of which one, and but one, great idea was made prominent-a campaign which was regarded as a sim ple battle between Northern and Southern ideas, fought, as bravely as Northern men dared, upon an imperial scale. Shall a region large enough for three kingdoms be slave or free? This was the matter ostensibly in debate. The efforts made on either side were prodigious. Money flowed in rivers. The press deluged the country with publications, tracts, addresses, in every spoken tongue. On the Northern side appeared champions such as had never before entered the lists of political discussion. Senators whose names were a praise in all mouths, whose courage !.ad aroused the enthusiasm of the masses to an extrao dinary pitch, men of letters, authors of wide celebrity poets of extensive fame, left their retirement, and devoted months of time and toil to the instruction and rousing of the people. Clergymen, not only in pulpits which rang with the theme, but on the platform and the stump, contributed the weight of their professional character and eloquence to the popular cause beforehand the calamities that were to befall, and pas. Never were such multitudes addressed by such speaksionately implored her countrymen to hear her pro- ers in such lofty and persuasive strain. Never were phetic words, the infatuated people laughed her to such appeals made to the popular heart. The murcorn as one who was beside herself, and even her derous assault upon Senator Sumner had done all kingly father regarded her as a maniae, whose ravings that could be done to open men's eyes to the temper were dangerous to the State. She had the satisfaction of the Slave Power, and to fire their blood with holy of knowing that her words were inspired; but she rage at its dastardly insolence. The ruffian code of had the terrible grief of anticipating every blow, and Kansas was daily administered by brutal officials, under of being sure that it was out of her power to avert the atroke.

The position of the anti-slavery men in America has merely because they were Northern people, and were uspected of Northern prejudices, were frequent in open day, and were unavenged. Property was de stroyed by fire and by pillage; towns were sacked; men and women were kept under arms night and day to protect themselves and their families from assault The Government connived at all these atracities, sen

gress passed, declaring that hereafter water shall run | presentiments were in every instance verified by the | flicted would grant no redress. All this and more | the Northern orators had to tell. Their only difficulty arose from the superabundance of their materials, for the story was fresh every day. To select the best aided by a large class of people who represent the arguments where all were overwhelming, to choose the most cogent facts where each one seemed decisive was no easy task. Add to all this a candidate of spot- influence to lessen that radical antipathy where it may ess character and national fame, acquired, not on the field of political warfare, but in the pursuit of scien- the question, are perpetually addressing arguments to tific enterprise, an intrepid explorer, whom foreign sa- the pecket, and are anxious to press their opposition cants delighted to honor. And we must certainly to the system no further than pecuniary wisdom jusgrant the cause of freedom in the United States had tifies, do but add to that mercantile and mercenary uch an opportunity and such a political advocacy as spirit already too strong for the movement of a free never had before, and is not likely, under Provi- humanity. Forty years ago, this question was debated ence, to have again. If there was any thing in as a question of pure morality; it was debated earncholesale injury and in wholesale insults, in oppres- estly as a question touching the vital principles of ive wrongs cruelly inflicted, and in the most copious society and the inherent rights of man; and in those lisdain spit forth upon our favorite institutions and times a single man, like Mr. Tallmadge, of New York, our loved civilization-if there was any thing in sav- was able, by the high tone of his mind, to elevate the age menace and vulgar sneer to awaken a flaming and sentiments of a community; but now sentiments are invincible wrath in the breasts of freemen—their vicory last fall should have been complete and final; it pennies; for the laws of nature we have substituted tion party. But what was the actual result? It was rights of property. Of course, it must come to pass the election of Mr. Buchanan; and not only his elec- that the conscience of the country is locked up in the ion, but his triumphant election-his election, not by country's purse, and interest, not patriotism, still less small majority, but by a tremendous popular vote. humanity, presides over the ballot-box. The figures report to us, I believe, this gloomy tale: They must be sanguine men who hope that political In 1852, Pierce received 1,601,335 votes; Scott, machinery alone will effect a permanent cure of this 1,388,078. In 1856, Buchanan's popular vote was evil. For politics is a trade, like any other; and it is 1.834.337, while Fremont's was only 1,341,812. So not in a trading spirit, nor by trading operations, that that even Pierce's sweeping success fell below that of God's great work of justice is done. Buchanan, with all the terrific odds against the lat-

the free States, and here, on his own ground, Buchanan more than 114,868 those given to his antagonist, Mr.

For, let it be further considered, in this connection. that the Republican party was not, in any strict construction of the term, an anti-slavery party. It expressly disclaimed any sympathy with the Abolitionists, by whom it was in turn repudiated; it disa- with poor inertion, the infatuated vigor of selfishness vowed, earnestly and constantly, all intent and desire to interfere with slavery in the States where it already will spare me the humiliation of quoting the unchrisexisted as an institution ; it magnified the Union even tian and atheistic sentiments of members of my own more loudly and grandiloquently than the Democratic party cared to do under the lead of pro-slavery politi- doubtless, familiar to you all. The scum, by a natural tion. So far from being fanatical in its anti-slavery real, it proclaimed in pamphlet, speech and newspaper, that it cherished no pointed hostility to the Southern institution-that it was not specially interested in the African race—that it was contending for the freedom of the whites, and not for the freedom of the blacks-that its whole design was to secure an industry, and the right to plant there, unmolested, their saw-mills and their schools. More than one hampion of the Republican cause has told me that too much about slavery, or denouncing too vehementy the Fugitive Slave law; and I myself, in my limitsavored of abolitionism. It is true that in Massahusetts, Ohio, and the interior of New York, the ike an anti-slavery name; and yet they were defeattiment of Freedom is at a very low ebb? that prosfor the future? I am aware of the qualifications which one or two examples of this. re made upon these facts as furnishing the ground of next generation will be far in advance of the last, still hold a slave in bondage." brough the agencies of a cheap postage system, the Gregory of Nyssa, fifteen hundred years ago, ques laying down of railroads, and the multiplication of ana and Illinois, where Buchanan received his heaviat Northern vote, and where enlightenment is just beginning to penetrate, will ere long register their uffrages on the side of Liberty. I know it is confidently asserted that quite one half of the people the same as theirs, whom you call your slaves?" dwelling north of Mason and Dixon's line are at heart Where were the votes of that anti-slavery half of the Northern population? Where was the influence of nths of the clergy? We all know that profession in this matter is no test or indication of adignant remonstrance against being regarded as prolavery men do nevertheless throw all their actual ce on the pro-slavery side. Party lines, unforrsonal opinions upon grave, social questions; and if lavery could in great numbers be induced, by party onsiderations or by the influence of demagogues, to ust their votes for Mr. Buchanan, why should not the same thing happen again and happen continually? Nay, is not this one of the deplorable signs of our political corruption, that party considerations are paramount to all other considerations, that demagogues are able to lead the people withersoever they will, and to render their feeble convictions of absolutely no effect?

There can be no doubt, as it seems to me, that the | His industry and fidelity gained the favor of his mascountry, in regard to its nobler sentiments, is deeply emoralized; and this process of demoralization is current anti-slavery opinion. They who contend against the extension only of slavery, of course, have ness, and crushing from its weight, no radical antipathy to slavery itself, and exert an exist in others. And they who, in their discussi uld have been an annihilation of the Slave Exten- the laws of trade; and for the rights of man the

Still more sanguine, unfortunately, are they wh or. Only 1,194 votes were cast for Fremont out of expect any aid from the Church in this enterprise of relieving the land from slavery. For not only are the came so closely in competition that he needed but lit- clergy fettered by their organization under the voluntle more than a sixth of his Southern votes to gain tary system, and by their traditions under the ecclesi the victory. Here, on his own and his only ground, astical-not only are they hampered by their superthe suffrages for Mr. Fremont outnumbered by no stitious reverence for the letter of the Bible, and the essentials of the creed-not only is their theory of Buchanan, who might have spared more than four- salvation, of the Gospel's purpose and plan, of the fifths of his Southern votes, and yet polled the ma- minister's function and the pulpit's place, an insuperority. A result like this declares decisively against a able obstacle in the way of their large practical hugrowing love of liberty among our people, and indi-cates a temper not merely indifferent to slavery itself, the leaders of the public feeling. They do not form but careless even about its extension over new do- the popular opinion. They do but repeat and confirm it. Not in the evangelical sense alone, but literally,

they are the servants of those who maintain them. The Churches are sustained by the commercial class. This is the self-evident fact. And what are we to expect as the result of it but exactly what we find, that they 'surrender the lead of moral reforms, and follow or the conservative creeping of atheistic distrust.' You profession. The Adamses, Rosses and Meades are. But when I hear of 'South-side Views' and Bible arguments on oppression's part, when I hear ' ministers of Christ unblushingly defend the institution of slavery, blandly anoint it with the oil of a spurious sanctity, and bless its black banner going forth to new conquests,' I am painfully reminded of the early days of Christendom, when the Church still dwelt under equal privilege in the new Territories to their own the awful eye of its Master, when the principles of the Gospel had not been translated into mercantile common sense, nor Uncle Richard's maxims been substituted for the Sermon on the Mount-when clergymer he was warned by the Club Committees against saying had not experienced a new heart under the genial influences of the Cotton Trade, and the Silver-Gray politician was as yet unborn, and the duty of saving ed experience as a stump-speaker, was told that I the Union had not superseded the duty of saving men should do the cause no good by any remarks that In those ages of simple faith, when Christianity meant something, and something serious-when it was no merely a more graceful conformity to the world, but a peeches were of bolder and higher tone; but else-where it was considered a recommendation that they should be mild and cautious. The Republicans, as a with the gigantic evils of an effete and pagan civilizaparty, were anxious to remove from themselves all tion, and individual Christians, instead of making nti-slavery reproach; they deprecated everything money by the sale of pews, held themselves ready to surrender money and life itself in the Master's caus ed. Does not this bare statement prove that the sen- in those earnest, intense ages, I find that slavery was perity has enfeebled the Northern conscience, and our with terms of venement reprobation, was opposed with conle are reckless of injustice, so they can get for- most determined efforts. You will pardon me if I une? And have we not here the very worst omens show the degeneracy of the modern Church by giving

Abbot Isidore, of Pelusium, writing to a master in prophecy. It was urged that Fremont's vote was a slave's behalf, said, with a straightforward courage, mensurate with the intelligence of the North, and I did not suppose that a man loving Christ, and that this intelligence is rapidly increasing; that the knowing the grace which has made all men free, could

tioned the slave-owners sharply, thus: 'Who can b chools, books and churches; so that southern Indi- the possessor of human beings save God? These men that you say belong to you, did not God creat them free? Command the brute creation; well and good; but do not degrade the image of God. Show me your titles of Bossession. Is not your own nature

Chrysostom, the golden-mouthed preacher, exhorted the enemies of the slave system, and that nine out, of Christians to buy up slaves, instruct them in the libeen of the clergy are anti-slavery men. But experi- ral arts, and furnish them with the means of earning nce forbids our laying great stress upon considera- a livelihood. And so holy was this cause of eman tions like these. The spread of education is not necescipation regarded, that bishops did not besitate to sell sarily coincident with the spread of moral convictions. the silver vessels of the sanctuary, even the goblets and salvers used at the Lord's supper, to redeem their brethren from chains.

Clement of Rome writes to the Corinthians, 'We have known many among us who have delivered themrefession in this matter is no test of indication of have known many among us who have delivered them-rirtue. We all know that many who make the most selves into bonds of alavery, that they might restore others to liberty; many that have let the as servants; that, by their wages, they might support those who were in need. The Bishop of Nola exsended all his substance in the redemption of slaves; and when, at last, a poor widow came to him and begged him to ransom her son, who had been sold among the Vandals, he said to her, 'I have not a single penny remaining, but I am willing to go myself and take the place of your son. The poor woman thought he was jesting with her anxiety; but he as-sured her that he was in earnest, and he actually ac-companied her to Africa, found the owner, begged him to release the youth, as he was a proposition was accepted, the lad was released; the Bishop took the field implements, and went to work.

ter, who, discovering that he was a bishop, and impressed by the nobleness of his self-devotion, gave him at once his liberty, and, at his request, freed all his slaves, and sent them back, well provisioned, to

The difference between Christianity like this and the Christianity of our time, the fashionable representative of that sturdy original, is all the difference between Christianity and Paganism. And when we reflect upon this single fact, that the Church, the proessedly religious power in the country, has so far lost the recollection of its glorious traditions and become lemoralized to the point of common worldliness, who can help having dreary forebodings of the future Who can wonder that they who feel most upon this matter cherish the least hope? Who can wonder at the sad smile which greets the light-hearted prophecy, that American slavery is doomed, and is already

astening to its decay? What the future may bring forth, no one can tell. It is our duty to hope for the best. The prospect of throwing a cordon sanitaire round the slave States has wholly disappeared. For suppose that Kansas comes in as a free State, afterwards Nebraska, then Oregon, and all the territory to the Pacific shore. There remains an unlimited Southern region still open. Utah, Central America, the Mexicos, Texas and Indian lands, to say nothing now of Cuba, offer a larger tract o the slavery extension than the North allows for freedom. But against this scheme of conquest, Providence may be plotting. Providence, which uses man's agency as its instrument, but also anticipates it, prepares the way for it, and furnishes the occasions or its application, may offer, any twelve month, an unexpected solution, and an unlooked-for escape. Should the free Germans in Texas fulfil Mr. Olmstead's expectations-should Central America, relieved of Walker and his fillibusters, gain a little breathing space-should the example of Missouri prove contagious, and stir the heart of free labor in the Southern country-should Northern enterprise gain a foothold in Virginia, and thence pass down into the neighboring slave States—should the prices of cotton decline, owing to the British culture in India, or the French plantations in Algiers-should Southern fanaticism provoke a Northern call for disunion, or light the torch of civil war-slavery certainly must come to an end. But the 'if' is a tremendous one. At the best, these are only suppositions, which afford no

assuredly, none for supine indifference and repose.

In this state of things, a reassertion of the car final and fundamental principles of our opposition to alayery will not be otherwise than timely.

ground for prophecy, certainly none for action; most

1. First, then, we claim justice for the black man, justice for the enslaved race; a race barbarized, stolen, deprived of rights inalienable to man, bartered, bought, beaten, brutalized by custom and by law; a race that been deliberately demoralized that it might be the more safely and completely subjugated. We do not plead in behalf of the white man, to secure his right to free speech and free soil, and to give him the liberty to exclude the black man from his dominions; we plead for the black man. If the white man suffers as certainly he does suffer, from the institution of sla very, it is because he made the black man suffer first; and therefore it is the black man's cause that we plead. And we plead his cause, not in the interest of economy, but in that of humanity. We demand his emancipation, not as a matter of prudence, or safety, or profit to ourselves, but as a matter of simple justice due to him. It is not as farmers, traders, political economists, that we engage our interests in his behalf, but as men, who wish to see the plain rule of right carried out in this application. And wishing earnestly to see this great consummation of African liberty brought about equitably, high-mindedly, honorably we do not believe that any arguments addressed to th pocket will be of the least value or effect towards this end. We do not believe that a wise regard for the white man's advantages and privileges, either in Kansas, Virginia, Texas, or any where else, is likely to work out this end in the spirit of a true and noble righteousness. On the contrary, we profoundly believe that a cause like this must be taken up from strong moral, let me say religious, convictions; must be advocated upon Christian grounds; must be pressed with a deep and genuine enthusiasm, which has its sources not in the love of mammon, but in the love of God. It is not to us a satisfactory or a pleasing thought, that slavery may have to be dropped, som time, because it will not pay; it is not to us a welcome contemplation that the slaves may one day be cast off like so much unprofitable rubbish, driven out like so much useless cattle, legislated out of the country, expatriated, pushed into the sea, because their laoor is expensive, and they are a nuisance. not mainly anxious to see slavery abolished by the nnihilation of the slaves. The slaves are the objects of our sympathy. Our concern is to have justice done to them, though it be done at the price of the free men's surrender of some of their privileges, the dimin ishing of the funds in the exchequer, and the impover-ishing of the national domain. And it is our conviction, that this is to be done not by the efforts of selfishness, but by the exertions of self-denial; not by the agency of the senses, but by the action of the soul. Justice for the black man, at any price; this, then, is our leading principle. It is a principle which distinguishes the Anti-Slavery movement from every other movement that is only incidentally and partially anti-slavery. It is a principle that explains and justi-

fies all the methods proposed by anti-slavery people.

2. It is this principle which forces us to make our next domand, the immediate emancipation of the slave. For the same reason which makes us wish that an infor the same reason which makes us wish that an in-dividual who is pursuing vicious courses, in gambling, drunkenness, evil companiouship, or in any other way, shall break them off instantly and for ever, at any cost of physical and mental suffering, short of death itself, we insist that States and persons who are guilty of holding human beings in bondage, to the detriment of their physical, social and mental condi-tion, shall at once put an end to that practice. The duty is a moral duty, precisely the same on a scale as on a small one; for goodness is goodne vice is vice, and the law that regulates man's o towards them recognises no dis

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and little nations and men. If it be objected, that, as some personal vices, becoming deep-scated and in-veterate, cannot be abandoned immediately without extreme danger, and must therefore be gradually dropped, so this great evil must be abolished by slow degrees-that the immediate emancipation of the Southern slaves would be not only perilous to the country, but, above all, dangerous and ruinous to them—that they must be prepared, first by education and instruction in the industrial arts—it is my sufficient reply, that the act of emancipation is essentially in the will. The emancipation is, to all intents and purposes, achieved, when there is a deliberate, manful Christian determination to emancipate. This estermination may be instantaneous, though its working be slow. A man may be a slave to the habit of inebriety to such a degree that the immediate and total abstinence from all kinds of intoxicating liquors would be fatal to his constitution and his sanity. Let us grant it, for the sake of argument; still, if he ever means to reform at all, his will to reform, and to reform immediately, must be full, thorough, instantane ous, unswerving. He must see the full enormity o his offence; he must dread and abhor it, and mus resolve, with all the energy of his soul, to do his very utmost to release himself from it. This done, the deed is virtually done, though months may elapse be fore it be entirely executed. The same principle holds good in the emancipation of slaves. It is very obvious, to me, at least, that there must be preparation for it. But to say that, is only to say that the act must be a complex and comprehensive one, and not simple and individual; an act embracing many acts, and no bare solitary, isolated transaction. It may be so; but the beginning, middle and end of the whole is done when the purpose to undertake is clearly and decisively taken up. We wish to see some manifestations of such a purpose fairly formed, vigorously conceived, grounded on Christian principle, resolute to accom plish to the fullest extent all that the laws of justice and mercy require, sternly bent upon bearing all things and enduring all things, for the sake of achieving the triumphant result. In this sense, certainly, immediate emancipation presents no financial or political im-

possibilities. In this sense, every one must accept it

and urge the necessity of it, who is at all interested in

the freedom of the African race. I am not recom

mending now any plan of gradual emancipation, such

as Mr. Jefferson suggested in Virginia, and Mr. Clay

brought forward in Kentucky-plans which meditated

the abolition of slavery just as fast as might be con

sistent with the comfort and convenience of the slave

owners-plans which were not proposed in the spirit

of broad humanity, nor urged in the temper of a

stern self-sacrifice. The principle of immediate eman-

cipation demands self-sacrifice, and is founded upon

humanity; it does not consult the convenience and

comfort of the slave-owners, but, allowing that the

accomplishment of the work may be slow, asserts that

escription but a more the

the end to be accomplished should be just and gene rous, that the determination to accomplish should be swift and energetic. Such, as I understand it, is the doctrine of immediate emancipation-a doctrine which has been misunderstood, misapprehended, abused and maligned, but which follows inevitably from the moral axioms with which the anti-slavery people start. 3. One other doctrine has been steadily avowed by the moral foes of slavery, which has been, if possible still more obnoxious to the American mind. They in sist that there shall be ' No Union with Slaveholders. This position is taken in the belief that such Union can only protect and strengthen the institution of slavery; that, instead of enabling us to act with more effect upon the Southern conscience, in which case it ought to be preserved, it fatally involves us in Southern guilt, pledges our aid in the slaveholder's behalf, and makes us the serviceable tools to execute his de signs; that, bound together by this Union, we can do the slave no good, but only tie the hands which might render him help; and instead of converting the master to our liberty, we are more likely to be con verted by him to his slavery. Not for the sake of shirking responsibility, not with a view to save trouble, not with a pharisaical disposition to fling of people whom we ought to redeem, nor even with the design of shaking from their immaculate shoes the dust of complicity with unrighteous laws and usage for which they are not in the least responsible, is the doctrine, 'No Union with Slaveholders,' proclaimed;

but because there is a belief that, while the Union is

reached, nor the cause of his deliverance promoted.

And this belief is not a fanatical notion, but a calm,

deliberate conviction, grounded upon a large survey of

facts, justified by the confessions of the more respect-

able presses both North and South, and confirmed by

the attitude and character of the government. But, allowing the truth of all this, it may fairly be asked, how is this dissolution of the Union to be brought to pass? It is one of those transactions that are easier talked about than done. A vast deal of thinking, arguing, teaching, persuading, converting, must precede an event like that. Imagine what spiritual process must be passed through before a single State like Massachusetts could form and carry out the resolution of withdrawing itself from the remaining States. What are to be free States, and what not Where is the dividing line to be drawn? Upon what terms, with what understanding, in what spirit is the separation to be executed? Before these questions can be answered, before they can be seriously entertained, the whole community must experience a radical change of heart. When it shall have experienced such a change from selfish greed to humane sentiments, from Mammon to the Lord, the thing is done the way will be opened, the obstacles will be removed

the transaction will become the simplest possible. We say, therefore, of disunion, as we said of mediate emancipation, that it must be a spiritual process before it can become an actual fact. It must be gin, and ay, be completed, in the mind, and be all carried through potentially, before there can be the least approach towards a realization of it. To break away from the compact mechanically is quite impossible. The nation has no will or wish to execute the articles. But we may break off internally, with no greater convulsion than is experienced in passing from one frame of temper to another. This, then, as I understand it, is the meaning of Disunion. It is the separation of our interior selees from all sympathy with the slaveholding temper and projects; it is the disengaging of our minds, radically and utterly, from the ideas, principles, prejudices and passions which sustain the institution of slavery; it is the withholding of our approval from the laws, local or organic upon which such institutions must rest; it is the ab solute 'coming out' from the ruling spirit of this age of savage money-getting and a barbarous con tempt of man as man. This essentially and really i Dimnion ; not merely the breaking up of external relations, but the deliberate divorcement of minds that cannot think, feel, hope, love, labor together. If our people would but endeavor to bring about a disunior like this, the other disunion, the literal dissolution of the Union, would follow when it was time for it to come, and it would follow peaceably, as a matter of course. That this radical disunion does exist to a considerable extent, and is in some degree felt, is openly confessed, not only in speeches and newspaper arti cles, but in criminations and recriminations, in words quarrels and bowie-knife brawls—in a general sense of uneasiness that amounts to a suppressed war-in a deeper until it becomes a conflict of principles. The North is beginning to see that the South is divided from it by its theory of government, its views of la-bor, its ideas respecting the social state of man, its notions of human rights and duties. It is the rightcous work of good haters of slavery to open a gulf on that there is and can be no fellowship ween light and darkness, no union between Chris-

tianity and Paganism; nothing but absolute repulsibetween minds that believe man was made in God's image, a being to be enlightened, uplifted, blest, and ninds that believe that man is an animal, to be worked, despised, and beaten.

If we are ever to exert any saving influence upon the slave-owners themselves—if we are ever to con-vince them of their mistake, or bring them to a conriction in harmony with our own-it is our duty to let them see that we cherish a conviction now that hostile to their own. The day conquers the night, not by merging into it, as a mild twilight, but by gathering all its most refulgent rays, and pouring in its shafts of light with constantly increasing vividness and force. And they who hope to overcome the ignorance and moral darkness wherein slavery shrouds tself must make it a solemn duty to withdraw themselves from its shadow with all possible speed, to stand, like the Angel of the Apocalypse, in the very noon day sun of Christian thought and feeling, and thus neutralize and expel the miasma that is breeding below. In no malignant temper need this be done, in no temper of party animosity towards the slaveholder, in no spirit of bitter human hate towards the men who have inherited such a dreadful curse, and been edu cated into the infatuation of believing it to be a bleszing. We may extend towards them all the allowances of a just and reasonable charity. But for all that, we must cherish in our own hearts a spirit that cannot live and breathe in the same atmosphere with

As to the Union, it is nothing more than a polit cal catch-word. It answers in America to the word Loyalty in monarchical government, a phrase that contains no substantial meaning, that is applied by the most unscrupulous tories to the most infamous kings, and which dupes thick-headed people into the idea that they are patriots, when they are nothing but flunkeys. It is a word without any moral significance or weight whatever. It may describe the mechanical junction of opposites as well as the free harmony of things congenial. I think it is recorded of the Etruscan King Mezentius, whom Virgil speaks of in the Æncad, that he used to punish his enemies by lashing them face to face with a corpse; and there the closelocked pair stood, day by day, the corpse gaining no vitality from the lusty body of its partner, but continually breathing its own taint into the heaving lungs of health, till the bright blood changed to black poison, and the elastic frame became a lump of clay. There was a case of indissoluble union. God save us from such a Union as that !

If it is objected to the anti-slavery people that they have contributed nothing to the solution of the problem which they have been the chief agents in starting, that their function is only to furnish stimulants, and not wisdom, it may be fairly answered, that the solution will come when the problem shall have been set before the whole country with sufficient distinctness; that wisdom will not be wanting when incentives to its exercise shall have become strong enough. Where there is a will, there is a way: and, unhappily, the will is lacking yet. We are far yet from having touched the country's conscience, or moved its heart. When that shall be done, if it ever is to be done, the statesman will appear who will be adequate to express the moral convictions of the people in national laws and relationships; who, with the furnaces glowing in full blast below, and the winds of heaven blowing fresh above, will be able to guide the ship of Empire through the stormiest sea in safety.

Mr. PILLSBURY rose and offered the following reso

Resolved, That in John P. Hale of New Hamp shire, Nathaniel P. Banks and Henry Wilson of Massachusetts, and the New York Tribune, we recognize full and fair exponents and representatives of the acknowledged leaders of the Republican party; and,

Whereas, one of these boasts of having supported slaveholder for the Presidency, and that he would enough. Massachusetts leads the van. Alfieri, the do the same again; and another, that he would to- Italian poet, said of his countrymen, 'If we are slaves day trust the interests of the country to a 'Palmetto we are rebellious slaves, at least.' I boast the same man,' (meaning a South Carolinian,) and then adds. I would in God's name say, give us a Palmetto man from Carolina; he said they didn't talk of the North always, forever, because wherever there is a Palmetto man, there is always a will'; another said in the setts. (Laughter and applause.) When George the Senate of the United States that the Republican par- Third got angriest, he named John Hancock and Sam ty is pre-eminently the party of State Rights, and the Adams. (Laughter.) The blood has not run out other also declared to the Senate and to the South, when Charleston gets maddest, she does not say the can party is emphatically the party of the Union, and that, were it in power, every Disunionist should die a traitor's death and leave a trai-

Resolved, That until these men repent of these declarations, or the party repudiate these measures and brand them as they deserve, we shall hold the party and its leaders as really more dangerous to the caus of liberty and humanity than any party ever formed since the foundation of the government.

Adjourned till 3 o'clock, P. M.

At the afternoon session, effective speeches were made by EDMUND QUINCY and WM. WELLS BROWN. Go search for it beneath the burning ashes of Law-Mr. GARRISON then read to the meeting the follow

Whereas, evidently pressed and alarmed by the growing anti-slavery spirit of the times, threatening he withdrawal from it of public confidence and support, the American Tract Society, at its annual meetng last year, reluctantly appointed a Special Committee to inquire into and review the proceedings of the Society's Executive Committee, great complaint having been made against them for refusing to issue a single tract or a single page against American chattel slavery, and also for having expurgated all condemnatory allusions to the 'sum of all villanies' from several foreign works republished by them :

And whereas, that Special Committee, composed made their report, which has been accepted by the So- should not run in Wisconsin, he commenced the be ciety, and which is characterized by all that is cow- ginning of the end. But it is a small State, in the ardly in spirit, deceptive in statement, and Jesuitical gristle, not yet hardened into the bone of manho in phraseology, neither criminating the Executive Committee for their past inexcusable conduct, nor admitting that they have done wrong in any instance, nor denouncing slavery as a crime, but only vaguely alluding to those moral evils and vices which it is

known to promote;' And whereas, it is manifestly designed by that report to give neither offence to the slaveholder of the South, nor countenance to the Anti-Slavery movement of the North, but to quiet agitation in the ranks of the friends and patrons of the Tract Society, by by the mere mystery of the Constitution. The Sou administering an opiate prepared with all possible

priestly cunning and skill; therefore, Resolved. That we renewedly bear our testing against the American Tract Society as inherently prolavery and thoroughly time-serving, and therefore destitute of Christian integrity and con ty-so that to contribute to its funds, or to give it any tenance whatever, is to be guilty of a moral of

fence of the first magnitude. Resolved, That in continuing on its Publishi Committee the Rev. Nehemiah Adams of Boston, the author of that surprisingly audacious and wicked work entitled 'A South-Side View of Slavery,' the American Tract Society has deepened its guilt and revealed ts moral deformity so plainly, that they will henceforth be utterly without excuse who shall continue to stow their patronage upon it.

Mr. Gangson said that, as the report of the Socie ty referred to in the resolutions had not been printed for a sufficient length of time to have enabled gentlemen to examine it, he would not call for their adop tion at present.

olutions offered at the forence The re Mr. PILASBURY, were laid on the table, after

A list of Officers for the ensuing year and the Society ended its best anniversary.

N. Y. CITY ANTI-SLAVERY SOCIETY. The Fourth Anniversary of this Society was held at e City Assembly Rooms, on Wedn May 13th-Sydney Howard Gay, Esq., its Pre occupying the chair. The attendance was large and highly respectable. Stirring and eloquent speeches were made by Charles C. Burleigh, Ernesting L. OSE, WENDELL PHILLIPS, FRANCES E. WATKINS, and VM. LLOYD GARRISON. We have room only for the

SPEECH OF WENDELL PHILLIPS

MR. CHAIRMAN: I should be very happy to address this audien I had the voice to do so. My tones will be apol enough for not doing it; it would be as painful rou to listen as for me to speak-perhaps far more so. I therefore only fulfil the adver morning by coming before you, the living evide of the truth of this apology. I rejoice to think that we do not need so many words, and that events are preaching for us as loudly as lips, and more so. I clieve that a single act is better than a hundred speeches, and I think that any thing in the course of conduct that leads by probability to a collision betwixt Northern and Southern action, hastens the anti-slavery triumph by years. To-day I recognise in the ac tion of the Tract Society the opening of a course o conduct likely to bring the South into collision with Northern religious sentiment. The Tract Society, you know, appointed a Committee to whitewash that So liety. They spent a year in the endeavor to do it. did their best, have not succeeded, and in their report, printed to-day, they confess, by implication, all the charges made against that Society, and direct the Publishing Committee in future to place slavery or the catalogue of war, intemperance, Catholicism, and other moral evils. (Applause.) That is a great tri umph. They only peep and mutter; they speak very equivocal words; it is only the flash of twilight. You know the man that tried to extract sunbeams from cu cumbers was thought insane; see have done it (laugh ter and applause): we have got a sunbeam out of the Tract Society; we have got the first twilight confes sion of duty. Suppose they give to their colporteur any sort of a tract-for instance, the sermon of C. C Jones, of Georgia, the report of the Synod of Ken-

tucky, or that twenty year old testimony of Dr. Breck nridge-suppose their colporteurs distribute it throug the Carolinas; why, the volcano will have an erup tion, and the point of attack will be the Tract Socie ty. Thank God for the day! I believe that ever Northern cowardice can be kicked into courage (Laughter.) I believe that the religion of the Trac Society can be kicked up to the level of my friend

Mrs. Rose's infidelity. (Applause.) By the way, in regard to that, let me say, my Chris tianity is tested by fruits. He is a wise man that knows what he believes. I am not certain that my friend Mrs. Rose (with all due deference, let me say it) knows what she believes, but, by the evidence of fruits, she is an exceeding good Christian, according to my standard. (Applause.) God grant a wonderful increase of just such infidels in these sixteen States.

Our friend Remond inquired, yesterday, what could meaner than a Northern doughface. I will tell him. If rumor is to be trusted, Dr. Ross has been slave, has colored blood in his veins, was emancipated inherited his master's fortune, and now he is the apol ogist, in the vilest of language and the most infidel of spirits, of the slave system. He is meaner than the doughface, for a renegade is meaner than all. (Applause.) And they have sent him to the next New School General Assembly. I hope the West, where it meets, will spew him back into Alabama. (Ap-

I have a word to say to New York. I want you old State to lead the van, three millions strong, in the collision with the Slave Power. You have not been factious enough-not half. You have not had you Senator assassinated. You have not behaved badly Massachusetts. I saw a friend to-day just returned down there; they spoke of the South and Massachu wiped the Northern plume and put it in our crest; we are the worst behaved of the Northern States-thank tor's name in the history of the Republic; therefore, God for that. (Applause.) I want you to earn, with your wider surface and larger numbers, even a stronger place than Massachusetts. I want you to say in the face of the nation, the Empire State knows no slave law; no slave-hunter shall ever tread her soil; if the Federal Government undertakes to send its marshal here to take a man on its soil, we will strip him naked, and fling him into the sea. (Loud applause.) Do men say that is treason? Treason t what? Treason to the Constitution? Where is it rence; go make yourself blind seeking for it amid the midnight darkness of the Dred Scott decision. The Sumner. (Applause.) I know no Constitution; suc cess to the strongest arm; might makes right to-day

I want a collision. The little State of Wiscons how nobly she is fighting the battle! The Unite States officers put Booth in jail; she took him out They took his presses; she took them back again Seward, Wilson, Giddings, Sumner rolled into on don't make one Chief Justice Smith, who defied the United States Court to the utmost. (Applause.) Ma nommedans say that one hour of justice is worth sev enty years of prayer. One act is worth a century eloquence. When Judge Smith flung himself in the argely of eminent Doctors of Divinity, have just face of the United States writ, and declared that it We want the same thing done in New York or Mas sachusetts. We want a collision; I don't care how comes; I want the Federal Government divided; I want State sovereignty assumed. Massachusetts resolving to grant passports to colored men. It is the first assertion of State sovereignty. I want a publi opinion, a party-I don't care what its name isshall inaugurate a policy of the States that will be up to the times and defy the slave law, no matter who it carries them. We are no longer to be hoodwinked does all she can, all she must; she never has do any thing that was unnecessary, she never has asked any thing that was not necessary to her safety. She has never done any thing that policy did not dietate; she never will, and she is pledged to every act by the necessity of her position.

I will not detain you longer (cries of 'Go on, g on'); I have not the strength to detain you longer.
I hope I shall yet come to New York city at a time when this doctrine of State sovereignty is in full bloo (applause); when the States will remember their ion in the protection of liberty; when not two single ideas, not two individuals, but two organis ns, States, will be trustees and champions of the great principle of liberty. Not that I distrust the power of ideas; not that to those men and women nto whose faces I look this hour, I would send an pondency by the alightest word, uttered in the lieve in the power of ideas, and I have twenty years' experience behind me of faith in words.

I was told a story to-day, a temperance story, which will illustrate just as well this point. A mother, on

he green hills of Vermont, stood at her garden gr by her right hand a son of sixteen ye with love of the sea. 'Edward,' said she, 'they

drink; promise me, before you quit your mother's hand, that you never will drink.' Said he—for he told me the story—'I gave her the promise; I went the broad globe over—Calcutta, the Mediterranean. San Francisco, the Cape of Good Hope, and for forty years, whenever I saw a glass filled with sparkling

the Executive Committee, we anticipate that their action, in carrying out the principles contained in the previous resolutions, will be such as will tend to promote the widest and best usefulness of this Society throughout our whole country.

THEODORE FRELINGHUYSEN, THOMAS DE WITT, liquor, my mother's form by the garden gate rose up before me, and to-day, at exty, my lips are innocent of the taste of liquor.' (Applause.) Was not that sweet evidence of the power of a single word? And yet it was but half; for, said he, 'Yesterday, there came into my counting-room a young man of forty, and asked me, "Do you know me?" "No," said I. "I was brought once," said he to my informant, "drunk into your presence on ship board; you were a passenger; the captain kicked me aside; you took into your berth, kept me there till I had slept off the intoxication, and then you asked me if I had a mother. I said, never that I knew of; I never had heard a mother's voice. You told me of yours at the garden gate, and to-day, twenty years later, I am master of one of the finest packets in New York, and

I came to ask you to come and see me." (Applause.)

How far back that little candle throws its beam! that mother's word on the green hill-side of Vermont. God be thanked for the almighty power of a single word! (A voice, 'Amen.') Still, notwithstanding the potency of that, in this epoch of the world of ours we want to stereotype ideas into statutes; we want the power, whenever we can get it, of organization, to meet the shock of organization. I would have Anti-Slavery take Massachusetts, and put her, like a block, beneath the wheels of the Union, and checkmate it -or, better still, call home William H. Seward from the hopeless minority of the Senate, give him the Empire State for a thunderbolt, and, my word for it, he will annihilate the Carolinas. (Great applause.)

AMERICAN TRACT SOCIETY. REPORT OF THE COMMITTEE ON INVESTIGATION.

The American Tract Society celebrated its 32d anniversary, Wednesday morning, May 13th, at Dr. Hutton's church on Washington Square, in the city of New York.
Chief Justice Williams, of Connecticut, presided

and prayer was offered by Rev. Dr. Spring.

The Report of the Committee of Investigation The Report of the Committee of Investigation was presented by Judge Jessup, prefaced by a few remarks by Hon. Theodore Frelinghuysen, who bore testimony to the willingness with which the officers of the Society had offered facilities to the Committee in the prosequiton of its labors. The Committee in the prosecution of its labors. The great interest attached to this Report leads us to give the more important parts of it in full.

REPORT.

The Committee appointed at the last annual meeting of the American Tract Society, to examine and review the proceedings of its Executive Committee, respectfully report:

That they have attended to that service, and held several meetings in the months of March, April and May, at the Tract-house in this city.

The Committee entered upon this duty with a deeply felt sense of their need of Divine aid.

They sought the light of God's spirit; and he

deeply felt sense of their need of Divine aid.

They sought the light of God's spirit; and he who never said to 'the seed of Jacob, Seek ye me in vain;' granted, as we trust, a gracious an-

It is to be remembered, that the Tract Society

as founded, not to discuss disputed questions in theology, or morals, or politics, but to spread the truth in its simplicity and purity, as it is held and loved by all evangelical Christians.

It is due to this interesting occasion, to record with devout thankfulness to God, the harmony and Christian confidence that prevailed in the discussion and adoption of the resolutions on the subject

of slavery, forming a part of the Report.

And the Committee cherish the hope, that by the divine blessing, their views of the subject will meet the approbation of their Christian friends in

all parts of our country.

It should be constantly borne in mind, that th work of faith is not complete without the labor of love and the patience of hope. And who can doubt, that with such influences as faith, hope, and chari-ty, in alliance-with that chastened patience that loves to wait for the fruit until the harvest-season, this and all other moral evil shall yield to the prom

ised triumphs of the everlasting Gospel?

The Committee first met on the 17th day of The Committee first met on the 17th day of March. They were most cordially welcomed by the Executive Committee and Secretaries of the Society, who proffered all the aid in their power to the Committee in the investigations and examinations which it might be deemed proper to make, and stated that the whole proceedings of the Society in all their varied departments, and all the records and doings of the several committees, would be over to inspection. They also proffered their own open to inspection. They also proffered their own personal aid at any and all times when the Commit

ee might desire it.

mous, and although deprived of the personal presence of three of its members, yet the concurrence of two of them in the important parts of the Re-

port was procured.

During all the sittings of the Committee, the were most cheerfully and fully served by the officers of the Society with all the facilities for their investigations which were desired.

The Committee had most full and free

sions of the various topics embraced in the Report, and for themselves cannot sufficiently express their gratitude to the Father of lights for leading them harmonious results. In relation to publishing upon the subject of sl very, the Committee recommend the adoption of the following resolutions, as marking out the line of discrimination between what the American Tract

Society, according to its constitution, may and may Resolved, 1. That the American Tract Societ was established for a definite purpose, namely, 'to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious tracts calculated to receive the approbation of all evangelical Christians.

2. That this Society cannot therefore with pro-priety allow itself to be made a special organ of any one system of religious or moral reform, such as temperance, peace, anti-popery, anti-slavery, &c.; while within its proper sphere, its influence should sustain the cause of truth and righteousness in all

sustain the cause of truth and rightcourses in the their departments.

3. That in endeavoring to accomplish its high and holy mission, the Society should deal even-handedly, and bear impartial testimony against all forms of fundamental doctrinal error and practical impacts of our statements. morality, prevailing in any and every part of our

4. That in the judgment of your Committee, the political aspects of slavery lie entirely without the proper sphere of this Society, and cannot be discussed in its publications; but that those moral custod in its publications; but that those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture, and so much deplored by evangelical Christians, undoubtedly do fall within the province of this Society, and can and ought to be discussed nd Christian spirit.

5. That whatever considerations in the past may 5. That whatever considerations in the past may have seemed to recommend to the Publishing Committee the course pursued in its revision of certain works, yet, in the future publication of books and tracts, no alteration or omission of the sentiments of any author should be made; but works not adapted to the design of the Society in their original form, or by a regular impartial abridgment, should be wholly omitted.

The Committee recommend the adoption of the following resolutions:—

Resolved, 7. That we gratefully acknowledge the lavor of Divine Providence in the blessing which has rested upon the American Tract Society, in its award progress of success and prosperity, and the conficent influence it has exerted upon our country and the world.

nce in the wisdom of ternal spirit. They do not deign to recognize the

WILLIAM JESSUP, ALBERT BARNES, G. T. BEDELL, JOHN N. McLEOD, JOEL HAWES, RAY PALMER, SCHMUCKER JAMES DONALDSON, FRANCIS WAYLAND, MARK HOPKINS, JOHN STONE, M. B. ANDERSON GEORGE H. STUART.

New York, May 12, 1857. CORRESPONDENCE ETWEEN SENATOR SUMMER AND THE AMERICAN MEI

Letter to Mr. Sumper. Paris, April 28, 1857

Dear Sir—The American merchants residing in Paris, desirous of expressing their high regard and admiration for your noble independence and distinguished services as a Senator of the United States, respectfully invite you to meet them at a public linner, to be given at such a time during your journ in Paris as may be most convenient to your

Though well aware that you are habitually accu

Anough well aware that you are maintainly accortomed to decline all similar requests, we earnestly
hope you will yield to our wishes.

As citizens of the great Republic, representing
many States, and all actively engaged in commercial
life, we tender you this tribute as an evidence of our
appreciation of your elevated patriotism, unbending appreciation of your elevated patriotism, unbending integrity, and spotless honor.

With the highest esteem, we have the honor to be

With the highest esteem, we have the honor to be your friends and fellow-citizens,
John Munroe, B. G. Wainwright, Elliot C. Cowdin, Samuel P. Holmes, A. P. Montant, Thomas N. Dale, G. F. T. Reed, James W. Tucker, George T. Richards, A. K. P. Cooper, George Milne, C. L. Sharpsteen, Henry Woods, W. Endicott, Jr., John C. Martin, Walter H. Lewis, George L. Todd, David Lane, V. Mumford Moore, J. H. Deming, Jos. D. B. Curtis, A. B. Strange.

To this invitation Mr. Sumner returned the following graceful and elegent reply:

owing graceful and eloquent reply : HOTEL, DE LA PAIX, Rue de la Paix,

Gentlemen—I have been honored by your communication of the 28th of April, in which, after referring to my services as Senator of the United States, in language which is generous beyond the ordinary experience of political life, you are pleased to invite me, in the name of the American merchants resi ding in Paris, to a public dinner at such a time a

ang in Paris, to a public dinner at such a time as may be most convenient to myself.

The voice of hospitality is pleasant in a strange land. But the hospitality which you offer me is enhanced by the character and number of those who unite in it, among whom I recognize well-known names, which are intimately associated with the commerce of my country in one of its most impor-

tant outposts.

But there is one aspect in which your invitation is especially grateful. It is this: If I have been able to do anything not unworthy of your approbation, it is because I have never failed, whether in majorities or minorities, against all obloquy and at every hazard, to uphold those principles of liberty which, just in proportion as they prevail under our Constitution, make us an example to the nations. And since my public course cannot be unknown to you, I am permitted to infer that the public testimony with which you now honor me is offered in some measure to those principles—dearer to me than any personal distinction—with which I am proud to know that my name is associated.

The invitation you send me, coming from such source, couched in terms so flattering, and possessing such an import, presents a temptation difficult to resist. But I am admonished by the state of my health, which is yet far from its natural vigor, that I must not listen to it except to express my grati-I must not issen to it except to express my grattude. In making this excuse, let me fortify myself by the confession that I left home mainly to withdraw from the excitements of public life, and particularly from all public speaking, in the assurance that by such withdrawal, accompanied by that relaxation which is found in a change of pursuit, my convalescence would be completed. The good phy sician under whose advice I have acted, would no admit that, by crossing the sea, I had been able at once to alter all the conditions under which his ad vice was given.

But II cannot turn coldly from the opportunity you offer me. My heart overflows with the best wishes for yourselves individually, and also for the pirations that your influence may always add to the welfare and just renown of our country. As American merchants at Paris, you are representatives of the United States on a foreign mission, without dip-This Committee had several meetings, and having placed the investigation into the business and financial affairs of the Society in the hands of a sub-committee, are now enabled to give to the Society the results of their deliberations and examinations.

In their conclusions the Committee were unanimous, and although deprived of the personal presence, and although deprived of the personal presence, and although deprived of the personal presence of the concurrence of whose frame stands on the coasts of opposite cont whose frame stands on the coasts of opposite continents; whose threads are Atlantic voyages; whose
colors are the various enterprises and activities of a
beneficent commerce, and whose well-wrought product is a radiant, speaking tissue—more beautiful to
the mind's eye than any fabric of rarest French skill,
more marvellous than any tapestry woven for kings
—where every color mingles with every thread in completest harmony and on the grandest scale to display the triumphs and the blessings of peace.

Accept the assurance of the sincere regard with which I have the honor to be, gentlemen, your

faithful servant and fellow-citizen, CHARLES SUMNER. To John Munroe, B. G. Wainwright, Elliot C

lowdin, Esquires, and others, American me

Liberator

NO UNION WITH SLAVEHOLDERS.

BOSTON, MAY 29, 1857.

ANNIVERSARY AT NEW YORK-MEET INGS OF PROGRESSIVE FRIENDS.

We have been absent from our post, during t ast fortnight, attending a series of highly interes meetings in furtherance of the cause of Freedom an Progress, held in the city of New York, and at Long wood, Chester county, Pennsylvania; and we have returned invigorated in health and refreshed in spirit by the journey.

What was done at the anniversary of the American

ican Anti-Slavery Society, our readers are alread pretty fully apprised. The holding of five publ consecutive meetings, (including one by the City A. S Society auxiliary to the American,) in one of the largest and most gorgeous halls in the country, and each of these numerously attended, is an unpr dented occurrence in the history of the Society, a indicates a change in popular feeling and sentim in the great metropolis, as cheering as it is extraordinary. No other Society, however influential or im posing, ventures to go beyond a single meetinglittle interest is felt in the proceedings, in consequence of the absence of all real earnestness and moral intro pidity. The religious anniversaries, so called, a ever respectably dull and common-place, and processith mechanical accuracy and stately formality. Th with m give no uneasiness to 'the powers of darkness' or to 'the rulers of this world,' for they take all possible are not to come in conflict with public sentimer and deal in barren generalities and pious platitud hich even the satanic press records with entire ng quickened in soul, or enlighte duties of the age. They are under be op the peace; hence, our great American Ba tends to them its annual welcome, in the most fra

American Anti-Slavery Society (and this is to American Anti-currently occurry (and this is to in credit) as worthy of public countenance or a finely ly greeting; yet, where would be the runcables by greening , very sufferings, and paramount claims of of the woes, and chattelized millions in our land, by the fettered and that the for that Society, during Anniversary Week; Its American Board of Commissioners' meeting is also American Board of Control of Society bus to as to their fate; the American Tract Society bus to protest against their enslavement; the America has protest against them to grope their way down to be and is no more concerned on account of their depin and is no more concerned on account of their depin-tion of "the word of life" than if they were so may cattle or swine; the American Home Missionary & ciety is in league with their oppressors; and the American Sunday School Union raises no roise of American Sunday Declared Comon raises no roles of supplication in their behalf. All these bodies are in supplication in the gospel' and saving sel, but in a manner equally acceptable to North ad but in a manner of the South, to time-serving formalists and unscraption demagogues, to President Buchanan and Creat Rynders, to the New York Observer and the New York Express. Such a gospel is another gospel York Express; than what Jesus inaugurated or Paul enforced; said soul-saving is but the augmentation of pharine and superstition.

But the pure leaven of Abolitionism is beginning to leaven the whole lump of society. Perhaps on to previous occasion have there been such resolution adopted, or such speeches made, in respect to the oughness of principle, boldness of action, and vige of impeachment, as at the anti-slavery meetings after said; and, throughout the entire proceedings, the redience gave the loudest approbation to the warmer utterances. A solitary hiss in behalf of the Union and another in support of the Church, were all the opposition that was indicated on the occasion. The are ' signs of the times' as ominous to the enemis a they are cheering to the friends of unadultrated Abolitionism. At this rate, it will not be long at the North before the Union will have ' none so poor to do it reverence, and the Church be left utterly indefer Usually, Anniversary Week is very 'estching' u to the weather; but, this year, the two days occupied

by the Anti-Slavery Society were bright and beautful as could have been desired by the most fasticing Not so fortunate, in this respect, was the Radical Political Abolition Society, which was held subsequent ly, and which had a driving rain-storm to look in the face. We were not present; but some of our friends who were, and the daily press generally, represent it to have been dull even to tediousness, William Goodell, Beriah Green, and Frederick Douglass were the speakers, whose united aim was to glorify the American Constitution as an anti-slavery instrument in spirit and design, though twenty-four millions of people who annually re-enact and administer the Constitution, laugh their interpretation to scorn. Such attempts to prove that a dead corpse is a living soul may serve a purpose, but they are as tone best. ing the air.' An Anti-Slavery Constitution, forsooth !-in virtue of which, since it was put in operation, a slave oligarchy has been provided for in both Houses of Congress; the foreign slave trade was protented for a score of years; fugitive slaves are hunted in every part of the land; and slave insurrection have been repeatedly suppressed by the strong arm of the national government! All this the nation las uniformly recognized and sanctioned as legitimate; all this the national heart towards the colored race has been competent to enforce. What folly, then-what a waste of breath, what a perversion of historical verity, what an unmerited tribute to the spirit of the American people-to insist upon such a false interpretation after its uniform administration, in the same direction, from 1789 to 1857! From all metaphysical hersplitters and verbal quibblers, deliver us! It is not a question about the possibility of making right wrong, or wrong right, by compact or by legal enactment; for it is not possible to nullify the eternal law by my contrivance whatsoever. But it is a question about the structure of the American Constitution-its recognized provisions and legal obligations-its relations to slavery from its adoption till now; and that quetion has been settled, beyond all serious doubter ontroversy, by the life of the nation under it-settleiths if there ever was such a thing as 'a covenant with death and an agreement with hell,' it is the Contintion of the United States-settled that our fifes struck hands with thieves and consented with sinterers,' in an evil hour, taking counsel of ther ien on the one hand, and of their selfishness on the ofer-settled that what was - conceived in six, brought forth in iniquity,' ought to be summarly & stroyed in the name of Justice and Humanity.

From New York, we proceeded to Chester County, Pennsylvania, to attend the annual convocational fis Progressive Friends, at Longwood, near old Kennett; and though our anticipations of a large and deeply interesting gathering were highly raised, they sur-greatly surpassed by the reality. We have never in more unalloyed satisfaction and exquisite enjoyees crowded into the same space of time. On first day (17th inst.) there must have been at least three thessand people on the ground; for it was estimated by various persons, that there were no less than som hundred vehicles during the day gathered at the pies of meeting! At noon, we counted between five sal six hundred, and multitudes more came at the shenoon services. They filled the roads in all directors at a long distance, presenting an extraordinary spetacle, and evincing an interest in the meeting of its most carnest character. The utmost sobriety, is most perfect order, the most respectful attention pr vailed throughout; we have never seen anything comparable to it. The old, the middle-aged, the your, were all there, blending into oneness of spirit, ml animated by the noblest aspirations after Truth as Righteousness. It was like receiving a special basdiction to look at their faces,-venerable, manly, manly, or youthful, as the case might be. No. fourth part of the vast throng could get into the and and (for ordinary purposes) commodious meeting house; so, while the audience within doors were is ening to addresses, those without were addressed ? others at the same time. The meetings continued deing three days—the last two proving exceedingly old and stormy, and necessarily diminishing the study ance. The best spirit prevailed throughout; the fircussions were general, and marked by rare pool ses and intelligent discrimination; and the testimest the use of tobacco, woman's rights, &c., &c., d.s. uncompromising stamp. The proceedings will be sta officially laid before the public, and will seek in themselves. The hospitality of the friends at loswood was severely tested, and as cheerfully best Our indebtedness to them is great, and if are a paid, will at least ever be gratefully remembered

ILINESS OF MR. THOMPSON. In a letter recent received from Mr. F. W. Chessen, (son-in-lay a GEORGE THOMPSON, Esq.,) dated London, April 1857, we regret to find the following intelligen specting the health of Mr. T., from whom set les

not heard directly since his residence in India.

Mr. Thompson, I regret to say, has safered set from the climate of India. During the his said last year, he endured a very severe attack of bins fever, which reduced him to a state of lamming weakness, and compelled him, when he was about move, to go to Ceylon to recruit his shattered had and now I fear, from the tone of his recent letter, he is about to enter again upon another period disness. But I hope that, by this time, he has he ufficiently acclimated to ward off the three attack. He has resided in Calcutta during the visit period of his absence, and while passing a contively quiet and secluded life, he has yet occasion taken a welcome and prominent part in the gatherings of the Hindoo residents of the city as uburbs.'

NEW PUBLICATIONS.

PRISTHOOD AND CLERGY UNKNOWN TO CHRISTIANnt; or, the Church a Community of Co-Equal Brethren. A Cento. By Campaginator. Philadelphia: J. B. Lippincott & Co. 1857.

With all our heart, we subscribe to the title this work, to its reasoning and spirit, to its historical and apostolical verity. Whoever is its author, (we have seen it attributed to the learned and estimable Prof. GROHGE BUSH, of New York,) he deserves the Prot. O'Road all the friends of religious liberty and true progress, for the serious, earnest, and masterly manner which he has treated, or rather exhausted the subjet, and laid the axe at the root of priestly imposture and elerical usurpation. The work is divided into

L THE CHURCH, Section 1. True and False Ide 1. Sects and Denominations. 3. Historical Development of Synodical or Sectarian Christianity. The Grand Fallacy.

IL PRIESTROOD. Section 1. Definitions. 2. Sentiments of the Quakers. 3. Prerogative of Priesthood common to all Christians. 4. Why so little is said of Church Government in the Scriptures. 5. The Church Fruits of the Holy Spirit. 6. What kind of Government is recognized in the Acts and the Epistles. 7. Where we are to look for the Law of Church Govment. 8. What are the Advantages of the Pres-System: 9. The Doctrine of a Christian Priesthood spart from the general body of Believers, retenance from the earliest History of Christianity.

III. Sections 1 and 2. Position assumed, and Po-

IV. MINISTRY. Section 1. Prevailing Notions. The true Idea of Ministry as set forth in the Scriptures. 3. Explication of Scriptural Terms relative to Ministry. 4. Diakoneo. 5. Diakonia. 6. Diakonos. 7. The Office of Deacon. 8. Ministry as implied in the term huperetes. 9. Imposition of Hands. 10. Administering the Sacraments. 11. Preaching the Gospel. 12. Ordination. -13. Ministry in the Church entirely subordinate to Brotherly Love. 14. Tendenry of Clerical Rule. 15. True Idea of Ministry in the Church. 16. Who may proclaim the Gospel? 17. Does this View infringe the principles of true Order? 18. Prospective Anticipations. 19. The Clerical system especially out of place among the Congregationalists. 20. Evil Effects of the Distinction in

V. GENERAL RESULTS. APPENDIX.

We give the table of contents without abridgment, to show the scope and importance of this workwork tersely and learnedly written, compactly put together in one small volume of 168 pages, and deserving of the special attention of all who are seeking the banishment of superstition and priesteraft from the earth. The author, in his preface, says he desires to have a fair understanding with his readers in the outset. 'Priesthood and Clergy unknown to Christianity' does not imply the denial of a divine Priesthood in Christ, nor of a Spiritural Priesthood as pertaining to all his true people. This is admitted : but denial is made of the existence of any other Priesthood, in a just view of the Christian economy. 'We go against all Priesthood and Clergy visibly and externally embodied in a distinct class or caste. Our scope hath this extent; no more."

THE MECHANIC'S BRIDE; or, the Autobiography of Elwood Gorden. By WILLIAM G. CAMBRIDGE, author of 'Henri, or the Web and Woof of Life," 'Glenwood,' &c. Boston: Shepard, Clark and

Mr. Cambridge having acquitted himself very creditably as a writer in his . Henri, and . Glenwood, we expected to find the present volume worthy of peresal, and are not disappointed. It treats upon the marriage relation, and 'points a moral' to which parents generally will do well to give heed-especially those sordid ones ' with whom the nuptial tie is a consideration of dollars and cents, of family rank, of infuential connections, &c., instead of true heart-affinitv.' The author assures us that the work is based upon actual events; that the strangest part of the nar ntive is true; and that there are persons living in New England who will recognize the incidents in the guise in which they are given. Its style is clear and unpretending, and it teaches a most instructive lesson. A prominent character in it is George Washington hibit the demoralizing effects of slavery, and also (in the person of Marion Windsor) to illustrate the growing spirit of freedom at the North. We commend it as (at least incidentally) auxiliary to the great struggle now going on for the total extinction of slavery in

ROLLO IN GENEVA, by JACOB ABBOTT.

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This is one of the instructive and interesting series of volumes entitled 'ROLLO'S TOUR IN EUROPE,' published by Brown, Taggard & Chase, successors to W. J. Reynolds & Co., 24 Cornhill, Boston. The following has been the order of the volumes :- 1. Rollo on the Atlantic. 2. Rollo in Paris. 3. Rollo in Switzerland. 4. Rollo in London. 5. Rollo on the Rhine. 6. Rollo in Scotland. In perusing them, the reader is assured that all the information which they contain, not only in respect to the countries visited, but to the customs, usages, and modes of life that are described, and also in regard to the general character of the incidents and adventures that the young travellers met with, is in most strict accordance with fact. They are printed in a neat and attractive form, and beautifully illustrated, and cannot fail to please both the old and the young. Mr. Abbott has evidently a rare faculty of imparting information.

New Music. The lovers of music will find 'the following pieces at Oliver Ditson & Co's, Washington street, Boston :-

Strains of Many Lands-the National Melodies of Caledonia. 2. Hibernia. 3. England. 4. Florence. 5. America. With variations and arrangements by Augusta Browne Garrett.

Serenade from Don Pasquale, by S. Thalberg. Russell's Favorites. A Collection of Popular Songs by Henry Russell-viz.-Will nobody marry me ?-Not married vet-Old King Time-Mother, who hath a child at sea Oh this love the Tee-total Society-

There's room enough for all. Songs and Ballads. Composed and sung by D. D. Griswold. 1. The falling tide upon the beach. 2. Think what a destiny is mine. 3. My heart is like a

faded flower. 4. The last of the Knickerbockers. The Drawing-Room Cotillions. Composed and arranged by H. Avery.

La Pluie de Roses. Polka di Bravura. For the piano; by Federico Guzman. Gems, from La Triviata. Arranged for the piano, by

James S. Ballak. Say, what shall my song be to-night? Ballad,

omposed by J. Philip Knight. The Piano-forte Album. A Selection of brilliant and fascinating Gems, by Eminent Composers.

Chaplet of Pearls. Twelve graceful Melodies for young amateurs. Arranged for the piano by Adolph

Plorence-a Collection of Songs-the Poetry of Longfellow, Tennyson, and others. Music by F. Boot. l. I am weary with rowing-W. S. S. Battle of the Baltic—Campbell. 3. From the close-shut window— Lowell. 4. The sands o'dee—Alton Locke. 5. The night is calm and cloudless-Longfellow. 6. Stars of the summer night-Longfellow. 7. The new year's bells-Tennyson. 8. O, well for the Fisherman's boy_Tennyson.

RUSSELL & RICHARDSON, Boston, have recently

companiments for the piano, scraphine, and melodeon: concession mainly by Dr. Thompson's thunder,) was for the use of Glee Clubs, Singing Classes, and the dishonest, evasive and unprincipled in all besides. Home Circle. Compiled by Elias Howe. Price What did Dr. Thompson do? cheap rate indeed, yet printed in the very best manner. strange.

A second volume of the FAMILY CIECLE GLEE BOOK Still, bad as the resolutions were as a whole, ther A second volume of the FAMILY CIRCLE GLEE BOOK is now preparing, and will soon be issued, which will contain not only many of the most popular Songs and Glees of the day, by American authors; but also many from the most celebrated English, German and Italian composers, with a large number of Choruses But the whole six pro-slavery men, (South-side Adfrom the popular Operas of Rossini, Donizetti, Balfe, ams included,) who have up to this time been keepin Verdi, Auber, Bellini, Meyerbeer, &c.

THE AMERICAN TRACT SOCIETY.

Since the recent meeting of this body, a meeting looked to with such intense interest from every portion of our country, we have received the following letter, and in reply to it we shall state our view of the character and tendency of the Society's action at that time, and of the probable course of its officers, with reference to the publication of tracts on slavery, for the ensuing year.

PORT NORPOLK, May 18, 1857.

Dear Sir—About one year ago, our village and vicinity were favored with monthly visits of tract distributors, leaving the publications of the American Tract Society at our dwellings. Some few anti-slavery people, wishing to bear testimony against the position of the American Tract Society, caused the following circular to be printed:—

To Colporteurs and Tract Distributors. WHEREAS, THE AMERICAN TRACT SOCIETY has published Tracts in condemnation of Sabbath-breaking, Profanity, Intemperance, Gambling, Attendance upon the Theatre, Dancing, Extravagance in Dress, Novel Reading, Sleeping in Church; and neglected and refused to publish Tracts against American Slavery; has suppressed Anti-Slavery sentiments of authors whose works it has republished; and has made choice of Rev. Dr. Nementan Adams, the application of Nementan Adams, the application of the resolutions, but would commence a series of tracts made choice of Rev. Dr. Nemenian Adams, the apologist for and defender of Negro Slavery, as one of the Committee to revise the publications of the American Tract Society:

Therefore, we consider the influence of the American Tract Society:

ICAN TRACT SOCIETY on the side of the oppressor, and respectfully request Colporteurs and Tract Distributors not to leave the Society's publications at our dwellings

In some cases, the tracts were returned in an envelope with the circular, and sometimes handed back to the tract distributor at the door. For about six months past, I have not known of tracts of the kind being displayed the multipations of the American Tract Society

The Committee of Investigation, which the pressure of anti-slavery feeling outside obliged the Society can be delivered by any member of the family in case to appoint last year, to examine its past and report the call should be made in the absence of the maste upon its future proceedings, brought forward the fol- or mistress of the house; but since those tract distriblowing resolutions, which were unanimously accepted utors are often young and simple persons, who know and adopted by the Society, on motion of Rev. Joseph not what they do-who have been entrapped into the P. Thompson, editor of the Independent, who approved | Church, under the excitement of a revival, without in it heartily and thoroughly, both upon its negative and the least understanding its true character, and then positive side.

Committee, given in the fourth column of the prece- publications of the Tract Society-it would be well to ding page.]

1. This resolution plainly shows that the Society ought to have published tracts against slavery from Remonstrance of the Fourth Congregational Church. the very beginning of its operations. 2. Nobody ever asked or desired the Society to

make itself a 'special organ' of anything. 3. Nobody ever asked or desired the Society to ac utterly without relevancy to the real position of the Society, and are just what is called, among politicians, ceded, neither did that Committee recommend, the humbug, or 'talking for Buncombe,' and the same remark applies to the first clause of the 4th resolu- of the stereotype plates which are constantly renew

that they may be opposed and overthrown while slavery itself is allowed to remain.

The expression, ' moral duties which grow out of the existence of slavery,' certainly implies that the position of slaveholding may be a right position.

It thus appears that the something about slavery, cussed,' is intended to be directed merely to the pruning, and not to the eradication, of that infamous

5. This resolution decides that the shameful practice of expurgating all denunciations of slavery from such books, previously published by other persons, as the Society may choose to reprint, and adopt into their series, must be immediately and entirely stopped. . This is the one single good thing which the investigating Committee have done; and their use of the word 'impartial,' at the close of the resolution, is a marked, though an insufficient, reproof of the dishonesty hitherto practised by the Publishing Committee.

8, 9. But, in spite of the inevitable implication, from their use of the word impartial, and from their imperative prohibition of what has been a settled feature of the operations of the Executive and Publishing Committees, that those functionaries have erred, either in judgment or intention, the resolutions contradict and stultify themselves by cordially recognizing, first the 'fidelity' and then the 'wisdom' of both these Committees; and the Committee of Investigation appropriately close this sophistical and tricky document by the recommendation 'to promote the widest and hear usefulness of this Society Through-OUT OUR WHOLE COUNTRY.' As if they had whispered, on leaving, with a wink to their pro-slavery confederates-Stick to the South-side policy this year also; admit no new tracts that will be unacceptable

The above points must be considered in conn with the fact that the Tract Society, by a very large majority, reelected the Rev. South-side Adams on the Publishing Committee, so that not a page can be published this year without his consent.

Well, none of these things are astonishing. We knew very well that the Tract Society is mainly composed of eminently hunkerish and anti-reformatory persons, and that this class was largely represented in the Committee of Investigation. We expected, when they were chosen, that what they should say and do would be brought as near as possible to saying and doing nothing. This was to be expected, and thus it has proved. But what we have now to mention is rather remarkable, and certainly instructive.

For several years past, a set of persons belonging to the Tract Society, contributing to its funds, and throwing their influence in its favor, have yet made much complaint at its refusal to publish tracts on alsvery. Prominent among these complainers was Rev. very. Prominent among these complainers was Rev. Joseph P. Thompson, editor of the *Independent*. His editorial articles on that subject, especially for the and garden shrubbery are beginning to put forth tenpast year, have exhibited a zeal and energy of pur- der, beautiful, green leaves, the disclosure of which the staff of accomplishment, and lead the large body of men who would readily follow his steps to the decisive point of withholding their contributions from a Society which has so grossly abused its power. Up tant cities, are said to give a tolerably fair promise of to the time of the Society's recent auniversary, he has harvests. For two years there has been a con been directing the attention of his readers to its action general failure of wheat and other crops and fruits

two hundred Songs, Glees, Choruses, &c., including The anniversary came, and the Report was made, many of the most popular pieces of the day. Arranged and harmonized for four voices, with full acreded to be done, (perhaps terrified into that small

\$1.25. This is a compilation exactly to our taste, and He bestowed emphatic and excessive eulogy on the worthy of a place in every family where children are Report, moved its acceptance and adoption, and wrote found or music is cultivated. It is afforded at a very sophistical arguments for it in his paper. This was

> out from the Society's list all new matter opposed to slavery, and cutting out from their reprints of books every thing which might disturb the conscience of slaveholder, were reelected by a very large majority, with the consent (and probably the vote) of Dr. Thompson; and Dr. Thompson, in the Independent, has since attempted to justify this astounding piece of treachery, alike to freedom and to religion. He admits that neither himself, nor any of his associates, during the past year, in 'shricking' for the purifica tion of the Tract Society, had even taken the trouble to make out an opposing list of candidates. 'No oxi CARED, he says, 'to provoke a personal discussion And he himself declares that he entertains a high respect for Dr. N. Adams as a Christian minister, an would not say a word to wound his sensibilities Considering that both freedom and religion, the inter ests of the slaves and the purity of the church, wer the things sacrificed to Dr. Thompson's respect and Dr. Adams's sensibilities, this was yet more strange

But the strangest thing of all, on the suppositio that there has been one particle of honesty in Dr in support of slavery. Amazing as it would seem, he advises, first, that nothing be published to countenance immediate emancipation, and second, that something be published to persuade the slaves that they own obedience' and 'fidelity' to the scoundrels who are robbing them of all their rights.

It is plain, from the foregoing, what answer my be made to the inquiry of our friend respecting the leave the publications of the American Tract Society past, I have not known of fracts of the kind being distributed. Whether from the want of funds, or the utter hopelessness of converting anti-slavery people with their tracts, I am unable to say. The object of this communication is to inquire of you (a life member of the Society, I think) if the recent action of the Society, on the slave question, at their meeting in New York, would justify us in withdrawing our request to colporteurs and tract distributors.—H. W. B. use printed circulars, like the one copied above, which deluded into the belief that they were doing service [These resolutions may be found in the report of the to God, and helping to save souls, by circulating the have at hand, for delivery with the circulars, copies of We will comment upon these resolutions in their such tracts of the Anti-Slavery Society's series as expose the pro-slavery character of the Tract Society and the Church; such as No. 16, 'The Unanimous Hartford, Conn., against the Policy of the American Tract Society on the subject of slavery '-or No. 19, Relations of Anti-Slavery to Religion."

It is to be noticed, that though the Tract Society otherwise than impartially. These two resolutions are have conceded to the Committee of Investigation that no more books are to be mutilated, they have not conburning of the books already falsified, or the melting Nobody ever asked or desired the Society to ing them. Thus, whoever admits the Tract Society's publish anything on 'the political aspects of slavery.' publications into his house, is, and will be, still liable 4. The expression, 'moral evils and vices which sla- to receive those which have been thus abused. Instead very is known to promote, seems to imply that those of casting 'the accursed thing' forth out of their ls and vices are not essential parts of slavery, but camp, they have merely hidden it under a pile of versy has subsided, the thousands of these mutilated books and tracts which now lie on the shelves of their depositories will again be put in circulation. Every agent, colporteur and functionary of the Society should be regarded and treated as an infected person which the resolution says 'can and ought to be dis- until open repentance, confession and reformation shall show them worthy to be trusted .- c. x. w.

PRO-SLAVERY PIETY.

Chancing to hear, the other day, the inquiry an complaint of a worthy woman- Where are the Anti-Slavery meetings? I want to go to them; but at our church they don't tell us anything about them'-w thought it might be well to inquire, for the benefit of all concerned, what attitude the special repre sentatives of piety in Boston hold, respectively, to proslavery and anti-slavery, in the matter of announce ment of anniversary meetings.

Cards of direction, headed 'Anniversaries in Bos ton, May, 1857, have been published by the Ameri can Tract Society-the American Sunday School Union-the Mass. Sabbath School Society-and the Theological Bookstore,' kept by Crocker & Brewster at 47 Washington street. All these exclude the meet ings of the Anti-Slavery Society from their lists, but all advertise the meetings of the deceptive and proscriptive Colonization Society, and of the infamou Southern Aid Society. -c. x. w.

A SOUTH-SIDE GOSPEL

Pro-slavery Dr. Bethune, of New York, speaking efore the Southern Aid Society in the Central Church on Monday evening, said-insinuating ingeniously to the slaveholders; the North will bear it awhile to be preached for the benefit of slaves instead of slaveers-'I would rather to-night preach the gospel to a congregation of Southern negroes than to the most cultivated and enlightened congregation that was ever assembled in this city.'

Perhaps some uncharitable persons might ascribe this preference solely to his expectation that, after he had preached to the slaves that they must obey their masters, on pain of the wrath of God, these masters would invite him to dinner, and introduce him to other 'hospitable' Southrons. But there is another reason, which is probably strictly true, though Dr. Bethune himself states it, as follows:

'They would receive it with a faith which Puritan

Perhaps they would. The slaves have been kept in very gross ignorance.-c. k. w.

> LETTER FROM MICHIGAN. Міснісан, Мау, 1857.

Everybody here thinks Spring is a great loitere pose which really looked as if he were about to take Nature knows so well how to manage for a sweet, year

published a large and an imposing volume, entitled at that time, as the test of its disposition to repent owing to the dry summer weather and the extreme and reform.

northern part of the State, in the lumb and that some families have subsisted for days together on boiled oats. This is because the lake navigation, upon which they depend to bring supplies, is so

bury, Woodman, Albert J. Wright, Edwin Wright—still, a knowledge of what the nature of Slavery is. They do not see that they ought to repudiate the Government as its sworn defence, and the Church for being its powerful ally. Nevertheless, ideas of the essential sin and wrong of Slavery, and of individual responsibility, that can never be dislodged from the mind, are slowly permeating the community. The New York Tribune launches a timely burden on the N. S. Presbyterian Church for it to dispose of, at the General Assembly meeting in Cleveland. The Home Mission and Tract Societies' action provokes a wide discussion in the seligious newspapers, Presbyteries, and private circles; and in many ways the anti-slavery leaven is at work. More than ever are the sterling testimonies of the Garrisonian Abolitionists needed, to do good on this increasing interest, to the comed, to do good on this increasing interest, to the com ed, to do good on this included plete and glorious result of emancipation.

C. F. P.

Died, on the 11th inst., MEHITABLE M., daughter of Thomas F. White of Marshfield, and wife of George J. Peterson of Duxbury, aged 26 years.

FRIEND GARRION-Allow me room for the expres sion of a brief tribute to the memory of a valued friend, whose early death has left a painful vacancy in the scattered ranks of the true reformers in this vicinity, and is a loss which the rest of us know not how to supply.

The deceased was of humble but industrious paren tage, a regular descendant of the old Pilgrim stock, and partook of the indomitable will, and faithful adherence to principle, which characterize that renowned race. Having a natural thirst for knowledge, by her own labor she obtained an education, and qualified herself for a teacher; in which calling she was successfully engaged for several years.

She was, for a time, a student in the Academy of the Episcopal Methodists at Wilbraham; but was never caught in the web of their narrow and partial sectarian theology. She had always a firm faith in the impartial love of her Heavenly Father to all his children, both in this world and in all worlds. Her intimate associate and friend at the Academy, and through life, was Miss Amanda Weston of Duxbury, who has obtained some celebrity as a writer of both prose and poetry in the Wesleyan connexion, and who proceeded her to the spirit land only a few months distant in the past.

I have a high regard for Mr. Coffin, as a writer of I have a high regard for Mr. Coffin, as a writer of I have a high regard for Mr. Coffin, as a writer of I have a high regard for Mr. Coffin, as a writer of I have a high regard for Mr.

Mehitable was a constant reader of THE LIBERATOR her own sex which continued to the end, and was ever ready with an encouraging word and deed for those him that I mastered the inflections of Latin no

A little more than a year since, she was married to our sincere and earnest friend, George J. Peterson of Durbury. After a short year of domestic happiness, when the future appeared dawning with every promise of comfort and usefulness, the shadow which we call death has passed suddenly over them, and under its dark wing that brave spirit has passed away into the untried and the unknown. All who know him will sympathize deeply with the stricken husband, and sympathize deeply with the stricken husband, and will pray that he and all of us may have that patience under affliction, that self-relying firmness, that loving heart, and that unwavering fidelity to truth and duty, which gave value to the life and spirit of the something for the 'old master.' He was our first and duty, which gave value to the life and spirit of the departed. Then, when our mortal barks shall be loosened from their earthly moorings, and drift out into the great ocean, we may say, as she might have said, we have endeavored to leave the world better than we found it, and have not been mere drones or vampyres to feed and fatten upon, and squander away the physical, intellectual and moral wealth which has been gathering by the toil and sacrifice of those who have gans before us.

something for the 'old master.' He was our first 'master,' and we thought then, and think now, that 'master,' and we thought then, and think now, that 'master,' and we thought then, and think now, that it has church associates, and connection with an ancient and honorable fraternity, and alliances with various associations, and all of these will be happier and better for doing something for the 'old master.' He was our first 'master,' and we thought then, and think now, that 'master,' and we thought then, and think now, that 'master,' and we thought then, and think now, that 'master,' and we thought then, and think now, that 'master,' and we thought then, and think now, that 'master,' and we thought then, and think now, that 'master,' and we thought then, and we then then have lived with bigger hearts and pure souls than Joshua Coffin. He has church associates, and connection with an ancient and honorable fraternity, and alliances with various associations, and all of these than Joshua Coffin. He has church associates, and connection with an anc

Marshfield, May 27, 1857. N. H. W.

LEOMINSTER, May 24, 1857. MR. EDITOR: I take from the Granite State Register, published

at Nashua, N. H., the following obituary notice:-Died, in Leominster, Mass., May 14, 1867, Mrs. Hannall C. Field, wife of Dr. C. C. Field, and daughter of the late Timothy Danforth, Esq., of Am-

daughter of the late Timothy Danforth, Esq., of Amherst, N. H., aged 36 years and 6 months.

'Thus has passed away from earth one, whom none knew but to love. Though she gradually wasted away under that insidious disease, (consumption,) which made her fully conscious that her end was nigh, yet she contemplated the close of her earthly career with the most perfect Christian resignation. Her strong love and attachment to her children led her to desire continued life and health, if consistent with her heavents Esther will have the terms as more with her heavenly Father's will; but, strong as were the ties that bound her to earth, she bowed in humthe ties that bound her to earth, she bowed in hum-ble submission to Heaven a decree, and yielded up her pure spirit with the confident assurance of a blessed immortality. In her death her children have lost a tender and affectionate mother, a husband a kind and faithful wife, and the world a Christian, who possessed those rare qualities which secured the love and admiration of all who ever formed her acquaint-

And it ought to be added that, in her tender sym pathy, she embraced the enslaved of this boasted republic; and that the friend of the slave, for many years, has ever found a ready welcome at her hospita

We learn from the Courrier des Etats Uni that a former pupil of the Polytechnic School of France has invented a new press and type, which may cause a revolution in the art of printing. The type bears the letters on both ends, and will therefore yield two impressions at one setting. It is being successfully tried, daily and in sublic, at the Conservatoire des Arts at Metiers.

The Washington City, on Monday of last week, an immense Sabbath School gathering took place. The procession was little less than two miles in length, which will not be thought surprising when it is stated that about forty-five hundred children, and more than the being of a thousand teachers composed it.

We are told of the great scarcity of food in the ADDRESS FOR THE REMOVAL OF JUDGE

The following is a list of the yeas and nays in the House of Representatives upon the adoption of the Address to the Governor for the removal of Judge E. G. Loring, of the Suffolk Probate Court:—

diet to open.

An invitation of Miss Holley's near personal friends is the more immediate occasion of our being here, though we came with the understanding that abe would bring her Anti-Slavery with her, and subserve the noble cause by her lectures; so we have enjoyed an exceedingly pleasant home under the hospitable roof of W. Murphy, Eq., of Joneville.

During our few weeks stay here, Miss H., has given some sixteen or more lectures, chiefly on the lime of the Southern Railroad, as far west as Sturgis. All of these have been largely attended, and appear to create special interest, and (what will give true-hearted abolitionists everywhere jor by know) several persona have been induced to take The Larmanna. Most of those who have listened at these times will surely come to be grateful for having their minds disabused of cruel and unjust prejudice against Mr. Garrison and his principles, as many have handsomely confessed themselves already. One fact that may not be uninteresting is, that these meetings have been arranged for, and audiences of church members gathered, on Sunday, by old acquaintance, who did for Miss H. what they might have been long-loth to do for any other squared to the American A. S. Society,—Episcopalian,, Roman Catholics, and Buchanan men. However obscurely, or however scantily one has lent his aid to feed the fires of Liberty, I believe he shall yet rojoice in the deed, and shall in no wise lose his reward. Since we have been here, the election of State Judges has taken place, which, as all know, resulted in the appointment of the Republican candidates, Miss Holley has carriestly rebucked the Michigan people, with the popintment of the Republican candidates, Miss Holley has carriestly rebucked the Michigan people, with the projects to be filled with indignation at Judge Taney's decision, still refuse to recognize the right of colored men to citizenship in their own Store and the projects of the removal of the projects to be filled with indignation at Judge Taney's decision, still refuse to Yeas.—Messrs. L. Adams, Alden, Alex. H. Aller eremish Allen, Luke F. Allen, William H. Aller

The following is the vote of the Representatives the city of Boston on the above occasion. We publish it in order that they may see how their Representatives voted on a question in which they a feel so deep an interest:

Yeas-Armington, Andrews, Campbell, Field, Fitch Gay, Heaton, Nelson, J. A. Nowell, Charles Nowell Phelps, Plummer, Porter, Rolfe, Spooner, Switt, Tal-bot, Thayer, Webster, A. J. Wright, E. Wright. Nays—Allen, Atkins, Brewer, Curtis, Day, Hale, Marble, Newmarch, Rogers, Russell, Sanderson, Twom-

Absentees—Bradbury, Joy, Kimball, Nickerson Ranney, Severence, Smith, Stedman, Thompson Tufts, Wadsworth.

From the Boston Transcript.

THE CASE OF JOSHUA COPPIN, Esq. We have re ceived several responses to the appeal made in behalf of this estimable man. We select the following from the number, as it is from a well-known Professor of Harvard, whom the veteran teacher has proudly called 'one of his boys.' We hope this kind and genial note will have the effect to induce new subscriptions in aid of the veteran teacher, historian and antiqua-

To the Editor of the Boston Daily Transcript:—I am greatly obliged to you for calling attention to the case of Mr. Joshua Coffin, of Newbury.

Many years ago, I was his pupil. I have never

case of Mr. Joshua Coffin, of Newbury.

Many years ago, I was his pupil. I have never forgotten his kind and genial manners, and his unwearied labors in helping his classes forward in their studies. His pleasant countenance and good humor, united to great simplicity of character, stamped themselves on my memory, and are among the most agreeable recollections of my childhood—now, alas! so distant in the rest

local history and as an antiquarian. His literary works in these departments entitle him to an honorary for a number of years, and drank in from its spirit that abhorrence of wrong, that love for the slave, and that desire for the elevation and enfranchisement of ber own sex which continued to the end, and was ever spared himself any trouble, whether in or out of who are battling in the forlorn hope of freedom's and verbs, and gained my first acquaintance with that cause.

Yours, very truly,

to .- Newburyport Herald.

DRED SCOTT SET FREE BY DR. CHAPPER. ST. LOUIS, May 26. Dred Scott, with his wife and two daughters, were emancipated to-day by Taylor Blon. They had all been conveyed to him by Mr. Chaffee, M. C., of Massachusetts, for that purpose.

Senator Butler of South Carolina, and Senat Bell of New Hampshire, have both recently deceased.

High Price of Negroes.—At Marion, Perry county, Alabama, on the 4th inst., two negroes, well-borers, were sold on the block, and brought the snug sum of

\$4075. At the estate sale of Col. Jesso McKinney, decea ed, six negroes were sold at an average of \$800 each. Corn brought \$1 60 per bushel.

The firm of Spofford & Tileston, of New York, recently sent an order for 10,000 tons Manilla sugar, on which, owing to the late rise in that article, they will realize a profit of \$250,000.

A mammoth ox was on exhibition, recently, at Springfield, which measured six feet seven inches in height at the shoulder, girted ten feet, and was thir-teen feet in length from stem to stern. Though by no means fat, he weighed 4200 pounds.

CONTRIBUTIONS To the American Anti-Slavery Society.

lections at the West, by Andrew T. Foss and

Lucy N. Coleman:—

n Sterling, Illinois, 11 47: Palmyra, do, 3 96; Lydon, do, 1 35; Unionville, do, 163; A friend in Sterling, do, 5; Lyons, Iowa, 3 63; Sterling, do, 65c; New Genessee, Illinois, 4 66; Centre School House, Iowa, 1 03; Hazel Green School House, do, 1 51; Milledgeville, Illinois, 1 26; Stone School House, do, 1 21: Aurora, do, 3 65; Wankegan, do, 7 40; Chicago, do, 5 60; Fairfield, Michigan, 7 15; Livonia, do, 3 98; Rochester, N. Y., 1 76; Angola, Indiana, 16 12; Dover, Michigan, 1 25: Union City, do, 2 37; Western Anti-Slavery Society, do, 27 43; Battle Creek, do, 1 33; Bedford, do, 2 10; Ypsilanti, do, 2 10; Fremont, Indiana, 3 85; J. A. Fox, Orlando, do, 5; Augustus Kimball, do. do, 6; Charles Carleton, do, do, 2; Dennis Fox, do, do, 1; Lewis Barnard do. do, 1; N. A. Shumway, do, do, 1.

FRANCIS JACKSON, Treasurer.

WANTED—In order to complete four sets of the series of Annual Reports of the Massachusetts Anti-Slavery Society for permanent preservation in four of the largest and most valuable public libraries in Massachusetts, the following numbers are wanted, for which an appeal is now made to the liberality of individual owners. Any person, having one or more of these numbers to spare, will be using them wisely, and for the benefit of the Anti-Slavery movement in this country, by giving them for the benefit of the above specified object. They may be sent to the care of Samuel Mar, Jr., 21 Corrhill, Boston:

First Annual Report, (1832.) Second, (1834.) Fourth, (1836.) Figh., (1837.) Sixth, (1838.) Seventh, (1839.) Theelyth, (1844.) and Thirteenth, (1846.)

Boston, May 15, 1857.

A graduate from the Boston Normal School, who has had some experience in teaching simply the English branches, would like a situation either as governess in a family, or assistant in a school. Apply at 9 Columbia street, or to R. F. Wallour, Esq., 21 Cornection

one hundred young and middle aged men to travel as agents through the New England and Western States, to sell some new and valuable books, for which a ready sale is found. A capital of from five to ten dollars only will be required, and an agent can make from \$5 to \$15 per day; for some now engaged in the business are making twice that sum. All information can be had concerning the business by addressing B. F. G., of Worcester, Mass., and enclosing a postage stamp.

PLACES FOR COLORED BOYS .- Situation wanted in the country for a promising Boy, where he can learn a trade, or have the opportunity of good

family training.

A colored Boy of character and aptness wanted in a lawyer's office. Please address

man of good family and character desires to learn the art of shoemaking. Any one who can afford such an opportunity will please address WM. C. NELL, 21 Cornhill.

Representative Women.

JUST PUBLISHED, BY WM. C. NELL. 21 CORNHILLS.

This magnificent group includes the portraits of LUCRETIA MOTT. MARIA WESTON CHAPMAN. ABBY KELLEY POSTER. LYDIA MARIA CHILD, HARRIET BEECHER STOWE. LUCY STONE,

ANTOINETTE BROWN, and is executed in that elaborate style and finish which has won so signal a fame for the artist, Leopold Grozelier. Price \$1 00.

Copies will be sent to any part of the United States, by mail, free of postage, and in a safe manner, at the

by mail, free of postage, and in a safe mainer, at the above price.

An arrangement has been made with the publisher of the 'Heralds' and 'Champions,' by which a copy of each can accompany the Representative Women at the reduced price of \$3 for one set.

All of the above can be obtained of WM. C. NELL. 21 Cornhill, or of C. H. BRAINERD, 122

DR. ALLEN'S AMERICAN

BIOGRAPHICAL DICTIONARY

IS NOW READY. THE most thorough, complete, and reliable Biographical Dictionary ever published in America, containing sketches of the Lives of nearly

SEVEN THOUSAND Distinguished deceased Americans.

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WATER-CURE. WESTBORO', MASS

Distant from the Railroad station nearly one and amid the highly cultivated lands of an agricultura district. The house is large and the rooms numerous and it has an excellent hall for gymnastics and recreaand it has an exert, which, for purity and softness, is rarely equalled, is conveyed to the building by wood

rarely equalled, is conveyed to the building by wood conduits, and thus escapes metalic oxydation. The bath rooms and appurtenances are ample and commodious, and in the regulation of temperature as well as general arrangements, the establishment offers superior facilities for winters or summer treatment.

Its hygienic and 'out of door' influences are superior. The hard, dry roads, with convenient grades, the 'wild wood' groves, a romantic lake, (Great Chauncy,) upon the Northern shore of which, high perched, are the symmetrical and magnificent buildings of the Reform School; the exquisite landscape scenery from Raymond Hill, with the dry and exhilarating atmosphere, all combine to rouse the exhausted energies of patients suffering from chronic disease. To make the Cure still more inviting, the proprietor, in addition to the 'old elms,' has transplanted into its grounds more than one hundred and fifty forest trees, some of large growth, &c. It is the desire and intention of those interested, to make this truly a marmar rom invaling, where every proper influence shall be

tion of those interested, to make this truly a netrical ron invalids, where every proper influence shall be made to do its appropriate work of restoration.

Persons desiring additional information, will please address the resident physician, Dr. J. H. HERO, or the consulting physician, DR. GEORGE HOYT, of Boston, 77 Bedford street, who visits the institution semi-weekly, and attends to calls in the city and counter.

April 10. 6w. GOOD NEWS FOR THE AFFLICTED



AROY SUNDERLAND'S Remedies for the AROY SUNDERLAND'S Remedies' for the Lyes, the best ever known for Dim, Misty, Cloudy, or Short Sight; Floating Specks, Ulceration of the Eyes or Eyelids; Films; Ameurosis; Ophthalmia: Obstructions of the Tear Passages, &c. Reliable in all diseases of the Eyes, of whatever kind, and from whatsoever cause. They have restored multitudes, (some from total blindness.) after other means had failed; also cured persons born blind; cured blindness of fifty years; and in one case where the patient was 108 years old!

These Remedies have been abundantly tested in tens of thousands of cases, of all ages and all forms of disease, affecting the Eye, for more than sixty years

past.

No charge for advice, nor any fee demanded of the poor. A 'Book of Information' respecting these celebrated Remedies, and the Author's New Method of Cure by pure Nutrition, in all forms of disease without drugs, (every man his own doctor) will be sent to you, for 1 dime, post free! Address, LAROY SUNDEBLAND, Boston, Mass.

M 1 4w

BOARDING-HOUSE.

ROBERT R. CROSBY, formerly of the Groton House, 10 Sudbury street, has taken house No. 6 Alden street, a few doors from Court street, where he can accommodate a few transient and permanent Boston, May 8,

ROUND-ELLE Motorpathic Water-Cure and Hotel.

NORTHAMPTON, MASS, H. HALSTED, PROPRIETOR, AND PRINCI-PAL PHYSICIAN.

T is well known that Dr. Harston makes the dis eases incident to Woman a speciality. The establishment combines the advantages of being a Cure for the treatment of Chronic Diseases of either sex, and a resort for the seekers of pleasure. Circulars sent gratic; 'Morrow-Lirz,' a pamphlet upon the treatment, on receipt of six postage stamps. May 15.

LIVE NOT FOR THYSELF. Live not for thyself! Let thy life and thy labors Be such as thy conscience and God will approve; Remember that all men on earth are thy neighbors. And practise towards them the precepts of love.

It is sweet, it is sweet to be living for others-To stretch forth thy hand and lift up those

To feel that the wretched of men are thy brothers The great God of heaven is the Father of all ! Whatever their wealth, whatever their station Whatever their country or color may be, All are men, and belong to Humanity's nation All are men, and God gave them the right to be free

We all are commanded to love one another; Then stand by the right at Humanity's call; The negro, oppressed and enslaved, is thy brother.
The great God of heaven is the Father of all!

Go, seek out the haunts of the children of sorrow Go, aid them, and do all the good that you can; Go, cheer with the hope of a brighter to-morrow, The poor, drooping spirit of suffering man.

To-day live and act for the welfare of others; Make free those now held in oppression's stron To-day live and act for thy suffering brothers;

The great God of heaven is the Father of all ! RICHARD HINCHCLIFFE.

SPRING VOICES.

To stay at home to-day !

BY PROPESSOR WILSON. Published in 'Noctes Ambrosiana.' Come forth, come forth ! it were a sin

Stay no more loitering within, Come to the woods away! The long green grass is filled with flowers, The clover's deep dim red Is brighten'd with the morning showers

That on the winds have fled. Scatter'd about the deep blue sky, In white and flying clouds, Some bright brief rains are all that lie Within those snowy shrouds.

Now, look !-our weather-glass is spread-The pimpernel, whose flower Closes its leaves of spotted red Against a rainy hour.

That first pale green is on the trees; That verdure more like bloom; You elm bough hath a horde of bees, Lured by the faint perfume.

The cherry orchard flings on high Its branches, whence are strown Blossoms like snow, but with an eye Dark, maiden, as thine own! As yet, our flowers are chiefly those

Which fill the sun-touch'd bough : Within the sleeping soil repose Those of the radiant brow.

But we have daisies, which, like love Or hope, spring everywhere; And primroses, which droop above Some self-consuming care.

So sad, so spiritual, so pale, Born all too near the snow, They pine for that sweet southern gale Which they will never know.

It is too soon for deeper shade; But let us skirt the wood, The blackbird there, whose nest is made Sits singing to her brood.

These pleasant hours will soon be flown; Love, make no more delay-I am too glad to be alone, Come forth with me to-day.

THROUGH DEATH TO LIFE. 'It is sown in dishonor; it is raised in glory.'-Con. xv. 43. The star is not extinguished when it sets Upon the dull horizon; but it goes To shine in other skies; then reappears In ours, as fresh as when it first arose,

The river is not lost when o'er the rock It pours its flood into the abyss below : Its scattered force re-gathering from the shock, It hastens on ward with yet fuller flow.

The bright sun dies not when the shadowing orb Of the eclipsing moon obscures its ray; It still is shining on, and soon to us Will burst undimmed into the joy of day

The lily dies not when both flower and leaf Fade, and are strew'd upon the chill, sad ground Gone down for shelter to its mother earth, "Twill rise, re-bloom, and shed its fragrance round The dew-drop dies not when it leaves the flower.

And passes upward on the beam of morn : It does but hide itself in light on high, . To its loved flower at twilight to return. The fine gold has not perished when the flame

Seizes upon it with consuming glow: In freshen'd splendor it comes forth anew To sparkle on the monarch's throne or bro Thus nothing dies, or only dies to live-

Star, stream, sun, flower, the dew-drop, and the

Each goodly thing, instinct with buoyant hope, Hastes to put on its purer, finer mould. So in the quiet joy of kindly trust,

We bid each parting saint a brief farewell;

Weeping, yet smiling, we commit their dust To the safe keeping of the silent cell. Softly within that peaceful resting-place, We place their wearied limbs, and bid the clay

Press lightly on them, till the night be past, And the far east give note of coming day. The day of re-appearing, how it speeds ! He who is true and faithful speaks the word Then shall we ever be with those we love-

Then shall we be for ever with the Lord The shout is heard; the archangel's voice goes forth The trumpet sounds; the dead awake and sing; The living put on glory,-one glad band,

They hasten up to meet their coming King Short death and darkness !-endless life and light ! Short dimming !-endless shining in you sphere, Where all is incorruptible and pure-

The joy without the pain, the smile without th DR. BONAR.

SONNET-DEATH. BY PAUL H. HAYNT

Then whence, O Death ! thy dreariness? We kno That every flower the breeze's flattering breath Woos to a blush, and love-like murmuring low, Dies but to multiply its bloom in death : The rill's glad prattling, infancy that fills The woodlands with its song of innocent glee, Is passing through the heart of shadowy hills,

To swell the eternal Manhood of the Sea; And the great stars, Creation's minstrel fires. Are rolling towards the central source of light, Where all their separate glory but expires To merge into one world's unbroken might There is no death but change; soul claspeth soul. And all are portion of the Immortal whole.

The Liberator.

The sermon preached last Sunday by Theodore Parker, on the Characteristics of true and false revivals of religion, (a report of which we copy from the Bee,) is not only excellent but timely, since it follows a great revival of superstition in this city, which has been in progress through the past winter and spring, under the auspices of Mr. Finney, of Oberlin, a revivalizer by profession. We mention it here in connection with some characteristic specimens, which we find in the religious newspapers, of the sort of religion cultivated in these revivals, and of the way in which the religious sentiment is dis-

torted and perverted by the leaders in them.

To cultivate the conscientiousness of an individual or a community, illustrating, at the same time, its application to the real duties of life, in such a man ner that the individual or the community shall be more solicitous than before to do right things, and do them from right motives, is good service alike to God and man. The priests of all religious cultivate conscientiousness in their followers, because, with out that, they could get no hold for the pretence (which is their whole stock in trade,) of being mes sengers and ambassadors from God. But, urging this obedience to the dictates of conscience from the fear of God instead of the love of God, they do as much harm as good, and then, directing the force thus generated, not primarily to the discharge of actual duties, but first to the belief of superstitious dogmas, and next to the performance of supersti-tious rites and ceremonies, they do vastly more harm than good. In both these respects, Mr. Finney differs in degree only, and not in kind, from any Catholic priest and any Hindoo brahmin. They all direct the newly awakened sense of duty and responsibility in their disciples from actual duties to superstitious follies.

The Reverend Dr. South-side Adams, (whose culogies on slavery, opposition to anti-slavery, and recent re-election to the work of supervising the American Tract Society's publications, are well known,) twenty years since published a book, and has just now published another book, designed to urge the fulfilment of what he represents as a very important Christian duty. The religious press hail the appearance of this second book- Bertha'with enthusiastic joy. The clerical ' Boston corres pondent' of the Journal of Commerce calls it " book for the times,' exciting the deepest interest indicating genius of a high order in its author. picturesque and striking as poetry or romance, yet strictly sound and scriptural, and destined to 'gain a national, yea, a world-wide reputation.'

This reverend eulogist of Dr. Adams proceeds say that the important duty inculcated in his book has fallen into such disuse and disregard in the Congregational and Presbyterian churches as to excite general remark and discussion; and that change of thought and practice in this particular is believed to be of the greatest consequence to the interests of Christianity.

Will it be believed that this important duty, th fulfilment of which the times so urgently need, and the neglect of which penils the interests of Christianity, is the duty of parents to have the faces of their babies sprinkled with water by the hand of a parson? But this is not all; the authority alleged fairly parallels the duty itself; the foundation of this duty (the 'reason annexed' to it, as the catechism saith,) is the statement, which we find in some of the earliest pages of history, that a respectable old gentleman named Abraham, who lived in those days, was so far deluded respecting the character of God as to suppose that he would become more acceptable to Him by mutilating his own Body and the bodies of his children. How Abraham's mutilation of those children some thousands of years There are no weapons in sight, and no occasion for ago, makes it the duty of John Smith to have his baby sprinkled with water by Parson Adams now, is has his 'Colt' and his 'Sharpe' in his trunk for not perfectly obvious. You must go to the book for that information.

miah records the above transaction in these words. By no means. He is a master in the art of peri- Pecksniff, who undertook to represent slavery as of phrasis and sentimental embroidery, and is compe- God, and designed for the evangelization of the Aftent, through his long practice in that branch of rican race. I told him what Dr. Cheever said the fine arts, to teach even the heads of the Circum- of such as he in his stinging sermon on the Drec locution office. (Mr. Choate is one of his congre- Scott Decision. In that sermon the Doctor remark gation, and has gained much professional skill from ed: But we are told that slavery is a Christian careful attention to his sermons.) As his eulogist dispensation, designed of God to civilize and Chris in the Journal of Commerce says, (and this part of tianize Africa! What! God send heartless pirates his testimony is true,) . The author has a fine imagination, and there is enough of it in the book, judiciously used, to render religious themes that are every mother's babe is stolen from her from the hour as poetry or romance. Each chapter is a kind of We will convince our readers of the accuracy of this description by quoting a short piece of poetry from the 35th page, where he gives a free and elegant version of the transaction above recorded in prose, as follows :-

'He [God] wished to give Abraham a token, and seal of His love for him. So He took his child, the thing which he loved best, and would see oftenest. and thought of most, and made the child, as it were, the tablet on which to write His covenant with the father.'

You see he uses the bold and highly imaginative figure of representing God himself as performing the mutilation of Abraham's child. This server several useful purposes; for, it must be remembered, although the book contains a great deal of ornament, it is written to accomplish a solid benefit-to the author, and the high caste to which he belongs.

The 'religious' newspapers of Boston give notices of this book fully as laudatory as that which we have quoted. And the character of the book, and their estimate of it as connected with the interests of Christianity, are fair specimens of the sort of religion which has lately been 'revived' here, while the subjects of this influence, following the example of its leaders, turn away from the slave, assure the advocates of his cause that the mention of it-just at this time-would injuriously interfere with notable 'work of grace' that is going on, and pass by on the other side-to the prayer-meeting.

Having devoted so much space to Orthodoxy in Boston, we will give its fair proportion of notice to Unitarianism. A correspondent of the Christian Register aspires to a 'revival' in that department also, and asks, pathetically- Why cannot there be a revival of the once honored "Thursday Lecture"? If the church in Park Street can be crowded to overflowing every Friday at eleven o'clock, why cannot the church in Chauncy Street be respectably filled, at the same hour, on a Thursday?'

The best plan that the correspondent can think of to secure an audience for that which has been called, but which seems to be no longer 'The Great and Thursday Lecture,' is for the Unitarian ministers to beg their friends, as a personal favor, to attend it. She (?) says- Let each clergyman request two or three of the members of his parish to call upon their fellow worshippers, and ascertain who will pledge themselves to be present, unless matters of more moment may prevent.'

By all means let this plan be tried. But if it should fail to secure the desired result—which is certainly possible—we venture to suggest two meth-birth to a daughter on the 31st ult., at Dresden.

ods, either of which would certainly fill even Chaur

cy Street church.

Invite Mr. Pluney to preach there his sermon of 'The Justice of God, in the everlasting damnation of men, advertising it in the Register and Tran script. Mr. Finney will travel post from Oberlin with alacrity,' for the purpose, and if you feel inclined to make a longer engagement, he will do for Chauncy Street all that he has done for Park treet, making a reasonable allowance for stony

If you dislike such highly spiced preaching even ore than an empty house, or if you wish a preac free from all suspicion of Orthodoxy, invite The er free from all suspicion of Orthodoxy, invite Theo dore Parker to repeat there his sermon on the ' Char cteristics of true and false revivals of religion, dvertise it as above, and get Professor Huntin to notify the Theological class at Harvard University, and that will do your business not less effect-

. Let no one be surprised to see the Journal of Co. Let no one be surprised to see the Journal of Com-perce classed with the things commonly called 're-igious newspapers.' It richly deserves such a stigma, eing as pious and unscrupulous as the New York Observer itself.

> EMIGRATION TO KANSAS. MISSOURI RIVER, STEAMBOAT AUSTRALIA, May 11, 1857.

I am on the Missouri river, headed Kansas-w started from Boston the 2d of May, and have rested at New York, Cleveland and St. Louis three days of the intervening time. I expect to arrive at Quindaro my destined port of entry into Kansas, early to-morrow evening. After some 1600 miles travel to Jefferson City by the railroad, I was glad to change to one of the river boats. There are six large first class boats running between Jefferson City and Kansas. The trip occupies from three to four days up the river, and from two to three down. One of the boats starts from each point daily. Without an exception since the opening of river navigation, the boats upward bound have been fully loaded, and most of them crowded. The Australia, on board of which I am journeying to Kansas, has 200 emigrants on board. They are mostly a noble set, mong whom the Border Ruffians, of whom we have ome half a dozen with us, are glad to keep very quiet. The captain of the Australia informs that he thinks the emigration to Kansas this year has already reached 50,000, and almost all earnest y in favor of making Kansas a free State. And till it continues to pour in an unbroken stream. So it is obvious that the Free State party can and will carry the day, if they organize and stand firm.

And such is unquestionably the impression which this mighty tide makes upon all parties here. I talked at length in St. Louis with Mr. Brown, the ditor of the Democrat, and the advocate of emancipation in Missouri. He says this movement is born into vital being, and that it will go forward to cer-

tain and speedy triumph. So also a shrewd slaveholder told me in the cars from St. Louis to Jefferson City. He announced himself as a strong proslavery man, but admitted that Kansas could not now be made a slave State in view of the mighty tide of emigration this spring setting that way from the free States. And then, said he, 'Missouri will be sure to follow in the same way. S'e will be a free State in a few years.' I have endeavored to get acquainted with the company on board. Here is a voman from New Brunswick, with three children going on to meet her husband at Leavenworth. He has been there two years, and has now ready for them a comfortable home, and a sure competency in near prospect. Here too are a husband and wife with four little children, from New York city, going to Kansas full of hope of good to be found there and animated by the deepest love of liberty. A healthy public sentiment pervades the community

any; though I presume every emigrant to Kansac use, if needed against the wild beasts of that place. It is said that most of the wild and dangerous ani-You are not to suppose that the Reverend Nehe- mals of Kansas are of the biped genus. I had a con-

land them on this side the ocean in slavery, where usually considered dry, as picturesque and striking of its birth, and reared in ignorance, that it may be inventoried as property with the perishing brutes God do this to prepare a missionary force to return and Christianize Africa! Why, such hypocrisy is enough to give the Devil a vomit.' My friend Peck sniff did not like this at all, and thought it awfu impiety. I told him he impressed me as do all who talk in the same way, as altogether insincere-that I could not think it possible for any man to be lieve such doctrines. They resort to them to quie conscience while they uphold an evil and most crue

to Africa to burn villages, steal the inhabitants, and

system, but fail, after all, in finding a moment's peace, as their ready resort to mob violence agains the abolitionist abundantly shows. I am now passing Lexington, a most beautiful

place of some 1600 inhabitants, where Gov. Robinon was taken from the steamboat, last summer, and returned a prisoner to Kansas. You shall hear from me again.

PURITAN.

PROGRESS OF ELIHU BURRITT. We find the following notice of Mr. Burritt in the

Port Gibson (Mississippi) Reveille. It is a good specimen of the fate of compromisers in moral questions When the North has been converted to Mr. Burritt's loctrine, and has made his proposition to the South and has received in reply the statement made below to Mr. Burritt-what is the next step?

Elihu Burritt, 'the learned blacksmith,' is lec turing at the North upon his favorite hobby—a proposition to get rid of slavery by purchasing the entire mass of it with funds from the national treasury. The money he proposes to raise by sale of the public lands—putting his hands into our pockets for a share of the funds with which to purchase our own property. He estimates the number of slaves at three and a half millions and values them. He estimates the number of slaves at three and a half millions, and values them at only \$200 per head; and yet this makes the pretty little sum of \$700,000,000. But suppose we reckon the number at 4,000,000 and value them at \$500 each, including young, old, blind, halt, &c., which is perhaps about a fair estimate, and we have the sum of \$2,000,000,000 invested in this species of property—at least four times the value of all the public lands belonging to the United States. Taking simply a dollar and cent view of the question, we should say if Burritt is a 'learned' man, 'much learning has made him mad;' but his 'facts and figures' rather warrant the conclusion that he is as much on that he is as muc ures' rather warrant the conclusion that he is as muc of an idiot as a lunatic, and more knave than either

witing from Vienna, says, that while visiting Jenny Lind in Dresden, he found her in the full enjoyment of domestic life. She has a fine boy, three and a half years old. Her voice is as sellent as ever, and I am glad, says the correspondent, 'to be able to say years old. Her voice am glad, says the correspondent, 'to be able to say that we have, at least, a chance of hearing her again the United States, for she will probably settl down permanently either in England or in the United States within six months.'

Rev. Theodore Parker preached a characteristic sermon on this subject, Sunday, (the 17th.) at the Music Hall, from the text Matt. 7:16, 'By their fruits ye shall know them.' He commenced by saying, that during the past winter, extraordinary efforts had been made in this city and its neighborhood to produce what was called a 'revival of religion,' which efforts had been followed by certain results, and many more were to follow, some good and some ill, and he proposed to look at the matter with that carefulness which its importance demanded.

thing—the Christianization of heathen lands; but they do not mean that form of the Christian religion which is piety in the heart and morality in the outer life. They mean compliance with the popular theology, not the Christian religion which is piety in the heart and morality in the outer life. They mean compliance with the popular theology, not the Christian religion which is piety in the heart and morality in the outer life. They mean compliance with the popular theology, not the Christian religion which is piety in the heart and morality in the outer life. They mean compliance with the popular theology, not the Christian religion which is piety in the heart and morality in the outer life. They mean compliance with the popular theology, not the Christian religion which is piety in the heart and morality in the outer life. They mean compliance with the popular theology, not the Christian religion which is piety in the heart and morality in the outer life. They mean compliance with the popular theology, not the Christian religion which is piety in the heart and morality in the outer life. They mean compliance with the popular theology, not the Christian religion which is piety in the heart and morality in the outer life. They mean compliance with the popular theology, not the Christian religion which is piety in the heart and morality in the outer life. They mean compliance with the popular theology, not the Christian religion which is piety in the heart and morality in the ON 'REVIVALS OF RELIGION.'

with that carefulness which its importance demanded.

The religious faculty, Mr. Parker said, is the strongest of all our spiritual powers, as, indeed, it must needs be, considering the vast function it has both here and hereafter; and hence the men of great religious genius who help develop such sentiments and ideas as the coming age require, always take the strongest hold on the world, controlling the widest multitudes for the longest time, and receiving the most lasting gratitude of mankind. Witness the influence of Moses, Buddha, Jesus, Mahommed, and the adoration paid to these four men to-day. But none of the spiritual powers is so easily excited as the religious, and hence multitudes of men, who have not much intellectual development, and little or no affectional culture, have yet a large activity of some of the humble religious faculties, and so are controlled by the devout disposition. It is not difficult to find thousands of men in New England who cannot be stirred to any intellectual curiosity, nor roused to righteous lives, nor interested in any broad scheme of human benevolence, who will yet kneel and pray words, and join churches, and who would even bear tortures under the influence of the devout feeling; nay, men with little mind, with undeveloped consciences, with cold hearts—ignorant men, low men, cruel men, can yet excite the religious oped consciences, with cold hearts—ignorant men, low men, cruel men, can yet excite the religious feelings of multitudes, leading them just where they choose. Ancient history is full of examples, where-of modern history has no lack. In our own land, look at Joseph Smith and Brigham Young—men of

look at Joseph Smith and Brigham Young—men of small talents, with no progressive ideas, men of low, malignant, and licentious character, and yet they seized the religious feelings of thousands of men, and led them just where they would. Other examples could be found, of lesser magnitude, and humbler mark, much nearer home.

These things being so, it was to be expected that the religious faculty should make greater mistakes in its progressive development than any other. It is the big boy that falls heaviest to the ground, and perhaps bruises his limbs the worst. The follies of human science, taught in the name of human reason, are nothing compared to the follies of human seemed. human science, taught in the name of human reason, are nothing compared to the follies of human
religion, taught in the name of a miraculous revelation from God. Science never taught any thing so
ghastly as the Calvinistic idea of Deity. The evils
which come from false philosophy and bad forms of
government are trifling to the hardships which come
from a false form of religion—from false ideas about
God, about man, and the relation between them.
Look at Italy and Spain to-day! Six and twenty millions of people crushed to the ground by a false religious idea, which in one place a king, in the other
a Pope, forces into the people's throat with his cannon shot and bayonets.

Of the five great world sects, none started with

non shot and bayonets.

Of the five great world sects, none started with such humane ideas, with such pious and moral feelings in its originators, none had such a magnificent character in its founder, as the Christian sect; but practised such wanton and monstrous cruelty, and

practised such wanton and monstrous cruelty, and there is none at the present day in which so great fraud is imposed upon the people by the priesthood. This religious feeling being so mighty, so easily excited, and so powerful for good or ill, it would be at once seen, that if any man could arouse it thoroughly and guide it aright, furnishing true ideas of religion, and thereby directing men to the natural work of life, doing common things in such sort that they shall grow up to noble characters, he would do the very greatest spiritual service that one man can perform for another and his race, because to his reformation there must be no end, for the subjective feeling and abstract thought of a single man will come out in the concrete, objective life of inwill come out in the concrete, objective life of in-dividuals, families, societies, nations, state and church, and spread all round the world, and end

only with the world's termination.

Amongst all the foremost nations of the world, great respect is felt for the name 'Christianity'; but the word has two quite different and antagonistic meanings. Sometimes it stands for that form of religion which consists in piety, the love of God, and morality, the love of those laws which God has writ on matter and in spirit; and then it is a Bethlehem star, which goes before wise men and men of genius, alluring multitudes of hopeful souls to new tri-umphs, to which mankind is to march forward and make certain. But commonly it means only a com-pliance with the popular theology,—with a profes-sion of belief in certain doctrines, some of which are utterly false and abominable, and the practice of but which have now only a traditional meaning, and represent no life at all. In this latter case, the word 'Christianity' is not a Bethlehem star, going before wise men, and guiding hopeful natiens, it is only a street lamp at the door of a common tavern, fed with train oil, paid for at the town's expense, and daily trimmed and lit by a dirty man in a greasy frock who does that work because thereign he makes frock, who does that work because thereby he make the easiest and most respectable living. The first of these, Mr. Parker said he should call the 'Christian Religion,' for he believed Jesus of Nazareth meant this, and this only, when he said, 'Thou shalt love the Lord thy God with all thy understanding, with all thy heart, and with all thy soul, and thy neigh bor as thyself'; the other he should call 'Christian Formality,' not because it was taught by Jesus, for it was not, but because it is specially and peculiarly appropriate to the sect called by his name. 'Christianity' was not alone in being thus ambiguous. By the word 'Democrat,' he understood a man who sought to secure a government of the people, by all the people, and for the sake of all the people, and according to the higher law of the Infinite God; but there was another thing called 'Democrat,' which he would not define. As there is a 'Satanic Dehard and the sake of all the people, and according to the higher law of the Infinite God; but the people in the sake of all the people, and according to the higher law of the Infinite God; but the people in the peo mocracy,' and a Celestial 'Democracy,' so there is a Satanic thing called 'Christianity,' and the wis-

est, divinest, heavenliest and humanest thing in the

world is also called by that name.

When you see old Mr. Goodness, said Mr. Parker, an unpretending man, honest, industrious, openhearted, pure in his life, full of justice, and mercy, and kind deeds, you say, 'That man is a Christian, if any body is.' You do not ask what he thinks about Jonah and the whale, about the beast with seven heads and ten horns, the plague in Egypt, the inspiration of the Bible, the nature of Christ, or the miraculous atonement; you see that man's re-ligion in the form of manly life, and you ask no furligion in the form of manly life, and you ask no fur-ther proof, and no further proof is possible. When you say you wish Christianity could get preached and practised all round the world, thereby you do not mean the Christianity of Dr. Beecher, of Dr. Wayland, of Calvin or Luther; you mean the ideal piety and morality which mankind aims at. But when the Rev. Dr. Banbaby speaks of Brother Zer-ubbabel Zealous as a great Christian, he means no such thing. He means that Zerubbabel has been bantized—sprinkled or dipped—that he believes in such thing. He means that Zerubbabel has been baptized—sprinkled or dipped—that he believes in the Trinity, in the infallible inspiration of every word in the Bible,—that he believes in the total depravity of human nature, in the atonement, in an omnipotent devil, going about as a roaring lion, and eternally champing in his mouth nine hundred and ninety-nine out of every thousand, while God, and Christ, and the Holy Ghost can only succeed in saving one out of a thousand—perhaps but one out of a million. Dr. Banbaby reckons him a Christian because he has been 'born again,' 'put off the astural man,'—that is, made away with his common sense and common humanity so far as to believe these absurd things.—draws down the corners of his mouth, attends theological meetings, makes long prayers, reads the books of his seet, gives money for ecclesiastical objects, and pays attention to ecclesiastical forms. He does not think old Mr. Goodprayers, reads the books of his sect, gives money for ecclesiastical objects, and pays attention to ecclesiastical forms. He does not think old Mr. Goodness's long life of industry, temperance, charity, patriotism, justice, brotherly love, profits him at all. He is only an unregenerate, impenitent man, who trusts in his own righteousness, leans on an arm of flesh, has been born but once, and will certainly perish everlastingly. It is of no sort of consequence that Zerubbabel is a sharper, has ships in the coolie trade, and is building swift clippers down in Maine to engage in the African slave trade, as soon as the American government closes that little corner of its left eye, which it still keeps open to look after that. Old Mr. Goodness's 'righteous-

a very mean, bigotted, and yet earnest and self-denying sect.

Having thus described the nature and strength of the religious sentiment, and the two dissimilar and antagonistic ideas of so-called 'Christianity,' Mr. Parker proceeded to the inquiry, which of these two ideas was sought to be built up by revivals, and the results which flowed from them. He said he was sorry to say, that so far as his observation had extended, these efforts seemed designed to build up what he had termed 'Christian Formality,' rather than the challenge of the companions in these what he had termed 'Christian Formality,' rather than 'Christian Religion.' The operators in these revivals taught that if the most pious and moral man in the town did not accept the popular theology for his creed, and observe the popular ritual of their sect, then he needed conversion just as much as the most abandoned profligate in a brothel or a jail; that if such a man died without accepting the 'Christian Formality,' God will plunge him into everlasting damnation, and keep him there forever, and will take exquisite pleasure in watching the never-ending agonies of his child. It is never taught that piety and morality will save a man from the wrath of God; they may be of service in this life, but are good for nothing in the life to come. To secure this end, the salvation of the soul from

To secure this end, the salvation of the soul from the wrath of God, powerful ministers, especially trained to the work of getting up revivals, hold protracted meetings for prayer and preaching, day after day, and week after week, holding several meetings each day. In these meetings, there is no discussion of any thing; a few speakers have it all their own way, and they appeal to the fears of their hearers,—the fear of death, and the fear of damnation after death. The sinfulness of man is dwelt upon in the most extravagant manner. It is not sin in the concrete, dronkenness, lying, licentiousness, kidnapping, dealing in cooleys, that is denounced; it is sin in the abstract, sin born in us, and not to be got rid of save by miraculous help. Man is represented as a poor, feeble, helpless worm of the dust, but, alas! a worm that never dies. of the dust, but, alas! a worm that never dies. The preacher dwells on his lost state by nature, and his inability to help himself. Then he speaks of God, and takes all the awful passages out of the Old Testament and the New which tell of the wrath of God, and eternal damnation, and picture the torments of hell. He makes the hearer look down and ments of hell. He makes the hearer look down and see millions after millions of men in the worm-heap of hell, writhing as the fire blazes up from beneath, and then bids him look up to the calm, peaceful and beautiful heaven; and then tells of the mercy of God in sending his only begotten Son to save man-kind, and how easily salvation is to be secured, he is only to renounce his natural, carnal reason, and believe everything in the Bible, (or; what is more, everything he says is in the Bible;) he is to be convinced that his nature is good for nothing, and go to Christ, and rely upon his merits to save him. Passages are read from the Bible of the most appalling character, and when men shudder with borror, the preacher says, 'These are not the words of man, they are the words of God;' and the audience shiv-ers all over with the thought. Then dreadful upon the congregation like the world's wail over its own slaughter and ruin. Then come descrip-tions of heaven, and the joy of the blessed; and the preacher tells of the mother in the New Jerusalem looking over the battlements and down into the ditch of hell, where she sees her profligate son writhing in the beginning of an agony that is to last for-ever, and then striking her golden harp anew and saying, 'The Lord God omnipotent reigneth; bles-sed be the name of the Lord.' Then comes active conversation, coaxing, entreating, threatening, wheedling. Skilful women slide into the confidence of men, and ask them to save their souls; shrewd men entreat women, like Mary of old, to 'ponder these things in their hearts,' and flee from the wrath to come; and the minister, in a voice of thunder, tells his hearers, 'He that believeth and is baptized shall be saved; he that believeth not shall be damned.' The effect of all this can readily be imagined.

Some good results. Hard, cold men, given to the lusts of the body, that war against the soul, are sometimes scared into the sober paths of duty, and walk therein the rest of their mortal lives; but commonly the case is far different. Thoughtful men are disgusted with this folly and rant, and turn with contempt from everything that bears the name of religion, and the most painful forms of infidelity and atheism are sure to come,—a lack of confidence in any higher law, in a creative cause and preserving well to follow truth, and not a popular lie. Many who are converted in such haste, fall off again ere long, and return to their wickedness-'and the state of such men is worse than the first.' ten years ago, there came to a certain country town a fumous revivalist, and forty-five men and women were converted; within six months afterwards, the church cast them all out again, every man, every woman. While in those who remained steadfast, how much is there of bigotry, and a self-satisfied and selfish spirit! Nay, worse still—a hatred towards all who differ from them. Nor is that all. What terrible worldliness rides on the same saddle with the most zealous Christian formality—Christ on the pommel, the devil on the pillion—each one rein,

in full strength.

While these revivals go on, said Mr. Parker, in

conclusion, what a lesson there is for you and me What zeal, what self-denial have our brothers shown for the highest they know! If we have juster ideas of man, know his nobler character and corresponding destination; if we know that the infinite God, ing destination; if we know that the infinite God, who loves all the things he has made, suffers no sparrow to fall to the ground without the benediction of his providence, still less will he suffer a human soul to fall to final raim;—if we know that religion is the natural plety of the heart, and morality the normal exercise of all the powers of man; if we know that salvation, here and hereafter, is noble character, the effort for it, the longing after it, the prayer, even, that we may long for it, what a noble work is demanded of you and me! If we have set our eyes on that religion which human nature demands, then it ought to appear in our superior excellence of character. We ought to be better citizens, patriots, husbands, wives, parents, children, guardians, friends. We ought to educate our children to a more religious manhood, and ourselves be more honest in our work and trade, and kinder and more honest in our work and trade, and kinder and more charitable to all. If grand ideas and great

Lodge with me at night, next day I cannot rest, A silent witness of the headlong rage
And heedless folly by which thousands die,
Bone of my bone and kindred flesh with mine.

Bone of my bone and kindred flesh with mine.'

These things being so, the age asks two things of you and me. One is criticism—that we tell the actual wrong, and the consequences thereof, and then tell the ideal right, and what will come of that. That is the first thing. The next is, creation—example; that our character be a new gospel, which shall stir the inmost heart, our life a Sermon on the Mount, or a sermon in the street, or a sermon in the kitchen, which men, learning to comprehend, shall thank God and take courage,' and grow strong for many a day. That is slow work. It makes no noise; it will not get into the newspapers: men will not many a day. That is slow work. It makes no noise; it will not get into the newspapers; men will not ring bells and say, 'Behold! twenty dipped last Sunday, and forty sprinkled to-day—sixty added to the church; '—but unpretendingly the blacksmith hammers his iron all the week, his very anvil made an altar whereat he serves God; noiselessly the mother goes before her little ones, walking in piety and morality, and 'her children will rise up and call her blessed; '—honestly the trader buys, honestly sells; manly men look after the sick, the drunken, the crary, the poor; with charitable justice they remove the causes of poverty and crime, and in brotherly love lift up the fallen, and save tice they remove the causes of poverty and crim and in brotherly love lift up the fallen, and as such as are ready to perish; they reform the drun ard, they liberate the slave; the savage of the w derness bows before them and disappears with

hideous, howling beasts of prey; behind the laughs the human garden, wherein all the virtus bloom; — and 'ny their fruits ye shall they



CATHARTIC PILLS

OPERATE by their nowerful influence on the internal viscessa to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the best, and, by restoring their irregular action to health, somet, and, by restoring their irregular action to health, organs, wherever they exist, such derangements as are the first causes of dangerous diseases. An extensive trial of health, somet of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of miral Their certificates are published in my American Almass, which the Agents below named are pleased to brisk free to all inquiring.

Annexed we give Directions for their use in the sumplaints which they have been found to cure.

For Costiveness.—Take one or two pills, or sea quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PLLEs, and the saw of one complaint is the cure of both. No person an feel well while under a costive habit of body. Hence is about the one of the costiveness, and always uncounfortable, take mid-dost—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the hearthum, bodybern, and southour of dyspepia will read-ly disappear. When it is gone, don't forget what can you.

For a Four Syman's, or Morbid Inaction of the property of the stomach of the contraction of the contraction of the property of the contraction of the property of the prop

ly disappear. When it is gone, don't forget what const you.

For a Four Stomach, or Morbid Inaction of the Bosels, which produces general depression of the spirit and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

For Nerwousness, Sick Headers, Narses, Pais in the Stomach, Back, or Side, take from four to eight pills on going to bed. If they do not operate sufferingly, take more the next day until they do. These complaints will be swept out from the system. Don't were these and their kindred disorders because your stomach is foul.

these and their kindred disorders because your stomed is foul.

For, SCROPULA, ERYSIPELAS, and all disease of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin is diminish and disappear. Many dreadful micers and seas have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases, which seemed to saturate the whole system, have completely yielded to their influence, leaving the sufferer in perfect health. Patients! your duty to society forbids that you shedd parade yourself around the world covered with pinples, blotches, ulcers, sores, and all or any of the usclean diseases of the skin, because your system wasts cleanising.

cleansing.
To PURITY THE BLOOD, they are the best medicase To PUMPY THE BLOOR, they are the best medicase ever discovered. They should be taken freely and frequently, and the impurities which saw the seeds of incarable diseases will be swept out of the system like dail before the wind. By this property they do as much rood in preventing sickness as by the remarkable curse which they are making every where.

LIVER COMPLAINT, JAUNDICE, and all Billess Affectives and the seeds of the seeds o

LIVER COMPLAINT, JAUNDICE, and all Billions affections arise from some derangement—either templity, congestion, or obstructions of the Liver. Torphily and congestion vitiate the bile, and render it unit for digestion. This is disastrous to the health, and the enstitution is frequently undermined by no other case. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach causes the bile to overflow into the blood. This predess lands which empties the bile into the stomach causes the bile to overflow into the blood. This produces Jameics, with a long and dangerous train of evils. Costiveness, or, alternately, costiveness and diarrhous, prevails. Fever ish symptoms, languor, low spirits, weariness, resilesses, and melancholy, with sometimes inability to sleep, asd sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eye bepain in the side; the skin and the white of the syste-come a greenish yellow; the stomach scid; the bone's sore to the touch; the whole system irritable, with a ten-dency to fever, which may turn to bilious fever, bilious coie, bilious diarrhom, dysentery, &c. A medium dose of three or four pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such value when you can cure them for 25 cents.

pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Infammatory Feers in rapidly cured by the purifying effects of these Ells ages the blood and the stimulus which they afford to the still principle of Life. For these and all kindred complaints they should be taken in mild doses, to move the bounds of the feesby the feesb gently, but freely.

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Boston, May 1, 1867.