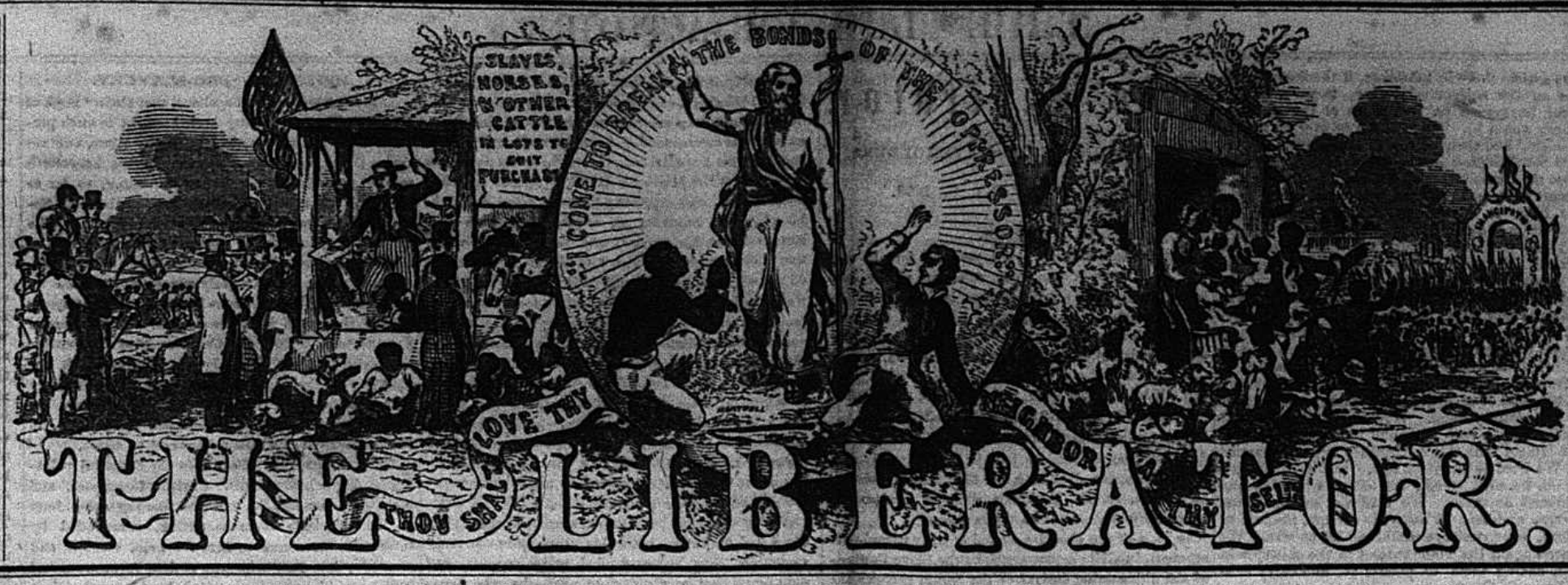


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The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz:—FRANCIS JACKSON, ELLIS GRAY LORING, EDWARD QUINCY, SAMUEL PRILEBRICK, and WENDELL PHILLIPS.



NO UNION WITH SLAVEHOLDERS.  
The United States Constitution is a covenant with death, and an agreement with hell.  
The free States are the guardians and essential supports of slavery. We are the pillars and corner-stones of the institution. . . . There is some excuse for commiseration, when, under a generous impulse, they suppose 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, in FRAMING THE CONSTITUTION, AVOIDED FROM THE BIRTH. 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 ELZEY CHANNING.

WM. LLOYD GARRISON, Editor.  
Our Country is the World, our Countrymen are all Mankind.  
J. B. YERRINTON & SON, Printers.  
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### REFUGE OF OPPRESSION.

From the New York Herald.  
THE DOWNSIDE OF THE SLAVE QUESTION TOUCHED.  
A fierce war is beginning in the English journals in relation to the labor question in the West Indies, which forbids much discussion, and in the end a complete abandonment of the wild and impracticable theories of Exeter Hall.  
The humanitarians have ruled the policy of the English Cabinet toward the English colonies in tropical America, and that of other European governments in the same direction, long enough to stamp their schemes for turning the West Indian negro into a free and independent laborer, with utter failure; and in view of the practical results they have attained, there is now a great upheaving in the public mind in Europe, as well as in America, which is destined to produce a great reaction throughout the civilized world.  
The question of the abolition of negro slavery has touched bottom, and the rebound must now come. The leading journal of England, and taken the ground that the world expects of the negro race that it will produce cotton and sugar, and has thrown open its columns to the claims of the declining planting interests of the West India colonies.  
A correspondent of the London Times thus paints the condition of these islands, and whoever has visited them must acknowledge the truth of his picture:—  
"Does the earth own possessions fairer to the view and more grateful for the labor of man? Yet, what are they now? Wrecks, ruins, deserts; with the faint impression of former wealth and a fading civilization, which becomes fainter and fainter every year; with towns on one filthy, noisome and pathless; with mansions, once grand and stately, tottering to decay; with Jew traders occupying the houses and mimicking the display of princely merchants; and with a race of negro squatters parading their insolent idleness on lands which they have acquired without purchase, and exhausted without cultivation. Do not tell me of this, or that work's price of sugar—of its increased production on some 2,000 or 3,000 acres in Trinidad and Demerara—of 1,000 coolies sent here and 500 landed there, or of some puerile scheme of 'protection' in Jamaica. All this is as a grant to a moghatherium. I am speaking of a grand empire—a bright constellation of colonial dependencies plunged into sudden eclipse—a great bulwark in war cast down and dismantled—a natural element of peaceful prosperity wantonly flung away—a moral blight brooding over islands which in other hands than ours, and under other counsels than ours, might have been the suns and centres of wide-spread happiness and civilization."  
For all this desolation, the remedy admitted by the Times is to make the West India Islands "as full of inhabitants as a queen ant is of eggs," by importing negroes apprenticed to labor from Africa.  
But this remedy is as impracticable as the grand theories of Exeter Hall philanthropists. Louis Napoleon has failed in endeavoring to establish a trade in free negroes; and he went into it with all the advantages that can possibly be brought to bear in its favor. We want no more barbarian colonization on this continent, as the Committee of the South Carolina Legislature has declared the slave trade to be; and the scheme of free negro importation is worse in many respects than the slave trade. Yet England owes a debt, not only to the languishing and decaying plantations, but also to herself, in that portion of her national strength which has so ruthlessly destroyed. The opportunity is now afforded her to do justice to them and to herself. India is the field for the restoration of the English planting interest. India is crowded with laborers who need employment, and skill, and organization, which the ruined plantations of the West Indies can give them. It will be far more economical to transport to India the few hundreds of intelligent agriculturists who are now dying out in Jamaica, than to bring there the millions of laborers necessary to revive the dead prosperity of the West India colonies. Their knowledge and efforts in India would produce results far beyond those which are exhibited in the island of Mauritius. Let the government of England grant them lands in India in exchange for those they now possess in Jamaica, with a small loan to establish the necessary machinery and plant—as she did to the Irish landholders a few years since—and she will do two things eminently in accordance with the welfare of her empire. She will save a generation of skilled men, whose exertions in the East would be priceless, from the annihilation that now menaces them; and she would open a new era to the overcrowded East.  
As for Jamaica, it must follow the course of the other Africanized islands of the West Indies. First comes the utter barbarianism that is already culminating in Haiti; and then they will follow the course of the most wretched of the Southern regions of Mexico, Central America, Haiti, Jamaica, and the other West Indies, the United States has to restore the domestic relation between the white and black races, and re-establish the institution of slavery. Wherever it exists now, the condition of the negro is superior, in a moral, social, religious and intellectual point of view, to the degraded free negroes who 'eat his yams and sniggers at Backus,' as the London Times has it, in what once prospered in England. That is, in what we know, whether it be in the necessary or not, but the idea of bringing over millions of negroes from Africa is a thing of the past.

### SELECTIONS.

From the Liberty Bell for 1858.  
BUNKER HILL IN 1775, AND BUNKER HILL IN 1857.  
BY WILLIAM BOURNEVILLE ALDER.  
On the seventeenth of June, 1775, towards sunset, the dead body of Joseph Warren was lying on the crimson slopes of Bunker Hill. His discomfited but resolute countrymen had slowly retreated from a defeat which was a victory. The smoke of smouldering Charlestown rose around. There lay the young hero and martyr, in the splendor of his genius, the pride of his beauty, and the fragrance of his fame.  
England had passed certain unwarrantable enactments, not at all affecting the personal liberty of the American people, but subversive of some of their legal rights and pecuniary interests. Warren, keenly alive to the moral and poetic sentiment of patriotism, unable to tolerate anything that looked like oppression, sprang the thought of fear, was among the very first to protest, and to arouse his fellow-citizens to resistance. And when the crisis came, when power resolved to enforce wrong, he flew to the post of peril to make his bold words good by bolder deeds. Lingering, lion-like, in the rear of the withdrawing troops, a murderous ball pierced him. And here now he lay in death, the costliest offering the land could place upon the altar of Freedom.  
While the tragic tidings went forth, as night fell on the sympathetic genius of his country went over him with the descending dew.  
On the seventeenth of June, 1857, as the sun was flagging towards the west, a great multitude were inaugurating a marble statue of Joseph Warren, on Bunker Hill. Profound as the contrast between the spectacle of this hour and that presented eighty-two years before, was the change in the spirit and purpose of the people. The advance of national prosperity had not been marked than the increase of the degradation of southern slavery. A desperate struggle for Independence was then inaugurated in fire and blood. The statue of a celebrated patriot was now to be inaugurated with pomp and serenity. The actors in that seventeenth of June, on Bunker Hill, were ready to suffer martyrdom rather than submit to an arbitrary tax. The actors in this seventeenth of June, on Bunker Hill, were willing to fawn and creep softly, and omit the most vital part of their quotations so as not to use the word 'slave'; and the Declaration of Independence, rather than disturb, in the least, the pampered sensibilities of the lords of Slavedom. Upon the righteous cause of the fathers God had smiled, and when it was crowned with success, they had solemnly declared that their dearest purpose was to establish a government under which all men should be free and equal. But since that time, the Southern institution of negro bondage had become so rooted, extensive and profitable, and the flow in the popular mind so overwhelming, and so deeply seated, that the principles of the African race, had generated such a habit of truckling and concession in the submissive and half-demoralized Northern States, that the ruling majority of the people—the spurious Democracy, the Roman Catholic Irish, and the fanatical slaveholders—a three-fold cord not easily broken—had declared that the Constitution shields slavery wherever it reaches, and that the star-spangled banner carries slavery wherever it goes!  
But Massachusetts had remained comparatively true to the pure vows of that earlier time. And now, amid the honors to be paid to the first great martyr of the Revolution, surely was a fitting opportunity for her eloquent sons to proclaim afresh her allegiance, and to swear for her an ever-growing devotion to the cause of universal liberty. Would it not be done? Would not heroic patriot rise up, and bow in the dust before the altar of the noblest of the words? Alas, that the ancient tale must ever be acted over; that those who garnish the tombs of the dead prophets will, while doing it, desecrate the cause for which they laid down their lives, and turn and stonify their living descendants!  
There were special reasons for an uncompromising utterance of the mind of Massachusetts, on Bunker Hill, that day. The brave and scholarly senator, who had served her in the national councils with such signal fidelity, taken by surprise by a debauched and drunken coward, abetted by an unscrupulous and unprincipled politician, had been murdered in the Capitol. This brutal atrocity the whole South had enthusiastically endorsed, scarcely an individual daring so much as to peep or mutter against it, while the thunders of applause rolled in unbroken succession from the Blue Ridge to Texas. At this very hour he was uncertainly seeking, in a foreign land, recovery from those fearful wounds. But, during such a ceremony as this, his heart was sure to be on Bunker Hill; and it was natural that he should wish to be kindly remembered to his friends and constituents. He had a right to expect so much. Would any other State in the Union, under such circumstances, have utterly forgotten, or purposely omitted, throughout the whole day, the slightest recognition of the existence of such a son, nearly murdered for his noble efforts in her service? The scene lay within sight of his native city, and represented the entire Commonwealth, whose chosen senator and beloved child he was. His associates in her Congressional delegation were present, as also were the friends of his, the members of Congress from free States. Not one of them was allowed to speak a word. Not an arrogant slaveholder, odiously identified with the Fugitive Slave Bill, a stoutheaded insulter of Massachusetts, a bitter enemy of Mr. Sumner, an obtrusive and disgusting approver of Brooks's scoundrelly outrage, instead of being treated as his peers were, was singled out for particular compliment. He spoke—the imperiousness of the slaveholder's dictation visible in each hoarse gesture, the swing and cut of the slaveholder's lash audible in each dominating tone. But, no man known as an earnest friend of the slave, spoke there. Not one timely and hearty word in behalf of true freedom was uttered that day. Mr. Mason was the only person who so much as recognized the existence of American slavery. I should have thought that, when they unveiled the cold effigy of Warren, the stony lips would have parted, and a supernatural utterance have carried, through terror-stricken souls, the old strain which he thrilled the Boston of 1775.—The voice of your fathers' blood cries to you from the tomb. "My sons, scorn to be slaves!"

### EXTRACT FROM DR. JOSEPH WARREN'S ORATION.

Delivered in the Old South Church, Boston, March 5, 1773.  
The voice of your fathers' blood cries to you from the tomb. "My sons, scorn to be slaves!" In vain we met the frowns of tyrants; in vain we crossed the boisterous ocean, found a new world, and prepared it for the happy residence of liberty; in vain we toiled; in vain we fought; we bled in vain, if you, our offspring, want valor to repel the assaults of her invaders!  
Stain not the glory of your worthy ancestors; but, like them, resolve never to part with your birthright. Be wise in your deliberations, and determined in your exertions for the preservation of your liberty.  
Follow not the dictates of passion, but enlist yourselves under the sacred banner of reason; use every method in your power to secure your rights; at least prevent the curses of posterity from being leaped upon your memories.  
If you, with united zeal and fortitude, oppose the torrent of oppression; if you feel the true fire of patriotism burning in your breasts; if you, from your souls, despise the most gaudy dress which slavery can wear; if you really prefer the lonely palaces, whilst blest with liberty, to gilded palaces, surrounded with the ensigns of slavery; you may have the fullest assurance that Tyranny, with all her hallowed accursed train, will hide her hideous head in confusion, shame and despair.  
If you perform your part, you must have the strongest confidence that the same Almighty Being, who protected your pious and venerable forefathers, who enabled them to turn a barren wilderness into a fruitful field, who so often made his arm for their salvation, will still be mindful of their offspring.  
May this ALMIGHTY BEING graciously preside in all our councils. May he direct us to such measures as he himself shall approve, and be pleased to bless. May we be ever favored of God. May our land be the land of liberty, the seat of virtue, the asylum of the oppressed, 'a name and a praise in the whole earth,' until the last shock of time shall bury the empires of the world in undistinguishable ruin!

### THE ANTI-SLAVERY CAUSE IN AMERICA.

From the London Anti-Slavery Advocate for December.  
When Mr. Garrison commenced his anti-slavery career in 1829, there were plenty of persons in the United States, who regarded slavery as an evil, an inconvenience, an inexpedient state of things, which it would be right to put an end to at some time or other. As to the right time, they had no idea of making up their minds, and had not the remotest notion that, like murder, piracy, robbery, or other recognized crimes, slaveholding was utterly evil, and ought to be put an end to immediately. This, on the other hand, was Mr. Garrison's conviction, derived, we believe, in the first instance, from the perusal of the famous pamphlet of Elizabeth Heyrick, which was first published in England in 1824. Well, this young man, who was aged about twenty-four, being of an ardent temperament, and the whole American nation having been lulled into a state of profound apathy by the same-time-or-other doctrine with which it had been drugged, what was he to do? I will tell you what he did. He incontinently cried out, at the top of his voice, to all that would listen to him in the lecture-room, and to all that would read his paper, (THE LANCET), which he established for the express purpose, that slavery was a crime, a sin, an atrocious conglomeration of robbery, murder, cruelty, impurity; and that they who supported such a system were criminals, sinners, robbers, murderers, cruel, impure, and so forth. Ever since, from that day to this, he has continued that cry, telling the same story, exposing the atrocity, the inhumanity, the selfish blindness, the impiety, the heartlessness of this detestable system. Nobody but the wildest fanatic could have done this, and he has done it in 1829. In 1857, although the slaves have vastly increased in number; although slave territory has been increased by millions of square miles; although the Slave Power is the dominant interest and real ruler of Republican America, there is not now a sane man in the United States, whether North or South, who does not feel that slavery is the only question of real importance with which, as a matter of national policy, that nation has to do; and that upon its settlement depends whether Christ or Balaam, liberty or despotism, shall bear sway in that great country. In a Christian orthodox nation, where four millions of human beings are regarded and treated as cattle by twenty millions of orthodox Christians, where legal marriage is forbidden by law to two millions of females—where delicate, refined, educated white women are openly sold on the auction-block for purposes of prostitution; babies taken from their mothers' arms, and sold for so much a pound; and men, who have no protection from the law, and to whom education is denied by statutory enactment, are burnt alive at the stake for crimes the result of their enforced degradation—in such a country, it would be wonderful indeed if the men and women who have strong, real, earnest convictions on these matters, were not to express themselves with a degree of force not quite consistent with the calmness of philosophical speculation. Squeeze my little finger, and I will compel bitterly; tell me that China, with her three hundred millions, has been submerged by a rising of the Yellow Sea, and I regard the event as a remarkable circumstance, but without prejudice to my appetite for breakfast. Rob a man's hen-roost or his orchard, and he straightway calls you a thief, regardless of your feelings, and of the fact that the abolition of theft is necessarily slow, and should not be denounced with extreme severity. Tell him of the national depravity and of the countless abominations resulting from American slavery, and he bids you keep your mind easy, in a state of placid acquiescence, in the wonderful workings of Providence. If we were the slave, we should prefer the fiery abolitionist, with his restless impetuosity, to the serene philosopher, with his calm acquiescence in the status quo.

### THE BOSTON CHRISTIAN WATCHMAN & REFLECTOR.

speaks out, in the following emphatic language, concerning the Executive Committee of the Tract Society.  
THE AMERICAN TRACT SOCIETY.  
We hope that no reader has failed to examine the communication, in our paper of last week, from 'A Massachusetts Clergyman,' in review of Dr. Wayland. It presents substantially the same view of the subject which the executive officers of the Tract Society have promulgated in numerous publications. We learn several things from these discussions, official and unofficial, which it is important that every contributor to the funds of the Society should understand.  
It has been said, in extenuation of the strange course of the Society's officers, that they do not refuse to publish on the subject of slavery, but only postpone action on account of unlooked-for hazards, which they do not believe the Society wished them to face. But this can no longer be said with truth. They determine that it is unconstitutional to publish at all, this year, next year, or in any time hereafter, so long as the Executive officers of the Society have not members. If that is their belief, of course they will act accordingly. They therefore virtually offer a downright refusal to do what the Society has bidden them to do.  
The executives of the Tract Society appear to have some extraordinary notions of their rights and prerogatives. The Society unanimously declares that publication on a certain class of subjects is within the scope of its plan as defined in its constitution, and its requisite, in the first instance, from any purpose of the Executive officers, that they cannot and will not issue such publications. In secular corporations, officers who feel themselves in such a predicament commonly feel bound to resign. Men who make no profession of godliness, and who claim to be men of uprightiness and honor, would unhesitatingly abdicate offices that cannot be held without a conflict between the known will of their constituents, and their individual sense of right. But the officers of the Tract Society assume the prerogative of judging that a unanimous determination of the Society is unconstitutional, and on that ground of declining to obey it, still keeping fast hold of the executive machinery. Can anything be more preposterous? Is it not plain that a voluntary Society, which has power to change its constitution at will, is also competent to interpret that constitution? and having exercised that right, and by a unanimous vote directed its official agents to perform certain acts, is it not the very substance of assurance for these agents to access to the Society of exceeding its powers? Who made them to be rulers and judges over the American Tract Society?  
It is idle to say, that the instructions of the Society are not absolute, but conditional. They are unconditional as to the only point at issue. They indeed express confidence that the publications on slavery will be such as to promote the best interests of the Society in all parts of the Society. But they nowhere leave it to the officers to decide whether they shall publish or not. Such a construction of the resolutions would never have been thought of, but by persons so desirous to get rid of a disagreeable duty, as very honestly to cheat their own understandings.  
For the present, it would seem, the question as to the relations of slavery to 'vital godliness and sound morality,' and the dependent question, as to the scope of the Tract Society's objects, are distinctly questions to be decided by the official agents. Whether it be constitutional to print tracts on slavery, or not, may be a difficult point to settle. But we shall be much surprised if there is long any serious question whether it is right for men to hold executive offices, not to fulfill but to thwart the will of their constituents, solemnly and emphatically expressed; whether it is right for them to employ the press of the Society, not in publishing what the Society resolved ought to be published, but in printing and circulating statements designed to show that the Society is unconstitutional. When the 'duties of citizens' in the Tract House have been settled, the 'duties of masters' may come up for renewed consideration.

### GOOD ADVICE.

The Rev. W. E. Knox, in his Thanksgiving sermon in this village, in referring to 'freedom,' or the slavery question, has the following remarks:  
'We have, however, little faith in rant, or denunciation, or uncharitableness. There are difficulties connected with the existence of this evil which demand something else than diphany and sophistry to remove. There are perplexities and grievances imposed by it which those who witness them, and especially those who bear them, best understand. A prominent lawyer at the South, and a stout defender of the system in public, once said to me—'The white are the greatest sufferers and slaves under this system, and were we rid of it, we should be the greatest gainers.''  
'I say again, we have reason for thanksgiving today, that Freedom, and not Slavery, is the heritage of our own Commonwealth. We will not turn our joy into bitterness, because it is not so with every State of this Republic. They, and not we, are the greatest sufferers. We can afford to have some patience with them and with Divine Providence, and if the discussion go on, as it surely will, let our part in it be such as, at least, not to aggravate the already too formidable evil.''  
Rev. Mr. Knox spent last winter in Florida, and had a very good opportunity of seeing the slavery system, and of knowing that nothing is gained by rant and denunciation.—Rome (N. Y.) Sentinel.

### AN 'INDEPENDENT ANTI-SLAVERY CHURCH' AT WASH. NOTON.

The National Era says—'The Congregational, or Independent Church, on Fifth street, opposes the City Hall, in this city, was reopened on Thursday for public worship. Mr. Bassett, of Illinois, is to supply the pulpit during the winter.  
Thus do we perceive the pernicious practice of 'political preaching,' accomplishing its legitimate results. The introduction into the sacred desk of secular topics, like that of slavery in its relation to political parties, must be distasteful to a large portion of our citizens, and productive of the most baneful consequences. And especially so, when discussed upon in the uncharitable spirit characteristic of the immoderate harangues of such men as Kallcho, Tyng and Foster. As exemplified in the instance cited, the Bible and Deity are both completely swallowed up in the one term and single contracted idea of 'anti-slavery,' leaving the conception of the nice discrimination—an anti-slavery Bible and an anti-slavery God. In any event, the discussion of this subject must have an irretrievable tendency to depress the Christian element, instead of stimulating its growth.—Anti-Slavery Church.'

### THE BEAUTIES OF PERSONAL LIBERTY LAWS.

The decision of the Supreme Court of New York in the Leamon case is to this effect—that a slave brought into that State by his master or owner, no matter for what purpose, or under what circumstances, becomes free (if so he elects) under the State laws. The decision does not conflict with or reach the Dred Scott decision; for it does not pretend to say what would be the status of the negro if he should voluntarily return to a slave State with his master. But it plainly asserts that in New York, under any and all circumstances, he is entitled to his freedom. The master may mean to sojourn for an instant on the soil of the State, or make any other use of his slave that he would of an Egyptian mummy; he may be driven there by stress of weather, or he may get over the State line by the merest accident in his geographical calculations; nevertheless, the slave, and no one touching the soil, becomes a free-man, and there is no remedy, unless, happily or unhappily, it may be provided under the laws of the United States.  
We are not lawyer enough to settle the question which here presents itself—whether property in transitu comes to be property, or may be confiscated,

### EXTRACT FROM A SPEECH DELIVERED IN THE U. S. SENATE, DEC. 22, ON THE KANSAS QUESTION.

Extract from a speech delivered in the U. S. Senate, Dec. 22, on the Kansas question, by Hon. S. A. Douglas, in reply to Mr. Fitch, of Indiana:—  
'The Senator from Indiana cannot maintain his position without rebelling against a large portion of the Message on the Kansas question. But I hold he has a right to differ from the President. God forbid that I should ever surrender my right to differ from a President of the United States of my own choice! I have not become the mere servile tool of any President, so that I am bound to take every reasonable objection he makes, without examining and ascertaining whether it merits the approval of my judgment or not. I know that the President would not respect me, if I should thus receive a dictum from any authority contrary to my judgment.—Again, yesterday I tried to ascertain if there was any Senator on this floor who was prepared to yield obedience to the President's recommendation in his Message, without exception. I instanced the Pacific Railroad, the Bankrupt Law, the Tariff, and many other questions, and I could not get a response from any one man who endorses what, or in what prepared to carry it out! All other men are permitted to dissent but me! It is factious in me to dissent! If I dissent, it disturbs the harmony of the Democratic party! I tell the Senator that if he will stand faithfully by the Cincinnati platform, which affirmed the right of the people to decide all their local and domestic institutions for themselves, there will be harmony between him and me; and if each member of the party will stand by that platform, there will be harmony among the whole party. Why not stand there? O, it is factious! It is intimated, not charged, that there is something fearful, something terrible, in this thing of a man daring to be true and faithful to his principles, when other men do not desire that he should be. Allusions are made to men whose names are known—to Burr and Van Buren—as if they came from sources that would read me out of the Democratic party. I should like those who are arraigning my course here to compare records with me in my devotion and service to the party for the fourteen years that I have been in Congress. The assumption is, that I will not bow the knee to power, when that power itself does not recommend it, and the insinuation is that I am factious. Sir, call it factious; call it what you please; I intend to stand by the Nebraska Bill, by the Cincinnati platform, by the organization and principles of the party, and I defy opposition from whatever quarter it comes. I predict that sixty days shall not go over my head before I shall be in harmony with the party, and I will propose upon to crush me and the principle of the Nebraska Bill, by the admission of the Lecompton Constitution. I shall be mistaken if, in sixty days, you come here unanimously demanding the endorsement of the Lecompton Constitution, as a test of faith. The pro-slavery clause stricken out may make Popular Sovereignty look very differently in gentlemen's eyes from what it would if it were in. The pro-slavery clause in, with the exception of the Senator from Indiana, would make a special provision upon to crush me and the principle of the Nebraska Bill, by the admission of the Lecompton Constitution. I shall be mistaken if, in sixty days, you come here unanimously demanding the endorsement of the Lecompton Constitution, as a test of faith. The pro-slavery clause stricken out may make Popular Sovereignty look very differently in gentlemen's eyes from what it would if it were in. The pro-slavery clause in, with the exception of the Senator from Indiana, would make a special provision upon to crush me and the principle of the Nebraska Bill, by the admission of the Lecompton Constitution. 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THE AMERICAN TRACT SOCIETY AND A MASSACHUSETTS CLERGYMAN.

A great struggle is approaching that shall decide the fate of the American Tract Society. Let none of our readers turn away with weariness from the subject. It involves other questions of vital interest. This Society has been a favorite of the churches. For it they have freely offered their prayers and their benefactions. Through their fostering care, it has become a great institution. Its influence extends over the world. It has gained this vast influence and power openly, gradually, quietly. For thirty years we know not that any question of controversy has arisen with its officers and circulation of the Society. It did its work, did it well, and God blessed it. And it might have gone on for ages, scattering the leaves of the tree of life, for the healing of the nations.

The article closes by affirming, if the Society publishes on the subject of slavery, then 'the most general impression on the minds of the Southern brethren would be, that it has gone over to the abolitionists,' and then he draws a frightful picture of the Southampton insurrection, of those who denounce the Constitution of the United States as a covenant with death and an agreement with hell; who labor to destroy the Union, break up the Constitution, &c., &c., and give the impression that this is the class of men who demand that the American Tract Society shall publish on slavery, as they do on other moral subjects. The writer of the article in question knows, and the Christian men of the South know also, that such men as Dr. Wayland, Haves, Palmer, Mr. Frelinghuysen, and others, well represent the vast majority of the evangelical Christians who oppose the present position of the Tract Society, and who have no more sympathy with the class of abolitionists as pictured, than they have with any man, and upon the churches? We lament that this controversy must be carried on. We tried to put it at rest. But if it is forced upon us, we must speak, and every Christian has an interest at stake. We read the article in the Observer, and laid it away, in sorrow, resolved to be silent, but conscience would not let us rest. We commend again the whole subject to the churches in Maine, asking them to ponder it, and carry it to the Throne of Grace.

JUDGE LORING'S REMOVAL. Not the least of the many important duties devolving upon the Legislature which is to assemble next month at the Capitol, is that of purging the State of many of the abuses that have crept in, during the last three years of the Know Nothing regime, and of removing from the offices of honor, emolument, and trust, those men whose public acts have shown them to be unworthy of the confidence of the people.

Probably it was his last effort in that direction; for, in 1831-2, I cannot now determine the precise date, but not long after the publication of THE LIBERATOR was commenced, Aaron Burr visited Boston, and sent me a special request to have an interview with him at the Marlborough Hotel. Curious to see so noted a man, and especially to know what could be his object in soliciting an acquaintance, I at once complied with his request, and had a free conversation with him on the subject of slavery. He received me with the suavity and politeness for which he was so remarkable, and with great adroitness undertook to dissuade me from prosecuting the anti-slavery cause, and continuing to publish THE LIBERATOR—skillfully setting forth the hopelessness of my object, the perils to which I should be subjected, the dangers of a general emancipation of the slaves, the power and spirit of the slave oligarchy, &c., &c., &c. His manner was patronizing, and, with his strong and plausible representations of the dangers and difficulties in the case, well calculated to make a deep impression on my then youthful mind. He had a remarkable eye, more penetrating, more fascinating than any I had ever seen, while his appearance was truly venerable. But he was baffled in his purpose, and soon found that he was dealing with one who occupied a very different plane from his own; whose trust was not in man, but in the living God; who was not to be intimidated or discouraged by any portrayal of consequences, whether real or imaginary; who was animated by a love of impartial liberty, and could not stoop to any considerations of worldly policy. As he revealed himself to my moral sense, I saw that he was destitute of any fixed principles, and that unyielding obedience to the higher law was regarded by him as credulity or fanaticism. Yet I do not remember that he undertook to argue the rightness of slavery—his aim being, rather, to convince me both of the folly and danger of attempting to struggle with the Slave Power for its overthrow.

THE LIBERATOR. NO UNION WITH SLAVEHOLDERS. BOSTON, JANUARY 8, 1858. NOTICE. Our friends who have not yet paid for the past year, will bear in mind our rule, by which their papers must be cut off, if payment be not paid before February 1st. We hardly need add, that our subscription list needs greatly to be enlarged, and that any curtailment of it is most undesirable.—R. W. ANNUAL MEETING OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY. The Annual Meeting of the MASSACHUSETTS ANTI-SLAVERY SOCIETY will be held in Boston, on THURSDAY and FRIDAY, Jan. 28th and 29th, commencing at 10 o'clock, A. M. A strong array of speakers, as usual, may be expected on the occasion. In view of the absolute control of the national government, in all its departments, by the Slave Power, of the filibustering designs of the South, through the agency of the piratical Walker, for the purpose of a vast extension of the accursed slave system into new territories—the continued subjugation and fearful situation of Kansas—the brutal and monstrous decision of the U. S. Supreme Court in the Dred Scott case, whereby the entire colored population of Massachusetts are denied to have any rights as citizens of the United States—the official declaration of Mr. Buchanan, that slaveholders are as much entitled to hold slaves in any of the Territories as any other property—and the revolting and startling doctrines avowed by the South, in regard to free institutions—the friends of freedom are summoned to rally, at this annual gathering, in numbers, and with a spirit and zeal, commensurate with the importance and solemnity of the crisis. FRANCIS JACKSON, President. R. F. WALLCUT, Secretary. AARON BURR. THE LIFE AND TIMES OF AARON BURR, Lieutenant-Colonel in the Army of the Revolution, United States Senator, Vice President of the United States, &c. By J. PARTON, Author of 'Humorous Poetry of the English Language,' 'Life of Horace Greeley,' &c. New York: Mason Brothers, 108 and 110 Duane street. pp. 696. In the general impression concerning his character and designs, Aaron Burr does not stand very far from Benedict Arnold. It requires some boldness, therefore, to attempt to alter or modify this impression, and to hold Burr up as one who has been unjustly maligned or grossly misunderstood by his countrymen. Mr. Parton has brought to his task rare powers of investigation, analysis and research, as pertaining to the entire career of Burr, and his strange, eventful history, and produced a volume which is as remarkable for its fascinating power as it is for the object of its author has in view—the reversal of the judgment of posterity. He has been singularly favored in his sources of information, and out of a chaotic mass has brought order, proportion and harmony. He quotes what Alexander Hamilton said of Burr—'a man of extreme and irregular ambition, selfish to a degree which excludes all social affections, and decidedly profligate.' Also what Jefferson said of him—'a great man in little things, while really small in great things.' Adding a touching and very different estimate of him from his ill-fated daughter, Theodosia, in a letter to her father—'I contemplate you with such a strange mixture of humility, admiration, reverence, love and pride, that very little superlatives would be necessary to make me worship you as a superior being. . . I had rather not live than not be the daughter of such a man.' Mr. Parton gives us his own judgment very briefly—'Aaron Burr was no angel; he was no devil; he was a man, and a silt-buster. Yet, we think it would be doing even Burr injustice to rank him with the modern silt-buster Walker, or any of the Southern brood. Their specific purpose is the extension of their beastly and bloody slave system; his, no doubt, was the gratification of his own personal ambition—self-aggrandizement. Aaron Burr was born Feb. 6th, 1756. He was the son of a Puritanical clergyman of the same name, who, we are told, 'was a conspicuous and important person in his day,' and President of the College of New Jersey,—dying in the forty-second year of his age. At the age of eleven, which had been his diligence as a student, Aaron was prepared for college; but on applying for admission at Princeton, he was rejected on account of his youth. At the age of thirteen, he was privileged to enter the Sophomore class, two years in advance of the regular time.—When he was only sixteen, he graduated with distinction. He then became a pupil of the celebrated Dr. Bellamy, for a time; but, having no reliish for Puritanic theology, he soon began the study of the law, when tidings came of the battle of Lexington, and fired his soul to join the revolutionary forces in that section. In company with his friend Ogden, he arrived at Cambridge in July, 1776, only a few days after General Washington had taken the command; but was soon promoted to accompany Arnold's expedition to Quebec, for the conquest of that stronghold. He was there appointed Aid to Gen. Montgomery, who fell mortally wounded in that unsuccessful campaign. Subsequently, Burr acted as Aid to Gen. Washington—afterward, Aid to Gen. Putnam—then was appointed a Lieutenant Colonel, and put in command of a regiment. His tastes and habits were eminently military; and as long as he remained in the revolutionary service, he appears to have exhibited uncommon address and energy as a commander, and to have been actuated by the most patriotic feelings. 'Like his father before him, he was a man who had by nature a marvellous faculty of bringing things to pass. He saw his object with eagle clearness, and he had a wonderful intuitive sense of the means, and all the means, and, particularly, the readiest means, by which that object could be reached.' In 1780, he was forced to leave the service, in consequence of the loss of health, and once more engaged in the profession of the law.

Probably it was his last effort in that direction; for, in 1831-2, I cannot now determine the precise date, but not long after the publication of THE LIBERATOR was commenced, Aaron Burr visited Boston, and sent me a special request to have an interview with him at the Marlborough Hotel. Curious to see so noted a man, and especially to know what could be his object in soliciting an acquaintance, I at once complied with his request, and had a free conversation with him on the subject of slavery. He received me with the suavity and politeness for which he was so remarkable, and with great adroitness undertook to dissuade me from prosecuting the anti-slavery cause, and continuing to publish THE LIBERATOR—skillfully setting forth the hopelessness of my object, the perils to which I should be subjected, the dangers of a general emancipation of the slaves, the power and spirit of the slave oligarchy, &c., &c., &c. His manner was patronizing, and, with his strong and plausible representations of the dangers and difficulties in the case, well calculated to make a deep impression on my then youthful mind. He had a remarkable eye, more penetrating, more fascinating than any I had ever seen, while his appearance was truly venerable. But he was baffled in his purpose, and soon found that he was dealing with one who occupied a very different plane from his own; whose trust was not in man, but in the living God; who was not to be intimidated or discouraged by any portrayal of consequences, whether real or imaginary; who was animated by a love of impartial liberty, and could not stoop to any considerations of worldly policy. As he revealed himself to my moral sense, I saw that he was destitute of any fixed principles, and that unyielding obedience to the higher law was regarded by him as credulity or fanaticism. Yet I do not remember that he undertook to argue the rightness of slavery—his aim being, rather, to convince me both of the folly and danger of attempting to struggle with the Slave Power for its overthrow.



WORCESTER COUNTY SOUTH.

The Annual Meeting of the Worcester County South Division Anti-Slavery Society was held at Worcester, in Washburn Hall, on Sunday, Jan. 3d.

Whereas, the slaveholders of the South no longer plead exemption from criticism or condemnation, on the ground that they recognize its evils, that they design its gradual extinction, and only ask a reasonable extension of time to enable them to proclaim a general act of emancipation; but, instead of this, have boldly thrown the mask of dissimulation, and now openly declare to the world that their bloody and polluted slave system is never to be abolished, but to be indefinitely extended and vigilantly guarded as right, just, humane and Christian, sanctioned by the Bible, and essential to the well-being of society—thus affirming all moral distinctions in the universe, affirming hell to be heaven, the dominion of Satan to be the government of God, and all conceivable crime and wickedness to be 'the end of the law for righteousness'; therefore,

Resolved, That the day has gone by, (if it ever existed,) here at the North, to frame or to offer any apology in behalf of Southern slaveholders; but, having revealed themselves to be the enemies of freedom universally, merciless and profligate in spirit, desperate and heaven-defying in purpose, and bent on eternizing their terrible oppression, they are to be classed among the most dangerous and depraved of the human race, and rebuked accordingly.

Resolved, That in full view of the unblinking and horrible declarations of these traffickers in human flesh, those here at the North who still turn their backs upon the Anti-Slavery movement, and persist in shielding slavery from utter condemnation, reveal themselves to be as destitute of principle and as tyrannous in spirit as any who wield the lash or forge the chain on Southern plantations.

Resolved, That that religion which, in this land, does not make the AMERICAN SLAVE a prominent and principal object of its care and labors,—which does not regard the whole slaveholding region as a mission-ground of the most necessary and extreme description,—which does not faithfully deal with the sin of the whole nation in its wilful degradation and murderous treatment of the entire slave population,—which is not 'instant, in season and out of season,' in warning, rebuking, exhorting this hard-hearted and oppressive people,—and which does not faithfully preach immediate repentance and forsaking of this great wickedness against God and man,—is not fit to be recognized as Christian, is unworthy the acceptance of any honest man, but, on the contrary, deserves the execration of all upright souls.

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of the audience on the extraordinary fact, that the country in which, of all others, Slavery grows and flourishes most rankly, is not, as we might expect, Russia or Austria by their despotism, nor France under its imperial usurper, nor England with its hereditary monarchy; but it is a country holding the Declaration of Independence in one hand, and the Protestant Faith in the other, and which is continually professing the greatest regard for the rights and sovereignty of the people. He then referred to the pompous Union-saving wish which Mr. Benton, of Missouri, made to the North last year, lecturing the Northern people on their duties to the Union, while no Northern Senator could go into any Slave State to speak of Freedom, and against the hateful institution which disgraces the Union, and is fast rendering Union impossible; and he spoke of the visit which the Rev. Mr. Brownlow of Tennessee promises to pay to the North, in order to convert it to Christianity and Slavery! (Mr. Brownlow being the 'fighting parson,' so-called, and the man who justified the burning alive of a slave in Tennessee, and said his tortures should have been protracted, and the flesh torn piece by piece from his bones by red-hot pincers.) Mr. Pillsbury concluded a very eloquent and powerful address by a reference to the declarations of Thomas Jefferson, John Quincy Adams and others as to the perils which threatened this country, and showed how far these perils had been already realized.

Mr. GARRISON followed in an earnest and practical speech, contrasting the cowardice and divided feeling of the North with the vigilance, the determined purpose, and united action as one man of the South. Our first business is to make Massachusetts a free State, before we can touch Carolina. While fugitive slaves are allowed to be hunted on our soil, or may be seized and carried back to bondage, what are we but a Commonwealth of kidnappers? He also urged a united and strenuous effort for the removal of Judge Loring, as due to the honor and sovereignty of the State.

S. S. FOSTER followed, replying to some objections which Mr. Garrison had made to his resolution offered in the afternoon.

Mrs. FOSTER, from the Committee of Nominations, reported a list of Officers of the Society for the ensuing year. The report was accepted, and the following officers accordingly elected:—

President, EFFINGHAM L. CAPRON. Vice Presidents, JOSIAH HENSLAW, West Brookfield; MOSES SAWIN, Southboro'; ADIN BALLOU, Milford; SARAH H. EARLE, Worcester; CLARK ALDRICH, Upton; MOSES BUTTIN, Oxford.

Treasurer—SARAH E. WALL, Worcester. Auditor—ALFRED WYMAN, Worcester. Secretary—JOSEPH A. HOWLAND, Worcester.

Executive Committee—Abby K. Foster, John H. Crane, Seth Rogers, Worcester; Abijah Allen, Milbury; E. D. Draper, Milford; Samuel May, Jr., Leicester; D. A. Comstock, Millville; Nancy B. Hill, Blackstone; Sylvester C. Fay, Southboro'; William Doane, Charlton.

The resolutions before the meeting, with the exception of that presented by Mr. Foster, were then adopted unanimously. That resolution was laid on the table. The collections by the Finance Committee amounted to nearly \$23, with a small additional amount in pledges.

The Society then adjourned, sine die. EFFINGHAM L. CAPRON, President. SAMUEL MAY, JR., Secretary pro tem.

DEFENCE OF SPIRITUALISM.

TECUMSEH, Mich., Dec. 28, 1857. MR. EDITOR: As a Spiritualist, and a citizen of Michigan and of Battle Creek, (but not present at the meeting of 'Friends of Human Progress' at that place in October last,) I feel called upon to turn aside the shaft hurled at us with such apparent vindictiveness by our brother PARKER PILLSBURY. He seems to think that Spiritualism has dampened the energies and cooled the zeal of some, if not all, the anti-slavery people in Michigan. The votes in the State, and the public sentiment expressed through its press and speakers, would hardly sustain the charge that any cause had produced that effect. The public sentiment of Michigan, and some other States, which, as was that of the meeting, is somewhat directed and energized by modern Spiritualism, indicates plainly, both North and South, as far as its influence extends, a defence and support of freedom, of human rights, of social, political and religious reform. It is not of the stand-still order, but active; it is not dead, but alive, and alive to all questions of reform and progress. Our brother does not see the mighty works of this 'new motor,' and yet he acknowledges its potency in the Convention at Battle Creek, though he was not aware that this was the cause of the good feelings which he and others enjoyed there, and carried away. He seems to expect of this youth of twelve years the might of a giant, and yet nature and religion would teach him that it requires more years for the development of such power. It has done all that Jesus did at twelve—confounded the learned doctors; but it has not yet carried off the gates of Gaza, or slavery,—perhaps it will when its locks are grown.

It seems, by the letter of 'Justice,' that a slaveholder from Kentucky, and our dear and worthy brother Pillsbury, were somewhat dissatisfied with the proceedings of the meeting, or the actors in it, or a part of them. I never attended but one meeting (and that was of Spiritualists) where every chord was in harmony, and all contributed to the music in one grand harmonious choir. Probably this one at Battle Creek had many rude elements, drawn in by Spiritualism or some other magnet, which needed shaping and moulding into harmony with great measures of reform. If the work was already done, there would be no need of such meetings or of such resolutions as were passed there, and which seem to go far enough on the subject of slavery, even though Spiritualism prevailed,—and many Demos, &c., are among those who call themselves by that comprehensive term.

Many of us have found great light shining upon our understanding from modern Spiritualism, and I have not found one who has become less a reformer, in any branch of reform, by becoming a Spiritualist, while I have seen many who have become far more zealous, devoted and earnest. True, it has not turned every person about as suddenly as the great light is said to have turned Saul of Tarsus in older times; but we do not claim for it miraculous power or miraculous effects; but we can testify that we were blind, and now we see. Would our brother have us return again respectively to the beggarly elements of the Church, or the starving hunger of infidelity? Or would he have us all stop preaching the great truths of our gospel, and all go out to sound the trump of freedom from chattelism, leaving other slavery to cure itself? Or would he have us all stay away from all meetings of the Friends of Human Progress, or go there and remain quiet, or only speak of slavery? Would it not be better in such a meeting, and every meeting of free speech and free men and women, for each to carry in his truth and utter it, as each contributor to a fair carries in his product to make up the variety and beauty? Or would he have us learn, as he has, that some power, from a source unknown, acts on and in us at times, and never pursue the subject far enough to know whence it is? Or would he have us, after learning that our friends from the other sphere can and do communicate with us, refrain from making the fact known because they have not power to put an immediate end to slavery, intemperance, sectarianism, &c.? Or would he have us abandon our

object and subject, because we have denying Peters and betraying Judases? Neither himself nor Jesus set such example, and why should we? Spiritualism is doing all more than his friends expected of it at this age, and if its enemies can be believed,—which perhaps they can, with allowance, on this subject,—it is the most potent enemy to sectarianism, aristocracy, monopoly and oppression of our time. True, all of its receivers are not Davises, Spears, Harries, or Bellowses; neither are all the anti-slavery men Garrison, Wrights, Greelays, or Posters. Both seem to have variety, and to need it, as does Nature to make her bouquet of flowers or her rainbow of colors in his or her brother or sister who is struggling to aid humanity with charity or knowledge, and more especially when I find the champions of one reform and progressive movement array themselves against and try to prejudice their followers against those of another. I have never discovered this among Spiritualists, or spirits, with a few isolated exceptions, and I am glad it is also seldom chargeable to the friends of freedom. Except with the friends of Human Progress, we have found as much sympathy from them when we were weak and needed it, as from any, and far more than from societies calling themselves Christian; and now, when we are coming into manhood and strength, we hope we shall not excite the envy or jealousy or an unworthy rivalry in the hearts of our neighbors.

I cannot separate myself from my race or nation, because there are slaveholders and rum-sellers in it; I cannot separate myself from Spiritualists or Spiritualism, because there are Democrats and Whigs and Know-Nothings, and rum-sellers and drinkers, and even all sorts of people among them. Why should I? They are my brethren. Jesus did not separate himself from the publicans and sinners, but he was their preacher. He did not necessarily swear or steal because they did, but he saw something good in them, and to them reproved the pharisees and hypocrites mostly.

WARREN CHASE. The Convention will be organized on TUESDAY, at 3 o'clock, or immediately after the arrival of the Southern train, at which time all the members of the Convention are earnestly requested to be present. Addresses by invited, distinguished speakers, whose names will be duly announced, will be delivered on the evenings of Tuesday and Wednesday, and probably during the sessions of the Convention on Wednesday.

MEMBERS and friends of the Massachusetts Anti-Slavery Society, owing pledges to the Society, which were made at the annual meeting of the Society in January last, or previously to that time, are requested to make payment as soon as possible after January 1st. Payment may be made, or the money sent, to 21 Cornhill, to Samuel Philbrick, Treasurer, or to Samuel May, Jr.

TREASURER'S REPORT. Of Receipts, from Oct. 1, 1857, to Jan. 1, 1858. Rec'd proceeds of A. S. Fair at Worcester, from Sarah H. Earle, \$300 00 From H. E. Moore, Cambridgeport, to redeem pledge, 2 00 From David and Charlotte Joy, Hopdale, to redeem pledge, 25 00 From H. P. Trask, Boston, to redeem pledge, 1 00 Rec'd of S. May, Jr., for collections from Mrs. Mary May, Boston, to redeem balance of pledge, 25 00 Mrs. M. W. Chapman, to redeem pledge, 10 00—35 00 From Edmund Jackson, to redeem pledge, 100 00 From S. May, Jr., for collections from Joseph H. Putnam, Salem, to redeem pledge, 5 00 Caroline E. Putnam, do., to redeem pledge, 5 00 From Mary M. Brooks, Concord, to redeem pledge, 30 00 Rev. Lucius Holmes, Charlton, to redeem pledge, 1 00—41 00 From P. S. Crowell, E. Dennis, to redeem pledge, 25 00 From J. C. Lindsay, Boston, to redeem pledge, 20 00 From Cyrus Houghton, Holliston, to redeem pledge, 7 00 From Weymouth Female A. S. Society, to redeem two pledges, 60 00 From S. May, Jr., for collections from a friend, towards expenses of petition to Legislature, 0 60 Jos. Merrill, Danvers, 10, Sylvanus Smith, East Boston, 5, S. May, Jr., 50, all to redeem pledge, 65 50—55 50 From W. L. Garrison, for collections at Harwich Convention, 28 30 SAMUEL PHILBRICK, Treasurer Mass. A. S. Society. Brookline, Jan. 1, 1858.

AMERICAN ANTI-SLAVERY SOCIETY. Donation. Mrs. Sarah S. Russell, Roxbury, Mass., in full for pledge to Mrs. K. Foster, \$300 00 FRANCIS JACKSON, Treasurer. Boston, Jan. 6, 1858.

LEWIS FORD, an Agent of the Old Colony Anti-Slavery Society, will lecture as follows: Plympton, Friday eve, Jan. 8. Kingston, Sunday " " 10. South Plymouth, Monday " " 11. Duxbury, Wednesday " " 12. Haverhill, Friday " " 13. West Scituate, Sunday, " " 17. In L. S. Rickard's church. S. DYER, Sec'y.

UPTON.—PARKER PILLSBURY, an Agent of the American Anti-Slavery Society, will give a lecture in Upton, on Sunday evening next, Jan. 10.

WM. LLOYD GARRISON will deliver an address on Slavery in the Joy Street Baptist Church, in this city, on SUNDAY EVENING next, Jan. 10, at 7 o'clock.

HOPEDALE HOMESCHOOL. THE next term of this Institution will commence on the 1st Wednesday in January, 1858, and continue fifteen weeks. For Catalogues, containing further information, please address: W. S. HAYWOOD, } Principals. ABIE S. HAYWOOD, } Hopedale, Milford, Mass., Dec. 4, 1857. 215 208

THE LIBERTY BELL FOR 1858. JUST PUBLISHED, and for sale at the Anti-Slavery Office, 21 Cornhill, THE LIBERTY BELL for 1858. The following is its table of contents:— The Liberty Bell. By Aurelia Raymond G. Palmer. Slavery in Massachusetts. By Hon. John G. Palmer. The Beginning and Ending. By Mrs. Henry Gratton Chapman. Letter. By Hon. Joshua R. Giddings. What Hinders Us. By Mrs. Foster. Fugitive Slaves. By Francis Jackson. The Cathedral of Arizona. By Ann W. Weston. Romance of History. By Rev. T. W. Higginson. Home. By Rev. Edwin Chapman. Theory of Anti-Slavery. By Charles Follen. Say You Will. By Mrs. Follen. La Noite. Sonnets. By Howard W. Gilbert. The Inalienable Love. By Mrs. Dal. Christ the Destroyer. By Rev. Nathaniel Hall. The Stars and Stripes. By Mrs. Child. Rudiments. By Rev. Moncure D. Conway. Faith and Patience. By Parker Pillsbury. Help, Ho! By Daniel Ricketson. La Liberté et l'Esclavage. By Ampere, Membres de l'Institut. Requiem. By Richard Monckton Milnes, M. P. Bunker Hill. By Rev. Wm. R. Alger. Extract from the Oration of Dr. Joseph Warren. Sonnet. By Mrs. Henry Gratton Chapman. Progress of Reform. By Hon. Charles F. Adams. Selections from the Early Poems of Miss Follen. The Slave's Prayer. By William S. Bailey. Selections from W. J. Fox, M. P. Education. By Mrs. Henry Gratton Chapman. The African Chief. By Mrs. Marton. Judicial Procedure. By Chief Justice Shaw. The Charge of Slavery. By Anna Weston Weston. The Voice of the Deported. By Rev. Samuel May. The Slave's Ultima Ratio. By J. M. McKim. Truth. By Mrs. Harriet Martineau. La Gloire. Par le Pasteur Alfred Vinet. Price, \$1.00, or \$1.50, according to binding.

SMITHSON DOUGLASS, with his wife, arrived in Philadelphia a few days ago, and took lodgings at the Grand House. As soon as the East became known, he was surrounded by a military band, and a large crowd assembled to welcome him. He was called out, and addressed them briefly in relation to his course on the Kansas question. He deprecated hostility to the President or to his administration, and expressed the belief that Mr. Buchanan would prove eminently worthy of the high opinion formed of him by the Democracy of Pennsylvania. Col. Forney was also called for, and the proceeding did not terminate till one o'clock in the morning.

The Distinguished Dead of 1857.—The necrology of the past year contains an unusual number of eminent names. Among the departed men of science may be mentioned Hugh Miller, Dr. Kane, Dr. Ure, Dr. Combe, and Redfield the meteorologist. In the list of authors and scholars are Beranger, Douglas Jerrold, Eugene Sue, Dr. Dick, Dr. Griswold, and Mr. Glidden. Of sculptors, there are Thomas Crawford and Richard Rankin. Among the statesmen are Governor Marcy, Andrew Stevenson, James Hamilton, Louis McLane and Sir-Secretary Dobbin. In the military department are Sir Henry Lawrence, Generala Nellie Nickerson, Anson and others in India, General Savignac in France, and General Guion at Constantinople.

The Result of the 'Nothing to War.'—It has been universally shown by the police statistics of large cities, that financial distress, the consequences of which are felt immediately by the lower classes, is invariably attended by a large reinforcement of that sort of wretchedness, which invariably accompanies the purities of a large city. The addition, during the last two months, caused by poverty, sickness, and all the attendants on the absence of employment, all rendered unendurable by the approach of cold weather, is said to be fifteen hundred.—N. Y. Post.

A beautiful photograph of the late Rev. Dr. Channing, from Gambardella's picture, has just been published by Whipple & Black, and is the best representation extant; of that great and good man, during the latter part of his life. The picture was taken in 1837, and Dr. Channing died in 1841.

Returns from sixteen counties in Oregon give 3826 majority for the constitution, and 5019 majority against slavery. The vote on the question of free negroes, in the territories, is given, and was 650 for and 6470 against them.

The Operations were resumed upon the Leviathan on the 16th, but, with a most tremendous pressure, the vessel was moved only about three feet, when the work was suspended, sine die. No less than three hydraulic rams, one powerful Arab, or windlass, and the double chains which drag the vessel towards the river, were all burst and broken. The Times thinks one half the hydraulic presses in the kingdom will be required to overcome the difficulties.

In the year 1852, the thousandth anniversary of the foundation of the Russian empire is to be celebrated with great pomp and national manifestation in Moscow. One grand festival in these solemnities is the inauguration of a monument commemorative of the day, for which subscriptions are being opened throughout the whole empire, by order of the government.

Murders in New York during the Past Year.—The New York Police Gazette gives a list of sixty murders which were committed in that city during the year 1857.

Judge Coon, of California, has decided that, under the statute of that State, there is no law to prohibit women from dressing in male attire.

Loss of Life by Railroad Accidents in 1857.—The New York papers give a list of the most serious railroad accidents in the United States during the year 1857, the number killed being 63, and the wounded 191. If, however, all the cases of single deaths from this cause were included, the total would be greatly increased.

A man named Smith was recently convicted by the Lexington (Miss.) Circuit Court of whipping a negro woman to death, and was sentenced therefor to thirty years' labor and imprisonment in the penitentiary.

The number of deaths in Philadelphia, during the year 1857, was 10,939, of whom 537 were colored persons, and 4908 females.

During the year 1857, 203,500 passengers arrived at New York from Europe, principally emigrants. In 1856, the number arrived was 169,284. Increase in 1857, about 44,000.

The Finest Village Whip says that Samuel Harrison, of Pittsylvania county, is the richest man in Virginia. He owns 1700 slaves, and they increase at the rate of a hundred a year. He is said to be worth 5,000,000 dollars.

French papers state that the Archbishop of Paris is so devoted to the care of the poor, that he will not afford himself a new shirt, and his servant only succeeds in getting one for him by telling him it is wanted for a poor man!

A great Parliamentary Reform meeting was held in Sheffield on the 7th. Resolutions in favor of a rate-paying suffrage, the vote by ballot, equal electoral districts, the abolition of the property qualification for members of Parliament, and triennial Parliaments, were enthusiastically adopted.

Indian Slaves.—We are informed by a gentleman from Nebraska, that some Indians are now held in slavery by a gentleman of that place. The holder of them is recently from Utah, where he purchased them from the Arizonians, where Indian slavery is one of the adjuncts of the plurality wife system.—St. Louis Democrat.

The book-binding for each Congress costs about \$300,000, and the profits are enormous. The party favorite who got the contract for the last Congress is said to have sold it for \$40,000.

Mr. Pesse, the Five Points missionary, states that there are nearly forty thousand prostitutes in New York city.

Muscular Appointment.—Thomas Hyer, the conqueror of Yankee Sullivan, has been appointed Superintendent of Lands and Pines, by Mr. Street Commissioner Conover of New York!

The National Era, the anti-slavery paper published in Washington, says its patronage has fallen off one-third during the financial crisis.

The African Emigration Scheme.—It is said that a conference of the maritime powers of Europe will shortly be held in London, to discuss the African emigration scheme, and its bearings upon the African slave trade.

New Employment for Females.—An English dentist in New York proposes to teach females the art of dentistry. It is said that some of the ablest dentists in New York are females.

They are improving in Memphis, Tenn. They won't allow horses to be hitched to trees or awning posts, or negroes to be sold in the streets.

M. Royer proposes to dine one hundred people in each fagel of the Leviathan immediately after the launch—the proceeds of the dinner to be given in aid of some naval or military asylum.

Walker Meeting in Mobile.—A great Niagara indignation meeting was held at Mobile on Saturday evening last, at which resolutions were passed censuring the Administration, and demanding Walker's restoration and the repeal of the neutrality laws. Many prominent Democrats were present, and addressed the meeting.

Death of Miss Leslie, the Author.—Miss Leslie, the well known authoress, died Jan. 1st, at Gloucester, Pa., from the effects of injuries received last summer.

The number of deaths in Baltimore in the year 1857 was 5,130.

Mrs. M. Knipe, midwife and doctress of New Bedford, has the past year, attended the births of 83 sons and 65 daughters, (three pair of twins,) without the loss of mother or infant.

Mortality in Boston in 1857.—During the year 1857, the mortality of Boston has been a short of four thousand. In the year 1856, the total number was 4253, showing a decrease in 1857 of about 250. As compared with 1856, the decrease is about 450.

The venerable Phineas Allen, of the Pittsfield Sun, has probably been connected with one paper longer than any other editor in the country. He established the Sun in 1800, as a Democratic paper, and still pursues 'the even tenor of his way.' He is over eighty years of age.

Stringfellow heard from.—The Washington correspondent of the Tribune, dated the 3d inst., says:—'Stringfellow, of Kansas notoriety, arrived here last night. He denounced the Leecompton Convention as an imposition. It is too gross an outrage even for him.'

New Orleans, Dec. 30.—The feeling of indignation is increasing, and some favor the re-entrance of Anderson, in spite of the government. Over a thousand men are at hand who are willing to undertake to use them in the Nicaragua cause.

CALL FOR AN ANTI-SLAVERY CONVENTION IN VERMONT.

The following Call for an Anti-Slavery Convention in Vermont, to be held some time during this month, has been issued in that State, and it is hoped will be warmly responded to by the friends of the oppressed in that region. It is among the mountains that the spirit of Freedom delights to dwell.

Whereas, the question of American Slavery is deservedly the great question before the people, in both Church and State; and Whereas, there is need of more and continued agitation on this subject, and for greater effort in the Anti-Slavery cause;

Whereas, there are many in our State who desire to occupy a higher moral platform than that occupied by the political parties; and Whereas, it is desirable that the friends of Freedom be better acquainted, and cooperate more heartily;

The undersigned hereby invite their fellow-citizens to meet in Convention at West Randolph, Vt., on Tuesday and Wednesday, January 26th and 27th, 1858, to consult, discuss and determine with reference to the evil of Slavery, and to adopt such measures and take such action as the importance of the subject and the state of the times demand.

N. R. JONESTON, Topsham, B. W. DESS, Randolph, A. A. LOW, Bradford, P. S. BLISS, Barre, HENRY MILLS, Monkton, GUY C. SAWYER, Northfield, RYLAND FLETCHER, Cavendish, MOSES KINDER, Woodstock, LYMAN PRINCE, Widdowell, S. M. SHAYER, Williamstown, N. HARRINGTON, Danville, E. WOODS, Passumpsic, WILLARD B. PORTER, Fayston, L. M. COBURN, Braintree.

NOTE. This Call is signed by several hundred names, mostly from Orange and adjacent counties. We cannot give space to more.

MEMBERS and friends of the Massachusetts Anti-Slavery Society, owing pledges to the Society, which were made at the annual meeting of the Society in January last, or previously to that time, are requested to make payment as soon as possible after January 1st. Payment may be made, or the money sent, to 21 Cornhill, to Samuel Philbrick, Treasurer, or to Samuel May, Jr.

TREASURER'S REPORT. Of Receipts, from Oct. 1, 1857, to Jan. 1, 1858. Rec'd proceeds of A. S. Fair at Worcester, from Sarah H. Earle, \$300 00 From H. E. Moore, Cambridgeport, to redeem pledge, 2 00 From David and Charlotte Joy, Hopdale, to redeem pledge, 25 00 From H. P. Trask, Boston, to redeem pledge, 1 00 Rec'd of S. May, Jr., for collections from Mrs. Mary May, Boston, to redeem balance of pledge, 25 00 Mrs. M. W. Chapman,



POETRY.

THE BONDSMAN'S APPEAL. Should you ask me whence these stories, Whence these tidings of great sorrow, Whence these longings and these sighings, I would answer, I would tell you, From the warm and sunny Southland, Where the beautiful sunny liveth, And no cold wind flows unfeeling O'er the flowers that deck the wayside, Where the birds are ever singing Of the great and glorious Father, Where the earth yields forth abundant Of her vast and richest treasures, And the beauties of creation Everywhere make glad the spirit— Come upon the gentle breeze, Borne to us these mournful stories. And, as on your ear is falling This appeal from hearts so sorrowing, Sorrowing with such bitter anguish, Parents, you who know the gladness That comes to you with your children, And the gloom that gathers 'round you, When God's angels come to claim them; Brothers, who have known the blessing Of a sister's true affection; Sisters, who are now rejecting In a fond and strong protection; All who breathe the air of freedom, Let your souls be stirred with pity, And your hearts be 'roused to action! Then the God who speaks the mandate, 'Break the bonds of the oppressor, Let the poor oppress'd go free,' Shall look down with joy upon you, And your souls shall be more noble, And your hearts shall be more happy!

WE, A POOR, DEGRADED PEOPLE, Are bereft of life's choice blessings, And our hearts are raw and bleeding, Bleeding from the weight of sorrow, Stolen from the sunny Africa, Where the tendrils of our hearts' love Twined about the many dear ones Of the household and the hearth-stone, Torn from fond associations, By the rude hand of the white man, We are doomed to painful thralldom, Unrequited, cheerless labor. By the sweat that from the brow pours, Man shall ever gain his life-bread; And we do not shrink from labor, Nor our coarse and homely living; But that we, in base submission, Must our manhood yield to others, Galls our souls to desperation; And, in bitterness of spirit, To the Ruler of the Nation, Go up prayers of strong entreaty For the day of our redemption! We are sold with beasts of burden, At the pleasure of our masters, From our darling wives and children, Who are left forlorn and helpless. Wet with bitter tears the soil— Tears of sorrow-stricken women, Tears of unprotected children; And the air is filled with wailings, Wailings of deep, heart-felt anguish! As unto the earth the night is, When the clouds o'ercast the heavens, So is to our souls the darkness That o'erspreads our dear existence; For we hear men talk of knowledge, Of its sweets and of its power, Power that the soul ennobles, For the presence of the Father, And we yearn to taste the waters That so fertilize man's nature. Seeds that, planted where the sunlight Warms the earth wherein they're hidden, And the gently falling rain-drops Moistens their place of burial, Will grow up and bring forth harvests, That do honor to the planter. But the shadow of great forests Chills the earth wherein they're planted, And they wither, die, and yield not. So with man as with the grain-seed, In the sunlight of affection, Moistened with the dews of learning, Man can flourish and bring forth fruit To the honor of his Maker. In the prison-house of bondage, Cold and damp the walls surround him, And his soul grows warped and blinded. Will you leave us in our fetters, To the mercy of our masters, Who, for selfish motives only, Thus deprive us of our manhood? In the regions of the Northland, Will you not uplift your voices, That our chains may soon be broken, That upon your 'glorious' banner Stars and stripes no longer tell you Of the bleeding stripes of bondmen? Turn to those in bondage pining, Pining for the air of freedom, And let your remembrance of them Be as if yourselves were groaning 'Neath the weight of Slavery's fetters! When unto the suffering lowly, Your works of love are ministering, Even to the blessed Master Worthiest praise your souls are rendering; And when here your work is finished, And God calls you to his presence, On your souls shall rest the blessing, 'Well done, good and faithful laborer!'

AN APPEAL. Men and women, have you wealth? Think then of the poor man's woe! Have you cheerful hearts and health? Give to other hearts the same! Think from whence the day-springs flow, Think who watches o'er your sleep, Round the hearth-stone meekly bow, And your early promise keep.

The Liberator.

LETTER FROM H. C. WRIGHT. Treason against the Federal Government—The Dissolution of the American Union—The Second Duty of the Free States. COLUMBUS, Ohio, Dec. 16, 1857. DEAR GARRISON: Treason—high treason—or the overthrow of the Federal Government, is the second imperative duty of the people of the North. I call it the second: the abolition of slavery is the first. The two great duties of the day and age are, (1) the abolition of slavery; and (2) the dissolution of the American Union; or, what is the same thing, the overthrow of the Federal Government. No matter who formed this government, when or how or under what necessity it was formed, its overthrow has become a matter of life and death to the pecuniary, intellectual, social, domestic, political and religious well-being of the non-slave States, and of the cause of liberty and humanity throughout the world. Whether it be, in the language of the sectarian creed, 'the chief end of man to glorify God and enjoy Him for ever,' or, in the language of humanity's creed, to elevate and glorify his own nature, and to enjoy that glorified nature for ever, it is certain that the glory of God and of human nature demands, at the hands of the free States, the overthrow of the Federal Government, the dissolution of the American Union. Whatever he may be in heart, in intent, or motive, he is, practically, a traitor to God and man, a sinner of the worst kind, who sustains, actively or passively, a government so inhuman, so barbarous, so deadly hostile to the physical, intellectual, social and spiritual freedom and elevation of man. Those who sustain this Government, or Union, actively, theoretically, or by the let-alone policy, to the same extent sustains robbery, polygamy, murder and piracy, and is himself, so far, a robber, a murderer, a polygamist and a pirate, they and the Government itself being witnesses. The Federal Government declares the traffic in human beings to be piracy, and all who trade in them to be pirates, and worthy of death; then licenses that traffic, and practices and protects it. It declares that armed resistance to tyrants is obedience to God, and that it is the right and duty of all to defend themselves, their wives and children, by killing their assailants; then it hangs, as murderers, those who kill men for defending themselves and wives and children against kidnapers and murderers. The government habitually perpetrates the very deeds which it condemns and punishes as murder and piracy in others. So all supporters of the Union did the government to do the very deeds which they regard and punish as robbery and polygamy when done by others. Slavery includes every wrong, outrage and crime that man can do to man. It cannot exist, except by violating every principle of justice and mercy. The one great object of the Union, 'the vital and animating spirit of the National Government, is the preservation, propagation and perpetuation of slavery.' So said John Quincy Adams; so says the history of the Government, from its formation in 1787 to 1857. In every department of the Government, it is tainted with the gangrene of slavery. It is the Union, the Federal Government, that supports this colossal sin and crime—the embodiment of all sins and crimes that it is possible for man to commit against man. So says Mr. Underwood of Kentucky; so says Arnold of Tennessee; so says Horace Mann and James Madison. 'The slave States rely, solely, on the free States to protect the masters against insurrection—'the dissolution of the Union would be the abolition of slavery'—such is the language of slaveholders themselves. To the power of the North, brought to bear through the National Government, does slavery, with all its crimes and pollutions, look for support. Dissolve the Union, destroy the Federal Government, and slavery dies. All who support that Government must support slavery. All who belong to the Union are part and parcel of the power that perpetrates and perpetuates the robberies, rapes, murders and piracies that belong to slavery as essential elements of its existence. This National Government, this American Union, is but a band of robbers, murderers and pirates. The four millions of slaves can regard it in no other light, and none are so well qualified to judge correctly on this point as they. Every man and woman in the free States would see it in this light, were they enslaved by it, as are the negroes, and treated in the same way. Before God, this Government is but a band of kidnapers and marauders. To withdraw from the Union, and to seek its overthrow, is a duty no less imperative than to withdraw from any smaller band of robbers and pirates, and seek its overthrow. Treason—high treason—the dissolution of the American Union—the overthrow of the National Government—is the one great duty of the North, as the only means to abolish slavery, which, protected and perpetuated by the Government, is blighting and blasting the domestic, social, religious and political life of the free States; and making civilization, Christianity, and the very name of liberty, a hissing and a byword. Laborers of the North! farmers and mechanics of the free States! slavery, by your connivance, and sustained and spread among you, and fastened upon you by your own votes, by your own constables, sheriffs, marshals, judges, legislators, and presidents, is undermining your manhood and self-respect, your domestic and social life and happiness, by obfuscating your reason, blunting your conscience, perverting your hearts, destroying your reverence for marriage and parentage, and for humanity itself. The Federal Government—the Union—chains you, your wives and children, to the car of slavery, and casts you beneath its ponderous wheels to grind out of you the last vestige of your manhood, and convert you into slaves. It openly assures you that this is its aim—to convert the laborers of the entire North into chattels, beasts of burden, and that it will make the National Government its instrument in doing it. But one alternative is left to you, i. e., TREASON—the overthrow of the Federal Government, the dissolution of the American Union—or SLAVERY to yourselves and your posterity. This is the issue the slaveholders of the South have made with you. They themselves have said it. The Democratic party has made this issue with you. American Democracy has decreed that slavery shall be established in all the States and Territories, for all the laborers, black, white and red. The Dred Scott decision, the decisions of all the minor Federal courts, and of the President, have so decided. Your degradation and enslavement are to be wrought out by the Federal Government, the Union, whose animating and vitalizing spirit is the protection, propagation and perpetuation of slavery; without regard to color, caste or condition. Traitors or slaves! People of the North, choose which you will be! Slavery, the Democratic party, the Administration, the Federal Government, Congress, the Supreme Court, and the Executive, leave you no other alternative but to choose whether you will be traitors or slaves; whether you will overthrow the Federal Government, dissolve the Union, and form a Northern Republic, or bow yourselves to the yoke, to be driven like beasts to labor, and see your wives and children sold to the highest bidder. Resist the President of the United States as you would the captain of any other crew of pirates or troop of banditti. Avow your treason; glory in it; render yourselves worthy of the character and the destiny of traitors to this slave-hunting Government. Treason, high treason against the National Government, is, at this hour, to the people of the North, the only power of God and wisdom of God unto salvation. Allegiance or submission to that Government is treason to God and humanity. Treason against that Government is fidelity and devotion to God and humanity.

THE LIBERATOR.

DEAR FRIEND GARRISON: There is quite an interesting little excitement going on in the Presbyterian church of our village just now, of which I think I will give you a brief account, as it is rather in THE LIBERATOR'S line. Some years since, this same church was, I understand, similarly agitated, even to a formal division of the brethren. Quite a large number of them withdrew, for anti-slavery reasons, and organized themselves into a new church, under the pastorate of Rev. Samuel R. Ward. These 'comeouters,' however, were scattered, in the course of a few years, by various causes, and went in various and varying directions. Some of them had 'the root of the matter' in them, or fell under favorable influences, and stood firm and consistent in 'Radical Abolitionism,' ever faithful among the faithless world, and refusing to bow the knee to their early ecclesiastical idol. Others of them, however, went back, after a while, to the 'beggarly elements' of the pro-slavery church, but seem never since to have been quite satisfied with their retrograde act, or with their position in a body which they acknowledge to be still on the side of the oppressor. Hence they have occasionally shown symptoms of their original life, which have alarmed their conservative brethren, and lately awakened apprehensions of another split. But there is also new anti-slavery in the church, which is more fervent than ever the old, because it is of a deeper and broader type, being of a later date, and illuminated by 'Garrisonism.' Several substantial young men in the church—one an 'Elder'—seem determined to do what they can to redeem the Church—that is their philosophy!—and to bring it round to the side of Liberty and the Higher Law. At a late Society meeting, after an unsuccessful attempt to prevent the 'calling' of a supposed pro-slavery pastor to settle over them, these young men, sustained by a few others, who are true to humanity, introduced and tried to pass the following preamble and resolution:— 'Whereas, it is commonly reported in our midst and elsewhere, that the members of the Presbyterian Church and Society are pro-slavery in their convictions, or are at least indifferent upon the subject, as is believed to be demonstrated by the fact that through their officers, the doors of their meeting-houses are closed against those of their own members, and others, who desire occasionally to go in thither and listen to those who will plead the cause of the enslaved; and, whereas, such report, if believed, is prejudicial to our prosperity as a Church and Society, and a scandal to our name as followers of Christ; therefore, for the purpose of showing that such report is unfounded, Resolved, That as a Church and Society, we are willing that our church should be opened as freely to lectures against slavery, as we are that it be opened (as it has been and is now) to lectures upon temperance, colonization, and other benevolent and humane movements of the day.' Now, even this feeble resolution—feeble, looked at from our radical point of view—was at once virtually voted down—laid on the table indefinitely!—and by those, perhaps, who will think it unjust to call the church pro-slavery. Their own members, and the 'Elder' among them, refused the privilege of going into their meeting-house to 'listen to those who will plead the cause of the enslaved!' But, as you may well suppose, this decision of the church kindled a fire that threatened to blaze with considerable fury, and to produce serious results. The friends of the resolution caused it to be published in the Cortland Republican, and it became a subject for general comment, much to the detriment—in all anti-slavery quarters—of Cortland Presbyterianism, and to the grief of not a few. What an offence to publish it! Something must be done, therefore, to counteract the effect; and, fortunately for the church, a good Abolitionist incidentally asked the Trustees if they would, in the course of the winter, allow President Calkins, of Central College, to go into the church, and give an anti-slavery address. Now, President Calkins had occasionally preached for them, to much general acceptance, and the reply was (after, as I understand, consultation with a neighboring minister) an affirmative one. The Trustees even proposed that the President should give them one, or, if he wished, even two anti-slavery discourses, the very next Sunday, for which they would pay him the usual price of regular religious services. Now, this was quite repugnant, if it were repugnant, and worthy of all commendation. If expediency, that is another matter, but a decidedly encouraging sign. Of course, I do not pretend to decide which it was, but commend the act, most unqualifiedly. When a wrong act has been done, it is always pleasant to see it fol-

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UNPARALLELED ATTRACTION.

The Patriot of last week contains the first of a series of letters, to be continued indefinitely, from that 'old man of God,' Rev. Henry Wood, late U. S. Consul to Beirut, now Chaplain of the U. S. Navy—better known as the discoverer of the Tower of Babel! and better still, as the discoverer of the piety and temperance of Gen. Franklin Pierce! The first letter is written from Norfolk, Virginia, whither he repairs to 'go down to the sea in a great ship,' bound to Africa, with his spiritual 'wail' and 'prayer,' the aforesaid Gen. Franklin Pierce. True to his mission as a great discoverer, he informs that, as yet, no other person has discovered a day or two 'under the vine and fig tree' of the slaveholders has enabled him to discover that, while the Northern States have been becoming 'waste places in Zion,' in five Southern States, the increase of Presbyterian churches has been from 16 to 45 per cent. during the last ten years, and the increase of members from 16 to 60 per cent. And, in view of this comforting discovery, our reverend Babelonian epistolist is 'almost persuaded' to 'forgo his claim in the navy,' and his pastorate of Gen. Pierce, and 'flow,' like his prototype Jonah, to preach the gospel in the Tarshish of the baby-sitters, woman-whippers and man-stealers of Virginia, where he is sure there is a great opening for evangelists like-minded with himself! With a struggle, however, aided probably by the spiritual counsels of Gen. Pierce, he foregoes his yearnings for a ministerial life in Tarshish, and is now on his way to Africa, where the readers of the Patriot may expect to hear that he has discovered the 'family tree of Ham,' surrounded by the 'curse of Canaan,' 'so high that it may be seen for the space of sixty miles around!'—Concord (N. H.) Democrat.

HAS SLAVERY IMPROVED THE NEGRO?

One of the favorite arguments for the system of American slavery of late is that it has improved the African race. Poor as the argument is at best, it is likely to be spoiled by facts. The missionaries of Jamaica testify that they find more truthfulness, more nobility of character among the native Africans who were brought to Jamaica, than among those who were born in Jamaica, and enjoyed all the elevating influences of slavery. In a late number of the American Missionary, we find the following account of the same kind. Rev. Mr. Witt, M. D., of Gorham, where he did good service several years ago. We shall make as judicious arrangements as possible to keep this field healthily agitated. 'Come over and help us.' Yours, for universal liberty, W. H. F.

A NOBLE WOMAN.

The Toronto (Canada) Globe gives a very interesting report of the presentation of the Gold Medal of the New York Life Saving Benevolent Association, to Mrs. Abigail Becker, for her noble heroism in saving the lives of the crew of the wrecked schooner 'The Morning Star' on a cold November's day, the Canadian schooner 'Conductor' left Amherstburg, bound for Toronto. She sailed with a fair wind, but about midnight a terrible gale of wind overtook her; her decks were cleared, her masts were sprung, the sheets of her forward sails parted, and she laboring a wreck in the trough of the sea of the treacherous Canadian winter's morning, a snow-storm prevailed, obscuring every land-mark from the sight of the suffering crew. The schooner struck on a shoal on the west end of Long Point, at a distance of two hundred yards from land, and was a wreck! The crew could scarcely even hope for assistance from off the sandy, uninhabited, desolate looking shores. Their boat had been washed away, and they were forced into the frozen rigging to escape certain death from the sea which the raging winds drove over the decks of the vessel. Hope was now fast fading in the hearts of the crew, when the 'Conductor' came to anchor, and the Canadian schooner 'Conductor' left Amherstburg, bound for Toronto. She sailed with a fair wind, but about midnight a terrible gale of wind overtook her; her decks were cleared, her masts were sprung, the sheets of her forward sails parted, and she laboring a wreck in the trough of the sea of the treacherous Canadian winter's morning, a snow-storm prevailed, obscuring every land-mark from the sight of the suffering crew. The schooner struck on a shoal on the west end of Long Point, at a distance of two hundred yards from land, and was a wreck! The crew could scarcely even hope for assistance from off the sandy, uninhabited, desolate looking shores. 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