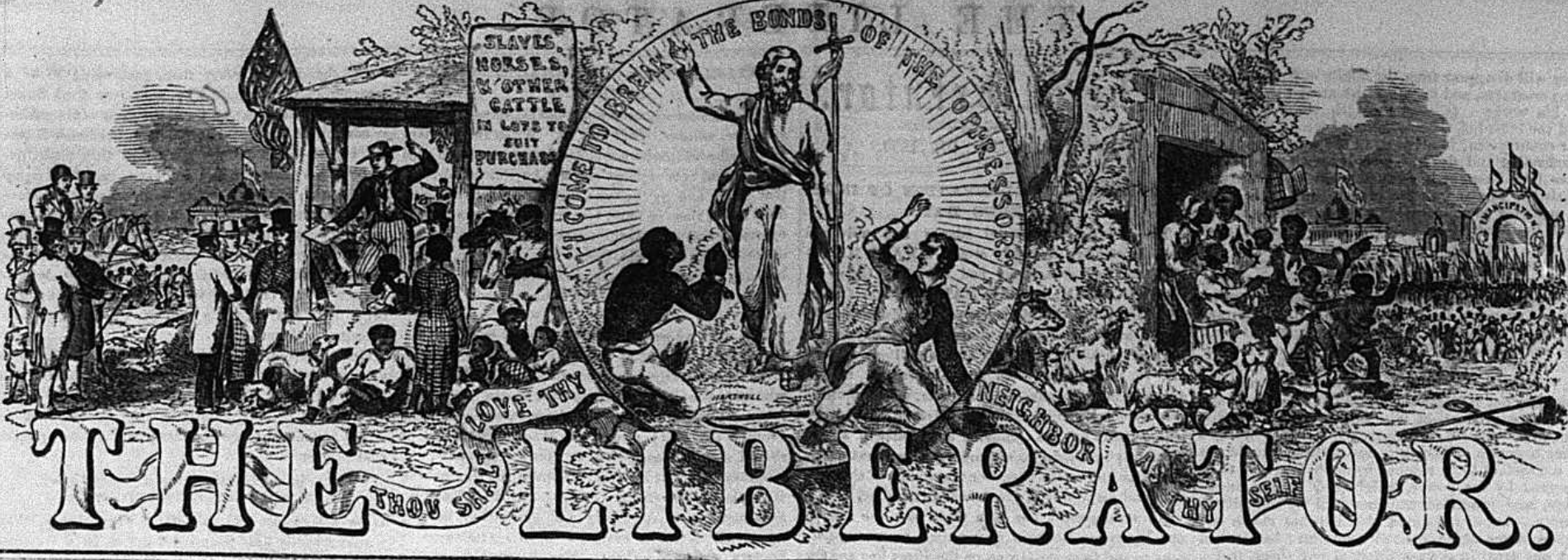


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PHILLIPS.

WM. LLOYD GARRISON, Editor.  
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WHOLE NUMBER, 1597.



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J. B. YERRINTON & SON, Printers.

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vention of the champions of Woman's Rights, and  
that of the Abolitionists. Mrs. Severance, a very  
estimable and intelligent lady, presided over the first.  
We were astonished, therefore, to see among the  
speakers, no less than three Reverends come upon  
the platform, one of whom devoted himself to this  
consideration—the emancipation and education of  
women to such an extent that they also would be  
separated from the pulpit. Women in the pulpit—that  
seemed to be his shibboleth. Lord of the heavens  
and earth, if in any case we obtain a hearing with  
these, withhold women from the pulpit! Unhappy  
mankind has already too many male destroyers of the  
mind in the pulpit; spare it at least from women  
in the same place! However dreadful a woman on  
the throne may be, better one on the throne than in  
the pulpit. Let women be transferred from the rock-  
ing-chair to the lecturer's chair, and even to the  
saddle and the coach-box, when it affords them sport,  
but let them be withheld from the pulpit. While  
women are not yet there, mankind need not be de-  
pendent; but let them, also, mount into the pulpit,  
and another hog descends from the box of the Coach  
of Life, which is henceforth to be drawn by the  
Steeds of Despair.

#### WORKINGS OF WEST INDIA EMANCI- PATION—THE COOLIE TRADE.

At the recent anniversary of the British and For-  
eign Anti-Slavery Society in London—  
Rev. W. B. INGRAM, of British Guiana, said  
that he would consider it an insult to the audience,  
in any one, at this time of day, to get up and bring  
forward arguments against slavery and the slave  
trade, for the main question had been settled long  
ago, and he presumed the object of the society at  
present was to know how those released slaves States  
were enjoying the blessing of emancipation. He had  
not himself seen any of the horrors of slavery, but  
he had labored for several years as a missionary of  
the Cross of Christ among its martyrs. The scene  
he would describe was a British Guiana, which was  
situated on the northern coast of South America.  
It was not an island, as it was sometimes spoken of  
as being, even by legislators in this country, but  
was a part of the great South American Continent.  
Its area was three times that of England and Wales;  
but while it contained 65,000 square miles of good  
productive soil, the population was so small that  
it, to a great extent, remained uncultivated. What  
population there was, was chiefly fringed along the  
coast; but with a sufficient population to cultivate  
the soil, coffee and sugar could be raised abundantly  
to supply the wants of the people of Scotland, Eng-  
land and Wales. (Hear, hear.) If, then, they had  
a sufficient population for that purpose, they would  
be able to strike an effectual blow at slavery in the  
United States. (Hear, hear.) The black popula-  
tion of British Guiana was emancipated in 1838,  
and they did not forget that they owed their em-  
ancipation to the Christian people of this country.  
(Hear, hear.) It was his duty to praise at sev-  
eral of the anniversaries to celebrate their emanci-  
pation, and he had been often much affected in listen-  
ing to the speeches of some of the aged negroes, as  
to the effects which slavery produced upon them.  
Some of those aged men were wont to pray to God  
that they might live till they could die free. (Hear,  
hear.) They were, however, no doubt aware that  
there was a large party at the present day, who  
were fond of bringing accusations against the friends  
of emancipation. They said that emancipation had  
ruined the trade of the West Indies, but he stood  
there to testify to the contrary. (Cheers.) The  
West Indian colonies were never so prosperous as  
they were at the present time. (Cheers.) Just  
take the case of British Guiana, and compare the  
state of the population there twenty-five years ago,  
with what it was now. Previous to freedom, the  
black population could hold no property, but during  
the twenty-five years since freedom, they had ac-  
quired property and held emphyteusis of it from the  
British government to the extent of a million ster-  
ling. (Loud cheers.) Nine-tenths of the black popu-  
lation were now free holders of the country. Every  
man lived in his own house, and their being free-  
holders was the reason why many of them devoted  
their time between the cultivation of the sugar and  
coffee estates, and that of their own land. Before  
freedom, they did not know the use of clothing,  
while now they were as well dressed as those he saw  
before him. (Hear, hear.) Before freedom, not one  
of them knew a letter of the alphabet, but now,  
every adult could read for himself the wonderful  
Book of God, while the children were receiving as  
good an education as were the children of the work-  
ing classes in this country. (Hear, hear.) The  
London Missionary Society had fourteen large sta-  
tions there, while there were also Churches of Eng-  
land, Wesleyan, Church of Scotland, and other mis-  
sionaries, who were all striving to preach the gospel  
to the adults, and to educate the young. Before  
freedom they did not know the rights and privileges  
of citizens, but now they know and cherish those  
privileges and rights as well as do the working  
classes of this country, the only difference being  
that they are taxed somewhat higher for the enjoy-  
ment of them than are the working class of this  
country. (Hear, hear.) When the cholera was in  
Barbadoes, they assembled and raised a fund for the  
benefit of their sufferers, and during the Crimean  
war, they raised 2000, for the Patriotic Fund,  
(cheers), and these instances he thought showed  
that they were worthy of the freedom which had  
been conferred upon them. The exports of Guiana  
are larger now than ever they were in the palmy  
days of slavery. At that time, the sugar exported  
amounted to from eighteen to nineteen thousand  
hogsheads, while last year the sugar exported amount-  
ed to 53,000 hogsheads, having considerably more  
than doubled since the passing of the Emancipation  
Act. At the same time, the prosperity of the colonies  
was then placed on a proper basis. During  
slavery, their prosperity depended upon one single  
system of credit, which was like a house of sand—  
touch it, and it went down. Now, however, mat-  
ters were different—close to British Guiana was  
Dutch Guiana, where slavery still prevailed. There  
was only a river between them, and over that river  
the poor slaves could look and see a free people in  
the enjoyment of every blessing and comfort.  
Parties of these Dutch slaves often came across, and  
were received and provided for by their free breth-  
ren. As showing an excellent trait in the charac-  
ter of the black population, he might state, that in  
the days of slavery the red men of the forest, the  
Aborigines, were wont to hunt the fugitives, and  
deliver them up to the lash, but instead of retaliat-  
ing upon them now that they are free, some five or  
six years ago they assembled, and took the necessary  
means of sending a missionary to those red men to  
teach them the gospel of Christ. A large number  
of young men are also being trained up for the  
preaching of the Gospel, and others as select teach-  
ers, so that the moral influence of British Guiana  
would, no doubt, be felt in Dutch Guiana and other  
colonies. (Cheers.)

#### SLAVE MARRIAGES INVALID.

In the City Court of Brooklyn, N. Y., a case of  
some interest was decided recently. Rev. B. N.  
Warrick, a colored man, and formerly a slave,  
instituted proceedings against certain parties who  
had accused him of bigamy. Judge Culver stated  
and decided the case as follows:  
"The complainant in this matter alleges, and the  
evidence supports the allegation, that the defendant  
has charged in substance that the complainant,  
who is a Bishop in the Colored Episcopal Church of  
Williamsburg, is guilty of bigamy, in that he has  
two wives now living. The defendant attempts to  
justify this charge on the following statement of  
facts, which have been proved before me on this ex-  
amination, viz: That Warrick and Winnie, one of  
the defendants, were both slaves in North Carolina,  
owned by different masters. They agreed as far  
back as 1818 to live together, and a colored Metho-  
dist exhorter read over the discipline on marriage,  
the parties saluted each other as bride and groom,  
jumped over the broomstick in the kitchen, and were  
pronounced married. No license seems to have been  
obtained from the County Court, as required by the  
laws of that State, nor was the consent of their re-  
spective owners obtained.  
The parties, however, cohabited together as best  
they could under the circumstances, and after some  
seventeen years, twelve children had been born to  
them as the fruits of such cohabitation. In 1828,  
however, Warrick was made free; but the defendant  
lived with Winnie till 1831, when, in consequence  
of the laws of the State touching free colored people,  
he was obliged to leave, and died. After ten years'  
absence he returned to North Carolina, found his  
woman, who was still a slave, and passed over sights  
with her; whereupon he was notified by the sheriff  
to leave in three days, or be again reduced to  
slavery. He left, Winnie consenting, and advising  
him to do so. He came to Williamsburg, where,  
in 1843, he was duly married to his present wife,  
Winnie, his former woman, remained in slavery till  
1854, when she came North, and found her man  
the husband of another woman. She now claims him  
as her rightful husband. Out of this claim the  
whole controversy has arisen. It is due to the  
claimant to say that she is known to be a sincere,  
plain, blunt, honest-hearted Christian woman,  
believing both in the merit and equity of her claim.  
Had she left North Carolina with Warrick, or had  
she obtained her freedom before he contracted his  
last marriage, he admits he should have felt morally  
bound to have made her his legal wife. But as he  
found nothing from her, and had no reasonable ex-  
pectations her ever being made free, he seems to  
have contracted the second marriage in good faith.  
Under these circumstances, I am called upon to  
say whether Warrick can be charged with the offence  
of bigamy; in other words, whether the defendant  
has made good their declarations touching his  
having two wives. From the facts disclosed in  
evidence, I have arrived at the following conclusion:  
I. That a marriage is a civil contract, the parties  
must be held incapable of contracting. (20 Phil.  
Eng. Rep. 14.)  
2. Slaves cannot, in law, contract marriage, nor  
contract cohabitation under any legal rights on the  
parties of their children. (24 Ala. Rep. 719; 5  
Maryland Rep. 91; 2 North Carolina Equity, Rep.  
177.)

#### ANOTHER DRED SCOTT DECISION.

Chief Justice Taney has been ventilating the Con-  
stitution with another decision on the status of ne-  
gro slaves, and their relations to white men as per-  
sons and property. The case was that of *The Dred  
Scott v. Sandford*. The case was that of a ne-  
gro slave, who was brought to the United States  
before the United States Circuit Court for the East-  
ern district of Virginia, (Judge Taney presiding),  
at Richmond. The counsel for the defence—em-  
ployed, of course, by the girl's master—made a very  
strong argument from the premises of the Dred  
Scott decision, holding:  
I. That slaves are not legal persons, because, 1,  
they cannot be fined or deprived of their liberty;  
they are incapable of holding property, and having no  
liberty to be deprived of, the proposition shows an  
absurdity at once; and 2, because if the negro has no  
personal rights, he cannot be added with any per-  
sonal responsibilities.  
II. That the girl Amy being simply property her  
imprisonment would involve an infraction of that  
clause in the Constitution which declares that pri-

### REFUGEE OF OPPRESSION.

A METHODIST PAPER ON MOBS.  
The *Texas Christian Advocate*, a regular paper of  
the M. E. Church, defends the action of the late  
mob in Bonham, Texas, by which a conference of min-  
isters of the Methodist Episcopal Church were dis-  
turbed on the Sabbath, and warned to leave the town  
to escape personal violence. It says:  
"A meeting was held at the Court House, in Bon-  
ham, on the 12th ult., with the design of paving  
the way for the exit of those organizing emigrants.  
The meeting was addressed by several gentlemen, all  
of whom concurred in the belief that the Northern  
Church had for its object the 'extirpation' of slavery;  
and they agreed, with equal unanimity, that the  
extirpation of the said Northern Church be-  
cause, therefore, a desirable thing. We agree with  
those speakers entirely."

### SELECTIONS.



country. Their objections, however, were overruled, to avoid a breach in their own ranks; for, on a moment's reflection, Dr. Spring and others who had some remaining conscience, felt that they could not sustain the act of voting down the slave trade, at a time when the slave trade was in danger of being reopened. So the Society, having satisfied itself sufficiently, adjourned.

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

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

**SPEECH OF GEORGE THOMPSON, ESQ.**  
At a meeting of the Aborigines Protection Society, held in London on the 18th of May.

Not one of all the institutions which, by their objects and operations, shed an unexampled lustre on the reputation of this kingdom for benevolence and universal philanthropy, is more entitled to confidence and liberal support than that whose anniversary we are met to celebrate. It was modest in its origin, and has been unostentatious in the course it has since pursued; but no kindred society was ever founded upon purer motives, or has been conducted with greater disinterestedness and fidelity, or more generous aims and purposes. For the benefit of those who, without such an organization at this seat of an empire commensurate with the globe, would be without a voice, without an advocate, and, in the season of their oppression and danger, without a hope of redress. In thinking an speaking of those who are subject to British rule, who are under British law, and who owe allegiance to the British Sovereign, we are too apt to limit the range of our vision by the number of those who are under our jurisdiction, and are the dwellers upon these small islands, or have gone forth from thence to the shores of other countries to build up new empires, and to make our Queen the mother of nations. These, doubtless, are our fellow subjects, and are entitled to adopt the proud motto, 'Civis Romanus sum.' But these constitute but a small portion of the Queen's subjects. Were her Majesty to hold in some spacious apartment of her palace a levee, at which should be present a representative from one of each of all the tribes over which the sceptre of her wide-spread sovereignty extends—the peaceful Negro and the fiery Comorantine would be there; the Bushman, the Caffre, and the Hottentot would be there; the many New Zealand and the warm-tinged Australian would be there; the Creek, the Blackfoot, and the Chippewa would be there; the subtle Brahmin, the subtle Hindoo, the cunning Mohammedan, and the submissive Coolie would be there; the opium-eating Assamite, the revengeful Malay, the ingenious Chinese, and the fire-worshipping Parsee would be there. From the mountain fastnesses of India would come the Bheel, the Ghond, and the Shekawattie; from the rice fields and spice gardens of Ceylon would come the cunning Singalese and the swarthy Moonnann. They would tender the expression of their loyalty in 150 languages and dialects, and they would lay at their sovereign's feet samples of all the gems, the grains, the firs and flints, the gums and balsams, the woods and metals to be obtained from all the oceans, rivers, fields, and forests which cover the sphere on which we tread. Together they would represent more than one-fourth of the entire population of the world, and each would possess the right to claim the protection of that constitution which placed the crown of England on the brow of Victoria Christiana. It is to the preservation of the rights, the amelioration of the condition, and the advancement of the social and moral welfare of these countless myriads of intelligent beings, many of whom are sunk in degradation and barbarism, and many of whom are exposed to danger and threatened with extermination, that the Aborigines Protection Society devotes its enlightened and beneficent energies. Is it not, then, eminently worthy of our approbation and support, whether referred to the number and the necessities of those whom its design embraces, or to the humane and benevolent objects which it seeks to accomplish? The history of civilization and conquest, by Christian countries during the past 500 years, is full of melancholy and affecting demonstrations of the urgent necessity which exists, even at this time, and in this country, for such a society as the one on whose behalf I am now addressing you. Where is the man whose blood does not run cold when he reads the history of Mexico and Peru, and the record of the sanguinary atrocities perpetrated by Cortes, Pizarro, and their insatiate and remorseless followers? Where is the man who can read the history of Columbus, and learn thereof from the fate of those teeming populations of the Caribbean Sea, who hailed his arrival as a divine messenger, without regretting that there had existed at that time an Aborigines Protection Society to step between those conflicting islanders and the men who afterwards reduced them to the slavery of the mine and the sugar plantation, and who, after the destruction of the entire race, resorted to the shores of Western Africa to replenish the depopulated colonies of Spain, Portugal, Holland, France and England, with men and women torn from their native villages, to toil under the lash, to satisfy the insatiable cupidity of men calling themselves Christians. Who again can take up the history of the North American colonies, and proceed thence through that of the United States, without feelings of the most poignant grief in the contemplation of the accumulated wrongs heaped upon the native inhabitants of that great continent? What may have been the aggregate number of the aboriginal races of that great continent of the globe, washed on one side by the Atlantic, and on another by the Pacific; stretching from the Frozen Ocean northward, to the Isthmus of Darien southward, we cannot tell. It must, however, have amounted to millions. Of all these, how many remain? Only some few thousands, and they still pressed upon by the advancing tide of emigration, and squatter sovereignty; so that they may well exclaim,

'Mankind may feel her mercy too.'  
(Loud cheers.) The resolution I have to propose is as follows:—

That this meeting desires to express its deep sympathy with the objects and principles of the Aborigines Protection Society, and its conviction that it merits a larger amount of public cooperation and assistance than it has yet received; and this meeting especially desires to express its opinion that the Society has made the cause of justice and humanity, and studied the true interests of the country, by its endeavors to promote a more Christian state of feeling towards the people of India; by its efforts to uproot the iniquitous opium traffic, and to prohibit the cultivation of that poisonous drug in India; by its attempts which it has made to emancipate the Indians of the Hudson's Bay territories from the thraldom of a fur-trading monopoly; and lastly, by its labors for the removal of the injustice which has long characterized the Government of Sierra Leone, and for the vindication of native rights in South Africa, both within and beyond the territories under British control.

Mr. Thompson proceeded at some length to express his views regarding the present state of India, and the causes of the late rebellion. The meeting was but a natural result flowing from a century of misrule. The British acquisitions in India commenced in forgery, when Clive fraudulently attached the signature of Admiral Watson to an unjust treaty; and ended in a falsehood, when General Outram told the ex-King of Oude that the troops assembled on the right bank of the Jumna were not for his de-thronement. The people of India might be reduced to a state of quiescence, by force of arms; but they never could be made acquiescent, or loyal to our rule, until there was a reversal of that policy which had alienated all ranks in the country. One of the earliest acts of Lord Dalhousie was to extinguish the right of adoption on the part of the native princes of India; that act was of itself sufficient to cause and even justify rebellion. The consequences of that act have been the seizure of Ladakh, Nepore, and several other native states, and the establishment in the minds of the people of a rooted belief that the British Government designed to appropriate every acre of the soil of India to their own purposes, and utterly to despoil the rightful possessors. It was vain to expect to maintain India by troops sent from this country. The people must be taught to love our laws, not left simply to fear our power. We must, just as generous policy would preserve India to our rule; a different course would involve Great Britain in loss of treasure, life, and honor, and the ultimate loss of her oriental empire. (Cheers.)

they will disappear from the family of God's intelligent creatures, and leave a blank amidst the noblest of his works. (Cheers.) With the recollection of his record of the accumulated wrongs heaped by our countrymen in all parts of the world, upon the unoffending and defenceless tribes with which they have been brought in contact, what is the duty of Christian England at the present time? Is it not to endeavor to atone for the injuries done to the dead, by humanity and justice to the living? Let us never forget that the exercise of sovereignty entails the duties and responsibilities of sovereignty. Those whom we subjugate are entitled to protection. If, in regard to many of our tribes, upon whom we govern, we must stand in the relation of arbitrary despots, let us at least make our despotism paternal. The inhabitants of the earth, who are not too distant to be discovered, nor too distant to be conquered, nor too distant to be disinherited—who could be visited by our mariners, our merchants, and our soldiers—the products of whose soil were not too distant to be explored, appropriated, and then brought back to our country, and sold to our countrymen, should be too distant to be reached by our sympathy; to be succored by our power, enlightened by our knowledge, and sanctified and ennobled by our Christianity. Let us not forget that it is not riches but righteousness which exalteth a nation. Let us not put our trust in the multitude of our ships, in the strength of our armies, or in the extent of our dominions. There is a God who judgeth nations as well as individuals, and who greiveth to them as well as to the other as a nation, and who visiteth the one as well as the other with chastisement, humiliation, and destruction, when that season of probation is abused and exhausted. (Cheers.) To avert this judgment invoked amongst many other provocations to Divine displeasure by the conduct of the sons of Britain towards the aboriginal children of distant lands, is the object of the Aborigines Protection Society, and you are here to give that society your God-speed and your earnest support. This society takes cognizance of the number, locality, peculiarities, habits, customs, and capacity of the various inhabitants of the countries and islands subject to the Government of Great Britain; and also of tribes having affinity and neighborhood with them, whose condition and destiny may be beneficially affected by their representation and influence. This institution is founded upon the apostolic declaration, 'For God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.' It seeks out man wherever his footstep can be traced, whether to the kraal of the Hottentot, the wigwam of the Red Indian, the hut of the Negro, or the pile-built tenement of the Borneo Dyak. It seeks him to save him—from slavery, from contamination, from plunder, from slavery, from death. It seeks to bring him under the broad shield of British justice, and to give him the rights of a constitutional citizen. (Cheers.) The agencies which it employs are various, but all wisely adapted to the end in view. It appeals to the Imperial Government in behalf of a humane and equitable policy in respect of the treatment of the natives of our distant dependencies, and through that Government it aims to improve the administration of British rule over the territories which embrace an aboriginal population. From time to time it brings under the notice of the minister charged with colonial affairs, instances of mal-administration or the individual abuse of power by our countrymen abroad, by which the rights, the interests, or the liberty of the natives are assailed or placed in jeopardy. It avails itself of auxiliaries in the persons of missionaries and teachers, of humane merchants, and all other persons resident in, visiting, or trading with the countries in which we have aboriginal fellow subjects. It avails itself, as in the present instance, of the occasional visits of enlightened and distinguished foreigners like my friend, the Baron de Pradine, to obtain information and co-operation, and furnishes them, as now, with the opportunity of communicating the knowledge they possess to the public of this country. In this great and good work, the Aborigines Protection Society has not been without success. Through the late revered Sir Thomas Fowell Buxton—(Hear, hear!)—it obtained a select committee of the House of Commons to inquire into the number, condition, and treatment of the aboriginal races belonging to the British colonies and dependencies. From that committee emanated a report, laying down, for the first time, principles at once liberal, humane, and just, to guide the conduct and regulate the administration of the representatives of the Crown, in regard to the natives of the countries they were appointed to govern. (Cheers.) The society has not achieved its object, so long as it is not which its wishes have aspired, and which its exertions have merited, but it has on many occasions interposed with success on behalf of its clients, and has at all times been listened to with consideration and respect by the ministers of the Crown, when it has gone up to them with its memorials and appeals. The value of societies like this should not be estimated more by the good which it accomplishes than by the evil which it prevents. (Hear, hear.) Its vigilance and its energy in regard to public nuisances, both at home and abroad, and they are influenced by the conviction that no palpable act of injustice can be committed without exposure, and the risk of reprobation. (Cheers.) The society has valuable coadjutors in the House of Commons, and is not without them in the House of Lords. It can make its voice heard in the legislature of the country, and through the press; and by the dissemination of its own official organ, it can place in the hands of influential men in every part of the kingdom the materials for forming a correct judgment on the matters which demand discussion and action. (Hear, hear.) I feel persuaded that could the society employ some active and effective agency through the medium of the living voice—(hear, hear)—to bring its claims more widely before the minds of the Christian and philanthropic public, it could greatly multiply everywhere its friends and supporters, and in every part of the world, and its zeal in every good word and work, that its most precious in the reputation, influence, and moral power of this kingdom is maintained. Let us keep alive and increase the generous ardor in the cause of the suffering and oppressed, which is the truest and chiefest honor of our land, and let us spread the flame even to the ends of the earth, that wherever Britain's power is felt—

They will disappear from the family of God's intelligent creatures, and leave a blank amidst the noblest of his works. (Cheers.) With the recollection of his record of the accumulated wrongs heaped by our countrymen in all parts of the world, upon the unoffending and defenceless tribes with which they have been brought in contact, what is the duty of Christian England at the present time? Is it not to endeavor to atone for the injuries done to the dead, by humanity and justice to the living? Let us never forget that the exercise of sovereignty entails the duties and responsibilities of sovereignty. Those whom we subjugate are entitled to protection. If, in regard to many of our tribes, upon whom we govern, we must stand in the relation of arbitrary despots, let us at least make our despotism paternal. 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POETRY.

THE LIBERATOR.

THE LATE CHARLES F. HOVEY.

THE WARRI-LIKE SPIRIT OF MODERN CHRISTIANITY.

RELIGIOUS ASPECT OF THE WAR IN ITALY.

MEDICAL REFORM.

For the Liberator. THE COLORED BOY. A child just passed my window, With joyful step and free...

PRIMITIVE AND MODERN CHRISTIANITY. EDEN, Lancaster Co., Pa. FRIEND W. L. G.: Having but little ability for manual operations, and consequently much leisure...

DEAR GARRISON: Having handed to my neighbor the pamphlet containing the exercises at the funeral of our late lamented friend and brother, C. F. HOVEY...

One of the glorious titles of our Lord, the Head of the Church, is SUR SALEM, the Prince of Peace. Under whose government the people are to bear their swords into plowshares...

RELIGIOUS ASPECT OF THE WAR IN ITALY. It is curious that when war breaks out, the clergy should be the first to deprecate it; are ever ready to give it an impulse...

MEDICAL REFORM. That a great change has within a few years been wrought in the practice of medicine, no one will pretend to deny. It is well known that the use of mineral poisons, as medicines, has nearly been abandoned...

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

DEAR SIR: You seem to have mistaken my motive in requesting you to read the funeral services of Mr. HOVEY. You say, 'If I wished you to read the book that you might know what kind of a man Mr. HOVEY was, I did well'...

DEAR SIR: It is possible that you, or any other man, can think, if all men truly hated slavery as Mr. HOVEY did, there could be any difficulty about the best way to show it, or the 'best policy' to be pursued?

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ANGELS, GUARD THE SAINTED DEAD. BY CHARLES WILLIAM BUTLER. Angels, guard the sainted dead! Let them rest from toil and care; With the blue sky overhead, And the breath of God's free air...

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

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