

enables beings delighted in beads—in South Carolina they will be introduced to hymn-books, all the more wonderful and impressive because they cannot read them. Upon their native sands their chief delight was to kill each other—a recreation they followed to the expense permitted in this enlightened land. At home, perhaps, they boiled and they boiled each other; but in South Carolina they will be confined to a regimen of rice. At home they knelt to gods of wood and stone extremely ugly, but very impressive, and here they will be introduced to the Higher Power as understood and prayed to in South Carolina.

What, then, does this South Carolina Churchman mean by casting this stumbling-block in the way of the conversion of Ethiopia? 'Tis flat, rank, damnable heresy, worthy of the notice of all Presbyteries and Conferences South.

The truth is, we suppose that these meek and lowly gentlemen, while laying up treasures in Heaven, have congregated—so to speak—many two-legged treasures upon earth. Proprietors of small or large tracts of 'trained' Africans, they do not fancy the introduction into the market of the colored article, which will enter into disagreeable, and perhaps disastrous competition with the home-made goods. So these man-owners have become, all of a sudden, Evangelical Protectionists in self-defence. They evidently fear a depressed market, and a bad time coming, in which it will not pay to breed.

If the sale of one negro now defrays the expenses of a planter's annual trip to New York, buys him 'mishus' a silk gown, a pair of boots, a hat, and gives all his little ones new brooches, how should he look forward with placidity to the time when, to accomplish all these desirable and delicious objects, he will be compelled to part with a brace of beauties, fat and sleek! A man would be less than a Christian, of the Southern species, if he could do it.

It is all very well to talk about piety, but piety which empties the pockets is no piety. If for South Carolina, than larger beer and Bologna sausages are fit for a baby mawling in its nurse's arms.—*New York Tribune.*

The Liberator.

NO UNION WITH SLAVEHOLDERS. BOSTON, MARCH 11, 1859.

REV. DR. POMROY AND THE AMERICAN BOARD OF COMMISSIONERS.

The following letter was transmitted to us by our friend PARKER PILLSBURY, with a desire that its inquiries should be promptly answered in the Liberator. It is from a highly respected friend of the Anti-Slavery cause in England.

WAKEFIELD, Yorkshire, England, }
February 9, 1859. }

MY DEAR SIR,—A Dr. Pomroy, Secretary of the American Board of Commissioners for Foreign Missions, has recently visited Leeds, and has secured a hearty welcome by representing himself and the Board to be Anti-slavery. Now, I have always understood the contrary to be the fact, and, therefore, as soon as I heard of Dr. Pomroy's visit, I wrote to the Editors of the Leeds Mercury, informing them of the pro-slavery antecedents of the Board. In reply to this, I am favored with a courteous letter from Edward Baines, Esq.—one of the proprietors of that paper,—in which he declines to insert mine, on the ground that it would do harm, as the Board is now Anti-slavery.

I feel no hesitation in asking you to give me full and explicit answers to the two following questions. First—What is the present attitude of the Board towards slavery? Secondly—Has Dr. Pomroy ever, in the slightest degree, identified himself with the Anti-slavery movement, in public or in private? By answering these queries, you will confer a personal favor on me, and will enable the friends of the slave in Yorkshire to expose the misrepresentations of Dr. Pomroy.

With sincere respect, believe me, dear Sir,
Your obedient servant,
JOSEPH A. HORNOR.

PARKER PILLSBURY, Esq.

The first inquiry in this letter, as to the complicity of the American Board with slavery, will be found most lucidly and effectively answered in the article which occupies a large portion of our inside form, from the pen of our indefatigable and always reliable coadjutor, Mr. C. K. WHIFFLE. We commend it to the careful perusal of Mr. EDWARD BAINES, Editor of the Leeds Mercury, hoping it will serve to undeceive him on a matter of momentous importance.

The second inquiry, as to whether Dr. Pomroy, now stealthily in England, deceiving the people, as Secretary of the Board,—was ever identified with the Anti-slavery movement, we answer in the affirmative. He early espoused it, and was for several years an officer in the American Anti-Slavery Society, and also the New England A. S. Society. But he at last shamefully apostatized, and was bribed to silence by the proffer of the office he now fills, and has utterly repudiated that movement which he once so warmly advocated. His attempt to make capital for himself, and secure favor for the American Board in England, on the strength of his old connection with our cause, is equally dishonest and jesuitical.

It will be seen, by the following valediction, which we copy from the Ohio Anti-Slavery Bugle, that our estimable, widely-beloved, and thoroughly-tried coadjutor, MARTIN R. ROBINSON, has retired from the editorial charge of the Bugle. While we deeply regret this, we are gratified to perceive who is to be his successor—one equally true and faithful to our cause, and well qualified for the post.

A CHANGE—PARTING WORDS.

With the present number, my editorial connection with the Anti-Slavery Bugle ceases. With the next number, DENZAMUS S. JONES will assume its control. I assumed the duties of the Bugle as a personal matter, and I shall not trouble the reader with any reference to them. My heart is full at the thought that this interesting and important fraction of my life's work is ended. It is sad to speak the parting word to the thousands whom I have addressed on the most important topics, from week to week for now these nearly eight years.

I assumed the duties of the editor at first only temporarily, and compelled by necessity, because no one else appeared to fill the breach, made by the departure of its able, experienced and devoted editor, Oliver Johnson. I came to these responsibilities with great reluctance, and yet with right good will to the cause, and resolved to do what I could, for the cause's sake. I have sought to keep an eye singly to the slave's deliverance by means of truth and justice. In fidelity to this purpose, I have been often compelled to displease personal friends, to reason and remonstrate with mistaken fellow-laborers, as well as to expose and rebuke the selfish, timorous and hypocritical. My failures have often been deeply humiliating; but however numerous my errors and unfortunate my shortcomings, I feel a cheerful satisfaction in knowing that my purpose, throughout, has been to do what I could to serve and save the outcasts—those who have so few to sympathize with and aid them.

I have also the satisfaction of committing the Bugle to the charge of one who has had large experience in editorial and other anti-slavery labor; one who has been trusted in the East and in the West as a tried, true and faithful friend of the cause; and one whose aid, in the interests of the paper as its auxiliary, deeply at heart; one to whom wisdom, judgment and integrity, the Society has testified year after year, by his annual appointment as a member of its Executive Committee, and as its Secretary. In his hands I know the moral standard of the Bugle will never be lowered, and I earnestly hope that its circulation, its prosperity and usefulness will be, as they well deserve to be, greatly augmented.

The Bugle is the representative of vitally important principles. Its appearance from week to week is a standing protest against that time-serving expediency, which aesthetically, in the church as well as the world, ignores the existence of a fixed moral law in the universe, and establishes anarchy in its stead; or substituting as a moral standard the prejudices, wishes or mistaken and conflicting policy and interests of ignorant and erring individuals in the community. The interests of true humanity, the prevalent influence of a pure religion, and the triumphs of freedom and justice over slavery and outrage, require that the uncompromising protest of at least one paper in the great West should be regularly maintained. In parting, I can but urge upon every friend of the slave the importance of individual efforts to extend the circulation of the paper in view of this important part of its mission.

With the members of the Executive Committee, the members and friends of the Society, of the cause generally, I part, sorrowful with the thought that our pleasant intercourse is in part to cease; but happy in remembrance of their forbearance, liberality and friendly sympathy, which has so often and so gratefully aided me in the work they entrusted to my care.

May we all continue to be faithful co-workers in our common cause, until Death shall write our discharge from this service, or till we are permitted to join the jubilee-shout of freedom over the emancipation of our millions of enslaved countrymen. No nobler service can be rendered to our race; no higher honors await us than those which cluster around such life-long fidelity.

M. R. ROBINSON.

UNCLE TOM IN GREEK.

BROOKFIELD, Jan. 15, 1858.

To the Editors of the Independent:

GENTLEMEN:—In glancing over the letter from Thomas Watts, Esq., of the British Museum, which appeared in the Independent of January 13th, commencing interesting facts respecting 'Uncle Tom,' I noticed the following passage: 'In the various languages, the only version I have yet seen is in the Armenian.'

On perusing the above, it occurred to me that it might be of interest to some to know that 'Uncle Tom' appeared as a weekly serial in a Greek newspaper, of which, unfortunately, I now forget the name. In the summer of 1853, I met a Greek resident of Constantinople, a Greek of the name of Prinos, of the Baden Spa of the Perioles. 'Uncle Tom' was at that time taking the literary world by storm. It was evening when this gentleman addressed me, as we were both pacing up and down the quay, and listening to the music of the festive bands. The night was perfectly calm, but a thunder-storm was brooding over the mountains of the opposite coast, and incessant lightning lit up the gloom, lighting as it shone on the shores of Anatolia, the tranquil bosom of the Marmora, the island where repose the ashes of the empress Irene, and the picturesque groups which moved gaily in the foreground; while the wild bursts of music made a fitting prelude to the long, low thunder that rumbled over the deep.

Strange as was the scene, it seemed still more strange to hear my companion, a Greek of the name of the Turk, introduce 'Uncle Tom' as a topic of conversation. Shelby, St. Clair, 'Oncle Tom,' as he called him with his foreign accent, Casey, and Legree, appeared to him like household words; and of the whole work he expressed himself in terms of the warmest enthusiasm. He kindly offered to show me the sheets containing the translation, but, being obliged to leave the ensuing morning, I lost that gratification.

This is a specimen of the reception given to 'honest old Uncle' in 'the climate of the East, in the land of the sun.'

CATHOLIC SEMINARIES FOR NEGROES.—At Naples a new seminary for young negroes was established about a year ago by a zealous monk, Father Ludovico. All the inmates had been bought by the founder in Africa, twelve at the expense of the King of Naples, and a palace had been donated for an educational establishment by a Neapolitan prince. In October, after the completion of one year's studies, an examination was held in the presence of the Cardinal Archbishop of Naples, the prime minister, and several other distinguished personages, who declared themselves fully satisfied with it. The course of studies embraced the Italian, Latin, French, and Arabic languages, geography, arithmetic, the elements of grammar, penmanship, and the doctrine of the Holy Church. The climate of Naples agrees very well with the negroes, and it is therefore intended to open also a seminary for the numerous young negroes whom Abbe Olivieri has been redeeming from slavery. Heretofore they have been dispersed in the convents of Italy, France, and Germany, and a great many of them have met with a premature death from the roughness of a foreign climate.

The Homoeopathic Fair was opened in the Music Hall, in this city, on Tuesday last, under highly favorable auspices. The contributions to it of articles, useful, beautiful and rare, have been abundant, and the hall presents a brilliant appearance. Mrs. Banks, the wife of Gov. Banks, and Mrs. Rice, the wife of ex-Mayor Rice, will be Saturday evening. We wish it entire success. Season ticket, \$1. Single admission, 25 cents.

Our readers will be highly gratified to see the handsome and flattering reception given to Miss SARAH P. REMOND, of Salem, in England, as recorded in the Warrington papers. [See first page.]

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This Association, instituted in 1810 for the diffusion of the Gospel among foreign heathen nations, now consists of two hundred and five Corporate members, and more than ten thousand Honorary members. Its receipts from the religious public, having pretty steadily increased from the commencement, amounted last year to more than \$370,000.

From the year 1810 to the present time, the Board have been urged at almost every annual meeting, by various petitions and memorials, to withdraw the support and countenance which they were affording to slavery. Their utter indifference in regard to that subject before it was forced upon them from without, is shown by the facts that they not only then (as now) freely admitted slaveholders to their churches, as Christians, but that several of their missionaries in the Cherokee and Choctaw nations were slaveholders, and others extensively used the hired labor of slaves, paying thereby, not the laborer himself, but the pretended owner of the laborer, and thus participating in that system which defrauded the actual laborer of part of his wages. Moreover, they were so far from discouraging slavery by church discipline, that Mr. Treat, one of the Secretaries of the Board, represented the increased number of slaves in the Cherokee and Choctaw nations, and the general preference there felt for investing money in this 'species of property,' as one of the results of 'the doctrines of the Gospel having exerted their appropriate influence.' [Missionary Herald, the official organ of the A. B. C. F. M., October 1848, p. 349.]

We propose now to show, by ample quotation from the language of the Cherokee and Choctaw missionaries, (as given in the Annual Reports of the Board,) and from the acquiescence of the Board in the continuance of the course of policy indicated in that language, that both these parties hold a pro-slavery (and thus an anti-Christian) position.

The missionaries favor slavery in a three-fold manner: first, by entirely abstaining from the rebuke of slavery, though an aggravated form of that wickedness is prosperous and flourishing in the very region where they pretend to exercise the function of ministers of the Gospel; next, by taking, and openly proclaiming that they will continue to take, the men who are stained with that wickedness into full membership in their churches; and, lastly, by appealing to the Christian Scriptures in justification of this course of policy, and claiming God's approval of it, thus perverting that very Christianity of which they pretend to be the ministers, and teaching another heathenism to the people whom they claim to have converted from heathenism. Here is their language: 'Extracts from the letter of the Cherokee missionaries on slavery, signed by Elizur Butler, Moderator, and S. A. Worcester, Clerk:—

'In regard to the question of rejecting any person from the church simply because he is a slaveholder, we cannot for a moment hesitate. For (1) we regard it as certain that the Apostles, who are our pattern, did receive slaveholders to the communion of the Church; and we have not yet been able to perceive any such difference between their circumstances and ours as to justify us in departing from their practice in this respect. And (2) our general rule is to receive all to our communion who give evidence that they love the Lord Jesus Christ in sincerity; and we cannot doubt that many slaveholders do give such evidence.

'Nor can we even make it a test of piety, or a condition of admission to the privileges of the Church, that a candidate shall express a determination not to free and die a slaveholder.'—39th Annual Report, 1848, p. 93.

'Occasional exchanges of masters are so inseparable from the existence of slavery that the churches could not do otherwise than receive slaveholders to their communion at all, and at the same time forbid all such exchanges. We regard it, therefore, as impossible to EXERCISE DISCIPLINE FOR THE BUYING OR SELLING OF SLAVES, except in flagrant cases of manifest disregard to the welfare of the slave.'—p. 94.

'In regard to the separation of parents and children, we must first remark that it is one of those things which are not forbidden by any express injunction of SCRIPTURE.' . . . 'It is impossible, in our circumstances, to make it a general rule that the separation of parents and children, by sale or purchase, shall be regarded as a disciplinary offence.'—pp. 94, 95.

Extracts from the letter of the Choctaw missionaries on slavery, signed by C. KINGSBURY, ALFRED WRIGHT, CYRUS BYINGTON, E. HOTCHKIN, C. C. COPELAND, DAVID BREED, JR., H. K. COPELAND, and D. H. WINSHIP, with a signature of dissent from J. C. STRONG:—

'We have endeavored as a mission to keep aloof from the abolition movement.'—p. 98.

'We feel that the Bible contains all that we have need to know or teach. And we prefer to use the PLAIN LANGUAGE OF THE BIBLE, just as it is, UPON THE SUBJECT OF SLAVERY.'—p. 98.

'We wish to touch briefly on the history of our connection with slavery. It has been and is one connected with it in two ways; by employing slaves as laborers, and by admitting them and their masters to the Church.'—p. 98.

'Several masters have given evidence of piety, and were received into the Church, because the Apostles must first receive slaveholders to the communion of the Church, and we have no authority in the Bible or our duties as citizens. It may be deemed our duty by some to adopt a train of measures which shall aim in their object directly to counteract the whole system, and in the end undermine the entire fabric which human legislation has framed in regard to slavery. We do not feel that we are required to adopt such a course. Nor do we regard this as our work.'—Ib.

'As slavery, with various modifications, has for a long time had an existence in the Church of God, it is proper for us to INQUIRE HOW THE SERVANTS OF THE LORD IN OLD TIME WERE TAUGHT BY HIM, AS WELS IS NOW THEY CONDUCTED IN REGARD TO IT.'—p. 101.

The Cherokee and Choctaw missionaries have held this ground, and acted upon it, ever since 1818, when these letters were published. And yet the Board continue, to this day, to employ and support, to recommend and endorse them, as Christian missionaries, as ministers of the Gospel.

To approach more nearly to an adequate conception of the guilt of the American Board of Foreign Missions in this matter, we must bear in mind the following facts:—

1. The Cherokee and Choctaw Indians were slaveholders when the Board first established their missions there. The Board knew that they were sending their missionaries—that is, the men who were to execute their work, and to represent the character of their association, and also to represent Christianity—into the midst of slaveholders. They knew perfectly well that the question would come up, whether the religious system which these missionaries were to teach would favor slavery or oppose slavery. And yet they left them without a word of direction, or even of suggestion, as to how they should meet this momentous question. This does not justify, nor in the slightest degree extenuate, the pro-slavery course which the missionaries pursued; it was their imperative duty to make it clear to the ignorant and vicious people among whom they were laboring, that slaveholding was no more permitted by the Christian system than murder, theft, adultery or drunkenness; they had the whole matter in their own power from the beginning; if they kept these last-named vices out of the Church, why did they let slaveholding into it? If they let slaveholding in, why did they keep these out? They are as utterly inexcusable as a Hindoo missionary would be who should expressly reserve to his converts the right of worshipping Juggernaut.

But equally inexcusable is the conduct of the Board, in not helping their missionaries to be faithful in this important matter by express instruction, warning and admonition, addressed to this very point. They knew not only that slaveholding was a prominent and easily besetting sin of the heathen people in question, but that, in neighboring regions, the Christian name also was prostituted to the allowance of it. It was their imperative duty to have fortified

their missionaries beforehand against this danger; to have lightened the odium which Christian faithfulness would assuredly have brought upon them, by express instructions and an absolute prohibition of complicity with slaveholding or toleration of it for one moment in their Church-communion. This was the Board's first violation of duty in this matter.

2. After the missionaries had entered into complicity with slavery by holding slaves, and hiring slaves, and truly admitting slaveholders into their churches, without a word of protest against the system, the Board still kept silence. They made no objection to either of these forms of sin. And the whole history of the transaction shows why they made no objection! It was because they felt none! It was because they were perfectly willing to see slavery taken under the protection of their churches, and to see the Christian name abused to the extent of becoming its bulwark! They remained silent and indifferent, even after this wickedness had been exposed to the public gaze by the Abolitionists; and it was not until the subsequent echoing of this rebuke by some of their own contributors, who had been converted by the Abolitionists, that they did any thing whatever in the premises. Their silence gave consent to the sin, so long as it was possible to remain silent.

3. Before the Board finally disposed of the pro-slavery letters of the Cherokee and Choctaw missionaries, and of the temporizing reply of Mr. Treat, by having them all in the hands of that Prudential Committee of whom Mr. Treat had been the mouthpiece, Rev. Dr. Blanchard, of Illinois, moved the following resolutions by way of amendment:—

'Resolved, That this Board distinctly admits and affirms the principle, that slaveholding is a practice which is not to be allowed in the Christian Church.

'Resolved, That it is, in the judgment of the Board, the duty of our missionaries in the Cherokee and Choctaw nations to discontinue the practice of hiring slaves of their owners to do the work of the missions; and, in the reception of members, to act on the principle laid down by Mr. Treat, to the effect, that the Prudential Committee, that slaveholding is prima facie evidence against the piety of the candidates applying for admission to the church.'

This amendment was unanimously rejected; but afterwards, in consideration of Dr. Blanchard's consent to withdraw it, the resolution was reconsidered by a vote of forty to thirteen, and the following compromise ended the matter. Dr. Blanchard withdrew his resolutions, and the Board agreed that they might be entered on the records of the meeting.

4. When the Board were forced, by the increased number of remonstrances from their contributors, and the prospective danger of withdrawal of contributions, to do something in regard to slavery, that something was manifestly directed to a removal of the reproach, and of the agitation consequent upon it, rather than of the sin. It was plain, alike from what the Board did then, and from what they had refrained from doing before, that they did not care for the oppression suffered by the slaves, nor for the sin of authenticating that oppression by the admission of its perpetrators to their churches. They wanted merely that which would serve to avert agitation, and to continue the contribution of cash to their coffers. They wanted, in relation to slavery, just what their dear brother William A. Hallack, Secretary of the Tract Society, wanted, in relation to the rejection, by that body, of Rev. Samuel Wolcott's tract, entitled, 'The Sin of Oppression'—namely, 'TO LET THE MATTER REST WITHOUT NOISE!' We say they wanted only this, because they acted as if they wanted nothing else. And this is what they did.

When it was no longer possible to keep silence without losing men and money, the Board changed its line of policy, and used pious talk instead of silent indifference as a shield against agitation. Their Prudential Committee, and their Special Committees, and their Special Agents, between the years 1844 and 1850 wrote voluminously (though by no means luminously) about slavery—'about it, and about it.' They specially avoided giving instructions or directions to their missionaries, but they made an immense amount of pious dissertation, exhortation and amplification, into which were infused all sorts of remonstrances, queries, hints, suggestions and insinuations, which plainly meant—like the whispered stage aside, 'the wink, or the nod, which the double-dealer privately gives to one party, while the other side of his face presents a profound seriousness to the other parties concerned, and to the throng of spectators.'—'Can't you get this confounded thing out of our way?' They mixed these substantial and designed-to-be-effective ingredients of their communications (varied by fine shades of gradation from open remonstrance to wink-like suggestion) with an immense mass of plausible matter adapted to quiet the doubts of their own remonstrants and of the public. They wrote pages upon pages of indefinite pious phraseology, and as much more of pious phraseology particularly directed to the subject of slavery. They wrote against slavery very hard and severe things, indeed almost every thing that was bad, except the decision that it was unfit for admission to the Christian Church. They used again and again language which would have been quite sufficient for the utter condemnation of slavery, if it had not gone aside by side with the suggestion of excuses for that sin, and the express admission that the pro-slavery missionaries were, after all, to have their own way in the matter, and take as many slaveholders into their churches as they chose.

There were, however, two classes of pro-slavery men who were dissatisfied with this double-barrelled arrangement of the Reports of the Board. The more ignorant and stupid of the slaveholding church-members of the South were not satisfied to have any alloy of anti-slavery talk mixed with the liberal allowance of pro-slavery life and practice which the Board had conceded to them. They wanted their 'peculiar institution' praised as well as allowed, and they took umbrage at those pious generalities of the Board which spoke ill of slavery in the very act of allowing it. The complaints of these people, (who were so stupid as not to know, or so ungrateful as not to care, that the Board was doing the very utmost in its power for them,) enforced by the complaints of the missionaries themselves, brought out a new statement from the Board in 1849, defining its own position.

The missionaries also took umbrage, and not without reason, at the wounds that had thus been given them in the house of their friends. They knew that the Board, which itself included slaveholders among its members, had no intrinsic objection then, any more than formerly, to their admission of slaveholders to the mission churches; they knew that the pious talk against slavery in the Annual Reports was put there only for Buncombe; and was brought out by the pertinacious inquiries and remonstrances of a small minority of the contributors to its fund; and they were very naturally felt aggrieved at the large amount of verbal casuistry of slavery which the Board had incorporated with its continued allowance of slavery. Therefore they also complained, and in the Annual Report for 1849, the Board published the following explanatory and deprecatory clauses in relation to the letter above mentioned, written (by direction of the Prudential Committee) by Rev. Selah B. Treat, one of the Corresponding Secretaries, to the Cherokee and Choctaw missions, and published in the previous Annual Report, pp. 102-111. The italics are those of the Board.

'The letter sent by Mr. Treat to the mission had not that authoritative character which some have attributed to it. It expressed opinions, then and still forming a part of the Board's general policy. The Committee have since had various communications from missionaries in relation to slavery; they say expressly that they address their brethren with suggestions and arguments. The distinction between suggestions, opinions and arguments, on the one hand, and decisions, rules and instructions on the other, though necessarily familiar to the conductors of missions, seems

to have been overlooked by some who have written on this subject.'—p. 72.

'This distinction is vital to the proper understanding of Mr. Treat's letter to the Choctaw mission; and for want of attention to it, very erroneous constructions have been put upon that letter. With this practical distinction in view, moreover, it will be seen that the Committee and the Secretaries have done nothing inconsistent with the letter or spirit of the two fundamental principles recognized by the Board at Brooklyn; namely, that credible evidence of piety is the only thing to be required for admission into the Churches gathered among the heathen; and that missionaries and their Churches are the rightful and exclusive judges as to the sufficiency of this evidence.'—Ib.

'Nor have the Committee preferred any charges against the mission. On the contrary, they would repeat the sentiment in the letter of Mr. Treat, expressing their undiminished confidence in the integrity and faithfulness of these servants of Christ.'—Ib.

The first of these paragraphs is an admission, on the part of the Board, that the pious talk unfavorable to slavery in their Reports was merely talk, and not designed or expected to modify the action of the pro-slavery missionaries.

The second paragraph gives us the theory by which the Board undertake to justify their tolerance of slaveholders in the Mission Churches. They, the Board (they say), are not the persons to examine and decide upon the claims of candidates for membership in the Mission Churches! Oh! no, certainly not! 'The missionaries and their Churches are the rightful and exclusive judges' of that matter; and so, if a missionary and his Church, in a slaveholding country, mutually agree that slavery shall be supported by the sacraments of baptism and the Lord's Supper, the Board must acquiesce, however different may be their opinion! Say you so, gentlemen of the Board? Then answer us this question. If a missionary and his Church, in Hindostan, shall agree together to admit to church membership those who annually join in the Juggernaut procession, and claim it as a Christian right still to do so, will you then consent yourself merely with the expression of an adverse opinion? Will you then refrain from giving instructions, while at the same time you continue the pecuniary support of such missionaries and such Churches? We have a right, and the public have a right, to look for a reply to these questions.

The third paragraph above quoted from the 40th Annual Report of the Board contains their full authentication of their pro-slavery missionaries among the Cherokees and Choctaws as Christian ministers. These missionaries had shown as much complaisance in regard to the suggested opinions of the Board as could reasonably be expected. They had, in an early stage of the controversy, yielded so far as to discontinue slaveholding in their own persons, and to abridge, at considerable sacrifice of personal convenience, the amount of their hiring of slave labor. But when it came to having their own pecuniary support of pious talk turned against themselves—when the very bulletins that contained the allowance of their slaveholding Churches were picked out with whole pages of unpleasant reflections upon the character and influence of slavery—when the very men whom they knew to have approved the beginning and the continuance of their pro-slavery work now pointed disparaging opinions, suggestions and arguments at them before the eyes of men—they could not bear it! Human nature could hardly be expected to bear it. So, upon the point that slavery, however bad it might be, was good enough to be received into their Churches, they made a firm stand, taking the ground (as we have shown by their own words, written in 1848, and quoted at the commencement of this article)—

1. That slaveholding was authorized by the New Testament.

2. That, therefore, they were fully determined not to make slaveholding a ground either for the expulsion of a church-member or the rejection of a candidate.

3. That they would not exercise discipline in the Church either against the general buying and selling of slaves, or the sale of children away from their parents.

4. That they would not adopt any train of measures which should even tend 'in the end' to overthrow slavery.

The missionaries, we have said, planted themselves firmly upon this ground. But since the Board—while allowing them to retain this position, and to shelter slavery in the Church as thoroughly as they pleased—continued the practice of using pious quasi anti-slavery talk in their Annual Reports, six of the seven Choctaw missionaries, in November, 1855, sent in a letter of resignation. The Prudential Committee of the Board, having really no objection to the position and course of policy of the missionaries, desired them to recall their letter of resignation; and to this request the six missionaries replied, under date of Lenox, Choctaw Nation, Sept. 6th, 1856. The whole letter is given in the New York Observer of Dec. 24, 1856. After rehearsing their pro-slavery ground, the six missionaries say:

'If, with the foregoing views—which are known by the people among whom we labor—the Prudential Committee should deem it wise to continue our support, we are willing to try to remain in their service. Accordingly, we have estimated our expenses for the ensuing year. If, on the other hand, the Committee should not think it best to retain us, we shall not expect them to grant us the estimates.'

The Observer gives the signatures to this document as follows:—

C. KINGSBURY, C. C. COPELAND,
E. BYINGTON, O. P. STARKS,
E. HOTCHKIN, E. EDWARDS,
and it adds:

'The Prudential Committee took the subject into consideration, and, with this letter before them, made the usual appropriations. The missionaries, being thus authorized to prosecute their work in their own way, have continued to prosecute their labors with their usual success.'

The statement of this transaction in the succeeding Annual Report of the Board (for 1856) illustrates so perfectly the pious trickery of reservation, misrepresentation and insinuation with which these documents are made up, that we quote it in full from the 195th page:—

'In the month of November, four brethren of this mission forwarded a letter to the Missionary House, expressing their wish to be released from their connection with the Board. The Prudential Committee, conceiving that these brethren had misapprehended the true state of the relations existing between them and the Board, directed an answer to this letter to be prepared and forwarded by the Secretary having charge of the correspondence with the Indian missions. A reply to this communication has recently been received, in which the missionaries intimated a willingness to continue their relations to the Board, awaiting the issues of further correspondence. Under these circumstances, the Committee have informed the missionaries, upon receiving their estimates, which they propose to forward for the current year, that the customary appropriations will be made. The Committee apprehend that a publication of the correspondence pending at the present time would be detrimental to the interests of the mission; experience having shown that, while negotiations are in progress between the Committee and missionaries, a public discussion of the subject tends to hinder the parties from coming to a harmonious result.'

Thus, in the ingenious phraseology of this Report the wish of the Board (like that of the Tract Society, and of the 'business men's prayer-meetings') to let the subject of slavery 'rest without noise,' is set forth as an apprehension that publicity would be 'detrimental to the interests of the mission'; the six missionaries whose names are signed to the letter published by the Observer are compressed into 'four brethren of this mission'; the threat of these 'brethren' that they would leave the Board, unless its quasi anti-slavery talk should be for the current year, the customary appropriations will be made. The Committee apprehend that a publication of the correspondence pending at the present time would be detrimental to the interests of the mission; experience having shown that, while negotiations are in progress between the Committee and missionaries, a public discussion of the subject tends to hinder the parties from coming to a harmonious result.'

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expressed opinions, but not decisions or instructions—

That course of policy, therefore, of the Board, which

Dr. Bacon seems to approve in the paragraph marked

Dr. Bacon's paragraph marked (b) presents an ad-

Such is the position of the American Board of Com-

JACK-STRAWS.

While London and Paris are wondering at the ex-

If there be one of our readers whose childhood

The pleasant city of Hartford, in Connecticut, has

By the general assembly of the Presbyterian Church,

For thirty years there has been regularly held, at

At both the meetings in question, one or more of

Great skill and tact were shown by both parties

By the aid of four Reverend Doctors, Hawes of

ments, continue an agitation of the troublesome ques-

On the side of Mr. Secretary Alford—

Rev. Dr. Kirk, of Boston, disclaimed any quarrel

A large number of these little preliminary trials

How effectual will be the efforts last mentioned

SPEECH OF REV. J. FREEMAN CLARKE,

BEFORE THE COMMITTEE ON FEDERAL RELATIONS,

In support of the Petition asking for a Law to pre-

IN THE HALL OF THE HOUSE OF REPRESENTATIVES,

Thursday, February 24, 1859.

[I]f we are able to give only a brief synopsis of

We ask the Legislature to pass a law, which shall

The pleasant city of Hartford, in Connecticut, has

By the general assembly of the Presbyterian Church,

For thirty years there has been regularly held, at

At both the meetings in question, one or more of

Great skill and tact were shown by both parties

stronger law, for we do not believe that the slavehold-

Let us say this to the South, and say it distinctly,

THE PEOPLE ARE COMING—THE KNELL

OF THE KIDNAPPER IS SOUNDING.

NORTH BRISTOL, Feb. 24, 1859.

FRIEND GARRISON,—In confirmation of the state-

I think I hazard nothing in saying, if the town

The politicians at the State House will do well

May we not hope that the time is rapidly coming,

We are tired of "hiding the outcast" and hunted

DR. CHEEVER IN ALBANY.

ALBANY, March 8, 1859.

MR. GARRISON: I meant to have written you of Dr. Cheever's

The power of "No more slave-hunting in the

Petitions are coming in from all parts of the State.

A month or more may elapse before the final action

SUSAN B. ANTHONY.

The following is the form of the Petition now

ENCOURAGING WORDS FROM VERMONT.

WEST RANDOLPH, (Vt.) March 6, 1859.

DEAR SIR,—I am happy to see that you are pressing

Yours, for justice, J. H., Jr.

WORCESTER CO., NORTH, A. S. SOCIETY.

The Worcester County (North) Anti-Slavery Society

The following resolutions were presented from the

Resolved, That the distinct and definite object of the

Resolved, That in the American Constitution and

Resolved, That the character of slavery is seen in its

Resolved, That a Union which thus rests on the

Resolved, That whatever the Federal Constitution

Resolved, That we wish the South distinctly and

Resolved, That the great body of the American

Resolved, That we deeply sympathize with those

Resolved, That we earnestly exhort them, if they

Resolved, That we earnestly exhort them, if they

Resolved, That we earnestly exhort them, if they

Resolved, That we earnestly exhort them, if they

Resolved, That we earnestly exhort them, if they

Resolved, That we earnestly exhort them, if they

Resolved, That we earnestly exhort them, if they

DEATH OF A TRIED ABOLITIONIST.

PUTNAM, (Ct.) March 8, 1859.

MR. GARRISON: DEAR SIR—Will you notice the death of A. A. CUTLER

Yours, truly, H. C. CUTLER.

OREGON AND THE COLORED PEOPLE. A meeting of

In the course of some remarks by the President, he

THE ALBANY CORRESPONDENT OF THE TRIBUNE, under

NO SLAVE-HUNTING.

The bill is a very stringent one, and makes clean

Resolved, That the bill is a very stringent one,

Resolved, That the bill is a very stringent one,

Resolved, That the bill is a very stringent one,

Resolved, That the bill is a very stringent one,

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Resolved, That the bill is a very stringent one,

Resolved, That the bill is a very stringent one,

Resolved, That the bill is a very stringent one,

THE MUSTEE.

487 pp. Price, \$1.25.

WE beg leave, through this circular, to call your

Editors, clergymen, and literary men generally

From Rev. T. Starr King.

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POETRY.

IS IT STRANGE TO DIE FOR FREEDOM?
A slave, while endeavoring to escape from bondage,
was recognized by a Southern merchant, and, rather
than be retaken, he drew a pistol, and shot himself
through the heart. A Southern editor, in speaking
of the event, terms it a 'strange suicide.'

What! strange to lift a manly arm 'gainst cruel
tyrant power?
What! strange, on Freedom's soil, to claim our own,
our God-given dower?
What! strange to rather die a man than live a cowering
slave,
And pass to liberty and life through the portals of
the grave?

The Liberator.

THE OLD SLANDER REVIVED.
FRIEND GARRISON.—The people of Milford were
favored, or, more properly speaking, abused, by a lecture
on Sunday evening last, by your clerical opponent,
Rev. (S) Mr. George, of Natick. All that need
be said of this man may be condensed in the remark,
that he is an embodiment of an arrogant priest and
blackguard. In this character he gained a reputation
not soon to be forgotten. The lecture was a compilation
of the sayings and doings of the past twenty
years or more, spiced with sarcastic comments of cruel
injustice to all who have espoused the cause of Human
Rights, and exhausted the space of two hours.

He commenced by saying, that as Natick had been
visited by the infidel class of men known as Garrisonians,
spreading their destructive notions, he felt it
his duty to present the other side. As these men,
with Mr. G. were all haters of the Church and
ministry, his work was to neutralize their poison.
Hence, Mr. Garrison was imported to reply. This reply,
said the lecturer, I reviewed, and showed up its
fallacy. Nothing, he remarked, but the kindest feelings,
and a deep love for the churches and ministers,
has led me to battle with this abominable delusion.
It is no new thing, he continued, to hear, under the
guise of reform, the teachings of infidelity. Professing
philanthropy, they scatter their baneful doctrines.
Infidels have always claimed to be reformers. The
free-thinkers of England, Wootton, Hume, Gibbon
and Shaftesbury, all professed to speak for Christ.
So with America. These Garrisonians are secretly working
to destroy, not to reform the Churches. They
claim to be like Jesus—assume to be the only friend of
the slave, and with this profession their work is to
malign the clergy and destroy the church.
He next quoted from the Boston Investigator, to
show the unity existing between the infidels and Garrison.
The next point was to refute the charge that
the churches and ministers were forced into reform.
This he denied, and assumed that they had been the
pioneers—not it, true, in the mass, but with noble
exceptions. The temperance cause he first cited as the
originated work of the ministry. Next, as to the slave
trade. John Wesley, Samuel Hopkins, of Newport,
R. I., and Wilberforce, came through the Church—
were men deeply imbued with Evangelical experience.
These men loved the Church, and had faith in the
Sabbath. Rev. Mr. Ramsey told of the wrongs of
slavery in the W. I. Islands, and aroused the people
in the work of emancipation.
Suppose, now, these men had been converts to Mr.
Garrison, how different would have been the result!
This blessed work was not achieved by Come-outers.
Who, it was here asked, are the leaders of Anti-Slavery
in America? They are enemies of the Bible. Good
men stand aghast at the blasphemies of Garrison—
at his denial of the plenary inspiration of the Bible.
Again, Mr. Garrison will agree to no system of compensation—eschews political action. The first Annual
Report of the Anti-Slavery Society was quoted to
prove that political action was then endorsed—1834.
Mr. G., and his followers, celebrate in a most inconsistent
manner, the first of August. What have they
to do with this event? It was all the work of political
action, which they ignore. Had these men been
in England, they would have prevented this glorious
achievement!
I hate slavery, said the lecturer, and I love to hate it;
I have no apology to make for the guilt of the
Church. But, then, Garrison never originated Anti-
Slavery. Besides, when he first began his work, he
was a lover, not a hater of the Church. Then he was
taken by the hand when he came out of the jail at
Baltimore. Without this sympathy, he could have done
nothing.
Here a long array of statistics from Rev. Amos
Pheps was read to prove that ministers were early
in the work. At a Convention in Medway, the venerable
Dr. Emmons was present, then 94 years of age, and
Mr. Garrison recorded the fact with approbation in
the Liberator. Lovejoy was a martyr, and he was one
of these hated ministers.
But why was friendship broken with Garrison?
Because he joined hands with Theodore Parker,—who
was presented as the very embodiment of the devil,—
introduced the Women's Rights question, Non-resistance,
&c. Now mark, said the lecturer, these men
profess to be very liberal. Come, they say, and join
us, but then you must march to our music, and keep
good step at that. Here, to the great merriment of
the audience, he told the story of the poor toad in the
old lady's tea-kettle.
Mr. G., it was said, introduced the figure of
the Fire-Engine—exclaiming that it would be nonsense
for any one to refuse to work, because infidels
were at the brakes. Now, said he, suppose you should
stop the wheels and cut the hose, you would act precisely
as does Mr. G. in refraining from political action.
And at this very point, forgetting the force of
his own remarks, if he had any, he said: Mrs.
Stowe, with her Uncle Tom, has done more for the
liberation of the slave than this minister-hater and all
his followers! Good, perhaps. But can a woman vote?
Henry Ward Beecher, who it was said is
'loose in every joint evangelically,' is not so loose as
to go with Garrison. None but I and my party, according
to this egotistical leader, are anti-slavery.
And after all, is not this fault-finder himself responsible
for slavery? Does he not live in a slaveholding
country—eat rice and molasses, and wear cotton? Why
don't he and his followers leave their country for their
country's good. Mark also his unfair course in regard
to the American Tract Society. He gives only one
side—no credit to the Methodists who have published
Anti-slavery tracts. The fact is, a few of these men
love the slave, but hate the Church more.
The Prison Reform was next claimed as the especial
work of the Churches. Christ was said to be no com-
er. He never called on his disciples to come out of
the Jewish Church, which was awfully corrupt. He
commended the Roman Government which was pro-slavery,
eulogized the centurion a—military man
—as possessing an eminent degree of faith.
Oliver Johnson, one of Garrison's followers, had
called ministers the devil's trinity another had said
they were sacred rasals—divine rasals, &c. And how
is the Bible treated by this leader of the Abolitionists?
Its authority is denied, and it is made of
no more account than the Koran or an old almanac.
Next came the Rutland Convention—copious quotations
were read, and this to prove the infidelity of the
Garrisonians. The doctrine that a man should follow
his own convictions was advocated—conscience is a
'thus said the Lord.' Why find fault with the slaveholder? Is he not following his convictions?
And is not this in keeping with the French
Atheists? A sharp rebuke was here given to those
false ministers who had, in Natick and other places,
invited men to stand in the pulpit in the assumed
garb of ministers, and who were in sympathy with
this rotten infidelity. [Has anybody worried the Rev.
gentleman in Natick? At this point he looked quite
unhappy.]
Mr. Garrison and his followers have perverted the
Bible, and traduced the commandment to keep the Sabbath.
Here the Rutland Convention came up again
to notice—free love, Bloomerism, Women's Rights—

and last, not least, Satan's humbug—Spiritualism.
The people were exhorted to refrain from Garrison
and his Liberator, which was said to be the vehicle
of all that is vile and ungodly.
But, said Mr. Garrison at Natick, I am not op-
posed to civil government, but to useful government.
This is a ridiculous quibble, unworthy a man. Re-
ference was here made to the mob of property and
standing in Boston. And in a most delectable man-
ner, nay, with ineffable sang-froid, the audience
were told that, once in his life, Mr. Garrison had
been found for gratitude to government for protection in
Leverett street jail! Poor fellow! he said he felt
happy when he got there, and I do not doubt he did.
Mark how Mr. Garrison with his non-resistant
principles treated Kosuth. See how he ridicules the
recent revivals of religion! And then he has found out
that Tom Paine is no infidel, and is treated with
disrespect. Hereafter, to please his admirers, we must
write his name—Mr. Thomas Paine, Esq. [There's
argument and clerical wit for you.] So we must, said
the lecturer, keep step with Mr. Garrison's banjo.
How justly these men raise the cry of persecution,
they were persecuted in the early days when they
loved the Church and the Saviour, but now this cry
reminds us of the hornet's nest in the tree full of
clubs. Mr. Garrison says he will not go to the South,
because they will kill him. Who, then, can go safely
to carry the Bible? [Is not this a sorry admission—that
the Bible can be safely carried even to the Fe-
jee Islands, but not to Southern church members?]
You, it was said, here in Milford, make boots and
shoes, and sell your goods to slaveholders, and receive
their money. Does it trouble you? Yet these men
talk a great deal about sending back the 'blood-
money.'

In conclusion, the demon, Theodore Parker, again
appears. And following his moral teaching, he
classed drunkards, pick-pockets, licentious men, and
all the horde of evils. Here was the place for
the benediction and Old Hundred, which, however,
were both omitted. At this point I rose, greatly to
the consternation of that portion of the audience, who
accepted the slang and abuse of the Rev. Mr. George
of Natick, and gave the following notice.—Wm. L.
Garrison, of Boston, will lecture in this place a
month from this evening, to which lecture you are
kindly invited. [Applause.]
Yours fraternally, GEO. W. STACY.

WOMAN'S SPHERE.
Taking a retrospective view of the human race, we
perceive that both man and woman have enlarged
their spheres; but no one says they have left the
course that the Creator marked out for them, because
they are to-day more intelligent and refined,—the
change having been so gradual that the casual ob-
server has hardly noticed it. Nor has the Creator
laid down any set of rules which should govern their
thoughts and actions, that they are not capable of
understanding and obeying. Because some cannot ap-
preciate anything higher than mere animal gratification,
it does not prove that others have no greater
aspirations.

The sphere of woman is governed, to a great ex-
tent, by the society in which she lives; but if that
society has placed her in a wrong position, then it
must yield to the eternal law of progress, and she
will rise to the standard of her innate power. In
some countries, her sphere is that of a slave, bought
and sold by man (?) for the basest purposes that
could be designed. To fill the brute, to be attached
to a plow by the side of a harte beast, and made to
cultivate the earth by her protector, and the Indian
woman to provide the necessities of life, while her
better half is at home in his lodge, smoking kenneka-
nie with the braves and warriors of his nation, or
on the war trail, or in the chase, is the sphere of wo-
man where these are in vogue. Think you not that
the Indian would have those fears shocked, if he
were told that the woman—that she is too weak
and effeminate, and should be at home training his
children? To him it would be the rankiest heresy.

Because the majority of women are not fitted for
public life, it does not necessarily prove that they are
not capable of being sufficiently developed to perform
the duties of a public functionary. Neither are men
who follow sedentary pursuits capable of performing
labor that requires great muscular strength, simply
because they have not developed the requisite
muscle. Bind up the arm, and the muscle decreases;
bring it into action, and it is strengthened in pro-
portion to that action. So with woman. Give her an
opportunity, and an incentive to action, and she will
gradually fit herself for all the public occupations that
she may see fit to enter. But the cry is raised, it
will unsex her, and it is not desirable that she should
become man-like. What attracted the attention and
sympathy of the civilized world, in the Crimea, more
than the heroic Miss Nightingale? And did she unsex
herself in administering to the wants of the wounded
and dying of the opposite sex—and that, too, where
brutality held sway? Did the noble Mrs. Patton be-
come less womanly when her husband, who com-
manded a clipper, bound from New York to San Fran-
cisco, was stricken down with disease, by taking com-
mand and guiding the vessel through perilous storms
and the mighty surgings of the ocean, and bringing it
in safety to its destined port? Ah, no! All
magnanimous and humane spirits shout with one
accord—No!
It is not desirable that woman should be man-like,
if it makes her brutal, and uncouth in manners; but
it does not argue well for the virtue and refinement
of man to allow that the fair character of woman
would be sullied by a more frequent association with
him in matters of business. She has a keen percep-
tion of right and wrong, and would not be likely to
engage in an occupation that would base her. All
that is asked is, to throw down the existing barriers,
and let her enter such fields of labor as are suited to
her taste and capacity; not that it is expected all will
desire to leave the household for more active duties,
but to make her more free and independent of man,
and not hinder any that may have aspirations above
the performance of menial service.

CRIMINAL PAPERS. NO. IV.
BY CHARLES SPEAR.
Among the objects aimed at in the mission of Jesus
was to abolish the law of retribution. This he attempt-
ed both by precept and example. The old Pharisees,
as well as the modern, were in favor of the penalty of
death—that is, for others, not for themselves. An
incident happened during the ministry of the Saviour
that illustrates this whole subject. The Pharisees at
last found a case directly in point. A poor woman
was taken in adultery, in the very act. By the stern
Jewish law, she was condemned to an ignominious
death. There was a great anxiety to witness the
infliction of the penalty. As though impatient for
the morning light, they searched out Jesus in the
Temple. The Great Teacher saw the artful snare
laid by the Jewish Sanhedrim. He saw that his en-
emies sought his ruin, and the death of the poor,
trembling criminal. What a company! There stood
the bigoted and cruel Pharisee. By his side was the
learned Scribe, ready to expound the law. In the
midst, the poor culprit. No friend was there to
plead her cause. Her guilt was evident. Her doom
appeared inevitable. The 'Friend of Sinners' look-
ed on with pity and compassion. It was 'early in the
morning.' The rising sun was at that moment beau-
tifully illuminating the magnificent temple; a fit
emblem of that Sun of Righteousness which gives
light and vigor to the moral, intellectual and spiri-
tual worlds. What a scene! The fate of Jesus turns
upon the decision. The future condition of the
criminal hangs upon the verdict. The code of Moses
is to be established or abolished. The death-punish-
ment is to be perpetuated or forever repealed. On
such a scene, Heaven must have looked with the
deepest interest. With perfect calmness, Jesus stoop-
ed down, and wrote upon the ground. Eager to
stone the guilty woman, they continued asking him.
How devoid of sympathy! How ready to condemn!
A fit illustration of that spirit which has followed
the criminal from that day to the present moment!
This spirit has built the dungeon and reared the gib-
bet. But, hear the Great Teacher: 'He that is with-
out sin among you, let him first cast a stone.' What
a withering rebuke! Ashamed of themselves, her
cagle-eyed enemies 'went out one by one, & the
Jesus was left alone in the midst.' Then he said,
'Woman, where are they accusers? Hath no man
condemned thee?' She said, 'No man, Lord.' Then
said Jesus, 'Neither do I condemn thee. Go, and
sin no more.' What a decision! Eighteen centuries
have rolled away; yet no government on earth dares
to carry out the principle of Christ! What a cowardly
and selfish generation! We make the criminal;
then, fearing the work of our own hands, we shut
him up in the solitary cell, or hang him upon the
gibbet! Oh, that we had more of the spirit of
Christ! Then we should have his moral courage.
He feared not to meet the criminal nor the maniac.
Prisons are the offspring of fear and cowardice. Why
be afraid of our own fellow-man? Why deprive him
of the light of heaven? Why lead him to the halter?
The true and only answer is, that we have not the
spirit of Him, who, in the midst of a wicked and
perverse generation, dared to say to a trembling cul-
prit, 'Go, and sin no more.' How different was this
court from those of modern times! There was no
long array of witnesses; no judge with his ermine
robe; no reading of an indictment; no officer ready
with his fetters; no sentence of condemnation. Once
let society set the example of Jesus, and the prison
falls, and the gallows totters to the ground.

The following incident illustrates our subject.—
'It seems to me,' said a criminal, 'that there never
was but one Judge on earth who understood how to
treat crime.' The keeper looked at him with astonish-
ment. 'It was the Man of Calvary,' answered the
prisoner, as his eyes filled with tears. The melting
words of Christ, 'Go, and sin no more,' had sunk
deep into the heart of the poor, condemned criminal.

WASHINGTON.
So long as we revere the character of Washington,
and are interested to inform ourselves of the life and
principles that alike constituted and illustrated it,
virtue cannot be gone from us, and there is 'hope of
the Republic' of 'Liberty and Union.'—Springfield
Republican, Feb. 22.
If the popular reverence for the memory of Wash-
ington were based on an intelligent appreciation of
those better traits in his character that have made
his name the synonym of whatever is noble, unself-
ish and unambitious in a public officer, then, per-
haps, there might be some grounds of hope for the
establishment of 'liberty,' regulated and protected
by righteous law, for, at least, the pale portion of our
countrymen, and perhaps also for the rest of man-
kind' within our borders, either in the present
'Union,' regenerated, or in one 'more perfect,' found-
ed on its ruins. But, when it is considered that the
most gifted orator of Washington, who has been lav-
ish of his brilliant rhetoric in his praise,—who, though
'not a military man,' has, notwithstanding, declared
to the world, from a place of high official trust, con-
ferred on him by the people of Massachusetts, that
'if there is any cause in which he would buckle on a
knapsack, it would be to put down a servile insurrec-
tion at the South'; and when his fellow-citizens of
less gifts, but still less culture, actually volunteer to
march in serried ranks, 'with alacrity,' with columns
all bristling with murderous steel, to give safe con-
voy to a miserable gang of misguided man-thieves
who were dragging a poor lone fugitive from slavery,
back to his tormentors,—ready to make the streets of
Boston run with human gore, if the swelling and
outraged heart of humanity had found numbers afford-
ed to attempt a rescue,—when such things are said
and done by those who profess an almost idolatrous
reverence for the memory of the first President of
the United States, it would seem that no inconsider-
able portion of his most enthusiastic admirers and worship-
ers had contemplated him rather as a slaveholder
pursuing his escaped female slave to New Hampshire,
than in his better character as a comparatively unself-
ish laborer for his country's independence; or in his
character as a successful chief, retiring to private life
when the much-coveted bauble of a regal sceptre seemed fully within his reach; and,
consequently, that such expressions of reverence for
his memory, as we are wont to see on the surface of
the popular current, furnish no ground whatever for
hope that impartial 'liberty' will be secured to our
citizens, whatever it may argue for the permanency
of the present and guilty 'Union' of the States.
But it is said that 'virtue cannot be gone from us
so long as we revere the character of Washington.'

This same flattering union have simple men, as
well as base men and hypocrites in all ages, laid to
their souls. The Scribes and Pharisees did it more
than eighteen centuries since. 'Have we not Abra-
ham to our father?' they exclaimed; and did not they
claim to be the disciples of Moses, and to reverse
the prophets, reading from them daily in the synag-
ogues and in the temple? While, at the same time,
they were plotting for the death of the model man of
Nazareth, whose character and mission these same
prophets had foretold.

Who is there more lavish of their reverence for the
Puritan pilgrims of the May Flower, than the very
men who are constantly buying on the track of Henry
Ward Beecher, scattering in all his progressive actions
and utterances, misdeeds outraging all orthodoxy,
and heresies unendurable? When at the same time,
no clergyman living, of that particular faith, comes
so near in his general ministrations and deportment
to copying, both in letter and spirit, the tender
and beautiful farewell address of Robinson, the model
pastor of the Puritans. Verily, no virtue is so cheap
now as worthless, as that which 'builds the tombs
of the prophets, and garnishes the sepulchres of the
righteous.'

LAND FOR THE LANDLESS, & NIGGERS
FOR THE NIGGERLESS.
WASHINGTON, Feb. 26, 1859.
The telegraph and your 'Special' will have given
you the details of the intellectual feast in the Senate
last night. But it was so 'spicy' that it will bear
repeating the second time, and in a diluted form.—
At the close of a weary day with John Doe and
Richard Roe, I learned, about 9 o'clock, when the
Senate were in session on the Cuba bill, I entered
the gallery just in time to hear the close of
Mr. Kennedy's speech, when Mr. Wade of Ohio got
the floor and moved an adjournment, so that he
could speak to-morrow. But the Democrats, hav-
ing determined in caucus that they would take the
final vote on the bill at that sitting, though it ex-
tended to Saturday night, refused to adjourn.
Mr. Doollittle now moved to lay aside Cuba, and
take up the Homestead bill. The few Cubans who
favor this latter implored Doollittle not to injure
the Homestead, by antagonizing it with 'this great
measure of foreign policy.' He warned them that
the country would regard this as a test vote. They
wined, and the skirmish went on.

The debate on the relative merits of the two mea-
sures, intermingled with questions of order, now be-
came general. The speaker struck the admirable
point, that it was wiser to take up and pass a bill
that disposed of a portion of the surplus land we
now had, than to waste time on one which proposed
to buy more. Seward pronounced the Cuban lobby
a mere partizan scheme, whose friends knew it could
not by any possibility pass the Lower House, while
the Homestead could become a law, by the action of
the Senate, in ten minutes. He briefly contrasted
the two policies—one to enlarge the domain of the
Slave power, and restore and maintain the sup-
remacy of compulsory labor in the tropics—the
other, to give land to the landless, and furnish homes
to free laborers in our own country. He was em-
phatic, but entirely parliamentary and respectful in
tone and language.

After a little brush on points of order, Toombs
got the floor. To understand some of the points fol-
lowed, you must know that Seward and Wilson sit
on the rear row of chairs, and Toombs, Wade and Ben-
jamin immediately in front of them in the next row.—
Wade having Toombs on his right, and Benjamin
on his left—and all five being in close proximity to
each other. A little further off to the left of Ben-
jamin sits Fassenden. Toombs directed his speech
entirely to Seward. Always impassioned and fur-
ious, he was now more vehemently so, in tone,
violent in gesticulation, and abusive in language.
He called Seward a demagogue—a small demagogue
—said he despised all demagogues, detested small
demagogues in particular, but more especially pitied
and despised those who could be driven by small
demagogues, bringing his fist in the vicinity of
Wade's desk as he uttered the last clause. He ac-
cused the Republicans in a body of cowardice, per-
sonal and political. He ridiculed the issue of Cuba,
and shivering in their shoes at its mere name, and
showering in their shoes at its mere name, occa-
sionally reached over and struck Seward's, kept his
back toward the chair that he might turn his face toward
Seward, ever and anon thrusting his hand toward
his face, and now and then glancing toward Wilson's
chair; all this time his face glowing with passion,
and his air and mien and tone suggesting the ferocity
of Danton, combined with the malignity of Marat.
During his short speech, a portion of the galleries
kept up a running accompaniment of feeble gusts of
laughter.

Nearly all eyes had been fixed on Toombs and Seward—
the latter calm and pale, and looking steadily
at his assailant. The man who had just won the
war, had not failed to notice his hands firmly clenched
on the arms of his chair, his compressed lips, and the
indecipherable air of defiance that sat upon his coun-
tenance. Ere Toombs was fairly in his seat, Seward,
Wilson, Fassenden and Wade sprang to their feet.
It was impossible for the Chair to assign the floor
to anybody but 'the Senator from Ohio,' for the
time in which he pronounced the formula, 'Mr.
President,' and the eye fixed on Breckinridge,
said, as plain as words could have uttered it, 'I
must and will have it.'

Wade, who don't fear the devil, turned square
upon Toombs, who knows that Wade don't fear the
devil, and bringing his fist down within about an
inch of Toombs's nose, and heavily upon his desk,
said, his eye riveting him, and the hot words hissing
through his teeth, 'Skulk, ah! skulk! who is this
Georgian pushing his chair—his stance on orators—
a few inches further off, so as to give his Ohio
neighbor more room!'

Wade went on, leaping almost from the floor at
every sentence, showing plainly that though he was
able to reply effectively to the taunts and abuse that
fell from Toombs's lips, he would rather drive them
forcibly down his throat—all of which Toombs knew,
because, once on a time, they being neighbors in the
Senate then as now, Toombs had, by means of Wade's
hands on the most vituperative style when Wade
placed his hands on the arms of his chair, ready to leap to
his feet, demanded to know; 'Does the Senator in-
clude me in what he is now saying?' Upon which
the Georgian responded, 'I except the Senator from
Ohio!' Since that occurrence, everybody thinks
Toombs desires to give Wade a wide berth.

But, to the speech. The first sentence went
straight to the ears of the stable boy, and he fol-
lowed it. 'You sneer at the Homestead bill, be-
cause it gives land to the landless, do you? What
is your pet measure? Seating niggers for the
niggerless.' We go to the country upon it—Land
for the Landless and Niggers for the Niggerless!'

LUCRETIA MOTT IN WASHINGTON.
The Washington correspondent of the Anti-Slavery
Standard, under date of March 1st, says:—

Last Sunday morning, I set out, with considerable
curiosity, for the Orthodox Congregational Church
(Mr. Bassett's) in this city, expecting to hear Lu-
cretia Mott. I had never listened to her myself, and
which I knew for her eloquence, and I was
more curious to know how the people of this
city would greet her. I was a little surprised upon
entering the church, to find it nearly full, and
people were constantly coming in to fill the few
seats still vacant. Looking around me, I saw a great
number of Congressmen, and almost as many of
holding members as Republicans. In one corner
Gov. Smith of Va.—Extra Billy, as he is called—
was in another place Sandilands of La., Seward of Georgia,
and other prominent Southern representatives. The
audience was one which Mrs. Mott and other radical
anti-slavery preachers or speakers very rarely obtain.
As for the discourse, I can scarcely trust myself to
speak of it, for it was the first time I had heard
Mrs. Mott, and I was completely entranced from the
first word to the last. Everybody I have seen since
that it was an exquisitely beautiful and eloquent
effort. The silence that reigned around her, and
a word was lost, and it seemed as if the audience
were unwilling to lose one, for they hung breathless
upon her lips. The impression made upon the
audience was at once profound and happy. The
holders ever speak kindly of her, and I need not say
to you that the speaker did not omit to deal faithfully
with the great sin of slavery. I will not attempt to
give you a description of her discourse in the meeting.
It was upon the progress that the world has made
in reference to its institutions, creeds, or religions,
and its general conduct. She dwelt at length upon
war and slavery, and the so-called infidelity of re-
formers, and the real infidelity of all evil-doers. In
the afternoon, she spoke upon the subject of woman's
her condition, and rights, and her audience was as
larger than in the morning, a pretty good proof of
the acceptability of the first discourse. Another
winter I trust to see her in this city. I will guaran-
tee you a house-full of people for an evening, who
will treat him with respect, a good proportion of
them being slaveholding members of Congress.

Eli Thayer has been making another speech in the
House, in which he indicates the kind of slating he
intends in. I quote a few sentences as they were
taken down from his lips. Mr. Thayer said: 'Such
members of the Senate as are always ready, they
are never satisfied. When they get to hearing,
they will not be satisfied. Instead of giving their
hearts to heavenly praise, they will be seeking
horns-glass to look over the gulf, and see if they
do not decry a Dred Scott decision, or a Supreme
Court, and they will be wanting a Wilnot Force
to keep slavery out of Heaven!'

It is not in imitation of Daniel Webster when
he talked of re-constructing the laws of the
'God!' A colleague of Mr. Thayer's, upon listening
to what I have quoted, exclaimed, upon looking at
them are too pious to swallow such stuff as this, and
I look in vain for these and other remarks of a
similar nature, in the printed speech, which is in
house consumption.

Ayer's Sarsaparilla.
A compound remedy, in which we have labored to
produce the most effectual alternative that can be
made. It is a concentrated extract of Para-Sarsa-
parilla, so combined with other substances of still
greater alterative power as to afford an effective
remedy for the most obstinate cases of that nature.
It is believed that such a remedy, or cure, as
by those who suffer from Struvinous complaints, and
that one which will accomplish their cure most
promptly of immense service to this large class of
afflicted fellow-citizens. How completely this com-
pound will do this, has been proved by experiment on
many of the worst cases to be found of the fol-
lowing complaints:—

Scurvy and Scorbutic Complaints, Eruptions,
Ulcers, and Erythematous Diseases, Urticaria, Pimples,
Itch, Prurigo, and other Skin Affections, Rheumatism,
Gout, and all kinds of Nervous Disorders, Dropsy,
Dyspepsia, Indigestion, and all the various
Complaints of the Blood.
This compound will be found a great promoter
of health, when taken in the spring, to expel the
foul humors which fester in the blood at that sea-
son of the year. By the timely expulsion of these
many rankling disorders are nipped in the bud.
Medicines such as this, by their action upon the
liver and bowels, through which the system will
strive to rid itself of corruptions, if not assisted to
do this through the natural channels of the body
by an alterative medicine. Cleanse out the vitiated
blood whenever you find it impurities lurking
about the skin in pimples, eruptions, or scabs;
cleanse it when you find it obstructed and sluggish
in the veins; cleanse it whenever it is full, and
your feelings will tell you when. Even when
no particular disorder is felt, people enjoy better
health, and live longer, by continuing to take
Ayer's Sarsaparilla, and all is well; but with
this purgative of life disordered, there can be no
lasting health. Sooner or later something must go
wrong, and the great machinery of life is disordered
or overturned.
Sarsaparilla, as it deserves much the reputation
of accomplishing these ends. But the world has
been egregiously deceived by preparations of this
nature, which have done not all the virtues
that is claimed for it, but more because many pre-
parations, pretending to be concentrated extracts of
it, contain little of the virtue of Sarsaparilla, and
do nothing clearly for their cure.
During the last year the public have been misled
by large bottles, pretending to give a quart of ex-
tract of Sarsaparilla for one dollar. Most of these
have been frauds upon the sick, for they not only
contain little, if any, Sarsaparilla, but they contain
no other valuable property, and the water in the
various extracts of Sarsaparilla which flood the
market, until the name itself is justly despised, and
has become synonymous with imposition upon the
sick. Still we call this compound Sarsaparilla, and intend
to supply such remedies as shall restore the name
from the load of obloquy which rests upon it. And
we think we have ground for believing it has vir-
tues which are irresistible by the ordinary reme-
dies of the diseases it is intended to cure.
Secure their complete eradication from the system,
the remedy should be judiciously taken according
to directions on the bottle.

PREPARED BY
DR. J. C. AYER & CO.
LOWELL, MASS.
Price, 25 cents per Bottle; Six Bottles for 1 1/2.