

horse or the ox, in whose category the slave is ever classed. No, sir, we are the friends, not the enemies of property. But we do not believe in the famous postulate of Henry Clay, that "whatever the law declares to be property is property." Not a bit of it. That alone is property which, in earth and in air, can be made to aid in the sustenance and elevation of the human race. Between it and man there is a great gulf fixed, which cannot be bridged over so that they shall mingle, and become one and the same thing. Through all the ages, men have struggled for this great truth—the integrity and sacredness of human nature. Far down in the history of nations we see its spirit flashing out, feebly and dimly, perhaps, yet surely and divinely—among the children of Israel, the Greeks, the Romans, at the Red Sea, at Marathon, at Thermopylae, in Leonidas and his three hundred Spartans, in the expulsion of the Tarquins, in the struggles of the Greeks in behalf of the people of Rome, in Brutus and Cato, in Riensi and Tell, in Sydney and Hampden, in Washington and Lafayette, and the thousand other benefactors of the race, who live in story and in song. And may we not well ask here if all those immortal spirits, the light of whose glorious example streams down upon us, toiled, and suffered, and died, on the cross, in prison, at the stake, on the scaffold, and on the battle-field, that the world should reap 'no mellow harvest' than Fugitive Slave Acts, which require men to prove that they do not the property of some trafficker in human flesh? no better fruit than Dred Scott decisions, which declare that one race of men has no rights which another is bound to respect?—no nobler sentiment than that atrocious dogma, becoming the rallying cry of a great party, under the attractive name of "Popular Sovereignty," affirms that the majority have a right to enslave the minority if they choose?

I ask Senators at this Board, I ask the young Senator from Berkshire, (Mr. Sumner), the instincts of whose native manhood have not, I trust, yet been wholly stifled, or blinded by the corrupting influence of party drill; I ask my friend from Middlesex, (Mr. Patch), whose heart I know throbs with a genuine love for the people—I ask the Senators from Suffolk, (Messrs. Slade and Rich)—I ask the Senator from Worcester, (Mr. Cook), who has made himself a nest down among the Israelites of three thousand years ago—who swears complacently by the Pentateuch, when he can find a text in it which seems to sanction human slavery, and who appears to believe that the terrible penalties denounced against the stealers and sellers of men were intended to apply mainly, if not solely, to the conductors of Underground Railroads—I ask all the Democratic Senators here, if this "Popular Sovereignty" dodge, whose broad mantle is made a cover for crime and oppression, is to be regarded as the "bright consummate flower" of Democratic civilization? Is this the fruit which has grown and matured through the storms of adverse and successful war, and the sunshine of peaceful industry and prosperity? Is the grand old Declaration of Independence, under whose inspiring influence the people of this country waged their contest against British rule, is this to be superseded by the brutal assumption that might makes right?

They tell us again that we are enemies to law and order. To a certain extent, so far as I am concerned, this is true, but it is only the law which enables the strong to oppress the weak, the rich the poor, the wise the ignorant; which makes justice a mockery, and mercy a crime, and every man either a kidnaper or his victim. The order we would overthrow is that which reigned in Warsaw when Nicholas, by the aid of his whiskered Pandours and his fierce Hussars, had placed his foot upon the neck of prostrate and bleeding Poland, not that written in the decrees of Heaven. The law we would uphold is that

Whose home is the heart of God—whose voice The choral harmonies whereby The stars through all their spheres rejoice, The rhythmic rye of earth and sky.

This law is not written upon parchment merely, but is stamped indelibly upon the Constitution of the Universe. And of this, all legitimate human enactments are but the approximation or the abstract.

We are the opponents of law, are we? I went the other day to Charleston, and stood upon Bunker Hill. I saw there the statue of the youthful martyr, General Warren, who fell so early in the cause of human liberty. A noble statue, looking up so calmly and yet so earnestly towards heaven, as if drawing from thence the divine inspiration—that deep trust and faith in God and right, that urged him on to the perch which ended in his martyr's grave. Gazing there, it seemed as if I were transported across the intervening years, and stood on the brow of that hill on the morning of the 17th of June, 1775, and saw passing before me the second act of the great historical drama of the Revolution. I saw the preparations for the combat. It seemed indeed as if I could almost make a reality of Job Pray in Lionel Lincoln; and when the spectators pitched him headlong from Copp's Hill, saw him launch his canoe, paddle across the river, and as he ascended the hill to join the Provincials, could hear him shout—'Let the Rake Hollies come up to Ired's, the people will teach 'em the law.' I saw the landing of the British troops, their formation into column, their march up the hill, their repulse and retreat and return, the burning of the village to cover their advance; could hear the rapid fusillade of the musketry, and ever anon, from the surrounding hills and ships in the river, heard thundered forth the 'dissipation of the cannonade.' I saw the final storming of the breastwork, could hear the clash of steel, the shout of defiance, the prayer for mercy, the yell of mortal agony; saw the fall of Warren, and the retreat of the Provincials round the hill and over the neck; and, as the smoke of the battle and the burning village cleared away, the dead and the dying that strewed the ground on either side. And the terrible question presented itself then, as it does now—'Why is all this? Why this sacrifice of life and property? Why is man thus made a wolf to man? Was it to strengthen, extend, and perpetuate human slavery, and enable Robert Toombs of Georgia to call the roll of his slaves at the foot of the monument which posterity would erect to commemorate that victorious defeat?' Certainly, from what we see and hear around us, such would seem to have been the end and aim of it all, and of the seven years' war which followed.

They had a great meeting in Faneuil Hall, in December, to save the Union once more—to apply another layer of salt to its decaying frame. It certainly does require very frequent applications of the saline element, which can only be accounted for by the supposition that the salt has lost its savor. Well, at that meeting, among many other notable things, they passed and sent out the following resolution:—

Resolved, That we hereby denounce, as worthy of the most unqualified condemnation, every expression of sentiment, whether public or private, tending to extenuate or apologize for the conduct or characters of the criminal actors in the late outrages in Virginia, or to make them seem other than the guilty agents and victims of a fanatical and guilty delusion; and we hold those, in whatever station, or of whatever profession, whose opinions and exhortations, heretofore uttered, have manifestly tended to this great wrong and crime, as fully responsible for it and all its evil consequences before God and the country.

Now, Mr. President, did the women of Boston and elsewhere, who, in the log-cabin and half-cider excitement of 1840, were able, by the aid of fashion and folly, to complete what patriotism alone could not accomplish,—did they suppose that within twenty years the solid men would gather in Faneuil Hall, and, instead of calling them blessed, denounce them as incendiaries, if not murderers? And yet so it is, for that pile of granite is a perpetual sermon in favor of insurrection and blood. They are responsible, not the Republicans, for the Harper's Ferry inroad; and the judicial murders which have followed, begin-

ning with the great martyr to truth and freedom, John Brown, and ending, at last, it is to be hoped, for the honor of human nature, with the execution of Stevens and Hazlett. For, as long as that column stands there, and points its grey shaft to heaven, ay, *for ever*, while 'the earliest light of morning glows its, and parting day lingers and plays on its summit,' it shall testify for freedom and for man. The lesson it shall teach will be this: 'Resistance to tyrants is obedience to God.'

I have lingered long on this subject. To me, it is fraught with momentous consequences to us and to posterity. Others may call it fancy legislation. It seems to me any thing but fanciful. It is an ever-present fact staring us in the face, and which in some way must be met and disposed of. Freedom or Slavery, which shall we have? The hours of my brief legislative life are drawing rapidly to a close. I wish that the record I leave behind me shall be in harmony with the professions I make, 'Man first, everything else afterwards.' With the world, it is too apt to be, everything else first, man afterwards. I believe institutions were made for man, not man for institutions. Every thing else is transient and mutable. The human race is immortal.

It was but the other day, where now stands this Tri-mountain City, so busy in the accumulation of material wealth, the axe of the white man first broke the silence of the primeval forest. How long will it be before this highly artificial and commercial life, which is ready to sacrifice everything for money, shall fade away, and, passing into the currents of history, shall dwell alone in the memory, with Balbec, and Palmyra, and Thebes, and Babylon, and all those places where

'Huin itself stands still for lack of work, And Desolation keeps unbroken Sabbath?'

In Bulwer's thrilling but fanciful story of Zanoni, it is related that Megnour and Zanoni had discovered the secret by which to withstand the influence of decay and death, and had lived without change through the revolutions of countless years. This may be fancy for individuals, but not necessarily for nations and races. And I can see no good reason why the life of a nation may not be as permanent and enduring as the life of the human race. There is but one way in which this can be done, and that is, by the exercise of those virtues and in the performance of those duties which, while they diffuse blessings far and wide to individuals, give strength and stability to the whole.

I have spoken, Mr. President, in the interest of no party, only as that party embodies the principles upon which I stand. For the sentiments I utter, no one is responsible but myself. My appeal is made to the heart and conscience of every man, be he Republican or be he Democrat. I stand here as the representative of a portion of the Republican party. Henry Wilson once said he was a Democrat of the Democrats. I think I can say I am a Republican of the Republicans. I am a Republican, and, more than that, I am an abolitionist. And though I may not feel called upon, either here or elsewhere, to enter into a crusade against slavery across the boundary lines of national or municipal law, I still believe religiously in the Declaration of Independence as having its basis in the profoundest instincts and loftiest philosophy of human nature.

I shall strive earnestly, as I may have opportunity, for the success of the Republicans in their efforts to obtain the control of the General Government; but the success for which I labor is not that which is to be measured and limited by the acquisition and possession of the spoils and power of office, but it is that which will shed a light upon the path, and guide safely into the haven of peaceful liberty the oppressed of every race and clime. As one means to this end—as a beacon-light—a veritable 'star on life's tremulous ocean,' shining far out from every cape and headland along our rocky shores, let us make slavery an impossibility here, by declaring that on this little spot of earth called Massachusetts, if no where else, man shall be free.

Mr. PARKER, of Worcester, said that while he was as warm an advocate of the rights of the slaves as any other Senator, he could not support the bill, which he considered was in direct violation of his oath of office and the constitution of this State and the United States. He then reviewed the history of slavery and the rendition of fugitive slaves from 1704 to the present time, with much minuteness. He descended from the opinion of the Senator from Plymouth that we were not bound by pledges made by our fathers. He referred to the historical allusions made by Mr. Whiting, and contended that he was very unfortunate in those he had selected, as they went directly against the idea of preventing the rendition of slaves.

Mr. PARKER said that while he would vote against any nullifying act, he would leave no honorable means untried at the ballot box. He closed his remarks by expressing the hope that the bill would be rejected, and that the resolves he had offered would be adopted as a substitute for the report of the committee.

Mr. COLE, of Berkshire, opposed the bill, and said that he would not vote for such a bill, considering that to do so would be a violation of his oath, yet he would be willing to use every legitimate means to attain the object sought by moral suasion.

The debate was further continued by Messrs. HORTON, of Franklin, and LUCE, of the Island District, in favor of the bill, when the vote on substituting the bill for the report was taken by yeas and nays, resulting in the refusal to substitute—10 to 22.

Mr. PARKER, of Worcester, moved to substitute the resolves offered by him for the report of the committee.

Mr. WHITING, of Plymouth, objected to the resolves being substituted; or the ground that the petitioners had asked for a law to prohibit slave-hunting in Massachusetts, and the committee had reported on this, whereas the resolves were no answer to the petitions.

Mr. PARKER then withdrew the resolves, and the report of the committee was accepted.

A GRATIFYING TESTIMONIAL.
FRIEND GARRISON:
It has afforded me great pleasure to learn that the young men connected with the model House of C. F. Hovey & Co., 33 Summer Street, have just procured, at a cost of about \$75, a superb likeness of its late senior partner, our much esteemed friend and collaborator, CHARLES F. HOVEY, and have presented it to its present proprietors as a slight token of their regard for him who was ever, while living, giving them evidence of his deep interest in their welfare.

We understand that the gift was received with a great deal of satisfaction by the gentlemen upon whom it was conferred, and we doubt not that the influence of this honorable act on the part of the donors will be most happy upon both the givers and the recipients.

The picture, which is a most beautiful work of art, and almost an impersonation of its esteemed original, is now hanging in the counting-room of their House, where, we are informed, any of his numerous friends will be permitted to see it.

We have gazed upon it to-day with a pleasure which could only be enhanced by being permitted to see its noble subject again animated with life, and actively aiding in the great work, so dear to his heart, of elevating and saving the human race.

We hope that the friends of the now immortal Hovey will avail themselves of an early opportunity to see the best likeness of him which has ever yet been executed, and which we think it will be difficult to excel.

JUSTITIA.
Boston, March 27, 1860.

The portrait alluded to by our correspondent is indeed marvellously accurate and life-like.—[Ed. Lib.]

TESTIMONIES FROM SCOTLAND.
GLASGOW, March 9, 1860.
MY DEAR GARRISON—The enclosed has been sent to me to be forwarded to you for insertion in the Liberator.
Yours, affectionately,
GEORGE THOMPSON.
PORT GLASGOW, March 6, 1860.
To the Editor of The Liberator, Boston:
Sir—Herewith I send you a resolution, adopted last night at a public meeting, and trust you will give it a place in your columns.
With best wishes for your noble enterprise,
I am yours very truly,
WM. BIRKMYRE.
A public meeting of the inhabitants of Port Glasgow was held in the parish church on the 5th March, 1860, in reference to the subject of American Slavery.—Provoost WILLIAM BIRKMYRE in the chair—when the following resolution was moved by Mr. ANDREW GLENDINNING, seconded by WILLIAM CAIRD, Esq., and unanimously agreed to:—
Resolved, That this meeting express their abhorrence of the system of Slavery as it exists in the United States of America, and their deep sorrow in contemplation of the fact that it is practised and upheld by the majority of the professedly Christian churches of that country; and would offer to all who are engaged in the work of promoting its abolition their hearty sympathy, and best wishes for their speedy and entire success.
WILLIAM BIRKMYRE, Provoost.
GREENOCK, March 7, 1860.
To the Editor of The Liberator, Boston:
Sir—I enclose copy of a resolution passed last night at a public meeting. You will oblige by giving it due publicity.
I am yours truly,
ANDREW GLENDINNING,
Convener of Meeting.
At a public meeting of the inhabitants of Greenock, N. B., convened to consider the subject of American Slavery, it was unanimously
Resolved, That the spectacle of four millions of slaves, owned as chattels, in a land professedly republican and Christian, should excite the indignation, and call forth the remonstrances, of all who call themselves the lovers of freedom, and the friends of Christianity; and this meeting do record the expression of their detestation of the system, their sympathy with the slaves, their condemnation of those by whom they are held in bondage, and their admiration of all in the United States who are laboring to remove from their country its scandal and its curse.
The resolution was moved by the Rev. JOHN GUTHRIE, and seconded by the Rev. JOHN FOSTER, on the understanding that it be forwarded to America for publication.
JAMES DUFF,
Provoost and Chief Magistrate, Chairman.
EXPLANATORY AND DEFENSIVE.
NEW YORK, March 26, 1860.
Editor of The Liberator:
DEAR SIR—In your issue of March 23d, you give a very severe notice of a little work from the pen of Rev. W. W. Cazlet, on 'The Human Voice,' just published by us. In that notice you say of the book, 'Its disregard of all rules of punctuation is absolute, and makes a ridiculous jumble of the reading throughout.' And then you proceed to give specimens.
If you had read the book with sufficient care to have learned the object and intent of the author in writing it, we are sure your notice would have been quite different. The author claims to have discovered a better system of 'punctuation' than the old one, and this work is, in part, designed as an argument in favor of the new system. He expressly aimed, not only to disregard the old method of punctuation, but to put forth a new method, and to sustain it by argument and by examples.
This new method is, of course, a fair subject of criticism; but that the author proposes a new method, you seem to have entirely overlooked. Of course, we would not print a work thus violating the rules of punctuation, except it were put forth by the author purposely as a new system, with reasons sustaining its use.
If the new system of punctuation is defective, we ask no favor of it; but pray spare us as publishers, and our proof reader, from the censure of such ignorance of punctuation as your notice, by implication, lays at our door; and oblige.
Yours, very truly,
FOWLER & WELLS, (by S.)
P. S. Please read the Preface, in which the author says:—'I am quite aware that the opinions I have advanced are contrary to those generally received. We believe you tolerate new and radical views.'
F. & W.
REPLY.—The 'better system of punctuation,' claimed to have been discovered by Mr. Cazlet, is an utter disregard of every rule yet laid down for guidance in writing and printing, and too absurd to deserve the slightest consideration. Its only claim to originality is its folly.

LETTER OF INQUIRY.
We received, a short time since, the following letter of inquiry from an anti-slavery clergyman in a distant town in this Commonwealth:—
MR. GARRISON:—Who is John Madison? A man calling himself by this name came to my door, one day last week, and introduced himself as an anti-slavery lecturer. I received him. He said he hailed from New York City—had been seven years in the field—had lectured in every county in New York—had been frequently through Massachusetts, over the Canadas, &c.
I was very busy, and had little time to converse with him, but gave him a note to the trustees of my Church, requesting them to open the house to him. They did so with great cheerfulness. The hour for the lecture came, and I went into the church to hear a man who represented himself as a veteran Anti-Slavery lecturer. I heard, and I must indulge the hope that mortals are seldom doomed to suffer from chagrin and mortification as I did under that performance.
It was awful. It was illiterate, silly, and absurd. He made himself and the subject utterly ridiculous.
He is the first Anti-Slavery lecturer who has visited this town for several years. He has injured the cause, and made it difficult for a decent man to get a hearing.
What do you know of him? If he is what he claims to be, you must know well.
Please enlighten us. I can assure you that it would be a relief to the friends of Anti-Slavery here to know that he is an impostor. If, however, he is a well-meaning man, but unfortunate, and an object of pity rather than contempt, please write me to that effect, and we will summon patience and fortitude to enable us to bear the disgrace and reproach which this man must everywhere bring upon our cause.
REPLY. We know nothing more of 'John Madison' than that he seems to be a strolling adventurer, going from place to place as a professed anti-slavery lecturer, pretending a personal acquaintance with leading Republicans and Abolitionists, and quartering himself upon them wherever he can, full of assurance and dogmatism, and utterly incompetent to make a sensible or coherent speech. Indeed, from all we have seen and heard of him, we are charitably inclined to regard him as somewhat demented in mind, and therefore not to be held to the strictest accountability. He appears to have originated at the South. He should receive no encouragement whatever in the lecturing field.—[Ed. Lib.]

From the Anti-Slavery Standard of March 24.
EXECUTION AND BURIAL OF STEVENS AND HAZLETT.
On Friday, the 16th inst., AARON D. STEVENS and ALBERT HAZLETT, the last of the Harper's Ferry prisoners, were put to death upon the scaffold, at Charlestown, Va. Of all the despotisms in the world, none is so implacable as the Slave Power of the United States. It knows neither justice nor mercy in any case where its prerogatives are assailed. Indignant at the pardon of Stevens, and the flight of Gov. Letcher to North Carolina, assuring him that such clemency would promote the interests of the Democratic party, while the execution of the unfortunate prisoner, unnecessary as it was to Southern security, would feed the flame of anti-slavery excitement in the free States; but the appeal was in vain. Nothing less than the death of every one of those concerned with John Brown in the effort to give liberty to the slaves would satisfy the vindictive spirit of Virginia.
THE BURIAL.
In accordance with an arrangement made with the prisoners before the day of execution, and with the assent of the Executive of Virginia, the bodies were immediately conveyed to Eagleswood, near Perth Amboy, N. J., to the house of Mr. Marcus and Mrs. Rebecca N. Spring, who had the funeral services taken charge of on Sunday, the 17th inst. Mr. Aaron Stevens and Mrs. Lydia Pierce, the father and sister of Aaron D. Stevens, both of Norwich, Ct., Mr. Meach, his uncle, of Griswold, Ct., and the Miss Dunbar alluded to in another account of the execution, were present. No relative of Hazlett attended. The Rev. Hiram P. Arms, of Norwich, Ct., pastor of the church of which the father of young Stevens is a member, conducted the religious services. The house of Mr. Spring was crowded by the residents of Eagleswood, (including teachers and scholars connected with the school of Theodore D. Weld,) and by citizens of Charlestown. The services commenced with singing the hymn,
'Come unto me, and I will give you rest.'
The Rev. Mr. Arms then read selections from the Scriptures, and made some very pertinent and impressive remarks, suggested by the painful scenes through which the deceased had been called to pass. He said he had known young Stevens only as a boy, at which period of his life he was noted for the promptness and zeal with which he always espoused the cause of the weak and the defenceless. It was a trait of his character, no doubt, that led him to this slavery, and made him willing to unite with John Brown in an effort to break the chains of his victims. Mr. Arms having offered an appropriate prayer, Mr. Theodore Tilton, of New York, made an address, in which the topics suggested by the occasion were handled with a power that stirred every heart. Mrs. Rebecca N. Spring then read some very interesting extracts from letters written by Aaron D. Stevens during his incarceration, showing that he considered it an honor to die in the cause of liberty, and that his last days were cheered by the hope of a blessed immortality. Oliver Johnson made a few remarks, and Mr. Stevens read a letter which he had written just before his death. Mr. Spring, after remarking that the remains of the deceased were not in a condition to be seen, exhibited a photographic likeness of Stevens, taken only a short time before his execution, and asked those present to judge whether a man whose face presented so noble an aspect of nobleness could die the death of a felon. The exercises were concluded with singing the hymn,
'Nearer, my God, to Thee.'
The bodies of the dead, followed by nearly all the residents of the place in solemn procession, were then borne to the Eagleswood cemetery, where they were interred side by side, near the graves of James G. Birney and Arnold Buffum.
—Our readers will observe with satisfaction that Stevens and Hazlett followed the example of John Brown in declining the ministrations of the clerical champions of slavery. No man-stealing mission was permitted to decorate their last hours with the mockery of his prayers and exhortations. Their example, in this respect, was worthy of the cause in which they suffered, and it cannot fail to exert a salutary influence at the South as well as at the North.

FREE NEGRO BILL IN MISSOURI. Some time ago, a disgraceful bill was passed by the Legislature of Missouri, excluding so long as the State remains a member of the Union, any free negro from the State. At the present session, it was again introduced, and was revived and re-passed. The result of this second effort is found in the following report, which we copy from the St. Louis Republican of the 18th inst.:
'A message from the Governor has been announced and read. In the message he gives his reasons in length for returning the bill without his signature. Among others, he states that he entertains doubts of the constitutionality of the measure, and is of the opinion that it would not be prejudicially to the interest sought to be sustained, and that it was uncalled for, and calculated to tend to political discord.'
After noticing intervening discussion, the report continues:
'Mr. Ament then renewed his motion to consider the free negro bill; and on the question, shall the bill pass, the objections of the Governor notwithstanding, being put, the yeas and nays were called. Yeas 53.
'There not being a majority of the whole number of members elected voting in the affirmative, the bill did not pass.'
Gov. Stewart, in this instance, has done himself honor, and saved the honor of the State over whose interests he presides; and deserves the thanks of all the friends of human rights.

SENATOR WILSON AND THE SLAVE TRADE. The Washington correspondence of the New York Herald says:—'Senator Wilson has opened the way in earnest upon the slave trade, and strikes in the right direction. He introduced, to-day, three separate propositions. First, for the construction of five steamers, of a size and armament to suit the African coast, and costing one million of dollars. Second, for reducing the punishment of those convicted of engaging the trade from death to imprisonment for life, as more likely to insure conviction, and rendering shipowners equally liable with officers and crew. Third, a resolution of inquiry as to the expediency of instructing the President to enter into treaty stipulations with foreign nations, for the mutual right of visitation and search of vessels found within two hundred miles of the coast of Africa. These several propositions Mr. Wilson designs pressing upon Congress, and intends, if possible, to secure action upon them.'

ABOLITION OF SLAVERY, &c. In the U. S. Senate, on Tuesday, Mr. Sumner presented the memorial of Boston, a distinguished and venerable merchant of Boston, and 400 other citizens of Boston, praying for the repeal of the Fugitive Slave Law of 1850, the abolition of slavery in the District of Columbia, the prohibition of the inter-State slave trade, and the passage of a resolution pledging Congress against the admission of any new territory into the Union, or the acquisition of any slave territory, or the employment of slaves by any agent, contractor, officer or department of the Federal Government. He moved a reference to the Judiciary Committee. Mr. Davis moved that it lay on the table. Agreed to—yeas 30, nays 17.

SLAVERY FINALLY ABOLISHED IN KANSAS.—We stop the press to announce the joyful tidings that the bill prohibiting slavery in Kansas has just passed both branches of the Legislative Assembly, by the requisite two-thirds majority over the Governor's veto, and is now the law of the land! Six years ago, the Democratic administration of James W. Wadsworth, in the acquisition of any slave territory, or the employment of slaves by any agent, contractor, officer or department of the Federal Government. He moved a reference to the Judiciary Committee. Mr. Davis moved that it lay on the table. Agreed to—yeas 30, nays 17.

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LOUISVILLE, March 27. A man named Hanson, who was recently expelled from Berea, Madison county, Ky., by J. G. Fee, returned to Berea, and was again ordered from the county. Hanson, with twenty-five or thirty associates, armed with rifles, fired upon the committee, but without injuring any one. Hanson's party then retreated, and barricaded themselves in a house. The committee, which is composed of twenty-five or thirty men, are armed with revolvers. A military force has been ordered from Lexington, and it is thought the disturbance will soon be quieted.

REVOLT ON BOARD A COAL-STEAMER.—We are informed that letters have been received from Capt. Winsor, of ship Viking, of this port, at Hong Kong, December 30th, loading Coals, stating that they had been revolted, but were subdued after firing among them several times, and confining them in the hold for three days.—New Bedford Standard.

What's in the Wind?—A special despatch to the Charleston Courier states that private advices from the Northern and Eastern States mention the receipt of large orders for light ordnance and improved small arms, including revolvers and bowie knives. In most cases they are to be delivered for shipment from the American Gulf ports, the orders coming from agents of Spanish and Mexican houses.

In Frussia the Minister of the Interior has ordered that the bastinado, as an instrument of punishment for prisoners, shall be abolished.

Mr. Monroe's bill to prevent slaveholding and kidnapping in Ohio, came up for final action in the Senate on the 23d, and was passed by a vote of 20 to 12.

It is proposed in Atlanta, Ga., that a subscription be raised by the females there, for the relief of the white girls and women of Massachusetts who are asked for higher wages. The person who makes the proposition offers to contribute one hundred dollars to start with.

An elderly gentleman was co-widowed by a lady in Union Square, New York, on Sunday evening. She held him tight, whipped him soundly, slapped his face, and then walked away. Supposed to have been a bloated aristocrat and an injured woman.

The widow of the late Rev. Robert Hall died at her residence, near Bristol, England, on the 15th ult., at the advanced age of 74.

The Slave Trade.—It is rumored at Savannah that the steamer City of Norfolk, recently fitted between that port and New York, has been sold to parties in the latter city who intend to make alterations to increase her speed, and then send her to Africa for a cargo of negroes.

Three brothers named Bunker, residing near Des Moines, were hanged in the woods of Tama county, Iowa, recently, by a number of persons from whom they had stolen horses. It appears that a Mr. Small, member of the City Council of Des Moines, and a Senator, a constant attendant of the Legislature, in this lawless deed of vengeance. Small and Seaman were arrested, but made their escape from the sheriff.

The friends of Judge Bates have given publicity to a statement that he has emancipated his slaves. Says the St. Louis Evening Post: 'So far from this being the case, it is undeniable that they ran away from him, and he used every means in his power to recapture them.'

Over Three Hundred Slave-ships.—From the commencement of the hurricane on the night of Oct. 24th last, which swept the coasts of England and Ireland, to the 9th of November, three hundred and twenty-five vessels were wrecked, and seven hundred and forty-eight lives were lost. The work of destruction was unparalleled in the maritime records of England.

The Atlanta (Georgia) Southern Confederacy, an extreme pro-slavery organ, sums up an estimate of Senator Seward's speech, thus: 'On the whole, the late speech of Senator Seward is an able effort, candid, manly, and bold; and it will be read with pleasure by his friends, and should be read and pondered on by his political foes.'

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AND THE
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DEMONSTRATED FROM THE HEBREW AND GREEK SCRIPTURES.
BY REV. GEO. B. CHEEVER, D. D.
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Mr. H. has permission to refer to Thomas Ryan, Wolf Fries, and their fellow-members of the Mendelssohn Quintette Club; also, to Woodward & Brown, and Wm. Bourne, Piano-Forte makers; B. F. Baker, and W. R. Babcock.
Nov. 4. 6m

The Herald of Progress
EDITED BY
ANDREW JACKSON DAVIS.
THIS new Journal of Practical and Spiritual Reform is commended to the favorable notice of all interested in any of the progressive movements of the day. Its columns are open to well-written articles upon any and all Reform questions. Unlike most Spiritual papers heretofore published, its circulation at the South is limited by the sentiment which declares it among 'incendiary documents.'
Its tolerant spirit towards every question of human interest, should commend it to all who love their fellow-men.
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PHRENOLOGY.
BY urgent request, Prof. N. WHEELER, well known as a scientific and truthful Phrenologist, has opened rooms at 99 Court street, corner of Hanover, Boston, where he will make Phrenological Examinations, give written delineations of Character, and furnish Charts; heal the sick, impart instructions relative to health and habits, and the management of children.
March 4. 1f

POETRY.

For the Liberator.

THE VIRGINIA MARTYRS.

Suggested by the Execution, at Charleston, Va., on March 16th, 1860, of Stevens and Hazlett, the last of the Harper's Ferry Insurgents who have been captured by the State.

The last bloody act in the drama is o'er, The martyrs have gone to their rest, To where the wicked shall trouble no more, Where the faithful forever are blest.

They for others have lived, and for others have died, The poor and despised of our race; The tyrants of earth they have boldly defied— In heaven they now have a place.

Virginia! ere long thou wilt see them again,* Though their bodies repose with the dead, Where they shall be free from all sorrow and pain, And their presence shall fill thee with dread.

Thou'lt remember the scene at the Arsenal, when Thou didst kill and imprison the just; The scene in the Court, where, surrounded by men, John Brown at oppression did thrust.

Thou'lt remember the scaffold—the modernized cross— Where died thy first victim alone; Thou wilt know 'twas not he who then suffered a loss, And wish for his death to atone.

Thou wilt likewise remember those noble young men, Who, like him, all thy threatenings defied, And how, like their Saviour, they yielded life when, Like him, by their foes crucified.

Ere long there will be a much grander asize;— There thou with a world must appear; Its decisions more just, and its counsels more wise, Than those which these martyrs met here.

Virginia! Virginia! get ready, I pray, Repent in the dust of thy sins; Get ready thy victims to meet on that day— Make haste—even now it begins!

Boston, March 19, 1860. JUSTITIA.

*Romans, xiv. 10. †1 Cor. vi. 2. ‡John Brown's speech to the Virginia Court, when about to receive the sentence of death. §The six young men who have been executed since John Brown.

For the Liberator.

THE FATAL FRIDAY.

Again our hearts are destined to be torn, Humanity again is set at naught; All our appeals the tyrant treats with scorn, And we behold our land with misery fraught.

Men of the North, the tocsin that of yore Aroused your fathers to defend their rights, Sounds the same 'larum that was heard before— To boldly meet our foemen in their might.

No longer rest upon your hopes supine, Forbearance further will destruction prove; Stand for your rights, the oppressor's bounds define, And from our shores the curse of slavery move.

New Bedford, March 16, 1860. D. R.

*John Brown, executed Friday, Dec. 2, 1859; Cook, Coppick, Copeland and Green, Friday, Dec. 16, 1859; Stevens and Hazlett, Friday, March 16, 1860.

SLAVERY.

BY THOMAS PRINGLE.

O, Slavery! thou art a bitter draught, And twice accursed is thy poisoned bowl, Which taints with leprosy the white man's soul, Not less than his by whom its dregs are quaffed.

The slave sinks down, o'ercome by cruel craft, Like beast of burden on the earth to roll; The master, though in Luxury's lap he loll, Feels the foul venom, like a rankling shaft.

Strike through his veins. As if a demon laughed, He, laughing, trends his victim in the dust, The victim of his avarice, rage, or lust; But the poor captive's moan the whirlwinds waft To Heaven—not unavenged. The oppressor quakes With secret dread, and shares the hell he makes.

From the Bangor Whig.

THE CHRISTIAN BY THE POUND.

BY DAVID BARKER.

[At a recent slave sale, in one of the Southern States, the auctioneer, in a drunken humor, guaranteed the Christianity of the negro upon the block, and offered to sell him by the pound.]

He can mow and hoe, and shovel and dig, And team, and lower, and hoist; His muscles are firm, and strong and big— And he belongs to the Church of Christ!

The blood that followed the soldier's spear Has scoured the stains of sin; So what will you give for his body by weight, If we throw you this spirit in?

No healthier man, no honest man, No pious man is found; Ssy quick! Who bids? How much do I hear? How much will you give a pound?

From the New York Evening Post.

BIDDY O'PLAHERTY'S OPINION OF THE SOUTH.

Arrah, Paddy, my jewel, don't go to the South, For an Irishman there dare not open his mouth; If a word about nagers he'd happen to say, They would lynch him at once without any delay.

If he wanted a coat, they'd not let him go far Without giving him one made of feathers and tar; And they'd give him still more, without thinking it wrong.

Such as thirty-nine lashes to help him along, You may talk of this country, the land of the free, But such freedom as that don't exactly suit me; And sooner than longer this way to remain, I'd rather go back to old Ireland again.

WHO ARE THE BLEST?

They who have kept their sympathies awake, And scattered good for more than custom's sake— Steadfast and tender in the hour of need, Gentle in thought, benevolent in deed;

Whose looks have power to make discussions cease; Whose smiles are pleasant, and whose words are peace; Who have lived as harmless as the dove, Teachers of truth, and ministers of love—

Love for all moral power, all mental grace— Love for the humblest of the human race— Love for the tranquil joy that virtue brings— Love for the Giver of all goodly things;

True followers of that soul-exalting plan, Which Christ laid down to bless and govern man; They who can calmly linger at the last, Survey the future and recall the past,

And with that hope which triumphs over pain, Feel well assured they have not lived in vain; Then wait in peace their hour of final rest; Their only can be numbered with the blest.

WATER.

Most blessed WATER! Neither tongue can tell The blessedness thereof, nor heart can think, Save only them to whom it hath been given To taste of that divine gift of Heaven.

I stopped and drank of that divinest well, Fresh from the Rock of Ages whence it ran: It had a heavenly quality to quell All pain. I rose a renovated man, And would not now, when that relief was known, For words the needful sufferings have forgone.

The Liberator.

THE MEETINGS ON THE 16th.

The morning session was intended to be a private council for consultation as to the best mode of anti-slavery action. But, owing to a misunderstanding, many persons came at the appointed time, and the doors being closed, went away. Finally, the hall was opened, and a small audience collected. Mr. Fowler, being chosen Chairman, briefly stated the causes of the misunderstanding, and of the meeting being so little advertised to the public. The objects of the council to be held during the day were, 1st. To consider our present relations to slavery; 2d. To consider what anti-slavery action these relations demand.

Mr. Foster, of Worcester, being called upon, stated, in brief, his view of slavery at the present time, and its demands upon us. John Brown has created a new era in the movement. The hearts of the people are with him. They want to do something. The abolition movement has done a good work. The Garrisonian movement has been what the times demanded, to prepare the sentiment. It is still doing a good work, and he would not obstruct it; but it has made one mistake: while it acknowledges the slave to be a man and a brother, it neglects to throw around him the shield of government. He wanted his hearthstone protected by all the safeguards of government, and he was bound to extend the same protection to his neighbor,—the slave,—as he demanded for himself. This he thought the abolitionists had neglected to do, and this was their great mistake. Being unwilling to trust his own property and family to the doubtful issues of unorganized force, he demanded some more certain, reliable security for the person, property and family of the slave. He thought John Brown had done a good work; he had intensified the public feeling in behalf of the slave, and taught us the necessity of making our efforts in his behalf more practical. But his work was done. It could not be imitated; any attempt at that would meet with very little public sympathy. Slavery could not be abolished by insurrections. The people would oppose them— he himself was not prepared for them.

Being here interrupted for apparent inconsistency, Mr. Foster said, it was John Brown of Charleston Jail that the people admired, not such John Brown of Harper's Ferry. He did his great work after his battle—was victorious in his defeat, and conquered his enemies while their prisoner. Had he fallen in the battle, the direct and immediate effect of his movement would have been adverse to our cause, though ultimately it would have proved beneficial. The slaves were held in chains because the free people wish it. When the free people say to the slaves, 'Go free!' their chains will fall off, and there will be an end to slavery in this country.

Dr. Knox thought there were no free people in this country. If the Doctor thinks he is not free, (said Mr. Foster,) I will apply to him the old adage—'First free thyself—then free others.' He (Mr. F.) was free, and could labor for the freedom of others. Mr. Foster proceeded to show the necessity of a radical anti-slavery political movement, having for its object the abolition of slavery by the arm of government. This legitimate and peaceable method of abolishing slavery would supercede the necessity for insurrection. The moment the abolitionists get possession of the government, slavery will be abolished without blood. The moral power of such a grand movement would abolish slavery even before the party could get possession of the government.

Dr. Knox spoke in reply to Mr. Foster. R. J. Hinton, late from Kansas, differed from Mr. Foster as to the possibility of successful insurrections. He thought that, had John Brown succeeded in leading into that long range of mountains which extended from Virginia to Texas, five hundred negroes, he would now have slaves flocking to his standard from nearly all the slave States. John Brown thought the Almighty had thrown up this vast range of mountain fastnesses for this special purpose, and constructed these natural forts to shield this oppressed race. Mr. Foster did not know the value of these ramparts; he did not consider the extensive ranges of swamps, almost impenetrable to the white man, but convenient for the slave. He had no doubt insurrections would come, and slavery would end by their means, and so on.

Joseph Gardner, of Kansas, said the abolition movement was going forward in Missouri with a rapidity almost incredible. He referred to many facts proving this to be the case. There were two broad outlets to the slavery of that State—the one Northward, towards freedom, the other Southward, towards a more cruel bondage, if possible. He narrated several very interesting cases of this Northward migration. This it was which caused the Southern migration. This it was which caused the Southern migration. This it was which caused the Southern migration. This it was which caused the Southern migration.

Mr. Clark, from Canada, well recollected, that when the doctrine of freedom rested upon the true basis, viz., upon the manhood of every man, and not upon any parchment, the nomination of Van Buren and John P. Hale, for the sake of numbers, was the commencement of the abandonment of principle, and the downfall of anti-slavery politics. He was in the Buffalo Convention at that time, and strenuously opposed the course pursued, foreseeing and predicting the result. He thought the people were becoming tired of Republican concessions to slavery, and in every free State there were many ready for the new movement. They were already preparing for it in New York State. Such a political organization is needed, that anti-slavery men may know where to stand. He thought the time had come for it.

The following resolution was proposed by Mr. Foster, and adopted by a unanimous vote:— Resolved, That, in our present struggle with the Slave Power, the exigencies of our cause demand the organization of a political party based upon principles of uncompromising hostility to slavery, and to every political arrangement which sustains it—a party whose avowed aim and purpose shall be the immediate and entire extinction of slavery throughout the whole country by means of the power vested in the Federal Government by the Constitution of the United States.

Though small in numbers, the meeting was large in interest and spirit.

former, has committed the latter, and is thus involved in the guilt and shame of both. Were it worth the space necessary, I could send you a score of affidavits that he said just what is attributed to him in my letter of Dec. 31st. But he unconsciously betrays his own conscious weakness by getting three others to brace his denial of the truth. But let me tell your readers who these four authors are. One is a postmaster, appointed to fill the place of the vilest Douglas Democrat, because the latter was not mean enough to do the dirty work of James Buchanan. The present incumbent does this work with alacrity.

'To share his master's bread and salt.' Another is a little brainless boy, who has been taught to measure tape, and to put on a face for every customer, pious, profane, Methodist, Presbyterian, Democrat or Republican, and who was actively engaged in disturbing Mr. P.'s meeting. Another let his son help on the riot, while he covertly encouraged it himself. He only lacked the courage of the boy, or he would have been his companion in the mischief. The schoolmaster belongs, body and soul, 'might, mind and strength,' to the Old School Presbyterian Church, which every anti-slavery man knows has reached a lower depth of moral depravity, if possible, than the Democratic party itself.

In making the statement that Mr. P. 'ridiculed Christianity,' doubtless the quartette are sincere; for one believes Presbyterianism is Christianity, the other, Buchanan Democracy, and so on to the end of the chapter. In regard to the charge that I have 'no political or social influence,' I have to reply, that if true, it may or may not be complimentary. It is truly a compliment, if it is doubtless the case, the writers mean that I do not associate with them, or that I am not in loving fellowship with Democrats, Mobocrats, Presbyterians, and such Methodists as the preacher who so valiantly defended them and slavery at Mr. P.'s meeting. By the way, gentlemen, why did you not get the preacher to endorse your letter? In union there is strength! It looks a little like an intentional slight! I hope you are not ungrateful! There should be gratitude among mobocrats, as well as honor among thieves!

But these men complain that Mr. P. should think 'he saw before him the idolatrous Jews and superstitious Pagans,' that he should be 'astonished at our stupidity.' Substitute for the word 'Jews' the word 'Presbyterians,' and for the word 'Pagans,' the word 'Illinoisians,' and Mr. P. certainly labored under no optical illusion. That he should be 'astonished at our stupidity,' gentlemen, is no matter of wonder at all, when one of your number had made such a blunder, and has not wit enough, after this long time, to discover it! Before closing, I wish to commend to the consideration of this mobocratic quartette the fact that they had the privilege, at our expense, of replying on the spot to every thing which was said by Mr. P., and now, through a free paper, maintained by the Abolitionists, have the privilege of being heard again, to their hearts' content, and yet could not let the occasion pass without getting up a mob to silence Mr. P. I hope, gentlemen, (if the word is not inapplicable,) when you come to reflect upon your conduct, and the liberality of the Abolitionists, you will have the decency, at least, to be ashamed of yourselves.

A. J. GROVER.

The whole thing was a cool bid for hunker votes, to help him into the presidential chair. If you think I am mistaken about the character of the speech, let me ask you how comes it that it is so satisfactory to the Boston Courier? Seward is a goner, when that sheet comes to his rescue. And then, the action of most of the Republican Senators on the Hyatt case; the inquisitorial, Star-Chamber character of which disgusted even Toombs of Georgia! How much farther have the Republican leaders got to fall, to find the level of the so-called Democratic party? and how long will it take them to reach it, at the rate they have travelled for the last three months? Heaven knows, and you are equally fortunate, that it is a long time since I have been guilty of expecting much of politicians in hot pursuit of office; but, moderate as my anticipations have been, I am disappointed.

The Springfield Republican unmistakably avows its dislike of 'the rhetoric of martyrdom,' and thinks 'success a duty,' even if purchased at the expense of every consideration for which they professed to have at first waged the war; so that the contest is at last reduced palpably to a mere scramble for the spoils of office—a fight, toward the result of which, every man, not an office-seeker, must feel as indifferent as the woman did when she saw her husband contending in a death-grapple with a bear.

Then, again, I have been obliged to contemplate, once more, that half-civilized people, called the State of Virginia, consuming their third most 'hellish meal of good men's' blood, since the first day of December last. With what disgusting relish they hang their betters!—men, the latchet of whose shoes they are not worthy to unloose; and how the insatiate cannibals still gnash their teeth, and howl for more victims!

It is a thousand pities that the great Mr. Perham, (I think that's the name,) and the Boston Courier, failed in their attempts to induce that conclave of pirates, yelet the Legislature of Virginia, to visit Boston, and our own great General Court; for, aside from the Union-saving aspect of the affair, it would have been worth something to have seen a body of men, who so stoutly refused to listen to the demands of mercy in favor of the liberty-loving heroes of Harper's Ferry, when, by so doing, they would have done probably about the only redeeming act of their public lives, and thereby secured a little capital on which to have commenced a better life.

E. W. T.

THE BOSTON TRACT SOCIETY.

WORCESTER, March 20, 1860.

FRIEND GARRISON: Not long ago, at a place where the American Messenger and Tract Journal are kept for distribution, I was told by the man in charge, referring to the organ of the Boston Society, 'This is anti-slavery, and the other isn't.' The same claim is often set up, and the general impression in the community is that a 'separation' between the New York and Boston Societies has taken place, the ground thereof being something relating to slavery.

In the March number of the American Messenger, you will see acknowledged the receipt, into the treasury of the New York Society, of one thousand dollars from the Boston Society. Now, if the Boston Society gives its 'material aid' to the other, the 'separation' is merely one of form, not of fact, and really amounts to about nothing. Nay, it even has the look of a shrewd financial operation; as if the Boston gentlemen had said to their New York partners, 'We think there are funds in New England that we know how to draw out better than you; we will set up the claim of "Anti-Slavery," take the money to be raised thereby, and pass it over to you.'

I have heard of a chapter in some old ecclesiastical writing headed, 'How it may be proper to use falsehood as a medicine, and for the benefit of those who require to be deceived.' This claim of 'anti-slavery separation,' taken in connection with the one thousand dollars, is pretty fair proof that the old doctrine of 'pious fraud' is not wholly discarded in these latter days. And if such is the quality of the 'anti-slavery' claimed in behalf of the Boston Society, Dr. Wayland's recently published statement, that 'there was no abolition notion in this separation,' was altogether superfluous. The Dr. is an eminent Baptist divine. While he was making his speech, there was in his own sect more than one hundred million dollars worth of property in the bodies and souls of men. (A 'converted' slave sells higher for it.) Volumes of sermons, by one of the most noted Baptist preachers, are publicly burned at the South, a Baptist brother consenting, and casting in his mite to the bonfire. Several hundred Baptist ministers, some of them from Newton and Boston, prove the divinity of slavery from the Bible. The Watchman and Reflector, a prominent Northern organ of the sect, says, 'Nor can we understand how we have a moral apart from the constitutional right to interfere with slavery where it exists!' The italics are mine, and I quote from memory, but correctly in the main. And in our city may be found a Baptist Church member of many years' good and regular standing, who goes to the Charleston Convention next month to take counsel with knaves, baptized and unbaptized, as to the best means of protecting, perpetuating and extending the system of American slavery, and to select men for the highest office in the gift of the American people who will most effectually do this very work. Yet Dr. Wayland asks, (page 1 of his printed speech in Providence,) rather triumphantly, 'Where is the Christian denomination that believes in the right of man to forbid his brother to marry?'

In view of these things, I cannot help wishing that the Boston Tract Society had an 'abolition notion' in it, and that Dr. Wayland would forthwith attempt to implant such a 'notion,' at the anniversary meeting now soon to be held.

A. P. B.

SPEECH OF WM. H. SEWARD.

LETTER TO A FRIEND IN BOSTON.

SPRINGFIELD, March 18, 1860.

FRIEND H.—Just one week ago, last Friday, I read, for the first time, the great speech of Gov. Seward. It gave me the chills for the next four days: the spirit that inspired it must have come direct from beyond Nova Zembla. It was almost equal to the seventh of March speech, of him whose molten image adds such glory to our Commonwealth, and such grace to the State-House grounds. I looked in it vain for any mention of the 'irrepressible conflict.' Indeed, it was the play of the 'irrepressible conflict,' with the 'irrepressible conflict' left out, in deference to the feelings of the people in the latitude where it was spoken, and to answer a definite political purpose. And then, his reference to John Brown and his associates is little short of abominable!

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THE BOSTON TRACT SOCIETY.

WORCESTER, March 20, 1860.

FRIEND GARRISON: Not long ago, at a place where the American Messenger and Tract Journal are kept for distribution, I was told by the man in charge, referring to the organ of the Boston Society, 'This is anti-slavery, and the other isn't.' The same claim is often set up, and the general impression in the community is that a 'separation' between the New York and Boston Societies has taken place, the ground thereof being something relating to slavery.

In the March number of the American Messenger, you will see acknowledged the receipt, into the treasury of the New York Society, of one thousand dollars from the Boston Society. Now, if the Boston Society gives its 'material aid' to the other, the 'separation' is merely one of form, not of fact, and really amounts to about nothing. Nay, it even has the look of a shrewd financial operation; as if the Boston gentlemen had said to their New York partners, 'We think there are funds in New England that we know how to draw out better than you; we will set up the claim of "Anti-Slavery," take the money to be raised thereby, and pass it over to you.'

I have heard of a chapter in some old ecclesiastical writing headed, 'How it may be proper to use falsehood as a medicine, and for the benefit of those who require to be deceived.' This claim of 'anti-slavery separation,' taken in connection with the one thousand dollars, is pretty fair proof that the old doctrine of 'pious fraud' is not wholly discarded in these latter days. And if such is the quality of the 'anti-slavery' claimed in behalf of the Boston Society, Dr. Wayland's recently published statement, that 'there was no abolition notion in this separation,' was altogether superfluous. The Dr. is an eminent Baptist divine. While he was making his speech, there was in his own sect more than one hundred million dollars worth of property in the bodies and souls of men. (A 'converted' slave sells higher for it.) Volumes of sermons, by one of the most noted Baptist preachers, are publicly burned at the South, a Baptist brother consenting, and casting in his mite to the bonfire. Several hundred Baptist ministers, some of them from Newton and Boston, prove the divinity of slavery from the Bible. The Watchman and Reflector, a prominent Northern organ of the sect, says, 'Nor can we understand how we have a moral apart from the constitutional right to interfere with slavery where it exists!' The italics are mine, and I quote from memory, but correctly in the main. And in our city may be found a Baptist Church member of many years' good and regular standing, who goes to the Charleston Convention next month to take counsel with knaves, baptized and unbaptized, as to the best means of protecting, perpetuating and extending the system of American slavery, and to select men for the highest office in the gift of the American people who will most effectually do this very work. Yet Dr. Wayland asks, (page 1 of his printed speech in Providence,) rather triumphantly, 'Where is the Christian denomination that believes in the right of man to forbid his brother to marry?'

In view of these things, I cannot help wishing that the Boston Tract Society had an 'abolition notion' in it, and that Dr. Wayland would forthwith attempt to implant such a 'notion,' at the anniversary meeting now soon to be held.

A. P. B.

SPEECH OF WM. H. SEWARD.

LETTER TO A FRIEND IN BOSTON.

SPRINGFIELD, March 18, 1860.

FRIEND H.—Just one week ago, last Friday, I read, for the first time, the great speech of Gov. Seward. It gave me the chills for the next four days: the spirit that inspired it must have come direct from beyond Nova Zembla. It was almost equal to the seventh of March speech, of him whose molten image adds such glory to our Commonwealth, and such grace to the State-House grounds. I looked in it vain for any mention of the 'irrepressible conflict.' Indeed, it was the play of the 'irrepressible conflict,' with the 'irrepressible conflict' left out, in deference to the feelings of the people in the latitude where it was spoken, and to answer a definite political purpose. And then, his reference to John Brown and his associates is little short of abominable!

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Is there any virtue in MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER? READ THE FOLLOWING, AND JUDGE FOR YOURSELF.