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All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed (POST PAID) to the General Agent.

Advertisements inserted at the rate of five cents per line.

The Agents of the American, Massachusetts, Pennsylvania, Ohio and Michigan Anti-Slavery Societies are authorized to receive subscriptions for THE LIBERATOR.

The following gentlemen constitute the Financial Committee, but are not responsible for any debts of the paper, viz:—WENDELL PHILLIPS, EDWARD QUINCY, ESTER JACKSON, and WILLIAM L. GARRISON, Jr.

WM. LLOYD GARRISON, Editor.

VOL. XXXII. NO. 18.

BOSTON, FRIDAY, MAY 2, 1862.

WHOLE NO. 1836.

Refuge of Oppression.

ABOLITION OF SLAVERY IN THE DISTRICT.

The President, contrary to our most earnest hopes, has signed the bill for the abolition of slavery in the District of Columbia.

The enemies of the country will no doubt attempt to use the act by representing it as the first step toward the abolition of slavery in the States; but this representation, if made, will be a very gross misrepresentation.

Such are the views and sentiments of every man who voted for the abolition of slavery in the District of Columbia, and who has since that time mentioned above.

A STRANGE MESSAGE.

We publish in the Congressional proceedings of Wednesday a message from the President, announcing that he has signed the bill for the abolition of slavery in the District of Columbia.

The current events are pressing upon thoughtful minds the question whether there be a deliberate attempt to wholly disregard the Constitution, and to wage the war against the South, not for re-union, but for subjugation, devastation and emancipation.

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shall presume to appeal to it as his shield? Is it the design to lay, on to subjugate and place under absolute military rule, eight millions of "the bone of our bone," in order to liberate four millions of the black race? What is to be done with the descendants of Ham—four millions of whom in all time were never before, from childhood to age, in sickness and in health, so well fed, so well clothed, so far instructed, religiously and otherwise, as the four millions now living on this continent?

EFFECTS OF WENDELL PHILLIPS'S LECTURES WEST.

The Great Popular Voice of Chicago—Uprising of the Conservative People—Majority 1188—Eight of the ten wards elect Democratic Aldermen.

The joy in Chicago over the victory of the Union arms at Fort Donelson was scarcely greater than that manifested last night over the Union victory won in the municipal election yesterday.

THE REAL ISSUE—OUR DUTY.

Can I be mistaken, Mr. Chairman, in holding slavery to be the great evil of our country? If so, why has there been no rebellion in any non-slaveholding State?

EMANCIPATION A "MILITARY NECESSITY."

Mr. Chairman, I need make no argument to prove that slavery is an element of positive strength to the rebels, unless we employ it in furthering our own cause.

THE OLD ORDER OF THINGS—THE TRUE "RECONSTRUCTION."

I know it was not the purpose of this Administration, at first, to abolish slavery, but only to save the Union, and maintain the old order of things.

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and Phillips who thanked God for creating the rebel chief. If citizens, South and North, suffer themselves to be guided by such men, the cup of which they are now tasting will be as honey in comparison with the gall of the future.—Boston Post.

THE CAUSE AND CURE OF OUR NATIONAL TROUBLES.

Extracts from an admirable Speech of Hon. GEORGE W. JULIEN, of Indiana, delivered in the U. S. House of Representatives, Tuesday, Jan. 14, 1862.

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ploy them in raising the provisions, without which their armies must perish; shall we not entice them to join our standard, and thus compel the enemy to reinforce the plantation by weakening the army?

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of slavery would make head against the spirit of Christian love and justice, if the whole church of the North would rise up and speak.

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earnest, every anti-slavery voice, pen and press, this side of the Atlantic, had been hushed.

The unanimity, on the wrong side, as our friends in England have been pleased to consider it, has been to them a perfect enigma.

It was not until the year 1833 that the Union was a body disrupted; that the suppression of the revolt was a hopeless and unprofitable undertaking; and, further, that it was in itself undesirable.

Such grave misapprehensions, which were engaged could not but produce some irritation; and much is to be regretted that, instead of waiting for time to develop the real position of all parties, ink, paper, and good temper should have been wasted in mutual recrimination that must leave a sting behind.

The London Times, which has been the great perpetrator, deceiver and false prophet, now excuses itself for its false predictions on the plea that events have turned out exactly contrary to all the probabilities.

Why, inquires this Sir Oracle, have all our predictions been falsified, and why do events prove to be exactly the reverse of what was expected? No, it is not the probabilities, but the Times' perversion, that is at fault.

It has long been a foregone conclusion that slavery must be extinguished, at least in the capital, that people of all classes take it much as a matter of course.

It is morally certain that in a very few months the work of emancipation will commence in the States. Western Virginia is fully ripe for it.

The abolition of slavery in the District of Columbia is an accomplished fact. The President has signed the bill, and in ninety days all the persons now held unjustly as property will become their own masters, and be restored to their natural birth-right of liberty.

The colored people of this District have had a continued jubilee since the House of Representatives passed the Emancipation bill.

though blinded by the influence of the institution—gathered his slaves around him in his breakfast-room. He had taken pains to conceal from them what was going on in Congress until the Emancipation bill was a law.

There could not possibly be a stronger indication of the turning of the popular mind against slavery than a movement of the American Tract Society in that direction.

Some of my readers will remember the name and history of "the suppressed tract." The old policy of the tract managers was to say nothing about slavery, even snipping out all incidental mention of it from the pious books formerly existing, which they adopted into their series and republished.

I had occasion, a short time ago, to call at the Depository of the New England Branch of the American Tract Society, 78 Washington street, Boston, and the courteous Secretary asked me to accept what he called "our last pro-slavery book."

Though this title shows no reason for the descriptive epithet used by the Secretary, I found that epithet amply justified by a perusal of the contents. In fact, the book is composed of two elements exceedingly dissimilar; the former half contains various speeches, writings and documents in condemnation of the slave-trade between Africa and the British West Indies, which was abolished by act of Parliament, more than half a century ago.

Of the former half (the Wilberforce portion) of this book, it needs only to be said that, since the American Tract Society, a few years ago, refused to pass the resolutions offered by Dr. Patton and others against our slave trade, which was then not only existing but flourishing, and well known to be carried on by vessels fitted out in New York, the publication of it shows movement and progress in the Society.

His high value for consistency is the exciting cause, no doubt, of their selection of matter essentially pro-slavery to accompany the writings of Wilberforce and Clarkson. Though inexorable circumstances compel them to desert slavery, they will still stand by their pro-slavery "Christian brethren." And the three documents which make up the remainder of the book in question are the productions of clerical slaveholders, long since published by slaveholders, and circulated among them, and seeking to purchase a continuance of the system by a protest against certain accompaniments of it which they represented as abuses.

These three documents are the following:—"Unanimous Action of the General Assembly of the Presbyterian Church in the United States, 1816."—"The Substance of the Plan of a Committee of the Synod of Kentucky for the Instruction and Emancipation of their Slaves, 1825."

The two former of these documents speak very strongly, and very justly, against slavery, but agree that it may be continued for the present. The consequence has been, that the members of the bodies in question have held on to it to the present moment, no evidence appearing of the least mitigation of its cruelties on their part.

The gradual change of position to which I have referred in the American Tract Society has appeared yet more manifestly in the columns of its monthly paper, The American Messenger.

every previous year of its existence—that "no accumulation of difficulties can justify the neglect of these our brethren," the colored people of the South—as if they had not practised all manner of dishonesty, up to the present year, in the attempt to show that existing difficulties made it a duty to neglect them—and, finally, that, if freedom can be attained, "the Gospel recommends that the Christian bondman 'use it rather'—"

What good can be expected of a Society which carries on even a reform by the use of shameless deception and imposture? Is the slightest confidence to be put in its fair speeches? Will any man of average sense and prudence put money intended for the colored refugees into the hands of this Society, while he can possibly find another agent?—C. X. W.

WEST BROOKFIELD, Mass., April 22d, 1862. MR. GARRISON:—The Liberator of April 18th has been forwarded to me at this place to-day. I find in it a letter from Mr. Martyn in reply to a former communication of mine in the Liberator of April 4th.

I have read and considered Mr. Martyn's reply with an honest hope to find some ground for retracting my former opinions, and concluding that I had misjudged him. I wish I could now write you that I believed myself mistaken in my facts or my inferences of April 4th, but I am sorry to say that I am forced to believe, in face of Mr. Martyn's denials and explanations, that my charges were only too true.

First, then, in regard to the occurrence at Yale which I narrated in my former letter. Mr. Martyn denies that he directed his acquaintance to call on him at "No. 5 South Centre," but directed him to me at South Middle. I can only say in reply, that I was in company with a classmate at the time we met the gentleman at Yale, and my classmate (whose name I will also give Mr. Martyn, if he desires it) has the same recollection and knowledge of the circumstances with myself.

Now a few words in regard to Mr. Martyn's conduct and representations at LeRoy, N. Y. I am to-day in receipt of a letter from my classmate at LeRoy, in which he informs me that from careful personal inquiry, he finds that all my statements of April 4th are confirmed, and much more might be added of the same character. This he has from the lips of the persons who met Mr. Martyn at LeRoy. Indeed, Mr. Martyn admits the charge that he advertised himself as a member of Yale College, but overcame his scruples on the score, to "save the expense." Is this the conduct of an honest man? Would you, Mr. Editor, use handbills on which you were advertised as an Orthodox clergyman? Especially would you fail to inform your audience, if such a mistake had occurred? It is certain, then, that Mr. Martyn lectured at LeRoy under the false character of a student of Yale College, and the people of LeRoy never learned the falsehood or "mistake" from him.

But Mr. Martyn says he has "never valued a college-bred reputation sufficiently to lie himself in." He should have remembered, when he said this, the letter which he wrote to a gentleman in LeRoy, after leaving that place, in which he uses these words:—"Owing to the increased weakness of my eyesight on returning home in November, I was obliged to disconnect myself with college during the remainder of the year." What does this language mean? "Disconnect myself with college during the remainder of the year?" What has he to say, also, to the reply of this gentleman, that it would not "pay" for him to come again to LeRoy until he had "made it clear that he was not an impostor?"

With great respect, your obedient servant, D. HENRY CHAMBERLAIN. WORCESTER, April 26th, 1862.

MR. GARRISON:—A friend has called my attention to the letter of Wm. O. Martyn, in the Liberator of April 18th current. The nature of that document is such as has induced me to add my testimony while his case is on trial.

His hot haste in suspecting his assailant, when he might so easily have known him, and his deliberate misrepresentation of— (Mr. Chamberlain's) article, are inexcusable, but altogether characteristic; and allow me to add, dear sir, that I was not a little surprised that you should have admitted to your columns those portions of his letter which reflect upon the character of an individual no wise involved in the controversy. (1) Whether your humble ser-

vant is the individual he thus gratuitously maligns, I am not certain. The internal evidence furnished by the piece is both pro and con. What—aside from the attempt at portraiture, concerning the success of which I will not assume to be critic—seems to indicate myself as the one aimed at, is his reference to the report in the Worcester Spy of his meeting at Framingham, July 5th, 1860. At the time of which he speaks, I used occasionally to report for that journal, and I am the only student now at Yale who has had any connection with it. Supposing, for the moment, the evidence conclusive, it affords a new instance of his readiness to "suspect," without sufficient ground. He is mistaken as to the author of that report. My visit to Framingham was one of pleasure, and not of business. One of the editors of the Spy was present, and "took the notes." That "malignant and silly attack" was the impartial judgment of an older critic than I am. Let me quote it entire:—

"A young gentleman, named Martyn, now came forward, and treated the company to a schoolboy declamation on the general subject."

I heard only the concluding passages of Mr. Martyn's effort, but am inclined to believe the above remark neither "malignant" nor "silly." It is only not flattering. So much for the evidence pro.

On the other hand, Mr. Martyn states twice that he knows the person of whom he writes only by reputation, and never had a dozen words with him in his life. Now, Mr. Martyn has frequently engaged in long conversations with me at Worcester, has more than once been present where I have spoken, and has called upon me at my college-room until his acquaintance became so unpleasant that, during his last visit, I excused myself from his company. There is no one else in Yale whom Mr. Martyn could have supposed responsible for the remark in the Spy; yet, if he speaks of me, he is guilty of a deliberate and repeated falsehood in the matter of our acquaintance.

In regard to his aspersions of my character, I am confident they will carry with them no weight until he shall have vindicated his own. I have grown up in this city, and whoever may think it worth while can easily satisfy himself concerning my trustworthiness. I make no boasts and challenge no comparisons, least of all with such as he. Believe me, I am heartily glad this individual has revealed the shallowness of his regard. In my presence, he always abounded in sickly flatteries. Now he is unreservedly committed. The friendship of a dog may be better than his enmity, but the friendship of some men is infinitely worse.

I was absent from college during the latter part of last month, and knew nothing of the letter of your correspondent— (Mr. Chamberlain), until more than a week after its publication; yet I was previously well acquainted with the circumstances which he therein cites, and had seen Mr. Martyn's proposal to lecture and your endorsement of him, should have felt in duty bound to communicate them to you. His defence is characteristic,—as weak and unsatisfactory, it seems to me, in its matter, as in its style it is turgid and frothy.

CONSUMPTION: How to Prevent It, and How to Cure It. By James C. Jackson, M.D. Boston: B. Levertett Emery, 129 Washington Street. 1862. pp. 400.

Consumption is the scourge of New England in special: the number of its victims, annually, bears a fearful proportion to that of any other disease that is not epidemic. How to prevent it, and how to cure it, is, therefore, a question of the deepest interest to all classes. In this volume, Dr. Jackson treats the subject in a most intelligent, searching and popular manner, avoiding all those medical technicalities, which, to the uninitiated, are utterly unintelligible. His style is flowing, lucid, and, for such a treatise, singularly attractive; and the scope of his survey indicates rare powers of observation, of analysis, and of judgment. The work contains twenty-five chapters, in the following order, upon the following topics:—

CHAPTER I. Why should Persons die before their Time? II. Breeding of Children often a Predisposing Cause to Consumption. III. Consumption—What is it? IV. Impairment of the Constitution by Drug-taking. V. Exhaustion of Vital Power, or Debility, caused by Excessive Sensual Indulgence. VI. Difference in Age of the Parents a Cause of the Consumptive Habit of Children. VII. Predispositions to Consumption, growing out of the Use of Unhealthy Food. VIII. Impure Water, Mineral and Medicated Waters, as Predisposing Agents to Consumption. IX. Alcohol, and its Influence in developing Consumption. X. Causes operating on the Mother during Pregnancy, and those which are induced after Birth. XI. Causes which are not Congenital, but induced after Birth. XII. Sleeping in the same Bed with Consumptive Persons. XIII. Breathing Impure Air in Close Rooms, Shops, Factories, &c. &c. XIV. Causes operating to produce Consumption in Persons predisposed to it, originating in their Conditions of Mind. XV. Recreations and Amusements. XVI. The Influence of Dress in producing Consumption. XVII. Mental Causes as predisposing to Consumption. XVIII. The Influence of Unhappy Social Relations in predisposing Persons to Pulmonary Consumption. XIX. Diseases which tend to produce, and which end in Consumption. XX. Epidemic Catarrh, or Influenza. XXI. Measles. XXII. Diseases of the Nutritive Organs. XXIII. Uterine Diseases, and their Influence in producing Consumption. XXIV. Tubercular Consumption. XXV. What is not the True Treatment for Pulmonary Consumption. XXVI. Measles.

SOUTHERN HATRED OF THE AMERICAN GOVERNMENT, THE PEOPLE OF THE NORTH, AND FREE INSTITUTIONS. Boston: Published by R. F. Wallcut, 221 Washington Street. 1862.

WOLVES IN SHEEP'S CLOTHING. MR. EDITOR:—I rejoice to see you continuing to serve the cause of universal truth and justice, not only by enlightening the mind and arousing the conscience of the people towards American slavery,—the one great shame of the civilized world,—"the sum of all villainies"; not only by holding the Government, the Church and the State, to a strict fulfillment of their legitimate and respective duties; not only and simply, by direct and positive loyalty to the principles of personal freedom, but otherwise and indirectly, by your faithful and consistent adherence to the measure of your moral standard, which alone can justify the seemingly severe rebukes sometimes bestowed upon a faithless political, moral or ecclesiastical representative; by your trenchant criticisms on the filialties and perversions of the pro-slavery press; by your proper and necessary discrimination between principles and men; and lastly, though far removed from being least in its effects, by boldly and successfully unmasking those heartless hypocrites, who, under the shield of being public anti-slavery speakers, are enabled to practise, with comparative security for a season, the worst phases of deception towards the innocent and confiding, wherever in any private home, and for the sake of that cause, they may be kindly and not generously entertained; not least, I say, are you serving the cause of universal truth and justice by your righteous exposure of those impostors who "steal the livery of heaven to serve the devil in"—those itinerant lecturers, who, by the aid of an oily tongue and fair seeming words, basely impose upon the credence and private confidence, by wholesale misrepresentations on the one hand, and criminal treachery on the other, in every community where they are designedly locate.

I have been almost unconsciously led into this train of remark, by reading your public disclosure of the private conduct of Prof. CLARENCE BUTLER, with whom I have frequently conferred respecting his escape from Texas. I simply wish to confirm your views.

In a matter which has recently become to me so familiar, this man has shown there is to be no limit to his meanness and hypocrisy. And as to the stories which he related to me, and which I have heard him substantially repeat in public—which, in fact, form the burden of his lectures—they essentially, sadly, differ and contradict those made to other parties, well known to you as persons of undoubted veracity and unimpeachable integrity, I now believe his whole account to be one of pure fiction. I question whether any such mobbing, so far as he was concerned, ever took place. I doubt if this is his real name—that he was obliged to leave England; and if he has driven from the South, it was not for similar transactions which he has been guilty of in these parts. I believe this, I repeat, and can wait for a few weeks to see if time will not prove all this, and even more of the same sort, to be unfortunately true.

Meanwhile, let the public beware of such men; more particularly, let those families who are Christianly inclined towards entertaining strangers, and who wish to secretly preserve the honor, virtue and purity of their homes, especially give this man all the room there is outside their habitations!

For separating the true from the false, in politics, morals and religion, I am, JUNIUS. Springfield, April 19, 1862.

THE STRUGGLE A HOPEFUL ONE. DEAR SIR:—Please find herewith five dollars to pay for Liberator as long as it will last. By that time, I hope your paper will have become a mere luxury, not a necessary of reading life. I trust, long before that time, the back of the Slave Power will be most effectually broken. This war is fast opening the eyes of the Democratic kith and kin. It is true, they are merely showing the fore part of their feet under the table; but, after a few more battles, the blood of the contending parties shall be fully roused, I think these velvet contraband paws will be very likely to show the claws of emancipation. At any rate, I have faith to wait and see. All this turmoil and strife cannot pass without some good result. The Slave Power, as such, is the rebel power. There is another question between the contending parties, and although the Unionists are not, as a party, so generally as individuals, anti-slavery, yet they must fight the battle which has been joined for them, by One who is mightier than armies, and more potent than nations. If they fight at all, and they certainly give good evidence of intention, they must fight the Slave Power. If they conquer, they must crush the Slave Power. When that shall be done, the slave-owners will become a power in the Slave States; and although I do not expect emancipation, absolute and entire, as the immediate result of this rebellion, yet I think we shall soon see the beginning of the end. And, therefore, I feel a deep interest in the movements now going on, and can most conditionally bid God-speed to all who engage in the war on our side, although many of them deny the faith for which they are contending. I am quite willing to accept their works without faith, and deem it much to be preferred to the faith of those who do not carry it out by works.

Hoping you may soon enjoy the pleasure of witnessing the beginning of the triumph of that freedom for which you have so long and effectually fought, and so persistently and eloquently spoken and written, I remain, Most truly, your friend, Auburn, N. Y. D. W.

FROM A FREEDOM-LOVING SOLDIER. FRIEND GARRISON:—The light of heaven seems to be breaking in upon our hitherto dark and clouded nation: Your noble speech in New York must have removed every ground of doubt from the public mind, and, with that of the godlike Wendell Phillips, gone home to the hearts of thousands of doubting Thomas's, who could not but say, as he of old said, "My Lord and my God!" I had the pleasure of reading both of those speeches to the poor down-trodden colored men of Roanoke, and of leaving the Liberator for them to read to others who might expect from their masters. Even while I have sat here writing, several colored women have come along, and I have given them three copies of the Liberator. Oh, if I had a lot of your books, I could sow the seeds of freedom broadcast over the soil of North Carolina! But my means are small, and thus a heart full of freedom is kept from doing all the good it otherwise would do. I suppose it would be my death-warrant, or worse, even, if possible, if I should be taken prisoner, and a copy of the Liberator should be found on my person; but I came out here to defend the cause of liberty, and if I die a martyr, then I shall feel that I have done my whole duty. This is my prayer, and that without ceasing, (for it is said that men should pray always without ceasing.) May God speed you and the noble friends of liberty as the angel-destroyers of slavery, and the angel-saviors of liberty, and hasten the triumph of liberty over the abominations of slavery! I have seen the horrors of war, and they are terrible; but the horrors of slavery far exceed those of war, for in war man loses his material body, while in slavery he loses his soul and body; yes, and those of his children, suffering the breaking up of the sacred bond of marriage, which no man should put asunder.

I have written on this piece of paper because I have not been paid off, and hence have no money to pay with. This paper was taken from the rebels on Roanoke Island. My position in the army is simply a color-corporal, and I had the honor of first unfurling the Stars and Stripes on the Island.

Yours, for impartial freedom, which is the breaking of every yoke, Camp of Regt. Mass. Vol., near the City of Newbern, N. C.



THE COLORED PEOPLE OF BOSTON ON COLONIZATION.

A large number of the colored citizens of Boston met in the South Street Church, on Monday evening last, to consider the subject of colonization.

Whereas, certain interested parties have sent petitions to members of Congress, purporting to be the wishes of the free colored people of the United States, asking for the setting apart of certain territories, either to the United States or elsewhere, for the purpose of colonizing the free colored people; and

Resolved, That when we wish to leave the United States, we can find and pay for that territory which shall suit us best.

Resolved, That if they do seek our removal by compulsory measures, they are false to every principle of a republican government, it being as unjust to the citizens, and as destructive to a government, to drive away its loyal subjects, except as a punishment for crime, as it is for disloyal subjects to drag unwilling Union men into rebellion.

Resolved, That having fewer paupers and criminals among us than any other race, in proportion to our numbers, any compulsory measures of colonization would have no other ground of justification than prejudice against color; and such prejudice, when freed from the presence of complexions that were distasteful, would soon find food in the nationalities that are objectionable, thus eventually making the white man its victim as well as the negro.

Resolved, That industrial schemes and claims would be best promoted and secured, both in the North and in the South, by having two or more races to compete for employment, the competition of each making the other more faithful to the employers and more useful to themselves.

Resolved, That the citizens of Liberia or any other country have no right to bargain for the liberties of the colored citizens of America.

Resolved, That we would have a government under which we were forced to live, as much as we dislike the colored men who join with the negro-haters to force us to leave the government.

Resolved, That the colored people of every city in the Northern States are hereby invited to give an expression of opinion, with respect to this important matter, as soon as possible.

Resolved, That a copy of these resolutions be forwarded to the Massachusetts delegation in Congress.

Mr. Marth and William Wells Brown supported the resolutions, and they were adopted.

EMANCIPATION IN THE DISTRICT OF COLUMBIA. This glorious historic event was made the theme of discourse in the colored churches of Boston last Sunday.

THE PORT ROYAL CONTRABANDS.

Letters received by the Educational Commission of Boston from teachers employed at Port Royal and its vicinity, speak very encouragingly of the present condition and the capabilities and disposition of the numerous negro population of the Port Royal Islands.

The negroes are busily employed in planting cotton, corn and potatoes, laboring cheerfully for slight pecuniary rewards, and manifesting a tractable, obedient, deferential spirit, which has deeply impressed the white teachers who are striving to fit them to take care of themselves.

Some of them are very intelligent on practical matters, and manage the affairs of the plantations to which they belong with much skill. They all manifest an eager desire to learn to read, and make excellent progress.

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Resolved, That the colored people of every city in the Northern States are hereby invited to give an expression of opinion, with respect to this important matter, as soon as possible.

Resolved, That a copy of these resolutions be forwarded to the Massachusetts delegation in Congress.

Mr. Marth and William Wells Brown supported the resolutions, and they were adopted.

EMANCIPATION IN THE DISTRICT OF COLUMBIA. This glorious historic event was made the theme of discourse in the colored churches of Boston last Sunday.

Resolved, That industrial schemes and claims would be best promoted and secured, both in the North and in the South, by having two or more races to compete for employment, the competition of each making the other more faithful to the employers and more useful to themselves.

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ARREST OF COL. C. R. JENNISON AND LIEUT. HOYT.

Another beautiful re-echo of the Pro-Slavery officers to discomiser over well-known Anti-Slavery officers is shown in the arrest of Col. C. R. Jennison of the 2d Kansas Cavalry (and Acting Brigadier-General) by order of General Sturgis.

It is now understood that the real destination of Col. Jennison is not St. Louis, but the Alton Penitentiary. On the 11th inst. Col. Jennison resigned the command of the First Kansas Cavalry.

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A SAD PICTURE OF AFFAIRS IN KANSAS.

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CAPTURE OF NEW ORLEANS.

The following appears in the Richmond Dispatch of the 28th inst: The fearful state of suspense in which this city has existed for two or three days has at last ended.

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LECTURE OF MISS ANNA E. DICKINSON.

The meeting in the Unitarian church, last evening, was very largely attended, every part of the church being crowded, and numbers being obliged to go away without being able to reach the hall.

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Poetry.

THE PRAYER OF THE ENSLAVED.

Our Father in Heaven! we come to thee in tears; Before thy Omnipotence we cast our sorrowing tears; We bring our supplications to thee, O God, our King, our Father, our Redeemer, our Lord, our God, our Father, our Redeemer, our Lord, our God, our Father, our Redeemer, our Lord, our God...

THE KNIGHTS OF THE SKULL.

Oh—ho! for the knights of the cross-bone and skull— The serfs of the South, and the slaves of the slave— The heroes who wear by the black flag—and white, (The first meaning human; the other one, brave!) Oh—ho! for the knights, the hyena men, To whom nothing is sacred, not even the grave, Who hold their carcasses off unburied slain, And steal dead men's bones, to show they are brave!

EMANCIPATION IN THE DISTRICT OF COLUMBIA.

Now God be praised! for this old world has moved. Time's rusty wheels at last are newly grooved, And our own country vibrates to the shock, As when a mighty earthquake smites the rock. It shook the Senate Chamber as it passed; It echoed like a trumpet's sudden blast; The time-stained White House with the voice awake, And Freedom stood erect once more, and spoke.

BY THEIR FRUITS SHALL YE KNOW THEM.

When those who planned this dark Rebellion fell, By pride and base ambition, from their sphere, They saw that power to work their treacherous will Lay in deceiving; and, like Lucifer, Their few, unworthy, private ends to gain, They dared Heaven's vengeance, and the scorn of men.

The Liberator.

WHAT IS THAT TO THEE?

A SERMON, Preached at Mendell's Theological School, April 16, 1862, BY THOMAS VICKERS. "What is that to thee? follow thou me."—John 21: 22. It is related of Ivo, Bishop of Chartres, that, when on an embassy for St. Louis, he encountered an old woman, of grave and sorrowful aspect, threading the streets of Acre, with a cross of water in one hand and a pan of coals in the other. He inquired why she carried them. She answered: "My purpose is, with the fire to burn Paradise, and with the water to quench the flames of Hell; that men may serve God without the incentives of hope and fear, and purely for the love of God."

St. Peter has in heaven; for I have saved more souls by my indulgences than the apostle by his sermons. Whatever crime one may have committed [naming an outrage which it is not fit to mention], let him pay me well, and he will receive pardon. Likewise the sins which you may be disposed to commit in future may be atoned for beforehand." This voice defies the surge of centuries; it rises above them, loud and clear, and pierces the ears of the children of the Great Reformation in far distant lands and times. The Temple of God is again profaned; spiritual bucklers and brokers infest it; and there is no irresistible and holy Christ, with unflinching whip and tongue of fire, to spurn them forth.

Lincoln's judgment, "gradual" and not sudden emancipation is better for all, in the more financial or pecuniary view." And therefore he tramples upon the most glorious opportunity to be just that God ever gave to man. Non omnes qui habent citiarum, sunt citi. Not every man who possesses a harp is able to make it sing to noble music. So with Mr. Lincoln. God has put the stylum of immortality into his hand, but he does not know how to write his name. He sees the sin, he sees also the means of ending it, but has not yet had enough of it in the financial and pecuniary view. In the agony of remorse, a passionate African of the fourth century, whom the Church now delights in as Saint Augustine, cried to his God, "I wretched, most wretched, in the very commencement of my early youth, had begged chastity of Thee, and said, 'Give me chastity and continence, ONLY NOT YET.' For I feared lest thou shouldst bear me soon, and soon cure me of the disease of concupiscence, which I wished to have satisfied rather than extinguished."

The Christianity of Christ does mean, then, SALUS SACRIFICIA. Well, this is not without its lesson to us. Some of you may already have asked in your hearts, "Why does he say these things here, to us, who are all, or nearly all, thoroughly and unequivocally opposed to the institution of slavery? Why does he not save his breath until he can spend it where it will do more good?" Friends, I speak now because I wish to urge anew, and with all my might, the duty of open, uncompromising, unwavering hostility to slavery—because the past year's hostilities, the conduct of generals in the field, and of the legislative and executive powers at home, have thoroughly convinced me that the great battle against slavery has yet to be fought, and that it must be fought here at the North, at our firesides, in our schools, with the mechanic at his bench, with the farmer in his field, with the merchant in his shop, and with all in our churches. Yes, preeminently, "The field is the church." No one wholly ignorant of the facts can deny that the American Church has been the bulwark of American Slavery. Years ago, Dr. Albert Barnes—certainly good orthodox authority—said—"There is no power out of the Church that could sustain slavery an hour, if it were not sustained in it."

LECTURES BY JOHN S. ROCK, ESQ. The citizens of Philadelphia have recently been favored with a visit from John S. Rock, Esq., a distinguished lawyer and lawyer of Boston. During his short stay, he has given a wish long cherished by them to hear one or two of his popular lectures. Last week he spoke in the scientific lecture course of the Institute for colored youth, to a very full audience. His theme was, "The Character and Writings of Madame de Staël." The address itself was one befitting the place and the audience: it was chaste, accurate, scholarly, and marked with exceeding good taste. But the address of this week, given at Sanson St. Hall, on Monday evening, was large and fashionable Hall was fully occupied by an audience partly white and partly colored, among whom were several of our best and most influential fellow-citizens. Dr. Rock's subject was, "A Plea for My Race." To say that the lecture was eloquent conveys only an idea in the aggregate—it was something more than what is generally termed an eloquent discourse. It was full of meat for strong men, pith for rousing the sluggish, humor for the lively, and logic for the philosophical. Everything was in excellent taste. The manner, as well as the matter, was noticeable. Dr. Rock, tall and manly in form, his stern, dark eyes flashing under an intellectual brow, did himself justice well and to the full. There was no bluster, no empty boasting, no low words of empty sound. His voice, smooth, pleasant, melodious, is exactly adapted to his calm and graceful action, and to his elegant diction. We cannot say that we agree with the accomplished orator in some of his ethnological views. But in the hopeful and cheering view he took of the Union, and of the relation of his race to this country, he is of a foreigner, he struck a responsive chord in the hearts of his people. Upon this point he said most beautifully: "In such a way, if my race be treated like men, if they are guaranteed the recognition of their manhood, if they are to defend the country which has given birth to them and their fathers for over two hundred years; but if they cannot be thus recognized, they will not take up arms at all: they will not fight against their country."