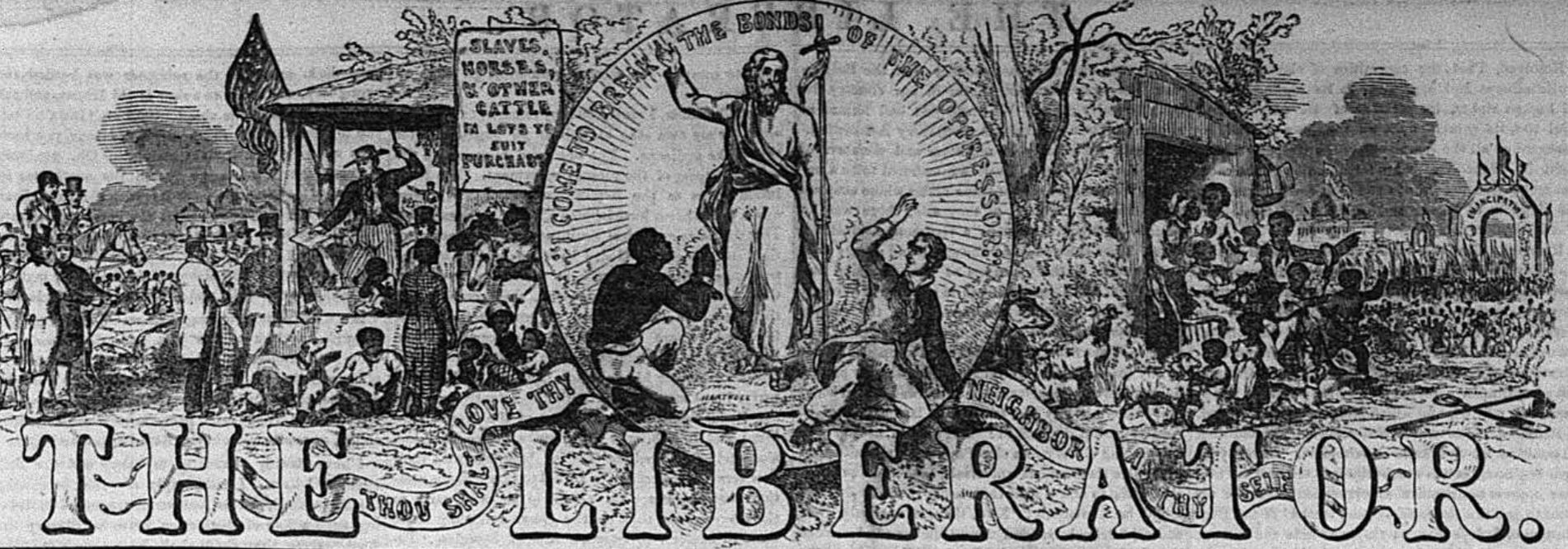


TERMS—Two dollars and fifty cents per annum in advance. Five copies will be sent to one address for ten cents, if payment be made in advance. All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (POST PAID), to the General Agent.



'The free States are the guardians and essential supports of slavery. We are the juries and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, OUR FATHERS, BY FRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.'—WILLIAM ELLERY CHANNING.

WM. LLOYD GARRISON, Editor.

Our Country is the World, our Countrymen are all Mankind.

J. B. YERRINGTON & SON, Printers.

VOL. XXIX. NO. 20.

BOSTON, FRIDAY, MAY 20, 1859.

WHOLE NUMBER, 1593.

REFUGE OF OPPRESSION.

SLAVERY IN NEW MEXICO.

An Act to provide for the protection of Property in Slaves. . . . Sec. 2. Every person who shall steal any slave with the intent that he, or any one having an interest in such slave, present or future, vested or contingent, legal or equitable, shall be deprived of the use or benefit of such slave, shall upon conviction be imprisoned for a term not more than ten nor less than four years, and be fined in a sum not more than two thousand nor less than five hundred dollars. And any person who shall by violence, seduction, or other means, take and carry off any slave, with the like intent, shall be deemed and held for every purpose whatever to have stolen such slave within the meaning of this act.

SELECTIONS.

From the Pioneer of April 20. THE LIBERATOR

Appends to an article in No. 15 of the Pioneer, concerning the fate of the Know-Nothing question in Massachusetts, some appropriate observations, which we earnestly commend to the consideration of our fellow-countrymen, and of which we desire at the same time to avail ourselves for some remarks in reply. It says that none have more reason than the Abolitionists to complain of the misuse of the suffrage on the part of foreigners; but that never in any way has an attempt been made by the Abolitionists to restrict the right of foreigners; furthermore, that the Abolitionists have always acted on principles like those, for example, so admirably set forth in the speech delivered by Mr. Schurz in this city.

Religion is a private matter—it has nothing to do with policy; hence it is despotism to compel citizens, by political means, to religious manifestations or obligations contrary to their private persuasions. We therefore hold the Sabbath-law, Thanksgiving days, prayers in Congress and Legislatures, the oath upon the Bible, the introduction of the Bible into the free schools, the exclusion of 'Atheists' from legal acts, etc., as an open violation of human rights as well as of the Constitution, and demand their removal. But whilst no political interference should inflict compulsion to religious liberty, still less it should be lawful to use the liberty of religion as a pretext and instrument for organizations dangerous to the country, to create States within the State, especially when such organizations are conducted under the leading influence of foreign potentates. We therefore consider the recognition of the Roman Hierarchy in this country as anti-Republican, its position as anti-Democratic, and its continuance as highly dangerous.

It would exist between England and the New World for the wretched institution of slavery. Mr. Spurgeon, of London, expressed his intention of lecturing in America, and his opinions on Southern bondage are well known; therefore it was broadly hinted if the Rev. gentleman ventured across the water, he would be mobbed. America sends missionaries everywhere, and yet no greater heathens exist than some of the poor, neglected, untaught slaves. Give to the cause your sympathy and moral suasion; abolition does not exclude other benevolent objects. The most active promoters of anti-slavery principles are those forward in everything elevating and good at home and abroad. The great blessing of freedom enjoyed by the inhabitants of the British Isles, is what is required to make America a glorious country—notwithstanding her wretched liberty, her government is despotic, and it is your protest against such despotism which is earnestly hoped for.

was only tending to bring about its final extinction. (Applause.) Gerald Fitzgerald, Esq., Sub-Sheriff, proposed the second resolution, and, in forcible language, contrasted the position of the 'hereditary bondsmen' of England and Ireland with that of the unhappy millions who had the privilege of living beneath the merciful freedom of 'American Independence!' He complimented, in handsome and just terms, the lady who had so ably awakened and enlisted their heartiest sympathy. Resolved, That this meeting express their sympathy with Miss Remond in her mission for the suppression of the unnatural system, the horrors of which have been so vividly brought before us this evening in her lecture, and that this meeting most earnestly wish her God Speed in her praiseworthy and humane efforts to enlist Christian sympathy and public opinion in the cause which she so feelingly and forcibly advocates.

authorities of the State to use all its power to oppose such interference, and protect the rights and liberties of all its citizens,—and that the whole Christian world will approve and sustain our Judges and Executive in going to the full extent of their power in maintaining inviolate the sovereignty of the State of Ohio. Resolved 6. That a copy of these resolutions be signed by the Moderator and Scribe and sent to Prof. H. E. Peck, and to the Leader and Herald of Cleveland for publication. LESTER TAYLOR, Moderator. AMOS DRESSER, Scribe.

HIGHER LAW IN MISSISSIPPI.

The Weekly News of April 14th, published at Enterprise, . . . We, the undersigned, will pay three hundred dollars (\$300) per head for one thousand (1,000) native Africans, between the ages of fourteen (14), and twenty (20) years, (of sexes equal,) (lively, sound and healthy,) to be delivered within twelve (12) months from this date at some point which is accessible by land, between the ports of Pensacola, Florida, and Galveston, Texas. The contractors having thirty (30) days' notice as to the time and place of delivery; or we will pay fifty (\$50) dollars extra if delivered to us at Enterprise, Clark county, Mo.

RELIGIOUS QUESTIONS.

We consider the right of free expression of religious conscience unalienable as we do the right of free expression of opinion in general; we therefore accord to the believer the same liberty to make known his convictions as we do the non-believer, as long as the rights of others are not violated thereby. But from this very principle of liberty of conscience we are decidedly opposed to all compulsion inflicted to dissenting persuasions, by laws unconstitutionally restricting the liberty of expression.

LECTURE ON AMERICAN SLAVERY.

Thursday evening last a highly respectable audience, numbering several of the Society of Friends, assembled in the Lecture-hall of the Mechanics' Institute, to hear the touching and eloquent appeal made by a native of that great Continent, Miss S. P. Remond, in behalf of the poor victims of American Slavery. Too frequently have the cries of their terrible bondage been wafted across the Atlantic; too often and deeply have the inhabitants of this country been impressed with the lamentable reality of the terrible, yet powerful institution, which holds enthralled the bodies—aye, and the very souls—of FOUR MILLIONS of plantation slaves; too sensibly have the lovers of LIBERTY, living under the glorious Constitution of England—too sensibly have they felt the privileges they enjoy not to lend a willing ear to the appeal of this gifted lady for sympathy with the cause she so nobly advocates.

VOICE OF A CONFERENCE.

ALLIANCE, O., April 28, 1859. EDITOR OF THE LEADER.—At a large and enthusiastic meeting of the citizens of Alliance and vicinity, convened at the Town Hall, the following preamble and resolutions were unanimously adopted, and as Secretary of the meeting, was authorized to forward a copy to you for publication in the Leader. Truly yours, E. HAWLEY.

SCENE IN A UNITED STATES COURT.

The Cleveland Herald relates the following incident of the slave rescue trial in that place. Judge Spaulding was summing up for the defence: 'At one point in his argument, in which he replied to the assertion of government counsel that there was no danger of white men being captured as slaves, he pointed to a boy as white as any in the room, and with a burst of eloquence that thrilled the house, said that had but a few weeks since was manumitted in this city, before Probate Judge Tilden, and had been sold to the West Indies, and that some indiscreet persons called out, 'let the boy stand up, the lad did stand up and probably comprehending what was or what was not proper in a Court of Justice, maintained his elevated position some moments, although told by the Court immediately on his rising, to take his seat. The effect of making prof of a white slave in Court, was magical, and was a conclusive answer to the government counsel on that point.'

THE PHILADELPHIA PENNSYLVANIAN IS VERY INDIGNANT AND VERY SORRY THAT DANIEL WEBSTER WAS DECLARED A FREE MAN BY COMMISSIONER LONGWORTH, LAST WEEK.

It thinks that Philadelphia may yet regret that it suffered such fanaticism. The question is not one of humanity or of law, but of dry goods and other merchandise. It pathetically exclaims: 'We are not the solitary ones of whom Southern men can buy; that should never be forgotten. Nevertheless, we find many prominent in their connections with the South, fostering and aiding the Abolition press in propagating ideas fatal to our mutual interest, and to the existence of the Union. Therefore, let this painful error of a misled judgment be the occasion for our fellow-citizens to awake and look straight at the disastrous consequences which certainly must follow, if we allow this fanaticism to grow stronger, and to separate the natural union of the mutual producers of commerce.' Oh, the City of Brotherly Love! Oh, the Hall of the Declaration of Independence! Oh, the Bell that proclaimed 'Liberty throughout the land to all the inhabitants thereof!' Oh, the Dry Goods! Oh, the Wet Goods! Oh, Webster of 1850! and, oh, Daniel Webster of 1859!—N. Y. Tribune.

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The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, MAY 20, 1859.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The Annual New England Anti-Slavery Convention will be held in the city of Boston, on Wednesday and Thursday, May 25th and 26th; which we earnestly hope will be attended, from every part of New England, by the old and long-tried friends of the Anti-Slavery Cause, and by those who, younger and fresher in the good work, are emphatically to be relied upon for continuing and upholding it to its sure and perfect triumph.

The Convention will assemble at 10 o'clock of Wednesday, the 25th, at MERCANTILE HALL, in Summer street, at which place all the meetings of the Convention will be held, excepting that on Wednesday evening, when the Convention will assemble at the Music Hall, Summer street.

Friends of the Anti-Slavery movement, whatever the place of their residence, are invited to attend, and will be cordially welcomed.

Among the speakers at the Convention, the following are expected: WM. LLOYD GARRISON, WENDELL PHILLIPS, THOMAS W. HIGGINSON, CHARLES C. BURLEIGH, CHARLES L. REMOND, PARKER PILLSBURY, EDWARD QUINCY, E. H. HEYWOOD, J. MILLER MCKIM, WM. WELLS BROWN, ANDREW T. FOSS, STEPHEN S. FOSTER, HENRY C. WRIGHT, and others.

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,

FRANCIS JACKSON, President. ROBERT F. WALLACE, Rec. Sec.

ANNUAL MEETING OF THE American Anti-Slavery Society.

PHOTOGRAPHIC REPORT BY JAMES M. W. TARRANT.

The Twenty-sixth Anniversary of the American Anti-Slavery Society commenced at the Assembly Rooms, Broadway, on the morning of Tuesday, May 10. A large company of the friends of the slave was present, gathered together from various sections of the country, including very many from New England, and from Pennsylvania and other States.

The meeting was called to order at half-past 10 o'clock by WM. LLOYD GARRISON, President of the Society, who read the fifth and part of the fifteenth chapter of Exodus.

Rev. A. D. MATO, of Albany, then offered an impressive prayer to the God of the oppressed.

FRANCIS JACKSON, of Boston, then read the Treasurer's Report, as follows:

Annual Account of the American Anti-Slavery Society, from May 1, 1858, to May 1, 1859.

Table with financial data: To balance from last year, To Standard and donations, To publication (sale of Pamphlets), Total \$13,885 45

By Standard and Office Expenses, By Agents, By Publication of Pamphlets, By balance to new account.

E. E. New York, May 1st, 1859.

FRANCIS JACKSON, Treasurer.

I have examined the several items of which the above account is composed, and find the same to be correct, with the proper vouchers and transfer of balances from the previous year. J. S. GIBBONS.

The report was laid on the table, for consideration at a subsequent meeting.

The President then said—Whatever the upholders and spoilers of slavery in our land may say, the heart of universal humanity always responds to the principles and sentiments of liberty, and always rises in rebellion against any proposition for enslavement.

Outside of the United States, take the judgment of the world in regard to our slave system, and it will fall like a thunderbolt upon it. Europe, whatever may be the deposit which there prevails, is unwilling to have a chattel slave on its soil; and, consequently, Europe is competent to sit in judgment upon America, and to send over its testimony against our gigantic and unparalleled iniquity. I never yet knew an American who did not claim the right to speak his mind in regard to Russian, Austrian, and Neapolitan despotism, and in regard to tyranny in all parts of the world, out of our country; and, therefore, it is perfectly legitimate for any man, or body of men, in Europe, to speak their minds as freely in opposition to the sin of American slavery, and against the perpetuating of the worst despotism to be found in the world.

I wish, before the speaking commences, to read two or three very short addresses which have come to us recently from the old world; and it is due to those who have sent these addresses over to this country, that they should be read at this Anniversary. The first is a very brief, but excellent, address from the inhabitants of Warrington, England, and its neighborhood, to the inhabitants of the United States.

Mr. Garrison then read the letter, which we have already published. At its conclusion, he said:—The next is an address, not from the 'infidels' of Belgium, but from the Protestants of Belgium, unless they are infidels for espousing the cause of the poor and needy, and those who have few to help them. This address, also, we have already published.

I have but one other foreign testimony to give, said Mr. G., in addition to those I have already read. It comes from a high source—namely, from the great leader of the friends of Italian liberty. It is dated London, March 21, 1851; and oh! how wide a contrast is presented by this letter of Mazzini to the blameworthy and reprehensible conduct of Kossuth, during his visit to this country, in reference to slavery!

The letter of Mazzini was then read, after which, Mr. GARRISON presented the following series of resolutions:

Resolved, That if transforming rational and immortal beings into merchandise and perishable property be not a sin of the first magnitude, and a crime of the deepest dye, then crime and sin nowhere exist on earth, and there are none to be called to repentance.

Resolved, That, conceding to Southern slaveholders the right to hold slaves on Southern soil; and affirming that they may, and in many cases do, exercise this right in accordance with justice, humanity, and the spirit of Christianity, it is tantamount to a vindication of slavery universally; and, therefore, in advocating the re-establishment of the slave system wherever it has been abolished at the North, the South acts with strict logical consistency, and cannot be met or answered, except by those who maintain the inherent sinfulness of slaveholding, under all circumstances.

Resolved, That they who have no moral objection to the existence of slavery at the South, can have none to its existence at the North; and all such, by their constant defence of the slaveholder from the imputation of criminality, are, as far as in them lies, preparing the way for the introduction of slavery into every free State.

Resolved, That between the recognition of the slave as a man, endowed by his Creator with an inalienable right to liberty, and therefore entitled to immediate and unconditional emancipation, and the denial of his common human nature, and his association with cattle, swine and other property, there is no half-way ground.

Resolved, That the enormities of slavery are so multitudinous and appalling—in its annihilation of all human rights, its sacrifice of all parental and filial ties, its contempt for all the laws of God, its disregard of all the commands of the Gospel—that to resist its immediate and total abolition is the most comprehensive method of extending and perpetuating the kingdom of Satan, and opening the flood-gates of all iniquity.

Resolved, That the friends of the enslaved in this land have nothing to retract or modify in regard to their charges against the holders of slaves or their abettors—against the American Church, and the clergy of the country generally—against the political parties and their leaders—against the American Constitution and Union; based as those charges are, and have been, upon a broad foundation of facts which cannot be refuted, and which still remain unchanged.

Resolved, That we cordially accept the taunting admission of Southern slaveholders, 'Mind your own business,' as it is our business to see that we neither oppress nor connive at oppression; that we reduce to practice the 'self-evident truths' of the Declaration of Independence; and that we 'hide the outcast, and bewray not him that wandereth;' that we make our soil free to every fugitive slave who stands upon it; and that we cleanse ourselves from all blood-guiltiness.

Resolved, That it is the wildest incoherence, on the part of the South, in one breath to charge us of the North with meddling with that which does not concern us, and for which we are not responsible, and in the next to remind us of the pro-slavery constitutional guarantees we have given her, and insist on our fulfilling them to the letter—requiring us to allow the slave-hunter to seize his victims in any part of our Northern domains—to recognize slave property as valid as any other property in all the Territories of the Union—to perpetuate a slave representation in Congress—to guarantee the suppression of every slave insurrection, even by the strong arm of the National Government, if need be—to consent to the admission into the Union of as many slave States as can be created, and however created—and to aid in the extension of slavery by the acquisition of new territory, obtained whether by purchase, bribery, perfidy, invasion or conquest.

Resolved, That it is the rightful business and imperative duty of the people of the North, without delay, to withdraw themselves from their present alliance with the Southern traffickers in human flesh—to proclaim the unnatural and guilty compact between the free States and the slave States at an end—and to take such measures for the formation of a Northern Union as shall be in accordance with the principles of justice, humanity, and impartial liberty.

SPEECH OF PARKER PILLSBURY.

The President then introduced PARKER PILLSBURY, of New Hampshire, who delivered the following very impressive address:—

MR. PRESIDENT: It is one of the most disagreeable duties of an Abolitionist to have to address a public assembly at its opening session, on his own account; but when he has to stand as a substitute for another, and that another a very desirable advocate, it becomes still more embarrassing and unpleasant. (Rev. A. M. MILLIGAN, of Pennsylvania, was expected to make the opening address, but had not arrived at this time.)

I should like to preface the few remarks I have to offer with two additional resolutions:

Resolved, That while we rejoice in all the indications of an advancing state of public opinion against slavery, we would still be mindful that our greatest danger is not from actual slaveholders, and the open, bold, and blasphemous defenders and extenders of the institution in State or Church, in politics or pulpits, but rather from those who make specious and strong anti-slavery pretensions and professions, like the Republican party, the Boston American Tract Society, the recently formed New England and New York Church Anti-Slavery Society, the New York Independent, with its array of clerical editors and contributors, who are still in governmental or ecclesiastical union and fellowship with slavery and slaveholders.

Resolved, That while these organizations are thus, through their pretensions and professions, able to absorb the awakened public sympathy, control the public charity, paralyze the public conscience, and pervert even well-intended action into channels that flow only with compromise, corruption and crime, it becomes our duty faithfully to rebuke them, and to warn the people against them, as the enemies of that only radical and genuine gospel through which, under God, deliverance can come to the enslaved.

There seems no need to argue or defend propositions so plain as those in the resolutions read. There certainly can be no need of any argument as to the character and quality of the pro-slavery political parties and churches of the country. If there were need of it, Dr. Cheever is far more able than I am to do that work, and quite as readily and willingly. But the question is, who shall rebuke Dr. Cheever? The question is, who shall, examine, illustrate and report upon the character and quality of what we call Anti-Slavery in the Church and in the Government? There certainly is great need of new definitions in our country. The reading of that Belgian protest is very significant in exhibiting the necessity of such definitions. Here is an address, earnest, sincere, honest, well-meant, in every respect; but it is a very badly directed address. There is a strange and very unfortunate misnomer about it. It is directed to those 'Churches and Christians in the United States who uphold slavery!' (Laughter.) Mr. Chairman, it is time this Society, or some other gathering, should instruct the Christians in Belgium, if they have them there, and in all other parts of the world, on that particular subject. They have no conception of what slavery is. If they understood what it is in our country, and what it is to sustain and uphold it, not to say extend it, they would never address any memorial in that way. We have other evils in our country besides slavery—small in comparison, but still evils. We have horse-stealing, we have robbery of hen-roosts, we have adultery and adulterers, and we have all the details of crime and sin forbidden or condemned in the Ten Commandments and the Sermon on the Mount; but how would a petition or remonstrance look, coming from Great Britain or from the Continent, addressed to those Christians and Christian Churches of the United States that uphold horse-stealing?—to those Christians and Christian Churches in the United States that uphold adultery and fornication?—to those Christians and Christian Churches in the United States that rob hen-roosts, or establish and institute the robbing of hen-roosts? If the people of those countries understood slavery to be as bad as the robbing of hen-roosts, they would not charge our Christians and Christian Churches with it. They would conceive it in bad taste to do so, and would not do it, for that reason, if no other. Here we have slavery. We talk about it as 'the sum of all villainies,' but 'villany' has come to be so moderate a term in our country, that 'the sum of all villainies' is not much to be ashamed of. We have slavery—an unutterable, indescribable abomination. Language breaks down when we attempt to describe it. Every other sin in the land pales into innocence when you speak of slavery; and yet, there is such a mistaken conception of its character in every country of the civilized world, that it is really supposed and believed that Christians may honestly uphold and extend the institution. Now, I think we must have new definitions of Christianity and Christianism, of the Church and of Ministers of the Gospel, and all those technical religious terms. Let the whole vocabulary be changed, or else let us make it understood that slavery is a thing so utterly horrible and atrocious in its character and in its quality, that no one can even presume it possible that Christians can hold slaves.

But, then, we must not wonder that the Belgian Churches made that mistake, for in our country the same difficulty exists. We have just had formed in Massachusetts a 'Church Anti-Slavery Association.' It is made up entirely of ministers and members of evangelical Churches. There was assumed to be a necessity for it, on the part of those under whose auspices it was formed, because, as they said, there was no Church organization bearing a testimony against slavery. They summoned all the spirit and energy they could arouse in the Churches of New England and New York, and there gathered in the city of Worcester some fifty ministers and members of the various evangelical denominations in the six New England States and the State of New York. I suppose, if there was any preference in our religious anti-slavery professions and pretensions, it should be allowed to that body; that if there be any best to it, that is the best of it. And yet, what do we find? They could not agree in denouncing slavery as a sin of any such magnitude as to involve slaveholders universally, and went so far as absolutely to affirm it as their belief that slaveholders might be Christians! Now, then, if not only New and Old School General Assemblies, and American Board of Commissioners for Foreign Missions, and the American Tract Society, and the American Bible Society, and all the great popular ecclesiastical institutions and associations of our country, if not only these avow the doctrine, that slavery is so mild, so gentle, so innocent an institution, that even slaveholders may be Christians, but if, in addition to that, the very Church Anti-Slavery Society itself—the only one existing in the land—also affirms the same doctrine, then what wonder is it, I say, that the Belgian Churches and the Churches of Great Britain should make the same mistake, and believe that even the 'sum of all villainies' is, after all, so light an offence, that the very sacramental host of God's elect may practice it, without any impeachment of their Christian character.

Mr. Chairman, I am afraid that it is partly our fault that such a mistake exists. I am afraid it is partly the fault of our association, in according so much of anti-slavery fidelity and character to these spurious institutions and associations of our country, that this terrible mistake has been made all over the civilized world; and I came to this meeting with the hope that we should be able to do something to correct that mistake. I do not care whether any of the American Tract Society; Dr. Cheever can take care of that. I do not care anything about the American Bible Society; The New York Independent is watching that. I care very little about the General Assembly of the Presbyterian Church, Old School or New School; almost the whole of New England Orthodoxy condemn them. But my difficulty is, to so shape and so qualify the anti-slavery enterprise, that Christians (if they have that commodity in Great Britain and the Old World) may not make the mistake which those of Belgium appear to have made. I do not think it is for us to be particular about unmasking the American Tract Society, nor any of those large popular associations to which I have referred, but there is a necessity that we discriminate between true and false—between that which is real, and that which is only apparent—between that which is a specious sham, and that which is a stern and almighty reality; and we never shall do it until we take the institutions and associations mentioned in those resolutions which I read to the meeting, and class them where they belong—on the side of the oppressor, heart and hand.

It does not follow that we must consequently brand every man in those institutions as at heart a slaveholder, but it is absolutely necessary that we make slavery so hateful and so horrible, that the instincts of universal humanity will condemn it, and never dream that it is possible that a man can be a slaveholder, and yet be a Christian. We have scenes of a fearful character, of late, in Washington and elsewhere; and I suppose no one would ever think it possible that Daniel E. Sickles could be a Christian, or his murdered victim much of a saint, or his wife, still living, any better than Mary Magdalene, after her conversion. But what is all that terrible connected with those individuals, compared with slavery? If every black Sickle in the South, whose bed and marriage rights have been invaded, could avenge his wrong in the same terrible manner, what a Golgotha, what a field of blood, would not the whole South present to our view! (Applause.) And yet, we are to believe that the institution which multiplies that Washington tragedy ten thousand times ten thousand fold is not so accursed but that men may be partakers in its guilt, and yet be Christians!

Mr. Chairman, for one I have got tired of these mistakes. I fear I have had something to do with the authorship of them. I, too, have expressed my approbation of the position and preaching of men like Dr. Cheever and Henry Ward Beecher; but yet, the vilest slave-breeder and slave-driver in all the land is not vile enough to induce those men to withdraw Christian fellowship and communion from him. Mr. President, what shall we think of it? Do you wish me, or does this Society wish me, to extend the right hand of anti-slavery fellowship to men who, however bold and faithful their denunciations against slavery, will yet clasp in Christian brotherhood the right hand of the murderous slaveholder of the South?

Now, I think one thing further ought to be said. The men for whom apology would often be made—those good Christian men referred to in the Belgian protest, and by the Church Anti-Slavery Association recently formed in Worcester—the men in whose behalf exceptions are made—I have no doubt are the most guilty men of all; for the institution would crumble to pieces by its own rottenness, if it were only cemented by such depravities as the hearts and hands of Simon Legree, would it not? It is your 'Shelbys' and 'St. Clares' who perpetuate the slave system; those men to whom Dr. Cheever gives the right hand of Christian fellowship. 'What can a Simon Legree' do to perpetuate slavery? What can the miserable slave-breeder, who boasts that his beautiful females are soon to become mothers, himself father of their children, do for the system? What can those men do who offer a reward of \$25 for the best specimen of an improved African, as was done, not long since, by an agricultural Society in one of the counties of Georgia? Can anything be more clear, Mr. President, than that such men rain down odium on the institution? Why, the very electricity of their damning depravity would dash it in pieces, were it not for the lightning-rods sored in its defence by your 'Shelbys' and 'St. Clares.' (Loud applause.) And then Dr. Cheever, and Ward Beecher, and the New York Independent must extend to them the right hand of Christian fellowship; and the American Anti-Slavery Society must acknowledge them as real, religious, Christian anti-slavery preachers and men! I comprehend not such logic.

I fear, Mr. President, that judgment must begin at the house of God' in this matter, and that it is we ourselves who have yet to repent. When we shall have made slavery the atrocity that it is, and shall have denied to slaveholders and their abettors all right and claim to be considered other than thieves, adulterers and robbers, and when we shall have expelled our Church Anti-Slavery Society and Boston American Tract Society with them, as they choose to class themselves, we shall at least have washed our hands from all participation in that guilt. And that is of more consequence than any other work we can ever do. 'He that is not for us is against us,' was the doctrine on Judas's plains eighteen hundred years ago. I do not believe that philosophy will ever change. Here is Henry Ward Beecher to-day? Where will he be to-morrow? Though entreated and besought to come to our platform, and give his testimony in behalf of the anti-slavery movement, we see him not. But when that corrupt, conservative, and absolutely criminal Tract Society invites him to its platform, he makes

haste to comply. To-morrow you must go there to hear him.

Mr. Chairman, I must bring my remarks to a speedy close, for my own sake as well as for yours, and for that of the audience. But one word in regard to the political aspect of the present movement. The resolution refers to the Republican party; and there, again, I think, we have labored under a great mistake. That the party comprises multitudes whose hearts are right in the sight of God, I have no doubt; but the resolution affirms the truth in regard to them, that their sympathies, their purposes, their consciences, their acts, are all perverted, in consequence of the false and corrupt leadership of that party. When Stephen Arnold Douglas made his first speech apparently evidencing his defection from the Democratic party, I was much struck with the attentive ear that the Republican press and party of the North gave him; and though, only few months before, they had absolutely corrupted the English language with their new terms of execration in regard to him and his position, that single speech seemed to be as effective as the prayer of the thief on the cross, and they made haste to exclaim to Stephen Arnold Douglas, 'To-day shalt thou be with us in our political paradise.' At the very next meeting I addressed. I said that Stephen A. Douglas would be the next Presidential candidate of the Republican party. Of course, they hissed me furiously; but then, I was so used to that, I mistook it for their natural language. (Laughter and applause.) However, I said then, 'Perhaps that is too strong; but if not Douglas, it will be a strictly Douglas man.' Here, I think, I was a little wrong. I do not like to make confessions, but I have to sometimes; for it has come to pass already that they have dropped nearly all non-slaveholding candidates, and the question with the party now is, which of a clique of slaveholders they shall select as their standard-bearer in the next Presidential campaign. Last Friday morning, the New York Tribune said editorially, and fortified it with any amount of circumlocution and amplification, that to-day there is no issue whatever between the Democratic and Republican parties involving the question of slavery, except it be the re-opening of the African trade, and on that question the Democratic party has not avowed an opinion. You may read it, any of you, in last Friday's Tribune. I know no other authority better than the New York Tribune, and I suppose that statement is true. Well, there was a whole column of comments in The Tribune on a letter of Mr. Bates, of Missouri. The Massachusetts Republican papers have published the letter of Mr. Bates, or extracts from it, and they affirm—at least, one of them has affirmed—that if Mr. Bates is brought forward by Missouri in the next Republican Convention, with the promise that the State of Missouri will support him in the canvass, his claims cannot well be set aside. That is what the Republican press generally has said, so far as it has spoken, of Mr. Bates, and The Tribune has said even worse, but I have not time to read it. But I will read what Mr. Bates said:

'As to the negro question—I have always thought and often declared in speech and in print, that it is a pestilent question [that is what the Republican party generally begin to think], the agitation of which has never done good to any party, section or class, and never can do good, unless it be accounted good to stir up the angry passions of men, and exasperate the increasing jealousy of sections, and by those bad means foist some unfit men into office, and keep some fit men out. It is a sensitive question, into whose dangerous vortex it is quite possible for good men to be drawn unawares. But when I see a man, at the South or the North, of mature age, and some experience, persist in urging the question, after the sorrowful experience of the last few years, I can attribute his conduct to no higher motive than personal ambition and sectional prejudice.'

That is Mr. Bates, and here is a whole column of The Tribune, editorial, in apology for that man! Well, the other day I saw, among other names mentioned as possible candidates for the Republican party, the name of Mr. Bots, of Virginia. He, too, has written a letter, and here is what he has said:—

'My position on the question of slavery is this, and so far from wishing to conceal it, I desire it should be known to all. Muzzles were made for dogs, and not for men, and no press and no party can put a muzzle on my mouth, so long as I value my freedom. I make bold, then, to proclaim that I am no slavery propagandist.'

He is, like Mr. Fremont, no 'slavery propagandist.' There is capital enough, you see, to set a man up as a candidate for the Presidency of the United States by the Republican party. But hear him a word further:—

'I will resort to all proper remedies to protect and defend slavery where it exists. [Just like Mr. Seward there.] But I will neither assist in nor encourage any attempt to force it upon a reluctant people any where, and still less, to force it upon the people of the military power of the country to establish it in any of the territories.'

Good Fremont doctrine; good Republican sentiment. But there is one further remark, which I am afraid the parties who have mentioned his name did not read. He says:—

'If it finds its way there by legislative means, it is all well; but never by force, through any instrumentality of mine. [That is what the Tribune says: if they want slavery in Kansas, let them have it.] I am myself a slaveholder, and all the property my children have in the world is slave property, inherited from their mother; and he who undertakes to connect my name, or my opinion, with Abolitionists, is either a knave or a fool, and not unfrequently both. And this is the only answer I have to make to them.'

Mr. Chairman, I read these passages merely to show the probability, inasmuch as we have it now from the Tribune itself, that there is no issue between the Democratic and Republican parties at the present time involving the question of slavery; that not Stephen A. Douglas, as I said, but some slaveholder, whose property is in slaves, and the property of whose children is in slaves, will be selected as the next standard-bearer of the Republican party.

Now, then, I think the same mistake that we have made in regard to the Church, in regard to Dr. Cheever, and those other institutions and individuals whose names I mentioned, we have also made in regard to politics, and that we are absolutely strengthening the hands of our enemies, and at our own expense, when we make it; until it has come to this now, that the Republican party turns round, and reproaches the Anti-Slavery Society for its non-efficiency in the anti-slavery cause. They have exceeded, transcended, outdone us, so they say. They have accomplished all that we ever proposed to accomplish, and have done a great deal more that we did not dream of doing. When I hear Republicans talk in that way of the Anti-Slavery Society, especially of the American Society, with its Executive Committee, its editors, its organs, and other appliances, I am reminded of the anecdote of an old slave in Virginia, who constituted the mate and all hands of a craft that plied up and down one of the rivers or bays of that State, with its cargo of onions and other vegetables, in which that State sometimes finds occasion to deal when it is not wholly confined to the breeding of slaves. The captain was the owner of the craft. The slave's name was Mopus; but the latter syllable was generally dropped, and then it was 'Mope'—and a pretty expressive name, too. One night, the captain, having been beating about in rough weather some time, and feeling quite tired out, as the night was clear, and the north star very conspicuous in the heavens, thought he would trust old Mopus with the helm, and turn in and go to sleep. So he called Mopus to him to give him his directions, and told him to steer directly for the north star, and then went below and retired. Well, old Mopus kept the schooner straight very well for a time, until by and by it occurred to him that he might as well smoke his pipe, and so he went to work to light it. While he was doing this, a breeze sprung, and before he had fully recovered his self-possession, the vessel had wheeled right about, and was making straight for Point Comfort, from whence they had started. By and by the captain woke up, and on going

upon deck, saw that the schooner was headed the wrong way, and began to swear at old Mopus, and ask him what he had been about. Said he, 'Didn't I tell you to steer for the north star? and here you have been running with it right astern.' 'Oh, yes,' said Mopus, 'gory, mass, we passed the north star an hour ago.' (Laughter.) So it is with the Republican party; it has absolutely passed the north star toward which it pointed in its beginning, and fancies that while sailing directly back to slaveholders, slavery, and compromises with slavery, it is absolutely making the voyage successfully and prosperously. (Applause.)

Mr. Chairman, how long shall we allow the people, through any lack on our part, to be thus deceived? Who will undeceive the Churches of Belgium and of Great Britain? Who will undeceive the partially enlightened and partially repentant Democrats, and rescue them from such perversion of well-intended action, as is all action in the Republican party?

I have already exhausted my time and the little strength I have. I will simply say this, in closing, that if we shall, at this Anniversary, succeed in drawing such a line of distinction between Slavery and Anti-Slavery that there shall be no such mistakes made hereafter, in Great Britain, in Belgium, and even in our own country, as we now see are common and everywhere occurring, I fancy we shall have held the most important and most profitable Anti-Slavery anniversary ever held since our enterprise was first set on foot. (Loud applause.)

A gentleman rose among the audience, and took exception to Mr. Pillsbury's remark, that Dr. Cheever would fellowship the vilest slaveholder in the South. He said he had himself left the Church with which he had been connected for twenty years, to identify himself with Dr. Cheever, when he was assailed by enemies without and foes within, because he had said that 'slaveholders were guilty of murder, and had they lived under the Jewish dispensation, would, every one of them, have been hung.' He said there was not a word of truth in Mr. Pillsbury's statement, and that, if he had known the sentiments of Dr. Cheever, he would not have dared to stand up before a New York audience, and say he was in full fellowship with slaveholders. (Applause.)

SPEECH OF REV. DR. FURNESS.

Rev. WM. H. FURNESS, of Philadelphia, was then introduced to the audience, and received with hearty applause. He said:—

MR. PRESIDENT—I am always happy and proud to be invited to stand upon this platform, where the best cause of this age, or of any age, has been so long and so faithfully served. It is a great privilege in many respects, but especially because it is impossible to plead for our enslaved brother without doing ourselves infinitely more good than we do to the cause. Accordingly, I came here, not to speak, but to listen; not to give, but to receive. And I do not say this out of modesty. I believe that I express the experience of every man who has had any experience, whether it be large or small, in the Anti-Slavery cause, when I say, that the best he can do for it is as nothing in comparison with the good that it does to him. It enlightens the understanding, it warms the heart, and it gives us some taste of the quality of the highest ideas that we know. This, then, is our first and chief answer to the ceaseless cry which is urged against all who take any interest in Anti-Slavery—the charge of incessant and useless agitation. We are told over and over again—'What is the use of talking? Slavery is no nearer being abolished now than it was when you began; in fact, it is extending its borders; it has got absolute possession of the political power of the country, and where is the use of this endless talking?' It is enough if we liberate ourselves. If we do not liberate the Southern slave, our African brother, we are emancipating ourselves. Mr. Webster, in some speech or letter of his, I forget which, in denouncing the Abolitionists as fanatics, quotes from a distinguished friend, whom he does not name, who writes to him from England, describing the Abolitionists after the same manner—as 'firebrands,' as 'men who throw the world into confusion, and then, when reproached with the consequences, all they have to say is, Libera animam meam.' Mr. Webster did not translate the phrase—Libera animam meam—I have freed my own soul.' And I say, that when the condition of the world and society around me is such that it forbids me individual freedom, I am disposed, as God shall give me strength, to sacrifice every thing to be free. (Loud applause.) The best fruit of the anti-slavery agitation is to be found among anti-slavery people; in the acts of heroism which it has called forth in the poor African, of whom it is common to say that he is incompetent to take care of himself, and therefore he ought to be a slave. It is from that race that the heroes of the present age spring.

But, apart from this reflective influence of anti-slavery, we are continually witnessing cheering signs of advancement. I wish I saw the abolition of slavery approaching as rapidly as I see disappearing the prejudice of color. I came this morning down one of the avenues, and met a car which had a conspicuous sign—'Colored people allowed to ride in this car!' Of course, the inference was, that they were not allowed to ride in other cars; still, it was a cheering sign, that men, anxious to make money, ventured to make so bold and public an advertisement as that. A little while ago, I had the pleasure of meeting the grand-daughter of a colored man whose memory is universally cherished in the city where I live—an accomplished young lady, eminently qualified as a teacher, and employed for some time in the public schools of Massachusetts. She has recently been chosen to an eminent position there. We were speaking of prejudice of color among children, and she remarked that she had had small opportunity of observing that, inasmuch as in the school in which she had been teaching, there was not a single colored child. I think, for the conservative, old-fogy town of Salem, that is a very considerable advance. I do not see any greater advance to be made in that direction. Not long since, I went to a colored Institute, in the city of Philadelphia, where a very faithful and thorough examination of the pupils was going on. I heard a class of boys and girls, of different hues, (as Samuel Ward says, 'from jet black to the soft dissolving hues')—I heard them recite; they were very thoroughly examined in Latin, and the examination would have done credit to any classical school in our country. I felt convinced, as I listened to those children, that not only was the prejudice against complexion to disappear, but that it was in the power of these children to make this complexion distinguished, to associate it with all that is intellectual and noble; because I believe that, in our very nature, our intellectual sympathies are infinitely stronger than any of our animal antipathies. I think that wherever the prejudice against color is disappearing, the way is prepared for the abolition of slavery. We also had very cheering signs in Philadelphia recently, during the progress of the last Fugitive Slave Law case. The pavement around the court-house was crowded, and we could almost feel in the air that it was the rising spirit of liberty that was permeating the atmosphere. (Applause.) The city police were employed to keep the pavement clear, and to one of them I said, 'Do you know that every man who is on the pavement here is more assuredly about his business than if he were elsewhere engaged; and if the men and women of the city were aware of the importance of the principles here involved, they would leave every employment in which they are engaged as impertinent, and come here and attend to their own business.' The answer he gave me was—I would willingly forfeit my star and my staff to get that man free; they would not dare to trust him in the hands of the police; we would have him thirty miles out of the city in less than no time.' (Applause.)

All these things reveal to us the fact, that the grand

principle or truth which is at the centre of the Anti-Slavery movement is vital; that it is, in its nature, destined to conquer, and that it will grow, not only into human will, but against human will, and then prove itself to be sacred and divine. Just look back, and see how it has sprung up in the land. Fifty years ago, there was not one word published in condemnation of slavery; and when a voice was raised, instantly the State of Georgia offered a reward of five thousand dollars for the head of our friend Mr. Garrison, who had dared to say that slavery was a sin before God. States, individuals, parties, all rose up against this declaration, and tried to crush it, to silence it, to put it down. I know it was so, for I can speak from my humble personal experience. I tried in all sorts of ways to evade the coming obligation to speak out, and to evade that noble voice of Freedom and Hope; but the Truth was altogether too strong for me; but the Truth put down; it would not be put off. I hoped that when I had spoken once, I might be relieved forever after. It is in vain for any man to tell me that truth is not mighty; I know better; I have had experience of it in my own soul. (Applause.) Not only has power been illustrated in the case of individuals, but how imposingly in the case of organizations, and of parties, and of public men! Ecclesiastical organizations have split in two; churches have been broken up; great men in the land have set themselves against it, and it has blasted their ambition, and bent them, broken-hearted, to the grave; and it is now engaged in its last great political work of breaking up the Democratic party, when there will be a clear field, unless, as our friend Mr. Pillsbury says, the Republican party should take the place of the Democratic.

All these things show that the sentiment which is the soul of this movement is of God; that it is planted by Him, the Tree of Life, in the centre of this garden of His creation, whose leaves are for the healing of the nations, and whose fruit gives manna to gods and men. (Loud applause.)

WENDELL PHILLIPS then took the platform, and read a cheering. He said he desired to add two resolutions to the series that had already been read, as follows:—

Resolved, That, in our opinion, the anti-slavery sentiment is arousing to a keener life every day, every day growing more imperative and clear-sighted; and while the politician pretends to bow to it, in reality seeking only to use it for his own purpose, and the Church is groping her way from indifference and hostility into seeming life, our duty is to watch both politician and priest, see that no testimony be known, no duty evaded, no opportunity lost, that this anti-slavery purpose be not diverted one hour from demanding the immediate dissolution of the American Union, as the only means of securing the immediate emancipation of the slave.

Resolved, That, however we may be forbidden to encourage the slaves to rise, some of us by principle, and all here by the American Society's constitution, and however we may differ as to whether insurrection be expedient or inexpedient, we are agreed in our sympathy with the wronged in such a case, and have no sympathy with any attempt of the slaveholder to continue, by bloodshed, the wrong he begins in bloodshed; and we do solemnly entreat and adjure the free to avoid the damning guilt of aiding the oppressor in case of insurrection, and do unite, as a Society, in branding the man, the party, the church, that is thus guilty, as anti-Republican, anti-Christian and inhuman.

Mr. Phillips then proceeded to address the audience, speaking in a strain of even more than his wonted eloquence and power. We regret that his impressive prohibition prevents our publishing his speech. The Society adjourned, to meet at half-past 7 o'clock, P.M., for the transaction of business.

TUESDAY AFTERNOON.—A business meeting of the Society was held at the Committee-room adjoining the City Assembly Rooms, at 3 1/2 o'clock, the President of the Society being in the chair.

The published Report of the Executive Committee for the years ending May, 1857, and May, 1858, was presented, and distributed among the members of the Society.

ANON M. POWELL, of Ghent, and SAMUEL M. JR., of Boston, were appointed Secretaries pro tem of the annual meeting.

OLIVER JOHNSON brought before the meeting the subject of the Society's organ, the Standard, and the question as to the best way

enrollments of office; if it were, I had not been on this platform to-night. The cause for which we have come together is not merely a cause affecting the rights and liberties of four millions of colored people, but affecting the rights and liberties of twenty millions of white men, composing this great nation, and affecting the destiny of the untold millions who are hereafter to people this great, new country. While one man wears a chain, no man can be entirely free. This fact of the enslavement of a portion of our citizens is already making its mark very sensibly upon the masses of the inhabitants of this country, as is manifest in the imprisonment, in the 'City of Brotherly Love,' in the dungeons of Moyamensing, of an individual of pure white extraction, for having declared, to one of those who had none to plead his rights, that by the laws of Pennsylvania she was free; in the fact that around the Court-house in the city of Boston chains are drawn, and rattles hands drag back to bondage, from a reluctant people, a man who had cast off his fetters, and sought refuge and protection beneath the shadow of Bunker Hill; in the fact of the trial of twenty most respectable citizens of Ohio for having snatched from the hands of the kidnapper a man who, by his own noble achievements, had earned for himself freedom; in the outrages in Kansas, and in the fact that if an anti-slavery man preaches deliverance to the captive, and the opening of the prison doors to them that are bound, within the southern limits of this professed free Republic, he must do it at the risk of his life.

The struggle which is now going on, the agitation which exists in our country, is not the work of a few fanatical men; it is the outgrowth of a great principle; it is the life-struggle of a great truth, whose birth was in eternity, and the womb of whose conception was the bosom of the Eternal. The sound which we hear in the deep rumbling of the volcanic fires enkindled in the great heart of the community. The principles of this great struggle underlie all the relations of man to his fellow-man, and the creature to his Creator. It is a fact that he who strikes at the subject, invades the sovereignty of the sovereign; that he who attacks the sovereign assails all his subjects. There is a bond of connection between those in authority and those under authority, that identifies them, so that he who touches one of them touches the apple of the eye of him who raises over them; and hence those who assail the rights of the feeblest citizen strike at the very foundation of the feeblest citizen strike at the very foundation of government; and he who touches one of those who are Christ's subjects, touches the apple of His eye; and hence they not only levy war upon humanity, but also upon God, as He is the Sovereign of the universe, as He is the Creator of man, and it is by Him that man's endowed with those noble and inalienable rights which He is bound to support. This principle is very clearly, and in language almost inspired, presented in the great Declaration of this nation's independence. It is there declared that man is endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; that those rights are not only privileges belonging to man, but that they are privileges conferred upon him by that Being who created him; that they are birthright privileges, guaranteed to him by his Creator, and that he is to be defended in their enjoyment by Him who has given him those rights. This principle is also very clearly and fully expressed in the whole Word of God. The first great commandment is, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind; and the second is like unto it, namely, 'Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets.' That is the declaration of Him who spoke through those inspired prophets; that is the declaration of Him who gave that law; and we must come to one or the other of two conclusions, either that the Word of God is inconsistent with itself, and a tissue of fables, or that the whole Word of God is in consistency with those two commandments which require man to love his neighbor as himself, and to honor and serve his God. Hence the question which is properly before those who are vindicating the rights of the slave is too-fool, and yet really but one. It is a question which respects the rights of God in the first place, and the rights of man in the second place. The great moral arch cannot be invaded in one of its parts without marring and destroying the whole.

The early settlers of this country were heirs to the great principles of liberty, civil and religious. In the early history of the colonies, when met together in solemn assembly, they considered the documents prepared by the great Westminster Assembly, and declared that, with very few exceptions, they endorsed and adopted them; and that without any exception, they endorsed and adopted the solemn League and Covenant of England, Scotland and Ireland. Hence we find in their Declaration of Independence, the great principle stated at the outset, that man derives his rights from God, and we find the colonists, when engaged in their struggle for independence, placing their reliance upon the God of battles in the maintenance of their liberties. The character, however, of this nation very early underwent a change. That people who had hurled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had called upon their colored brethren to aid them in their struggle for liberty, with the promise that they should be sharers in the boon—that people very soon forgot their indebtedness to God, and their indebtedness to those who had shed their blood as freely as they had shed theirs in defence of the liberties of the country; and only twelve years later, they changed very materially their government, which had been established in dependence upon God, and ascribing honor to His name. That was the age when infidelity was prevalent in France, and from France had found its way to this country, which had been aided by France in achieving its liberties. The nation had attained a name and position among the people of the earth; they began to anticipate for themselves great things; they began to dream of a great and powerful government, that should gather in all the nations of the earth, and, in order that they might make a platform on which the Mohammedan, the Pagan, the Jew, the slaveholder, and all, of whatever character, might stand, they entered into a compact, they framed an instrument from which not only is the name of God and the name of the Son of God omitted, but the law of God was dishonored and degraded from its high place as the supreme rule of man's conduct, and another code substituted in its place, which is in direct conflict with that eternal law of the Eternal Lawgiver. The rights of God are respected and the rights of man guaranteed in the Declaration of Independence; the rights of man, and the rights of God, in the Constitution, are equally withheld. And hence, while we are carrying on this battle, while we are waging this war upon the stronghold of the enemy, it becomes us to remember all the points of assault, and, in an especial manner, all the help upon which we may properly expect to lean; and while we are calling upon man to prove himself, and exert the faculties which God has given him, and to defend the privileges which God has guaranteed to him, let us call upon God to rouse himself in his might, for His foes are raging, and come to the rescue of His own prerogatives and the rescue of His own subjects.

The Word of God is a sword. It is a weapon that has been mighty, through God, to the pulling down of the strong holds of sin and Satan, but that weapon, like all the weapons of the Christian's warfare, is mighty peculiarly through God, and, as the apostle directs, should be used with all prayer and supplication. The Word of God is a power, but that power is only felt in all its potency when it is applied by the Spirit which indicated the Scriptures; and hence it becomes us, when engaging in this conflict, to take up our arms in God's name, to fight the battles of the Lord while we are fighting the battles of the people, and depend upon Him who alone can give

success and effect to the cause in which we are engaged. That there was a revolution in the sentiments of this nation, that that revolution was manifested and clearly displayed in that instrument which is the bond of our nation's compact, is evident from the fact that, from the adoption of that instrument, the course of the country has been materially changed. Up to that day, slavery in many of the States was dying out; from that day, slavery has increased in strength, until it has become a power in the government, and by that power it has gone forward with giant strides, aiming at and vigorously aspiring to a universal supremacy in the land. In that Constitution, there is a compact between the several States, by which they are not only bound together in general rights and privileges, but a compact in which there is a distinct stipulation giving to the slaveholder political power in proportion to the number of human beings which he holds in bondage. In it there is a guarantee given by every State of the Union that they will return to his servitude the flying fugitive from bondage; that they will suppress domestic insurrections; that they will resist foreign invasions; and that they will protect from domestic violence those who stand with their feet upon the necks of their bondmen. In this compact, then, there is, distinctly and manifestly, a pledge of all the States in this great Union to hold the slave in bondage, so long as his master chooses to claim the guarantee given to him by that compact. To this compact, every officer of the government must bind his soul in a solemn vow ere he can enter upon his office; to this compact, every foreigner must declare his allegiance before he can be admitted to citizenship; and to this compact, every native-born citizen must lend his influence, and, through his representative, give his oath-bound pledge, ere he can enjoy the God-given right of the elective franchise; thus securing to the slaveholders not only the pledge of the States, not only the pledge of the officers of government, Federal and State, but the pledge of every citizen who chooses to avail himself of the rights of citizenship, and take part in the formation of the laws under which he is to live; and so every citizen is, by this iniquitous scheme, bound to the support of the atrocious system of slavery, and is himself a slave.

Mr. Milligan then reviewed the progress of the Anti-Slavery movement from its inception up to the present hour, and said that in view of the wonderful change in public sentiment upon this question, the friends of the slave had cause to thank God and take courage. He had so large a charity upon this subject, or perhaps was so anxious to count friends to this cause, that he was willing to extend a welcome and a word of cheer to all who had undertaken, in whatever form, the advocacy of this great principle, and who were found, at whatever stage of progress, laboring for this great truth. An army did not consist all of generals, or of riflemen, or of cavalry, but each, in its place, under proper leaders, was capable of doing good execution; so, in this great warfare, they had need of all kinds of soldiers. He had no doubt that the platform on which he stood was the honored platform of this great principle; that it was, at least, one of the witnesses in this great cause, one of the standard-bearers in this great army; and he believed that, from the testimony offered here, the other advocates of the rights of the slave and the cause of humanity had borrowed their thunder, and learned their alphabet. (Applause.) But he desired to enumerate among the friends of the cause not only the great American Anti-Slavery Society—great, not so much, perhaps, in its numbers, as great in its principles, and great in its integrity and unflinching zeal in the cause—but to place side by side with that Society another body, perhaps more obscure, but not less zealous, in some respects, in this great cause, with which he had the honor to be identified, and also that great party, which, although it had forgotten, to a great extent, the object for which it was started, had yet done much to enlighten the community on this subject, and reached a class of minds that could not be reached from that platform. While he charged every individual who swore to support the iniquitous Constitution of the United States with being participants in the crime of slavery, there was, nevertheless, in their action, a gain to the great cause. So also of the churches. Some churches had taken steps in the right direction, feeble though they might be, and he was willing to give them credit for it, although they were not willing to cut loose from the ecclesiastical organization and from the Constitution.

The Abolitionists had to thank the slave-owners for doing the greater part of the work that had been accomplished; for he saw, in the repeated acts of aggression of the Slave Power, the hand of God, causing the slaveholder himself to break the chain and unbind the yoke with which he had been oppressing his victim. When he looked back, and saw the progress that had been made, and saw, on every hand, new friends of the cause springing up, he felt that they had reason to thank God and take courage—to 'set up an Ebenezer, and say, Hitherto the Lord hath helped us.' In looking forward to the future of this struggle, said Mr. M., there can be, in the mind of every thinking man, no hesitation or doubt as to the actual result. If a cause be of God, you cannot overturn it; and if any cause ever demonstrated itself to be the cause of God, this cause has so demonstrated itself. In looking at the struggle in which we are engaged, I admit that only one feature has been prominently brought forward. I admit that our attention has been directed mainly, if not entirely, to the influence of this institution, and to the influence of this government, upon the rights of man; but, at the same time, when its end shall have been accomplished, when the 'good time coming,' which we have been expecting, shall have fully come, there will be so plain and potent a manifestation of the operation of God in the work, that men will see and acknowledge His hand, and say, 'God has done great things for us'; so that that feature, which has not been prominently brought forward in the beginning, will be the great and crowning triumph in the end. (Applause.)

Mr. M. then alluded to the struggle for liberty which seems to be close at hand in the old world, and inquired if the children of revolutionary patriots in this land should allow their liberties to be trampled upon, and allow four millions of the brotherhood of man to be crushed beneath the weight of a most unrelenting and accursed bondage, and remain supinely on their backs without moving in the great struggle. He would ask if the aggressions of the Slave Power had not been sufficiently grievous and oppressive? Did it need that any more of their citizens should be imprisoned?—should they wait until any more blood be spilt?—should they imitate the example of their noble forefathers, and enter into the struggle? It was not necessary that they should take up the sword, for the North had only to speak out, and give expression to her moral sentiment, and the destruction of slavery was accomplished. He called upon every true hearted American to rise for his country. He called upon every Christian, every lover of his God, to strike for His altar. He called upon every friend of free speech, a free press, and a free pulpit, and a free religion, to give utterance to a voice of protest that shall make the tyrant tremble in his seat, and make the chains fall from the shackled and the oppressed. (Loud applause.)

In conclusion, Mr. Milligan said—My last word, I think the Executive Committee of the Anti-Slavery Society for giving me the opportunity of uttering my thoughts upon this free platform. I feel that they have conferred upon me a very high honor. I feel that this platform is an historical one. I feel that the

men who are acting here to-day are enacting history, and I leave it to posterity to write that history and seal the record. And while Doctors of Divinity are shaking their heads, while faint-hearted friends are expressing their fears, I call upon community to give it to the winds, to photograph it upon the canopy of heaven, to take a pen of iron, with the point of a diamond, and write it upon the rocks forever, that a member of the Old School Covenant Church—a class of people who are known to have a spinal column, a back-bone, that will not bend to flattery nor bow to power—has stood upon their platform, has given his assent to their testimony against the black institution of this land, against the Constitution, which has given it strength and vitality, against the administration of the government that has gone beyond the Constitution to impose this sin upon the Territories, against the Churches which have given it their sanction and their plaudits, and against all those who are in any way concerned in holding millions of their fellow-men in bondage. (Applause.)

Mr. GARRISON—The Anti-Slavery platform affords the largest liberty of expression on the part of every standing upon it. Our respected friend, Mr. Milligan, has given us the view of the constitutional compact as it has always been understood and interpreted by this nation, binding North and South together in one bond, whereby slavery is made possible, and its perpetuation as sure as anything can be. Our friend, Judge Culver, who is to follow him, I understand may give us a different view of the question, as it lies in his own mind, so that we shall have both sides of the constitutional question presented. But I will not anticipate; he is of age, and can speak for himself.

SPEECH OF HON. E. D. CULVER.

Judge CULVER was greeted with hearty applause as he took the platform. He said: MR. PRESIDENT, JUDGES AND GENTLEMEN: Herein is your liberty and common bond beyond any Society that holds its anniversary the present week in this city, that you have invited to your platform one who has never been identified with you in your mode of action. Nay, more, you have invited one who has long been known as identified with another organization, operating in a different field of labor; one who has performed service, for twenty long years, in the Whig party, officiated at its birth, and performed funeral ceremonies at its death (laughter and applause); and one who has lately been identified with another organization, sometimes termed the 'Black Republican.' (Renewed applause.)

Now, friends, I was urgently invited to attend another meeting this evening; but I felt that it was due to you, who, knowing my position as a public man, had invited me, as a public man, upon this platform, to come here. I preferred to do it, as I had never had the pleasure of addressing an audience gathered under the auspices of this Society before. Seven years ago, I undertook to do so, but, somehow or other, they mistook me for one of you, and cluttered me down. (Laughter.) But times have changed; and now, if a third of a century, almost, of hard labor, consistent labor, to say the least, entitles a man to be known as a consistent man, I may claim to that title. Although I have not acted with you, I have had my eye upon the same object. I have honored you that you dared, under all circumstances, in all places, to avow your sentiments, just as you believed them. I felt, when I listened to what was called a Garrisonian Abolitionist, just as we used to feel in Congress. We would sit and hear John C. Calhoun, and differ from him in almost every line he uttered; but we were satisfied that he said what he thought. That is the difference. We love to hear men who we think believe what they say, and say what they believe.

Now, as I suppose I am limited to thirty minutes, I have a few words to offer, not directly in the attitude that was suggested by the worthy chairman, but to present a few scattered thoughts upon that vast question which seems to trouble me, perhaps, than it does most of you—I mean the judicial aspect of the slavery question. You understand perfectly well, friends, that there have been some monstrous strides taken, during the last four or five years, in this matter. Now, on this constitutional question, there is what I call the new view and the old view, and I want to say a word upon each one of these.

You understand what the new view is. We have had it announced by high authority, that there seem to have been just two paramount objects in view at the formation of the Constitution: one was to make a market for cotton, and the other to catch 'niggers.' It has been announced from the Executive chair, that there is in the Constitution something that takes slavery wherever it goes, by its own strength; and that when the Constitution goes to a Territory, slavery goes with it, until interdicted by positive State law. And hence you remember the Chief Executive of these United States declared that Kansas was as much a slave State or Territory as South Carolina; and the reason assigned was because the Constitution sanctioned and guaranteed property in slaves. Now, that was followed up very close, and probably uttered in the same connection with that remarkable decision, called the Dred Scott decision; and if you will run your eye over that decision, you will see that five, at least, out of the nine judges, put it upon the ground that the Constitution recognized property in slaves, and guaranteed the right to hold slaves; that slavery went where the Constitution went; and they take the astounding ground—astounding to the people of the United States—that neither Congress nor yet the people of a Territory can intervene in behalf of freedom, and prohibit the introduction of slavery. That is the new view of this question; and, in harmony with that, see what has been done. And, friends, let me say that in Ohio, in Massachusetts, men can be tried, convicted and condemned for doing a Christian act. In South Carolina and Georgia, they cannot be convicted of piracy itself. (Sensation.) How is the law expounded in those States? It is said that the jury may take the law and the facts in their own hands. The lawyers get up, and gravely argue that the law against the slave trade is an unconstitutional law, and that it is for the jury to decide upon the law as well as the facts. The jury understand it well; they take the hint quickly, they pronounce it unconstitutional, and declare that it is right to get slaves from Africa. But in Ohio and Massachusetts, altogether another view is presented—that the Judge gives the law, not the jury; and hence the man who performs a Christian act of nobleness, benevolence, charity, and kindness can be convicted, because the law is given to the jury, and they will take the law as given to them by the Court. I allude to this to show just one thing—the tone and tendency of things in our country now, under the present judicial aspect of this question of slavery.

Then there is another great question involved in this matter—the Lemmon slave case. Let me stop for a moment to tell you how that case originated. For I had a personal connection with that matter. It is now nearly six years since, one day, news came suddenly to my office that there were eight slaves down in a Dutch grocery near the Battery, who, the next day, were to be exported to Texas. There was no time to be lost, and our fingers flew nimbly. I assured you. We obtained a writ of habeas corpus, and I took an officer and went down to the place. As we opened the door, we saw two colored women and three or four children. They were badly frightened. My officer was a brute—a Democratic constable (laughter)—and he went up and said to them, 'D—n you, get up! What are you doing here?' I saw they were terrified, and I told him, if he spoke another word to one of those women, I would send him off and get another officer. I went round to one of the women and said, 'Nancy, don't you be afraid; we are your friends; we are going to take you to the City Hall, and give you your freedom.' I shall never forget the look of that woman while I live on this earth (loud

applause.) She got up, and took her youngest child in her arms, and the others followed. She straightened up straight as a Connecticut rolling-pin (laughter), and walked right up to the City Hall. There we tussled the question fifty-six hours, and then they were declared free. We had a carriage at the door; they were put into it, and were soon beyond the reach of the slave-hunters. (Applause.) Well, the State of Virginia felt that her dignity had been insulted and she raised five thousand dollars to pay Jonathan Lemmon, and then, in addition, appealed from the decision of the court. We succeeded before off with a three-fifths representation! I remember an anecdote of a man who, on his return from Paris, told his friends that the Emperor Napoleon had recognized him in the street. 'How did he recognize you?' 'He told me to stand aside, or he would kick me out of the way.' (Laughter.) He did recognize him. You might as well tell me that your City Council cannot pass a law interfering with a man's right to property in dogs, because the Legislature of the State has recognized property in dogs, as to say that the Legislature cannot interfere with slavery, because the Constitution recognizes its existence. Your State law is to your City Council what the Constitution is to the Legislature. But how does the Legislature recognize property in dogs? Simply by declaring that when a man owns two dogs, he shall pay a tax upon one of them! (Laughter.) But I deny that there is a guarantee of the right of property in dogs, so that the City Council cannot interfere with them. No man will contend that there is.

Now, what do we want, most of all? We want some honest Judges. I can fancy in my mind men sitting on that bench who would dispose of slavery in short order. If we could call Judge Mansfield there as Chief Justice, and place the venerable John Jay on his right, and that devoted friend of humanity, lately deceased, William Jay, of Westchester, upon his left, and then have an Attorney-General like Charles Sumner, of Massachusetts (applause), or that noble philanthropist, Alvin Stewart, do you not think they would find a way of settling this matter? They have made me a Judge over in Brooklyn, and one night a man was brought before me in chains, who, in three days, was to be sent back to South Carolina. We did not do any thing contrary to law. The papers were made out pretty quick, to be sure, but they were all right; and before the morning sun streaked the east, he was travelling towards Montreal, where he arrived in safety, and is doing well. (Applause.)

You see things about that Constitution that you would like to have changed, or a new Constitution entirely. I wish to see the experiment tried, and, with the success of the Republican party, I hope to see it. (Applause.) In 1852, the Whig party deceased, because the last vestige of anti-slavery went out of that party, and its day of doom had come. Do not talk now about who that party should have nominated, in order to have been successful in that election; its day of doom had come; and I fancy that whoever the Democratic party shall nominate in 1860, its day has come. Give me an administration with its great leaders in favor of humanity, give me a Court that shall lean to the principles of the early days, and I think I can see a way whereby slavery may become a poor, weak, gaunt ghost in a short time.

Now, friends, we must admit that Mr. Giddings expressed a great deal of truth about you, when he said, 'Let these women have a hearing, for they are the ones who generate the steam that drives the anti-slavery car'; but let me say, kindly, do not press too hard against Dr. Cheever; stand by him; he has taken a bold step in the right direction. Do not waste too much of your strength upon Henry Ward Beecher. If he does not appear upon your platform, you know what his heart is, and you know how many thousands of ears he gets access to that you do not. (Applause.) Do not be too severe upon the Republican party. You are the friends of the colored man. When we touch the great question of the wrongs and outrages of the negro race (I have felt it often in my public addresses), there are certain classes of men who will turn up their noses, so that our politicians have to march with muffled drums when they touch upon that subject. It does me good to come into an organization where people dare to speak right out for the colored man. God knows my heart bleeds for him when I see what is done in other States against this poor and despised race—oppressed here, cast out there, shut out from all the avenues of business, and deprived of every motive to endeavor. I honor you for being the consistent friends of the colored race. Go on, friends, in your noble work, and God be with you and speed you in the right! (Loud applause.)

KIDNAPPING IN THE HARBOR OF ANNIS.

A FUGITIVE SLAVE RETURNED TO FLORIDA. The Hyannis Messenger says that the brig *Rosie*, Capt. Orlando, came into that port on Sunday, the 5th inst., with a fugitive slave aboard. The slave had secreted himself on board the brig at Pensacola, and did not show himself until the vessel had been several days out, when he was forced to do so by hunger. The brig put into Hyannis with the man in irons, for the purpose of returning to the United States Marshal at Boston, to be in readiness to take charge of him on the arrival of the brig at that city. The schooner Elizabeth B. Capt. Bacon, then lying in port, was chartered for \$500 to carry the slave to thence to Pensacola. The schooner sailed accordingly on Monday morning last, before the facts became publicly known—the slave being chained to the captain.

We learn that Captain Bacon, on his return, will probably have to respond to a charge of kidnapping. Boston Journal.

MR. GARRISON: It would appear from the preceding article, that the Marshal of this district (Boston) was personally instrumental in sending back this slave, by hiring the schooner Elizabeth, Capt. Bacon, and also probably by the removal of the slave to that vessel. Now, I would inquire, what law authorized the Marshal to take this course? Certainly, not the Fugitive Slave Law, had as it is. This law requires that certain conditions should exist, and certain legal proceedings be had, before he is authorized to send the slave back to his master. In this case, none of these legal proceedings took place. But he, without the shadow of a right or of law for this purpose, acting not as an officer of the National government, for (this he had not the right to do under the circumstances of this case, but merely in his personal capacity), arrested the slave, and sent him back again to a state of Slavery. He was, therefore, clearly a kidnapper within the meaning of the Statute of Massachusetts upon this subject, and may be proceeded against as such. And I trust that the Vigilance Committee will see to it, that he be arrested and prosecuted as such. It is bad enough that the Marshal should do such dirty work, and conduct in such an infamous manner, when called upon to do so by virtue of his office. But when he volunteers to make himself a man-stealer and a pirate, outside of his office, it is time that he should be made to know that he cannot violate the laws of this State for such an infamous and inhuman purpose, with impunity. Let the poisoned malice be now commended to his own lips. Justice.

MEETING OF FRIENDS OF PROGRESS.

The Annual Meeting of the 'Friends of Human Progress' is called to meet at Waterville, Seneca Co., New York, on Friday, June 3, and continue in session three days. This body of Reformers have held several annual meetings of decided interest at the same place, and many of our ablest men and women have participated in their deliberations. All movements and subjects relating to human rights and human improvement are freely discussed in a manly and uncompromising spirit. A cordial invitation is extended to all who love Freedom, Truth and Humanity, to be present. By order of the Committee of Arrangements.

tion carries slavery with it wherever it goes. The Bible shows the fact of the existence of polygamy, and its writers were recording facts, not writing out morals, at that early day. When you turn to the New Testament, you find that Paul says of a bishop, that he must be the husband of one woman. Is not that an intimation that a man who is not a bishop may have more than one wife? Brigham Young says 'Yes.' I say, 'No—he was describing a qualification.'

Slavery recognized by the Constitution, because in one place it simply admits an existing fact, and cuts it off with a three-fifths representation! I remember an anecdote of a man who, on his return from Paris, told his friends that the Emperor Napoleon had recognized him in the street. 'How did he recognize you?' 'He told me to stand aside, or he would kick me out of the way.' (Laughter.) He did recognize him. You might as well tell me that your City Council cannot pass a law interfering with a man's right to property in dogs, because the Legislature of the State has recognized property in dogs, as to say that the Legislature cannot interfere with slavery, because the Constitution recognizes its existence. Your State law is to your City Council what the Constitution is to the Legislature. But how does the Legislature recognize property in dogs? Simply by declaring that when a man owns two dogs, he shall pay a tax upon one of them! (Laughter.) But I deny that there is a guarantee of the right of property in dogs, so that the City Council cannot interfere with them. No man will contend that there is.

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MARRIED—In Keokuk, Iowa, May 1st, Mr. Mirzlin W. Gibbs, of Keokuk, Iowa, and Maria Anne, daughter of Henry Alexander, of Maysville, Ky.

In Hamilton, (C. W.) May 6th, Mr. Isaac N. Cary, of Toronto, to Mary E. Bibb, of Windsor, C. W. In Salem, Mass., May 5th, William Lloyd Garrison Francis, to Miss Caroline M. Brooks.

DIED—In Salem, Mass., May 15th, Louisa Victoria, daughter of Joseph H. and Caroline Remond Putnam, aged 9 months and 12 days.

THE OXYGENATED BITTERS.

Nature, in her great laboratory, has stored some remedy adapted to every disease which 'flesh is heir to.' But it requires the investigation and research of the philosopher to discover and apply this remedy. Such research and investigation have succeeded in discovering a remedy for that most afflictive dispensation, the

DYSPEPSIA!

with all its lesser and numerous evils; and it may be safely asserted, that until the appearance of the Oxygenated Bitters, a case of Dyspepsia cured was a rare experience in medical practice. Now, under the influence of these Bitters, the rule is to cure, the rare exception, failure to cure. Read the following, which the subscriber requests us to publish for the benefit of the afflicted: An Obstinate and Inverete Case of DYSPEPSIA Cured by the Oxygenated Bitters. The following, from a gentleman well known in the region in which he lives, ought to satisfy all those of little faith: WATERTOWN, N. Y., July 29, 1858. S. W. FOWLE & CO., Boston: Sir—Nine years since, I was attacked by that curse of all diseases, Dyspepsia, which so affected me as to cause great oppression, fulness, and bloating of the bowels immediately after eating, accompanied with terrible pain in the stomach, often occasioning nausea, vomiting, acidity, and headache, together with general debility and suffering, altogether rendering life a burden. After having tried every known remedy without effect, and despairing of ever regaining my lost health, I was induced to make use of the Oxygenated Bitters, the good effects of which were immediately visible to my health and system. Before using a whole bottle, I was entirely cured; and I feel a pleasure in inducing all like sufferers as myself to make use of this remarkable remedy.

THEO. CALDWELL. Prepared by SETH W. FOWLE & CO., Boston, and for sale by dealers in Medicine in nearly every town in New England. March 25—474

ENTERTAINMENT OF THE DUTTON CHILDREN.

THE smallest girls of their age in the world, being 9 and 11 years old, and weighing only 13 and 16 pounds. They sing the following songs at each entertainment: 1. Gentle Annie. 2. Darling Nelly Gray. 3. Nancy Till. 4. Rosalie, the Prairie Flower. 5. Old Cabin Home. 6. The Hazell Dell. 7. Willie We Have Missed You. 8. The Mountain Maid's Invitation. 9. O Come, Come away. 10. Wait for the Wagon. 11. What is Home without a Mother? and the dance the Polka and Waltz. They will appear at Boston, Mercantile Hall, Monday evening, May 8, and every afternoon and evening, to May 21 inclusive, at 2 and 8 o'clock. Admission 25 cents; children 15 cents; children under 12 years of age, in the afternoon, 6 cents; children over 12 years of age in the afternoon, 10 cents; 5 tickets \$1. ALBERT NORTON, Manager.

J. B. FERRINTON & SON, PRINTERS. 31 Cornhill ..... Boston.

POETRY.

THE SLAVE.

At night, within a cabin low,
A slave lay brooding o'er his fate;
His heart was filled with deepest woe,
For his sad suffering people's state.

The Liberator.

MISCELLANEOUS SELECTIONS.

THE MEETING AT THE CITY HALL ON TUESDAY EVENING.

The adjourned meeting to hear the address of Wm. S. Bailey, Esq., of Newport, Kentucky, was called to order by the Chairman, H. E. Prentiss, Esq., and J. H. Perkins, Esq., was appointed Secretary.

The Chairman, after having stated the object of the meeting in some felicitous remarks, introduced Mr. Bailey to the audience as a true and tried champion of freedom on slave soil.

The speaker proceeded to give an interesting and graphic account of the toils, sacrifices, and sufferings which he and his family had endured in their efforts to maintain the freedom of speech on slave soil in Kentucky.

His wife and children, of whom six were daughters, were good type-setters, and his own family carried on nearly all the business of the office.

Resolved, That we recognize in Wm. S. Bailey, Esq., of Newport, Kentucky, an early and ardent champion of freedom, and of free institutions; that we honor him for his adherence to conscience and to duty, in contending manfully, as he has done, under many adverse circumstances, for the rights of all men, black or white; that we greet his newspaper, the Free South, established and maintained on slave soil, as a light shining in a dark place; and that we cordially welcome him within our borders as a true representative of the industrial interests of our common country.

Resolved, That we believe with our Southern brethren of the Revolution, as expressly declared in the preamble to certain resolutions in Georgia, and substantially in all other slaveholding colonies of the Confederacy, and as embodying the true spirit of '76, that 'Slavery is an unnatural practice, founded in injustice and cruelty, and highly dangerous to our liberties as well as lives, debasing part of our free-creatures below men, and corrupting the virtue and morals of the rest.'

Resolved, That we believe with the eloquent modern orator and patriot, Carl Schurz, of Wisconsin, that 'The despotic spirit of slavery and mastership combined, pervades the whole political life of the South, like a liquid poison; that the system of slavery has subjugated all, master as well as slave; that you cannot deny one class of society the full measure of their natural rights without imposing a corresponding burden on the rights of the other.'

Resolved, That as 'faith without works is dead, being alone,' we will show our faith by our works; by proceeding to take up, in the manner the meeting may now determine, a collection or subscription (one or both) in aid of our friends, who are engaged in the rescue of a number of ladies of our city. Mr. Bailey delivered a second address, at the City Hall, last evening, which was listened to by a good audience, and was highly interesting.

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INDIAN CIVILIZATION.

REMARKS OF ELI K. PRICE—SPEECH OF AN INDIAN CHIEF.

A public meeting, highly respectable in character and numbers, took place in the Hall of Pharmacy, on Thursday evening last.

The Hon. Eli K. Price presided, and on taking the chair, said he had called the meeting at the request of a Committee of an Association being now formed to aid the Indians.

Resolved, That we believe with our Southern brethren of the Revolution, as expressly declared in the preamble to certain resolutions in Georgia, and substantially in all other slaveholding colonies of the Confederacy, and as embodying the true spirit of '76, that 'Slavery is an unnatural practice, founded in injustice and cruelty, and highly dangerous to our liberties as well as lives, debasing part of our free-creatures below men, and corrupting the virtue and morals of the rest.'

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SEAMEN AND THEIR FRIENDS.

We believe the American Seamen's Friend Society has now been ten or forty years in existence, and during that period it has maintained a mission in home and foreign ports, distributed a good many books and tracts, raised and spent considerable money.

Resolved, That we believe with our Southern brethren of the Revolution, as expressly declared in the preamble to certain resolutions in Georgia, and substantially in all other slaveholding colonies of the Confederacy, and as embodying the true spirit of '76, that 'Slavery is an unnatural practice, founded in injustice and cruelty, and highly dangerous to our liberties as well as lives, debasing part of our free-creatures below men, and corrupting the virtue and morals of the rest.'

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FAVORS IN HAYTI.

The Government Strengthening—Important Speech of President Geffard at Croix des Couquets—The Position and Policy of the Government, &c.

The intrigues against the republican government by the friends of anarchy and of the ex-Emperor, which seemed, notwithstanding the political agitations of the country, to be a serious and steadily increasing danger, are becoming more and more every day becoming stronger.

Resolved, That we believe with our Southern brethren of the Revolution, as expressly declared in the preamble to certain resolutions in Georgia, and substantially in all other slaveholding colonies of the Confederacy, and as embodying the true spirit of '76, that 'Slavery is an unnatural practice, founded in injustice and cruelty, and highly dangerous to our liberties as well as lives, debasing part of our free-creatures below men, and corrupting the virtue and morals of the rest.'

Resolved, That we believe with the eloquent modern orator and patriot, Carl Schurz, of Wisconsin, that 'The despotic spirit of slavery and mastership combined, pervades the whole political life of the South, like a liquid poison; that the system of slavery has subjugated all, master as well as slave; that you cannot deny one class of society the full measure of their natural rights without imposing a corresponding burden on the rights of the other.'

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Ayer's Sarsaparilla.

A compound remedy, in which we have labored to produce the most effectual alternative that can be made, of the best purified extract of Para Sarsaparilla, so combined with other substances as to give greater alterative power as to afford a more effective antidote for the diseases Sarsaparilla is so effectually cured.

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