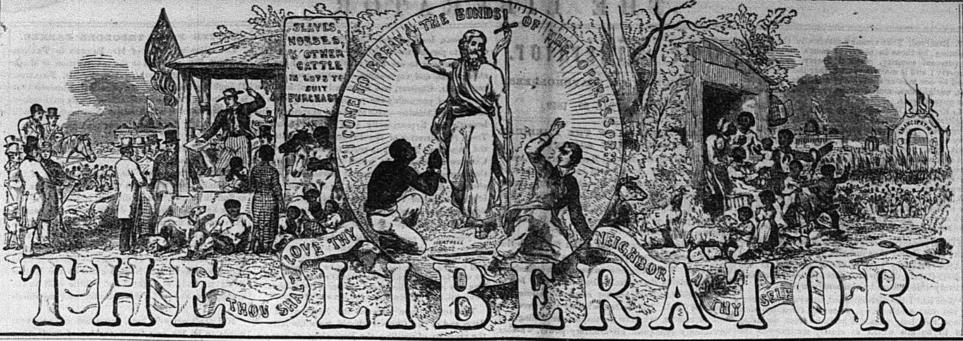
EDBERT F. WALLCUT, General Agent. TERMS -Two dollars and fifty cents per an-

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The following gentlemen constitute the Finansittee, but are not responsible for any of the ets of the paper, viz:-Francis Jackson, Eb-OCINCY, SAMUEL PRILBRICK, and WENDELL



WM. LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

death, and an agreement with hell.'

The free States are the guardians and essen-

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

stables of the institution. . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States,

and by force restore their rights; but they are without

excuse in aiding other States in binding on men an

unrighteous yoke. On this subject, our fathers, IN

PRAMING THE CONSTITUTION, SWERVED FROM THE

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

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

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

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

ing at it fully, dispassionately, and with manly and

Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be

perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong

doing. To this conviction the free States are tending.

VOL. XXIX. NO. 17.

BOSTON, FRIDAY, APRIL 29, 1859.

WHOLE NUMBER, 159Q.

- WILLIAM ELLERY CHANNING.

REFUGE OF OPPRESSION.

SATANIC DEMOCRACY.

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Mr. Mazzey, of Betrien county, offered in the sof the Legislature of Michigan the following is document as a report from the Committee aning Laws. It is signed by Senator Broadat was written by Senator Muzzey, a newlysed Democrat, of the most malignant sort :

The Committee on Expiring Laws, to whom was ferrel a bill to repeal section 2,338 of the compiled ws, relating to qualified voters in school meetings, ing considered the same, ask leave to report. question involved is simply, whether it is disable to admit negroes to participate equally only white citizens in school district meetings.

or examittee are astonished that a proposition that nature should ever have elicited a difference opinion in a civilized community. Yet as a di-sity of opinion does exist, they will briefly state reasons which occur to them, why a dedant of the African race should have no fellowo, social or political, with white persons.

History, sacred or profane, has failed to furnish evidence that the negro sprung from the same aintained that he is not strictly man or beast, at a sor of hybrid, or connecting link between de this vexed question, your committee are of the n that, as he is an inferior being, he is not ened to the privileges and immunities of the sugist. As a race, the African has made no proexcept through the remote or immediate ey of slavery. Upon his own continent, at no r place, has he advanced in civilization.

mencing at the point of the most abject-barisu, the race sinks lower and lower till they apare the brates that roam their forests. Nothing slavery, as yet, has been able to shed a ray o ligence or humanity into their benighted mind. or committee confess and deplore these truths.

An eminent English writer, who concurs in many fthe victs entertained by modern abolitionists, in puling of the intellectual and physical organiza-

· is all the particulars just enumerated, the negro rectars approaches unequivocally to that of the

It not only differs from the Caucassian model, s distinguished from it in two respects. delectual characteristics are reduced, the animal stars enlarged and exaggerated. This inferiority rganization with corresponding inferiority of hies may be proved, not so much by the unforate beings who are degraded by slavery, as every in the past history and present condition of

such may be regarded as the universal opinion of akind. By the English common law, the negro Every State in the Union (New Hamphis especially included) has upon her statute book was which directly, or by unavoidable implication, rive the negro of the rights, privileges and franes of a citizen. Governed by the same princi-s, all the States formed out of the territory ema political disability; and to secure and perpetute the dividing line between the negro and a citizen, rding to the highest ordinances of Henven, each ue law, by a nearly unanimous vote of the people; I so strong has been this sentiment, that some of m have gone so far as to forbid him a resting

see upon their soil.
Tempted by the foregoing inveterate precedents, Sopreme Court of the United States has lately of that's descendant of the African race can no status in our federal courts.

Sthough that court, from its habitually conserve character, is far behind those formed under exis of the great magna charta of 1786, yet your attee think it is plainly discoverable, in the sion alluded to, that if the point had been at ie, the court would have decided that the negro is and for the credit of humanity ought not to be izen of the United States. If motives of policy red, the decision of that august tribunal might disregarded, as not being applicable to this sov-28 State, in her police regulations touching this tunate race. Yet the fact cannot be disguised the paramount judicial tribunal of this State, at by the settled maxims of the law, and imseel with a lively sense of the inferior and deals character of the negro, has lately solemnly alged that he is not entitled to the privileges of dizen and a man, but that, from his inherent less, he may be excluded from his presence. Whatever might be their private opinion, your smaller feel bound to defer to that decision till

same he reversed. Were the black equal to the white race in point insilert, your committee would still be compelled blant that, in every refined white man, there is antel, by his Creator, an invincible repugnance Juship with the negro. To disregard the imd moral being, and to remove it by legislation is real the will of Heaven by mortal laws.

our committee are not unmindful of the fact that cal parties have risen and flourished for a while regrosympathy. Yet, in their opinion, they regarded only as periodical social excrescences, a rearning sense of decency will soon slough on the body politie; nor are they unmindful that subers of legislative bodies have, sometimes, so far larget their duties to their race, as to present the Futons of negroes, praying for black and white scal equality, and make strenuous efforts to place themselves. lvis on a level with the petitioners. To such Slaters, your committee most devoutly exclaim, sax God, that they are not as such men! It is ed that such as are panting, with groans unuttake, for negro association, will be contented with al laws granting to themselves exclusively a

poly of that luxury. The race is injurious to the superior; that it als more to degrade the latter than to elevate the Ilence, it becomes the duty of the superior, a mode of preservation and self-elevation, to take It step justified by humanity to remove the obas race, or at least to see that the dividing line tren the races can be maintained.

Eril communications corrupt good manners.' het that there are white persons among us, aring the image and superscription of white merare literally debauched by an unhallowed affec-for a race upon which Heaven, after stamping it and inferiority, placed on a remote continent, and sared the object of divine indignation with a defaing color, as if to preserve and perpetuate His sarelable. able foreordination. Against such morbid ons your committee protest, and therefore reor the bill and recommend its passage, and that by be discharged from further consideration thereof. All of which is respectfully submitted.

T. F. BROADHEAD, Chairman.

A 'PROFESSIONAL' BLACKGUARD. for in part of African descent, who shall vote at any

States, on the charge of having illegally rescued an sist, counsel or advise another to give his vote at apprehended fugitive slave—the closing argument for any such election, knowing that such person is re-the iniquitous prosecution was made by Judge Belden. puted to be of African descent, either in whole or The following were his opening remarks, indicating a in part, shall, on conviction thereof, be fined in ow and depraved mind and heart :-

I do not know whether I shall address mysell to you, sir, to you, gentlemen of the jury, or to this audience. Why, sir, the audience and the multitude in the house have been the tribunal to which the gentlemen of the defence have talked. Here are a number of saints from Oberlin,—Saint Peck, Saint not exceeding five hundred dollars, and be impris-Plumb, Saint Fitch and sub-Saint Bushnell,—gath-ered here, and their counsel have, as a fit beginning more than six months, nor less than one month. and a fit ending of a bad beginning, set aside the Judge and Jury, and spoke to a multitude alone. by indictment in the Court of Common Pleas, of One of the gentlemen says he has but little reverence the proper county; and it shall be the duty of ort of man who had but little legal knowledge, term of the Court. Why, was this the same Judge McLean that Mr. Spalding wanted to make President a few years ago? its passage. (Wanted to get him off the bench '—Judge Spald-Look at the constitutional arguments which have been brought forward, such as the boy who was exhibited here before the court, with the Probate, Crowbait Judge, who took a seat beside your Honor upon the bench. What sort of an argument was that? Again, the gentleman reads a series of resolutions, which purported to be sanctioned by your Honor. But it was known, or should have been known by him, that this placing of your Honor's name to those resolutions was a libel upon our name. At this meeting, the name of your Honor was placed to these resolutions without authority and without permission. I have now a note from one of the most prominent members of the bar in this city, by which I learn that this law was re-ferred, at the meeting, to a select committee, to examine and report upon. Judge Hitchcock, who was chairman of that committee, reported upon it that it was entirely constitutional. ('I think, Judge

Judge Willson.) I taink so too, and will drop it, having been forced into it by the defence. This Oberlin's higher law '-which I call' Devil's law,' as interpreted by the Oberlin saints-is just what makes every man's conscience his criterion as to right or wrong. The true higher law is the the country in which we exist, and there would be no safety for the whole world or community, a perfect hell upon earth would prevail, if this law was carried out. It gives all to the black man, but the devil take the white man! It places no constraint upon any human being, save his own free will, and takes all power from the law.

The ordinance which remanded fugitives to slave-

Belden, that this mafter is foreign to the subject '-

ry is within the letter and spirit of the Constituthis devil's law was acted upon, the law for the re-Liberty!

women do not point to your church spires as hell-Paul preached obedience to servants. If these Obernts had about one half as much piety as the Southern masters and mistresses have, it would be well as between them and their God. The slaves under the guidance of Schurz in cho are worthy of their liberty, and prepared to use and the world to come .- Boston Courier. it. How many, or rather, how few there are in Eu-

rope who are capable of taking care of themselves! here in early times. It results from the eternal

Not in one single one of the many conventions which met in the various States of the Union was Schurz: there any objection or action passed against this provision for the recovery of lugitives. (Read and quoted from high sources relative to this matter, especially from opinions of Daniel Webster.) In

slave is to be removed to the State from which he fled, and there tried. His recovery is merely and our ears ring and tingle with your appeals for the a preliminary proceeding. You may charge the Southern courts with corruption, but I should rather be tried in Kentucky than by all the saints you can collect in Oberlin for forty years.

prevent persons 'reputed to be in whole or in part of African descent from voting at any election in Ohio, is now a law. That its infamous features may be fully understood, we present the law

AN ACT to prescribe the duties of Judges of Elecof Elections.

Section 1. Be it enacted by the General Assem bly of Ohio, That the Judges of any election held under the authority of any of the laws of this State, in determining the question whether any person of-fering to vote at such election is a white person, shall ascertain, by proper inquiries addressed to such person, to be answered under oath, or by other legal testimony to be adduced before them, whether such person is reputed to be in whole or in part of African descent, and if the said Judges are satisfied thus opposed to one another that such person is reputed so to be, they shall re- Who but the filthy slaveholding amalgamators

SEC. 2. Any person who is reputed to be in whole in unrestrained licentiousness?

At the trial of the Wellington Slave Rescue Case, at Cleveland, Ohio-thirty-seven citizens of Oberlin and Wellington being under indictment by the United Sec. 3. Any person who shall procure and as-Sec. 3. Any person who shall procure, aid, as-

any sum not exceeding five hundred dollars, and he imprisoned in the county jail, of the proper I do not know whether I shall address myself to county, not more than six months, nor less than

opinion of the merits of the Supreme Judges of the Court of Common Pleas to give the Court, and as for Judge McLean, he was but a small act specially in charge to the Grand Jury at each

Sec. 6. This act shall take effect from and after

CARL SHURZ.

The Republican party are about to give Mr. Carl Schurz of Wisconsin a public reception at Fancuil Hall on Monday evening. The claims of this adventurer upon the gratitude and admiration of the people of Massachusetts are founded mainly upon fact that he has been instrumental in inducing the State and the Supreme Court of Wisconsin to nullify a law of the United States, and the State to put itself in an attitude of treason and rebellion, passive not active, against that common government to which every public functionary there has, we suppose, sworn allog ance. The fugitive slave law has been declared by the (elective) Supreme Court of Wisconsin to be constitutional, and thus of no effect within the constitutional of the State. The legislature has sustained the Court, by the passage of a series of resolutions which-like so many oth lutions which have from time to time been fulminated, or rather pop-gunned, by State Legislatures whenever they have had an attack of State rights fever-are simply a rebash of the Virginia and Kentucky resolutions of 1798, which were an embodiment of certain speculative notions begotten by the political Ixions of that day upon a cloud of meta-physics, the practical result of which would have en to make the Constitution an instrument of about as much efficiency as the Articles of Confed-It gives all to the black man, way of opening an escape-pipe for State pride or seewhite man! It places no contional folly; but if the issue ever took a practical eration. The passing of resolutions is a harmless tional folly; but if the issue over took a practical form, the State of Wisconsin would be obliged to

Mr. Carl Schurz told the citizens of Massachusetts who were assembled to eat and drink in honor of tion, and there are always means for peaceably and Thomas Jefferson, at the Parker House, on Wednes-quietly executing these laws. Until this higher, day, that the arguments which he and the other disday, that the arguments which he and the other dis organizers, nullifiers, and traitors of Wisconsin had covery of fugitives was in force. It was for modern been obliged to meet, and had met and triumphantcovery of fugitives was in force. It was for modern wisdom to find out that this law is unconstitutional. Daniel Webster believed it to be constitutional, the statement of the gentleman for the defence to the contrary notwithstanding. But distunion and opposition arose, and spread through the land, because this does away with habeas corpust licanism. What a pity it is that that ignorant residence in the contrary notwithstanding is a support. and trial by jury. (Read from Webster in support of the law.) The counsel for the defence has said, fore the sight of this political Gamaliel, Carl Schurz, the law.) The counsel for the generic has said, fore the sight of this portion of damand. Can be a said, Liberty, or no Union. Oh! what anestimate of Liberty! Wipe out the Union, and you blot out sit, and taken easy lessons in constitutional contribution. Break down the law, and anarchy stalks struction! It is too late for him to reform his extraction! It is too late for him to reform his extraction! through the land, while 'devil law' reigns supreme.

I advise our friends of Oberlin, Saint Peck, Saint Plum and the rest, to go to some good church, of Germany, after having reared so symmetrical

where the Bible is preached, and not politics; where and lasting an edifice of constitutional liberty in their own country, should condescend to visit us, poles because the Bible sanctions clavery-for it does benighted Western barbarians, to teach us how to sanction it, in the case of Paul and Onesimus. interpret our own laws, construe our own constitutions, and govern our own citizens! Renouncing the political opinions of Washington, and the re ligious doctrines of the Puritans; putting ourselves are no more fit for liberty than our children at the and of Strauss in things spiritual—we shall secure age of 12 or 14. You find but few, even in the North, all the blessings promised to the saints in this world, and of Strauss in things spiritual-we shall secure

When we consider what Wisconsin is, and what The ' higher law' people appeal to the passions, and Massachusetts is, we must say that to our poor apnot to common sense. To go to the South now, and set the slaves free, would be a horrible crime, throwing them into a condition far worse than they are now placed in. You may as well say to this for which the most devout mind is not called upon for which the most devout mind is not called upor community, 'Throw away your marriage relation,' to return thanks. He is as unseasonable as a fish because it is sometimes abused. I am a Northern dinner in a Catholic household the first day after man with National principles, and I say that those Lent. His sphere of duty is that of the domestic living in slavery cannot be set free, if it is wished missionary, and not the foreign. Let him preach to preserve the Union. Oh! you craven-hearted, his gospel to the heathen at home, for we are more tingy crew, who point to England's free laws, why lo you not do as they do there, and train the slaves well-bred Turkish officer, who visited us some months do you not do as they do there, and train the slaves until they are ready to take care of themselves? since, had advertised to lecture on the rights of Some men let their philanthropy take the 'higher women, we should have thought it rather intrusive law' road until it leads them to perdition. There and in bad taste; but he was quite as much enaw' road until it leads them to perdule and an oad taste, on that subject as Mr. Schurz, was no special enactment by which slavery existed titled to enlighten us on that subject as Mr. Schurz, there in early times. It results from the eternal coming from Wisconsin, is to take any are of selaw of races. The black race is not equal to the periority over us in Massachusetts upon the subject of human rights. We conclude with one more quotation from Mr

'No, I will not meddle with your home concerns I will, however, say a word for the West. Stremanu advocate of State rights and of local self-government these times they had not the higher law. They made law, and abided by it.

In both the act of 1793 and that of 1850, the ciples underlying our system of government, I instite you, I entreat you, I conjure your come one and sall, equal rights of man.' (Loud and continued cheering.)

We have no power to make prairies resound or forests shake, but in face of the stubborn facts which we have above cited, and the deliberate (alsehonds with which they brand Mr. Schurz, we should ake THE INFAMOUS BLACK LAW OF OHIO. to ask him whether his ears tingle; and of the sally The bill of James E. Chase, of Stark county, to people who went to Faneuil Hall to applaud him, we should like to ask whether their ears tingle; if so, whether they tingle throughout their whole length at one and the same time. - Ibid.

More Satanic Denocracy. The following view of human rights, and illustration of the satanic tions in certain cases, and preserve the Purity spirit of American Democracy, is from the Boston

' As we are nationally made up, and with our political professions, we cannot refuse the white men who come to our shores the privileges of citizenship; but the radically interior race of blacks changes the question altogether. We need not stop to argue a matter which every man's common in-stincts readily argue for him. The Almighty has settled it beforehand, and it is a sham philanthropy that seeks to cross His purposes by crossing races

MISE OF PRINCIPLE.

Extract from the eloquent speech of the distinguished German orator, CARL SCHURZ, of Milwaukee, Wisconsin, at the Reception Meeting in Faneuil Hall, on the evening of the 18th instant :-

Another danger for the safety of our institutions, and, perhaps, the most formidable one, arises from the general propensity of political parties and public men to act on a policy of mere expediency, and to sacrifice principle to local and temporary success. (Great sensation.) And here, sir, let me address a solemn appeal to the consciences of those with whom I am proud to struggle, side by side, against human You hate kingeraft, and you would sacrifice your

fortunes and your lives in order to prevent its establishment on the soil of this republic. But let me tell you, that the rule of political parties which sacrifices principle to expediency is no less dangerous, no less disastrous, no less aggressive, of no less des-potic a nature, than the rule of monarchs. Do not indulge in the delusion, that in order to make a government fair and liberal, the only thing necessary is to make it elective. When a political party in power, however liberal their principles may be, have once adopted the principle of kneking down their opponents, instead of voting them down, there is an end of justice and equal rights.
(Applause.) The history of the world shows no example of a more arbitrary despotism than that exercised by the party which ruled the National Assembly of France in the bloodiest days of the great French Revolution. I will not discuss here what might have been done, and what not, in those times of a fearful crisis; but I will say that they tried to establish liberty by means of despotism and that in her gigantic struggle against the united monarcis of Europe, revolutionary France won the victory, but lost her liberty.

Remember the shout of indignation that went all over the Northern States when we heard that the Border Ruffians of Kansas had crowded the Free State men away from the polls, and had not allowed them to vote. That indignation was just, not only because the men who were thus terrorized were Free State men and friends of liberty, but because they were deprived of their right of suffrage, and because the government of that territory was placed on the basis of force instead of equal rights. Sir, if ever the party of freedom should use their local predominance for the purpose of disarming opponents instead of convincing them, they will but follow the example set by the ruffians of Kansas, although legislative enactments may be a genteeler weapon than the revolver and bowie-knife. theers.) They may perhaps achieve some petty local advantage, they may gain some small temporary advantage, but they will help introduce a system of action in our politics which will gradually unhis right to his opinion in Massachusetts as well as in South Carolina. You tell me, that for my opinion they will mob me in South Carolina. Sir, I was to speak on Republicanism at the West, and so I did. This is Western Republicanism. the difference between South Carolina and Massachusetts. (Prolonged cheering.) There is the difference between an anti-slavery man who is freeman, and a slaveholder, who is himself a slave. (Continued applause.)

Sir, our present issues will pass away. The slacry question will be settled. Liberty will be tri- here I tell you, they are mistaken who believe that imphant, and other matters of difference will di- the Irish heart is devoid of those noble impulses very question will be settled. Liberty will be trimoved the solid basis of equal rights, on which such new matters of difference may be peaceably of civilized mankind are spoken and the languages settled? What if we had have the content of the solid basis of equal rights, on which such new matters of difference may be peaceably of civilized mankind are spoken. tions of this country upon the difference of element of Western society, with enthusiasm for a rights between different classes of people? What great cause, with confidence in each other, with it, in destroying the generality of natural rights, honor to themselves. This is the barrer floating over in destroying the generality of natural rights, we had resolved them into privileges? There that glorious valley which stretches from the Westis a thing which stands above the command of the most ingenious of politicians: that is the —that Valley of Jehosaphat, where the nations of logic of things and events. It cannot be turned and twisted by artificial arrangements and delusive settlements: it will go its own way with the scription on that banner is not opposition to the stendy step of fate. It will force you, with uncom-promising severity, to choose between the social of men into office; for this battle-ery of speculators organizations, one of which is founded upon priviour hearts have no response; nor is it 'restriction

rights.

Force, instead of right, privilege, instead of equality, expediency, instead of principle, being once the leading motives of your policy, you will have no power to stem the current. There will be new abuses to be corrected, new inconveniences to be remedied, new supposed dangers to be obviated, new

With this banner we stand before the world. In his own creation.

On the evening of the 2d day of November, 1855, there stood on this very platform a man known and loved by every true son of Massachusetts, who, unmoved by the whirlwind of a proscriptive move-ment howling around him, spoke the following is ENGLAND RESPONSIBLE FOR SLA-

'It is proposed to attaint men for their religion, and also for their birth. If this object can prevail, vain are the triumphs of civil freedom in its many hard-fought fields; vain is that religious toleration which we all profess. The fires of Smithfield, the tortures of the inquisition, the proscriptions of non-conformists, may all be revived. Slowly among the struggling sects was evolved the great idea of the equality of all men before the law, without regard to eligious belief: nor can any party now organize a proscription n.erely for religious (and I may add po-itical) belief, without calling in question this un-

ner.') Then the day was not far off when suddenly the whole country was startled by the incredible news that his noble head had dropped under the murderous blows of a Southern fa-natic, and that his warm blood had covered the floor of the Senate Chamber, the noblest sprinkling that ever fertilized a barren soil. (Immense ap-

Plause.) And now I tell you, when he lay on the lounge of the ante-chamber, his anxious friends busy around him, and his cowardly murderers slinking around him, and his cowardly murderers slinking away like Cain—if at that solemn moment, the first evils to exist, viz. Idolatry, human bond question addressed to his slowly returning senses had been—Shall those who support your dastardly assailants with their votes be deprived of their suf frage? he would have raised his bleeding head, and with the fire of indignation kindling in his dim eye, he would have answered : 'No! In the name of my country, no! For the honor of Massachusetts, no For the name of the principles for which my blood is flowing, no! Let them kill me, but let the rights of man be safe! ' (Tremendous applause.)

Sir, if you want to bestow a high praise upon a man, you are apt to say he is an old Roman: I know a higher epithet of praise: it is-He is a

Aye, Charles Sumner is a true American; he is representative of the truest Americanism, and to him I pay the tribate of my most enthusiastic admiration. (Enthusiastic cheering.)

Sir, I hope to see the day, when his noble bust, crowned-with the love of a grateful people, will stand there! [pointing to the bust of Webster behind him.] (Great applaase.)

Sir, I am coming to the close of my remarks. But I cannot refrain from alluding to a circumstance which concerns myself. I understand it has been said, that in saying a few words on the principles of Jeffersonian democracy a few evenings since, I had attempted to interfere with the home affairs of this State, and to dictate to the Republicans their policy. Ah, sir, is there a man in Massachusetts, except he be a servant of the slave power, who cannot hear me advocate the equal rights of man, without feeling serious pangs of conscience? (Laughter.) Is there a son of this glorious old Commonwealth, who cannot hear me draw logical conclusions from the Declaration of Iadependence; who cannot hear me speak of the natural right of man to the exercise of self-government, without feeling a blush fluttering upon his cheeks? If so, sir, I am sorry for him; it s his fault, not mine.
Interfere with your local matters! how could I?

What influence could I, an humble stranger among you, exercise on the action of Massachusetts? But one thing I must tell you. It ought never to be forgotten that this old Commonwealth occupies a representative position. Her history is familiar to the nation; even South Carolina knows it. (Laughter and applause.) The nation is so accustomed to admire her glorious deeds for freedom, that with this expectation its eyes are turned upon her. Massachusetts can do nothing in secret; Massachusetts can do nothing for herself alone; every one of her acts involves a hundred-fold responsibility. What Massachusetts does, is felt from the Atlantic to the Pacific. But Massachusetts need only be herself, in order to be great. This is her position among the free States, recognized by all. Can there be a more honorable one? Sons of Massachusetts, you may be proud of it. Do not forget that from her greatness

you cannot separate your responsibility.

No, I will not meddle with your home concerns. dermine the very foundations upon which our re-publican edifice rests. Of all the dangers and dif-ous advocate of State rights and of local self-governficulties that beset us, there is none more horrible ment as I am, if you ever hear of any movement in than the hideous monster whose name is 'Proscripthe West against the integrity of the fundamental tion-for-opinion's-sake.' (Cheers, and cries of principles underlying our system of government, I Good.') I am an Anti-Slavery man, and I have invite you, I entreat you, I conjure you, come on a right to my opinion in South Carolina just as well as in Massachusetts. My neighbor is a Democrat; as in Massachusetts. My neighbor is a Democrat; appeals for the equal rights of man! (Loud and

These are its principles, and I am proud to say its principles are its policy. These are the ideas which have rallied around the banner of liberty not only the natives of the soil, but an innumerable host of Germans, Scandinavians, Scotchmen, Frenchmen— aye, and a goodly number of Irishmen also. And ege, and the other upon the doctrine of equal to slavery and restriction of the right of suffrage : for this -believe my words, I entreat you-

equally exacting ends to be subserved, and your en-tries sign—in this sign alone, and no other—there is croachments upon the natural rights of your oppo-victory. And thus, sir, we mean to realize the nents now will be used as welcome precedents for great cosmopolitan idea upon which the existence of the mutual oppression of parties then. Having the American nation rests. Thus we mean to fulfil once knowingly disregarded the doctrine of equal the great mission of true American section of days to the contract of th rights, the ruling parties will soon accustom them-selves to consult only their interests where funda-den humanity: 'Has mon the faculty to be free and mental principles are at stake. Those who lead to govern himself?' The answer is a triumphant as into this channel will be like the sorcerer who 'Aye,' thundering into the ears of the despots of the knew the art how to make a giant snake. And old world, that 'a man 's a man for a' that;' prowhen he had made it, he forgot the charm-word claiming to the oppressed that they are held in subthat would destroy it again. And the giant snake jection on false pretences; cheering the hearts of threw its horrid coils around him, and the unfortuthe despondent friends of man with consolation and nate man was choked to death by the monster of renewed confidence. This is true Americanism, clasping mankind to its great heart. Under it we march : let the world follow ! (Loud ap planse, and three cheers for the champion of freedom

VERY IN AMERICA?

To the Editor of the Liverpool Northern Times

Sir.—To the question of an Englishman in the Northern Times of 23rd inst., 'Is England responsible for Slavery in America?' I respectfully beg leave through your kind indulgence to answer—No.

England is no more responsible than God was for Noah's drunken imprecations on Canaan, when his father lay helplessly exposed under the influence of wine; and, by the way, I would remind those cham-pions for enslaving the negro race, that Canaan's case as a justification for enslaving the African has The man who said so was Charles Sumner. (Long ontinued applause, and three hearty cheers 'for His friend Abraham's conduct with his maid-serriend Abraham's conduct with his main-servant Hagar; if it proved anything, it was an evidence of the wickedness of the system then in its infancy. No more responsible than God was for Lot's incest with his two daughters, notwithstanding their miraculous escape from Sodom and Gomorrah, No more responsible than God was for David's con-duct in the matter of Urish and Bathshela. No

system of polygamy and concubinage. Under the old dispensation, God suffered, as he does now, those evils to exist, viz.: Idolatry, human bondage, poygamy, concubinage, and human sacrifices; but always denounced these monstrous sins with pro-phetic judgment, all of which were scripturally fulfilled- In those days God winked at your sins, because of the hardness of your hearts;' but under this new dispensation, 'God now commands all men everywhere to repent.'

England is no more responsible than she is for the disgusting human sacrifices as now practised among savage heathens in different parts of the world; because, forsooth, in the days of their beathenism, 1900 years ago, the ancient Britons painted their bodies, lived in caves, enslaved each other, and offered human sacrifices. No more responsible than the Reformed Protestant Religion is for the adulterous reign of King Henry VIII., who to a certain extent (though not always approvable) promoted the over-throw of the temporal and spiritual authority of the Pope of Rome, over the United Kingdom of Great Britain and Ireland.

England is no more responsible for negro slavery in America, than Spain, Portugal, France, Holland, Denmark, and all civilized Europe; all were at that time particeps criminis, all equally guilty. Negro slavery was the illegitimate offspring of Romish theology. In order to alleviate the condition of the nes in the New World, who would not consent to be made slaves, but rose upon their Spanish invaders, and successfully secured their liberty—Father Peter, a Roman Catholic Jesuit, found a substitute within the lids of the Bible, namely,—'Cursed be Canaan, &c.' Las Casas also advocated this inhuman, unchristian doctrine. Hence the in

troduction of African slavery.

The first class of laborers introduced into the colony of Virginia were white convicts, from the mother country, composed principally of the denizens of Newgate, as also criminals from all parts of the United Kingdom. In 1620, a Dutch ship landed twenty Africans at James's River. Soon after, Sir John Hawkins landed a cargo of Africans at the

England is no more responsible than France, who first planted negro slavery in Louisiana,—subsequently purchased by President Jefferson for \$15,-000,000:—no more responsible than Spain, who also :- no more responsible than Spain, who also established negro slavery in Florida, afterwards purchased by the United States government for £5,

But why should England alone be singled out, arraigned, and puron trial before the whole world and adjudged guilty for the sin of slavery as it now exists in America? In common law, the receiver is as bad as the thief. 'Let him that stealeth, steal no more.' Does England fit out ships, as the Americans are now doing, in open defiance of exist-ing treaties, to re-open the abominable African slave trade? On the contrary, she is now doing all she can to break up the infernal system. There was not only repentance made and received, but the thief on the cross was promised by the Redeemer that he scripture be true, and who will dare to doubt it? How much more justified does England stand, before high Heaven, the world's jury, and her accusers, an the thief on the cross

Two hundred and thirty-nine years ago, England joined hands with Christian pirates, and robbed Africa of more than 200,000,000 of her children. Less than one hundred years ago—as a nation that had grievously sinned before God and the world's numanity-she humbled herself as it were in sackcloth and ashes, and abolished the infunous Africar slave trade-twenty-five years ago. In order to make her 'repentance not to be repented of 'doubly sure, England, at a sacrifice of ±20,000,000, sets another example worthy to be imitated by America, by abolishing chattel slavery throughout all ber West and East India possessions. Other nations have nobly followed her example. We have only now the mortification of seeing negro slavery, with all its enormities, upheld by Spain and the United

We deny that England is responsible for negro slavery in America. In 1776, when the thirteen colonies separated from the mother country, why did they not abolish slavery, as forced upon them by British authority? On the contrary, did they not claim indemnification for 30,000 slaves escaped to British territory during the wars of 1776 and 1812? It is too late at this stage of the world's history-in this age of progressive humanity and civilization -for Americans, and their apologist, an English-man, to come before this world's court to file in their plea to a general issue, or a plea of justifica-

tion for the existence of American slavery. England has washed her hands, and brought forth fruits meet for repentance, and she now stands before all Christendom pre-eminently great, glorious, and free, as the invincible, uncompromising, firm and devoted champion of universal freedom. I am, sir, yours, &c., YOUNG AFRICA.

Liverpool, 26th March, 1859.

AMALGAMATION.

During the year 1858, in Boston, nine colored males were married to white women, exactly the same number that occurred in the year 1857. There is not an instance reported of the marriage of a white man with a black woman.—Boston Travel-

It is singular that any negro man of good sense would wish to marry a white woman, for female who would marry a negro must be among the lowest and most degraded of her sex. In such a case, we pity the negro. No matter how low he has fallen, he will fail to find that lower depth to which the white woman who consents to marry him has already reached.—National Democrat. It is singular that the Editor of the Den

should rant against amalgamation, when he favors that institution which practises the system without even being satisfied by marriage. The Editor of the Democrat knows that a majority of the slaves are mulattoes, who must of course have had a white parent. And, what is still worse, many of these mulatto slaves can boast of having blood of the first families of the Democratic amalgamation State of Virginia running in their veins: and these are often sold into slavery by their own Democratic fathers. Does the Editor of the Democrat favor this damnable system in Virginia? If not, why does he not denounce the ten thousand cases of amalgamation that exist at the Democratic South, instead of picking out solitary and isolated cases that may exist at the North? This much may be said in favor of these isolated Northern cases; they are invariably sanctified to some extent by marriage, while at the South the system is the result of the whites forcing the helpless female slaves to submit to their

The remarkably consistent Editor of the Democrat is ever flooding his paper about these rare cases of Northern amalgamation, when he himself voted for that practical amalgamationist, the late Richard M. Johnson, for Vice President!—Condend Ledder.

Sla der an; cer of of

WELLINGTON SLAVE RESCUE CASE. At the trial of the Weilington Slave Rescue Case, at Cleveland, Ohio-thirty-seven citizens of Oberlin and Wellington being under indictment by the United States, on the charge of having illegally rescued an apprehended fugitive slave—the case for the defence was opened by Mr. RIDDLE. In the course of his masterly plea, he said :-

Let us look at the matter of the higher law I am a votary of the 'higher law,' and I believe that the man who has no higher moral sense than obedi-ence to the penal laws of his country, is neither a good citizen nor a moral man. (Applause.) The principle of right and wrong is older than the laws of men; and although you may outlaw it, and enact laws in its place, it matters little. You can ask no more than that a citizen shall quietly obey the laws, or submit to the penalty. He may be the laws, or submit to the penalty. He may be wrong; but if he should happen to be right, and afterwards be found so, then the dungeon to which you would send him comes to be a luminous sanctuary, and the grave to which you would consign him comes to be a shrine to be visited as a holy spot.

John fled, but from whom? By virtue of what compact does he owe service to this man, John G. Bacon? It is alleged that he owed service to this man, not by any compact, but with no contract save what Bacon entered into with himself. He was a slave because his mother was a slave. He escapes to Ohio, and is pursued. By fraud they gain possession of him. A company pursues, and rescues him from those who have thus seized him. What moral obligation have these rescuers violated?
This boy John who was destined by the great Cre-

ator to a life of slavery, ran off in direct violation of all the eternal principles which bind this glorious Union together, thus kicking his foot direct through the porcelain of the Union of this confederation ngs came to Oberlin in search of John. He says he has known him in Kentucky, and yet he has to send back to Kentucky for Mr. Mitchell to iden tify the boy. Mitchell saw him but once at Ober-lin, and had never seen him before since he left Ken-tucky. Let it be borne in mind that at that time there existed in Oberlin a great excitement in regard to the danger in which the colored citizens of the place were living, through fear of being kidnapped.

John escaped at the age of eighteen, when his personal appearance was changing every day, and yet this man Mitchell recognized him from the window of Wack's tavern after nearly three years. He was copper colored when he left Kentucky, but black when he was found at Oberlin. He was 5 feet 8 or 10 inches in Kentucky, but 5 feet 4 or 5 inches in Oberlin. He would weigh 170 pounds at Kentucky, but 135 or 140 at Oberlin. How do these points of difference allow the supposition of the identity of the two? They claim that the boy frequently said himself that he was the slave of Bacon, but what he said can only be used as the statements of any body else could be, and not have any undue prominence Mitchell says that at first John did not know him : but, gentlemen, when his right hand suspiciously approached his left side where a revolver was carried, approached his lett side whether the John received a sudden enlightenment, like an animal of old, of whom we read, although I admit that John was not quite an ass, and surely Mitchell Was not quite an angel.

We express no evil intent toward the State of Ken-

tucky, which holds the grave of one Clay and the home of another. Should that State be invaded to-morrow, our gallant sons would cross the Ohio to the rescue, as did the noble Kentuckians when we were in danger in olden times; but we cannot agree to their mode of recovering their fugitives, and cannot turn to and help them in the carrying out of their schemes, which we consider nefarious. The prosecution talks of disunion, and charges you with lesigns against the existence of this confederation, if you do not now support (whether for right or wrong) the Fugitive Slave Law. As for me, so help me the great God, if a panting fugitive should come to my house, and ask for aid, he should have it.

(Tremendous applause through the Court room.)
Judge Belden hoped that if such manifestations were repeated, all those concerned might be com-

Judge Spattering said, Then you will have a large committal, and include some of the Counsel in Judge Belden—' Why, you do not pretend to up-Judge Spaulding—' I do uphold and countenancit.'

Judge Belden - Then you would be included in

he committal.'
Judge Spaulding- I should be most happy to b included in such a committal before this Cou-

Mr. RIDDLE closed with a brilliant peroration, having spoken about four hours and three quarters.

Judge Spaulding continued the argument for the defence by saying that, some forty years ago, he took upon himself the oath to support the Constitution of the United States—took it as did Andrew Jackson, who declared he would support it, not as others might read it, but as his own good judgment should dictate. Had Jackson done or said nothing else, he

would by that have deserved eternal remembrance. I stand here to defend a citizen who is indicted for doing what? Why, for obeying the precept of Jesus, who said, 'When ye see a brother in prison, visit him.' This defendant has but visited a fellowbeing who was in chains; and for aiding him to gain his freedom, he is liable to incarceration in the penitentiary. The law provides that any violation of the Fugitive Slave Law shall be punished with presiding officer of this Court, should the jury ren-

der a verdict of guilty, to say whether that imprison-ment shall be in the County Jail or the State Prison. We are to-day assembled in this city of 60,000 people, and in a district where there is a majority of 30,000 against the General Government; but yet, all of these must not be considered as enemies to the country. For years I trod the steps of the Demo-eratic party, and never left it until I refused to assent to this law under which we try this case to-day.

The defendant is said to come from Oberlin, the harbor of fugitive slaves; yet you are not here to try the people of Oberlin for their peculiar opinions You are not to try Simeon Bushnell because he is a citizen of Oberlin, but upon the simple question of right and wrong. The gentleman (Mr. Bliss) says with a sneer, that Oberlin is a 'higher law' town. I do not propose to go into a theological discussion, but there is an old adage that 'man proposes, but God disposes;' and not the genius of Napoleon, who blashemously altered it to the expression, I pro-pose, and I dispose, could avert the destruction which God brought down. Jefferson, the Father of Democracy, said—'When I reflect that God is just, I tremble for my country.' Was not that 'higher law'? And does Judge Bliss think that we can scout the law of God-can carry into effect laws directly opposed to his, and say that the 'higher law' is nothing, when we know that we all must, ere long, bow to this same 'higher law'? Although I do not expect to reverse the decisions which have been issued from Federal and Superior Courts, on this question, I deem it my duty to utter at all times my views against such decisions. I take issue with the learned Judge McLean on the subject, and declare that the Constitution would never have bee adopted, had the Northern people known one half of the evils that flow from it; and it was adopted under protest.

It is claimed that an excitement prevailed in the

town of Oberlin in relation to the matter of returntown of Oberlin in relation to the matter of returning slaves, fugitives from service. In these latter days, the words 'owing service' are omitted, and the negroes are called simply 'slaves.' But, mr, I know very well that no man could hold the office which you do, unless he would agree to return fugitives to slavery; and my friend Judge Belden would not hold his position, unless he had made the same agreement. He has changed rapidly in his views; for a few years ago, at a precting at Columnia. views; for a few years ago, at a meeting at Columbus, he told me that he was a candidate for the Governorship of the State of Ohio, on the grounds of having voted for Martin Van Buren, while I, a better Democrat than he, voted for Lewis Cass.

Judge Spaulding here read the following retions, reported to an indignation meeting held in Cleveland, soon after the passage of the Fugitive Slave Law, Judge Wilson being on the Committee

1. Resolved, That the passage of the Fugitive Law was an act unauthorized by the Constitution, hostile to every principle of justice and humanity, and, if persevered in, fatal to Human Freedom.

2. Resolved, That that law strikes down some of

the dearest principles upon which our fathers predicated their right to assert and maintain their independence, and is characterized by the most tyrannical exercise of power; and that it cannot be sustained without repudiating the doctrines of the Declaration without repudiating the doctrines of the Declaration of Independence, and the principles upon which all free governments rest.

3. Resolved, That tyranny consists in the wilfully violating, by those in power, of man's natural right to personal security, personal liberty, and private property; and it matters not whether the act is exercised by one man or a million of men, it is equally unjust, unrighteous, and destructive of the ends of all

just governments.
4. Resolved, That regarding some portions of the 4. Resolved, That regarding some portions of the Fugitive Law as unconstitutional, and the whole of it as oppressive, unjust and unrighteous, we deem it the duty of every good citizen to denounce, oppose and resist, by all proper means, the execution of said laws, and that we demand its immediate and unconditional repeal and will not examine the current and the current repeal, and will not cease to agitate the question, and use all our powers to secure that object, until it is ac-

complished.

5. Resolved, That we recommend that a meeting of the citizens of this county be held at Cleveland on the 26th day of October instant, to consider said law, and take such action thereon as may be deemed expedient.

(These resolutions created quite a sensation in the court-room, being thus indorsed by Judge Wilson.) After referring to the power invested in the Federal Courts, Judge Spattering concluded a long

and very able defence by eloquently saying : that to be law which so clearly contravenes the unwillingly relinquish his arbitrary power, whether earlier Ordinance of 1787, violates every right of free citizens, and stains with an ineradicable blot the statute books of our country, not to say defies the laws of Him who is higher than the highest. Nor utterly unconstitutional, null and void, though thus doing I should risk an impeachment from the Senate of my country. And, sir, should such an impeachment thus fall to my lot, I should proudly embrace it as a greater honor than has ever been bestowed upon any officer of these United States.'

The case of Bushnell went to the jury on Friday night, and, as might have been expected, (being a packed jury, composed exclusively of Border-Ruffian Democrats!) they returned a verdict of guilty! As soon as the case of Bushnell was disposed of,

the Court proceeded to take up the next case. District Attorney called the name of James Langsston. Judge Spaulding objected that they were not ready in that case, and suggested that of Prof. Peck. District Attorney Belden insisted on Langston. Judge Spaulding then objected that the jury was a struck jury for the particular case of Bushnell,

and claimed a new jury.

Judge Wilson said the jury was selected for the term, and it is proper they should try all the cases.

Mr. Backus insisted that the jury had made up their minds on all the propositions, and to send the other accused to such men for trial was monstrous.

He never saw a case in which the defendant had t go to a jury which had just disposed of a precisely similar case. If forced to go into a trial before such a jury, no one of the defendants would so stultify already made up their minds. It was unheard of murderous hold. The Slave Power cannot be con injustice, and an outrage on the sense of justice of the quered by compromise, stratagem, or bribery. It civilized world. Judge Spaulding announced the determination of

the accused neither to defend themselves nor appear by attorney before such a jury. They surrendered themselves to the Court, and asked that their recognizances be struck off. Refusing to accept the offer to let them go on their word, they were committed to jail, but were treated with great consideration. The Court, on Monday, granted a new jury, which was empanneled to try the case of Langston.

ANOTHER FUGITIVE SLAVE CASE. United States Deputy Marshal Arrested for Kidnapping.

On Friday last, United States Commissioner Brown remanded a negro, claimed as a fugitive slave, to the custody of the Marshal and his alleged master, and he was taken across the river, and lodged in jail at Covington. On Saturday, the Commissioner had a similar cuse to dispose of, but which did not appear as clear upon its face, and which are did not appear so clear upon its face, and which excited some feeling on the part of the colored people of the city, many of whom attended the examina-tion. It appears that in April, 1856, a negro tion. It appears that it lapin, I am a manded Lewis Early left the premises of George Killgore, of Cabell county, Va., and came to Ohio, and has since been at work in this State, a part of the time for Mr. Robinson, a relative of Mr. Killgore's, residing in Ross county, in this State. On the 17th of January last, Mr. K. gave to his son, James Killgore, residing in Kentucky, a power of attorney to pursue and bring back the fugitive. With this view, a new warrant was procured from Commissioner Charles C. Brown, of this city, armed with which document Deputy United States Marshal Manson, accompanied by Mr. Killgore and another party, proceeded to Ross county, and effected the arrest. The negro was found chopping wood for a farmer in company with another colored games, and gave claring slaveholding a sin, and the withholding of the alarm that Lewis had been kidnapped, and was church fellowship from slaveholders a duty. Its about being conveyed out of the State by force of

tion, and travelled some fifteen or twenty miles churches, makes it worthy of frank criticism, and our through mud and mire, bringing with them abun- acknowledgment of these merits makes it incumbent dant evidence, upon their clothes, of their intimate on us to point out such errors in the work as impair township, Ross county, they were met by a constable and a large posse of men, armed with a warrant the oath of James Farnow, charging that three following sentence, p. 19-11 is a remark of Hardsald ' three strangers' before his tribunal at once.

The Deputy Marshal had no idea of contending loe so much superior, and, with his companions, immediately submitted to the authority of the warrant, and proceeded to the office of the Justice, where he found a crowd of several hundred persons assembled. Justice Coyner demanded by what authority they sought to convey to other parts the body of the said Lewis. The warrant issued by the U.S. Commissioner was exhibited, and its genu-ineness satisfactorily proven, when Justice Coyner stated to the crowd that he felt bound to recognize the broad seal of Uncle Sam, and as his v inferior Court, he should dismiss the charge of kidnapping, and set the prisoner free. This was ac-cordingly done, and the Marshal, with the negro, succeeded in reaching this city by the train on Sat-

urday morning.

The case is now in course of examination before Commissioner Brown of Cincinnati. The testimony, as far as taken, tends to show that the negro had been emancipated by a man to whom Killgore some years since gave a bill of sale of him .- Cincinnati

THE VIRGINIA SEARCH LAW.

The annovances to which our Northern coasting vessels are subjected in consequence of this obnoxious law, are continually growing more and more flagrant. Several cases have recently come to our knowledge, in which the masters of our Cape vessels have been put to great inconvenience and expense in consequence of that villanous statute.

The schooner C. C. Comstock, of Dennis, was re-

cently seized in Tangier Sound, and Capt. Curtis the easy process of virtual self-contradiction, by opencompelled to pay a fine of \$500 or forfeit his vessely Schr. Edith, of Harwich, Capt. West, two or three months ago left Virginia without being searched. Capt. West states that he waited in Hampton carding the front avenue with 'No saveholder ad-Roads forty-eight hours, and no inspecting officer mitted!'—the peculiar institution is still allowed to came on board, and as a fair wind sprung up, he footing in the boson of the Charch. Special cases of weighed anchor and went to sea. On returning to men who look exactly like siaveholders, and who Norlolk, a month or so afterwards, in another vessel, the Mary Hawes, he was seized, thrown into

it is a police regulation required to prevent slaves from being taken away from Virginia, and is a necessary and proper statute. But, even admitting that some regulation should be necessary, it will be seen that this law is needlessly vexatious and annoying. For instance: The master of a vessel, whe leaving, is compelled to look up an officer to make the search. It would seem bad enough to be obliged to submit to a search, when called upon. But this is not all. The vessel can not be searched before leaving Norfolk, but must wait in Hampton Roads the pleasure of the searching officer. That func-tionary can take his own time about complying with the summons, and if, in the meantime, a fair wind comes up, and the impatient master goes to sea, he will, on his next return to the State, be treated to is next return to the State the hospitalities of the 'chivalrous' Virginians, see as if he were a convicted and common thiet.'
such as were dispensed to Capt. Baker, Capt. West, and other Cape Cod captains. Such a law is not merely an outrage on civilized society; it would dispense a barbarism.—Yarmouth (Mass.) Register.

Moreover, these expressions are fortified, throughliberals shall choose to out the pamphlet, by the constant use of the terms must be with them.

The Liberator.

NO UNION WITH SLAVEHOLDERS. BOSTON, APRIL 29, 1859.

ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Twenty-Sixth Annual Meeting of the Amer can Anti-Slavery Society will be held in the city of New York, in the City Assembly Rooms, Broadway, on Tuesday, May 10th, commencing at 10 o'clock, A. M.; and continued, by adjournment, at the same place, on Tuesday evening, and Wednesday

orenoon and afternoon. The sublime and beneficent object for which this Society was organized yet remains to be fully consummated. No matter how numerous the difficulties how formidable the obstacles, how many the foes to be vanquished-slavery must cease to pollute and 'And had I the distinguished honor, sir, to occu-py the seat which is so eminently filled by your curse the land. No matter, whether that event be lionor, full long should I hesitate from declaring near or remote, whether the taskmaster willingly or solemn compact of the Constitution, as well as the by a peaceful or a bloody process-slavery must die. No matter, though, to effect it, every party should be torn by dissensions, every sect dashed into fragments, the national compact dissolved-still, slavery must should I hesitate to pronounce the infamous act of be abolished. If the State cannot survive the Anti-1850, what it most clearly and unquestionably is, Slavery agitation, then let the State perish. If the be abolished. If the State cannot survive the Anti-Church must be cast down by the strugglings of Humanity to be free, then let the Church fall. If the Union cannot be maintained, except by in molating human freedom on the altar of a bloody tyranny, then let the Union be dissolved. If the Republic must be blotted out from the roll of nations, by proclaiming liberty to the enslaved, then let the Republie sink beneath the waves of oblivion, and a shout of joy, louder than the voice of many waters, fill the universe at its extinction. Against this declaration, none but traitors and tyrants will raise an outcry It is the mandate of Heaven, and the voice of God It has righteousness for its foundation, reason for its authority, and truth for its support. It is simply asserting the supremacy of right over wrong, of liberty over oppression, of God over man.

There must be no compromise with slavery-none whatever. Nothing is gained, every thing is lost, by subordinating principle to expediency. The spirit of freedom must be inexorable in its demand for the instant release of all who are groaning in bondage nor abate one jot or tittle of its righteous claims. By one remorseless grasp, the rights of humanity have been taken away; and by one strong blow, the iron hand of usurpation must be made to relinquish its dving throes will convulse the land. The conflict admits of no parley. No flag of truce must be sent or received; no quarter must be given or taken.

Animated by these sentiments, let there come up to this anniversary a large and spirited gathering of the members and friends of this Society, resolved forts to accomplish their mighty undertaking.

Among the speakers who are confidently ex pect to present, and to address the Scciety during its ... on are WM. LLOYD GARRISON, WENDELL PHILLIPS, Esq., LUCRETIA MOTT, Rev. Dr. FURNESS, Rev. O. B. FROTHINGHAM, Judge CULVER, E. GIL-BERT, Esq., EDMUND QUINCY, Esq., J. MILLER MC-KIM, PARKER PILLSBURY, CHARLES C. BURLEIGH, E. H. HEYWOOD, Rev. A. M. MILLIGAN, (of the Covenanter Church in Pennsylvania,) WM. WELLS BROWN, ANDREW T. Foss, Joseph Howland, and others,

In behalf of the Executive Committee, WM. LLOYD GARRISON, President. SYDNEY H. GAY, WENDELL PRILLIPS, Secretaries.

NEW PUBLICATIONS.

A TRACT FOR THE TIMES, on the question-Is i right to withhold fellowship from churches or from individuals that tolerate or practise slavery.? Read by appointment before The Congregational Ministers' Meeting of New London County, Conn., by Rev. HENRY T. CHEEVER.' pp. 23. New York,

This tract has the very great merit (a very rare merit also, considering that it was written by a clerlored gyman, and read before a body of ministers) of declear and full utterance of these important truths, The party then started on foot for the nearest sta- so generally denied or ignored by ministers and associations. Arrived in Buckskin its efficiency and diminish the value of its testimony. portant truth which the author presents to us in the had kidnapped a colored man named castle, that God does not allow us to part with an Early, and commanding the officers to bring inch of his ground, though we might thereby gain the peaceful possession of all the rest.' And the author makes the application of this general truth to the particular subject of slavery by saying- All attempts to abolish or pare away the difference between right and wrong, . . . or to compromise with the spirit of slavery by withholding an expression of its inherent sinfulness, will end in utter defeat and ignominy to the compromising party."

Who would expect, after this, to find compromi in this very pamphlet? Yet, here it is! Not the particular method or specification of compromise above censured, but one materially interfering with the soundness of its position and the efficiency of such action as it suggests, and therefore open to the censure which Mr. Cheever quotes from Hardcastle.

The Tract Societies at New York and Boston re tain a fraternal ecclesiastical relation with slaveholding ministers and church-members by refusing to declare slaveholding a sin. The inference is plain, that complicity with this system furnishes no bar to the recognition of its practitioners as Christians, and these Societies are thus our consistent with themselves, however unsound in principle and faulty in practice. Mr. Cheever's trust seems to have cut itself off from the recognition of slaveholders as Christians by the position, taken an the very commencement, and several times repeated, that slaveholding is sin-sin per se-and that it necessarily involves both doctrinal error and sinful practice; severtheless, by ing a postern door for the admission of certain cases of 'apparent slaveholding,' after commicuously plamitted!'-the peculiar institution is still allowed a seem to all their neighbors to be slaveholders, are admitted, under protest; they are unpleasantly stigjail, and was obliged to pay a fine and costs to the admitted, under protest; they are unpleasantly sigamount of \$140 before he could go free.

It is contended by the apologists for this law, that but what do they care for these little annoyances, while they have the concession of Christian character? This is to them the one thing needful.

Here are some of the expressions of concess luded fo:-

There may be cases of apparent slaveholding, in which there is no sin per se p. 18.

A man may be a nominal slaveholder, for the mo-A man may be a nominal successive, and yet be guiltless, before God, for the crime of slaveholding. Ib.

When a man holds slaves for gain or service to

himself, without wages, it is essential injustic fraud, and that slaveholding is ain per se. Ib.

'He who holds slaves for his own gain, property, to increase his own wealth thereby, or in any way to promote his own selfish and personal ends, he is us truly guilty of injustice and of sin per as if he were a convicted and common thick.

Christians, brethren, and Christian brethren, in reference to persons thoroughly pro-slavery.

part of Mr. Cheever, and apparently resulting from Though a private letter, the wide-spread interest that honestly and hypocritically used by Rev. Selah B. be particularly interesting to our readers. Treat, (by direction of the Prudential Committee of the 'American Board') in reply to that letter of the Choctaw missionaries in which they had expressed their determination still to admit slaveholders to the church. Mr. Treat says (speaking of the slaveholding candidate for church-membership, and slily insinuating how he may be received without the implication that slaveholding generally is right)-

· Perhaps he can show that his being the owner of slaves is involuntary on his part; perhaps he can show that he retains the legal relation at their request, show that he retains the legal relation at their request, and for their advantage; perhaps he can show that he utterly rejects and repudiates the idea of holding property in his fellow-men. If so, let the facts be disclosed, and let him have the benefit of them.

The resemblance between the language of Mr. the necessity of resisting the beginnings of compro- minds to let me go; for if the air of Santa Cruz Treat and of Mr. Cheever should warn the latter of

comes, but how he comes to it. Here we give one of off! I live out of doors all I can, but am yet too lame his statements (above quoted) in connection with his to walk or ride with much pleasure. own explanation or paraphrase of it :-

Here the man who remains an apparent slaveholder'-who even still holds . the relation of slaveholdin the sight of God, hold property in man.' But to whom is this acknowledgment made? It is not made bunal, because he still holds the relation of slaveholder in the eye of the law.' Apparently this acprivate prayers. And how much better off is the erner had been in the habit of making that private years before his property was levied on by the sheriff! Would the slaves of whom he was the apparent owner be any the less seized and sold to pay his debts?

The American Anti-Slavery Society wishes to put needful to treat them with church discipline?

some instances they are already a long ways ahead of the very oracles of Orthodoxy.' pp. 20, 21.

We ask Mr. Cheever if, by the 'irreligious men hom he declares to be a long way ahead of the Church in the practical part of Christianity, he means Garrison, Phillips, Pill-bury and Foster? If he does not mean them, will he have the kindness distinctly to say so, and distinctly to say who he does mean If he does mean them, will he have the kindness to designate anything irreligious in their anti-slavery action, which is the point now under consideration ?

Extract from a letter of an intelligent citizen of Connecticut, dated April 18, 1859.

· Our election resulted in securing the government to the Republicans, but there is no hope for our bill 25,000 men costs \$250,000 a year; that is, ten dollars this year, for it requires a two-thirds vote, which cannot be got; so we must wait and work, work and look at the other side. wait; but they shall not have any peace so far as I

wonder why she does not give her colored inhabi. Sundays. They work better than before. They tants their full and just rights; but when they get have learned this of late, and are improving continacquainted with the narrow-souled captains of the ually in industry. They save money, and buy litconsters who get their hog and hominy out of the tle houses in the town, move them, and become slaveholders, there is no surprise; and their vessels mechanics, traders, lumpers, &c. &c. They send

fighting the enemy than he had."

try, and intelligently and experimentally posted in re- the poor, benevolent societies and the like, to help or gard to anti-slavery matters, especially in the denom - the work ; while here, alas! the spirit of the whit on both sides of the Atlantic.

he passed through Rochester, a few nights since, with iel, he says, is a noble man.

In South America, there have been earthquakes and revolutions. The city of Quito is in ruins. From two to five thousand lives are lost, besides an immense amount of property. It has been destroyed twice before. Other towns along the coast have suffered, though to what extent is not known.

The Derby Ministry has been beaten on the Reform question, and the British Parliament is to be dissolved, and an appeal made to the people. If the liberals shall choose to unite, the new Parliament

LETTER FROM THEODORE PARKER. The following letter of Mr. PARKER to FRANCIS It is curious to see how nearly identical are the Jackson, Esq. was read to the congregation at Music above ideas and expressions—honestly used on the Hall, on Sunday morning last, by Mr. PHILLIPS. the habit of presuming the professor of religion to be is felt in Mr. Panxen's case will justify its publication. of course a Christian—with ideas and expressions dis-

WEST END SANTA CRUZ, March 21, 1859.

FRANCIS JACKSON : DEAR PRIEND-Here we all are, on one of the handsomest little islands in the world, about as big as Suffolk county, though different in shape. We have the weather of dog-days, jet the heat i quite uniform day and night, varying commonly from

80 degrees at noon to 78 at sun-down, and 76 at sun rise. I have not seen the mercury higher than 85 by day, or lower than 72 by night. The air is drier than I ever knew it in New England in the longest drought. Only at night I feel a little chill in the atmosphere, and pull a thin blanket over my shoul-

If I don't get well here, you must make up your does not help me, nothing will or can. The atmosphere is so clear that I can see the island of Porto show, in his own language, not only to what result he Rico from the wharf here, though it is seventy miles

The houses are only a little piece of out doors with a roof over it. It is a queer place, this little town of There may be cases of apparent slaveholding, in which there is no sin per se, because there is no real slavery, inasmuch as the apparent slaveholder, acknowledging that he cannot, in the sight of God, hold property in man, is really an emancipator, only subject to the relation of slaveholder in the eye of the law, while he is seeking to place those called his slaves under the protection of the laws of freedom, and fully endow them with all the liberties which he acknowledges are theirs by right. p. 18.

Here the wave the server is averaged as a part of over it. It is a queer place, this little town of one thousand inhabitants, living in (or out of) houses which have no glass and no chimneys. You would laugh to see the fuel exposed for sale; a handful of brush charcoal on a board, a few little bundles of brush, not so large as a bundle of parsnips in Boston market. You who filled up the South Cove (I wish you had made it six feet higher) would stare a little to see six men and women at work (!) repairing the highway; they hoe the earth into trays, take them on their heads, and carry them to a cart, and pitch in er in the eye of the law '-is assumed to be guiltless, their contents; then three persons pull the cart, and on the ground of his acknowledging that he cannot, three more push from behind, while the seventh over sees the whole concern, and walks behind till they come to the place of deposit, where they dump down to his associates of the privileged class, who are also the ten bushels which make the load. Carpenterapparent slaveholders, because he continues an 'apparent slaveholders, because he continues an looking on. I think you would wonder at the plants and trees, not one that you ever saw before. But, knowledgment is only made to himself, in reply to what would interest you much is the condition of the the accusations of his conscience, or to God, in his colored people; so a further word on that matter Slavery continued here until 1848, when all over the slave for that? Suppose Mr. Pierce Butler had done little risland the blacks rose, took possession of all, that, and had done no more. Would his slaves have except the two forts, and demanded their freedom. been sold any the less? Suppose any insolvent South- There were 3000 whites and 25,000 blacks on the island. The negroes did not shed a drop of blood. acknowledgment every morning and night for ten They burnt a few houses, but destroyed very little property, and took no man's life. Imagine the consternation of the whites, who knew

what they would do under like circumstances! The Governor declared the Negroes all free, and advised an end to the appearance of slaveholding as well as the them to go back to the estates and work. Most of reality, and it will never consider the reality extinct them did go. But soon a Spanish regiment was brought while the appearance remains. It wishes to deliver over to secure order. The Danish King confirmed the slave from that very 'relation in the eye of the the freedom of the negroes, but had a commission to law, which Mr. Cheever's language implies to be inquire into the matter. See how the whites paid comparatively a trivial thing, if only the white man the blacks for their lenity. They put 400 or 500 in designated by that law as his 'owner' consents to jail, and shot 13 in cold blood. The price of labor make some sort of acknowledgment, somewhere, that was fixed by law, the laborer protected in certain God does not so regard him. The abolitionists wish to particulars, but still the chief protection was given exterminate 'the relation,' both in reality and appear- to those who were best able to take care of themance, in substance and shadow. We wish to put it out selves. It is always so. At present, laborers on of the power of any oppressor to lay the weight of his estates are divided into three classes; first, secleast finger upon a human being with the claim that ond, third. They are thus paid: all have a hut to even the lower law recognizes him as property. But live in, a little patch to raise vegetables and how is this ever to be done if a set of apparent slave- fruits, (which grow with no care,) to keep a pig. holders, living among the real slaveholders, looking poultry, &c. They all work five days a week just like them in the eyes of men, and treated in the except certain feast days of the Lutheran church administration of Southern law just like them, are to nine hours a day, i. e., from 7, A. M., to 12, and from receive excuse, toleration, and the allowance of 2, P. M., to 6. The third class, consisting chiefly Christian character from the very men who think it of children, have only their support, food and clothes, which cost little. The second class has thirty cent One thing more. Mr. Cheever-in a paragraph a week, four quarts of corn meal, and four herrings. speaking of the men in whose hands 'the church The first class has fifty cents a week, six quarts of has tamely left not merely the working oar, but the meal, and six herrings. Such is the pay. For work very rudder and reins of certain necessary reforms of in extra hours and on Saturday, they all have extra the day'-(we understand him to mean the persons pay. Of course, in a slave country labor is despised. most prominent in the American Anti-Slavery Soci- A poor white woman who keeps a boarding-house ety,) asks the following question, and makes the fol- would feel degraded by clearing out a drawer, and so leaves it for her rich New England lodgers, who What will become of our religious organization think work an honor as well as a duty. Of course, when irreligious men get ahead of the Church in the blacks share this feeling; they did not work so morals, and the practical work of Christianity? In much for the planters after they obtained their much for the planters after they obtained their freedom; so the productive power of the island declined; the sugar crop of the island went down from 30,000 hogsheads to 20,000, 15,000, 12,000, 8000, to 6000 in this year. About half the de-

cline must be charged, (first,) to the bad conduct of the owners of estates, and, (second.) to a long series of excessive drought, occasioned by stripping the hills of the trees which used to catch the waters of heaven, and woo them down to earth to fertilize and bless it. The other half let me put down to freedom. Suppose an average crop under slavery was 20,000 hhds., and now is 12,000; then freedom costs 4000 hhds. sugar, (that is, one half of the difference, which is 8000.) Suppose a hogshead of sugar here worth \$521, then the freedom of a-head. So much for that side of the question. Now The Negroes marry one man to one woman, and

are about as faithful as ' the rest of mankind.' They *To those unacquainted with Connecticut, it is a wear clothes at work, and neat and tidy clothes on are owned in shares throughout the State. . their children to the free school, some of them 'I do not like the action of certain persons in New travelling four miles for that blessed privilege. They York relative to colonization. They are gilding, su- go to meeting on Sundays, which I fear would not garing and deceiving the people. I am well aware be worth much to you or me, but it is of a deal of that our burden here is hard to bear, but when I con- service to them. They respect themselves, and are trast my condition with that of my father, I thank getting humanized, moralized and civilized. I think God and take courage. I have a better armament for that is worth ten dollars a-head. I wish somebody would undertake to elevate the New Englanders at twice that cost. The same thing goes on here for the We have devoted a large portion of our last African which in Boston takes place with the Irish; page to another racy extract from an unpublished a degraded people lifting itself up; only at Boston Anti-Slavery Work-a copyright of which has been it has nobody to oppose it, except the Irish Catholic secured. The author is a Baptist clergyman, of Scot- priest and the American political demagogue, each tish birth, but for many years a resident in this coun- the worst of their kind; but has schools, ministers for nation to which he was attached. We understand it man opposes the glevation of the blacks. Yet here is his intention to sail for England next month, with are noble men and women at work, seeking to uplift view to the publication of his work in that country the fallen. Here is an Episcopal minister working -the appearance of which, judging from the extracts mightily in their behalf, in the midst of the prejudice we have given, cannot fail to make a lively sensation of 'aristocracy,' (for even Santa Cruz has its aristocracy as well as Boston, and the West Indies are as funny as Boston.) And here is a Catholic priest, a DANIEL WEBSTER SAFE IN CANADA. Rev. J. W. noble-hearted Dutchman, who has been fixed in the Loguen, U. G. R. R. Agent at Syracuse, says that island of Saba but nine months, and yet has estab-

lished a school for the blacks at his own cost. Theard Daniel Webster, and saw him safe on free soil. Dan. of it, and made acquaintance with a man who has a religion that is humanity. But here is the end of my paper. We all desire to

be remembered to everybody. I should like to take tes with you to-night, and with the Mays besides. but you don't ask me.

THEODORE PARKER. Yours.

A private letter from Paris says that Senator Sumner, at last accounts, was in a very bad state o health, and had gone to Rome.

Sickles, who shot Keves dead at Washington on suspicion of criminal intimacy with his wife, has been acquitted by the jury !

WENDELL PHILLIPS AT MUSIC HALL On Sunday morning last, WENDELL PRILING Esq., spoke at the Music Hall, by invitation of Rev THEODORE PARKER'S Society. The large ball an Theopore Pankage and profound; crowded with a highly intelligent and profound; interested audience, whose hearts were stirred as thrilled by the earnest and glowing utterances of the

Peaker.

The Bible, said Mr. Phillips, is a record of then ligious history of the Jews. It is a record of the struggle, as all history seems to be, between the me. servative and the progressive elements in society; between the element which believes, and the elemen which distrusts; between the element which trich forward, and the element which is contented with the present; between the element that eats its bread in present; netween the element which seeks to raise buy selfishness, and the creating out and on in the gree ocean of living thought. It has two sides the print. hood and the prophets; and although the word pen ple is sometimes used in a general sense, ye bei Testaments, taken together, represent the straigh Testaments, taken together the progressing-between between the established and the progressing-between the priesthood and the prophets. I want to he you, this morning, the description which God give of both, -partly in words, partly in action.

Mr. Phillips then read one or two passages for the Old Testament, and said :- If you have leaded a church where a man could say, after a quarter of 1. century of experience, "I lived a life of worldling and trickery; I stood in the market-place, and let ag my gift of persuasion to shield the guilty, and the dust in the eyes of the judge, to turn the murious out into society, and make black crime look like who justice; and I went into the church, and heard not ing of it, and the next day I went out into the ward to do the same deeds in the week to come, and reman bered nothing that I had heard "-to such a chard the language of the Lord is-" Heatker not until words of the prophets that prophesy unto you; the make you vain; they speak a vision of their can heart; they steal every one words from his neithbor. Is not my word like age fire ; saith the Lert; like a hammer that breaketh the rock in pieces; The other side of the picture, Mr. P. said, was food

in such passages as this :- Think not I am come is send peace on earth; I am not come to send peace. but a sword, &c. I stand, said he, if with one re ception, then only one, in the only Christian chart in the city. I stand in the pulpit from which, I well, think, the car of God has listened to more Christin truth, within a dozen years, than from any or all of the pulpits of Boston put together. I stand in the place of one whose great offence was that he pretised what he preached. He dared to take his terri, and flare it in the face of the public and recognise ereeds. He differed but little, at the outset, from the faith of the Unitarians that he saw around him; but he promounced the word 'LIBERTY,' and Uniteresism vanished, with a shricks. He found himself alone, with God's sky above him, and the world in an audience. They said- He is a reckles minhe tells all he knows. He is a rash man-le men all he thinks.' If he were, I should say, with the old divine, when divinity meant something, 'Their God.for a rash man once in a quarter of a center! They said, . He shall not have the sounding-board of Brattle street, nor the walls of Chauncy place for m audience': and when they denied him they the gave him the Rocky Mountains for a sounding-bord and the heart of every hopeful and oppressed nas for an audience.

Further on in his discourse, Mr. Phillips sid-You and I are called " Infidels." For twenty sun, the Church has known no other name for m the "Infiels "-which means, merely, that we do not submit our necks to yokes. But, men and wome, brothers and sisters, if your gathering here haden no other good, it has done this :- what was the New England Church, in its ideal, has come to be a per yoke, in which the awakened religious life was feeened, and it became a spiritual slavery, so that all the machineries of outside life were brought to bear s? for the manufacture of hypocrites. It has been the outer shed of the factory, the appendage of the shop, the rich man's kitchen. It contents itself with the policeman's duty of blinding the eyes of the uning men, and striving to make them contented. undertone of its preaching is the clink of the delin. I have studied the history of the N. E. Church; Ilea what the world owes to Calvinism, to the pelici ! have no wish to tear a leaf from its laurels; to liin the last thirty years, the ecclesiastical markety of New England has manufactured hypothy jot s really as Lowell manufactures cotton. The Popt himself, with all the ingenuity of a succession of the most astute intellects that Christendem has known, could not have devised machinery more exactly sale ed to crush free thought, and make each man a shan. It was never more plainly shown than in a such published in one of the papers of the day, which grogates to itself a semi-religious character-the loton Traveller of the 13th of April. It refers to It. Kirk's sermon on 'Intidel Philanthropy, Wig. title! 'Infidel Philanthropy'! Black white; mist dry; hot cold! 'Infidel Philanthropy'! Then was a man once who said, By their fruits ye that in them.' The beloved disciple said, 'He that lend not his brother, whom he hath seen, her shill's love God, whom he hath not seen?' Philanting means loving your brother. 'Infide' loving you brother'! The writer in the Traveller says:-

We have not unfrequently thought that the embination of infidel philanthropy, angry political before and religious devotion which has been caused against slavery, was the cause of the ill success shift has thus far befallen this work.

We hardly know how to speak in fitting term in the brief space, which is alloated to our cuteral of

the brief space which is allosted to our editoral or umn, of the theoretical and practical infidelity of the present day. It certainly presents an entirit different phase from that which was witnessed in the day of Paine and Voltaire, and their associate. Issue of the ribaldry, sensuality and blasphened day, it presents to us now seriousness, philanters, and voltainess and voltage of the control of the control

When Paul ' reasoned of righteousness, temperant. and a judgment to come, Felix trembled. Wis Infidelity reasons of 'seriousness, philanthrop ed religion, the Felix of the day has a right to trenis. But how blind must be the writer! As if the Cherk of God was a place, and not a power! Why, she the news of this great experiment in the West land came to this coun' f, as your preacher tells it, the Infidels asked, ... the man temperate: Ilon b love his brother, and not shed his blood? Doeshert spect his wife? Does he teach his children? Asi the Church asked, 'Does he make as muchron all did before? Are there as many hogsheads of sign exported from Jamaica? Show me the statistics God said, 'Justice! When I founded the unirest I saw to it that right should be profitable. Isabe ity said, 'Amen! I cannot see, but I beliere. De Church said, 'Prove it!'

The discourse, the whole of which we should be glad to print did our space permit, was a very six one, the purpose of the speaker being to show the the Church of God is a life, and not a ferm abounded in varied and beautiful illustrations, which charmed the audience by their pertinency, and its felicity of the diction in which they were process.

LE A Nebraska paper states that slavery is alrest established in the Pike's Peak region—that the Moicans are there with peons, and that Southernes st on their way with slaves from every Southern Sus-

Lewis Early, the fugitive slave who wis the cently remanded into slavery by Commissioner Book of Cincinnati, was sold in Louisville last week in \$1500.

The communication of H. T. C. is on ile !! insertion next week.

REODE ISLAND A. B. CONVENTION. The call for this Convention, issued by the Anti-Slavery Committee appointed in 1856, was made un der circumstances that might well have disheartened der circumstantionists. To the usual indifference con erning the wrongs of the slave, to the manifest frown of both Church and State, was added the excitement of political contest engaging the sympathies of al got the entire people, and producing, as such an influence slways does, a state of the public mind in which the principles of justice and humanity are freely serificed upon the altar of an unrighteous expediency

At the day drew near, those on whom the respon shilly of the Convention particularly rested, could not but feel some anxiety for the results; but, being old in these experiences, and knowing ' no such word as fail, they took counsel of their hope and faith, 1st faith than of their fears; and at the appointed hour rather than or the first their summons had met with they reponse in many an anti-slavery bosom throughout our little State. This Convention assembled in Franklin Hall, Prov

idence, on Thursday, the 21st inst., at 10 o'clock, A M., and the following officers were elected:

President-Dr. PELES CLARKE, of Coventry. Jite Presidents-Benjamin H. Wilbour, Asa Fair banks, Francis B. Peckham, and Darius P. Lawton. Secretaries-David F. Thorp, Mrs. Elizabeth B. Chase, and Caroline Putnam.

A Business Committee was appointed, consisting of the following persons: - Samuel May, Jr., C. C. Burleigh, Mrs. Elizabeth B. Chase, Mrs. AnnaT. Fairbanks, Dusbar B. Harris, E. H. Heywood, Effingham L. Capton, George T. Downing, Wendell Phillips, and Miss Phebe Jackson.

A Finance Committee was also appointed, consisting of A. R. Janes, Miss Saily Holley, and Miss Susan

Prayer was offered by Mrs. Sophia L. Little, of

Mr. E. H. Heywood then addressed the Convention He expressed, what was universally felt, disappointment and regret at the absence of the great leader o the anti-slavery enterprise. He congratulated the friends on the many evidences found in the movements of political and religious bodies, indicating the progress of the cause. Still, he assured us, there is no less need of our labors, -no time for any relaxation of the efforts of the only thorough anti-slavery instrumentality in the land. While giving due credit to other movements as attempts to satisfy the awakening consciences of the people, he criticised, very efficiently, their proceedings.

He was followed by Samuel May, Jr., who spoke the support which the North gives to slavery, in recognizing, as it does, the equal position and honorable character of slaveholders. While the North does this, it is in vain to hope that their protests against slavery will be effective. This social countenance given to the slaveholder, in politics, in all the intercourse of societs, and especially in religious affairs, is the sin of the North, which calls for immediate repentance. Mr. May referred, in illustration, to the invitation given, not long since, by the R. I. Consociation of Evangelical Ministers, to Rev. Drs. Poore and Rice, the delegates from the Presbyterian Church, to administer the Communion to them, at their Annual Meeting.

By this act of pro-slavery fellowship, said he, the R. I. Consociation utterly destroy the value of all their anti-slavery professions, and convict themselves

E. H. Heywood again took the floor to show the position of the Rhode Island Consociation towards slavery; it having refused for many years to cease from its relations with slaveholding bodies.

Rev. Samuel Wolcott, of Providence, -saying that he did not consider himself a member of the Convention .- replied to these strictures upon the R. I. Consociation, by stating the action of the body in question. In the estimation, it is believed, of the members of the Convention generally, he fully substantiated the conclusion of the previous speakers, which was that, although after discussing and laving over for several years a resolution, which the gentleman himself had offered, to disfellowship slaveholders, the Consociation did finally adopt it, in a somewhat modified form to be sure; yet they entirely failed to establish an antislavery character for themselves, by receiving to their councils the defenders of slaveholding, in the persons of the Rev. Dr. Rice, of Missouri, and the Rev. Mr. Poore, of New Jersey, and by inviting these very men to dispense the Lord's supper. (This was probably done with a view to remove the little point that was left in the resolution.) Mr. May rejoined, and was followed by C. C. Burleigh, E. H. Heywood, and Rev. R. H. Conklin, in reference to the same subject. Mr. Conklin spoke somewhat in defence of the Consociation, of which he was a member, but in conclusion expressed his disapprobation of its course in regard to the slaveholding apologists before mentioned, and stated that he had refused at the time to partake of the communion at their hands.

After some remarks by Francis Haswell and Mrs. Sophia L. Little, the Convention adjourned until half-

AFTERNOON SESSION. The Convention was called to order by the President, at the appointed time. Rev. Samuel Wolcott took the platform, and read from the proceedings of the R. I. Consociation. He made some earnest remarks in defence thereof, and in deprecation of the term 'hypocritical' as it was applied to them in the morning.

Mr. May answered, in unwavering fidelity to the truth, that the language which covers up the sin of starery in the eyes of the people by anti-slavery professions, and is followed by pro-slavery acts, deserves no better name than hypocritical.

Mr. May, as chairman of the business committee, then submitted the following resolutions for discus-

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

Resolved, That our anti-slavery shafts are not lev elled at the 'church of Christ,' but against the 'American church,' between which two churches there is all the difference that there is between good and evil. The former denounces, while the latter spologises for and upholds slavery.

solved. That the South is emboldened in its adtoracy of slavery, not only in the South, but in Kansa, Oregon, and other places, because of a lack of equiatency on the part of the North in prescribing and depressing, as does this State, the colored men of the same; that when this and other Northern States shall act consistently in all its relations to all of its titizens, irrespective of color, then will its moral weight against slavery tell.

Resolved, That the State of Rhode Island, not-Withstanding section 4, article 1, of the Constitution, clares that 'slavery shall not be permitted in this State, is revertheless a pro-slavery State, because it tolerates and maintains slavery within its borders, by depressing and virtually enslaving a portion of its citizens because of their color, in the matter of public education.

Resolved, That the silence of the church in this State on this subject, as well as upon slavery in other States, as an evil to be immediately put down, without tompromite, Constitution or no Constitution, is but evi ence of the hypocrisy of the church in claiming to be the church of Christ.

Resolved, Whether the Fugitive Slave Law be

that the presence of any person of any sex or color in the State of Rhode Island shall be an irrevocable title to freedom, and that on no consideration shall the land of Roger Williams ever again be desecrated by the polluting foot of the slavehunter.

Resolved. That it is an important part of the work of the true church of Christ to preach in word and Lyons had had of true Abolition. But at this time life the gospel of deliverance to the captive, and the opening of the prison to them that are bound; and ding, which, with other meetings at the same hour the church which refuses to do this testifies to its and the pro-slavery spirit of the town, prevented own deviation from the example of Jesus, and its un- large gathering; but Mr. L. spoke well, to attentive worthiness of the name of Christian.

Resolved, That holding a man as property, in other words, sustaining the relation of master to slave, as posters. that relation is defined in the American slave codes, is a flagrant violation of the Christian law; and, therefore, the church which is the pillar and ground of truth can give, in deed or doctrine, no support to the falsehood that 'the legal relation' of master to slave is not necessarily at variance with Christian duty.

Resolved, That to treat slavery as sinful is quite as plain a duty as to call it so; and to hold religious fellowship with slaveholders or those who fellowship slavery, and is therefore to act a pernicious falsehood.

harm the Republican party can do to the cause of liberty when we see so many of its members opposing do so, but wisely concluded that he would not ' make the Personal Liberty Bills of the Legislatures of Massachusetts and of New York, and effecting the defeat knew what he was about." of those bills: that we have seen, with both sorrow and indignation, the treachery of many prominent members of that party when this question of saving | Journal, wherein this Democrat speaks of friend Fos our Northern soil from the tread of the kidnapper as a British hireling, spitting forth the corruption was presented to them; and that we call upon all the of his fallen and depraved spirit upon the Constitution anti-slavery members of the Republican party of of our glorious country, &c.; dealing largely in the Rhode Island to watch their leaders closely, and to words 'traitor,' 'tar,' 'wretch,' 'feathers,' 'vomit suffer no such desertion of the cause of the slave (the ing' to a 'respectable audience.' (I enclose the cause equally of every freeman of the land) to dis- whole printed article, as worthy of the 'Refuge o grace the State.

overwhelming proof that the American Church, as a of 'No Union with Slaveholders' from friend Foss body, is to-day on the side of slavery. The mere fact, with respectful attention, and cordially invited him to that it is a debatable question is positive proof thereof; come again. for, when the Church is decidedly opposed to slavery. He held meetings here (Clinton) subsequently the monster will lie prostrate at its feet. Do we not which have at least planted the seeds of freedom. The know that the religious sentiment of a country is al- old adverse influences are against us-such as clergy controls the public sentiment, when we see that slave- a growing one it is. ry decides all political questions, it is positive evidence By invitation, Mr. Foss was our guest for tw but rare exceptions, instead of crying aloud and spar- see more of his 'kith and kin.' ing not to show the people their transgressions and It is due to friend F. to say, that though he con the converting of a human being into a chattel, no pect of the question, as occasion may offer, and thus personal directness of the Abolitionists, of which com- the American . 1. plaint is sometimes made; adducing the ten commandments and the prophet Nathan as examples, with our many good wishes for himself and the slave which it is right to imitate.

Mr. Heywood in a very able manner exonerated the Abolition platform from the charges sometimes preferred against it of teaching infidelity, and clearly pointed out where practical infidelity to the teachings of the great Master could be found. He declared his belief, that when a faithful history of these times is written, the only true Christianity of the age will be taken, so that if he thought it bester policy to advo found to be with the Abolitionists; and that, when cate the theory of Spiritualism, without denouncing the future Plutarch or Tacitus of this age shall write, palpable wrong, the wrong might be pointed out where for the generations to come, the lives of its great and its good, the Abolitionists will be those whose heads will be touched by the fire of immortality.

Throughout this address, as well as all others offered by this young and eloquent advocate of our holy for many years beat in sympathy with the poor slave, and the minds which have labored so long for his redemption, and have often asked one of another, PRIEND PARTRIDGE: Where are they to be found who are to fill the va- In a short article over my signature in a recent cant places which must ere long occur in the ranks number of the Telegraph, I miss what I thought an thanked God and took courage; and some of us said it appear different now. Not having a copy of the in our hearts, if our old Ithode Island University has article, its phraseology is not at my command; even sent out many sons to labor in the world of whom she the train of thought cannot be recalled. The leading is justly proud, surely there are none among them of idea is remembered, namely, a query on the part of she might so much exult over, as this brave youth, why the editor of the Telegraph never uttered a thorwho now takes his stand so nobly, despite her frown ough, outspoken condemnation of earth's greatest and that of the Church, beside the poorest and most wrong, United States chattelism? injured of Christ's brethren.

Church of Christ, and that its principles would finally and it would have been a sad thought, that, seeing

churches. He hated a pro-slavery minister as he paramount among reforms; indeed, it underlies them hated the devil.

Rev. A. B. Burdick, a Seventh-Day Baptist clergyman, of Westerly, R. I., cheerfully accepted an invitation to address the Convention, and spoke in a very eloquent and impressive manner. He began by expressing his great disappointment at the absence of Mr. Garrison. He found abundant reasons for encouragement, as well in the present appearance and action of the Slave Power as in the condition of the Anti-Slavery movement at the North, and he exhorted the friends of freedom to be bold and truehearted, relying implicitly upon the justice of their undertaking. He regretted that he should not be able to attend all the meetings of the present Convention, but warmly assured us that the sympathies of his soul were with the cause of the down-trodden. It was the earnest wish of many that so noble an advocate would consecrate himself more fully to the good work he so manfully and eloquently sustained. The Convention then adjourned to half-past 7 o'-

clock, P. M. The evening session was occupied with a discussion of the resolution offered at the close of the afternoon session. Able and dignified speeches were made by Rev. S. May, Jr., Geo. T. Downing, and C. C. Bur-

leigh. The attendance was quite large, and the anprobation of the audience was frequently manifested. Adjourned to 10 o'clock, Friday morning.

A. T. FOSS AND THE WEST.

MR. GARRISON: present winter, Mr. Foss came to Clinton, Iowa. This in character, being grave and gay, veracious and unis a new town, due west of Chicago, on the opposite truthful, virtuous and vicious, how are we to discrimbank of the Mississippi. It is the terminus of the inate? Must we not test their communications by Chicago, Iowa and Nebraska Railroad, now built 80 enlightened reason, conscience, or however it be miles west, and in process of construction northerly named, which has shown us the unquestionable vertowards St. Paul's. The Mississippi is now being ity of truths which we know to be true? Should bridged at Clinton, and in twelve months, cars are they tell us that drunken revelry and devastating war expected to cross from Illinois to Iowa at this point. are essential agencies in the world's progress, or that Clinton has some 1500 people. Lyons and Falton to interfere with the established condition of owner

and other considerable towns are near. As a resident of the vicinity, we believed that, new as is the field, it was a good point to hoist the true they say, in general terms, meddle not with estab-Anti-Slavery colors. Accordingly, Mr. Foss was in- lished wrongs, as you deem them, but rely upon us vited. He spoke in Fulton, Ill., (the western termi- to point out your duties here, and inform you of the nus of the Air-Line Railroad-a direct route from harmonies and the beauties of the sphere to which Chicago,) holding two meetings-the first of the kind we are elevated, and to which you are hastening, ever held there. Republicans and Spiritualists abound who among the thoughtful would risk his destiny by in Fulton; but no Liberator, Standard, or even Era is taken there. But Mr. Foss's meetings were welattended, and by an intelligent class-with the sin gle exception, perhaps, of a quondam Bostonian, who

constitutional or unconstitutional, whether the United walked arm in arm with whites in Boston. Mr. F. States Constitution be pro-slavery or anti-slavery, finished that business in his usual ready way, by replying that he (Foss) himself had walked with a colored lady in Boston within the last year. (Applause.

Mr. Poss next spoke in Lyons, two miles north o Clinton, on the same side of the river. Here, Mr. F. had held a meeting two years before, with Mrs. Colman-and a very successful one; the first, I believe the weather was severe, the night dark and forbidears, and faithfully set forth the principles of a 'Garrisonian Abolitionist,' as he advertises himself in his

His great meeting, however, was at Dewitt, the capital of this (Clinton) county-twenty miles west of the river. Mr. F. spoke in the court-house three consecutive evenings, commencing the 7th inst. We are indebted to the Hon. E. D. Graham for initiating the way for these meetings. Though a Republican, Mr. G. has shown the liberal gentleman, and I am told is friendly to a free discussion of the most radical questions of the age. In this instance, certainly, his slaveholding, is practically to deny the sinfulness of influence is to be credited for a crowded house of the honorable and intelligent of Dewitt, to whom Mr. Resolved, That we have a painful proof how much Foss spoke with great power. None chose to use his free platform and reply; one previously proposed to a ____ fool of himself, as Foss was posted, and

The result of this meeting must be good, as vo will infer from the notice of it by the Clinton County Oppression, if you can be supposed to fail of mate Charles C. Burleigh then addressed the Convention, rial for that column.) Leading citizens of Dewitt and, in his usual clear and logical manner, adduced however, and Republicans, heard this new doctrin-

ways the controlling influence of that country? If men refusing to read our notices, the tearing down of politicians know that this sentiment is positively hos- our handbills in some towns, and leading men of par tile to slavery, they will not dare to construct their ties and churches slily operating against anti-slavepolitical machinery to work out the principles of that ry meetings. But a point has been gained; your system. It being unquestionable that the Church agents coming West will now know of this field, and

that the American Church is the bulwark of Amer- weeks, we enjoying (we feel) the better part of the ican slavery. He continued, in a speech of unrival- visit. Cheerful, happy, hopeful amid his pioneering led eloquence and power, to pronounce, upon unques- fight for Truth and Humanity,-and no 'gingerbread tionable evidence, that the pulpits of this land, with man, -what better 'Agent' for the West? May we

the American Church its sins, are all on the side of fines himself to the slavery question mainly, he does slaver. The picture which he drew of slavery itself, not hesitate to speak a bold word for the religious aswords can adequately describe. He defended the strikes at the cord of bigotry that so fearfully bind

On the 14th inst., Mr. Foss left for Central Illinois C. B. CAMPBELL. Clinton, Iowa, Feb., 1859.

In sending us the following rejected communi cation, (which we have had on file for some time,) our esteemed friend Amos GILBERT Says- The editor of the Spiritual Telegraph was notified that a copy wa he was not responsible.

Charles Partridge has my hearty esteem for much of what he says, and for what I hear he does, but it his notions of prudence and propriety require him to keep silence regarding unmitigated injustice and opcause, the hearts of those around him, which have pression, (and I think they do not, but in that which is most glaringly wicked.) mine do not restrain me.

SPIRITUALISM AND SLAVERY.

who have grown old in the slave's defence? ' important suggestion at the time of writing, nor does whom, were she true to the principles of Humanity, my brother Benjamin, and not less a query with me,

We could not admit, for a moment, that the intel-Mrs. S. L. Little expressed her faith in the true lect of C. P. could fail to see its monstrous enormity, the evil, he would withhold a solemn and earnest pro-Rev. E. Scott wished the Free-Will Baptist church test against it. We essayed to place our souls in his to be freed from implication with the slaveholding soul's stead, and the case stood thus: 'Spiritualism is

all. When the world embraces it, all earth's evils will disappear, like dead leaves before the autumn wind. Be it my labor, then, to diffuse it to the extent of my ability; and be it my care to avoid every thing tending to prevent its universal diffusion. The inebriate, the warrior and slaveholder are among the most erring, hence most need to have the best light. It requires great prudence and caution so to act as to undermine or cut off the tap-root of the wrong that each is prone to. As an abstraction, it may be spoken of freely; make it concrete, and the accused is apt to go off at a tangent. "Whom thou woulst instruct, beware that thou of

Men must be taught as though you taught them

As a matter of policy, this is wise. A question comes up : Is this the soil and atmosphere in which Truth and Right germinate and progress to maturity? The prophet Nathan would have given a negative answer : so would the Nazarene Reformer, and so would every zealous, intelligent sumanmerian to the present hour. They cannot blind or compromiswith glaring evil. When have they done so

Now, if the spirits of the departed are commis sioned or permitted to visit the dwellers in this sphere, it must be for some purpose, and that purpose must be for good or evil. We can scarcely suppose the latter. If the former, it must be effected either by instructing us in some undiscovered truth or duty, or by earnest promptings to get up to the highest truth and duty known to us. If it he true After a successful tour in Northern Illinois the that the disembodied who come to us are diversified and owned would unsettle other relations with which society cannot dispense without great loss_should

sdopting such views and acting on such counsel? Here, friend P., let us pause, and inquire of what use can Spiritualism be to us, if it does not reveal righer truths than we can discover without its aid, or disputed Mr. F.'s statement that col.red people urnish us with stronger, more abiding motives to act

out her highest convictions in relation to practical FAIR IN AID OF THE PRISONER'S FRIEND. duties pertaining to this life? Do the spirits say, · Witness the physical manifestations, and believe in immortality'? What of Signor Blitz? Do they say, 'Be at peace with slavery. Will not the joys of an eternity compensate for the bondman's privations and pains, endured through a brief existence?' The Bible, Tract and Missionary Associations are making the experiment-cannot Spiritualism transcend these? If not, why should it be preferred? If it cannot elevate man to a higher plane than he is wont to stand upon, many honest, ardent disciples of this faith will feel fearfully destitute.

AMOS GILBERT. EDEN, Lancaster county, Pa.

Since the foregoing was written, your paper, containing the article of D. H. P., has come to hand. and I hesitate not to pronounce it a superlative specimen of cant and perversion. Is it to be received as an effort of enlightened Spiritualism? If so, a total eclipse, not mentioned in the almanacs, may be anticipated, and that soon. Do not suppose that I object to the publication of the article. Let all sides be heard. It would, however, have been more honest and manly if the writer had written an article in praise of Spiritualism, another avowing his sympathy with the oppressed producer, a third against bank swindling, and a fourth in favor of the 'peculiar institution,' where the well-fed, contented and indolent African is secure against 'murder and rape' (!)against 'arson,' having no property to burn, and against 'civil war,' with all the artillery, musketry and bayonets of the United States to prevent it. Had the writer thus divided his article, it would have given readers a chance to decide on the merits of each division. C. P. might then have endorsed his views on the former three, and dissented from the fourth, if he does dissent, and readers of less discernment would not be confused, misled and stultified by his studied blending of them. We cannot refrain from inquiring how it is that C. P., so just that he gives employees their share of the profits, wishimoral courage sufficient to assail our system of commerce, and purity enough to attack 'Free Love' in its strongholds,' should be mute regarding that commerce where human beings are the articles of trade, where the producer, so far sharing the profits of his labors, is denied the ownership of wife, children and himself, and where every woman is liable to coercion from chivalrous lust, without even the pretence of Love, free or restrained.

> PLEA OF A SON OF AFRICA. PLYMOUTH, April 5, 18 59.

WITTIAM LAND GARRISON:

DEAR FRIEND,-The following article, selected from the 'Massachusetts Say, or Thomas's Boston Journal, of February 10, 1774, is the same to which I referred when in conversation with you recently. I think it is well worth reading, considering the time of its production and other circumstances connected Yours, for the cause, THOMAS B. DREW.

For the Massachusetts Spy.

MR. THOMAS: You are desired to insert' the following in your

paper, by your humble servant, AN AFRICAN.

I rejoice to see that there is in this and the neighboring provinces such a spirit for liberty, for life without it is of little worth. Liberty is one of the greatest blessings the human mind can enjoy. Its sweets yours and our forefathers have enjoyed, and have fallen asleep therein. But there is a cloud, and has been for many years, and it is blackness and darkness itself; but I rejoice that the rays of light faintly break through, and pray that it may shine like the sun in his meridian lustre. Sir, do you apply for you liberty in a right way? You are taxed without your consent, (I grant that a grievance,) and have petitioned for relief, and cannot get any. Pray sir, what can you impute it to? Are the Britons hearts harder than yours? Are not your hearts also hard, when you hold men in slavery who are entitled to liberty by the law of nature, equal as yourselves If it be so, pray, sir, pull the beam out of thine own eye, that you may see clearly to pull the mote out of thy brother's eye; and when the eyes of your understanding are opened, then will you see clearly between cans. We all came from one common Father, and He, by the law of nature, gave every thing that was made, equally alike to every man, richly to enjoy. If so, is it lawful for one nation to enslave another The law of nature gives no such toleration. I grant that, for wise reasons, God suffered the Jews to have servants-but no slaves, but those who had their ears bored to the post by their own consent. I cannot think that one of the sons of Africa, who hath tasted the sweets of freedom in his own country, and the heavy voke in this, would consent to have his cars bored to a post; for the Africans are a free people, born free, and were never conquered by any nation. Pray, sir, what people under heaven have a right to enslave them? None! because it is contrary to the laws of God and the laws of Great Britain. But you say. We bring them from their own country to make slaves of them. I should rejoice if there was as much pains taken with the Africans as there is with the Indians, by sending missionaries among them and Christianizing them in their own country; but for masters of vessels to fetch them to the West Indies, and sell them to the greatest villain that appears to purchase him or her, if he will give two bits more than an honest man. So, sir, Christianity is made cloak to fill their coffers and to screen their villany, View these poor creatures in this miserable situation a father fighting for his bosom friend, a mother for beloved son, a brother for a sister, a friend for a kind companion-I say, to view them in this situation, I should think would make a heathen blush and a Christian shudder. And now, sir, to boast of your liberty, when we are all upon an equal footing by naturefor I am convinced that no man has a right to enjoy another man's liberty and property, when it is unlawful to hold that property-I thought men were to be governed by law and reason, but where no law is, the law of reason determines in such cases. Now, where conscience is free and unbiassed, it makes the law of Christ its rule. What saith Christ in this case . Whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets.' Christ gives his sentiments freely, and then refers us to the law and the prophets. In the law, we do not find the word slave; but suppose it were to be found there, it won't appear from thence that the Americans have a warrant from God to make the Africans slaves, as the Jews had to hold servants But, as I hinted before, for wise reasons, God suffered the Jews to have servants, and no slaves but such as would willingly be made so. I cannot see by what new invented law they pretend to hold the African, without it be custom. A custom to hold any man does not make it lawful for him to be held, without there is an express law made to hold that man in the place where he lives. Now, I am informed that there is no law in the kingdom of Great Britain, nor in this province, to hold a man in perpetual slavery. Whatever is contrary to the law of God and the English Constitution must be deemed unlawful; for I always thought the constituted laws of England were drafted from, and founded on, the laws of God; and if they be, then it follows that your laws, by charter right, are founded on the laws of England; for your charter expressly says that you have a right to make laws, but not repugnant to the

make a law to enslave the Africans without contra-

dicting the law of God and the law of Great Britain.

A SON OF AFRICA.

NOW OPEN AT MUSIC HALL.

commencing April 27th, and to continue four days .ers, and to carry out all the various objects connected with the Prison Mission. Rooms are now occupied for this purpose in the building well known as Boylston Hall, corner of Boylston and Washington streets These are used for offices, for meetings, and as a home. Those friendly to the work are requested to aid us Flowers, refreshments, clothing, and various articles are wanted, or donations in money to meet the ex-

penses of the Fair. Among other features of the Fair will be specimens of convict labor in prisons. Persons having any cuiosities made in Dartmoor prison, or in any prison,

re requested to furnish them for the Fair. Works of art to adorn the Hall are respectfully solicited. There will also be exhibited a fine collection of paintings in connection with the Fair. The Germania Band will perform each evening.

NOTICE.-The Salem Female Anti-Slavery Society propose holding a Fair in that city, about the 1st of June next, and would respectfully solicit contributions for the same. Please direct to the care of the President, Mrs. WM. Ives, Essex st., Salem,

received by him for the Anti-Slavery cause :-

Rhode Island .- Valley Falls, \$3 18; Manville 2 17; Pawtucket 2; Newport, A. Parmenter 4 50, Mrs. S. L. Little 50c, others 4 25—9 25; Portsmouth 2 50; Tiverton 94c; Bristol 48c; Providence, (R. I. Convention.) 20.

Massachusetts.—Abington, Old Colony A. S. So-

SARAH P. REMOND desires us to say that h

Post Office address is Warrington, England: and let. ters, &c. for her may be sent to the care of William Robson, Esq., of that place.

WOMAN'S RIGHTS.

The Ninth Anniversary of the National Woman' Rights Association will be held in Mozart Hall, Broadway, New York, on Thursday evening, May 2th, at half-past 7 o'clock.
Addresses by Lucretia Mott, Ernestine L. Rose CAROLINE H. DALL, Rev. ANTOINETTE BROWN BLACK

WELL, and WENDELL PHILLIPS.

A meeting for business and general discussion will be held at half-past 2, P. M., of same day, at same

Place.

Communications should be addressed to Susan B. Anthony, Anti-Slavery Office, No. 5 Beekman street New York.
ELIZABETH CADY STANTON, President.

EF ESSEX COUNTY ANTI-SLAVERY SO CIETY.—A quarterly meeting of the Essex County Society will be held, on Sunday, May 1st, at the Town Hall in WEST NEWBURY; and will be at-

tended by CHARLES L. REMOND and PARKER PILLS All friends of freedom, all haters of slavery all who desire to make the soil of Massachusetts truly

free, are invited to come.

In behalf of the Society,

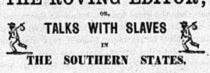
MOSES WRIGHT, Secretary.

SALLIE HOLLEY, an Agent of the American Anti-Slavery Society, will speak as follows Rhode Island:-

Saturday, April 30. Wednesday, May 4. Friday, "6. Newport, Providence, East Greenwich.

RALPH WALDO EMERSON will read a lec ture to the Congregation of Rev. Theodore Parker, a Music Hall, on Sunday morning next, May 1st.

THE ROVING EDITOR:



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

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

It contains, also, three original

SKETCHES OF KANSAS LIFE. 1.—THE HISTORY OF THE FIRST FEMALE SLAVE IN KANSAS -an unvarnished exposure of the "Demestic Institution" in Kansas and Missouri, with the real names and addresses

of the actors in this lowly life-drama : II Verove IN Forner on Historical Sketch of the

Federal Officeholders in Kansas; their crimes and their the most thrilling incidents of unwritten Territorial his

In addition to the author's matter there are three able contributions : --

L SCENES IN A SLAVE PRISON: By Dr. S. G. Howg, of Boston : II. THE DEATH OF ISAAC, THE INSURRECTION CHIEF OF SOUTH CAROLINA: By Hox. John C.

Various of Kansas formerly of South Carolina: THE LIFE IN THE DISMAL SWAMP: BY A PUGITIVE SLAVE; Reported by Mrs. KNOZ, of Boston ; and

IV. A POSTHUMOUS REPUBLICAN POEM; By the late WILLIAM NORTH, author of "The Slave of the Lamp." FROM THE PREFACE.

FROM THE PREFACE.

"In this volume alone, of all American anti-Slavery or other Books, the Bondman has been enabled, in his own language, (if I may employ a familiar phrase of political essayists and orators,) "to define his position on the all-engrossing topic of the day." Almost every body has done it. Why, then, should not he? Surely &s has some interest in it, even if it he "sutlyct to the Constitution;" even if his interest is unfortunately in conflict with "the sacred compromises of the Federal Compact." From H. R. HELPER, Esq., author of "The Impending

"In 'The Roving Editor' Respath has given us a very vigorous and correct sketch of society in the Slave States. On every page of the book is unmistakable evidence that the author was not content with a superficial view of Human Slavery, but that he has penetrated its very heart, and unfolded in an exceedingly interesting and graphic manner, the territle mysteries of its wicked and desolating functions." AGENTS WANTED.

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Old Frames handsomely re-gilt.
A28 6w* laws of Great Britain. Now, the Americans can't

'HE, BEING DEAD, YET SPEAKETH! The above can with propriety be applied to any man of modern times, that man is Dr. WM. A. ALCOTT, whose recent death has sent a pang of sorrow through thousands of hearts; but 'he yet speaketh,' and his works do follow him. Perhaps no man has done so much for the cause of Physical Education as he. Feeble in lady, yet ever active; with a heart overflowing with benavolence and love for universal man, he wrote, and lectured, and coung selled the young and old, and those of middle life, with untiring perseverance for a long series of vacual. with untiring perseverance for a long series of years; and tens of thousands, who have been made wiser and happier by his teachings, will ever fondly cher-

His last three and most popular works are the following : THE PHYSIOLOGY OF MARRIAGE, COURTSHIP AND MARRIAGE,

THE LAWS OF HEALTH:

Or, Sequel to the 'House I Live In.' The prices of the first two are 75 cents each, and

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increasing from day to day.

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PUBLISHERS, No 20 Washington Street, Boston.

P. S. We shall put to press, immediately, one or two volumes, which Dr. Alcott had been many years in preparing, one of which will contain and embody his experiences from childhood to (we may almost say) the day of his death, for he died with his harness on. This will be an Autobiography of uncommon inter-

BLAKE:

Or. The Huts of America.

A Tale of the Mississippi Valley, the Southern United States, and Cuba. BY MARTIN R. DELANY.

THIS interesting Story, unique in character, and unsurpassed in thrilling interest of historical and real incidents, is now being published in

THE ANGLO-AFRICAN MAGAZINE. The scene is laid in Mississippi, the plot extending

into Cuba; the Hero being an educated West Indian black, who, being fraudulently deprived of his liberty when young, and brought to the United States, in maturer age, at the instance of the maltreatment of his wife, who, being sold from him, he sought re-venge through the medium of a deep-laid scheme and secret organization for rebellion. THE ANGLO-AFRICAN MAGAZINE

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of the present day, and should be in every family in THOS. HAMILTON, PUBLISHER, 48 Beekman Street, New York

THE OXYGENATED BITTERS.

Nature, in her great laboratory, has stored some remedy adapted to every disease which 'flesh is heir to.' But it requires the investigation and research of the philosopher to discover and apply this remedy. Such research and investigation have succeeded in discovering a remedy for that most afflictive dispensation, the DYSPEPSIA!

with all its lesser and numerous evils; and it may be safely asserted, that until the appearance of the Ozygenated Bitters, a case of Dyspepsia cured was a rare experience in medical practice. Now, under the in-

fluence of these Bitters, the rule is to cure, the rare exception, failure to cure. Read the following, which the subscriber requests us to publish for the benefit of the afflicted:

An Obstinate and Inveterate Case of DYSPEP-SIA Cured by the Oxygenated Bitters. The following, from a gentleman well'known in the region in which he lives, ought to satisfy all those of little faith :

WATERTOWN, N. Y., July 28, 1858. S. W. Fowle & Co., Boston: Sira-Nine years since, I was attacked by that curse of all diseases, Dyspepsia, which so affected me as to cause great oppression, fulness, and bloating of the bowels immediately after eating, accompanied with terrible pains in the stomach, often occasioning nausea, vomiting. in the stomach, often occasioning nausea, vomiting, acidity, and headache, together with general debility and suffering, altogether rendering life a burden.

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POETRY.

OUR 'ANGEL IN THE HOUSE,' Sitting patient in the shadow Till the blessed light shall come, A serene and tranquil presence Sanctifies our troubled home. Earthly hopes, and joys, and sorrows, Break like ripples on the strand Of that deep and solemn river Where her willing feet now stand.

Gentle pilgrim, first and fittest Of our little household band, To journey trustfully before us. Hence into the 'Silent Land' First to teach us that love's chain Grows stronger being riven : Fittest to become the angel That shall beckon us to heaven

Oh! my sister, passing from me, Out of human care and strife, Leave me, as a gift, those virtues Which have beautified thy life. Oh, bequeath me that great patience Which had power to sustain A cheerful, uncomplaining spirit,

In its prison-house of pain. Give me-for I need it sorely-Of that courage, wise and sweet Which has made the path of duty Green beneath thy willing feet. Give me that unselfish nature,

That with charity divine, Forgiveth wrongs for love's dear sake-Oh, meek heart, forgive me mine! Sitting, in the solemn midnight,

In the silence of that room, Often comes a faint, low murmur, Sounding softly through the gloom-Blithe old ballads mingle sweetly With the dropping of the rain; 'Tis our patient shadow singing In oblivion of pain.

Ah! the voice is low and broken, Yet her heart sings unto mine, Till the sweet old songs are lifted Into melodies divine. All her life, so pure and steadfast, Seems recorded in that strain, All her faithful love and labor,

All her discipline of pain.

All the beauty of her nature Shining on me these few years -Ah! I never knew my sunshine Till I saw it through my tears ! So-b listen in the midnight, Listen to that brave, sweet psalm, Till my yeart yields to its music, And grows patient, strong and calm.

Thus the parting, drawing nearer, Loses half its bitter pain. And, while learning God's hard lesson. My great loss becomes my gain; For the touch of grief will render My wild nature more serene-Will give to life new aspirations, And new faith in the unsee.

Watching her, Death seems no longer A stern phantom full of gloom, But a mild, benignant angel, Sanctifying that still room Henceforth, over life's broad ocean, I shall see forever more A belovéd household spirit, Waiting for me on the shore.

While Hope and Faith, born of my sorrow, Guardian angels shall become, And the sister, gone before me, By their hands shall lead me home. L. M. ALCOTT.

From the New York Independent THE OVER HEART BY JOHN O. WHITTIER.

For of Him, and through Him, and to Him, are al things, to whom be glory forever!-PAUL. Above, below, in sky and sod, In leaf and spar, in star and man, Well might the sage Athenian scan The geometric signs of God, The measured order of His plan.

And India's mystics sang aright Of the One Life pervading all, One Being's tidal rise and fall In soul and form, in sound and sight, Eternal outflow and recall.

God is: and man in guilt and fear The central fact of nature owns: Kneels, trembling, by his altar-stones, And darkly dreams the ghastly smear Of blood appeases and atones.

Guilt shapes the terror: deep within The human heart the secret lies Of all the hideous deities; And, painted on a ground of sin, The fabled gods of torment rise

And what is He? . The ripe grain nods, The sweet dews fall, the sweet flowers blow. But darker signs His presence show : The earthquake and the storm are God's. And good and evil interflow.

Oh, hearts of love! Oh, souls that turn Like sunflowers to the pure and best ! To you the truth is manifest : For they the mind of Christ discern,

Who lean like John upon his breast ! In Him of whom the Sybil told, For whom the prophet's harp was toned. Whose need the sage and magian owned.

The loving heart of God behold, The hope for which the ages groaned! Fade pomp of dreadful imagery,

Wherewith mankind have deified Their hate and selfishness and pride! Let the scared dreamer wake to see The Christ of Nazareth at his side!

What doth that holy Guide require? No rite of pain, nor gift of blood, But, man a kindly brotherhood, Looking, where duty is desire, To Him, the beautiful and good.

Gone be the faithlessness of fear; And let the pitying heaven's sweet rain Wash out their altar's bloody stain, The law of Hatred disappear, The law of Love alone remain.

How fall the idols false and grim !-And, lo! their hideous wreck above, The emblems of the Lamb and Dove! Man turns from God, not God from him, And guilt, in suffering, whispers Love !

The world sits at the feet of Christ. Unknowing, blind, and unconsoled; It yet shall touch His garment's fold, And feel the heavenly Alchemist Transform its very dust to gold.

The theme befitting angel tongues Beyond a mortal's scope has grown : Oh, heart of mine! with reverence own The fulness which to it belongs, And trust the unknown for the known!

The Liberator.

AMERICAN COLORPHOBIA.

[Extract from an Unpublished Anti-Slavery Work.] Mrs. Byron Kilso makes her visit to the wife of Deacon Carpo, while the deacon himself is bearing not make me believe it. She told it just as bold and the cross at the Cuttlefield Convention. The two la- just as saucy as only a negro knows how. Well, when dies are soon in close converse; Mrs. Kilso is eloquent, she got through, "Now," said she, 'I am ready to Mrs. Carpo is obstinate, and for a long time it was leave whenever you please; I have done nothing that doubtful on which side victory would fall. 'He won't I am ashamed of." Think of that, Mrs. Kilso! Out be gone but a short time, said Mrs. Kilso, 'only about' till two o'clock in the morning, and not ashamed o

· It's not the time, sister Kilso, it's the busine that I object to. I'm sure Mr. Carpo is the last man like to hear it, for I really thought a good deal of in Boston that I should expect to find meddling with Dinah. She left me on account of her mother's sick

'There is no abolition about it,' said Mrs. Kilso. It is purely a matter of business, as far as the deacon

But the merits of the case may have to do with power.' him. You know the deacon is a public man; dependent upon his reputation. What would the society

'Just nothing at all,' said Mrs. Kilso; 'neither church nor society need to know any thing about the matter.

· I hope I shall be able to possess my spirit in patience. I wish I had more patience, sister Kelso. It is vexing that a Christian people should be worried hear it. But, as I live, there goes Dinah herself," with negroes all the time. There is always some trouble with the creatures; I wish they were all 'I'll call her in, and let her tell her own story,' where they belong. I want none of them near me; though, mercy knows, I don't want to despise them if her old employer, Mrs. Kilso, who, after inquiring they are humans. Do you really think the blacks about the health of her mother, and her own, said she have souls, sister Kilso?

I have never doubted upon that point, sister Carpo. I have always regarded them as God's human creatures, though very unfortunate."

· Well, perhaps they are; but some think it quite upon that subject. He says he is sure that the church thinks it doubtful about negroes having

· Why, Mrs. Carpo, I am astonished; you cannot be in earnest. Yes, I am in earnest, and it stands to reason, the

way the deacon looks at it.' · How does he look at it?

Just as the church looks. It's very natural he should do so. Having been a deacon for over twenty years, he knows what the church thinks upon all subjects-knows what she is now doing and means to do. The church, Mrs. Kilso, means to convert the world. your story, Dinah; perhaps others may believe you, Now, the negroes are a part of the world, if they are and I'm sure I have no objections if they do. I know human, and here we have four millions of them with- what I know myself.' . out missionaries, without tracts and society books, which are all needed for salvation. If the church prayer meeting at eight o'clock. I told Mrs. Carpo knew of a certainty that they had souls, don't you think they would send them Bibles, missionaries and tracts, so that they might be sayed?"

bid all this, sister Carpo, The law says the negro went to meeting, Mrs. Carpo? shall not be taught to read the Bible."

'No. I don't forget; and Mr. Carpo calls that presumptive evidence against their having souls. A la just begun. In about half an hour, sister Stove Christian government could never make such laws, if came in, sobbing and crying as if her heart would the point was clear; and a Christian church would break. The pastor asked her what made her cry sonever obey such laws, if they should be made. The what great trouble was upon her. "Oh," she said, church is commanded to preach the gospel to every "she was 'fraid to tell-'fraid the walls had ears." The creature-that is, to every creature that has a soul to pastor goes to the door, turns the key, and says, " Now be saved or damned; so you see, sister Kilso, both a sister Stover may speak softly, and tell the cause of Christian government and the Christian church have her mighty grief." "Mighty grief it is," said sister their doubts. Mr. Gibbs - Professor Gibbs, you Stover; "the bloodhounds are on the track of our know-thinks they are a link below the human; dear sister Barry.' thinks the negro don't come a bit nigher to the white . When she said this, we all gathered round her man than the great baboon comes to the negro. So, and the pastor told her to be calm, and tell us all she if the white man allows the negro a soul, because in knew. So she was a little calmed down, and told us. many points he resembles himself, then must the ne- "That morning," she said, "when sister Barry was gro, for the same reason, make the same allowance to going out to market, she saw a man on the other monkey to the link below, and so down to the bot- the house. Sister Barry drew back, and peaked out tom of the chain. I really wish you could hear Mr. at the window. The man walked back and fore two Gibbs deliver a lecture; I think you would be pleas- or three times. Sister Barry knew him the second

dence that the professor himself is far down in the chain thing but the man. "Oh, Lord-a-mercy, Lord-ahowever, the humanity of the negro does really reit that Bibles and missionaries are sent to Africa-to little girl, she started, and goes right straight to sister the negro in his lowest and most hopeless state?

'There may be a difference between the African in his own country, and that portion whom God hath . Who is this sister Barry? brought into slavery, though we, by looking at them, 'I was just going to tell you,' said Dinah. 'She may not be able to tell the difference. The Bible it- ran away from Maryland twelve years ago; she was self talks about slaves, and souls of men, but it says just sixteen years old then. She got safe to Boston, nothing about souls of slaves; and Mr. Carpo thinks and being a mighty smart girl, got into service right that more than inference may be drawn from that pas- away. She joined the church next year, and next year

Mrs. Kilso. 'I should sooner doubt in that direction years steward on the packet-ship ' Liberty,' that sails than in the other. But we are getting away from the to Liverpool. Well, they have three children,-live business in hand. I want to get your consent for Mr. Carpo to accompany me, and knowing your kindly Christian spirit, I feel confident you will say-Go.'

'I can't say Go, sister Kilso. It don't, however, depend upon my say; it depends upon a higher power. I believe God has forcordained whatever comes to pass. This comforting doctrine has sustained me, Mrs. Kilso, ever since I met with a change, and knew what religion was.'

'Then you say the deacon may go?' 'I only said, that what is to be, is to be. If the he was looking after.

descon is to go, flesh and blood can't prevent him." 'Thank you,' said Mrs. Kilso, 'I hope what is to be will be for good.'

'The dispensation is dark, sister Kilso, but it's a blessed thing to have religion to lean upon. If the Lord would take the Abolitionists and the niggers, and put them into some place by themselves, it would catched. be a great relief to the Christian church. Do you know where I could get a trustworthy girl, sister and am all worn out, clear run down."

'Has Dinah left you?'

'I had to discharge her, and I feel determined never to have a wench about me again. You can't make any thing of them, they are so saucy.' 'I'm sure Dinah was a very good girl all the time

that she lived with me.'

· Had she got religion then, sister Kilso? 'I don't know. I never heard her say much on the subject, but she used to be very attentive to meet-

'I guess she got it after she left you. Religion just spoils niggers, and makes them feel as big as you more of a nigger gathering than a prayer meeting. I told her it was something that I could not allow-I would not have it. Well, she looked as if she meant after that she went out, and I should think, -well, I should think,-it was two o'clock in the morning before she came home. In the course of the forenoon, I went down into the kitchen, in the very best of humor, but determined to give her a plain talk. "Well. Dinah," said I.

"Well," said she, "I suppose you think I have done wrong." "I am sure you have," said I; "very sure there is not a woman in Boston could or would put up with

... If you knew the reason of my staying out so, you would not be angry, Mrs. Carpo." She had the They are all safe now; we have had a letter; the impudence to speak just so.

" No reason, Dinah," said I, "no reason. I don't want to hear a string of lies. I would not believe one word, because I know niggers will lie," -and I know they will, sister Kilso; it seems natural for them to

· You might have heard her story, at all events,

said Mrs. Kilso. . So I did. She made me hear it; but she could it! I guess she left my house in a hurry."

'What was her story?' said Mrs. Kilso. 'I should ness, or I should not have parted with her."

She has changed since then, Mrs. Kilso; she ha become a very impudent nigger since that time. I is concerned; he has nothing to do with the merits of don't know, but I don't think that religion was ever made for niggers; they don't seem able to stand its

But what did Dinah say for herself? I must go soon, and would like to know what excuse she had to

· Well, I can't tell it just as she told it, for I paid but little attention to what she said; I can give you the substance of it, however.' 'That is enough,' said Mrs. Kilso.

'Yes, you will think it enough, when you come to continued Mrs. Carpo, looking from the window

Dinah was called, and was received very kindly would like to know the reason why she left Mrs.

'Tell it just as it was now, Dinah,' said Mrs. Carpo; 'tell it as it was. Remember it was two o'clock in the morning when you returned; remember I doubtful, and even Mr. Carpo's mind is not settled never spoke an angry word to you, though I do not believe your story.'

'No, you did not believe me,' said Dinah, 'and perhaps Mis. Kilso will not believe me.'

'I think I shall believe you, Dinah. You never t my knowledge told me a lie, and I think you won't

No. Mrs. Kilso, I never told you a lie, and never told Mrs. Carpo a lie; and nobody can say that I tell lies.' · I suppose I can believe just as much as I please,

retorted Mrs. Carpo. 'It is well known that nigger will lie, and I am satisfied of it. But you can tell

. Well. Mrs. Kilso,' said Dinah, 'you see I went t when I came to live with her, that I must go to prave meeting two evenings in the week, from eight to ten o'clock; but I should always do the work up before But you forget that the laws of the country for- I went. Did I not always do the work up before I

Oh, I suppose you did, after a fashion.' el, I went at eight o'clock, and found the mee

the baboon, and the baboon to the monkey, and the of the street, who seemed to be looking very close at time he passed, and all her blood rushed straight to 'I don't think I should be very much pleased, nor her heart. She crept up into a corner of the room, much edified by such reasoning. I think it is an evi- and tried to pray, but she could not think of any -somewhat deficient in the article called "soul." If, mercy," was all she could say. Well, she peaks out at the window again, and the man was main an unsettled point with the church, how comes the time, she thought; so, taking her two boys and Stover's.

But what was all this for?' said Mrs. Kilso.

after that, she married brother Barry. A very smart, 'Perhaps the translation is not very correct,' said respectable man, brother Barry is; been for eight comfortable, and very respectable; have every thing good and nice, and sister Barry very happy until the law pass, and they begin to hunt up the poor slaves. She live in much fear after that law pass, and brother Barry say, that after another voyage, he quit the sea, go to Canada, and buy a farm. Well, the ship Liberty was expected just at the time the man from Maryland came: but the ship did not come for six days after. The slave man from Maryland went to the house with officers, but found nobody there that

'The man watched about the house all day for sister Barry to come home. Sister Stover's little Tommy looked after the man all day, and saw him sneaking about after dark. Now, you see, Mrs. Kilso, this was the circumstance that troubled sister Stover so much, 'fear that, after all, sister Barry might be

. When she had told all the story, the Pastor, first thing, kneeled down, and we all kneel down, and Kilso? I have been without help for nearly a week, pray for more than an hour; hous all pray in heart, not loud, for fear some outside haur, and find out the trouble. We all felt some, after prayer, that God would help us. The bumbren consult, and it was agreed that one get a carriage, and bring sister Barry and the children to the pastor's wouse, and that all the sisters should go straight home, and get some clothes and things for sister Barry for she must leave Boston that very night. I went home to mother's, and got something-got all I could. When I got back to the pastor's, it was past eleven o'clock : sister Barry was there, and the other sisters. Soon two brethren who had been sent to look out for a ship returned, and said that the arrangements were all made. please, and you can't do any thing with them. I A vessel was to leave with the morning tide, about don't want them about me. Twice every week Dinah three o'clock, for Greenock, and a passage was taken must go out to an evening prayer meeting, but I guess and paid for. We all now prayed for our dear sister, and for poor brother Barry, who would find all his treasure gone when he returned. We thanked God for all his many mercies in the darkest times, and we to give it up, but it was all deceit; for two nights prayed that the slaveholder might be enlightened. not to hurt and drive God's dear children from the face of the earth. Then we all kiss sister Barry, and the children, and in the name of the Lord bid them farewell. They were taken in a coach to the vessel. and the old Scotch captain say some mighty profane words about American religion and American liberty. So all that was the reason why I stayed out so long on that night.'

· Did Barry return?' said Mrs. Kilso, who was inclined to believe all that Dinah had stated.

· Just six days after his family had gone, and he went right straight back with the first steamship.

mough,' said Mrs. Kilso. *It's God's truth, said Dinah 'There, there now,' said Mrs. Carpo, 'you have

Mrs. Kilso saw it would be dangerous to vindicate nigger story. 'Have you any place now, Dinah?' she inquired.

· No, ma'am, I have not been able to get a place, as Mrs. Carpo would not give me a character. · How dare you say so, Dinah? Did not Mr. Carpo

write you a character?

they did not want me-all said so." 'I presume Mr. Carpo did not mean to deceive any body. A Christian man must tell the truth without

truth, did he?' 'I don't know, ma'am; I can't read."

· Well, Mr. Carpo is well known in Boston; I guess few will dispute his word."

Mrs. Kilso whispered in Dinah's ear as she left the room to call upon her, and she would find her employment. . The deacon will be home to-morrow. she said, turning to Mrs. Carpo, whose brow had become quite dark, though not black, and I hope you will hasten his departure; I feel anxious to be on our

'Well,' sighed Mrs. Carpo, 'what is to be, is to be, I suppose, but it is a very dark dispensation. Those call the steward, and have her coaxed out carefully, niggers-but I won't say a word about them; they and the thing will all blow over.' are just what they are, and every body knows it. I suppose they were made for some purpose; maybe to try the faith and patience of the saints. A hope I shall let patience have its perfect work.

'Just so,' replied Mrs. Kilso; 'we ought to be patient with all. I am glad to see you resigned; I will now hurry home, and prepare for the journey."

· Well, said Mrs. Carpo, when left alone, throwing herself into an arm chair, this is a pretty how-do- fumigated. Mercy on us! I can hardly breathe, the you do. Mr. Carpo's a fool, an old fool, and she atmosphere is getting so thick and strong; feel quite began trotting her foot-a habit she had when her tissicky already, and if the air is not purified, I shall wrath was up. . He never told me a word about all pass a resolution against the boat, and break down the this. Mr. Sarpo knew it all before he went to Cuttle-field. Large where he goes!' and she trotted murdered, and not know it. I'm glad my dog had her foot, 'I don't care if he never comes back, if to be left upon deck, 'cause Trusty can't bear had he is going to be a sly Abolitionist.'

Here she trotted her foot very hard and long. The fact is, sister Carpo was not possessed of a very meck ner, making it doubtful whether it was the truthful and quiet spirit; her early education had not been of utterance of a simpleton, or the bitter irony of a mind the very best description-she was not over-polished. overflowing with supreme contempt. A short study Yet sister Carpo had many good traits; she was great- of the speaker would have enabled any discerning ly zealous for the peace and upbuilding of our Zion; mind to settle this question satisfactorily. He was a woman of strong will and considerable powers of strongly built man, somewhat above the middle speech, so that the deacon himself had to be very care- height, and held up bravely one of those heads that ful. But we must leave the good lady with the one never gets tired looking on, -a broad benevolent dark dispensation' upon her, until the deacon re- smile lighted up his deeply-marked features, while his turns from Cuttlefield.

loon of the gallant steamer, that ploughed her way dignity of her fellow-travellers. cle of the saloon-the plebeian in coat or color. Com- remained waiting the harsher means. fortable looking place that saloon! Here a gentle- A messenger was now despatched for the stewar man sits with his right foot resting upon his left who soon made his appearance, in great alarm. knee, his cane grasped with both hands, while the Pointing to the door of the saloon, he ordered the ivory top is buried deep in the fashionable goatee that woman to make herself scarce, or he should take the got together, and if the Union atn't safe in their hands, then patriotism don't mean any thing. The face, and impose upon the captain? Out with you ladies are making themselves happy, according to the The deck is the place for you.' established usage of Ladyism, while Deacon Carpo is But it rains, sir,' said the lady. trying to realize his position-trying to assure himself . 'Ah ! you are afraid it will wash away your beauthat he is on board a steamer, and going he knows not tiful color, are you?"

A lady closely veiled had taken a seat at the door of the saloon; she had in her charge two little girls, ap- can stand it." parently about the ages of three and five years. They I think I shall not go out, sir; I paid my money, were very beautiful children, richly and tastefully and bought a right to the place I occupy. dressed. For a time, the children kept close by the 'I'll send the captain,' said the official, turning to side of their mother, for such she proved to be; but the passengers; 'he will start her, and no mistake.' as they became more familiar with things around 'The audacious wench!' said a sharp visaged dame. them, they ventured to take little strolls, sometimes dressed in deep mourning . The horrid creature! approaching a lady, then a gentleman, and then re- said some half dozen of mothers and daughters. turning in haste to their mother.

Their beauty and sprightliness were not unnoticed. neying under the protection of papa and mamma.

young lady to her mother; 'perfect angels. Bru- indignity offered to the passengers, through the wo nettes, I should call them, the youngest inclined to man's deception, but hoped they would overlook the blonde, were it not for the glossy blackness of the matter, as neither himself nor any of his officers were hair. I wonder if that veiled lady is their mother, to blame. She appears to be all alone: I think I will go and make her acquaintance.' So saying, she at once the woman and children, and here are two little seated herself by the side of the stranger, begging children; perhaps the ladies and gentlemen would be that her impertinence might be excused, but really, madam, she said, 'I must compliment you on the if she will keep her children by her, and not allow beauty of your children; they remind me so much of them to run about. The ladies will soon retire to two dear little cousins who reside in Charleston ; they their state-rooms, and the gentlemen to their berths ; are such beauties."

the lady, and as to beauty, that is a small matter, storm.' not worthy of praise when possessed, nor of blame when deficient.'

'Very true, madam, but we all love the beautiful; it is so pretty to look upon; and I think we ought to cultivate a love of the beautiful.

'Yes,' said the lady, 'there can be nothing wrong in loving the beautiful, but a love of the good ought citizen of no mean city.' to be always paramount."

Well, I always think that whatever is very beautiful must be good, and thus I love the good in the the deacon, men get mistaken sometimes. beautiful.' · And perhaps you think that without beauty there

can be no goodness.' ·Oh, why-no-that is, not exactly so; but perhaps I don't take time to think enough; I can't wait lands-I love them. But as the company here don't to think. I tell mamma, that when I get to be a seem to fall in with the captain's proposition, I'll just grandmother, and sit in the corner, then I'll do up take the responsibility." my thinking. We have been travelling for six weeks

want to be again.' Don't you love the North?' said the lady.

· I love it well enough in some things,' was the reply; 'but there is such a lack of refinement in some you are not an Abolitionist, Trusty; you have to without proper regard to position; I don't like it.

South,' said the veiled lady, 'but I should think little ones. Let no man come within three feet o there was considerable attention paid to class and them, on the peril of life. You understand me, caste-at least, as much as is consistent with Repub- Trusty?" licanism.

. You are a foreigner, then? ' said the young miss. I thought I could detect the foreign accent on your tongue. English, I presume? · I have lived in England since my earliest recollect

tion, but I was born in America.' Indeed, I'm glad of it. Now I shall claim kin

with you, and with my pretty little coz here, she said, as she lifted the eldest of the children into her thing is got along with; the man who goes within At this moment, the youngest child, who had ven- dies.'

tured half way up the saloon, alarmed at its own | Shoot the dog, said a young exquisite, looking boldness, hastily turned, and hurrying back to its daggers through his glass. mother, caught its foot in an unfastened edge of the 'And the master too,' said a man who sat near pastor read it to us the other evening. Brother Barry carpet-it stumbled and fell. As was natural, a deacon Carpo.

thanks the Lord, is his letter, that all the world ain't 'scream followed, and the mother, forgetting the blood of her ancestors in the love of her offspring, three *I don't see but what Dinah's story looks true aside the long veil that had thus far protected and concealed her guilt, and rushed to the assistance of the prostrate child. Unfortunately, the full blaze of the chandelier threw its strong light on her face, re sworn to it; any one that will swear will lie, that's vealing to the eyes of the whole company that the

mother was a bright mulatto! 'Good heavens!' said the young lady, as sh Dinah, as Mrs. Carpo was determined to have it all a dropped little coz upon the carpet, 'good heavens she is a nigger !' And the next moment she was by the side of mamma, 'mortified,' she said, 'to death.'

Had it been announced that the steamer was on fire, or had sprung a leak, greater consternation could not have been created among the passengers. It was awful! A nigger in the saloon! Was it a deliberate . Yes, ma'am; but when I showed it, ladies said insult? Did the captain know it? Call him-call the captain! We shall see what this means. The mulatto mother had returned to her seat

the door, and while laboring to soothe the frightened respect of person. I suppose he told nothing but the child, the gentlemen were holding a council at the further end of the saloon. The greater portion of the ladies were speechless; which showed how un speakable their mortification was. Deacon Carpo appeared greatly troubled. 'I fear a storm,' he whispered to Mrs. Kilso, but we must be careful. The deacon walked backwards and forwards, get

ting a little nearer and nearer to the men in council, until his ear caught some propositions of a violent nature, when he ventured to speak. 'Gentlemen,' he said, 'I lament this unfortunate circumstance, but I think that it must be a mistake somehow; I think we ought to be careful. My advice would be just to This pacific counsel was received with but little fa-

vor. A committee of three was appointed to wait upon the wench, give her to understand that she had mistaken her place, and to intimate the possibility of harsher measures, if she did not immediately leave

the saloon.

'And I move,' said a gentleman who sat near the council, ' I move that the captain have this here cabin smells; as like as not, it would have made him sick. All this was said in a half comic, half serious man

quick, though calm eye bespoke self-possession, fear-Mr. Carpo returned from Cuttlefield, but how he lessness and resolution. Major Landon-for we may settled matters with his better half, we have never as well give his name first as last-was a native of been able to learn. We find him, however, on the Rhode Island, but long settled as a farmer in the following day, with Mrs. Kilso, fairly under way for State of Ohio. It was his custom to return every foreign parts, as he called it. After a short ride, they two or three years to visit his aged father and mother exchange the car for the steamer. It was late in the still living in his native State. On the present occaday when they embarked, a heavy rain had begun to sion, he was accompanied by his daughter, a young fall, and the prospects for a blustering night were lady about eighteen, who seemed greatly amused, i very fair. Men, women and children thronged the sa- not pleased, at witnessing the sufferings and wounded

gainst wind and tide, and mountain wave. The awn- The committee waited upon the lady-or, to speak ings, though they could not entirely protect the deck more properly, the wench. Their chairman delivered passengers from the weather, still greatly helped those himself of the message, which was replied to by a who had no right to enter within the aristocratic cir- look of unutterable scorn, mingled with pity. She

adorns his chin. There a group of politicians have liberty of assisting her. 'How dare you,' said he · how dare you to have the impudence to hide you

· I fear for my children, sir. 'No fear of them; they are dyed in the wool; they

The captain came-a calm, benevolent looking man but it was evident he had a full knowledge of his particularly by a young miss, who seemed to be jour- position. The credit of the boat, the interests of the owners were at stake; to consult his own feeling What lovely little cherubs they are!' said the would be out of the question. He acknowledged th

'The weather is quite stormy,' he said, looking at willing to allow her to occupy this seat by the door, I would therefore ask it as a favor done to myself, that 'They are very affectionate little creatures,' replied she be allowed to remain, in consideration of the

' Captain,' said deacon Carpo, 'I think your request

is reasonable, and '-. And who are you,' said a bull-dog looking fellow who are you that takes the liberty of speaking for

'I'm a man from Boston,' retorted the deacon; 's 'An Abolitionist, I suppose,' replied the bully.

'You ought to be careful in your suppositions,' said

'True, true,' said the man, forcing a smile; 'I did not mean to offend. I love Boston and Boston men. 'And I,' said Major Landon, 'love right and rightous men, if they should hail from the Cannibal Is-

The major stepped to the door of the saloon, gave a in the North. I never was North before, and don't shrill whistle, and the next moment a singularly fierce looking dog was by his side. 'Trusty,' said the major, addressing the dog, we have got into trouble here, and you must help us out. I know respects -- a want of dignity in society -- a lack of prop- much regard for the credit and respectability of the er distinctions-a kind of mixing up of every body whole doggish race to be an Abolitionist, but you have the feelings of honor and love, Trusty, in your heart · I am not much acquainted with either North or and I commend to your watch-care this lady and her

> The dog, who had looked in the face of his maste steadily, while receiving his instructions, signified by a peculiar movement of the tail that he comprehended the whole matter. Stretching himself at the feet of the lady, his broad, powerful muzzle resting upon his fore paws, while his eyes, like moving balls of fire turned every way, to guard the avenues of approach

'There, gentlemen,' said the major, 'this here three measured feet of that lady may die as the fool

· Cureful, careful, said the deacon; 'argry wast.

r up a rue.
As you please about shooting? sa'd the maje that happens to be a game that two can play it. and he began drawing semething from a side poan which had the appearance of a revolver. Shootay. which had the appearance of the went on, apparently speaking to himself, 'shootes is a mere circumstance with me. It don't tal ever to knock the conceit out of hair and soap; to the fit should come on me now, what a sleught would make!

As he said this, he began to grit his teeth and As he said the, the his eyes in a very appalling manner. Every ere va now turned upon him, and the conclusion was ready now turned apon mind, that the man was naddangerous maniac. Not a word more about the 'an dacious wench,' not a word about the 'horrid etc. ture, and in a few moments, ladies began to break freely in their state rooms, behind bolt and barriers freely in their state that the gentlemen slipped away in two and three, graing, as they left the saloon, a wide berth to Tras-Very soon, the major, with his daughter, the majors and her children, were the only occupants of the a loon. Having returned to his pocket what looks very much like one of 'Colt's,' although only a page steel-yard, the major said to the woman, who we sat under the guardianship of the sagacious asias. · Come, madam, take a seat by the table, and let a introduce you to my daughter. She ain't a bit rets. ed, my daughter ain't -got nerves just like her father she won't faint; don't be afraid of that."

The woman came forward, and was about to expens her gratitude to Mr. Landon, when the major inteposed by saving :-

sed by saying :Not a word, not a word; it's my country the ought to give me thanks for trying to save its cred You are a stranger, and don't know our fashions; w are a peculiarly republican people, in our own way Here the captain entered the saloon, and, with knowing wink, said, 'Well, major, got over the fri 'Yes, sir,' said Mr. Landon, 'got over it, and no.

body killed.' The captain had watched, from a position near the door of the cabin, the whole affair. He knew Maior Landon well, and instantly comprehended his object and, if the boat should be suspected of abolitionan we must say that the captain was pleased, did ship hands with the mulatto woman, and gare her a confortable state-room.

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