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The following gentlemen constitute the Financial
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of the paper, viz:—FRANCIS JACKSON, ELLIS GRAY
LONG, EDWARD QUINCY, SAMUEL PHILLIPS, and
WENDELL PHILLIPS.
In the columns of THE LIBERATOR, both sides of
every question are impartially allowed a hearing.



No Union with Slaveholders
THE U.S. CONSTITUTION IS A COVENANT WITH DEATH
AND AN AGREEMENT WITH HELL.
"Yes! IT CANNOT BE DENIED—the slaveholding
lords of the South prescribed, as a condition of their
assent to the Constitution, three special provisions to
secure the perpetuity of their dominion over their
slaves. The first was the immensity, for twenty years,
of preserving the African slave trade; the second was
the stipulation to surrender positive slaves—an
engagement positively prohibited by the laws of God,
delivered from Sinai; and, thirdly, the extension, fatal
to the principles of popular representation, of a repre-
sentation for slaves—for articles of merchandise, under
the name of persons. . . . In fact, the oppressor rep-
resenting the oppressed. . . . To call government thus con-
stituted a democracy, is to insult the understanding of
mankind. It is doubly tainted with the infection of
riches and slavery. Its reciprocal operation upon the
government of the nation is to establish an artificial
majority in the slave representation over that of the
free people, in the American Congress; and thereby
to MAKE THE PRESERVATION, PROPAGATION AND PERPET-
UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT
OF THE NATIONAL GOVERNMENT."—John Quincy Adams.

WM. LLOYD GARRISON, EDITOR. Our Country is the World, our Countrymen are all Mankind. J. B. YERRINTON & SON, PRINTERS.
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THE LIBERATOR.

BUSINESS MEETINGS
OF THE
American Anti-Slavery Society.

After the highly interesting public Anniversary of the Society, held on the morning of Wednesday, May 10, at the church of Rev. Dr. Chapin, the Society commenced, in the afternoon of the same day, at 3 o'clock, its series of meetings for discussion, conversation and business, at Hope Chapel Lecture-room.

The President called the Society to order. It was moved by Rev. S. J. MAY, of Syracuse, N. Y., and seconded, that a Committee of three persons be named to the Chair, to report the Committees and other officers needed at this Annual Meeting.

Resolved, That an Anti-Slavery conscience which is bounded by 26 degrees 30 minutes north latitude, instead of presenting any barrier to the aggressions of the Slave Power, may be safely disregarded and scoffed at by the South, as hypocritical in its pretended opposition to slavery, cowardly in its spirit, and spasmodic in its action.

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Dr. Spring says a state of servitude is the best for the black man. The grog-shop keeper says—'A d—d nigger is n't fit for any thing else but a slave.' The speaker rather preferred to hear it from the grog-shop than the pulpit—it seemed more natural. This prejudice could be overcome by the education of a generation, and anti-slavery mothers should commence with their children, and take the New Testament as their guide. It was the best book on the rights of man that he had ever seen.

The Committee on organization of the meeting reported the following Committees, &c.:—
Committee on Business—Wendell Phillips, Boston; Lucretia Mott, Philadelphia; Henry B. Blackwell, Cincinnati; Edward M. Davis, Philadelphia; Oliver Johnson, New York; William H. Tappan, Albany; Richard Glazier, Jr., Michigan; Amy Post, Rochester; S. H. Gay, Staten Island; Francis Jackson, Boston; Robert Purvis, Byberry, Pa.; Lydia Mott, Albany; C. L. Remond, Salem, Mass.; Sarah Pugh, Philadelphia; Abby K. Foster, Worcester; Samuel J. May, Syracuse.

Committee on Finance—Jas. Miller McKim, Philadelphia; Rowland Johnson, New York; Susan B. Anthony, Rochester; J. W. Loguen, Syracuse; Josephine S. Griffing, Salem, Ohio; Lauren Wetmore, New York.
Committee on Officers for the ensuing Year—Edmund Quincy, Dedham, Mass.; Andrew T. Foss, New Hampshire; Asa Fairbanks, Rhode Island; Edw. Spalding, Connecticut; Pliny Sexton, New York; Allen Agnew, Pennsylvania; Jacob L. Brotherton, New Jersey; Jacob Walton, Michigan.

After a single amendment, incorporated above, the Committee's report was unanimously adopted. Rev. S. J. MAY, of Syracuse, moved that the Semi-Annual Meeting of the Society, next autumn, be held in the city of Syracuse, on the 26th and 30th of Sept. The motion was seconded, and after some remarks, was unanimously adopted.

OLIVER JOHNSON suggested, as we were to have this year a report of the Executive Committee, that this would be a suitable opportunity to hear it, or such portions of it as time would allow. EDWARD QUINCY said that as the report was quite voluminous, it had been deemed best by the Executive Committee to omit its reading now, either in whole or in part.

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Mrs. FOSTER added a few remarks. An OUTSIDER—who announced that his name was IYING—came forward and opposed the resolution. When our Lord (said he) cast out a devil, he did not destroy the human body. It is a grievous thing to destroy the Union. It is the growth of ages, and was put in force by men superior to those present. He was opposed to slavery, but desired to know, if the Union was dissolved, where the government to replace it was to come from. He had sworn to protect the Constitution, and when he heard it assailed, he must defend it.

MR. GARRISON—I apprehend that our Lord has not much to do with the Constitution. Our friend has made some mistakes; but, as the hour is late, we will postpone the subject till to-morrow. At six o'clock, the meeting adjourned.

THURSDAY.
The Society assembled, according to adjournment, and at 10 o'clock, were called to order by the President. The resolution before the meeting, on the dissolution of the Union, was read again; and the following was also reported by the Business Committee:—
Resolved, That an Anti-Slavery conscience which is bounded by 26 degrees 30 minutes north latitude, instead of presenting any barrier to the aggressions of the Slave Power, may be safely disregarded and scoffed at by the South, as hypocritical in its pretended opposition to slavery, cowardly in its spirit, and spasmodic in its action.

MR. PURVIS, (colored,) of Pa., desired to say a word in relation to the remarks of Rev. Mr. Furness yesterday. Mr. Furness said that Mr. Purvis was wealthy enough to purchase connection with a white skin; but, with credit to himself, he saw fit not to do so. Now, said Mr. Purvis, I do not think that any thing of the sort should be said. He was proud of his blood, of the fact that he had twenty-five per cent. of negro blood in his veins. He hoped that nothing of the sort would be said again; the only character he claimed for himself was that of an honest man. He knew that it would be taken up by persons now inimical to the cause. He had heard that one person, who should be the last to say anything against this Society, (Frederick Douglass,) would have something to say about it in his next paper.

MR. MAY, of Mass., apologized for Mr. Furness. That gentleman never should have called the attention of the audience to Mr. Purvis so strongly. Mr. Furness has no color prejudice.
MR. PURVIS—I don't suppose he has.
MR. MAY—No; he was speaking to the popular idea. I also wanted to say something about Mrs. Foster's remarks on Mr. Furness's speech. Mr. Furness's speech was not sufficiently plain, but he meant to say that every Christian church should be an anti-slavery church. He never wished to say anything to cloak over the sins of any Society.

MR. PURVIS thought the allusion was unnecessary in his case. It was no great compliment to him to say that he was honest enough to acknowledge his blood.
MR. GARRISON said that it was very well; but though no person could do anything specially meritorious in simply discharging his duty, still the award to such in the 'last great day' is to be, 'Well done, good and faithful servant.'

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which the former made the other evening at the Tabernacle. He believed in the dissolution of the Union; and he was certain that should that glorious event take place, and which he would hail with extreme joy, the South would never be able to hold the colored race in bondage. The Union was, in his view, a tyrannical, and entirely cowardly, because, through its instrumentality, a dominant majority oppressed an unfortunate minority. If he should glory in anything, it would be that he was in the van of the glorious phalanx that sought to effect the dissolution of the Union. (Applause.)

Rev. S. J. MAY, of Syracuse, said—It was observed yesterday that we came not here so much to make speeches as to take sides; and I come here to take sides with those who go for the dissolution of the Union. (Applause.) In the very inception of this enterprise, I had a deep feeling, and expressed it, as you, sir, [to the Chairman,] was a witness. In the first speech made, I forewent and deeply felt, and said, that this Union would probably have to be dissolved, ere this deep, this damning curse of slavery could be effectually removed from amongst us; and then, I said, 'Let it be dissolved!' What have we not done in the last twenty years to open the eyes of the people of this country to the wrongs, and mischiefs, and disastrous consequences in every direction flowing from slavery; and what has been the effect? You know that the sentiment upon the subject, favorable to the overthrow of slavery, has been increasing every where. But, is it not still more obvious, that a determination on the part of the slave autocrats to maintain their system at all hazards, has become the fixed, the signal, the sole purpose of their existence? The slaveholders have another advantage over the North. They are practiced politicians from their infancy, and so operate upon our Northern members of Congress for the furtherance of the aims of the South. I have come to feel that nothing can be gained by continued union with the slaveholders. The sooner they are made to feel that we excrete that Union—that we regard it as a curse to ourselves, and that we long to get rid of it—I think the sooner will they begin to calculate to themselves the value of the Union. They will come to see that what is a violence to us, is invaluable to them. I go for it on a moral ground also. We live in a connection that is iniquitous from beginning to end. We are allowing ourselves to be made the tools by which is sustained a system of the most horrible iniquity that the earth has ever supported upon its bosom. Should we not long since have renounced all connection with it? So long as we can individually separate ourselves from it, do so, and act with one accord to bring the people of the North to say, that a union with slaveholders is a union with hell. (Loud applause.)

H. C. WRIGHT thought that no man could truly realize to himself the condition of, or sympathize with, the slave, unless he first, as it were, put himself into the position of the bondman. The Constitution, looked at from that point of view, was one of the most perfect pieces of diabolism that the depraved ingenuity of man ever devised. He was astonished at Mr. Blackwell standing up, in the face of any one of the oppressed race, and eulogizing the value of the Union. He believed that those Fourth of July orators, who talked so loudly about this country being the refuge of the oppressed and the home of the free, knew, when they uttered such sentiments, that they spoke what was false. The speaker then went on to say, that he had no respect whatever for what this nation calls God. The God of this nation is slavery. Is it not? (Cries of 'Yes,' 'Yes,') Then, lay, he is my devil. And he is in heaven or in earth, he who sanctions slavery, I would, as a slave, say that he is a fiend of perdition. I say to slaveholders, your idea of a God who sanctions slavery rises higher than my idea of a devil does. Slavery takes refuge in the bosom of what this nation calls 'God'; not in the bosom of the God I recognize, but in the God of the church and clergy. And if you pursue the monster to his last refuge, you find him in that bosom; and if you drag him by the horns to the altar, and there slay him, you are termed an atheist. Then I glory in such atheism. (Applause.)

Mr. DONNANCE, of Newark, N. J., said, the question was one of the highest importance. Government was instituted to uphold justice; and the grandest thing in the world was a just man or woman, or government, if there be such a thing. No man (or almost none) is always just; and so the American government is not an embodiment of pure justice. But is it an entire failure to reflect the idea of justice as among the people? If so, it is certainly very short-lived, because it lives by and on the moral sense of the country. But if it be as good as the people, you may destroy the government, and the soil under it will make to itself another body just as bad as the old. You must make a new soil, or you will not get a new body to exist.

Rev. J. W. LOGAN, of Syracuse, (colored,) said he did not, like many others, come here to take sides; he did that long ago, on the plantation in Tennessee, when, in the chain-gang, he thought he would cease to be a slave, or die trying. I am (he said) I suppose still a slave in the eyes of the American Government. [Sensation.] I cannot wait for emancipation till all the questions brought in here are decided; I cannot wait till the Union is dissolved. I have, for my own part, already dissolved the Union. [Laughter and applause.] What I want is, that my brethren should do as I have done; they should strike the blow for themselves, and not wait for the hair-splitting of politicians and speakers. I made an abolitionist of my master by whipping him. He used to read the Bible to me, and show me how he that disobeyed his master should be beaten with many stripes; then he would lay on the stripes; and I thought I would try if a few would not be good for him also. However, I did not do it neatly, but took him up bodily, and nearly broke his neck by throwing him on the ground. However, he recovered. The slaves should rise en masse, and assert, at any risk, their inalienable right to personal liberty. He (Logan) was one of the Jerry rescuers, and he was prepared to do anything that was right and just to immediately effect the emancipation of his brethren, and not to wait for doctors of divinity to decide. If he had the power of a god, to infuse into every slave in the land a resolution to rise up to-morrow, and say he should be free, he would do it cheerfully, and not wait for years.

Mr. Logan narrated the sufferings of several members of his family in slavery. He was one of seven brothers and sisters who were sold in their youth by the man called their father. His mother and all their relatives are now in slavery. Some of the sisters were married, and Mr. Logan described their separation from their children in a manner which seemed to excite the sympathy of the audience.

Wm. LLOYD GARRISON said—Much as I respect the memory of the men who fell at Bunker Hill, as much do I respect the warlike sentiment on the part of his race which have fallen from the lips of our friend who has just spoken. But I do not believe in killing any man for any purpose. Those who oppress the slaves are men of war, not of peace. How can I know that his race, if successful, would not oppress in their turn? I cannot trust any man whose spirit is that of war. I believe in the example of Jesus Christ and the noble army of martyrs, but not in retaliation. I cannot conceive how there can be two opinions about this question of dissolution. Is not the Union something real and omnipotent? Never has any political constitution in this country taken the colored race as equal to the white. The Anglo-Saxon race have ever pursued them with hate. This one fact is conclusive, if we have no other. The Constitution under which we lived dealt no more fairly with the colored race; and the people know what they agreed to—they understand their own document. All the free States may, if they choose, become slave States to-morrow. No union with slaveholders, religiously or politically—that is the banner of our Society. Why not religiously? Because the slaveholders require of us, as a condition of union, that we admit that slaveholding is according to religion. The slaveholder has a God who countenances slaveholding—but that is not my God. Why not politically? Be-

cause that political union compels us to enforce the slaveholders' claim. We have not taken the initiative in dissolving the Union—the slaveholder was before us; when I became an abolitionist, he declared me an outlaw. There is no Union. I do not see the limit which slavery is to have. God does. Cuba, Mexico, Brazil, South America; the isles of the ocean, will be gained to it by the strength of the North. With the North, the South is all-powerful; without it, she could not stand as a confederacy, and her fall would be the fall of slavery. I am for the abolition of slavery, and therefore for the dissolution of that Union which is the support of slavery. [Applause.]

LORETTA MOTT said, that if the resolution were passed, the Society would be pledged to no union, politically or religiously, with slaveholders, and thence to no union in commerce or manufactures.

W. L. GARRISON said he did not take that view; of course, those who did, should, to be consistent, feel bound by it, and act on it.

FREDERICK DOUGLASS said he did not rise to attempt to rebut the arguments heard here about the Union. As apprehended by Mr. Garrison, he added, it is a curse and a crime; there are others who do not apprehend it so, and I am among them. In view of the contemptuous manner in which I have been mentioned, I wish to say that I did not speak, as Mr. Remond says I did, disparagingly of Mr. Phillips' remarks. I merely said I did not subscribe to a sentiment uttered yesterday, without mentioning Mr. Phillips' name; I said that political anti-slavery, which was pronounced a failure, was not so. If it were carried out, it would be no failure. This is what I said; if it was wrong, judge ye.

Mr. REMOND—did understand Mr. Douglass to say what he has recounted; but he said more. In a ridiculous attitude, as well as manner, he said, on the last evening, Mr. Phillips was a bold man.

Mr. G. W. F. MELLE, of Boston, claimed that the U. S. Constitution was anti-slavery.

The two resolutions before the Society were then unanimously adopted.

The following resolution, in regard to the late STRENGTH SMITH, of Syracuse, was presented and advocated by Rev. S. J. May, and unanimously adopted—

Resolved, That the Secretary of this Society be requested to make a record of the death of the late STRENGTH SMITH, of Syracuse; and that he add to it a suitable notice of him as among the first of the people of the city of Syracuse to embrace the anti-slavery cause; to welcome the advocates of that cause to his house; and to expose himself and his property with them to the violations, to which, in the early years of our enterprise, the persons and properties of anti-slavery men were almost everywhere exposed. In the death of that excellent man, this Society has lost one of its earliest friends and most generous contributors.

After some appropriate remarks from Mr. Garrison, respecting the character and services of the late JAMES W. WALKER, of Ohio, the following resolution was unanimously adopted:—

Resolved, That in the recent death of JAMES W. WALKER, of Ohio, our cause has lost one of its ablest and most devoted advocates—by whom no sacrifice was deemed too great, no peril too imminent to encounter, no labor too arduous to be done, for its advancement and complete triumph over all opposition; to whom thousands at the West are indebted for their conversion to the principle of immediate and unconditional emancipation; and whose example of moral intrepidity, and steadfast fidelity to the claims of the enslaved, is worthy of all imitation.

Resolved, That we proffer to our faithful friend and untiring coadjutor, PARKER PILLSBURY, the deep-felt sympathy of this Society, in view of the serious prostration of his health in a foreign land; and that his complete convalescence will be very speedily realized, and he be enabled to bear an uncompromising testimony abroad against the damning sin of slavery in our land; and at last be safely returned to his family and friends, and to the field of his old conflicts and triumphs.

wrapped in a napkin! Would you God our young men and women would each one get out, and that agony of spirit which the present anti-slavery crisis demands. 'Lord, what wouldst thou have me to do!' The harvest is already perishing for lack of reapers.

But, if the anti-slavery cause has lost so much in the early departure of our friend, what has not his family lost! That lone mother and those little children, who are left in this country, and but a small circle of acquaintances, Mr. Walker has been so much engaged abroad that his family has been very much retired, and therefore can have but few acquaintances. He was to them all, My heart bleeds for them. Anti-slavery lecturers don't grow rich. Don't let us forget the widow and the fatherless.

I am still in Northern Indiana, having been here some eight weeks. Mr. Foster was here about three weeks, before returning to attend to our spring's work on the farm. I am to leave for Monday on my way to the anniversary of the American Anti-Slavery Society. Did my strength permit, I should remain in Indiana during the entire summer, and lecture in the villages during the busy season and the short evenings. I have never been in any new field where there was a more candid spirit of inquiry than here. Then, though it is a newly settled country, and therefore possessed of little wealth, it puts me to shame many of our older States, in its generous contributions to a fund to be appropriated to the diffusion of our glorious principles within this State. Nearly \$200 have been put into our hands for the treasury, and upwards of eighty anti-slavery papers have been subscribed for. The people, at large, are eager to investigate the whole question, and I doubt not, that Indiana was as ready to wipe out the black code as was Ohio, when the American Society shall have done in her what was done in Ohio some eight years since. The farther we go South, the greater will be the opposition, of course, as there we find so large an admixture of the 'poor trash,' which with all its moral and intellectual degradation, slavery, after cursing with its heaviest curses, has crowded north of the Ohio. Still, there is a sufficiently large element of intelligence in the northern and central portions of the State, when called into action by a thorough agitation, to relieve the State of its execrable black code. After the coming harvest, we may have a large corps in Indiana.

In sorrow yet in hope,
Yours very truly,
A. K. FOSTER.

The following Resolutions were passed by the Executive Committee of the Michigan Anti-Slavery Society, at a meeting held at Adrian, May 7th—

Resolved, That we have heard with emotions of deep grief, of the death of our valued friend James W. Walker, whose society and labors among us during the past few years have left an impression not to be effaced by time.

Resolved, That the transition to another sphere of our indefatigable and devoted fellow-laborer has left a void in our ranks, which cannot soon be replaced; and in the silencing of that eloquent voice, we feel the slave has lost one of his most effective advocates.

Resolved, That we tender to the bereaved and afflicted family of the deceased, the expression of our warmest and heartiest sympathy, assuring them that they have been the objects of our daily thoughts, and that from our knowledge of the man and the friend, we can in some degree appreciate their loss of the husband and the father.

From the Philadelphia Register.

PROTESTANT EPISCOPAL CONVENTION.

The following rule of the regulations was called up, according to notice given to the Convention on Tuesday, for the purpose of having it repealed:—

It is hereby declared that the African Church of St. Thomas is not entitled to send a clergyman or deputies to the Convention, or to interfere with the general government of the Church, this condition being made in consideration of the peculiar circumstances of such church at present. June, 1845.

No church in this diocese, in like peculiar circumstances with the African Church of St. Thomas, shall be entitled to send a clergyman or deputies to the Convention, or to interfere with the general government of the church.—Journal, 1843, p. 33.

The Rev. Mr. Spackman had always been opposed to the admission of this church, but he had changed his views in reference to the matter. He thought its members would be benefited morally, and as Christians, by assisting them, and so to this Convention. He did not believe they had an indefeasible right to seats on this floor, and he would not therefore make an appeal to the sympathies of the Convention in their behalf, but he thought they would be greatly benefited. He could not see that public good was to be served by a refusal to admit them.

The memorial from St. Thomas's Church, asking for the repeal of the 8th section, as given above, was then read.

Rev. Dr. Howe opposed the repeal of the article. He could not see how those attached to St. Thomas's Church would suffer by being excluded. He was fearful that, if they were here by representation, they would suffer more than at present. He could not conceive that this Diocese should be influenced by the Convention of New York.

Rev. Mr. Beasley advocated the repeal of the article, and thought when a church complied with all the conditions of the Convention, it should be permitted to have a representation, and so to the Convention.

Rev. Dr. Howe did not consider that the church had complied with all the requisites.

Rev. Dr. Haro thought the eighth rule which excluded the Clergymen of the St. Thomas Church, was opposed to the ecclesiastical spirit of the Episcopal Church. He said by this rule, even while clerical members of that church had been excluded and disfranchised. He was sorry to say that such a course was being pursued in this Convention. He said that the clergy of the Episcopal Church were of the same rank as the members of the African Church, and that they were of the same rank as the members of the African Church, and that they were of the same rank as the members of the African Church.

He believed it to be a mere outward degradation, and there seemed to be no way opened for them. No road to emolument or to position, and therefore they had no incentive to do good. St. Thomas's Church does not ask to come among us on an equality, socially, but as members of Christ's Church, and if we granted them this favor, they would feel elevated, and we would be less likely to have any caste in our church. If we could deny but that the agency of the 8th rule was to prevent the erection of other African Churches. They would go to other denominations. The Baptists and the Methodists admitted them into an ecclesiastical equality. He was therefore in favor of the repeal.

Rev. Dr. Howe stated that six laymen could not have seats in the Convention, unless they had parochial connections with their Churches. The six laymen of St. Thomas had no such connection. He realized so deeply his lack of ability, when listening to such eloquence. For myself, I always felt that the one talent must not be withheld from such a work as must be performed before the slaves shall be free.

Yet one word about his spirit of devotion and self-sacrifice. I need not speak of more than one instance, to illustrate this trait in his character. His family was large. He was in need of funds. Still, when, last winter, an offer of \$18 per week, with all expenses borne, was made him, to accompany a Diadem of Uncle Tom's Cabin, as delineator, he declined the offer, though he was then receiving after the rate of \$500 per year, and bearing his own travelling expenses, as agent of the Michigan Anti-Slavery Society. We must remember that he only lectured a part of the year, and received pay only for the time he lectured. Again, his health was poor, and his lecturing labors were very far more severe than was the labor of deaconing. But he decided that he could be more useful in the former than in the latter service, and therefore declined what would have been to him more than double the salary he was then receiving.

The last time I saw him, he was full of hope and bright anticipations—laying plans for his family, and for the advancement of the cause to which he had so long and ardently devoted himself. The Michigan friends were urging him to remove there, but he said they were made for a public speaker. How much we have all expected of him! How often, as I have lain my weary head on my pillow, and felt how little I could endure now, compared with former years, have I thanked God that our friend, instead of falling, was strengthening and increasing in ability. And is it possible he is called away! Oh, who shall rise to fill his place in the great warfare for freedom! Let our young friends answer this question. How much talent is

Geo. M. Wharton, Esq., said that he felt it necessary to go back to the organization of the church. He said that a number of white men assembled in the city in 1785 and organized our ecclesiastical organization, and none but white men were admitted. In 1785 no question arose in reference to the construction of the language specifying white men.

The question was, how was the matter settled when the question came up? It came up upon an application granting a dispensation to a colored man, who claimed ordination, which was granted, but with a distinct understanding that neither he nor his successor in office should ever be admitted to seats in this Convention. This, therefore, settled the right without controversy. The exclusion then rested upon the point of expediency, and not of right, and it had also been so regarded. Therefore the subject of expediency was a fair subject of discussion.

He said the Rev. Dr. Haro had asked the question, whether they would be willing to admit the members of the St. Thomas Church to a perfect social equality, but he was sorry that he had not answered it. For his part, he would say boldly that he would not. Would Dr. Haro say the same thing?

Dr. Haro—I decline to answer, as it is irrelevant to the question.

Rev. Dr. Smith—Would Mr. Wharton be willing to admit every white man on a footing of equality?

Mr. Wharton—I would not, as a matter of expediency. He continued by saying that he looked upon the blacks as unfit to legislate for themselves, and when we admit them here, we allow them to legislate for us. He looked upon them as being in a state of tutelage, and totally unqualified to take care of themselves. He said the Rev. Mr. Douglass was administering to a congregation that was not in union with this Convention, and he was therefore in the same position with the Rev. Mr. Light.

Rev. Dr. Haro rose to make an explanation. He said that St. Thomas's Church was in union, but was excluded from sending deputies to this Convention. The Doctor quoted from the journal of 1794, to show that the church was in union, having been organized in accordance with the rules of the Episcopal Church.

Mr. G. M. Wharton contended that the passages quoted by Dr. H. proved that the applicants would elect themselves in a state of tutelage. They were received in the fellowship of the church, and in communion, but not in the Convention; and their deputies. A colored minister was ordained over them by the Bishops, but on the ground that although the Bishops and Clergy discharged the duties of the church to colored congregations, yet in no way can it be shown that they have any admitted claim to send deputies to legislate for the church and the diocese.

The Rev. Mr. Henry S. Spackman again spoke at length in favor of the repeal, and the admission of the deputies from the church of St. Thomas, to seats in the Convention. The real question was not so much one of social familiarity, as whether it were not for the advancement of the religion of the Lord Jesus Christ, to admit colored churches to equal privileges with our own, and therefore to seats by their representatives.

Their participation in the proceedings would never injure the legislation of the Church. It would elevate the colored members in their own esteem, and in every respect advance them morally, religiously and intellectually. It was now expedient to do what was inexpedient formerly.

Judge Strout contended that the extracts which had been read from the records of the Church of St. Thomas proved that the Church in question was *ipso facto*, in union with the Church, and therefore with the Convention.

The vote was then taken on the motion to lay the resolution on the table, but after a vote was taken, a division was called for, but the Convention adjourned until 5 o'clock before the question was settled.

Evening Session.—The Convention re-assembled at 5 o'clock. The Bishop announced the first business in order to be the vote upon the motion to lay on the table the resolution in reference to the admission of St. Thomas African Church.

The motion to lay on the table was withdrawn, and the vote was then taken by yeas and nays, and by order, on the resolution to rescind the 8th rule of the revised regulations. The vote now called for—yeas 70, and 27 nays of the clergy. Laity—74 churches voted as follows:—32 yeas and 41 nays. So the resolution to rescind was lost.

THE LIBERATOR.

BOSTON, MAY 26, 1854.

THE NEBRASKA BILL PASSED—ANOTHER TRIUMPH OF THE SLAVE POWER.

The deed is done—the Slave Power is again victorious. On Monday, the U. S. House of Representatives took up the Nebraska Bill, when, after several ineffectual attempts to defeat or delay it on the part of its opponents, Mr. Richardson, of Illinois, moved his substitute for the Bill, (being the same as the Senate Bill, with the exception of Mr. Clayton's amendment,) and moved the previous question. Great excitement followed, but the substitute was adopted—yeas 115, nays 96. The Bill was ordered to be engrossed for a third reading—yeas 117, nays 99. It was then read a third time, and at 11 o'clock at night was passed by the following vote—yeas 118, nays 100. And so, against the strongest popular remonstrances—against an unprecedented demonstration of religious sentiment—against the laws of God and the rights of universal man—in subversion of plighted faith, in utter disregard of the scorn of the world, and for purposes as diabolical as can be conceived of or consummated here on earth—the deed is accomplished. A thousand times accursed be the Union which has made this possible!

N. E. ANTI-SLAVERY CONVENTION.

The Annual Meeting of the New England Anti-Slavery Convention will be held in Boston, in the MEXICAN, on TUESDAY, WEDNESDAY and THURSDAY, May 30th and 31st, and June 1st, commencing at 10 o'clock, A. M.

All the popular religious newspapers, which are to be held in this city next week, sink into insignificance in comparison with this Convention. Nay, almost without an exception, they are as devoid of vitality as rocks are of sensibility, and exert no power to save the nation from impending destruction. To them, the slave may not look for sympathy or succor; in them, the slaveholder finds his strongest allies. The hope of Freedom rests not upon religious sects or political parties, but upon individual conscience, resolution, self-sacrifice. We hope to be able to record, that never has there been held in Boston so large, so spirited, and so auspicious a Convention as the one to which all eyes are now turned. The tone of the resolutions and speeches must be stirring, solemn and grand—and the keynote struck, this, only this—NO UNION WITH SLAVEHOLDERS! A FREE NORTH FOR FREE MEN!

The following, among others, will be present, to take part in the discussions:—WM. LLOYD GARRISON, EDMUND QUINCY, WENDELL PHILLIPS, REV. THEODORE PARKER, REV. T. W. HIGGINSON, REV. S. J. MAY OF SYRACUSE, LUCY STONE, ANDREW T. FOS, CHARLES L. REWOLD, STEPHEN S. FOSTER, and HENRY C. WRIGHT.

NEW YORK ANNIVERSARY.

The anniversary of the American Anti-Slavery Society, at New York, was extremely auspicious and cheering. The utmost unanimity of sentiment prevailed, on the most radical issues, and the largest liberty of speech was enjoyed without molestation. The life of the anti-slavery movement is embodied in that Society and its auxiliaries, as contrasted with all other organizations; and this fact is no where better understood than at the South.

For the sketch of the discussion at the Business Meetings, (the proceedings of which occupy so large a portion of our present number,) we are indebted mainly to the New York Herald, which paper, while it teems editorially with the foulest abuse and misrepresentation, usually makes the fullest report of any other paper, as to what is said and done at our anniversary. Of course, this sketch is meagre and imperfect.

THIS, THAT, AND THE OTHER. By ELLEN LOUISE CHANDLER. With Illustrations by ROWSE. Boston: Phillips, Sampson & Co. 1854. pp. 412.

This is a volume of miscellaneous effusions in poetry and prose, on a variety of topics, sentimental, romantic, and descriptive—the poetical portion commencing, the prose genial and unaffected—the whole making a very pleasant, readable book for those who sit beneath the trees in summer, or turn the leaves beside the cottage hearth in winter. The author is reputed to be only nineteen years old, and wishes it to be remembered that her flowers are only violets of the spring, and hopes therefore to be pardoned if her readers fail to find the splendor of summer, or the mellow ripeness of autumn. One of her essays is a poor satire upon the Woman's Rights movement, and indicates a lack of mental independence and moral self-respect, or else profound ignorance of the subject about which she scribbles so flippantly. Here is a sample of it:—

'The time may soon come when we, down-trodden and oppressed, held in the fearful thralldom of so many centuries,—a slavery to which the bondage of Uncle Tom was as nothing, and the myriad links of the Lulliputians as weak as a melted snow-heap,—when we, American women, of the nineteenth century, may go forth, leaving home and friends in charge of our worse than weaker halves, marshalling the bright-eyed ranks of our emancipated women, carrying the election with a rush, disposing of cabinet appointments as freely as cast-off dresses, and going home, at last, to make a further display of our magnanimity in our utter disregard of such minor inconveniences as a smug room, unkempt hair, soiled children, muddy coffee, and the burnt sides of very dry toast.

O, let us rejoice in our exalted destiny,—we, the regenerators of the world, the saviors of our nation! Don't breathe it, for worlds, Mrs. Jellyby; but, if you can stoop to the quality of such a masculine vice as curiosity, I'll tell you what I thought, before I was awakened to my duty, as with a clang of a trumpet, by the bold words and high thoughts of Mr. Andrews, Miss Kelley, and other patriots and patriarresses, who led the van in our glorious battle for the right.

Don't be wiser to them what I say, please, dear Mrs. Jellyby, because you know it might lose me the ambassador's appointment I am so anxious to obtain under the first female President!

You know I am reformed now; but I did use to think woman's noblest sphere was home,—her dearest right, the right to make bright flowers of her head and heart spring up and blossom in some dear one's path.'

This is a witless caricature. If men can find time to discharge their political responsibilities, without hindrance to their agricultural, mechanical and professional pursuits, why may not women also, without detriment to their home duties as wives and mothers? Popular elections are not frequent. It is as easy to cast a vote as it is to buy a yard of ribbon, and will take no more time; and if all the officer in the land,—governmental, judicial and legislative,—were filled exclusively with women, not a woman would be missed from the household, any more than so many drops from the flowing river. Millions of mothers, wives, daughters and sisters would still be left to look after family affairs—to sew on buttons, darn stockings, do the mending, &c.—to make bright flowers of her head and heart spring up and blossom in some dear one's path.' It is pitiable to see this young woman indulging in the strain of Bennett's *Herald*, in reference to a movement second to no other in importance, indispensable to the regeneration of the world, and worthy of universal cooperation. She is yet to have her soul imbued with the spirit of reform—to understand and appreciate the dignity of her own nature—to see that she cannot innocently ignore the equality of the human race, without regard to sex, and that rights are given to be enjoyed, not trampled upon or thrown away. We advise her to read the proceedings of the various Woman's Rights Conventions that have been held in the country—to look into the legal and social condition of her sex in all lands—to become acquainted, as far as practicable, with the prominent advocates of the movement—and then to sit down and write as foolish and slanderous an article as the one we are criticising—if she can.

HISTORY OF CALIFORNIA, from its Discovery to the Present Time; comprising also a full description of its climate, surface, soil, rivers, towns, beasts, birds, fishes, state of its society, agriculture, commerce, mines, mining, &c. With a Journal of the voyage from New York, via Nicaragua, to San Francisco, and back, via Panama. With a new map of the country. By E. S. CAPRON, Counselor at Law. Boston: John P. Jewett & Co. Cleveland, Ohio: Jewett, Proctor & Worthington. 1854. pp. 356.

Such is the wide-spread interest in every thing pertaining to California—so many hundreds of thousands of persons in the old States have relatives and friends, and interests at stake, in that wonderful region—that this book cannot fail to obtain a wide circulation. Its author states that he proceeded to California in 1853, as the commercial agent of several extensive mercantile houses in New York city. In the discharge of the duties of his commission, he visited the principal cities and villages of the State, and communicated with persons of the different professions, trades and occupations. He also traversed various parts of the mining regions, and sojourned with the miners, among their valleys and mountains. Every opportunity was improved to collect reliable information, from intelligent citizens and authentic records in the public offices, respecting all the important interests of the State, and particularly of its mining, commercial and agricultural interests. At several of the old missions, he met well-informed individuals, who had long resided in the country, from whom he learned many interesting facts relating to its primitive history, and the customs and institutions of its early inhabitants. Under these circumstances, he has been enabled to prepare an interesting and valuable work—accompanying it with a very neatly executed map of the modern El Dorado.

Memoir of Butler Wilmarth, M. D.; one of the Victims of the late terrible Railroad Catastrophe at Norwalk Bridge, Ct.; with Extracts from his Correspondence and Manuscripts. By William H. Fish. Boston: Crosby, Nichols & Co. New York: Fowler & Wells. 1854. pp. 256.

This is an unpretending Memoir of an unpretending, but an excellent Man, Christian, and Physician. Dr. Wilmarth was born of humble parentage, in the town of Norton, Mass., Dec. 18th, 1798, and forced his way upward to a conspicuous position by an indomitable spirit and a sublime purpose. He was a reformer in no technical or restricted sense, but comprehensively, and ever advancing. He was a thorough testator, an uncompromising abolitionist, a true non-resistance, a reorganizer on the Hopedale plan, and connected with that excellent Community, an advocate of woman's rights, and a zealous hydropathist. He was remarkable for his benevolence, simplicity of character, sympathy with suffering humanity in all its phases, genial nature, and unaffected piety. One who knew him as intimately as one can know another for seventeen or eighteen years, says of him—'In his dealings with mankind, I do not believe that one single fault could be found. I never saw one myself; and I never heard of one. His life was made up of good deeds—deeds of kindness to the poor, the sick, the fallen, the afflicted.' Adin Ballou says—'He was a self-made, conscientious, progressive, humane, Christian man, ever active in his mission, and abundant in those good works, done in secret, which reap their richest reward in the heavens. As a physician, few probably ever worked harder, earned more, and received less of temporal recompense.'

The Memoir of such a man is worthy of a place in every family. Mr. Fish has prepared it in a manner most creditable to himself, seeking to hide no defects, and attempting to exaggerate no excellencies of character. Among the throng of victims who perished by the catastrophe at Norwalk Bridge, no one deserved to be held in more grateful remembrance than BUTLER WILMARTH.

The Norwalk catastrophe cost the New York and New Haven Railroad Company the enormous sum of three hundred thousand dollars. They gave \$5000 to Dr. W.'s family, besides \$200 in addition, to defray the

incidental expenses of getting it. Besides this, they generously gave (through the President, Boston Statesman, Esq.) the sum of sixty dollars to pay for the engraved likeness of Dr. W. accompanying this work. This Corporation, at least, has a soul.

SCRIPTURE IDOLATRY. We acknowledge, with much pleasure, the receipt of a little tract, entitled 'Scripture Idolatry: A Discourse by Thomas Westwell Bristow, Minister of the Worcester Free Church.' Mr. W.'s reply remarks—'The question of Scripture idolatry is the great popular question of the age; it is in progress at all of which we stand uncertainly ever ready by fallible mortals, the Bible appears the most certain. Composed of the writings of a hundred eminent authors, an argument can be drawn from it to support either side of every question. War, Slavery, Capital Punishment, Polygamy, the use of Intoxicating Drinks,—it is far easier to decide whether these things are right or wrong, than whether they are Scriptural or unscriptural. Once begin to argue a question on Scripture grounds, and it is like fighting a battle in the everglades of Florida; the wilderness of texts is more than the wilderness of trees, and you may measure a whole day in one part of the forest, without coming in sight of your opponent, who, meanwhile, has the field to himself in another part.' Again—'It is vain to make a man's familiarity with the Bible the index of his moral condition. I know very profigate and worldly men, who are "mighty in the Scriptures," and very pure and noble men who scarcely read them at all. The stern fact confronts us, that with advancing knowledge, this support is doomed to fall: the confidence in Scriptural infallibility must perish. . . . The soul needs some other support; it must find this within—the cultivation of the Inner Light; in personal experience of Religion; in the love of God in the human soul; in faith in God and love to man; in the reverent study of the vast and simple laws of Nature.'

This admirable discourse is published by John Kelly & Co., Worcester. Price, 5 cts. single—\$74 cts. per doz.

SPIRITUALISM. We have received the first number of a new monthly magazine, entitled 'THE SACRED CIRCLE,' edited by Judge Edmonds, Dr. Dexter, and O. E. Warren, and published by Partridge & Britton, No. 10 Broadway, New York. Its purpose is declared to be to advance Truth in every form and shape; to discuss Rational Reform in all its bearings; to advocate Liberty, justly and unhesitatingly, in the full and in the abstract; to form new relations, based on the principles of Spiritual Philosophy, &c. &c. An introductory paper by Judge Edmonds is written in a calm, candid, and liberal manner, and the other articles are interesting. The spiritual manifestations have appeared in all parts of the United States; also in the Northern parts of this continent, in the island of the Caribbean Sea, and in parts of Europe and Asia; so that, amid an almost universal outcry against them, they have obtained a foothold in the opinions of mankind as an existing reality, which no sane mind can deny, no unlighted investigation can impugn. All who are interested in the momentous subject will doubtless find this new periodical to be a dignified and able exponent thereof. Terms, \$2 00 per annum, strictly in advance.

WILLIAM WELLS BROWN.

The friends of Mr. BROWN in England have kindly contributed the amount necessary to secure his passage from bondage, so that he can return to his native land without being subjected to the terrible liability of being seized as a fugitive, and scourged to death on a New-England plantation. In a letter to Mr. NELL, he intimates that he may arrive in Boston in June or July. It is whatever period he may come, he will find many a given him a most friendly greeting. Our cause are given his presence and his labors so much as at the present crisis.

The following letter from his daughter JOSEPHINE addressed to Mr. MAY, we have solicited for publication, as it exhibits the world-wide difference between England and America, (to the eternal shame of the latter,) in the treatment of the colored race. We print it without the alteration of a single word. Its simplicity is uncommonly legible and graceful. Only that of the youthful daughter of an American fugitive slave at the head of a school, as teacher, of more than six hundred white young English ladies! Let the facts be published far and wide.

MY DEAR MR. MAY: I am much obliged to you for the copy of 'A Sabbath Scene,' that you were kind enough to send me, and which my father has just forwarded. There is no countryman of mine, whose poems I read with more pleasure than Whittier's, for he always writes something for the slave, and to the purpose.

I read very attentively the anti-slavery papers which come to my father, and often think I should like to be in my native land again. Yet the treatment I receive from the people here is so different from what I experienced in the United States, that I have great objection for the English. While we resided in Belfast, I did not go to school, owing to the fact that colored children were not permitted to be educated with the whites, and my father would not send me to the colored school, because it would have been, to some extent, giving sanction to the proscriptionist prejudice. And even after coming into Massachusetts, where we were allowed to receive instruction in the same school with white children, we had to occupy a seat apart from us, and therefore often suffered much annoyance from the other children, owing to prejudice. But here we have found it totally different.

On our arrival in this country, we spent the first year in France, in a boarding-school, where there were some forty other young ladies, and never once heard our color alluded to in disrespectful terms. We afterwards returned to London, and entered a school where more than two hundred young ladies were being educated; and here, too, we were always treated with the greatest kindness and respect. As we were trained at the last mentioned school for teachers, we were somewhat afraid that our color would be a barrier against our getting employment as teachers; but it was not so. I was happily disappointed. My sister is mistress of a school at Berden, in Essex, about forty miles from London. I have a school here with more than one hundred pupils, and an assistant two years older than myself. My pupils are some of them sixteen years of age, while I am not yet fifteen. I need not say to you, that both my assistant and pupils are all white. Should I return to America, it is scarcely probable that I could get a school of white pupils, and this makes me wish to remain here, for I am fond of teaching.

If my father and sister were with me, I am sure they would join in kind regards to you.

Believe me to remain,
Yours, very respectfully,
JOSEPHINE BROWN.

PARKER PILLSBURY. The numerous friends of Mr. PILLSBURY will be gratified to learn that he is no longer valenced, and steadily gaining in health and strength. He has been enjoying the benefits of a brief sojourn at Cleveland, a charming watering-place not far from Boston,—still under the hospitable care of Mr. and Mrs. EXELBY. On the 2d of May, he left for Paris, (via London,) in company with his friend, Mr. CHARLES J. HOWER, of this city, who

A DIVINELY APPOINTED CLERGY.

CLEVELAND, O., May 8, 1854.

DEAR GARRISON: I have been in Ohio the past three weeks. Great efforts have been made to get the Legislature to pass a bill which has just passed its first reading...

DEAR GARRISON: I am glad to see in your paper, a public movement in favor of the re-assertion of the rights of neutrals, and an intimation of the intention of the American people not to forego the principle for which they contended...

DEAR GARRISON: I have just received a copy of the proceedings of the Hartford Bible Convention, reported by Andrew J. Graham, through your active and zealous friend, R. D. Webb...

DEAR GARRISON: We are just at this time in doubt of the sincerity of government, from the fact that though the troops are sent off to do nothing but create expense, the officers are kept here...

DEAR GARRISON: I am very glad to see in your paper, a public movement in favor of the re-assertion of the rights of neutrals, and an intimation of the intention of the American people not to forego the principle for which they contended...

DEAR GARRISON: I have just received a copy of the proceedings of the Hartford Bible Convention, reported by Andrew J. Graham, through your active and zealous friend, R. D. Webb...

To Young Mothers! OLD UNCLE JERRY Has at last permitted the compiling and publishing of his celebrated and valuable Letters to YOUNG MOTHERS.

40,000 COPIES IN EIGHT WEEKS. THE LAMPLIGHTER; Uncle True and Little Gerty.

Great American Romance. One of the most fascinating and elegantly written volumes ever issued from the AMERICAN PRESS.

Despotism in America. BY RICHARD HILDRETH, ESQ. AUTHOR OF 'HISTORY OF THE UNITED STATES,' 'THE WHITE SLAVE,' &c. &c.

DAQUERRETYPE ROOMS. No. 26 WASHINGTON ST., ESTABLISHED A. D. 1840.

PROTRAIT OF MR. GARRISON. THOSE who would secure early and good impressions should engage them without delay.

VALUABLE PAMPHLETS. FOR sale at the Anti-Slavery Office, 21 Cornhill, the Proceedings of the National Women's Rights Convention...

MARRIAGE AND PARENTAGE. or, the Reproductive Element in Man, as a means for his elevation and happiness.

NEW ENGLAND

WOMAN'S RIGHTS CONVENTION. The undersigned respectfully invite All citizens of New England who believe in the rights of laborers to control their own earnings...

Rare Eclipse of the Sun.

There will be an eclipse of the sun on Friday, 20th inst., (this day), which will be visible throughout the whole of the United States.

Underground Railroad Agents Captured.

Some weeks ago, we copied from the Sandwich, (Mass.) Advocate, the announcement that a schooner had arrived at Wareham from this port, with two slaves, who succeeded in making their escape...

Excitement in Cleveland.

There was a rumor in town yesterday, that some Southerners were here in pursuit of fugitive slaves. Whether there is any foundation for the rumor, we could not learn certainly...

Two collections were recently taken up.

in Rev. Ward Beecher's church, for the payment of a mortgage upon seven slaves, owned in Baltimore. The collections amounted to about \$500, of which one person gave \$50.

Diabolical Outrage.

It seldom falls to our lot to record an act more perfectly fiendish than the following: On Saturday evening, at about 10 o'clock, two men called at the shop of Mr. Pollard, a carrier, in Charlestown, and after knocking him down, gagged him with a plaster of tar, and robbed him of six hundred dollars worth of goods...

From Havana.

News has reached Havana from Spain, that the Spanish government approves of the arrest of the captain General in the Black Warrior affair. Puzos had published new regulations, making it lawful to search for negroes on estates. He also denies that there is a contract between Great Britain and Spain, by which the latter is bound to emancipate the slaves on the island...

Cuban Celebration.

The fourth anniversary of the landing of Lopez at Cuba was celebrated at New York on Friday evening, by a torch-light procession and other entertainments, among which were speeches delivered in the French, German and Polish languages.

The Nebraska Bill.

The Albany Evening Journal remarks, that the extraordinary spectacle is presented at Washington at the present time, of a representative government forcing a measure upon the people which none of the people ask for, few of the people approve, and the majority of the people have, from its inception, steadily condemned.

Connecticut U. S. Senators.

The Legislature of Connecticut has confirmed the nominations of the Whig caucus, and elected Francis Gillette, Free Soiler, for the short term, and Lafayette S. Foster, Whig, for the long term.

Steamboat Disaster.

The steamboat Pike, from St. Louis, for Louisville, was engaged 100 miles below St. Louis, and sunk nearly by her hurricane deck. The officers and cabin passengers were all saved. The St. Louis Republic reports a probable loss of 40 or 50 lives, and the authority a passenger. The accident occurred when the boat was within some forty or fifty feet of the shore.

John S. Sleeper.

For twenty years editor of the Boston Evening Journal, has resigned his connection with it, on account of failing health.

John P. Hale.

John P. Hale has agreed to attend at an anti-slavery gathering at Fern, Me., on the 10th of July, if nothing unforeseen prevent.

English Coal Pits.

A terrible explosion occurred at the English Coal Pits, fourteen miles from Richmond, Va., on Monday. Out of twenty men who were in the pit at the time, all were killed but one, and he was taken up dreadfully injured. The bodies were terribly mutilated. The accident was caused by leaks from old lamps.

Connecticut Legislature.

The Connecticut Legislature has passed, by a vote of 161 to 1 in the Senate, and 148 to 57 in the House, a series of resolutions, strongly protesting against the Nebraska bill.

Religious Freedom.

On Saturday, 13th inst., the Senate took up Mr. Cass's resolution in favor of religious toleration abroad, when Mr. Cass addressed the Senate at length, principally in a review of Archbishop Hughes' letter defending the prosecution of the Massachusetts Fair.

Archbishop Hughes.

In a letter to the N. Y. Courier and Enquirer, announces his intention of replying to the speech made by General Cass. It will be published in ten or fifteen days.

Terrific hail-storm.

A terrific hail-storm at St. Louis on the 26th ult. partially destroyed several stores and dwellings. One man was killed, and another had his thigh broken. The Republican speaks of hailstones an inch and a half in diameter.

Ship Progress.

The ship Progress, which arrived at New York on Thursday, with 757 passengers, had forty-two deaths on the passage. The Progress encountered large bodies of ice in lat. 43, lon. 74 40.

State Committee.

The State Committee of the Free Soil party have called a Mass Convention at Boston, on Wednesday next, 31st inst. Messrs. Giddings and Hale will be present.

LETTER FROM A HAITIEN.

The writer of the following letter is an accomplished and well-educated young Haitien, DORVELAS DORVAL, to whom we have been indebted for several interesting communications, at various times, and for whom we entertain a high regard.

[Translation.] GONAIVES, Haiti, August 26, 1853.

DEAR SIR AND FRIENDS: It is very trying to my feelings, that my almost entire ignorance of the English language does not permit me to have more full and frequent intercourse with you; still, if you had, on your side, a translator, I could sometimes give you communications about my own country, which, I incline to believe, would be of considerable benefit to the cause which we are mutually watching.

Briefly, this is where we stand politically.—Hostilities between the Haitians and Dominicans are suspended, and at this moment the advanced sentinels of the two camps salute each other only with 'Qui vive?' ('Who goes there?')

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MR. PARKER AND PROF. AGASSIZ.

DEAR GARRISON: IN THE LIBERATOR of this week, I find Mr. Parker reported as saying, at the New York Anniversary, that 'Prof. Agassiz, by his recent treatise of races, has sold himself to the support of slavery.'

Now, Sir, no one need covet the opportunity of charging Mr. Parker with any mistake on a point of fact—being pretty sure to have the mistake returned upon himself. Yet, as to present informed, I hope and partly believe, that he has attributed to Prof. Agassiz a responsibility, for the character of that treatise, which the facts do not justify.

DEAR GARRISON: I am very glad to see in your paper, a public movement in favor of the re-assertion of the rights of neutrals, and an intimation of the intention of the American people not to forego the principle for which they contended...

DEAR GARRISON: I have just received a copy of the proceedings of the Hartford Bible Convention, reported by Andrew J. Graham, through your active and zealous friend, R. D. Webb...

DEAR GARRISON: We are just at this time in doubt of the sincerity of government, from the fact that though the troops are sent off to do nothing but create expense, the officers are kept here...

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