



ANOTHER 'SOUTH SIDE VIEW'

Hon. Robert Toombs, of Georgia, delivered a lecture on slavery at the Tremont Temple, Boston, on Thursday evening of last week. We make the following extracts from a report in the Traveller. After speaking of the constitutional status of slavery in this country, he passed to the consideration of its effect upon the slave race, and said:—

We found the negro a freeman in free States, a freeman in slaveholding States, and a slave in slaveholding States;—and in slavery itself he appeared to be the best form of his condition. But according to the ideal which maintains the theory of equality of races and their capability of self-government, we ought to find the best specimens here in the non-slaveholding States. Surrounded by a temperate climate, by a great, active, intelligent, and educated population, kind and sympathetic friends,—surely, if he failed here in this intellectual society, he failed everywhere else.

Such had been our institutions—such their effects upon society. He left them to them and to the judgment of the civilized world with a firm conviction that the adoption of no other system, under our circumstances, would exhibit the individual man, bond or free, in a higher development, or society in a happier civilization. (Applause.)

He had said so at home, and now repeated it here. What were these rights! The slave was protected in his person, which he certainly was not in Africa. His life was protected to the full extent of his master's, and his power was placed under salutary restraints. He was entitled by law to home, to the necessities of life, to protection in all conditions of himself and family.

But these legal securities were far from including all of his privileges. The relation begat kindness, begat sympathies, begat privileges known to no other relation of capital and labor. Let that pass. His own opinions would have little weight, but he knew a distinguished clergyman of our own city who saw the institution in Georgia, for himself, and came to the conclusion which he (Mr. Toombs) laid down that night. (Hisses, and cries of 'shame!')

Standing before his countrymen, he shunned no question, and wore no mask. He should be brought to a number of persons retreating. The lecturer said he should be brief. The system was far from perfect. Much remained to be done. Imperfection elings to man in all his institutions. But it was said that in this institution there were peculiar opportunities of abuse. It was a melancholy truth, it was said, that these opportunities were frequently made use of to inflict wrong and injury upon this race; and it was also true that the institution was the depository of rights in this relation as well as in any other; and they who held it to be a fundamental principle in the constitution of man that abuse is the unvarying concomitant of power, and crime of opportunity, subvert the foundation of all private morals and of all public government.

But they were often asked, how is it that if this be true, how can it in this institution at the same time promote the welfare of the bondmen, the interest of the master, and do no violence to humanity? The reason was obvious. The free colored man in the North, and indeed the free laborer everywhere, in the great conflict which he has with capital, was subject not only to his own follies and own vices, but to his ignorance and poverty. The consequence of this was that not being associated with capital, as the institution was at the South, he was thrown upon the hands of extortioners, and his isolated condition multiplied his expenses without increasing his comforts. Where labor and capital were associated, he was sustained by the strength and power of the latter,—it gave the greatest possible production, and at the same time the greatest cheapness of production.

We should look at this question in reference to the future as well as the present. Under the common future of labor and capital on the continent of Europe, it could not exist, nor, indeed, in any place the moment that labor gets to the point when it will barely maintain itself. Slavery in England found its exodus not in humani, but in the necessities and interests of the land owners; and here in this country the unvarying laws of population must work the same result, whether it be advantageous to the African race or not. The natural increase of population must bring labor to the point where it can barely maintain itself, and here the institution may find its euthanasia in the prostration of all labor.

What had been its effects upon the slaveholding States of the South? When we compared the productions of that with the other sections, we found that with six millions of freemen and 3-4 millions of slaves, it furnishes three-fifths and more of the export of the whole land. To see what the productions would be, under a system of free labor, we might look at the productions of Jamaica now, and at what they were twenty years ago, and look at that of Haiti seventy years ago. It was a mere material question. There they could compare the negro in the two conditions, and could compare him with himself, in a state of freedom and in the state of slavery. When he had thus shown that the productions of the Southern section were greater with society in its present than in any other condition, he had established the great principle with which he set out—that was, that under the institution this race had the higher interests promoted more than in any other condition the race had ever gained in any age or country. This position could not be disputed.

They were sometimes told that this institution denied the laborer his wages. He had already shown how wages were paid; and one of our most distinguished citizens, the elder Adams (hisses),—he meant the first Adams, the President, known to the revolution as such,—not that he wished to make any reply to the other Adams, they thought of it,—they were two of the most able, distinguished and patriotic citizens America ever gave birth to,—but President Adams once spoke upon this very question of wages, and said:—'Whether you give wages in the necessities of life or in money, the difference is imaginary.' But they were told that the effect of this institution, its moral or intellectual effect was to debas the Commonwealth, to degrade it,—make it incapable of progress, moral or intellectual. That had not been the history of the institution, nor was the history of modern times. The oracles of the living God were given to the Jews, in the Hebrew race. His commands were given to a slaveholding priesthood. Prophets and patriarchs received them, taught them to their own, and transmitted them to all generations of mankind. We looked through ancient commonwealths. The highest forms of civilization, in arts, science, literature and eloquence, were found in connection with this institution.

The highest type of the human race was found in the ancient Greek, and to-day, with our boasted civilization, we find that Aristotle, and Homer, and Xenophon, and Theoclydes are text books in

all our seminaries of learning; and whether in arts, letters, painting, statuary or architecture, we must go and search amidst the wreck and ruin of their greatness, for the pride of every model and the perfection of every master. Liberty and slavery were cradled together in ancient Rome. Her hardy sons, distinguished by their public and private virtue, by their personal prowess, carried their victorious eagles to the uttermost parts of the earth, overhung Greece, appropriated her civilization, studied her literature, and rivalled her glory in letters; and the languages of both Greece and Rome have survived and mingled themselves with the thoughts and speech of a century.

It was content that his own country should speak for itself. He was willing his countrymen should judge of fourteen feeble States, with less than a million and a half of population seventy years ago, thinly scattered along the Atlantic coast, surrounded by the most powerful tribes of Indians in North America—their homes desolated by the combined atrocities of Indians and British—coming out of the war, without wealth, without education, with nothing but their own strong arms and fair domain in their favor had won from the grasp of the British tyrant. Let them view it to-day, the colonies with republican governments, adequate to all purposes of liberty and private right, cheerfully obeyed by all classes of society, without one soldier throughout their whole dominions either to overawe or intimidate society, while other nations, while England keeps 100,000 men, a gigantic navy, and innumerable police, to secure obedience to her social system, while it is known that physical force is the sole cement of that gigantic empire and the secret of social order.

We would point to this country, with its millions of inhabitants, great, rich, prosperous, contented, and happy.

Such had been our institutions—such their effects upon society. He left them to them and to the judgment of the civilized world with a firm conviction that the adoption of no other system, under our circumstances, would exhibit the individual man, bond or free, in a higher development, or society in a happier civilization. (Applause.)

At the close, persons in the audience called for cheers for various popular anti-slavery leaders, but they were only faintly given, and the audience broke up in a state of considerable excitement,—several gentlemen crowding round the lecturer to urge objections or offer their congratulations. Mr. Toombs, we believe, remarked that he had been highly satisfied with his audience.

THE LIBERATOR. No Union with Slaveholders.

BOSTON, FEBRUARY 1, 1856.

TWENTY-THIRD ANNUAL MEETING OF THE MASSACHUSETTS A. S. SOCIETY.

The twenty-third annual meeting of the Massachusetts Anti-Slavery Society was held at WILLIAMS HALL, in Boston, on Thursday and Friday, January 24th and 25th.

The meeting was called to order by the President, FRANCIS JACKSON, at 10 1/2 o'clock.

The President stated that the Committee of Arrangements had prepared a list of Committees, &c., which, at their request, he would read to the Society, for their approval, amendment, or rejection:—

Committee on Business—Wm. Lloyd Garrison, Wendell Phillips, Maria Weston Chapman, J. B. Swasey, Charles C. Burleigh, Andrew T. Foss, Stephen S. Foster, Wm. Wells Brown, Abby Kelley Foster.

Assistant Secretaries—Samuel May, Jr., Boston, Joseph A. Howland, Worcester.

Committee on Finance—Lewis Ford, Charles B. McIntire, Elbridge Sprague, Briggs Arnold, Cornelius Wellington, Sallie Holley, Darius M. Allep.

Committee to Nominate Officers for the ensuing Year—Edmund Quincy, Dedham; Charles L. Remond, Salem; William Ashby, Newburyport; Alvan Howes, Barnstable; Charles F. Hovey, Boston; John Bailey, Lynn; Alvan Ward, Ashburnham; Moses Smith, Holden; Henry W. Carter, Athol; Mehitabel Haskell, Gloucester; Ansel H. Harlow, Boston; Joseph Merrill, Danversport; Samuel Barrett, Concord.

The foregoing were unanimously accepted, and chosen officers of the annual meeting.

Opportunity for prayer, vocal or silent, was then given.

SAMUEL PHILBRICK, Treasurer of the Society, presented his Annual Report. It showed a total amount of receipts into the treasury, during the year, of \$9,621 57. Disbursements, \$9,252 80. Balance in treasury, 1st January, \$369 27. The Report was accompanied by the certificate of the Auditor, EDMUND JACKSON, that the account is correct and properly vouched.

WENDELL PHILLIPS suggested a change in the manner of acknowledging the receipt of the money refunded by the Boston and Worcester Railroad, which was adopted by the Treasurer.

Voted, unanimously, That the Treasurer's Report be accepted and printed.

SAMUEL MAY, Jr., the General Agent of the Society, read his Annual Statement of Operations during the year past.

Mr. GARRISON, from the Committee on Business, reported the three following resolutions:—

1. Resolved, That as, in apostolic times, it was necessary that judgment should 'begin at the house of God'; so, the work of repentance for the sin of slavery must begin on our own soil, at our own doors, in our own breasts, and, until Massachusetts be a free State in principle and action, it is not for her to reproach or rebuke any Southern State for holding slaves, or for seeking to perpetuate her slave system.

2. Resolved, That to be opposed to slavery in the abstract, and at the same time to support it in practice, is to confess with the lips that worship is to be paid only to the living God, while bowing down to an idol, and is indicative of a very low moral condition.

3. Resolved, That if slavery be the sum of all villainies, then its supporters and abettors are to be more boldly arraigned, and more severely condemned, than if they were giving their aid and countenance to any other wrong or outrage; and, instead of qualifying our impeachment or softening our reproach of slaveholders and their apologists, we are morally bound all the more to 'cry aloud, and spare not.'

STEPHEN S. FOSTER took the platform, and remarked upon the general state of the cause and of our movement in particular. He stated his belief, based on his own experience and observation, that our numbers had diminished, and we were weaker in strength than ten years ago; and assigned as a reason, that although people were in the main convinced of the truth of our principles, yet they deemed them impracticable. The people must vote; they are unwilling to adopt practically a principle that forbids their voting. We have called on the people to leave their pro-slavery churches and pro-slavery parties, but have provided no church for them to go into, no political organization for them to set with; and those whom we had heretofore converted had returned to political action again, and in some cases, to fellowship their old religious associations again.

To meet this difficulty, Mr. Foster proposed the organization of disunion churches and a disunion political party, in which to take up the sympathies of the people, already tending in the right direction, and turn them to practical account. The people will vote, they must vote; then we must provide ways for them to vote without sacrifice of principle, and thereby make their action as effective as possible. And although he could not resist, could not become a voter, yet he could direct others how to act in harmony with their own principles, and yet directly to the benefit of the anti-slavery cause.

Mr. GARRISON followed, in review of Mr. Foster's

positions, that our distinctive movement was making no progress. He thought that our cause never stood better than to-day; that it progressed regularly and rapidly, and he could not but be hopeful, especially in view of the fact, that for two months the proud waves of the Slave Power had been vain upon the Banks of Massachusetts. We have at last an opportunity of rebelling, a temporary bar in the way of the triumphant march of the Slave Power. This indicates progress, and gives ground for hope and encouragement. And then, as to our disunion platform, when we first broached the principle, it was almost treason to speak of it—the idea would on no account be tolerated; but now it is every where discussed, and that, too, with safety and consideration. Our work is, to convert and change the public sentiment, and that, too, not so much by making individual converts, as by educating and bringing up the public step by step. Our business is to influence and direct, rather than to organize churches or political parties. And with this view, he thought we were doing much, very much. Every thing indicates progress and encourages hope.

S. S. FOSTER again took the floor, in a more full exposition of what he deemed the necessary work for abolitionists now to be engaged in.

RICHARD CLAP of Dorchester hoped that due credit would be given to the Free Soil or Republican party, while for himself he expressed his full faith in, and adherence to, the great principle of 'No Union with Slaveholders.'

Various notices were given, and the Society adjourned to quarter to 3 o'clock.

AFTERNOON.—The President in the Chair. Mr. GARRISON, from the Committee on Business, reported the following additional resolutions:

4. Resolved, That the statements commonly made by the clergy, (to excuse the slaveholding of the South, or their own inaction in regard to it, or both), that 'slavery is a great Providential arrangement'—that 'the hand of God is in it'—that 'God, in his providence, sent the Africans to this country, that they might receive the light of the Gospel,' &c. &c., are not only entirely unavailing as a defence, either of themselves or others, but are really more irreverent to God than that thoughtless cursing and swearing of vulgar persons which they invariably and justly reprove.

5. Resolved, That there can be no greater delusion than the belief that the Gospel is preached at the South, either to slaves or slaveholders.

6. Resolved, That one lesson which we may appropriately draw from the long continuance of slavery is to mark the corruption of that Church which, North as well as South, is its chief bulwark; and to notice whether the perversions of reason, fact and Scripture which the clergy use in its support, be not also used to mislead their readers in their professional capacity.

7. Resolved, That the prominent indications of sympathy and good fellowship which have been bestowed upon the Rev. Nehemiah Adams by the representatives of the popular religion since the publication of his 'South-Side View of Slavery, namely—

His being chosen on the Examining Committee of the American Tract Society—and to preach the annual Sermon before the American Board of Commissioners for Foreign Missions—and to preside, on an anniversary week, at the opening of the Union prayer-meeting in Winter Street Church—and to preach the sermon at an installation in Providence, R. I.—and to dedicate, by prayer, the new rooms of the Mercantile Library Association in Boston—

show the corrupt state of that popular religion, and the urgent necessity of teaching, instead of its pure and genuine Christianity.

REV. JAMES FREEMAN CLARKE addressed the meeting in a speech of great point and eloquence. He contrasted the case of anti-slavery profession at the North with the difficulty of sustaining anti-slavery principles at the South. The lack of real, abiding, conscientious principle, even among Massachusetts men, who, though loud-mouthed abolitionists here, were too often the strongest slaveholders when their business called them South, was pointed out.

He defended the Personal Liberty Bill of our last Legislature, and showed that those who denounced that as treason were themselves the real traitors.

In showing the thankless task of reformers, he illustrated his remarks by the story of some Englishmen who found an emaciated Hindoo left to die on the banks of the sacred Ganges, whom they revived and brought to life only to receive his daily curses for restoring him to life, and keeping him out of his Hindoo heaven.

He said we often heard of idolatry, of people who worshipped wood and stone. People here condemn that, while they worship and idolize other things, the Constitution and Union, as though no other could be formed so good. People here worship men. In all the shop windows, all the banks and insurance offices, glares at us, with heavy brow, sunken cheek, and gloomy expression, the image of Daniel Webster, the idol worshipped in Boston. Mr. C. closed with an appeal to all to stand fast, although few or almost alone. God was with the right.

Mr. GARRISON said that this was the meeting of the Massachusetts Anti-Slavery Society; that our work was in Massachusetts, and was two-fold, religious and political,—to make men consistent and honest in all their relations. Now, people violate their own principles to sustain their church and party.

Our work is personal, because slavery incarnates itself in persons, and we must deal with the system in its manifestation through the individual. We rebuked Daniel Webster through his life, and it was wise and philosophical to do so. And now it may be our duty to devote our energies to making Boston too hot to hold Nehemiah Adams, to break down Essex Street Church. Our work is with the church members of Massachusetts. All churches which have a discipline and hold their members to a professed Christian standard, are are still pro-slavery, should be forsaken by all true abolitionists. This point Mr. Garrison enforced at length by illustrations, drawn from the practice of the churches in their discipline.

He then showed the inconsistency of professed abolitionists taking the oath to the Constitution of the United States, which pledges them to the protection and defence of slavery. This point was eloquently and illustratively treated with great clearness and force; and the absurdity of those who profess a belief in the anti-slavery character of the Constitution acting in harmony with a pro-slavery government was also very distinctly shown. And then the jesuitism of those who, professing disunion principles, are seduced by some side issue to cast their votes for that special object, was held up to view.

Mr. Garrison, in reply to S. S. Foster, gave his theory of the duty of abolitionists as to the manner of bringing Massachusetts out of its governmental connection with slavery.

S. S. FOSTER then followed at length in review of Mr. Garrison, and in favor of a new political organization.

J. B. LEWIS replied to Mr. Foster in defence of the Free Soil party and its platform.

The Society adopted the following resolution:—

Resolved, That in order to defray the expenses of this Annual Meeting, the members of the Society and friends of the cause present be requested to contribute each the sum of one dollar, or such other sum, whether more or less, as they may be able, to the Finance Committee.

The Finance Committee proceeded to the discharge of their duty, in accordance with the Resolution.

Mr. FOSTER asked Mr. Garrison how he would proceed in the work of getting out of this Union—what steps should be taken in the matter.

Mr. GARRISON replied, cease to support the Union and the Government, cease to vote under it, cease to wear allegiance to it, and do all you can to excite for it the moral abhorrence it deserves. Then, when the popular mind is ready, they will summon a Convention

to form a new government. And when it meets, said Mr. G., I hope to be there, and do all I can to form a new and a good government; and if they put it into it, then I will be off, and call again for disunion.

Mr. FOSTER enlarged upon the necessity of laying before the people some definite method of action. He repudiated as worthless all present methods. He regarded the Republican party, and all their members, Charles Sumner included, as in league with the slaveholders against the slaves, pledged by the Constitution to keep the compromises with slavery.

CHARLES C. BURLEIGH replied to Mr. Foster. He objected to Mr. Foster's position that the Republican party was the greatest hindrance to the overthrow of slavery. He also dissented from Mr. Foster's position that slavery is weakened by its acquisition of new territory, and its spreading its victims over a wider surface.

Adjourned to 7 o'clock.

EDMUND QUINCY, a Vice President, in the chair.

A quartette club of young volunteers sang the 'Rock of Liberty.'

J. B. SWASEY, Esq., of Newburyport, opened the discussion of the evening session by saying that he too had felt the discouragement expressed by Mr. Foster, while he looked only to direct results; but as he had faith in God, in the success and triumph of truth and great principles, he could but believe that the old Saxon spirit, the spirit of the Puritans, would in the result triumph successfully over the dark power of slavery in this land.

He then went on to review Mr. Foster's positions in reference to political action, illustrating, in part, by reference to Jesus Christ, who, he said, never attempted to make a platform, or organization, or even a plan, but addressed himself to, and sought to instruct and elevate, the individual conscience.

He illustrated the progress of the cause by his own experience. A few months ago, he was entirely at variance with this platform; but being called, in order to qualify himself for the office of Justice of the Peace, to take an oath to support the Constitution of Massachusetts and the United States, he set himself about a careful study of those documents, and soon came to the conclusion that, as an honest man and true friend of freedom, he could do no such thing.

WENDELL PHILLIPS was greeted, as he came to the platform, by the cheers of the audience. He said that many of Mr. Foster's positions were right, but his feeling of hopelessness because no more converts were made was a short-sighted one. Our duty was not to make disunionists, neither was our success to be estimated by the numbers of our men; but we were to be the leaven that should leaven the whole lump.

As to a disunion party, he felt with Mr. Foster that that was to be the course, but the time was not yet. We have not sufficient material of which to construct such a party, and it would be a waste of our strength to stop now to organize a party in order to be counted. Our party is yet too small to be counted, and should we try, some side issue would draw them off, so that we could not count them at all.

But we were making advances, for Mr. Brinks, though not an Abolitionist, is to-day the block that stops the wheels of government, so that even Caleb Cushing, with his hands full of money and his heart full of lies, could not buy up his necessary ten men, that he has heretofore boasted he could always buy. It is a 'vile' violation of progress that Charles Sumner, a young democratic lawyer, with no party friends or great fame, now fills the seat of Daniel Webster; and that the seat of Edward Everett, the best scholar of Boston, is now filled by the 'Natick Cobbler,'—one who has earned his seat there by nobler services than nine-tenths of those who sit about him. That is progress.

Another objection to a political organization is, that it must be too broad. He should want to put in an elective judiciary, &c., and there would be too many elements to put into the crucible to make a distinct political issue upon.

Mr. Phillips continued, in one of his happiest efforts, in a strain of great beauty and eloquence, that could be equalled only by himself, and to which no mere sketch could do justice; closing with the remark that the disunion party would, as a result, a necessity, creep up on the rising wave of time.

The Quartette Club sang 'Eight Dollars a Day.'

Mr. GARRISON said that he knew of nothing by which to test anti-slavery but the slave, and he started in that cause resolved to know nothing but the slave. He did not then expect to leave his political party, his religious denomination, or the government; but he was bound to stand by the slave, and let everything that stood in the way, that was pro-slavery, go by the board. Our position must necessarily be an isolated one. We could not attract noisy, excited, spasmodic meetings, as the politicians do, but we must keep straight forward, unswerving, and our work is always before us. If we would concede something to the Church, for instance, that slaveholding can, under some circumstances, be right, or that a slaveholder can possibly be a Christian, or make any other concession, however small, we should have our character given back to us, and should afterwards stand well with the public. But no, we must make no concession, but stand on our own ground, if we stand alone.

He was sorry to differ with any friends of the cause—was glad to think as well as he could of the Republicans, but must, nevertheless, criticize them. Their Personal Liberty Bill, in this State, acknowledges the right of the slaveholder to reclaim his human 'property,' but he must prove his claim to a jury. He objected to them on their own single paltry issue of Free Soil; they treated the question of freedom in the Territories in the same manner as they did the question of banking, or any other issue, meaning to carry their point by vote, or, if they come to submit. And if they should keep Kansas out, because of a slave Constitution, the people of the Territory could try a free Constitution, and then, being voted in, they could alter it to a slave Constitution, for the Republicans acknowledge the right of a sovereign State to settle the question of freedom or slavery for itself. Their opposition to slavery is technical, and not real.

Mr. Garrison then went on to criticize the various other positions and avowals of the Republicans and their advocates; summing up with objecting to their love of the Union, which he feared would induce them to let the slave slide, to save the Union. He then discussed the disunion question in his own able and masterly manner. A running discussion ensued on Free Soil positions, &c., which continued half an hour, and was closed by S. S. Foster.

The Quartette Club sang a song, and the Society adjourned to Friday morning, 10 o'clock.

FRIDAY.

The Society reassembled at Williams Hall, the President, FRANCIS JACKSON, in the chair.

The resolutions before the Society were read by the Secretary.

Mr. Garrison read a paragraph from a Mobile (Alabama) paper, showing the alarm which the advance of anti-slavery at the North strikes Southern minds.

ANDREW T. FOSS said that he agreed with Mr. Foster and Mr. Phillips, that we should at this meeting discuss practical measures, rather than fundamental principles. He did not quite agree with Mr. Foster, that our principles had been accepted by the community; he felt that our principles had but little practical effect upon community. The church and the government deny that slavery is a crime, and the people so accordingly. They need our true principles preached continually; they have not yet received the full benefit and influence of them. Mr. Foss very strikingly illustrated these positions.

Mr. Foss accounted for the smallness of our numbers, and the apparent want of interest in our cause,

and commented on Mr. Foster's proposed remedy with a humorous sarcasm that kept the audience in a pleasant mood, while the success of the criticism seemed to carry conviction to all.

S. S. FOSTER took the platform in further exposition of his proposition, and in condemnation of the Free Soil party and of the countenance and support which our platform gives to that party, in acknowledging that it is doing an anti-slavery work of any kind, and that its success is an indication of anti-slavery progress. At the request of Mr. Garrison, he gave more in detail his views of the organization of a new political party. He closed by saying, that he felt with Mr. Phillips, that our work was the elevation of the public sentiment, the education of the people. There all our strength lies, and all our work.

CHARLES C. BURLEIGH said he thought that Mr. Foster misapprehended the position of the Free Soil party, and also our relation to that party. Friend Foster's positions would necessarily carry the idea of the slaveholding power was the greatest anti-slavery instrumentality in the country, which he could not believe or admit. Mr. Burleigh then went on, with his unrivalled power of reasoning, to review Mr. Foster's argument, and to exhibit his own views of the theory, philosophy and efficacy of our movement.

J. B. SWASEY briefly reviewed Mr. Foster's positions, saying that he thought there was some truth in what Mr. F. had said, but he felt that it was exaggerated by him. He especially thought that Mr. F. had stated much too strongly the readiness of people to join the new party he proposed. The men to join such a party, Mr. Swasey thought, do not exist. In regard to numbers, we should be just where we now are; the new party would be made up of the old Disunionists, and no others.

Adjourned at 1 o'clock, to meet at 2 1/2.

AFTERNOON. FRANCIS JACKSON in the chair.

Mr. FOWLER, of Cambridge, opened the discussions of the afternoon session with a speech in which he showed that all reforms were progressive, and should never expect to lay a permanent platform or an abiding Constitution; for the very next step onward led off and away from it. The Constitution of yesterday would become too narrow for to-day. He went on to show (therefrom that the church constitution and the political constitution, framed in the past, must of necessity be too pro-slavery and narrow for to-day. He adverted to his own experience. He had been silenced as a preacher, because he desired to be true to God and humanity, rather than faithful to the creed or constitution of the church; while his classmate, who declared that they would preach the creed because it would pay, were allowed to remain in good standing.

Mr. GARRISON, from the Committee on Business, reported the following resolutions:—

8. Resolved, That if the Legislature of Massachusetts, at its present session, shall repeal or essentially modify the Personal Liberty Bill, (except to make it unlawful to seize any man as a slave on our soil,) in the insolent dictation of the Slave Power, or the more intolerable selfishness and cowardice of Gov. Gardner, it will be act of such abject abasement and treachery to the cause of freedom as shall consign to lasting infamy every Senator and every Representative voting for it.

9. Resolved, nevertheless, that to put any man on trial before any commissioner or jury, in this Commonwealth, or any where on the earth, to determine the issue whether he is the property of another man, is an enormity to be scouted in every community, whether civilized or savage; that, in so far as such a trial is recognized and provided for by the Personal Liberty Bill of Massachusetts, that Bill (however it may conflict with the Fugitive Slave Law of 1850) is deplably defective; and, therefore, as Massachusetts can go no further under the present national compact, and in order to put a perpetual end to slave-catching on her soil, she is morally bound, by the highest considerations of justice and humanity, to secede from the Union, in which she cannot protect the fugitive slave, except by perfidy or rebellion.

10. Resolved, That we welcome this annual occasion ever more unitedly to express, what individually we ever so warmly cherish, our deep and grateful sense of obligation to the friends of our cause in every city and town in the British Empire from whence their sympathy and aid have so constantly been extended to us; and among their numerous ranks, it befits this occasion especially to name our honored friends, the Webbs, the Allens and the Haughtons, of Dublin; the Patons and the Nichols of Glasgow; with all who so essentially aided our earlier struggle by the voice of George Thompson;—the Whigams of Edinburgh, the Armisteads and Luptons of Leeds; the name of Estlin, with the Armstrongs, the Tribes and the Carpenters of Bristol; the Steinhals, the Chappmans, and the Michels of the West of England; the Sturges, the Reids, and the Masses of London. And whether this aid, for which we so cordially thank them, has reached us in the form of testimony against slavery, generous friendship and hospitality towards ourselves and our representatives as the advocates of freedom, or pecuniary help in carrying on our cause, we desire most emphatically to assure them of its great efficacy in regenerating public opinion, (the spring of all action in the United States,) and in furnishing our own hearts with the strongest additional motive never to be found wanting to the sacred duty in which we are so nobly seconded.

11. Resolved, That, since the briefest historical retrospect of the last quarter of a century would be imperfect without an expression of feeling, in view of one great and holy life which the world has therein seen so unreservedly and strenuously devoted to the welfare of mankind; and since that whole noble life, now approaching the term that gives freedom to speak the whole truth concerning it, has a peculiar claim on our hearts, we feel privileged by our cause to express to HARRIET MARTINEAU, while yet there is time, our deep affectionate and reverential gratitude for the benefit of her labors, the honor of her friendship, and the sublime joy of her example.

REV. C. E. HONGES, of Watertown, said that in his search for truth, he had felt the utter lack of trust in truth that pervaded the whole community. He had looked among politicians in vain,—there was no truth among them; to the Church,—there was no faith there; and in the whole community, there were but few who had any faith or trust in truth. In the anti-slavery movement, he had found more faith in truth and righteousness than any where else—more real faith and hope; and here he had found that steadfastness of purpose and principle that he found no where else. It was, therefore, with sorrow and discouragement that he had heard the remarks made by Mr. Foster of a desponding character. This, he thought, indicated an undue impatience. We must wait patiently, and with trust and hope.

Mr. GARRISON then read from the Daily Journal a notice of our yesterday's meeting, and commented on the readiness of that paper to report any discouraging or desponding remark, while it omitted to report those remarks of all the other speakers, which were filled with the spirit of hope and joy at our clear and undeniable progress.

He then proceeded to speak of the various stages of progress through which every truth-loving mind must needs go. We may be in a false position to-day, honestly and sincerely, and be entirely praiseworthy for our sincerity and truthfulness. But our next step onward would put us in a truer and better position,—and so on. Let us, therefore, give honor to those who are truthfully, honestly seeking truth and right, even though they may not be in a true and right position.

Mr. G. then went on to show at length the impropriety and evil of political organization and action on our part.

J. B. LEWIS, of Salem, made a few remarks in defence of the anti-slavery character of the United States Constitution.

EDMUND QUINCY, in behalf of the Nominating Committee, reported a list of officers of the Society for the ensuing year:—

President—FRANCIS JACKSON, Boston. Vice Presidents—Andrew Robeson, New Bedford; Edmund Quincy, Dedham; Adin Ballou, Milford; Joshua T. Everett, Princeton; Effingham L. Capron, Worcester; Jefferson Church, Springfield; George Gardner, Nantucket; Henry I. Bowditch, Boston; Josiah Henshaw, West Brookfield; Caroline Weston, Weymouth; Benjamin Snow, Jr., Fitchburg; George Miles, Westminister; James N. Buffum, Lynn; Cyrus Pierce, Weston; John T. Hilton, Brighton; Thomas L. Stone, Boston; Bourne Spooner, Plymouth; William Ashby, Newburyport; John Bailey, Lynn; Russell Lowell, Cambridge; Richard Clay, Ipswich; William Whiting, Concord; Ezekiel Thayer, Amesbury; David P. Harmon, Haverhill; Charles Lee, Bennington, Salem; John Clement, Townsend; Adin Ballou, Newburyport; Lewis Ford, Abington.

Corresponding Secretary—Samuel May, Jr., Lowell. Recording Secretary—Robert F. Wallcut, Boston. Treasurer—Samuel Philbrick, Brookline. Auditor—Edmund Jackson, Boston.

Councillors—William L. Garrison, Wendell Phillips, Maria W. Chapman, John Rogers, Eliza Lee Follen, Anne

SPEECH OF WENDELL PHILLIPS

Annual Meeting of the Massachusetts A. S. Society, Friday Evening, Jan. 25, 1856.

Correct perspective, clear-sighted appreciation of the relative value of things, is what we lack. Many a man pulls down with one hand as much as he builds with the other. Weigh WARD BERNIER, with his pulpit, his eloquence, his influence, his name, ready to crowd the largest walls with applauding thousands, of all sects and parties, to welcome him to the banks of the Mississippi or the Penobscot, against his countenance, in the Independent, of calumnious attacks upon one who has done more than himself to save the slave in the Carolinas—PARKER PILLBURY. (Cheers.) I would give the Beecher, one and all, the most unmixt praise for all they have done and are doing, if they would only set up the scales, and tell the world, in unmistakable tones, which weighs the most, in their opinion, the American Church, or the rights of the slave. While that word remains unspoken, I tremble even at every noble deed they do for the slave, remembering that coward and venal priests will lay it as an opiate on the conscience of a Christian church. Yes; that is the great balance which the Anti-Slavery Society, in Milton's story, holds up always before the eye of the nation. Unions, churches, parties, legislatures, kick the beam before the God-given rights of the American slave in the other scale. Whoever does one single act which even seems to uphold the American Union, without flaring this other testimony ever in the face of all men, is an enemy to the slave, and it is our duty to criticize him.

Slavery knows the power and influence of the Judiciary; knows that if it can fasten on the neck of the people the idea of the sacredness of law, it can keep them quiet for half a century. We have two means by which to fight them; one is, to put on those benches men like the Chief Justice of Wisconsin; and the second is, to educate the people into the conviction that a bad law is better broken than obeyed. (Applause.) That parliament is not law which issues from a drunken House of Representatives at Washington, and is not to be obeyed. Open the doors of Congress, and while Doctors of Divinity, like Sharp, kneel down and kiss the wine-bespattered lintels of the doors of the House of Representatives at Washington, and say of their votes—These are the enactments of the most High God; obey them Christians! I teach you think them right or wrong!—let us teach the nation to say to those drunken and riotous men—This bloody parchment is not law, and we will not obey it!

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ANTI-SLAVERY TRACTS.

- The Executive Committee of the American Anti-Slavery Society have issued the following Tracts for gratuitous distribution:— No. 1. The United States Constitution, Examined. No. 2. White Slavery in the United States. No. 3. Colonization. By Rev. O. B. Frothingham. No. 4. Does Slavery Christianize the Negro? By Rev. T. W. Higginson. No. 5. The Inter-State Slave Trade. By John G. Palfrey. No. 6. The 'Ruin' of Jamaica. By Richard Hill. No. 7. Revolution the only Remedy for Slavery. No. 8. To Mothers in the Free States. By Mrs. E. L. Follen. No. 9. Influence of Slavery upon the White Population. By a Lady. No. 10. Slavery and the North. By C. C. Barleigh. No. 11. Dissuade our Widows and our Daughters. By Rev. Charles E. Hoiges. No. 12. Anti-Slavery Hymns and Songs. By Mrs. E. L. Follen. No. 13. The Two Allars; or, Two Pictures in One. By Mrs. Harriet B. Stone. No. 14. 'How Can I Help to Abolish Slavery?' or, Counsel to the Newly Converted. By Maria W. Chapman. No. 15. What have we, as Individuals, to do with Slavery? By Susan C. Cabot. No. 16. The American Tract Society; and its Policy of Suppression and Silence. Being the Unanimous Remonstrance of the Fourth Congregational Society, Hartford, Ct. No. 17. The God of the Bible Against Slavery. By Rev. Charles Beecher.

Application for the above Tracts, for gratuitous distribution, should be made to SAMUEL MAY, Jr., 21 Cornhill, Boston; to the Anti-Slavery Office, 188 Nassau Street, New York, and 31 North Fifth Street, Philadelphia; to JOEL McMILLAN, Salem, Columbia Co., Ohio; or to JACOB WALTON, Jr., Adrian, Michigan.

WANTED. The last No. of our last volume, (Dec. 28th, 1855,) and the first No. of the present volume, (Jan. 4th, 1856.) Our friends who have these numbers to spare, will greatly oblige us by sending them to this office, directed 'Liberator, 21 Cornhill.'

The following petitions tell their own story. They ought to be signed by every man and woman in the State. Will our friends in the various towns please see to it that every one so disposed has an opportunity to sign them? The papers may be returned to SAMUEL MAY, Jr., 21 Cornhill.

To the House of Representatives of the United States of America: The undersigned, inhabitants of the State of Massachusetts, respectfully ask for the impeachment of Judge Kane, of the Tenth District, for his atrocious ruling and action in the case of Passmore Williamson.

To the Senate and House of Representatives of the Commonwealth of Massachusetts: We the undersigned, inhabitants of Massachusetts, respectfully protest against the repeal of that law of the Commonwealth which gives to juries the right to judge of the law as well as the fact, entitled, 'An Act concerning the duties and rights of jurors.'

Slavery is HORRIBLE DEMONSTRATION—Cincinnati, Jan. 28. A stampede of slaves from the border counties of Kentucky took place last night. The whereabouts of several of the fugitives having been discovered here, officers at noon to-day proceeded to make arrests. Upon approaching the house where the slaves were secreted, the latter fired, wounding two or three spectators, but not seriously. One slave woman finding escape impossible, cut the throats of her children, killing one instantly, and severely wounding two others. Six of the fugitives were apprehended, but it is said that eight escaped.

We take the above from the Daily Journal, the paper which so much delights in union with slaveholders, and is so greatly pleased at learning that the Disunion sentiment is losing ground with the people. What honest man or woman can repress emotion on hearing of such cases as the above, or can fail to cry out for a total separation from the doers of such abominations!

MARRIED—At Henrietta, N. Y., Jan. 24, by JOSEPH BROWN, Esq., the father of the bride, SAMUEL C. BLACKWELL, of Cincinnati, and Rev. ANTOINETTE L. BROWN, of New York.

Many friends of Miss Brown will be interested to learn that the gentleman with whom she has connected herself in marriage is a brother of the husband of Lucy Stone Blackwell. We heartily wish both parties to this new connexion many days of the fullest happiness which any human relation can know.

In Perrinton, N. Y., Nov. 15, by a ceremony of their own, ALBERT C. FISH, of Rochester, and LUCY A. SIMPSON, of Perrinton.

DIED—At East Greenwich, R. I., JOHN BROWN, Esq., aged 79 years.

In a letter from the daughter of our deceased friend, who early and long-extended interest in the Anti-Slavery cause we shall ever remember with pleasure and gratitude, she says—'I am not sure that our dear father enjoyed a personal acquaintance with yourself, but there are many readers of THE LIBERATOR to whom his memory will be familiar. He was for several years President of the Rhode Island State Anti-Slavery Society, having from the birth of the Anti-Slavery enterprise felt the sincerest interest in its success. The cheerfulness with which he welcomed to his home the advocates of the cause, at a time when it required moral courage to be an Abolitionist, will be green in the remembrance of not a few. Such will sympathize with us in our bereavement, and rejoice with us that he "sleeps well," when the "slave is free from his master."'

In Northampton, Jan. 22, of congestion of the lungs, Miss LUCYETTA UPHAM, daughter of George and Martha Upham, of Brookfield, aged 40 years.

WM. WELLS BROWN, an Agent of the Massachusetts A. S. Society, will hold meetings as follows: Worcester, Friday, Feb. 1. Westbury, Sunday, " 2. Clappville, Tuesday, " 3. Oxford, Wednesday, " 4. Webster, Thursday, " 5. Danvers, Friday, " 6. South Dedham, Monday, " 10. Walpole Centre, Tuesday, " 11. Fall River, Sunday, " 17.

C. C. BURLEIGH, an Agent of the Old Colony Anti-Slavery Society, will lecture as follows:— East Randolph, Friday evening, Feb. 1. South Westmouth, Saturday evening, Feb. 2. Abington, Town Hall, Sunday, A. M., and P. M., Feb. 3. Bridgewater, Town Hall, Sunday evening, Feb. 3. In behalf of the Society, LEWIS FORD.

ANDREW T. FOSS, an Agent of the Massachusetts Anti-Slavery Society, will hold meetings as follows: Worcester, Saturday eve'g and Sun., Feb. 2 & 3. Framingham, Tuesday, " 5. Weyland, Wednesday, " 6. Salisbury, Thursday, " 7. Lincoln, Friday, " 8.

MISS SALLIE HOLLEY, an Agent of the Mass. Anti-Slavery Society, will lecture at WESTLEY, and other towns in Rhode Island, the two coming weeks.

WORCESTER CO. (SOUTH) A. S. SOCIETY.—The Annual Meeting of the Worcester County South Disunion Anti-Slavery Society will be held at WORCESTER, in Horticultural Hall, commencing on Saturday evening, Feb. 21, at 7 o'clock, P. M., and continuing on Sunday, Feb. 23, through the afternoon and evening. Officers for the ensuing year are to be chosen, and a general attendance of members is requested. EFFINGHAM L. CAPRON, President. JOHN H. CROSBY, Secy.

source of popular success in Great Britain—which will be so here. Save us the Judiciary! We cannot safely attack the Judge of Probate, while Gov. Gardner is in office; 'Dana's Judge,' I must call Mr. Loring, as, but for his certificate, he would never have disgraced the bench this year. But the anti-slavery sentiment, though it knows it is of no use to attack any man while such a Governor sits in the chair of Massachusetts, does not forget nor forgive. The moment it gets an honest man, with the slightest pretense of anti-slavery in his heart, into the Governor's chair, it will sweep clean the Probate Court of Boston; it will vindicate its title as child of that remorseless fate that never forgets! (Loud cheers.)

But while we cherish these hopes and keep firm these purposes, let us pray constantly that this noble disorganization at Washington may never end. May we never see another Speaker or another House of Representatives! Like the clear, quick creek that heralds the avalanche, may this quarrel of factious ushers in the glad sight of States separate and defiant, till Liberty and Justice bless their Union, and all races, all human beings, find equal protection under their laws.

THE ANNUAL MEETING.

The crowded state of our columns allows room for only a brief notice of this meeting, which, for spirit, and clear-sighted appreciation of the great principles of our cause, was inferior to none of its predecessors. The place of the meeting was an experiment, and, as such, was less favorable than some anticipated. A large population has grown up at the southerly section of the city, and this fact induced the Managers to appoint the annual meeting at Williams Hall, in that quarter, one of the most handsome, commodious, well-lighted and well-ventilated halls in the city. About the usual number of friends from other parts of the State were present, but the people of Boston did not give their wonted attendance. This was unquestionably owing, in part, to the fact that the place of meeting was not central, and therefore inconvenient for residents in the northerly and westerly parts of the city, and partly also to the extreme severity of the weather, Friday being generally considered the coldest day of the winter. There was however steadily present, from first to last, a choice collection of reliable men and women, who are not to be counted as an ordinary gathering.

The principal discussions of the meeting centered around our friend S. S. Foster's proposition, which he maintained with his customary earnestness, viz., the formation of a new political Disunion party. Whatever may be the probability of the existence of such a party in the future, it was universally agreed by every other speaker that the present is not the time to form it, and that the attempt to do so would obstruct the progress of the cause. Still more did the Society dissent from Mr. Foster's opinion that the cause of anti-slavery is losing ground, and needs some special influence to save its life. Many and striking proofs were adduced to the contrary. The general feeling and faith of the meeting were most distinctly that the Anti-Slavery movement is onward, and never more visibly so than at the present hour. For particulars of the discussions, and of the results of the meeting, our readers will look to the official proceedings, which occupy so large a space this week.

It is of course not surprising that a paper like the Daily Journal of this city,—one of the most sympathetic and venal to be found anywhere among dogfaces,—should lay hold of the remarks of a single speaker, as is done in the paragraph following, and carefully suppress every other sentiment and utterance of all the other speakers who addressed the meeting during the two entire days and evenings:

ABOLITION CONVENTION. The annual meeting of the abolitionists of Massachusetts commenced in this city yesterday. It is thinly attended, and the proceedings are dull and spiritless. The chief speaker, yesterday, was Stephen S. Foster, and according to his account, the abolitionist cause is fast retrograding. He gives it as his experience that in one half the towns in this State there is not a man who would vote a Disunion ticket in the place. The public, he says, will not listen to disunion sentiments. We are glad to have testimony from this source that the people are disgusted with the disunion talk of these radicals, and that they turn their backs upon them. It is certainly a hopeful sign. We commend it to the attention of Dr. Holmes and his apologists.

All we have to say of this paragraph is, that it utterly and grossly misrepresents the meeting of which it undertakes to speak. We are more sorry to have to say of another paper—the Telegraph, which claims a high anti-slavery character—that it allowed this series of anti-slavery meetings to come and go without one word of friendly notice, without so much as a bare recognition of the fact that this oldest Anti-Slavery Society in the country was in session. Is it principle or policy which dictates this course? It surely cannot be that a professed anti-slavery journal should not know of the existence of this meeting. But these are mere straws. Whether Boston will or no, the steady progress of the anti-slavery principle, in Massachusetts, in New England

POETRY.

THE MEETING-PLACE.

Where the faded flower shall freshen—
Freshen never more to fade;
Where the shaded sky shall brighten—
Brighten never more to shade;

HUMANITY AT HOME.

I honor and I love the mind
Whose warm and generous thoughts embrace
The common interests of our kind;

A VOICE FROM OLD ENGLAND.

Americans, will you regard a voice
That comes across the sea from Britain's shore?
How would it make a stranger's heart rejoice

THE PRESS.

How shall I speak thee, or thy power address,
Thou god of our idolatry—the Press?
By thee, religion, liberty, and laws,

LOVE INCONCEALABLE.

Who can hide fire? If it be uncovered, light;
If covered, smoke betrays it to the sight;

THE LIBERATOR.

A FREE-THINKER.

Mr. Editor:
Being one of that free and outspoken class very appropriately styled 'Free-Thinkers,' and having been

INFIDELITY—ITS NATURE, CAUSES AND CURE.

Contrasted with the boundless unknown, the infinite store of unexplored facts, laws and relations existing in and throughout the limitless expanse of infinitude,

Yes, the world is full of infidelity. Mankind know the truth, but live it not; understand the law, but heed it not; realize the validity of certain relations,

Thus it is that institutions and nations, as well as individuals, are infidel—untrue to their highest convictions of right; and thus has it been in all ages of the world,

Solomon, in his day, developed and published many high-toned and significant truths, but did he live those truths? And which is the wiser, to proclaim a truth, or to live it? There can be but one answer, viz.—to live it!

MODERN CHRISTIANITY.

MR. GARRISON:
DEAR SIR,—The following, which I copy from a communication published in the Boston Traveller, so aptly illustrates the prevailing idea regarding Christianity, that I desire to make it the subject of a few remarks in the columns of THE LIBERATOR.

Now, no doubt this writer flatters himself that he has tried his friend according to a high standard, and finds him possessed of all the virtues requisite to a true Christian character; yet who does not know hundreds of men, with all the traits here enumerated, who are the veriest scoundrels that disgrace humanity?

I consider joining a church, uniform attendance on public worship, strict observance of the Sabbath, regarding the Bible as inspired, or any other church test of the present day, no more evidence of a man's being a Christian, than joining the order of Know-Nothings, strict attendance on political party caucuses, or a firm belief in the inspiration of Fourth of July orations.

All history, observation and experience prove that such tests are not reliable. Christ himself was denounced by the Jews as a Sabbath-breaker, and yet his professed followers of the present time make its observance a test of Christianity. The editors of the Traveller not long since asserted in their paper, that they considered a due observance of the Sabbath the foundation of Christianity! What a brainless, illogical conclusion! It might be said, with equal propriety, that the celebration of the Fourth of July is the foundation of Republicanism! The truth is, modern Christianity has become so dilated with this Sabbathical, Bible-worshipping, go-to-meeting religion, that the original precepts of Christ are no where to be found in the teachings of its ministers or the practice of their proselytes.

I would have no controversy with this man, or any other like him, with regard to his particular form of religion, did not such men bring contempt and disgrace upon Christ, by clothing their wretched creeds with the splendor of his name.

A WORTHY EXAMPLE.

New Bedford, Jan. 23d, 1856.

MR. GARRISON:
My object in calling attention to the article below is to excite in the minds of our colored citizens a spirit of industry and enterprise that will enable them to overcome many obstacles which meet them in almost every department of business.

Wendell Phillips, Esq., recently said that education expands the intellect; and as the doors of our public schools are now open to colored children, their parents should use all honorable means to acquire wealth, which will exert a potent influence, and materially assist them in commanding respect from the American white people, who worship that idol.

THE BIBLE AND THE SABBATH SCHOOL.

MR. GARRISON:
If any one doubts that the Church is engaged in a great work, let him read the following list of questions, prepared and published for the anniversary meeting of the Sunday School in a neighboring town:

- 1. What was the name of the giant who had twenty-four fingers and toes? 20th Chron.
2. What person had a nail driven through his head? 4th Judges.
3. Who wore a garment that had no seam? 10th John.
4. What distinguished man's sons had bonnets made for them? 28th Exodus.
5th. There is only one woman whose age is mentioned in the Bible—what was her name? 23d Genesis.
6. How many pitchers were broken by an army of men? What was in them? 7th Judges.
7. Where in the Bible is there an account of a temperance society? Who belonged to it? 25th Jeremiah.
8. How many persons lapped water with their tongues like the dogs? 7th Judges.

9. Who ploughed with twelve yoke of oxen? 1 Kings, chap. 19th.
10. Who was it had thirty sons and thirty daughters? 12th Judges.
The foregoing questions must for ever put at rest the old-repeated insinuation, that the Sunday-School is not doing a mighty work for the redemption of the world.

1. How old was the Shunammite dame who ministered to King David's necessities?
2. How much oil did Zadok the priest use in anointing Solomon, after he rode his father's mule down to Gibeon?
3. What was the expense of Elijah's board per day, when fed by the ravens at the Brook Cherith?
4. What was the name of the man who drew a bow at a venture, and smote the king of Israel between the joints of the harness?
5. Should more, equally important, might be suggested; and, some these be thought to possess any extraordinary merit, more will be forthcoming.

Yours, &c., J. CUSHING.

MILITARY ANECDOTE.

Some time since, a gentleman came to L— to attend a military muster, and having a sister here, came to her house in the evening to see the family and spend the night. The lady had a bright little girl of some three years of age, who, on the appearance of the gentleman in uniform, ran to her mother, and remained close by her side for safety. During tea-time, and in the evening, nothing could induce the little one to go near the soldier; no coaxing or wheedling sufficed to induce her to leave her mother, and finally they gave it up. After a while, the man in uniform took a light, and, bidding the family 'good night,' left the room to go up stairs to bed. The little girl followed cautiously into the entry, and peeped up stairs to see him go into his chamber. She then ran back hastily to her mother, and, clapping her hands in great glee, said—'Little Mary is n't afraid now, mamma; ze monkey is don't do! I see ze monkey do up ze stairs, mamma; so little Mary is n't afraid now, ze monkey has don, mamma—the monkey has don't do! I see ze monkey do up ze stairs; I is n't afraid now.' The child had never seen a military company, but she had seen the organ-grinder, with his monkey, in a red coat, and naturally concluded that the uncle in uniform was a monkey of a larger species.

LECTURES AT PORTLAND.

Our attention has been called to a late number of the Portland Transcript, containing extracts of lectures delivered in that city, by Hon. Geo. A. Bolles and Dr. Solger. In both opinions are put forth that we hope find no response in the hearts of the citizens of the progressive and enterprising State of Maine. We have combated many objections to the advancement of women, but the assertions these gentlemen have made are so completely unfounded, that they can only be attributed to ignorance or malice, though it could hardly be from the first cause, to judge by their titles. The Honorable gentleman's lecture, it appears, was useful and instructive, and striking ideas of either animation or vivacity. It consisted principally of the oft-repeated twaddle about woman's sphere, and would deserve no notice, but for an assertion so revolting that we are astonished it could be made with impunity in an audience of men who had the least respect for a wife, sister, or mother. The Yankee girls are said to possess spirit; there could have been none present, or he would not have dared to say that a woman's instincts indicate her sphere, and that she is only to be contented with her plain language, he regards woman as a farmer regards imported cattle. His opinion would do injustice to a dog. He could not have spoken less respectfully of an oyster.

We are charitable enough to suppose that Dr. Solger's mistakes are the result of ignorance. He is reported to have said that 'while the female sex has always had the greatest opportunities for improvement in all matters of science and knowledge, not one of them has ever made a great and useful discovery, started a new and striking idea, or any other prominent and lasting good to mankind.' We will do him the justice to think him incorrectly reported in the paragraph where he is made to say that woman has had greater opportunities than man for improvement in all matters of science and knowledge. If we knew to what profession the Doctor belongs, we could give him many instances in his own vocation wherein women have distinguished themselves; and we could more effectively convince him that it is not only to men, whether he is an M. D., a D. D., an LL. D., or a doctor by compliment; for the title of doctor is indiscriminately applied. We have known it to be a prefix to the name of an intellectual giant, and have heard it conferred upon a physical dwarf and idiot. If he be an M. D., he must know that the most valuable medical receipts are those known as 'old women's remedies.' If he be but open a medical work, he will find that a woman—Lady Montagu—introduced the religion of England; and a tyro in the art can tell him that the greatest discovery in the annals of medicine was made by a country girl, and by her imparted to Jenner. If he be a Doctor of Divinity, it is evident he has never read Mrs. Child's great work on the Progress of Religious Ideas. He would have there found many new and striking truths. If he be an LL. D., he should remember the great woman of literature, whose names are legion, and which any child can repeat. But if he possessed of common information, he could have told his hearers that to Queen Isabella, of Spain, we are indebted for the discovery of this continent; that Joan of Arc was the most successful warrior of her age; that when her king was in despair, and the glory of her country departed, she raised the flower of France, which was drooping in the dust, bore it through fire, and blood and battle, till those who had sold their purity were defeated, dishonored, and driven from the land; and restored the flag, fragment and blooming, into the hands of her ungrateful sovereign. He might have spoken of the indomitable perseverance of Margaret Anjou, whose efforts to regain the crown of England for her son form one of the most interesting episodes in history; not forgetting Grace Darling, that noble girl, who, when the storm raged, and the shrieks of drowning persons made men cover with shivers, risked her own life that others might be saved. He might have held up as bright examples of great and lasting good to humanity, such women as Mrs. Fry, who went from prison to prison, listened to the sorrows, and alleviated the miseries of the unfortunate inmates, spoke to them encouragingly, and prayed to God unceasingly that they might be reformed. And he might have spoken of a lady now at Scourie, tending the sick, dying, and mutilated men—men who, while gasping for breath, whisper the name of Florence Nightingale.

He might have told his audience of a book written by a woman, which has a larger circulation than any book of the kind ever published in this country; that it was translated into seven different languages; and also of a lady of Nantucket, making discoveries in astronomy; of Rosa Bonheur, the greatest artist now living; of Madam Ida Pfeiffer, the traveller; and hundreds of other women, who have done all that he says they never had done.

If the lecturer is a doctor by compliment, his politeness should have prevented him from speaking so disparagingly of those who have done him no harm, and are striving, God knows how diligently, to obtain for themselves and their sex such positions, employment, and remuneration, that none of their number may be outcasts from society, and that they may never be reduced to such distress that chastity is no longer a virtue, and suicide ceases to be a crime.

SPIRITUAL MANIFESTATIONS.

R. P. SHILLABER, Esq., in the Boston Post of the 18th ult., relates some of his observations of the 'spiritual manifestations,' made at the house of one of our most respectable merchants at the west end of the city, a few evenings since. He says:
'Among the parties was one who was confessedly a disbeliever in all matters super-mundane, and he was requested to examine the table, in order to convince himself that there was no machinery about it. The idea of trickery could not for a moment be entertained, but yet the table was turned bottom up by the medium. And it was soon ascertained that there were no springs, or wires there which could be pressed in to produce effects. The medium was a young man of 17, with an honest, pleasing face, and a physical force that scarcely warranted the belief that he could perform the superhuman things said to be done through his agency.

The table about which the party seated themselves was between three and four feet in diameter, without castors, and weighing, perhaps, fifty pounds. The first act that was performed was the watch experiment described by 'W.' A gold watch was hung by the chain upon the table, and the hand was clenched, and tied close with a handkerchief. This hand was placed beneath the table, the left hand upon the table. The lights were burning in the room. A request was made that the watch might be opened. Immediately it was heard to swing violently, and the peculiar sounds of opening a watch were heard. The request was made that the watch should be closed on counting three, in order to show that there was an intelligence in the experiment. This was done several times, when, at a signal rap upon the table, the hand was again withdrawn, the watch found open, and the cap found thrust tightly between the handkerchief and the medium's hand. The watch was again hung beneath the table without being tied, when it was wrenched from the medium's hand, and placed in that of the friend alluded to in the outset. For whose especial conviction the odd spirits seemed disposed to work. He was much startled at the act. The watch was afterwards set at a given hour by the invisible, and the crystal taken out and placed in the medium's hand. A large card was then taken out from under the square, upon which was laid a sheet of paper and a pencil, held by the medium by one end beneath the table, the end by which it was held being marked in order to show that its position did not change, when it was apparently seized by some power beneath the table with an evident intention of taking it out of his hand. The motion of the card was seen by one who sat opposite, and it touched several of the party. The pencil was handed to write, and taking up the card, a 'W.' 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