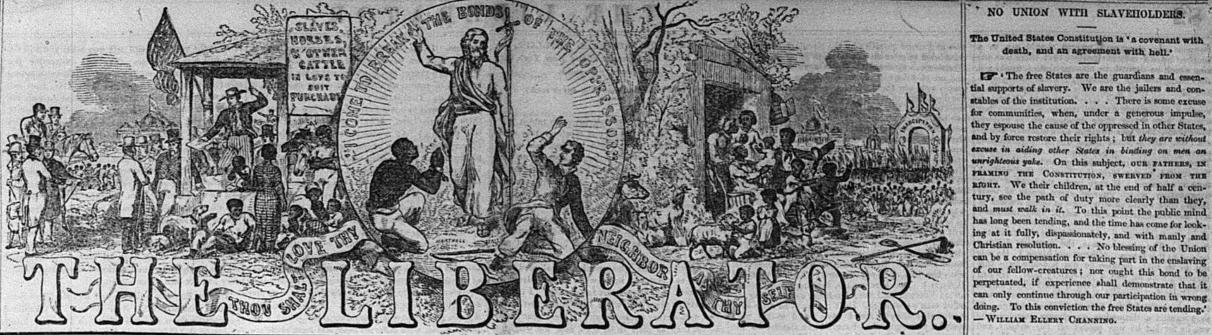
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The following gentlemen constitute the Finan-(a) Committee, but are not responsible for any of the lebts of the paper, viz:-FRANCIS JACKSON, Ep-END QUINET, SAMUEL PHILBRICK, and WENDELL



WM. LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

death, and an agreement with hell."

The free States are the guardians and essen-

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BOSTON, FRIDAY, MAY 27, 1859. WHOLE NUMBER, 1594.

REFUGE OF OPPRESSION.

THE ABOLITIONISTS AGAIN.

When men are excessively violent and vituperative. her are generally supposed to be in a bad way. rantic vehemence usually springs from extreme spration. Judged by this principle, the ultra Abditionists, now in session in this city, must be particularly hard pressed. They are as rancorous and abusive as if they were on the point of utter anaihilation. Their speeches sound more like the grings of Bedlamites than the utterances of men soking the accomplishment of a practical object. arrism, Pillsbury and Phillips,-the stock actors of the troupe, who have regularly amused the public for twenty years with their tirades,-uttered their halls of excommunication yesterday against every thing and every body but themselves. They departy, the Tract Society and Senator Seward, in good t terms,-but reserved their choicest vials of wrath by Dr. Cheever and Mr. Beecher. They have aid this occasion from abroad. First, they present an affectionate exhortation from two or three thousand persons in an interior town of England, who are ery anxious that the Abolitionists should instantly tan end to Slavery in America. Next they have smiler request from a party in Belgium; and, failly, a letter from the Italian apostle of assassing--Marzini. These are not in themselves very familiable backers,-but, for lack of better, they

The Tribune seems envious of the reputation of these eminent exhorters, in the matter of logic. In a article, vesterday, upon the American Tract Sosty, it thus convicts that thriving establishment of erial and exclusive responsibility for all the evils

"We shall not stop to prove, by an elaborate argument, that by this step, deliberately taken, the Society lare, on their own showing, voluntarily assumed the art of him who knows his master's will, and, for reaas of his own, resolves to do it not; or that they have voluntarily incurred a moral responsibility for all the seils and vices that American Slavery is known to withheld by them; that in every auction sale of human ther fate; that whenever a slave woman is flogged, it the hand of the Managers that wields the lash; that whenever a negro is burned by mobs-and such burnings are becoming common—it is the torch of the Managers that lights the pyre. It is self-evident that very soul, whether of master or of slave, that lives a ignorance and crime, and dies in darkness, in consee of the unchecked evils and vices of Slavery ich the Society declines' to condemn, thus lives ar dies by the voluntary consent and approval of the Evangelical Christianity, have become the aiders and betters of Southern Slavery as it now exists.'

Such trash as this would not be out of place in one of Pilsbury harangues, or the Garrisonian diatribes that annually titilate the morbid tastes of our Aboon gatherings :- but it is a little humiliating to fad it deliberately served up to the intelligent pub ic in the columns of an ambitious journal like the Tabuse. It would be very easy by the same logic tasten upon every quiet, well-behaved citizen in the depths of the West, responsibility for the burning of Hebrew widows, or the misconduct and reckless appetites of the Fejee Islanders. Argument of this sort belongs to lunatic asylums and small gatherings of very foolish old women. Abolition ultraists are rapidly losing both

numbers and importance. Every year they add new names to their list of recreants. Fred. Douglass, tames to their list of recreants. Fred. Douglass, the is a sensible, able and practical man, comparatively at least, left them long ago. As other men graw wiser, they grow more frantic and foolish. never fanatical enough to please them, but we supposed that by this time Dr. Cheever had made good his title to full fellowship. He has certainly been sufficiently ultra, intolerant and vituperative even for their taste;—his particuar unpardonable sin consists in his continuing to clothe himself in the black and bloody garments of the Church.' It may seem strange that orators of the Church.' It may seem strange that offices of the stamp continue to draw audiences. But it is not strange, after all. People go to hear them just is they would go to a bull-baiting, or rat-killing match, if these were respectable. They listen to match, if these were respectable. They listen to them just as they read a scurrilous article in a newspaper-because they relish abuse. Everybody does, ore or less,-and almost everybody loves to gratify the appetite if it can be done without loss of stand ng or character. But not one in ten of those who en, believe or sympathize with what they hear to in spite of these meetings we are inclined to think that both the Church and the Union will last a little longer .- N. Y. Times.

The American Tract Society on the African Slave Trade-A Great Excitement and a Great Vic-

Real our reporter's report of the lively proce ing of the American Tract Society yesterday on the select of the African Slave Trade. But these prongs to the uninitiated reader may still require wari of explanation. First, then, be it understood, but the receipts of this society, amount, in round labers, to the snug sum of about four hundred bessed dollars a year; that the distribution of this comfortable sum is in the hands of a solid mastily of the society, known as the 'ins,' and that the minority, known as the 'outs,' desire to have a fager in the pie. The 'ins' are 'sound on the exec question,' and act upon the sound policy of isting Southern Slavery alone. They are thus en-abled to eccupy the whole broad field of the South-era States with their 'colporteurs,' or paid distribthe of tracts, and other agents.

The outs think this a great waste of money; asid are, therefore, desirous of a split on the negro yestom, whereby these funds may be more juditionally appropriated nearer home. And so, for smarray appropriated nearer home, how laboring by years past, the 'outs' have been laboring, by tains derices, to force the Society to the publicatog of a tract or two on the evils of slavery, which ad eat off the Southern States, treasurers, colpor-And the Southern States, treasurers, corporchief collected in the North. But the Northern operating with the Southern ' ins ' of the , have thus far contrived to fight off the in every shape, except the African Slave hab. That issue, therefore, was sprung upon ham pesterday, and the sequel will show that even remain masters of the field. Various hations ordering the publication of a tract on the Sn of the African Slave Trade' were strangled out much ceremony, and then to prevent a too misconstruction upon the subject, on motion a the Rev. Dr. Spring, the following saving resolu-

Resolved. That in laying the preceding resolutions the table, the Society have not come to the conan slave trade, or the great wickedness of reviv of that iniquitous system in any form.

om to

la other words, the Society wish it to be distinctly telestood that they consider the African slave trade

'a great wickedness' in any form; but they decline to publish a tract on the subject. But why? For very good reasons. First—Such a publication by the Society would shut the doors of the South in the face of the Society. Secondly—This proceeding would cut off the Southern receivers of the funds of the Society, agents, colporteurs, &c., from the spoils. Thirdly-the colporteurs caught with the publication indicated in their carpet bags, in any Southern State, would be in danger of some unpleasant introduction to Judge Lynch; and lastly, the Northern ins' of the Society would be supplanted by the outs,' and reduced to the doubtful experiment of

an independent conservative Southern tract society.

The conservative ' ins ' are entitled to great praise for the skill with which they have in this last battle managed to hold the field; but in another year or two, this Society must go the way of the Methodist church, and the Baptist Church, and the Presbyterian church. The nigger issue having been introduced into its councils, the inevitable result, sooner or later, must be a split of the concern into a Northern and Southern Tract Society, and the heavy annual amount of the spoils and plunder-four hundred thousand a year-will only operate to hurry up the final explosion. Our blessed Saviour sent out his disciples without money, and they did their work faithfully; but our modern Christian Societies, with few exceptions, act upon the same fundamental principle that governs our scurvy politicians - to wit: 'the cohesive power of the public plunder.' The Tract Society, upon this great principle, still holds together: but the examples of our Protestant churches and of Tammany Hall tell us plainly enough that there is an explosive (camph well as a cohesive power in the spoils; and that, religious or political, a quarrel over the spoils commenced on the nigger, or any other pretext, must end in a split and a new division of the plunder, or in a general row .- N. Y. Herald.

THE ABOLITIONISTS DOWN IN THE MOUTH.

Of all the benevolent and reformatory societies holding their anniversary meetings in this city this blessed month of May, the poor chop-fallen abolitionists of the Garrison school seem to be in the most uncomfortable condition. They demand the immediate abilition of slavery, but they despair of securing it; they demand the dissolution of the Union, but they cannot discover how it is to be accomplished. They are down upon all political ipon Henry Ward Beecher, the New York and set of crazy demagogues and functies. They do in a stentorian tone, rising above the storm of hisses, nothing but sould and rant and rave from morning the preamble to his resolution, as follows: till night; and they sold and rant and rave this year worse than they did last year. But there is the first principles of the Gospel and of humanity—still some method in their in rlass; for, according (hisses)—evangelical Christians to their financial returns, they have a surplus over their society's expenses for the last year of twenty-drowned Dr. Patten's voice; the President said ther, if longer suffered to go at large these poor abolitionists, having no other power of nity has learned to regard with indifference their inoherent jargon of philanthropy, blasphemy, revo-ution and stuff and nonsense, satisfied that when hey are exhausted, they will adjourn and go home. The Society is made up of the same orators and leaders that have controlled it for many years; and, rom present appearances, when these old fellows lip off the stage, the whole concern will die a natral death. The close of their proceedings yesterday manifested that the Convention was a complete fizzle. The resolutions introduced at the beginning of the proceedings, and which, it may be presumed. were intended to represent the platform, were laid n the table by a very distinct majority vote, and the meeting broke up in a soarl over the anti-slav-ery orthodoxy of Cheever, the Church Abolitionists, nd the Tract Societies .- N. Y. Herald.

ALL 'PLAYED OUT.'

The Abolition Anniversaries, this year, are The actors are the same old stagers that have been plitting the ears of the groundlings, and making ne judicious grieve, these many years past,-and the words that come out of their mouths remind one f the Hard Shell Baptist preacher's 'harp of a thousand strings.' It is utterly impossible for Wendell Phillips, Wm. Lloyd Garrison or Parker Pillsbury to say any thing on the slavery question that they have not said a thousand times before. Garrison, years ago, exhausted his stock of curses or the Constitution; Phillips has no fresh thunderbolts against the Church, George Washington, or Daniel Webster; and as the meek-minded Pills-bury never had more than one idea, it is tolerably ertain, from the tenacity with which he hangs on o that one, that he never intends to have a second. Hence we say, Gentlemen, one and all of you are It it time you were placed on the ension list at half pay, or that you retired to some

ursery for the superannuated. Nevertheless, our reporters lay before the readers of the Erpress a tolerably full sketch of all the antique things which these fossil fanaties have to say. It is the duty of the newspaper to print the say. It is the duty of the newspaper to print the platitudes of the demented as well as the sayings of he wise,-if for nothing else but to show how many crazy people are running around loose among us.—N. Y. Express.

THE SPLIT AMONG THE FANATICS.

There is an old Spanish proverb which tells us, when cronies fall out, truth comes to light.' much is verified in the fact that the fanatical abolitionist cronies have quarrelled among themselves. and are beginning to tell the truth about each other During the three days' anniversary meeting of the American Anti-Slavery Society, recently held in this city, the burthen of the discourses of the radical Beecher. It seems that Dr. Cheever is determined beccher. It seems that Dr. Chesver is determined to have a Cheshire cheese of his own; and so he has seceded from the American Anti-Slavery Society, and with the assistance of Beecher has set up a Church Anti-Slavery Society, of which he is to stand up, in Congregational black silk, as the head, with Beecher on one hand and somebody else on the other, as supporters. Now, this desertion and attempt at self-grouffestion by Cheever and Beach at the self-group beach at the self-gro self-glorification by Cheever and Beecher has disgusted the old leaders, Garrison and Wendell Phillips. and they do not hesitate to show it up in its true Phillips, as the thinker, orator and logician of the fanatics, has poured out the vials of his elo-quence and wrath upon their hads, and told them a good many home truths, keeping others back, how-ever, which will no doubt be brought forward all in good time; for when cronies fall out, truths are sure to come to light.—N. Y. Herald.

SELECTIONS.

THE AMERICAN TRACT SOCIETY.

The annual meeting of the American Tract Society was held in the city of New York on Wednesday, May 11th. Below we give a sketch of its scandalous proceedings, as published in the New York Herald :

The President announced that the next business was the election of officers (exclusive of the Executive Committee), by a vote of the members and di-

Toe Rev. Dr. McGee offered the following resolu-

Resolved, That the officers of the society for the suing year be the same as those of last year, except that the Hon, William C. Alexander, of New Jersey, be vice-president, and the Rev. Christopher B. Gads-den, of Charleston, South Carolina, be a director, in place of E. F. Bangs, Esq., and Rev. Dr. Johns, de-

Mr. R. D. Benedict said he desired to offer a resolution, and have it put before the resolution offered by Dr. McGee, which had not been seconded." (Ap-

Plause.)
Rev. Mr. Lewis, of Sullivan county, called Mr. Benedict to order, on the ground that his resolution was too late to be received, except by way of amendment. (Cheers.)
Mr. Benediet insisted that his resolution should

be first put, and that Dr McGee's motion not having been seconded before he (Benedict) addressed the Chair, was not before the Convention. The President could not say that Dr. McGee's resolution was see field before Mr. Benedict rose;

if not, the latter antleman was in order. Rev. Dr. Murray, sitting on the platform, stated that, immediately upon the reading of Dr. McGee's resolution, he seconded it.

The President (to Mr. Benedict)-Then you are out of order. (Applause, and cries of 'Sit down,' Order.')

Rev. Dr. Patten moved that Dr. McGee's resolution be postponed until he could have an opportu-nity to read another resolution. (Hisses and cries of 'Order!' 'Hear him!')

Dr. Patten—Oh, go on, gentlemen, you wont dis-turb me in the least. (Cheers and hisses.) My father was one of those that went through the Revolutionary war, and I am not to be frightened off. * A gentleman in the parquette called Dr. Patten parties—they are down upon all our Christian to order, because the question on postponement, which he said was not debateable, had not been pat. Dr. Patten insisted that he had a right to speak New England Church Anti-Slavery Society—upon to his motion to postpone, and read his resolution every body and every thing, except their own little as a part of his speech. He then proceeded to read,

Whereas, The African slave trade is contrary to

Here the storm of mingled applause and hisses four hundred dollars, which shows that they live at least within their mans. Apart from this saving ers, and Dr. Patten replied—' Perhaps the President will understand better when he hears the resolution.' fanatics would justify their seizure and safe-keeping as lunatics, dangerous to the community and each other, if longer suffered to go at large. As it is, his voice was again overwhelmed by the uproar.

Ray. Dr. Spring then took the platform, and with these poor abolitionists, having no other power of mischief except their foolish tongues, the commu-great difficulty obtained a hearing. He was under-nity has learned to regard with indifference their inagainst the resolution of Dr. Patten, it was perfectly plain that that gentleman ought to be heard, and had just as good a right to read his resolution · Probably I shall vote decidedly against that resolution; but, sir, give every man is rights, and you will find him acting with the for the promotion of its great objects.' Dr. Patten then proceeded to read his resolution.

Whereas, the African slave trade is contrary to the first principles of the Gospel and of humanity, is condemned by all evangelical Christians, and is repudi-ated by all Christians and civilized nations; and whereas, there are indications that this system, with all its crimes and horrors, already is, or is about to be, re-opened by adventurers of this country; and where-as, the only effectual barrier to this trade is the moral sense of the community, enlightened by the truths disseminated by the Gospel; therefore,
Resolved, That the Publishing Committee be di-

rected to issue, during the present year, a tract or tracts calculated to arouse and concentrate the relig-ious sentiment of all evangelical Christians against the slave trade, and to set forth its wickedness before the

This, said Dr. Patten, is the resolution which I would propose as the proper resolution to be adopt-ed by this society; and I cannot for one moment feel that there can be much, if any diversity of sentiment with regard to it. Certainly we are not prequestion, when we know there is a prevailing sentinent all over the nation.

The President (interrupting)-Dr. Patten, I must say here, that I do not think there is withoritmin this Board to instruct the Publishing Committee. They have their duties to perform; and it is not within the province of this meeting to instruct them what to do, therefore I do not consider that the res olution is in order. (Loud applause, and criesant

A gentleman in his seat in the parquette moved to lay the resolution on the table. The President put the motion amid greas confu

sion, and it was carried with a storm of applause

Dr. Patten tossed the resolution upon the table saying :- 'There it is, Mr. President, but it will be called up again.' (Applause.)
Rev. Mr. Wolcott, of Providence, R. I.—I move

to postpone the resolution offered by Dr. McGee, for another, which is not open to objection. I think the objection of the Chair is sustained. I think the Publishing Committee, to whom an important subject has been entrusted by the constitution, are to use their own discretion in the exercise of their duties; but while I would leave them free to use their own discretion, I propose in connection with the preamble of the resolution just laid on the table, the following resolution :-

Resolved, That the publication during the present year of any well written tract or tracts offered to the Publishing Committee, calculated to arouse and concentrate the religious sentiments of all Christian men against the slave trade, and setting forth its great wickedness before the nation, will meet with the approbation of this society.

Mr. President, forty years have passed since the great orator of New England, whose powerful voice is how hushed in silence in that grave in his own State, near which the ocean utters its plaintive mean, standing on the Rock of Plymouth ballowed by the Pilgrim band, inspired by the free breezes of his own native land, and lifting aloft the glorious banner of freedom, within the hearing of both con-

discussed. (Applause.)

Dr. Patten—I was submitting some reasons for postponing. (Cries of 'question,' 'question.')

A Gendeman in the Parquette—A motion to postpone is of the nature of postponing tion to lay on the table, which is not debateable. Such a motion must be them than men who elect a judge could instruct him how to make legal decisions. They had gone to the extent of their powers in making the election. It was all based on the American idea of representation. He referred to the sixth article of the constitution in relation to the publishing committee, in relation to the publishing committee, in the managers, and country in the managers

Erecutive Committee - Publishing Committee Rev. David Magie, D. D., Elizabethtown, N. J., 1848; Rev. Wm. R. Williams, D. D., 1848; Rev. Wm. Adams, D. D., 1851; Rev. Benjamin C. Cutler, D.D., 1853; Rev. Nehemiah Adams, D.D., Boston,
Mass., 1854; Rev. Thos. DeWitt, D. D., 1858.

Rev. Rufas W. Clarke—As one of the dir
I claim the right to be heard on this subject. Distributing Committee - Wm. Forrest, 1831; Alfred M. Tredwell, 1853; Oliver H. Lee, 1855;

Alfred S. Burnes, 1857; Samuel S. Constant, 1858.

Finance Committee—Richard T. Haines, 1825; for a moment?

Mr. Jay—Will Mr. Lord withdraw his motion for a moment? Alfred S. Birnes, 1857; Samuel S. Constant, 1858;

Finance Committee—Richard T. Haines, 1825;

Mr. Lord—No, Mr. Jay, I will not. (Renewed Mr. Lord—No, Mr. Jay, I will not. (Renewed Mr. Lord—No, Mr. Jay, I will not.)

Richard S. Fellowes, 1847; George N. Titus, Esq., cheers and shouts of 'Sit down!' 'Gag law!' &c.) 1848; Oliver E. Wood, 1849.

The announcement was received with applause.

John Jay, Esq., said, as a life director, he wished offer the full wing resolution to the Board of Discounting the full wing resolution to the Board of Discounting the full wing resolution to the Board of Discounting the full wing resolution to the Board of Discounting the full wing resolution to the Board of Discounting the full wing resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting the full wings resolution to the Board of Discounting th The announcement was received with applause. to offer the following resolution to the Board of Di-

Whereas, it was unanimously and solemnly resolved | ciple cuts off debate on any subject. by this society, in 1857, after long and careful deliberation, and in accordance with the unanimous report I will have a division. of a committee of fifteen, that those moral duties that grow out of the existence of slavery, as well as those moral evils and vices that spring from the institution,

Mr. Jay was at undoubtedly do fall within the province of this society, and may and ought to be discussed in a fraternal and Christian spirit; and whereas, at the meeting of the society in 1858, the omission of the Publishing Committee to perform the said duty during the year was reported with a special apology at said time, and said report was accepted; and whereas, so sufficient reasons are offered to the society for their prolonged neglect to perform said daty, and there are urgent reasons why it should be performed; therefore, Resolved, That the Publishing Committee be instructed to publish during the coming year one or more tracts on the sin and evils of slavery.

The reading of the resolution was frequently interrupted by hisses and outcries. At the close, Mr. Jay handed the paper to the Secretary, saying, ' I abmit it without debate.'

Daniel Lord, Esq.-Mr. President, I oppose this resolution in no spirit of unfriendliness, or of hostility to those gentlemen who differ from the views I entertain. But upon this whole subject of charita-ble institutions and charitable funds, I think there are principles deserving of the consideration of intelligent and fair-minded men, of every color of preference. This resolution, as a resolution of instructions, is founded on what is supposed to be previous resolutions of the society. I think, before this thing proceeds any farther, as these things may do, to the utter breaking up of all the charitable foundations of our society, it is right that we should look upon our condition, and see what we are, and what is this Tract Society, and its property and funds. In the first place, it is a charitable fund, to be administered under certain rules, and not a society of gentlemen having their own property to administer. It is utterly unlike a political combination of men, who may make a constitution or unmake it at pleasure, for they may do what they will with their own. It s a charitable institution or fund, and what I mean by it is this—that all the property of the society results from gifts and donations. If all the donors of the society from the beginning of the institution to the present time could be collected together, even if the dead could be raised—those venerated which contributed so largely to the funds of this institution-they would not have a right to say one word as to how this fund should be administered. This doctrine is founded upon the plain principles of order. common sense, which every man, woman and boy can appreciate. The property donated is given from think it necessary. It was distinctly announced the donor, and when it is given, it is no longer his. Ascertain what is given and to what object, and you ascertain what is given and to what object, and you ascertain all that is necessary to be said or done in regard to the administration of it. All will agree any factious spirit, but in the spirit of the Gospel, any factious spirit, but in the spirit of the Divine He proceeded to consider what was the plan or basis on which donations were made to the Tract Society. . The beneficiaries of the society were the ignorant and degraded all over the world. The whole object f the society was to circulate tracts, not to make against slavery. It was idle to come there, and ask to circulate tracts concerning slavery, or defining the duties of masters, mistresses, husbands and wives, when they actually could not circulate them among those whom they proposed to benefit by them. would be a great waste of money to write a tract in a language which nobody could read, and it was a

still greater waste to write tracts which would never

laughter.) I have been listening to it with interest, and on some other occasion I would hear it with great gratification, but my point of order is, whether upon the motion to postpone Dr. McGee's motion, it is in order to discuss the merits of another motion.

The President (to Dr. Patten) The constitution of the society among them, fountain. There may be tracts offered, to which would not that shock the people? Why? Because they were mere trustees, and had no power but that to elect officers. As to proxies, there could be no proxy trustoo—(applause)—and therefore all these if there has been an expression of opinion on that The President (to Dr. Patten)—The question is attempts at giving instruction were erroneous, and whether Dr. McGee's motion shall be postponed; of outside of their sphere. The directors could only course, the merits of your proposition are not to be elect their managers, and could no more instruct

Another Gentleman (impatiently)—I move to lay the resolution on the table.

Dr. Patten (testily)—I have not given way for that purpose. (Cries of Sit down)—I move that purpose. (Cries of Sit down)—I have not given way for the publication of a tract by objecting thereto. A member might abuse his that purpose. (Cries of 'Sit down'—'question.) veto power, but the only remedy was to remove him.

The President.—My own idea of the rule is, that you have no right upon a question of this sort to go into the merits of the proposition you offer. If the rule run otherwise, some other man could offer a resolution on another subject postponing yours, and ant questions. The Publishing Committee must deside upon the averaging of publishing any purities. proceed to discuss it, and so on, accumulating quest cide upon the expediency of publishing any particutions without end. (Appliause and renewed shouts of 'question,' 'sit down,' &c.)

The President then put the question on the motion to postpone, and it was lost by a decided majority.

Dr. Patten—I was merely about to state—(Shouts ciples. The object of the meeting was to give a conof 'Sit down!' 'down!' and a great up-servative vote, but that vote being given, there was an end of it. If it was to be understood that security The resolution offered by Dr. McGee was passed, of written plans and constitutional functions are to with very few dissenting voices; and, on motion, be swept away by the breath of eloquence in a poputhe society then took a recess to enable the directors lar audience, then no property would be so insecure to elect by ballot the Executive Committee. While members were preparing their ballots, con-siderable discussion of the slave trade resolutions was going on among members. John Jay, Esq., inquired table, adding, and then, when this meeting adwhen it would be in order to offer a resolution before journs, as I suppose it will very soon, I trust that it the directors, and the President replied that he could never will be heard of any more, except in the days as soon as the election was over. (Tremendous apthe directors, and the President replies to the election was over.

The President announced as the result of the election and the regular plause.)

Dr. J. P. Thompson—Does Mr. Lord mean to the regular plause.

ticket) had been chosen for the ensuing year, having cut off all opportunity of inquiring into these impor-received 331 votes, and there were 23 scattering tant principles?

Mr. Lord-I do, at this popular meeting. Dr. Thompson-Then, when can such an opportunity occur? Mr. Lord-In the Independent, every day. (Fre-

mendous cheers, and laughter.)
Rev. Rufus W. Clarke—As one of the directors, -The question is on laying the reso-

lution on the table.

The motion to lay on the table was then put, and

risive laughter.)
Mr. Clarke—It is very obvious that this prin-

The President-If any gentleman doubts the vote,

Voice in the crowd-I move that we adjourn. Mr. Jay was at length heard, and stated that his motion was made in the Board of Directors, and

that persons who were not members of the Board had voted. He moved that the matter be again taken to the Board of Directors. (Applause.)
Mr. Clarke reminded the President that he had stated there would be an opportunity to offer a res-

olution to the Directors. The President said the meeting of the Directors had been by the President, perhaps improperly, but according to his ideas, ended by the election. There

was no other business, and he had declared, when he got through, that their business was ended. Mr. Jay did, indeed, offer his resolution to the Directors; but as the Society was here, he did not understand that it would make any difference. The Board of Directors was not in session. If it were, he could esteem himself its presiding officer.

Mr. Wolcott—Then if the Society is in session, I

will offer a resolution. (Cheers and laughter.)
Several gentlemen called for the motion to ad-

A Member-If you adjourn now, what is to become of the Report and annual business? At least that sham must remain. (Hisses.) The Report of the Executive Committee must be accepted by the Society, which cannot be done if we adjourn without day. A Voice—That's so.

Rev. Mr. Clarke said the Soctety took a recess simply to enable the Directors to transact their siness, a part of which was the election of this Executive Committee. Were they to understand that that was their only business? What was the meaning of the word directors? They were to direct in any matter that might come forward, and were not merely machines to come together in what is called a racess, solely to go through the form of electing officers.

A Member—I rise to a point of order. What is

the question? Mr. Clarke—The question is, that the Directors are still in session. (Laughter, and cries of 'No.

The President-I did declare that the business of the Directors was through, and the Society was in A Voice-The Society has not been called to

The President-They were here, and I did not

that when property is given to the Tract Society, it and with a sincere desire to promote the Divine is a trust property to be applied to the plan for glory. There is an honest difference of opinion and which it was given, and protected by every consider-sentiment in this Society, and I welcome the remark ation of justice and morality, religion and honor. of the venerable father in the ministry, that he is in favor of a candid expression of opinion. I do not wish to consume more than two or three minutes in presenting distinctly to the Society the resolution I have before offered. I concede to every member of the Publishing Committee an irrevocable veto, declarations to settle principles, or to declare for or and that he has not only the right, but is bound to exercise that veto whenever his conscience requires (Cries of 'Order, order!')

A delegate here inquired what had become of the

motion to adjourn. The President-I did not hear such a motion

(Laughter.)

Mr. Wolcott then read the same resolution which be received by those to whom they were addressed. he had previously offered, and which had been laid (Great applause.) It might be asked how they knew they could not circulate tracts on slavery at the South. He answered, that was a question of facts solely for the managers to consider. Mr. Lord recognizes the right of discrimination. Then, it is asked, if the resolution is not of the nature of inhis own native land, and lifting aloit the glorious banner of freedom, within the hearing of both continents, pronounced against this accursed and inhuman traffic.

Rev. Mr. Alexander—I rise to a question of order.

Rev. Mr. Alexander—I rise to a question of order.

I am sorry to interrupt so much cloquence. (Loud

subject, it will aid them; therefore, the motion is legitimate, and I think the gentleman in the rear of the chair (Mr. Lord) will see its propriety as an expression of opinion by the Society. I conceive it is the duty of the Society to express an opinion on et, with reference to tracts that do not interfere with their judgment. That gentleman over-looked the important point, that in deciding upon tracts, they must be so framed as to meet the approval of all evangelical Christians in the land. And who will deny that a tract on the slave trade may be of this character? With reference to the possibility of circulating these tracts, the resolution leaves it to them to decide. He said it was a question of fact, and yet I must relate one fact bearing upon the point. A little tract containing Bible tea hings against oppression was offered to our Publishing Committee, and they decided not to issue it, because it could not be circulated in the South. It was published by the Boston Tract Society, and the first thousand copies were ordered from the South, and sent to the slave States. (Cheers.) The members of this Committee therefore this Committee, therefore, are not infallible men, and as they are liable to mistakes, certainly it is le gitimate for this Society, if it have an opinion of its own, to express it frankly and plainly. I refer-red to Mr. Webster's address at Plymouth only for the sake of calling attention to his testimony forty years ago. Never did he utter a more truthfu warning, true not only with reference to the slave trade, but to the pulpit, than when he said—'If the pulpit be silent whenever and wherever there be a sinner stained with sin within hearing of its voice, the pulpit is false to its trust.' That is not more true of the pulpit than of the press, the Evangelical press-that sanctified press, which, the opinion of the Tract Society, is one of the boasts of the land. We could not have believed that within forty years the question would have reached at this day its present development. Who does not see to what we are drifting? and if the tide of destruction be not staved, it must be because the Evangelical Church does not erect a sea wall against it, and say, 'Hitherto shalt thou come, and no fur-ther, and here shall thy proud waves be stayed?'

Rev. Rufus W. Clarke-I am happy, in addressing

this audience of Christian gentlemen, to know that I express their sentiment in uttering the desire to have the slave trade arrested. Such, I believe, is the desire of every gentleman within these walls. We are unanimous upon that subject. I believe the Secretaries of this Society are ready to do what they can for the carrying out of that desire. The question is, whether it is proper for the Society to publish tracts on this sin. We have tracts in regard to Sabbath-breaking, profanity and intemperance, and these tracts are distributed here at the North and everywhere. And because members of our churches are engaged in the liquor traffic, the Society has not arrested its publications against the vice that traffic creates and fosters. Therefore, if it is proper to publish tracts against any one of these particular sins, it is equally proper to publish in regard to the slave trade; and, in so doing, you will carry many gentlemen of the South with you. I have been pastor of a church on slave territory, (though thank God! no one member was a slaveholder,) and know that gentlemen from the South, who oppose this sort of action, do not fairly represent the opinions of the South. (Applause.) The politicians and some of the clergymen may represent these views, but many Christian hearts there feel the disastrous influence of slavery as deeply as we feel it at the North. Many feel that slavery has come upon them as a burden, and are entirely against the re-opening of the slave trade. We ask only of this Society that it give its influence to sustain that opinion, and if it publishes a tract with regard to this evil, it will plant itself upon a rock, and its strength will be increased. I love this American Tract Society. I thank God for every leaf of the tree of life it has scattered over the American republic. I rejoice that the colporteurs meet the emigrants from foreign shores with the words of God's truth. But I tremble for the future when I see the Society failing to utter a word against traffic, which, if opened in any part of our land, will peril the existence of this republic. (Cheers.) As a nation, we are to prosper only as we adhere to the principles upon which national prosperity and moral character are based; and, as I read the history of past nations, I find the prophecy fulfilled, that the nation and country that do not fear God shall perish. Shall we, by our action or non-action, contribute to bring into existence a traffic which our fathers pronounced accursed; that was opposed by the noble men who laid broad and deep th tions of this republic; who would not even allow the word slavery to enter into the Constitution of their country? Only two States, when the Constitution was framed, opposed the proposition to stop this unholy traffic; and now, in the middle of the ineteenth century, we are considering whether the Publishing Committee, appointed by us, will accept from this body a recommendation to publish a tract showing the evil of the African slave trade! If they will do so, it will be for the good of this Society, for the good of the nation, and for the honor of God. (Applause.)

Hiram Ketchum, Esq., of New York—I assent to what the reverend gentleman has said with reference to the slave trade, but the question for us is, whether this is the place for this discussion—(ap-plause and hisses)—whether we have come here to listen to such discussion—whether we have any power to act upon the subject. Now, Mr. Presiquestion which arises here lie within a very narrow oupass. We all agree that this Society has exercised a most hopeful influence upon the people of the United States. We all agree that the mode of distributing these tracts by colporteurs is a very commendable one. But the question arises here, in relation to those States where the institution of domestic slavery is recognized and authorized by law. There are acknowledged evils growing out of this institution. Nobody denies it. But the question is, whether we, in a corporate capacity, as a Tract Society, shall denounce these evils? Upon that sub-ject, he differed from the reverend gentleman who peet, he discrete had given the power entirely to preceded him. He had given the power entirely to the Publishing Committee. They had no power to control the discretion of that Committee; and there would be no use in the resolution. The constitution required them to publish tracts which, would meet the approbation of all evangelical Christians. The Committee were to decide upon any tract as a question of fact—as matter of fact—as honest men. Whatever may be the feeling of the Committee, would they have any right to publish a tract on slavery? He believed a court of equity would grant an injunction to restrain the publishing of the tract proposed, because it would not receive the approbation of evangelical Christians at the South They would remember how a Southern divine, Dr. Johnson, pleaded with them last year in behalf of their brethren of the South, begging of them to let the clergy of the South manage the slavery question.

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Suppose any clergyman present should say to a brother invited into his pulpit, that there was one vice which he desired to manage alone: would not that clergyman say, 'Certainly; I will leave you to manage it according to your own plans '? They could go out into the streets, or into Garrison's meeting, as individuals, and denounce slavery; but uniting here under their constitution, to execute their trust, they had no right to utter such denunciations. He believed there was a spirit abroad, striving to break up all these Christian unions.

They must unite on common ground as the Rible They must unite on common ground, as the Bible Society did, to put forth the Word of God without note or comment. If they broke the bond of their constitution, which guarded every dollar of their constitution, which guarded every dollar of their funds, they would have no hope of being trusted by any one hereafter. As well might they introduce controverted points of doctrine as this slavery question. It had nothing to do with the objects of the Society. The objection was, the question did not belong to this forum. (Cheers and hisses.) He was not to be told, because he did not advocate this measure, that he was a pro-slavery man. He had acted, forty years ago, with a great man, named Jay-(cheers)-against the sin of slavery, and it was too late in the day for him to think of change. It they wanted a discussion on slavery elsewhere, he was in for it; he was posted on the subject, and liked debate. (Applause and laughter.) He had expected to hear something about the practical workings of slavery; but that gun was silenced workings of slavery; but that gun was silenced this year—(laughter)—and now they had the most horrible forebodings about the slave trade. As to Webster's speech at Plymouth, which had been referred to, if he had power to instruct the Publishing Committee, he would instruct them to print that speech as a tract in full. (Applause and laughter.) He mentioned several bishops in Southern States who were averse to dealing with slavery in the tracts of the Society, and inquired if these men were not evangelical. There was no truer successor of the There was no truer successor of the apostles than Bishop Meade, of Virginia, not even excepting Dr. Spring. (Laughter.) There would be no end to these abstract questions if they were to be introduced.

In conclusion, he moved that Mr. Wolcott's reso

(Laughter.)
Dr. Bacon said, then he would speak on Dr. lution be laid on the table, which was carried with vehement applicate.

A member moved that the Society now proceed to

the ordinary anniversary exercises.

Rev. Dr. Spring-Mr. President. I regret this resolution was proposed here, and I doubly regret that the American Tract Society should lay such a resolution upon its table. The great question dis cussed was the question which was before the Society last year, and which my learned friend, Mr. Lord, has conclusively settled, and which the Society has settled by a vote to which I most cordially accede. But the gentlemen who differ from me and from you have crowded us into a narrow place to-day, and don't you perceive that that was their design? They have brought in a resolution simply affirming that it would be gratifying to the Society, without instruct-ing, should the Publishing Committee, in the course of the year, issue a tract in regard to that accurse traffic; and this we have laid upon the table. Wil you lay such a question upon your table? I voted in the minority. Do you hesitate to say it would meet your approbation if in their discretion your Committee should issue such a tract? (Applause.) I feel that you stand on the brink of a deep abyss and are making shipwreck of morality and God.
(Applause.) I think as to slavery in the Southern States this Society ought to be silent; but when the naked question comes up of approving or disapprov-ing the African Slave Trade, we ought not to be silent. My motion is, that while the American Tract Society has laid the resolution on the table, it has not done so from any difference of opinion as re gards the wickedness of the slave trade. Nothing less will save you from a year of conflict, from a

year of deserved obloquy. (Applause.)
Mr. Jay desired to speak to this motion.
The President—It is hardly necessary, I think

there is no doubt of its passage.

Mr. Jay wished to say a few words to put him self in a right position. (Applause and hisses. Messrs. Lord and Ketchum had had the whole dis cussion, and wound up by motions which cut off all reply. (Hisses and cries of 'Sit down,' 'Hear him.

Mr. Jay continued-I am charged, we are charg ed, with coming here to distract this Society, and put it in a false position. We stand upon the resolution passed unanimously by the Society in 1857, upon the unanimous report of the Committee of fifteen eminent gentlemen, coming from different parts of the country, to the effect that while we have nothing to do with the political questions connected with slavery, it is both our right and duty to discuss in a a fraternal and Christian spirit, those mora evils growing out of a system denounced by Scripture, and by evangelical Christians everywhere. The resolution you have laid upon the table was in strict accordance with the resolutions of 1857, which had never been annulled. The hope was then expressed that the Executive Committee would carry out the unanimous views of the Society; and the next year their apology for not having done so was accepted. voked the resolution. Now, the question is, why that clear, distinct constitutional duty should not be performed? We ask for its performance. Shall the members be mere ciphers, with no power beyond the election of their Executive Committee, as we have been told? Is the Executive Committee to sit as a judiciary to pronounce upon the principles of the Society? That doetrine will not be accepted by the members present, or those who are scattered over the country. And when the hour arrives when the life members abroad can express their views in the elec-tion of officers, it will be acknowledged that it is our right and duty to discuss, in a fraternal and Christian manner, the evils arising from slavery (Applause.)

Rev. Mr. Van Pelt rose in the back part of the building, and said his counsel to the Society was to keep together, and, as Joseph told his brethren, 'see that ye fall not out by the way.' If this work was of God, they could not overthrow it. It was their duty to show, as their fathers did, what patriots can do for civil and religions liberty. But slavery was a controverted question; and although a freeman and a friend to freedom, his mind was satisfied with what God told Moses-if the children of Israel wanted slaves, let them buy them of the heathen. If i was right to buy them, why was it wrong now?

Dr. Spring submitted his resolution in this form

Resolved, That in laying the preceding resolution on the table, the Society has not come to its conclusion from any hesitation in relation to the sin of the Afri-can slave trade, or the great wickedness of reviving that iniquitous system in any form.

Mr. Ketchum-Will Dr. Spring accept an amendment to substitute 'the individual members of this Society ' for ' the Society '?

Dr. Spring-No, sir.
Mr. Ketchum-My objection is that the Society, as a Society, has nothing to do with it. I move, therefore, to amend the resolution as I have suggested. Let us adopt the resolution not as a Society. but as individuals. As individuals, as citizens. men, as Americans, we can pass that without a dis-senting voice.

A voice-The Society has no right to represent

me as an individual member.

Rev. Dr. Clark—I hope the Society will have patience, for I feel that this is a historic moment of the American Tract Society-(applause)-and if i goes to the world that we reject that resolution, every gentleman can see the moral influence it will exert in favor of slavery. We determine not to raise our voice against that iniquity. If Dr. Spring can so far admit an amendment by which the resolution can be taken from the table, and referred to the Executive Committee for deliberation, it seems to m that will meet the case. (Cries of No, no.') the principle goes out from this Society, of course its influence must be fatal, because if we are prepared to embody an opinion, we might as well embody it in a tract

Rev. Dr. Bacon-The Society has a right to express its own opinion, but not a right to its opinion as to the opinion of individual members of the Society. No individual member can express his opinion ety. No individual member can express his opinion unless he is in the majority. I take it that Mr. Ketchum's amendment goes a great deal farther than the original resolution, and commits the Society farther. If it has no right to express its own nion, I want to know where, under heaven, it gets a right to express mine. (Applause and laughter.) I could not refrain, when the gentleman was speaking, to show that the Society has no right to an opinion upon the subject of the African slave trade, from exclaiming 'tobacco!' (Laughter.) trade, from exclaiming 'tobacco!' (Laughter.)
Well, sir, my respected father here (Dr. Spring)
whom I so much admire and love, handed out his tobacco box. (Laughter and cheers.) I want to know if it is not time to come to an end finally with this foolery?—for so I venture to call it. (Applause.) Here is a Society for the promotion of vital godli-

At the Sixth Anniversary of the New York City Anti-Slavery Society. [PHONOGRAPHIC REPORT BY W. HENRY BURE.] MR. CHAIRMAN:

crable men are there upon whose consciences rests the deadly sin of using tobacco? Away with it! I maintain that this Society can have an opinion, and can print and circulate it, which, if it were to be universally adopted, would send desolation through the lower counties of Virginia, and all along the I think the anti-slavery enterprise has reason to re joice at the appearance of our meetings this week They are, indeed, as our friend has just told us, enbanks of the Connecticut. Can it not then have an opinion as to a wickedness which the laws of the United States more than forty years ago pronounced couraging. We have had larger houses; we have gone through two days with fairer audiences than we have enjoyed for many years. And, more even than that, we have been privileged to welcome to our platcobweb meshes of such an argument. We remember who said, 'Ye bind heavy burdens and grievous to form two, three or four new names-young names coming to lay their influence and their talent on the slave's altar. I think we have abundant reason to there any member of the Executive Committee just take courage. It has been a week full of good auselected whose table sparkles with red wine? I pices. know there is! Or any member whose parlors echo.

The young friend who preceded me alluded to m as likely to 'pounce' upon what he considered his differences. I have no heart to 'pounce.' I remember, twenty years ago, when I made my first speec such tom-foolery? Sir, I have heard to-day, as I to an anti-slavery audience, and I know that I anti-heard a year ago, what I regard as a slander on the heard a year ago, what I regard as a slander on the South. Uncle Tom's Cabin is sold in every book-store in New Orleans. This Society is faithless to cipated then as little as he does now the weight of the voke and the burden which I took up. God grant that what we have done in twenty years may make his path smoother ! (Applause.) God grant that our battered bodies may fill up the gap, and make him an easy road to walk; our labors giving him influ ence, and assuring him success. Nobody will rejoice in it more than we shall.

But he thinks too little of the martyrdom which an anti-slavery profession ensures even in 1859. The day of mobs and personal violence is gone, but the world is still our enemy. The great political, the great religious world is still against us. A vast gulf divides the outspoken Abolitionist from the sympathy of his countrymen, in thirty States. This gulf is not yet bridged over: hardly the first stone of the arch is laid. Let him gird up his loins-the age of martyrdom is not gone; he himself will be called upon to face it, in averted looks, in misunderstood notives, in prospects blighted, in pathway hedged up, in name slandered, in the press watching to catch his the narrow isthmus dividing these two states. The slave trade was already revived, and the Fugitive at fault, and making him 'an offender for a word,' in a thousand ways worse than the thumb-screw. And yet it is nothing; it is God's highway of glorious happiness, this service of down-trodden humanity. It is a holiday, a haleyon gala-this platform-compared with the unrecorded heroism and martyrdom of those for whom we labor. They stand forth like the slave girl whose lover, the other day, put her into a box, and left her to go with him as freight over the the railway. Left accidentally for another train, standing on her head twenty-four hours, the dust of its predecessor as wholly unnecessary, for every the box was emptied on her nostrils and eyes; and Christian man knew that the Society is opposed to yet, with a heroism which romance labors in vain to describe, she controlled every emotion and stifled every groan for twenty-four hours, until, after that martyrrations of opinion—for instance, that they are op-posed to slavery in the Terrifories. He warned the Society not to fall into a trap unawares. Rev. Dr. Pinney was sorry Mr. Wolcott's resolu-tion was tabled. They had in effect voted that they dom, she was wafted to the safe shelter of a friend's roof, where no one dared to speak, so terrible was the uspense whether she were still alive.

What is our task? To take that groan which the tyred hero controlled and smothered, multiply it million fold, and thunder it in the face of a recreant and servile Church, and a huckstering and bloody State, till they awaken to duty. (Applause.)

Our young friend said that I should be likely criticise Dr. Cheever. Every one of your plaudits, when his name was uttered, my heart echoed as cordially as any one here. (Applause.) No man shall out-do me in appreciating the glorious, the Godtouched lips, the devoted life of that ' Puritan of the Puritans,' (Applause.) Our young friend cannot say too much-not a word to which I would not say. amen! I believe that Dr. Cheever loves the slave so heartily, so devotedly, so Christianly, that if I, of twenty years' experience, think he is throwing his weight into the wrong scale, he would thank me, on his bended knees, for saving the humblest heart that beats before me from being misled by his example. (Applause.) I believe in him so heartily that I think he loves the criticism that saves him, or attempts to save him, from diverting anti-slavery sentiment, or letting it be wasted for a single hour, with such a

nomentous work to do. Now, friends, let me tell you a story. Seventy ve years ago, a dozen men were met in an upper chamber in Lombard street, London, to launch the anti-slavery enterprise. It was made up chiefly of Quakers, of one or two laymen, and Granville Sharpe. The question was, How shall we shape this great novement? Shall we turn it against slavery in the islands, or shall we take the half-awakened conscience of the nation, and turn it against the odious slave trade? The Quakers and laymen of the Committee said. 'We dare not lift our hands and voices against the colossal power of the West India interest, anchored in fabulous amounts of wealth, defended by the public sentiment of Great Britain, endorsed by the churches. We shall lose our labor if we touch it. Here is a little branch of the system, the trade : men already hate it : we will attack that : and when we have cut off the trade, we will proceed to cut off the system.' . Granville Sharpe walked up and down the room,' says an eye-witness, ' holding his hands up in solemn protest against this compromise with wealth public opinion and religious sentiment. He said, Gentlemen, you will incur no greater odium by attacking the very root of the tree than you will by touching the branches; and by doing that, every man will see, at a glance, the consistency of your rebuke, You save your character, you save your influence, you vindicate religion, you save half a century, you save the slave." ' They turned aside, compromised, were politic. They said, 'We will gain peace; we will get inside of the Church and of mercantile interest; we will do this thing adroitly, and better than in the way you propose.' He left them with the solemn warning-'You are tampering with justice. God, when he founded the universe, made it certain that every bargain with the devil should weaken the man who makes it. (Applause)

Fifty years rolled away. Wilherforce lay upon his death-bed when they imought him the news that a project was already entertained for the emancipation of the slave. It is said that he repeated then, what he had said twenty years before, when the slave trade was abolished- The great mistage that we made was when we shut our ears against Gennville Sharpe, and attempted to be wiser than God, and more powerful than truth.' (Applause.)

Now, what Granville Sharpe did in 1783, with the Phillipses and Clarksons of Lombard street, we do to-day with Dr. Cheever and Houry Ward Beecher. (Applause.) I want to show that we are doing just that; that we are doing it as lovingly, in as brotherly a spirit, as Granville Sharpe remonstrated with his associates; without any feeling of bitterness, willing that they should walk on the heights of anti-slavery interest and influence, and gather the harvest of popular confidence and appreciation; not envious of ei ent God has given them for the greatest service of the not put me under that momentous responsibility under which he has placed Ward Beecher and Dr. Cheever. tion which assails them; but, afraid of it, and standing outside of it, I can see the game better than the player, and I am bound, for the slave's sake, to say what experience has taught me.

Our friend thinks I have not been just to Dr Cheever. Let me ask him one question. Where has Dr. Cheever been this morning? He has been at a meeting of the Church Anti-Slavery Society. Let me say, before I go on, one thing. No man on this A meeting of the Boston American Tract Society platform asks Ward Beecher or Dr. Cheever to come here; no man asks them to join the American Antithe same attitude toward the religious and political mistakes and crimes of the day which this Society

assumes. If they prefer to labor separately, we say convert the party. I will tell you what you will do. amen! But we have labored on this platform for You will stay two years; they will undermine you twenty-five years; and if we did not think it the best every month; they will kick you out in twenty-fou method, of course we should not waste our time in pushing it. That is the reason why we think they have undermined you so thoroughly that no man will would do well to come here, though we do not ask follow you from your place.' The result proved it. them to come here. Where has Dr. Cheever been Now, do you suppose the cunning orthodoxy of New this morning? At a meeting of the Church Anti- York City is quiet, while Dr. Cheever stands where Slavery Society. His young friend, who came to our he does? If he would go out to-day-if he would platform last night-Mr. Gilbert-is understood to shut the door of his church against the American have said that not the keenest eye of a Philadelphia Board, and the Tract Society, and the Bible Societylawyer could distinguish between their platform and the whole conspiracy of religious (so called) Societies ours. 'They are identical,' he says. I have not ex- -if he would say, 'I am a Christian man, and this amined theirs, and therefore cannot say aye or no to is a Christian pulpit; I judge men by their fruits; I the proposition; but I take it for granted that what do not care for their creed in this great hour of crisis he states is correct. Why, then, does Dr. Cheever I deny the Christianity of those Churches about me go there, instead of coming here? Why does he call that trade in slaves, that touch hands with slaveholdit a 'Church Anti-Slavery Society'? My friend says ers'-if he wou'd say that, all New England would that his connection with the Church, in consequence rise up, recognizing the fact that Christianity and slaof the flimsy organization of Congregationalism, is so equivocal, so slight, that really he does not thus give any religious support to slavery. If that be so, why ety in a quarrel. What does she say? 'Christians does he go and meet in a separate room, under a different name, with different associates from ourselves, the facts, and therefore cannot judge.' She sees my when their principles are identical with ours? Is it good friend, John Jay, engaged as I think Cowper not evident as noon-day, that he means to make an says, in dropping buckets into empty wells, and laboranti-slavery movement under the auspices of the socalled American Church?-that whether he is Congregational or Presbyterian, he chooses that Europe shall look over to America and say, Behold, now, the American Church grapples with the devil of the Carolinas!' and the heart of every church-member of Europe shall rise up and say, 'I, too, am a Christian; see the mighty work Christianity is doing on the other side of the water! ' He means to show that the American Church is with her heart in the right place. Now, there is the root-the fork at which we eparate. We believe that the American Church is rotten at the core, (Applause and hisses.) Why these hisses? Who educates the American people The noblest men and women whom God creates are carried over your railroads as freight. They dare not tell their names in the great streets of your capital south to the north, gradually lessening in intensity cities. but yet carrying its inquence from the cities are hiding by day, and journeying da to Hatteras, from Hatteras to Nantucket, from in Canada. No river that has not been stained by the blood of Abolitionists—that has not received into dor, and thence spreading them over the whole west its bosom the press which the public opinion of the community would not allow to utter anti-slavery sentiments! The Fugitive Slave Bill a possibility; thirty men on trial in Ohio, and, so far, every one conricted, whose offence was obeying the Sermon on the Mount! Who educated this people? A type of manhood, if you choose to call it such, (I do not,) soothe us in excitement, and sweeten our every repast sits in the Presidential chair, the like of which cannot But the inquirers and philosophers tell us that far be found this side of hell! (applause)—the lees of a down beneath the surface of this steady impulse that worn-out politician—a political slave, who only differs bears so many and so great influences northward, there from the black one on the auction-block of the Carolinas in the fact, that one is black outside, and the other is black inside. (Laughter and applause.) Who has educated these thirty millions for the last thirty years? The American Church leaned over their cradles with their mothers' smiles, took the babe at baptism, gave it its first pulse of religious life, walked by its side through boyhood, ministered to its education, stood by it at every sacred, impressible moment of life-marriage and death, rejoicing and sadness! A slave-hunting, woman-whipping, soul-selling people, not knowing yet the difference between a sheep and man-who educated them? The American Church whose moral sense groans out of forty thousand pulpits. I hold the Church responsible for the character of the nation, which God gave, as a new-born babe, into its hands, and said, 'Educate for me this people.'

Here is the result! (Applause.) Now, I say, such a Church is no Church of Jesus Christ. (Applause.) As that dear brother who has gone - God bless him with soft gales and better remembers that every brave word that Dr. Cheever utters is a jewel in her crown; for it is proving to those outside infidels and doubters that a man can stand robed in Congregational black silk and ministerial gown, and still outdo the strongest voice on the anti-slavery platform in rebuking the slaveholder.

was at it; by his side sat Dr. Blagden, and I think politician got up, he defended slavery; if a divine got Dr. Adams, the author of the 'South-side View.' But ten years of devoted service—aye, though he Sawyer has given us a new translation. He thinks But ten years of detects, like the young man who sends us loving apostles, like the young man who there are a great many harsh phrases in this Bible. came here to-night-will hardly outweigh that foul and how do you suppose he translates that text wrong which he threw into the scale against the slave 'He that shall blaspheme against the Holy Ghost hath when he sat in the same religious pulpit with Nehemiah Adams, and let the world believe that he regarded him as a Christian brother. (Applause.)

Now, I speak what I believe. I have been throughout New England, in its three hundred towns, for I have seen clergymen preaching, occasionally, antislavery sermons-gathered around them a few halfeneath the benumbing influence of this general felr attempting the same experiment. We say he is son of an ex-President, 'Sir, you are not in heart in mended him to get rid of his 'impediment'-by which

months; and when they have done this, they will very had got into a death-grapple. -

To-day, England looks on, and sees the Tract Sociquarrelling about a matter of which I cannot know ing hard in drawing nothing up ' (laughter), endeavoring to fathom so deep that he can find the hard pan of Christianity in Daniel Lord's heart. (Laughter and applause.) It is what the Republican party is doing in Massachusetts-endeavoring to save the remnant o fossil Whigs. It is what it is doing in the Western States-consulting the retainers of Stephen A. Douglas, instead of endeavoring, by a consistent, rigid adherence to absolute right, to educate the people that stand behind this institution, and make a public sentiment that will render emancipation possible.

I am sometimes accustomed to compare my country to that vast natural phenomenon upon its Atlantic coast-the gulf stream. This body of water flows with a strong, steady and constant current from the Nantucket to the Banks of Newfoundland and Labraern shore of northern and southern Europe. Like the gulf stream, all our influences come from the South. The South gives us our Presidents, and the politics that guide them; it gives us the cotton, coffee, tobac co and sugar, that create our commerce, quicken our industry, clothe our frames, stimulate us in languor, refreshing waters from the north, which return to the south the energies it has lost. Sometimes a mighty iceberg, rearing high above the surface its brilliant yet icy head-some Daniel Webster, glittering, yet grand and gloomy, fast anchoring in the calm, cool influences that flow beneath the surface of our affairs -breasts the upper current, and holds its way steadily southward. The southern waves dash against it, and their influences continually work upon it. Little by little it melts away before them as it advances ; nov a jutting point gives way, now a soaring pinnacle falls. till at last the mighty mass itself bows its head, and is overwhelmed by the all-surrounding waters, to be seen and heard no more. So it is with Beecher and Cheever. Grown up under the pure influences of the North, and grounded and anchored in its deepest current, they believe they can hold on their course, and cool the fever heat of the gulf stream that flows around and against them. Their influence will melt way like the iceberg, and, like it, they will gradually disappear, till they sink and are heard of no more.

(Applause.) Now, how shall we reach this public mind? How shall we educate it? As I was telling my friend, you cannot take a million of people, and chain them to premise and conclusion? But there stands Ward Beecher, with his avowed anti-slavery principles ; here stands Dr. Cheever; in another quarter stand ourselves. The public are looking to us. If we want to educate these millious of men whose eves are fastene upon us, we must consent that each should say to the other, 'Here you are wrong; that is not the method. the fact that, at a time when metropolitan pulpits I want to prove to half a million of Ohio men that preached slaveholding as a duty, men honored me by sublime truth which Mr. Tilton told us breathed from calling me an infidel. (Applause.) I know the val- the pages of the Bible-the dignity of manhood, the ue of the Bible; I found my hope of emancipation on sacredness of humanity, and the overwhelming Godhood that resides in every God-created soul! How teach that sentiment? My friend gave us a speech, shall I do it? I cannot make the State of Ohio listen clear, logical and eloquent; that is his way. Now, I will but I can do it thus: Ohio thinks Dr. Cheever are shall I do it? I cannot make the State of Ohio listen cloquent, faithful, Christian man. We catch her ear I say to her, ' Dearly beloved Christian brethren, that man does not know yet that the negro is a man. You think him an eminent, eloquent, far-advanced, farsighted Christian. We will tell you what he does He says, to-day, that though the American church has taken the slave, and bound him hands and feet. and thrust him overboard, he will still linger with his Christian brethren, and try to convince them of their sin. And he says at the same time that, should the dare to shave down one tittle of the doctrine of natural depravity, he would cut them in an instant.' We therefore, declare that he has not yet learned that man is bettter than a sheep or a doctrine. Ohio will reply, 'You are wrong; Christianity is not merely anti-slavery.' Well, we never said it was ; but Christianity has her peculiar tests in every generation, and the test that God applies now is the slave. Christ knocks at the door of every Christian church in thirty States, by the black hand of the negro slave. and those who hear his voice answer, and go out (Loud applause.) It is the divine Master calling his own. Every one of his sheep, whose heart is awakened to the great question of the nineteenth century, follows the Saviour to the hovel of the slave. Luther settled doctrine, Calvin settled church government the Reformation settled the right to read the Bible what we have got to settle is, that all races, black a American Church? If he is, he is in the right place; viour and of God, (applause,) and the New Testament well as white, are one in the bosom of a common Saif he is not, he is in the wrong place. Is he willing to that does not recognize him, is not the New Testa-

Now, there has been a great growth in this direc-There was an ordination in this city within a year When I began my anti-slavery life, men talked freely tion-an immense growth. Let me show it to you. or two-of Dr. Buddington, I think. Ward Beecher at the North about slavery and the slaveholder. If a Ward Beecher has uttered many a noble word. If will tell you what they do. There is great power in words. This Bible has a text in it—'He that shall would envy those lips which God's own hand has blaspheme against the Holy Ghost hath never forgivetouched and consecrated to the service of humanity. never forgiveness, but is the subject of an eternal misyears ago, if Rufus Choate had been making the speech which he made last year, he would have said, We have freedom in New England, and slavery in wenty years. I have stood outside of these Churches. the Carolinas.' But now he does not like that word slavery; Garrison has made it hateful; so he says, · We have our type of labor in New England, and awakened hundreds of New England minds. I have another type of labor in the Carolinas.' (Laughter seen the coldness of spiritual death settle down in and applause.) Another speaker hides it under the those congregations, and the little spark of anti-sla- sweet phrase of 'unenlightened labor.' The Missisvery life that we had been wishing to kindle, go out sippi Legislature, when they were endeavoring to defend the institution of the State, said, . We have a lowship of American Christianity. We see Dr. Cheev- mercantile class; we are beginning to have a manufacturing class; we have also economic subordination. making a great mistake. We have seen this in poli- (Laughter.) And the Methodist General Conference, tics. A dozen years ago, I said to a young Whig, the when they were dealing with Bishop Andrew, recom-

two or three millions of dellars to her Legislature, & not call it a bribe, but 'a pecuniary favor. The not call it a order. The is a great deal in words. We have made men who ed here at the North of using the word slavery. It a proof of an unconscious or conscious uneas the region of the heart and conscience. Men do the region of the think it is right, after all; they are beginning to stra gle up to a sentiment against slavery. Now, what we to do with that blind sentiment? Guide it; struct it; set it right. How shall we do it! struct it; set it right ours; by claiming the Cham elaiming this busy by saying, as Melanthea to of Unrise as Luther said, when the Pope declared them here. and they retorted, ' We are the Church; whores fers from ds is a heretic. (Applause.) So, not h sense of vaunting or vanity, we are to say, 'Chris anity, to-day, in her first work, is an anti-slavery terprise, and the man who does not see it is not went the name of a Christian.' Now, I do not suppose that my friend and I app

in our theological tenets. You cannot aggregate an in our theological telegraphic and by belief in dogmas. How are you going to agraga them? By agreement in purpose. Dr. Chermes not agree with Dr. Furnesss, but they are both at ling to get their right hand on the jugular ven ling to get their right hand on the juguar veng slavery. (Applause.) That is what brings then h. gether. When Dr. Cheever awakes to the norm fact that there is not strength enough in the new to spare a man nor a woman from this great conprise—that he is bound to make it broad as God h made the conscience of the nation—he will not get b a Church Congregational Anti-Slavery Society; will say, 'If there is an infidel Abolitionist in No. York, I will go this very morning, and find him on clasp him to my bosom, and so help my brother. plause.) It is a very easy thing to sit on a platfer like a scholor or churchman, and criticise someto else for their dogmas. It is a very easy thing for dozen fastidious men, now sitting in these sea, say that I am a vulgar utterer of Billingsgate, and the could have made a great deal prettier speech, y doubt they could. Scholarship folds its true ad says, 'These agitators are vulgar fellows;' at a trims its phrases, and balances its periods, and an with Shakspeare, that war would have been a night gallant thing if it had not been for this villanous ab petre. (Laughter and applause.) And the (hand says, 'A religious profession, and a good name, is the old-fashioned formulas, are all excellent uis ble and necessary, towards the reformation of the world, but that man don't believe in the Trans-But the real lover of his kind, the real Christian has that looks down into that Carolina hovel, and seath faltering bondman calculating the chances of more for himself or his wife, looking to this colosal Nov. with its Christian character and its methods strength, and losing Heart for the attempt when he ees its unbroken phalanx-such a heart rushe ins into the street, and seizes every earnest man by the right hand and left, and says, 'Come, brother, let to make this world happier than we found it! (45plause.) He welcomes every sort of cooperation, mi criticism from every quarter. Now, what I would like to do is, not to preise

the differences between me and Dr. Chever; ther are no differences of words; they are no light deferences, but radical and philosophical differences. Mr young friend does not see the gulf that divide to. h is as broad as the Atlantic. Dr. Cheever believeat least I suppose he believes-that the man who be lieves in the five points of Calvinism, and leads a moral life, in 1859, is a Christian, even if he last awakened to the claim which the South Carin slave has upon his sympathies, and which Nelecial Adams has to his loathing. (Applause.) Now, my Christianity is not measured by creeds nor profession I have stood in the city of Boston, with forty steple pointing to the sky; I have seen chains around the Court-house; I have seen a hopeless furitive simincarcerated within it; I have seen seventy thousand persons, on a Sabbath day, go into those church and utter prayers to God, and not one of them like up a little finger of sympathy for the brother salt of a skin not colored like his own,' who was parting under laws which they made, which their court nance sustained, and which their brother Christian were taking muskets to execute in the street; mil said to myself, 'Is this the natural result of the peach ing of Jesus Christ eighteen hundred and forty-for years ago? No! It came up from the betthuls pit, I don't care what name you give to it. applause.) Judge men by their fruits; bethelmeth his brother is of God : he that saith he lovet 6 and hateth his brother, is a liar, and the trulisms

in him.' (Applause.) Now, I learned my Christianity sitting at the feet of the loved and beloved apostle. I know that vies men feel as bound with other men, they can say to the Puritan of the Puritans, ' How did Puritans at! They put the Atlantic betwixt them and a compt Church; they came three thousand miles away. The man who came over in the Arbella, whose name I ber, said, "If you think me a minister by the calling they gave me in England, I will throw off the robe; is a corrupt church cannot make a true minister.' I suit Dr. Cheever to say as much as they said in 1538. I want him to say that a church which hides slaves

in her bosom is as bad as a church that hides bishes I am in earnest. I would thank God if I could it down and never utter another word on the sulents slavery; to lead a life of professional or of any cher leisure. Why do I come here? I ought not to fel room here! Bred a lawyer, what right have let platform which Christianity ought to have crossed with the gowns of Congregational ministers: (Lad and long applause.) But as in all history, so now, the priest and Levite desert the man who has the among thieves, and leave the Samaritan to go sing the roadside, and to pick him up, and introduce in

to the sympathy of Christendom. Why, friends, we are only telling the old no which the whole world has told for four thousand years. What is this book? (taking up_the Bills) It is a record of the everlasting struggle between progress and priesthood, betwixt ideas and organized ecclesiastical institutions. What was Jeremiah? Is was the Garrison to the priests of Jerusalem is lis own day, (Applause.) And does not every me know it? Recently, in your Natural History pons I was shown a coral. Dr. Carpenter said to ma While that coral lived, a breathing animal, he of his face against the Pacific, and by the very elasted of life beat back its waves. He bears up against its whole force of the ocean ; but the moment he die. and becomes a shell, the ocean wears him away, as a does any other rock.' Just so it is with the ocean of st. When God touches a hears with his own fresh insp ration in the highways of life-with a new ides list that of John the Baptist in the wilderness of pogress-like the coral, it beats back the Carolinas, and says, 'Take care of yourself!' But the moment hardens into shell, if it be even the church of the Puritans, the world wears it as it does any other guitite. This is the universal history of institutions My young friend is only called to the same going set into the wilderness that every man who has had a res idea has been obliged to meet ever since the world be gan. And if we shall have even our Church out up at last, hardened into shell, to be an obstation the way of truth and freedom, God, I hope, will rest some living wheel to crush it to atoms in the gener tion which is to come.

I have taken a longer time than I ought, and yel have not said one half of what I meant to have said (Cries of 'Go on!') My lesson, on leaving the spir which has carried me aside, and in dismissing the anti-slavery gathering, is this: Utter your shelf! truth, no matter where it cuts. Tell what God left you; practise it outright. The fault of the Church the fault of the politics of the present day, is that 2 makes compromises. Daniel Webster went down among the Egyptians, and betrayed the North. Wast

The Society then, on motion, proceeded to the ordinary anniversary exercises. The Liberator.

ness and sound morality by the circulation of tracts

calculated to meet the approbation of all evangelical Christians. It circulates tracts against the culture

to be a crime against human nature—piracy! (Applause.) A little moral sense will walk through the

will not touch them with one of your fingers.'

(Cheers.) And here we are, binding those burdens about tobacco, and wine-drinking, and dancing, on

other men's shoulders. Isn't it time to be done with

the interest of vital godliness and sound morality if

it fails to send such tracts to the South as the South

needs. (Applause.) Bishop Meade never wrote and printed matter which was not calculated to

meet Bishop Meade's approbation as an evangelical

Christian. (Laughter.) And if he were such a dishonest man, he would have no right to walk into

the Publishing Committee, and veto their tracts. The question of time and form of publishing belong

Dr. Bacon was here called to order for not speak-

Mr. Ketchum-Well, then, I will withdraw it.

Spring's motion. The resolution about the slave trade

was said to be an abstraction; a year hence, it would be a political question. To-day it was on

Slave Law was not so much a dead letter in Ohio and Massachusetts as the laws against the slave

trade in Georgia and Mississippi. Now was the time to speak out, and help our friends at the South.

Unless they did speak, they would have men in New York preaching from the text already quoted here

by a gray-headed man in favor of buying slaves of the Africans—of the heathen round about.'

He hoped at least the faint testimony implied in Dr.

Spring's resolution would be given, that the moral sense of the Tract Society is not obliterated.

Prof. Crosby looked upon both this resolution and

the African slave trade. He predicted that this res-

olution would be an entering wedge for other decla-

would not be gratified by a tract against the slat

Rev. Dr. Hewitt would trust to the wisdom

the Society to guard against any trap.
Rev. Dr. Thompson referred to a recent emenda-

tion by the Publishing Committee. A passage in one tract read, 'If this love had always prevailed

among professing Christians, where would have been the African slave trade?' The Committee

changed it to, 'Where would have been the tor-

plause.) He wanted Dr. Spring's resolution to take

the Society out of the false position in which it was

placed by that expurgation. This was the only Society which could rally the moral sentiment of the

whole country, North and South, against the slave

trade, and prevent at least fifty ships being annually

Rev. Dr. Cook supported Dr. Spring's resolution

not because he deemed such an expression called for, nor because he deemed it strictly within the scope of

the objects of the Society, but as an explanatory res-

olution to prevent their previous action from being

misunderstood or misrepresented. He did not be-lieve that the expression of opinion by this Society

The resolution of Dr. Spring was then passed by

a decided majority. A gentleman in front, in a loud tone of voice

moved that the resolution passed in 1857, on the

subject of slavery, be expunged from the minutes.

The President took no notice of the motion.

sent for slaves from the port of New York.

on the subject was very important.

of the Inquisition?' (Laughter and ap-

ing to the question.

Mr. Ketchum—Is the question on my amend-

e Committee.

The President—It is.

ment?

Committee, and veto their tracts.

NO UNION WITH SLAVEHOLDERS.

BOSTON, MAY 27, 1859. ANNIVERSARY WEEK AT NEW YORK.

Our last number was so largely occupied with the report of the proceedings of the annual meeting of the American Anti-Slavery Society, (which was held in New York city on the 10th and 11th inst.,) that we had not an inch of room left to make any comments. Of all the anniversaries held by the Society since its organization, none has given more cheering signs of progress than this. Notwithstanding the cold, wet, dismal weather which lasted throughout, the attendance was large, and the interest manifested in what was said and done on the occasion intense and unbroken. The most radical sentiments that could be utteredthe strongest impeachments of Church and State-the boldest denunciations of the Union and Constitution as a conspiracy against justice and equal rights-were most heartily responded to; and not a solitary murmur of dissent, not a single hiss was heard, from beginning to end. What a contrast to the mobocratic violence which formerly was sure to assail every such

The Society occupied the elegant and spacious City Assembly Rooms, and held four public meetings for discussion, and one private meeting for the transaction of business, which was of a very practical character. The speaking was characterized by earnestness, ability, and eloquence. Excellent speeches were made by Rev. William H. Furness, Rev. A. M. Milligan. Rev. Samuel Longfellow, Rev. Mr. Noyes, Wendell Phillips, Parker Pillsbury, Charles C. Burleigh, A. T. Foss, J. Miller McKim, Lucretia Mott, C. L. Remond, Judge Culver, Edward Gilbert, Esq., and others. 'In every point of view,' says the Standard, this annual meeting has been in advance, in all material particulars, on those that have gone before.'

The City Anti-Slavery Society held its anniversary the last evening, in the same place, and a great assembly came together, notwithstanding a rainy evening and an admission fee at the door. The speakers were THEODORE TILTON, a young man of promise, and WENDELL PHILLIPS. We give, in succeeding columns, the highly effective speech delivered by Mr. P. on ther, but only desirous that they should use the talthat occasion. It elicited frequent demonstrations of applause, and the warmest encomiums as the delighted slave. I thank God, in all seriousness, that he has audience slowly and reluctantly retired from the hall, The new Church Anti-Slavery Society held a meeting in the Church of the Puritans, which was thinly I do not know that I could stand under the tempta attended. Dr. Cheever made a characteristic and telling speech on the occasion.

The American Tract Society had a stormy and disgraceful session, and was thrown into convulsions by the presentation of a resolution, suggesting the expediency of publishing a tract, condemnatory of the piratical foreign slave trade! The resolution was laid on the table by an overwhelming majority! For the particulars of this scandalous conduct, see first page

was also held, and a great throng crowded the Church of the Puritans to hear Rev. Dr. Kirk and Henry Slavery Society. All we ask of them is to assume Ward Beecher. The latter made a scathing speech against the New York Society.

health !- to the sunny skies of the West Indies-as Theodore Parker says, (applause,) they are the Churches of commerce, not the Churches of Christianity. Now, here is the radical difference: Dr. Cheever cannot deny the momentous influence of this religious sentiment. My young friend touched the Bible. I know its importance as well as he does. He said, 'Let no man call me an infidel.' Dr. Bethune! honor me with the name of infidel, if you call yourself a Christian ! (Applause.) If I had children to bear my name, I would claim it as the proudest legacy that I could leave them, that history should save for me the religious sentiment of thirty States. How may I tell you mine. The masses do not read, and cannot stop to follow out a chain of intellectual inferences. They understand facts. God gives us men as texts. There stands Dr. Cheever in a Congregational pulpit : Ward Beecher holds his left hand ; Dr. Blagden, of the Old South, who thinks St. Paul would have bought and sold slaves, holds the other. The American people, who have been listening to the Congregational Church for fifty years, look upon that trinity of influences. They say, 'Our fathers have used the Bible as these men understand it, singing from the same hymn books, sitting in the same pews.' Outside of that pulpit stands Parker Pillsbury; he cannot say words against slavery as bitter as Dr. Cheever; when he has stirred his soul to the depths, he cannot thunder so like Isaiah. Why does the Church tolerate Dr. Cheever a hundred per cent. more quietly than she tolerates Mr. Pillsbury? Why has the latter been followed for a dozen years with every ingenuity of libel and misinterpretation, while Dr. Cheever s answered and argued with? Because the Church

Now, is Dr. Cheever willing to strengthen the put a salve on the religious sentiment of New Eng-ment of Christ. land? If he is, he is in the right place; if not, he is in the wrong place.

the Whig party. You stay there, thinking you may they meant his slaves. So Wisconsin, when she gave

was the Republicanism of Massachusetts engaged in last winter? Setting up a bronze statue of Daniel Webster in front of the State-house. Why did they do it? Because they do not want to say hard words (sughter); because they think words harder than scions; because this religious Church of ours has esten out the life of the American people; because we have not got men, but pieces of men-Presbyterians. Whigs, Democrats, arms, legs, a million of which would not make a man. [Laughter.] Go to Paris look en that throne where sits a usurper, his robe jok on that the blood of the best men in France; see Napoleon, with his right hand resting on Jesuitism Napoleon, which has been been been been sent and his left on the wealth of the Capital. And yet, though that usurper is offering temptations of office and wealth to the great men, the literary celebrities of France, that country has the proud record to make, that no man distinguished in her political or literary annals has ever bowed the knee to the usurper, notwithstanding he offers all these powerful temptations t) them, and drives them into dungeons or exile, as the penalty for refusing to swear allegiance. Cathole, gay, superficial, rotten France has never found an apostate; and yet the South can buy up Northern apositie protestant America as fast as nature can make them. [Laughter.] . You call that Protestantism the Thurch; I call it a sham. I hope to be a Christian. I know the fathers who begat me—the six generations she have dwelt upon this land, and labored to make this a Christian people. I should indeed be a bastard if I let the infidel French capital believe, that the craven Church that dare not lift up its voice in the face of a man who sells his brother on the auction-block represented my idea of the New Testament. [Applause.] I used to think, if you wanted to have a dirty piece of work done, you should get a minister to do it. John Selden said so two hundred years ago, in the days of the great rebellion; and every religious scriety whose action I have criticised proves it to-day. But my own profession has outdone them to-daythe Lords and the Ketchums in the Tract Society meeting this morning, filing down conscience, dividing hairs, throwing dust in the eyes of honest men.

It is hard to dismiss an anti-slavery meeting; it is hard to let you go. If I were at liberty to tell you the innumerable stories of the heroism, the sagacity. the sacrifices of the slave-if I could only open to you the records of the underground railroad-you would see how ashamed we are when we stand in the presence of those whom we receive under our roofs. No man of you could stand the eloquent sight of a fresh fugitive, doing deeds that no record of white valor equals. We want the ability to put them in the streets, and tell their names. We want your churches to be altars to which they would flee before they come to us. One of your clergymen preached a sermon in support of the Fugitive Slave Law. It was printed in your Journal of Commerce. Daniel Webster praised it. Three weeks afterwards, before the ink was dry, that very man was on the doorsten of a clerical friend of his and mine, with a fugitire slave behind him who had got to his door. He could not practise his own doctrine. [Laughter and applause.] He came to his anti-slavery brother clergyman, and said, 'Where do you put these folks? (haughter.) I don't know what to do, but she ought to be out of sight in an hour; you have some way-

tell me of it.' [Great laughter.]. Oh the slave is a sermon with an act. If we could only present such a face, such a scene to you-if we could only make you initiate a religious, a political sentiment that should make New York a shelter and a refuge! Give us a bill that there shall be no slavehant in the Empire State. (Applause.) Thirty men on trial at Cleveland for having obeyed God and rescaed a fellow-being ! I thank God that it is possible to have thirty such heroes exist among us! The State of Wisconsin throwing down her gauntlet to the nation, and saying, 'There never shall be slave-hunt on my soil,' and the Supreme Court endorsing it! (Applause.) Thank God for New England! Base as she is, she begat Wisconsin; and Wisconsin is an honor to the mother that gave her birth. (Applause.) Get out of your graves; let me dig you out of William II. Seward (a hiss); get you up on your own feet that your mothers gave you. Wm. H. Seward is a great man. (Applause.) I derive one of my great sources ouragement from the fact that he is willingand they say he is-to be run as the Republican candidate; for everybody knows that ne never allows his ter and applause.] That is, to be sure, no great honor to him-only to his sagacity; but when the doves come to our windows, when the rats run to the ship, not from it, it is a good sign. I take him as a good sign. I myself wish he could be elected; I would rather have him than Buchanan. [Laughter.] But, still, I do not want him, and I will tell you why. While there is slavery in the Carolinas, there will never be anything but a puppy-dog of the slaveholders in the Presidential chair; and Seward is too good wood to make a President of in such circumstances. What I want him to say is-as an appendix to his Rochester speech-and in saying it, I give you my type of political duty-I want him to come home to Albany and say, 'Gentlemen of the North, the battle is terrible against us. We cannot even go into the fight, isside this Union, without sacrificing our honor.' I want him to wind his bugle-horn, and call home from Washington to the Empire State every lover of liberty, and to say, ' Here, without sacrificing the honor of gentlemen, or the honesty of men, we will found a Republican Union, out of honest States, and make the South come and beg for admission.' [Applause.] 'Men say, . Why not sit and vote in the United States Senate? I will tell you why. Because the voter steals that rote. You would not have me go and give money to the poor at the Five Points, having first cut Wm. B. Astor's threat, and stolen his funds! That is not charity, is it? How does Seward get that vote in the Smate Chamber of the United States? He gets it by being the agent of men who believe that the Constitution of the United States orders the return of fugitive shres, and who are willing that it should be done! He goes there to perform the duty of a State which acknowledges that she is bound to send back the bravest man who sets foot on her soil-that is the black factive. If you want a man to take Jackson's gold sauf-box, don't go in the streets; I will show him to you in a box six feet square, coming on the railroad from Maryland to Philadelphia for the sake of liberty. I will show him to you in the man who cannot read his etters; who knows nothing but the instinct God gave him; who clung, like a barnacle, to the outside of the wheel-house of a steamer from Georgia to Virginia, and thence to Philadelphia, and would have reached there and been a freeman, but for an accursed Yankee church-member, who found him and carried him back. [Applause.] The Church of America has not done, in the sight of God, good enough, since the days of the olution, to make the wickedness of that one member kick the beam. If I could say anything better

han that, I would. [Loud applause.] IF Mr. PHILLIPS was preceded by Mr. Theodore Tax, connected with the Independent, who made an earnest speech, in which he warmly commended Henry Ward Beecher and Dr. Cheever. Dr. C. was Present in the audience.]

The public exercises being concluded, the members I the Society proceeded to elect the following officers or the ensuing year :

President-SYDNEY HOWARD GAY.

Vice Presidents-Erasmus D. Hudson, Lauren Wetatre, Joseph Carpenter.

responding Secretary-Oliver Johnson. Recording Secretary-Henrietta W. Johnson.

Treasurer-Rowland Johnson. Additional Members of the Executive Committee William A. Hall, John F. Cleveland, Abby H. Gibons, J. Mortimer Hall, Cornelius Bramhall.

ANNUAL MEETING American Anti-Slavery Society.

FIRST DAY-TUESDAY, May 10.

(Concluded.) .
Judge Culver was followed by Edward Gilbert. Esq. of New York city, C. C. Burleigh, WM. Lloyd GARRISON, and C. L. REMOND. [We cannot find any room for their remarks this week.] The Convention then, at 10 P. M. adjourned to Wednesday morning, at 10 o'clock.

SECOND DAY.

n Wednesday morning, by the President SAMUEL MAY, Jr., of Leicester, Mass., read the folowing Address to the citizens of Warrington, England, in response to the one read yesterday to the Con-

PROM THE AMERICAN ANTI-SLAVERY SOCIETY, IN TWEN-

TY-SIXTH ANNUAL MEETING ASSEMBLED. To the Citizens of Warrington, England. Who, to the number of three thousand five hundred per-

sons, of all ranks and classes, including the Mayor, the Rector of the parish, and the Member of Parliament for the Borough, have united for the aid of this Society in an appeal to the Citizens of the United States to relinquish Slavery

With inexpressible gratitude-with feelings which cannot even be imagined, except by such as know by experience the horrors of slavery, and the toil and difficulty attendant on its abolition-the American Anti-Slavery Society acknowledges to have received, by the hand of its President, Mr. Garrison, as forwarded by Mr. Gaskill, an address, of which the comprehensive brevity and fidelity to the deepest and highest laws of man's existence make it fit to be engraved on every human heart. It is therefore certain to prove of potent influence with the American people to whom it is addressed : and we embrace this earliest occasion to assure our honored coadjutors in Warrington and its vicinity of the good it has done already, as published in our anti-slavery journals, by cheering and encouraging ourselves, and of the good it is sure to accomplish by its fraternal and deferential commenda- bute to put an end to its mischievous spirit and detion to our fellow-citizens of the only course in regard signs, in fostering and perpetuating the hateful and to slavery which a good citizen can pursue. We unrighteous prejudice against the proscribed and perknow by manifold tokens, as well as by their assur- secuted colored people of this country. ance to the contrary, how deep is the impression made upon our people by the public opinion of other lands,

especially of the mother country. our beloved native land, is such action as these high- newing their testimony against the Colonization Sominded Englishmen have taken eminently beneficial. If sufficiently multiplied, such addresses will awaken, inform, concentrate and direct the anti-slavery spirit of their own country, so as effectually to prevent those dishonorable diplomatic sacrifices of liberty which a as well as injustice and cruelty of the position taken timid English Ministry, in doubt of home support, by the Colonization Society.

Andrew T. Foss, of New Hampshire, then took the holding Cabinets and the menaces of our slaveholding

vailing diplomacy, whereby the complications created people, to whom the Gospel had never been preached,

gentlemen and friends, to thank you with no common was very unacceptable, and some had talked about sense of grateful obligation for the pecuniary part of tarring and feathering him, but he had not been your testimonial. Supposing it to be for the most brought to the tar kettle yet. He believed that the part composed of very small donations, we dare affirm discussion at the West, as at the East, was narrowing you will allow us the phraseology of our Puritan continuance of the Union and slavery, or the dissolufathers) you shall not have gone over half the cities of tion of the Union and the abolition of slavery?' He your Israel before this work of abolishing slavery shall believed that the people generally were coming to have been accomplished.

worthy of a world's profoundest interest and most slaveholders themselves, slavery could not live a sinenergetic action, we can accept your welcome gift gle year after the dissolution of the Union. What he without any feeling of humiliation, we do feel hum- meant by a dissolution of the Union was simply for bled at the thought that, although so much has been the North to call home her Senators and Representaaccomplished in awakening the people, such dona- tives, and declare that she would have no more comtions should be yet needed in our native land.

good who have ever spared any sacrifice on their own fight; but he had no idea of fighting. part, pecuniary or other, by which they might hope to promote it; from the moment when foreign moral operation which seemed to him most likely to promote stimulus shall enable us to awaken in our own land a the end for which they labored; and among these he more general devotedness adequate to the occasion, we regarded the passage of Personal Liberty bills as one shall be the first to decline pecuniary aid from yours; of the most efficient. The moment there was no hope and may that day be close at hand !

where the cause now labors, and the means we are and then, if the colored man would not take care of putting in operation to carry it forward, we think you himself, he (Mr. F.) would ask nothing more for him. will be gratefully surprised as we are at the felicitous He knew he would, and so did the slaveholder; and inspiration which prompted the righteous deed at the therefore he said that this Union ought to be dissolv-

Done at New York, by order of the American Anti-Slavery Society, May 11th, 1859.

WILLIAM LLOYD GARRISON, President. CHARLES C. BURLEIGH, Corresponding Sec'y. WENDELL PHILLIPS, Recording Sec'y.

The Address was adopted, and the Convention voted that it be transmitted to the citizens of Warrington. MR. May also read an extract of a letter from a lady who is travelling with Rev. Theodore Parker, giving an account of the state of his health, and also of ne results of emancipation in the island of Santa Cruz.

Mr. May, in behalf of the Finance Committee, then made an earnest appeal for funds, alluding to the urgent need that existed for labor in fields already whitening to the harvest, and expressing the hope that the friends of the cause would give as liberally as their means allowed.

Addresses were delivered by Rev. Samuel Longfellow, of Brooklyn, Dr. W. C. Gould, James Miller for such a revolution in public sentiment as small se-Chapel.

the ensuing year, reported the following :

Massachusetts.

Vice Presidents-Peter Libbey, Maine; Luther Melendy, James M. Hawkes, Jehial C. Claffin, New Hampshire; Francis Jackson, Edmund Quincy, Massachusetts; Asa Fairbanks, Rhode Island; James R. Whitcomb, Connecticut; Samuel J. May, Cornelius Bramhall, Amy Post, Pliny Sexton, Lydia Mott, New York; Lucretia Mott, Robert Purvis, Edward M. tire prohibition of slave-hunting on their soil. Davis, Thomas Whitson, Joseph Moore, Pennsylvania; Rowland Johnson, Alfred Gibbs Campbell, New Jersey : Thomas Garrett, Delaware : Thomas Donaldson, Mr. Simons, of New York. Sarah Otis Ernst, Benjamin Bown, Ohio; William Thomas Chandler, Cyrus Fuller, Michigan ; Carver adopted : Tomlinson, Illinois; Caleb Green, Minnesota; Georgiana B. Kirby, California.

Plainfield, Ct.

Recording Secretary-Wendell Phillips, Boston. Treasurer - Francis Jackson, Boston.

Executive Committee-William Lloyd Garrison FRANCIS JACKSON, EDMUND QUINCY, MARIA WESTON CHAPMAN, WENDELL PRILLIES, ANNE WARREN WES-ton, Sydney Howard Gar Eliza Lee Follen, deepest conscientiousness, of the most perfect disinter-SAMUEL MAY, JR., WILLIAM I. BOWDITCH, CHARLES K. WHIPPLE.

The report was accepted, and the list of officers JAY, the slave loses a firm, fearless and devoted friend unanimously adopted.

Mr. John Breson made a few remarks in behalf of noble Anti-Slavery name he inherited-one whose the Indians of this country, and expressed the hope early and earnest advocacy of emancipation, whose

against the injustice and tyranny to which they are

The following resolutions in reference to the recent lecease of Charles F. Hover, a member of the Executive Committee of this Society, were then read by the President, and unanimously adopted:

Resolved, That this Society is profoundly sensible

of the loss it has experienced in the recent death of CHARLES F. Hovey, for many years an active member and officer of this Society; that they feel deeply the withdrawal of an example so full of fidelity to con science and of faith in the omnipotence of truth, and in the simple expediency of the Right; of a character so marked by the highest independence, the sternes The meeting was called to order, at 10 1-2 o'clock integrity, the wisest sagacity; of a life so informed with love, with charity, with goodness, and with

> Resolved, That as Abolitionists especially, we mourt the loss of a companion so brave, so carnest, so wise and so munificent, whose best counsels, whose consistent example, whose ready hand were never withheld from the needs of the Cause, and the benediction of whose countenance gave us hope and comfort in the most trying hours.

> Resolved. That we will endeavor to mourn him aright by endeavoring to be, like him, full of faith in the power of ideas, and full of good works to ensure their victory.

> Resolved, That the President of this Society be in structed to convey to the widow and family of our deceased brother the assurrance of our sympathy in their grief, and in their love and admiration of his character, which must prove their best earthly consolation.

The Convention then adjourned, to meet at 3 p. m

AFTERNOON SESSION .- MISS BARBARA STEWART, of Cazenovia, a colored young lady, who has been engaged in lecturing on slavery for a few months past, was the first speaker. Her remarks were confined principally to a recital of the wrongs and outrages to which the slave is subjected, and concluded with an earnest appeal for renewed and yet more vigorous effort in his

Mr. Remond then offered the following resolution Resolved, That we renew our previously declared testimony against the Colonization Society, for the reasons we have so often assigned, and will spare no occasion to pass unimproved, by which we may contri-

Mr. R. said he should say but a few words on this subject, because he knew that it was one which had been discussed again and again in their meetings: Not only to us and to our oppressed clients, and to but in a brief speech, he urged the importance of reciety at this time, when the spirit of that Society was manifesting itself in various disguises.

MR. BURLEIGH also spoke strongly in favor of the resolution, at a showed in a clear light the absurdity

platform, and gave an encouraging as well as entertaining account of his recent labors in the West. He Thus this action of the just and generous public said he had 'hung the banner on the outer wall,' heart of Warrington is felt by the American Anti- heading his bills, 'No Union with Slaveholders,' and Slavery Society as the first stroke of a new and pre- had found an advantage in that, inasmuch as the by the trickery of European cabinets and the bullying were curious to hear what he had to say. He did not of American slaveholders shall be forthwith stopped, wish his audience to understand that his preaching But, while rejoicing in this prospect, it becomes us, was always acceptable; on the contrary, to many it of this combined power of gift and testimony that (if the question down to this point - Shall we have the the conclusion that slavery could never be abolished While, as the treasurers of this noble enterprise, while the Union remained; and, by the testimony of of persons in the accomplishment of this common meant. If anybody wanted to light about it, let them

Mr. F. then proceeded to speak of the methods of of recovering the fugitive slave, slavery was at an end. We accompany this address with a selection of our Let the North cease to protect the slaveholder, and recent publications; and when you learn from them let the case stand between the slave and his master, ed. In what manner? Simply by disregarding the compact on which it stands, taking away its foundation stones. And that amounted to just this : ceasing to be the villains and scoundrels, as they always had been from the beginning.

Mr. Foss said, that in the West he had found many Democrats ready to sign the petitions for Personal Liberty bills, and he believed that, if proper agencies were put into that field, a majority of all the voters in northern Illinois, Indiana and Ohio might be induced to sign a petition, this next fall, asking for laws that should prohibit slave-hunting on their soil.

Aaron M. Powell introduced the following resolu tions in reference to the efforts which have been made for the greater security of personal liberty on Northern soil, and recommended renewed and increased exertion on the part of all friends of freedom in that direc-

Resolved, That while in direct and ceaseless labor McKim, Lucretia Mott, and Rev. Mr. Noyes, of Hope cure the total abolition of slavery is our chief and fundamental mission, we recognize in the recent efforts in EDMUND QUINCY, in behalf of the Committee ap- Massachusetts, New York and elsewhere, for the unpointed to nominate a list of officers for the Society for qualified prohibition of slave-hunting, a most timely and important work, and one which should engage President - WILLIAM LLOYD GARRISON, the earnest and untiring co-operation of every abolitionist, and of all who would have Northern soil truly free and really 'an asylum for the oppressed.'

Resolved, That we especially recommend to the nembers and friends of the American Anti-Slevery Society in the several States which it represents to at once begin the work of circulating petitions, addressed to their respective Legislatures, demanding the en-

Mr. Powell spoke in support of his resolution, and was followed by Lucretia Mott, of Philadelphia, and

Mr. Garrison, after a few appropriate remarks, read Hearn, William Hopkins, Indiana; Joseph Merrit, the following resolutions, which were unanimously

Resolved, That among the tried and faithful friends of the Anti-Slavery cause who have been removed by Corresponding Secretary-Charles C. Bulleigh, death since the last anniversary of this Society, and whose memories deserve to be gratefully and admiringly cherished for their works' sake, ELLIS GRAT Loring stands conspicuous, having given the earliest public adhesion to an enterprise at that time without friends, and everywhere bitterly hated and proscribed, and sustained it by a life of the purest integrity, of the estedness and the highest moral intrepidity.

Resolved, That in the death of Judge WILLIAM -one of the few Americans who lived equal to the that this Society would send forth its testimony sacrifice of office for his principles, and whose contribu-

tions to Anti-Slavery argument and literature, second to none in value and importance, place him in the front rank of those to whom these States will owe, at of anti-slavery sentiment; and yet, this transition some future happy day, their salvation from their state is not to be accepted as the glorious result at

Resolved, That an early, intrepid and devoted advocate of the enslaved in our land has been removed consistent and true friends.' While we admit that by the death of Annold Burrun, at a ripe old age- they are his friends, and, to some extent, consistent one of the signers of the Declaration of Anti-Slavery with their own views, yet, nevertheless, we do not ad-Sentiments at Philadelphia in 1833, and one of the mit that, in their present transition state, they are twelve who organized the New England (now the fully in the position to which they must come, and to Massachusetts) Anti-Slavery Society, and its first which we seek to bring them-the position in which public lecturer in the enforcement of the doctrine of we aim to stand, and in which we ask them to standmmediate and unconditional emancipation, to whose carnest and impressive appeals many can trace their conversion to the Anti-Slavery cause—he never al- our movement new lies in those bodies who have made lowing an opportunity to pass without bearing an un- some advancement. That looks to me philosophical

mittee, and they were adopted.

tionists in regard to politics and the Church, and in

tion of slave-hunting, and also the resolution intro- mising papers. But while I would do that, and while duced by Mr. Remond, in regard to the Colonization I would vote for a very strong resolution on that point, Society, were also adopted.

The President then stated that the only other resolutions before the Society were those introduced by Mr. Pillsbury on Tuesday forenoon-namely :-

Resolved, That while we rejoice in all the indicaslavery, we would still be mindful that our greatest bold, and blasphemous defenders and extenders of the but rather from those who make specious and strong anti-slavery pretension, and professions, like the Re-publican party, the Beston American Tract Society, itself before the people. That I regard as unjust, and the recently formed New England and New York Church Anti-Slavery Society, the New York Independent, with its array of clerical editors and contributors, that are still in governmental or ecclesiastical

Resolved, That while these organizations are thus, through their pretensions and professions, able to not differ in regard to the position of the whole Conabsorb the awakened public sympathy, control the public charity, paralyze the public conscience, and that Dr. Cheever has taken any action whereby we pervert even well-intended action into channels that should be warranted in classing him other than in the flow only with compromise, corruption and crime, it Congregational Church. As I understand the posibecomes our duty faithfully to rebuke them, and to tion of Dr. Cheever, he has yet to be born fully and warn the people against them, as the enemies of that entirely as an uncompromising abolitionist. I know, only radical and genuine gospel through which, un- if I know my own heart, that I have only love and der God, deliverance can come to the enslaved.

SAMUEL MAY, Jr., opposed the resolutions. He thought it unjust to class the Church Anti-Slavery Chairman, as a cultivator of the soil, I observe the Society and Dr. Cheever with the other Societies and analogy, an analogy between its treatment and the persons referred to.

Mr. GARRISON. I agree with my friend Mr. May. I cannot vote for the resolutions.

Anti-Slavery Society with the malignant opposition of So in this moral field. Under your labors, and those the Independent to Dr. Cheever, but they class its op- of others, the soil of freedom in this land has become position to slavery with the opposition of the Independ- | more and more fertilized, so that we who are coming ent to that sin, -both denouncing the sin, both frater- in to cultivate it are obliged of necessity to use the

nizing with the slaveholder. itive injustice. To say that the Church Anti-Slavery Society and Dr. Cheever hold out the hand of fellowship to slaveholders as the other parties are doing .the bare intimation that they have no more moral opposition to the slaveholder and his measures than is een in the Boston Tract Society, which is only a mere dependent, which has been so cold and hostile to the to be condemned, I hold to be extremely unjust.

Mr. Howland. I understand that the Church Anti-Slavery Society fully recognizes the Christian charac-Believe, meanwhile, that you are not aiding a body weight upon crushed humanity. That was all he Tract Society. Whence, then, this delicacy with reter and fraternizes in labor with the Boston American the language in which the resolutions are couched. spect to linking the two Societies together? Mr. Mr. Pillsbury be laid upon the table, which was car-

Mr. Foss. I shall vote for the resolutions, because I believe they express the truth; no more, and, I am happy to say, no less. If Dr. Cheever is doing God's work, God will take care of him. He has taken long strides in the right direction, but he is still keeping bad company, and until he gets out of that company, we should let him go.

Mr. Garrison. It seems to me that there is a palpable contradiction in these resolutions. Take the first sentence :- 'Resolved, That while we rejoice in all the indications of an advancing state of public sentiment against slavery,' &c. Then look at the conclusion, that those movements-political and religiouswhich certainly indicate the favorable change alluded to, are more dangerous than all others!

Where are ' the indications of an advancing state of public opinion against slavery' to be found, except, politically, in the growing opposition to the Democratic party-a party which is the willing tool of the Slave Power to any extent desired? Where, but in the imperfect, inadequate, but nevertheless relatively significant efforts of Dr. Cheever and the Church Anti-Slavery Society, and the growing alienation between the New York and Boston Tract Societies? I thank God for all these favorable 'signs of the times,' [Applause.] For one, I will not 'bruise the broken reed, nor quench the smoking flax.' Let us remember how we were once clouded in vision, ' seeing men as trees walking '-in fact, virtually occupying a pro-slavery position, by upholding the Union and voting under the U. S. Constitution, not perceiving the connection of things, and being united with various religious proslavery bodies, hoping for their conversion, while zealously advocating the cause of the oppressed. We have reached our present position by a slow but painhave reached our present position by a slow but pain-ful process. Now I say that others must pass through of Spanish files proves irritating to the good-natured the same experience. My friend Foss says that Dr. captain, and uncomfortable to all of us. Cheever has taken long strides forward. So he has; documents are produced for their satisfaction, -bill of God bless and sustain him to the end! How, then, can I vote for a resolution which classes him among the most dangerous 'enemies' of the Anti-Slavery movement? God forbid that I should do this! This, however, I am prepared to say :- Dr. Cheever must either continue to advance to our position, or else either continue to advance to our position, or else tion, the Conquest of Grenada, and the ancient butch-beat a retreat.' If he goes backward, he is lost; but eries of Alva and Pizarro.' if forward, his salvation is sure. I believe he is conscientiously working out the problem for himself, that who suggests the propriety of consigning to the torwe have long since clearly solved in our own minds; and he is learning a new lesson every day in this mat- tunate race whose only crime is the possession of 'a ter, by the treatment which he is receiving at the skin not colored like our own.' Again :hands of his Orthodox clerical brethren generally, On board the 'Karnak,' harmony reigns serene. who either strongly condemn or timidly stand aloof The custom-house weretches are gone, and we are, on from him.

The formation of the Church Anti-Slavery Society is an indication of religious progress on this subject; ish: yet it must prove a failure, for a two-fold reason :-it is sectarian in its terms of membership, and it endorses cat-guts about our tough old hearts are loosened, and the principles of the American Anti-Slavery Society. discourse the pleasant music of Friendship.' is sectarian in its terms of membership, and it endorses Dr. Cheever and his associates are deluded with the notion, that, as a church organization, they will secure the co-operation of evangelical churches gene rally. They will soon see their error, and that we have not been forsaken on account of our alleged ' infidelity,' but because we have maintained uncompromisingly our principles in behalf of the slave. I am for criticising them as severely as the truth will warrant, but I desire to be strictly just in all cases; and I do not consider it just to brand them as dangerous is brought to a satisfactory conclusion in this number,

Mr. Howland. We recognize fully the cheering signs of the times, the significant signs of the progress which we aim. Here lies the danger. These men come up and say, . We are abolitionists, and the slave's

Mr. May. I agree with the idea expressed in the

resolutions, that the greatest danger to the progress of compromising testimony against the sinfulness of sla- and true. I believe, for instance, that it is in the power of the New York Independent and the New York The question was then put on the adoption of the Tribune to damage the Anti-Slavery cause to an exresolutions reported yesterday from the Business Com- tent that it is not in the power of the New York Herald or Observer to do, or of those who sail in their company. The resolutions submitted on the previous day by I have been a subscriber to the Tribune for many Mr. Phillips, having reference to the duty of Aboli- years, (perhaps it is a confession I ought to feel some reproach in making,) and have read it carefully, and I case of insurrection at the South, were then adopted. believe it is doing a vast deal to lower the anti-slavery The resolutions offered by Mr. Powell having refer- conscience of the people of this nation. I think we nce to the circulation of petitions for the prohibi- should be warned against it, and against all compro-I think it is both folly and meanness to place on the same level with these papers-whose opposition to slavery springs mainly, not from conscientious abhorrence of the system, but from party consideration man like Dr. Cheever; for I insist that he was means as of an advancing state of public opinion against by that resolution, if he was not named. I believe that when the Church Anti-Slavery Society was danger is not from actual slaveholders, and the open, named there, Dr. Cheever was meant, for he is the soul of that Society, and without him, it would not institution in State or Church, in politics or pulpits, be. I cannot find it in my heart to do such a thing. And I protest against this making haste to condemn itself before the people. That I regard as unjust, and that I would refrain from. AARON M. POWELL, I am not aware that De.

Cheever, excellent as have been his words, noble and prophetic as has been his testimony, does not stand tounion and fellowship with slavery and slaveholders. day in fellowship with slavery, as we understand his position. [Voices-'no, no!'] I presume we should gregational church in that respect. I do not know good-will and honor for all the anti-slavery enthusiasm and moral power which he has exerted ; but, Mr treatment of this cause, which is dear to my heart of hearts. I find that, as the soil becomes more and more As a matter of conscience, and from a sense of justice, fertilized, as the ground is better and better prepared for the production of fruit, then do the weeds spring J. A. Howland. I am prepared to vote for the up, then does the real difficulty of the cultivator comresolutions as they stand. They do not class the Church | mence—that is, in keeping the ground entirely clear. axe and the hoe more and more vigorously, and more Mr. May. In some respects they are unlike, and I and more carefully, in order not to injure the fruit, believe the adoption of the resolutions would do a pos- not to destroy the seed, but still to uproot the weeds, which otherwise must annihilate the crop. I do not wish to be understood, in speaking in favor of these resolutions, as undervaluing a single word of Dr. Cheever's able advocacy of the anti-slavery cause, a single breath of sympathy expressed by Henry Ward Beecher, or a single anti-slavery line published in the appendage to the New York Tract Society, and the New York Independent or Tribune; but I do mean to be understood as saying, that I believe all those agenanti-slavery words of Dr. Cheever,-to intimate by a cies thus named in the resolutions do stand in eccleresolution that there is no distinct and perceptible dif- siastical fellowship with the slaveholder, or, at any ference between them, running them together as alike rate, under religious and political responsibilities not yet discharged toward the slave. Therefore, I would express this sentiment,-that while we are and should be strictly and severely just, we are not ungenerous in

A motion was then made that the resolutions of ried by a large vote.

The Society then adjourned, sine die.

THE ATLANTIC MONTHLY.

The June number of this vigorous magazine opens with a critical dissertation on 'Shakspeare's Art.' The author endeavors to show the distinction between Nature and Art, and argues that the great Dramatist is indebted more to the latter than to the former for his masterly use of language, and consummate skill in the arrangement of his plots. Part of the first scene from Timon of Athens is instanced and analyzed in support of this theory, which is at least worthy of consideration, even if it does not prove acceptable to

'Mun-yaun' is a pleasantly written and readable account of the adventures of a Chinese youth belonging to the haut ton of the Celestial Empire. A satirical vein is perceptible throughout the story, reminding the reader that he need search no further than New York for a prototype, (a diminished one, of course,) of the Pekin exquisite and the aristocratic circle in which he lived.

'A Trip to Cuba' next attracts our attention It is an amusing but uninviting account of the hospitality, or rather inhospitality of the Cuban inhabitants. We notice fewer objectionable sentences in this chapter than in the last, but the article is characterized by a tone of flippancy little to our taste. We regret that the pages of the Atlantic should have been made the vehicle for conveying the pro-slavery and unchristian sentiments with which the writer has seen fit to interlard and alloy her letters. The tone of the following extract shows a contemptuous and bitter spirit :

'As soon as we had dropped anchor, a swarm of dark creatures came on board, with gloomy brows. lading, bill of health, and so on. Still they persever in tormenting the whole ship's crew, and when we pass, with all the hatred of race in their ray less eyes. "Is it a crime," we are disposed to ask, "to have a fair Saxon skin, blue eyes, and red blood?" Truly one would seem to think so; and the first glance at the historical race makes clear to-us the Inquisi-

Such an observation comes with ill grace from one tures of a worse than Spanish Inquisition, an unfor-

Then follows an expression decidedly Fanny Fern-

After so many experiences of good and evil, the

This may seem wit to dullards, but it strikes us coarse and inelegant.

The 'Inedited Memorials of Smollett' throw an ad ditional ray of light on that genial author's history. To lovers of Roderick Random and Peregrine Pickle the article will be truly welcome.

'The Differential and Integral Calculus' traces th ise and progress of mathematical science. Mr. Underwood's serial story, 'Bulls and Bears, Cavaliers in the civil war of the Stuarts, is a vivid picture of those stirring times that tried men's souls, in England's struggle for civil and religious freedom. The next is a capital article on 'The Stereoscope and the Stereograph,' from the pen, we think, of O. W. Holmes. It gives a very interesting and instructive account of the process of making daguerreotypes and photographs, together with a history of that wonderful, and as yet unappreciated instrument, the Stereoscope. The surmises of the author upon the possible future uses to which it may be applied are by no means extravagant, and we heartily accept his concluding prophecy, . that before another generation shall have passed away, it will be recognized that a new epoch in the history of human progress dates from the time when he who

Dwelt from eternity-

took a pencil of fire from the hand of the 'angel of the sun,' and placed it in the hands of a mortal.'

The 'Minister's Wooing' increases in interest as it advances. The subtle and unprincipled character of Aaron Burr is admirably described in this number, as also are his polished and irresistible manners. The guileless innocence of Mary Scudder, the stern integrity and unwavering purpose of good Dr. H. in his opposition to the slave-trade, and lastly that prying, gossipping, talkative little busy-body, Miss Prissy, are all depicted with inimitable skill. Our appetite for the story increases marvellously, and, like Oliver Twist, we would fain ask for more. Could n't Mrs. Stowe allow us a little larger portion monthly?

The 'Professor,' as usual, is attractive, and treats us to an exquisite little poem called 'The Two Streams.' The literary notices of this number are written with more than usual care. Altogether, the Atlantic for June is in no way inferior to its predecessors. Buy it.

MEETING OF COLORED CITIZENS. The colored citizens of Boston held a large and enthusiastic meeting in the vestry of the Southac street church, on Monday evening, for the purpose of sympathizing with and tendering aid to the persons implicated in the Oberlin

Wm. Wells Brown presided, and carnest appeals were made in behalf of the objects of the meeting by the Chair, Messrs. Grimes, Martin, Hayden, and others. A series of appropriate resolutions were adopted, and a committee appointed to collect material aid reported about \$50 as the result of their labors among those present. At a late hour the meeting adjourned to Monday evening next, at which time the Finance Committee will make their report.

Baron Humboldt, unquestionably the most learned man in the world, died at his residence in Berlin, Prussia, on the 6th instant.

MEETING OF 'FRIENDS OF PROGRESS.' The Annual Meeting of the ' Friends of Human

Progress' is called to meet at Waterloo, Seneca Co., New York, on Friday, June 3, and continue in session This body of Reformers have held several annual

meetings of decided interest at the same place, and many of our ablest men and women have participated in their deliberations. All movements and subjects relating to human rights and human improvement are freely discussed in a manly and uncompromising spirit. A cordial invitation is extended to all who love

Freedom, Truth and Humanity, to be present. By order of the Committee of Arrangements.

WORCESTER-An Anti-Slavery meeting will be held in Worcester, at BRINLEY HALL, on Sunday next, May 29. Among the speakers expected to be present are PARKER PILLSBURY, STEPHEN S. FOS-

MARRIED-In this city, May 17, by Rev. W. H. Cudworth, Mr. America P. Talbot to Miss, Harrier M. HILL. May 19; by Rev. J. W. Dadmun, Mr. John Nich-

ols to Miss Angeline B. Gardner.

By Rev. Dr. Lamson, Mr. Alfred Hewins, of Dedham, and Miss Carrie E. Sparrell, daughter of

THE OXYGENATED BITTERS.

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

DYSPEPSIA!

with all its lesser and numerous evils; and it may be safely asserted, that until the appearance of the Oxygenated Bitters, a case of Dyspepsia cured was a rare experience in medical practice. Now, under the influence of these Bitters, the rule is to cure, the rare exception, failure to cure.

Read the following, which the subscriber requests us to publish for the benefit of the afflicted : An Obstinate and Inveterate Case of DYSPEP-

SIA Cured by the Oxygenated Bitters. The following, from a gentleman well known in the region in which he lives, ought to satisfy all those

WATERTOWN, N. Y., July 28, 1858. S. W. Fowle & Co., Boston: Sins—Nine years since, I was attacked by that curse of all diseases, Dyspensia, which so affected me as to cause great oppression, fulness, and bloating of the bowels immediately after eating, accompanied with terrible pains in the stomach, often occasioning nauses, vomiting, acidity, and headache, together with general debility and suffering, altogether rendering life a burden.

After having tried every known remedy without After having the every known remedy without effect, and despairing of ever regaining my lost health, I was induced to make use of the Oxygenated Bitters, the good effects of which were immediately visible on my health and system. Before using a whole bottle, I was entirely cured; and I feel a pleasure in induc ing all like sufferers as myself to make use of this remarkable remedy. THEO. CALDWELL.

Prepared by SETH W. FOWLE & CO., Boston,

and for sale by dealers in Medicine in nearly every town in New England. March 25-4tis

HUMORS OF THE HUMAN SYSTEM. IT is well known that the juices of the body are I governed by natural laws, such as regulate the vegetable life in the change of seasons.

In winter, they are congealed, or in common par-lance, the 'sap is down,' the pores are closed, and our whole body is hard and firm, and an accumilation o impurities takes place in our system. The genial influences of Spring cause an expansion

of all living matter, the sap rises in vegetable life, also the juices of our bodies are given out and enter into the common circulation.

This is a law to which every human being is sub-

ject, and the neglect of it has caused a whole summe of misery.

Now is the time to apply a remedy that cleanses

and searches every fibre and pore, and eradicates every particle and sediment of humor that has laid

at during the winter. andy's Medical Discovery is well known to our readers as the greatest and best Blood Purifier th world has ever produced.

We advise each and all of our readers to use one

bottle of it this Spring; we say one bottle, for that will cure the impurities of one season, and prepare the system for the changes of the next. Where the disease has fastened itself and become

Where the discase has lastened itself and become settled in the system, larger quantities are required. For Scrofula, Erysipelas, Salt Rheum, Scald Head, White Scales, Shingles, Pushes, Ulcerated Sore Legs, Humor in the Eyes, Running of the Ears from Scarlet Fever or Measles, the Medical Discovery can be relied upon to effect a perfect cure.

WORCESTER WATER-CURE.

R. SETH ROGERS, being about to return from Paris, where he has spent several months in medical observations, will resume, after July 1, 1859, the medical superintendence of this Institution. A Charge with Prince Rupert,' the leader of the

POETRY.

LESSONS FROM NATURE. Written for a Sunday School Magazine. 'There are tongues in trees, books in the running brooks, sermons in stones, and good in every thing.'

-Shakspeare. SPRING-THE TREES.

What sayest thou, Tree, through thy tongues, the

young leaves, And with small birds building beneath thy caves I see the swallows and martins come Over sea and land from their winter home I see all around me fresh flowers spring free Neath my shade, and I mark the gold-barred bee Gather sweet food through the livelong spring day, And the meadows alive with lambs at play; I hear all the woods and the gardens ring With the thousand songs of the joyous spring; And the sun looks down from the clear blue sky. Raising men's thoughts to the Father on high ; While my every leaf, with its soft green tongue, Whispers God's praise in a fresh spring-tide song.

THE BROOKS. What page ope the brooks to the bright spring sun As glancing and dancing and sparkling they run, And swift water-beetles and flies dart and play, Skimming their surface the livelong spring day? A page from a hymn-book-not music alone, But a hymn, words and music, whose every tone. As gurgling, and purling, and prattling along, Each clear brook still murmurs its own sweet song Tells that as winter, its storms and its rain, Filled all their channels with fresh waves again, So to the good, from their Father's kind love, Shall fresh life spring eternal in heaven above.

THE STONES.

Frowning, and lifting your grand heads so high, Proudly ye stand 'neath the soft spring sky; Rocks! strong like the old earth's mighty bones! Rocks! are there sermons concealed in your stones 'Yes, in our stones are wise sermons indeed; Sermons the dull and the learned may read. See that dark lump, so unsightly and old, Look at its massy coils, fold within fold, Forming a circle. Once, pearly and bright, Over primeval oceans it floated in light, As it sister, the Nautilus, sails in the bay Of Naples, fair Naples, this sunny spring day. Preach, stony Ammonite. "God, whose high will Turned me to stone, keeps the Nautilus still, To show that though thousands of years since my

Have past in their cycles o'er ocean and earth, The God who created earth, ocean and sky, On the throne of His love holds His power on high."

ALL ARE good.

There is good in Spring's trees, with their light green tongues, In the murmuring streams, book of sweet spring songs And good in the sermons of rocks, dark and tall :

Oh, good, good are each. Did not God make them all Tenterden, (England.) JANE ASHRY. For the Liberator.

THE TOCSIN. Heralds of Freedom! buckle on anew The holy armor of the living God; Be to your higher nature always true, Nor fear to grapple with Oppression's horde.

Such souls as ye shall never know defeat; Your trust in holy principles of Right; When in the strife your enemies ye meet, Their alien armies ye shall put to flight.

The beacon fires you've kindled through the land Shall not go out till ye the field have won ; Till on the ramparts of the foe ye stand, And hear the plaudit- 'Ye have nobly done.'

On ward, right onward, then, nor ever tire, Though one has lately fallen in the strife; Let DEEDS like his with greater zeal inspire, To struggle for the 'crown of endless life.'

A few more days, and then this strife shall end, And palms of victory, then, your hands will bear With Truth's great martyrs you will sweetly blend, And 'crowns of joy' in heaven forever wear.

In that great day when secrets shall be known. And just award shall unto all be given, The Savior gladly such as you shall own, In mansions he has fitted up in heaven. Boston, May 13, 1859. JUSTITIA.

· Charles F. Hovey.

From the Anti-Slavery Standard THE WIND AMONG THE POPLARS. BY CHARLOTTE L. PORTEN.

· Close thy book, and come, my Bertha Come into the wood with me, Where the wind among the poplars Wildly roareth, like the sea. Lov'st thou not the strange, wild music Of this March wind, bold and free? Ah, in it my soul exulteth ! Hath it not a charm for thee?'

' No.' she answered, slowly raising From the book her sad, dark eves-· Clare, thou knowest not the sorrow That within my bosom lies. Ah, the wind among the poplars Hath a mournful sound to me, For it moaneth to me ever Of a loved one, lost at sea.

'Years have passed since last we parted 'Neath the poplars in the wood : Twas like this, a wild | March morning-Heedless of the storm we stood. And he said, "I go, beloved one; Fame and fortune shall be mine; Soon will I return and claim thee,

Claim this gentle hand of thine." 'Then he clasped my hand, and kissed it! Ah, it feels that pressure yet! And this heart-his own forever-Never can its love forget. Weary were the days that followed :

He was sailing o'er the sea; And the wind among the poplars Sang a dreary song to me. Then he wrote me he had landed Safe upon a foreign shore : And I said, " Faint heart, take courage,

Thou must grieve and sigh no more Thrice the March-wind's trump had sounded; When once more I stood alone, Where the wind among the poplars Made its wild and mournful moan-

· Like a wail of human anguish, Raving, shricking in my ear; And I shuddered, as I listened. With an agonizing fear-For I knew that he was coming O'er the dark and stormy sea, And that wild wind sadly sounded Like a requiem to me.

Ah, my heart, too, too prophetie! 'Twas in truth a funeral knell : In the storm, my Clare, he perished. He whom I had loved so well. So the wind among the poplars Hath a mournful sound to me, For it moaneth to me ever Of that loved one lost at sea. Philadelphia, March, 1859.

The Liberator.

LETTER FROM REV. HENRY F. CHEEVER, Secretary of the Church Anti-Slavery Society.

(WITH NOTES, IN REPLY, BY C. K. W.)

TO THE EDITOR OF THE LIBERATOR: In the rejoinder of C. K. W. to my last communi- nances. In answer to the request that I will have cation on the distinctively Christian character of the the kindness to designate any thing irreligious in Church Anti-Slavery Society,' I see but two things their anti-slavery action, I frankly say that I am unthat require notice; first, alleged inaccuracy in the able to do so, unless it be that the apparent asperity use of the words Church and Christian; second, the and bitterness with which they conduct the anti-slaalleged superiority of an anti-slavery organization very wariare, and the occasional flings in which they that admits to its communion all friends of the slave, indulge against the received Christianity of the Bible, whether Christian or infidel, to an organization in- may be called irreligious, in the sense of being con tended to include only the Christian friends of the trury to religion, and contemptuous of it. slaves, or those embraced within the visible Church. With their philanthropy I agree, and I mourn that

In regard to the first, I deny and disprove the al- the very oracles of orthodoxy are so far behind them leged inaccuracy, by showing that the language in the practical duties of Christianity toward the used- There has not been until now any distinc- slave, and that they, stigmatized as irreligious or intively Christian or church organization against sla- fidel, are so far in advance of the recognized organs very '-could not mean any thing else than that it is and exponents of the Church, in the advocacy of the the first anti-slavery organization that has existed, rights of man, and of practical righteousness and both founded on Christian principles, and to be com- freedom. (7.) I love the slave as they do, and I love posed exclusively of Christian persons. The Amerithe Church also as they do not. It is from duty to can Anti-Slavery Society, though founded on a Chris- God and love to man that I am an Abolitionist. It is tian basis as to its principles, is meant to include all from duty to Christ the Head, and from love to the friends of the slave, whether Christian or infidel, of Church as His body (8), that we are laboring through all creeds or no creed, in the visible Church or out of the Church Anti-Slavery Society to place the Chrisit. The Church Anti-Slavery Society is a distinctian Church in its true position. (9.) We would not tively Christian or church organization, because it is merely absolve it from all complicity with American both on a strictly Christian basis, and is, by the terms slavery, but we would take away its reproach of reof its Constitution, intended to include Christians maining silent and inactive in the presence of this only, and to be the organ or exponent of the Church. giant crime of the day. It is not fitting that the (1.) This was distinctly stated and implied many Church should ignore her responsibilities in this mattimes over in the Worcester Address, the erroneous ter. Her ministry and membership are neither honreport of which has caused this controversy. And it oring their Master, nor promoting their own good reis both expressed and implied in the Preamble, Dec- port, by leaving this question-essentially a MORAL laration of Principles, and Constitution. This makes one, involving in all its parts the great principles of the chief if not the only difference between the Amer- right and wrong, the duties we owe to God, our felican Anti-Slavery Society and the Church Anti-Slavery Society.

2. As to the second thing to be noticed, viz., the by her remissness, or by politicians, looking at it alleged superiority of an anti-slavery organization merely as an element of party arrangement and zeal. that admits to its communion all friends of the slave, Such a question is not safe in such hands. The isto an organization intended to include only the Christian friends of the slave, or those embraced within the sively with them, or with any political party, however visible Church-it is merely a matter of opinion. (2.) In the view of some, the union of all friends be. Nor is it safe, or for the honor of the Church (10), of the slave in the same organization is an ad- to allow such a question to be decided, even if it vantage. In the view of others, it is a disadvant- could be, by worldly men from worldly principles age. I see no reason why a man who is a Christian alone. For her own sake, her testimony should be and a church-member could not belong to both. But unequivocal, and her position clearly defined. Her it is clear that one of the Societies only can represent hold upon the confidence and conscience of the com-

In this connection, allow me to answer a question bers who are yearly swelling the ranks of modern put by your correspondentsC. K. W. in his review of skepticism, she must change what seems to many the a 'Tract for the Times on the question, Is it right to equivocal position she now occupies upon this subwithhold fellowship from churches or from indiviuals that tolerate or practise slavery?' Hengues the following passage from that Tract : 'W hat will gost terrible success.' become of our religious organizations when irreligious men get ahead of the Church in morals, and in the practical work of Christianity? In some instances, they are already a long ways ahead of the very oracles of orthodoxy.' C. K. W. then asks the writer both to accomplish it. I see no reason why the two distinctly to say who are meant in this, and if certain persons are meant, to designate any thing irreligious in their anti-slavery action.

Now, in answer to these questions, I would say, first, that the fact to be noticed and my own idea of it would have been more accurately expressed, if, in- rectly and perspicuously. The wish has certainly stead of the term 'irreligious men,' I had said, men been father to the thought in those who, knowing not religious. For this was all I meant; that is, what they have really said, make this representation men who do not embrace Christianity as contained in of it. The thing which these persons have denouncthe inspired Word of God; men who do not hold to ed, and most justly, is the modern un-Christian the Divine Inspiration of the Holy Scriptures, and Church, the great bulwark of slavery. who do not unite with any of the visible organizations of the Christian Church, but stand aloof, or him conscious of its unsoundness. A grave accusacome out from them. Webster defines irreligion to tion ought not to be based upon mere rumor-the be a want of religion. (4.) An irreligious, or a non-statement that somebody, some unnamed person, unreligious man, will then be a man wanting in religion. derstood it so; and, therefore, I now ask him, did he In my use of the word, he is also a man who does not ever hear either of the persons whom he has stigmasympathize, or have fellowship with any of the reli- tized above say one syllable against any church that gious orders or sects of religion, but not necessarily has faithfully performed its Christian duties to the that he is either an atheist or an infidel.

Now, what I intended to say was, that when men North? When he has answered this, it will be quite without any profession of Christianity, who stand time enough to take up the theological dogmas with apart from the Church, and who deny perhaps the which he has pieced out his accusation, as well as authority of the Scriptures as containing the inspir- the insinuation of 'apparent' asperity towards a 'reman's faith and practice, are above and ceived 'Christianity. beyond the Church in their morals, and in the practical duties of Christianity toward their fellow-men, especially toward the weak and the oppressed, there the American Anti-Slavery Society in 'practical is danger to the Church of being cast into contempt. righteousness '-in 'the practical duties of Christi-(5.) The context of the passage quoted, and the anity -namely, not Christian ministers and churches.

(1.) This sentence seems to me to contain a con- followers.) If he had stated this at first, I should tradiction in terms. The Church, in this country, is have had no controversy with him; no call to point a pro-slavery Church, is the great bulwark of slave- out the absurdity of calling men Christians who are ry. A Society, therefore, composed of Christians allowed to be deficient in the practical part of Chrisonly, and acting on Christian principles, cannot pos- tianity-as if the practice were less important than sibly be the organ or exponent of the Church. It the theory! The state of the Church which H. T. seems to me absurd for such a Society to pretend or C. truly describes above is indeed mournful; but desire to be the organ of such a Church; and it seems what is to be done about it? Are we, under these to me certain that, if such a Society acts up to its circumstances, to adhere to the mere theorists, and profession of Christianity, the Church in the United reproach the practical people? Are we to call the States will meet it with active opposition, whenever former Christian and the latter irreligious, or even its numbers and its influence shall have so increased unreligious? Does not a recognition of this relative as to occasion any feeling beyond indifference. But position in these two parties impose a manifest and if, when H. T. C. uses the word 'Church,' he means unmistakeable duty upon those Christians who have sometimes the Church of Christ, and sometimes that unwarily connected themselves with the American conglomeration of sects, calling themselves 'evan- Church, under the mistaken idea that it is Christian gelical, which make up our tract and missionary So- the duty, namely, of holding up before that deceitcieties, and if he keeps shifting from one of these op- ful, profligate and hypocritical association the paraposite meanings to the other, there can be very little mount importance of those 'practical duties of Chrisuse in arguing with him.

(2.) If an intelligent slave were asked whether all Church disregards, but the Abolitionists practise; of men should oppose slavery, or only all Christian men giving the Church no rest, day or night, Sundays or -and whether slavery should receive absolute and unconditional opposition, or only such amount of op- mands- Unloose the heavy bardens ! let the oppressposition as should be compatible with the credit, ed go free! break every yeare! be first pure, THEN prosperity and enlargement of the American Church peaceable!' and of letting her plainly understand -I think his 'opinion' upon both these points would be quickly formed and energetically expressed.

(3.) It is clear that the Society of which H. T. C. an INDISPENSABLE part of it! is the Secretary does not represent that Church in America which calls itself evangelical. Why then say that it does ?

(4.) It is unfortunate that H. T. C. had not time to read through the whole of Webster's definition,

'IRRELIGION. Want of religion, or contempt of it; I think the word is commonly used in the latter of precepts; a practical recognition of them as just and these two senses; but since Webster decides that it righteous, though unaccompanied by assent to the

may mean either, and since the former sense is all

that H. T. C. meant, it is again unfortunate, very un-

fortunate, that he used such an ambiguous word. If you throw a stone at a negro, a Jew, or any unpopular person, in a place where it is customary to throw stones at such persons-and say, in reply to his remonstrance, 'My dear sir, I meant to throw only a snow-ball '-to be sure, this explanation is better than throwing another stone, but it does not make the transaction a satisfactory one; and if he should proceed to ask why you wished to throw even a snow ball at him, I do not know what you could say in defence of even so far putting yourself on the side of

(5.) Danger! indeed! Why does not H. T. C. with the Tract Society in Boston, which declares, say there is hope that the Church will be cast into and plainly proves, that it is not an anti-slavery Soci-

contempt, when she so richly deserves it? How often must I repeat that the Church of Christ is NEVER surpassed 'in the practical duties of Christianity,' either by irreligious or unreligious men. That the American Church, which calls itself evangelical,' is so often thus surpassed by both these classes, is only another conclusive proof that it is not the Church of Christ; and if it is not, why is H. T. C. so solicitous to defend it?

In answer, then, to the question, who are meant, or

what persons, in this passage, I say distinctly, men

like Pillsbury, Wright, Foster and Parker, who are

low-men, and our own souls-to be discussed and

decided by skeptical reformers, made more skeptical

sues involved are too momentous to be lodged exclu-

correct, in the main, its principles and platform may

munity requires it. If she would diminish the num-

ject; and thus deprive Infidelity of one of its most

fective weapons, and one that it is using with the

With these statements, it does not seem to me neces

(6.) Then they are misunderstood; which is strange

tianity,' which, by the admission of H. T. C., the

Mondays, from the incessent repetition of the de-

that, whatever else may be included in Christianity.

practical obedience to these pracepts is an essential,

And yet we have now the diaim (virtually) set up,

that acquiescence in a human theory which affirms

the precepts above quoted to have been written by

special inspiration of God-even co-existing with a

refusal to obey them, and with the use of all manner

of evasion and deceit in the assempt to justify such

refusal-goes further towards proving a man to be a

Christian than a systematic obsidience to those very

theory aforesaid, which claims special inspiration for

the whole book in which they, with a widely vari-

(8.) Which Church? The American Church or

(9.) The Christian Church has never been out of

(11.) That will depend, entirely, on whether the

ety, and which chooses still to remain a branch of

the openly pro-slavery National Tract Society in

New York-of course, instead of working harmoni-

ously with these three, we must call upon the Wor-

cester Society, as upon the New York and Boston

reular addressed by the Executive Committee of the Church Slavery Society to Christian ministers and church members

(10.) Why should a pro-slavery Church be hone

d, and why does H. T. C. wish to honor it?

ous collection of other things, are recorded !

the Christian Church?

ones, to repent and reform.

its true position.

persede the other. The friends and advocates of the of July .- N. Y. Tribune. one may appear upon the public platform of the other without compromise; and there need be nought but Oberlin prisoners writes from jail to the Ashtabula a generous and kindly rivalry between them in the Sentinel thus: service of the slave. That ultimate success is sure, understood to denounce the modern Christian Church (6) and to deny the peculiar inspiration and authority of the Christian Scriptures and of Christian ordi-

> · Prayer-strengthened for the trial, come together, Put on the harness for the moral fight,
> And with the blessing of our Heavenly Father,
> Maintain the Right!' H. T. C.

Jewett City, Conn., May 16, 1859.

(12.) Here is another of those half-truths, by the prehend the fact that we are imprisoned. constant repetition of which, as if they were schole truths, my honest and well-meaning antagonist seems to impose upon himself. GOD is against oppression any varying interpretation of terms, or any misun- Rights of Citizenship :derstanding whatever. But does it not inevitably the confidence in which the American Anti-Slavery Society is strong; in reliance upon which it has always acted; and in reliance upon which it proposes still to act until slavery is abolished .- c. K. w.

LETTER FROM THE HON. J. R. GIDDINGS. JEFFERSON, May 4, 1859.

My DEAR FRIEND :- You ask my opinion in re-

Before such insolence, Northern members bowed in unmous submission, surrendering their own indi-Before such insolence, Northern memoers powed in unmous submission, surrendering their own individuanty, the rights of their States, and the honor the democracy of that State is partially, if not wholly responsible for the passage of the Constitutional provision, odious as it is. I now hold a letof their nation. The page of our political history wholly responsible for the passage that records the passage of that act will long be read with mortification and regret. It constitutes ter in my hand from Boston, which says, in sub-a legislative incident in that war so long waged, and stance, that the Democracy really wanted the law carried on by the party now in power against the passed; some voting for it, some scattering tickets colored men of our nation; a war in which men, in its favor on the day of the election, and all wantblood for their love of liberty; a war in which free war which subjects colored people to a commerce, from the horrors of which they shrink, preferring death by their own hand rather than meet its tornois approved of the act, together with its cruel and tures; a war in which mothers are driven to the destructive policy, and rank injustice to our foreign horrible choice of slaying their own children rather born citizens. The Republican principle on this than to permit them to live, and become subject to question is this—once an American citizen, always the degradation that awaits them in life. This war, an American citizen, with all the burthens, rights is sometimes called 'piratical,' but I have yet to find the record of pirates who doomed their victims to be taken away, except by forfeiture through the the record of pirates who doomed their victims to be taken away, except by forfeiture through the death, merely for their love of liberty. It is a slan-man's own acts. This law of Massachusetts denies der upon piracy to compare this war with that in or repudiates this, and we, as Republicans, do now which they slay their victims for the comparatively excusable purpose of obtaining money. In this war more than twenty thousand human victims are annually sacrificed.

sary or desirable to pursue this controversy any fur-This slave enactment, under which our friends are ther. Both Societies are prosecuting the same great imprisoned, was passed in order to involve the peoend, and it will take all the energy and resources of passed by a Locofoco Congress. A Locofoco Mar-shal selects a Locofoco Grand Jury to find an indictshould not work harmoniously together. (11.) But ment drawn by a Locofoco Attorney, to be tried by a Locofoco traverse jury packed for the very purpose of conviction, before a Locofoco Judge, appointed by a Locofoco President, confirmed by a Locofoco considering that no men have ever spoken more di-Senate, for the purpose of enforcing obedience to this

In disregarding this law, the prisoners did right.

Their error consisted in sparing the lives of the slave-catchers. Those pirates should have been deecuted. You are aware that this is the doctrine which I proclaimed in Congress. I adhere to it. Had the prisoners executed the slave-catchers promptly, it would have taught the administration a lesson not soon to be forgotten. We should have been no more troubled with that class of miscreants. The phraseology of H. T. C. in this statement shows rights, and dare maintain them. But in rescuing their fellow-man from the fangs of these bloodslave in the South, and to the colored people in the (7.) Here, at last, H. T. C. has made an accurate statement of who the persons are who are far behind but 'the oracles of orthodoxy,' (and, of course, their

> her sons will meet the responsibilities thrown upon them with becoming firmness.
>
> As to the future, I see no other course for the prisoners than patiently to await events. Their

> grim fathers from whom they have descended. Cleveland is now the Boston of 1775, and I trust

that Court. But should they prove unequal to the occasion, the case will then be fully made up, and the appeal must then be taken to that highest of earthly Tribunals, the source of all political power. The people finding this government to have become destructive of the lives, the liberties, and the happiness of its citizens, will alter or abolish it; and organize its powers in such form as to them shall seem most likely to effect their safety and happi-

This duty, so solemnly enjoined upon us by the Yours for Liberty and the Constitution.

Hon, RALPH PLUMB

THE OBERLIN CASES.

J. R. GIDDINGS.

Langston, the two Oberlin men against whom the Judge and District Attorney for the Northern Dis-Judge and District Attorney for the Northern District of Ohio have succeeded in obtaining verdicts. Bushnell was sentenced to 60 days' imprisonment, a fine of \$600, and the costs of the trial, which must

The Press and Prioune devotes two calumns and a half to the details. The following is the account of the horrid scene of the execution:

The collar used yesterday was the same used at fine of \$500, and the costs of the trial, which must probably amount to more than double that sum. Langston was sentenced to a fine of \$100, and the costs of the trial. The Court also directed the Marcosts of the trial. The Court also directed the Marcosts of the trial.

other cases this duty, satisful that he had received no-tice to that effect, and gave as one reason for the postponement which he requested, the necessity he would be under of appearing before the Supreme. The hood is removed, and, under the excitement

Court to resist that application. Church Anti-Slavery Society' is faithful to the sound anti-slavery portion of its Declaration of Principles.' For instance, if that Society, as it now namely—from whom the rescue had been made, had been arrested under an indictment found against them for kidnapping. They must appear at Elyria on the 17th instant to answer to that charge, and he had received orders from Washington to appear and defend them. Two other of his Kentucky witnesses, the owner of the slave rescued, and the Clerk of the Court, by whose signature the power of attorney had been authenticated, had suddenly started off for Kentucky without giving him any notice of their departure. The counsel for the prisoners strenuously resisted any continuance, and insisted on their right to an aimmediate trial, especially such of them as were in custody; but the Judge granted the motion, seems disposed to do, shall fraternize and cooperate

note appended, make the meaning of the writer en- | they cannot coalesce. Neither any more can one su- and directed a continuance of the cases to the 12th

THE GLASSIFICATION .- One of the Wellington

Sheriff Wightman has in his custody some fifty in the warfare with oppression, to a faithful Ministry five prisoners, classified as follows: horse thief, I and a witnessing Church (12), we of the Church counterfeiting, I; murder, I; drunkenness, I; as Anti-Slavery Society do firmly hold; and let us, so sault and battery, 1; grand larceny, 7; petit laragreed,

(Prover strengthered for the strengthered for the ligher law, 20.

We have among our number 1 physician, 1 professor, 2 lawyers, 4 students, 3 farmers, 2 shoemakers, 1 bookseller, 1 ordained minister, 1 printer, and I Kansas lieutenant. The ages of our group vary from 22 to 74 years

and we find ourselves incapable of realizing the fact that we are criminals, while we do most fully com-

MASSACHUSETTS CITIZENSHIP.

Extract of a speech recently delivered in Illinois This is the basis on which we both agree, without by WILLIAM H. HERNDON, ESQ., in relation to the

Finally, Mr. President, were are gathered here in follow from this, that ultimate success is sure in the this hall to-night—we Republicans, native and forwarfare with oppression, to any faithful opposer of it, eign born—for the special purpose of giving vent to whether minister or church-member or not? This is our sentiments, and expression to our ideas on the ized citizens. We Republicans, as citizens of this city and the State of Illinois, do not pretend that we have any right to dictate to a sister State of this Union, what institutions she shall or shall not have. But as American citizens—as Republicans—we have some dear rights; and when any law of any State projectingly acts upon us, reaches outside of that State, and by its spring and sweep, injuriously and destructively affects us, then we have an undoubted gard to the past action, and the future course of right to give speedy and quick utterance to our sen-the Oberlin prisoners, now in jail at Cleveland, for timents, and expression to our ideas in relation timents, and expression to our ideas in relation thereto. This far we go, but no farther. The late violating the fugitive slave enactment.

That measure was passed under the influence of threats and intimidation. Disunion and bloodshed were proclaimed as the alternative in case of refusal.

The far we go, but no farther. The late act of Massachusetts touches the whole Republican party from Maine to Georgia, and from New York were proclaimed as the alternative in case of refusal.

women and children have been butchered in cold ing it to pass, and voting stoutly for it. They could have killed it if they had wished to do so.'

persons are enslaved, and slaves are murdered even upon the soil of Ohio with perfect impunity; a on this law of Massachusetts, it might be inferred. it would be meanly implied by the corrupt Democrac and here say that we most heartily and unanimous ly disapprove this law, because it is contrary to fundamental principles, and for the following reasons:
First, because it is impolitic, and Second, because
it is wrong and unjust to all that class of American citizens who happened to be born on European soil. ple of the free States in this guilt; for the purpose and others not American. These citizens, intelliof making them accessories to such crimes. It was gent, good and patriotic men, have fled from the towering oppressive thrones, iron chains, and tering bayonets of the despots of the Old World, and have landed among us to make this their adopted free homes, supposing that there would and should be equality—at least as broad as that laid down in the Dred Scott case—among all American citizens. We see, however, they are to be somewhat mistaken, if the Legislature of Massachusetts vitalizes this la tent constitutional power by an operative act.

This law is wrong and unjust—once an American itizen, always so. The Republicans all over this slave-catchers. Those pirates should have been de-livered over to the colored men, and consigned to the doom of pirates, which should have been speedily ex-lagainst this law; against its cruel impolicy and its stinging injustice; and so now and here to-night, in this Republican hall, we solemnly protest against tit in the name of Republicanism, and send out our protest to the world.

I have, as a Republican, long since, and often in They would have learned better than to show them-selves among an intelligent people who know their rights, and dare maintain them. But in rescuing tion among men executibles of the state speeches and in print-in private circles and on the tion among men, except those of the heart and head I now repeat that, though I am native-born, my hounds, the prisoners did right. Present and coming generations will bless them for it. It was a high moral duty, the exercise of a virtue which matter of course, I include native and foreign people Present and com- country is the world, and my love for man is as broad sheds a halo of glory around the memories of our republican fathers. When arrested for such an act, they did well in refusing to give bail: when brought all American citizens, and freedom to the race of into Court, they did right in refusing to give bail : man. That party-that class-that man or party and in my opinion they cannot now recede from the manly position which they have assumed. By these noble acts they have inscribed their names upon a screen or who adopts different ideas, and expresses them by word or act—gives vent by tongue or deed to them—noble acts they have inscribed their names upon a most important page of our history. They no long-er act for themselves in this business, but for jus-beart is a despotism, soon to bloom into a one-man er act for themselves in this business, but for jus-tice, for liberty, for the cause of freedom. The eyes of the nation are upon them. They should bear in principles are as deep as the world. The roots of mind the character of the people of this portion of things—the purposes and intents are the tests. Look our gallant State. They should remember the pil- at this—justice and liberty to all men; and then at this—justice and liberty to a special few, and they to judge of the times and necessities. In the one is Heaven's justice broad and deep, and in the other

despotism Republicans, score deep on your banner morticed in and buttressed on the Philadelphia platform, and counsel will apply to the Supreme Court of our let there be no cowardly dodging for timid policy. State for a habeas corpus whenever sentence shall be pronounced upon any of their number.

I have great confidence in the Judges composing that Court. But should they prove unequal to the ples nothing can impede your young, living, irresisti ble power, or prove victorious over you, for you have the sweep and power of God's great rushir g

currents to bear you on to victory over the world.

Mr. President, I conclude as I began, and by this entiment I am willing to live or die-freedom and justice to all men—equality and liberty to all Amer-ican citizens, native or foreign-born, Protestant or Catholic: and may the chains of universal or partial despotism on mind or body-on individual or ter, of American liberty to which for almost a century we have been accustomed to look for instruction and direction in regard to our rights, will not be neglected.

Your for Liberty and the Constitution

> EXECUTION OF MICHAEL MCNAMEE. HORRID SCENE AT THE GALLOWS

Michael McNamee was hung at Chicago, for whire Sentence has been passed upon Bushnell and ping his wife to death when in a fit of intoxication angular the two Oberlin men against whom the

shal in case he might, for any reason, consider the clergy repeat the prayers of the church, and Cleveland jail an insecure place for the confinement of the prisoners, to commit them to such other jail of the district as he might see fit.

drawn over nis eyes, ne stands upon the latat trap, the clergy repeat the prayers of the church, and while in the utterance of 'Our Father, who art in heaven,' the drop falls, the bound frame of the condemned wretch descends a distance of eight full feet of the district as he might see fit.

It is the intention of the counsel, now that final judgment has been rendered in these cases, to make a new application to the Supreme Court of Ohio for falls heavily fifteen feet upon the floor of the jail a new application to the Supreme Court of Onlo for a writ of habeas corpus, the objection upon which the former application was refused having now been removed. The District Attorney, in arguing a mobile the control of the last spectators. There is no movement of life in the black-robed and hooded body. Officers Bradly and tion which he made for the postponement of the other cases till July, stated that he had received noit to the head of the stairs, before the first symptoms

Court to resist that application.

He also pleaded another duty, to which the Unit-He also pleaded another duty, to which the United States Government had directed him to attend. Five of the witnesses on whom he relied—the parties, namely—from whom the rescue had been made, had swered, 'Yes, I can stand that, and twice that.'

MEDICAL REFORM. That a great change has within a few years ben That a great change has within a few years ben wrought in the practice of medicine, no one will pretend to deny. It is well known that the susty and learning which has been for ages lavished we the use of mineral poisons, as medicine, shed we the use of mineral poisons, as medicine, shed we the dearning which has been for ages lavished we then use of mineral poisons, as medicine of the pable. The old physicians have abandoned the use of lancet, and have found it necessary to reduce the quantity of medicine given to perhaps one-sin of their original doses; but, as dimnishing the passes does not improve the quality, such a change on never answer the demands of suffering invalids.

A change was required which should dispuss with all poisonous drugs, and substitute a system of innocent medication, which would harmosize with nature, and remove diseases, without the risk of injury to the constitution. For the accomplatement of this object, many talented and described the statement of this object, many talented and described the statement of this object, many talented and described the statement of this object, many talented and described and the statement of this object, many talented and described and the statement of this object, many talented and described and the statement of the

with nature, and remove diseases, without the risk of injury to the constitution. For the accomplish-ment of this object, many talented and learned am ment of this object, many talented and learned have zealously labored, and a great reform has been brought about. Among the champions in the reform, we believe all are willing to yield the pin to Dr. R. Greene, the founder of the "Botta"

Indian Medical Institute.

Dr. Greene, after studying the various system of medicine, and finding that they had not the bag nature, turned his attention to the study of nature, turned his attention to the study of Nature's Laws—spent several years in travel, and received much useful information from those "children of Nature"—the "red men of the fores," whose habits and system of medical practice is thoroughly investigated, and which has great assisted him in the development of a system, having nature for its foundation, and science for its superstructure.

About ten years ago, and his treatment was brought more fully before the public, and his sphere of agfulness enlarged. His Allopathic friends viewed his fulness enlarged. success with a jealous eye, and his practice was animadverted upon in one or two of their makes animadverted upon in one or two of their media journals, in no very dignified terms. That he may successful in all ordinary diseases was adminding the work of their media. The work of th

These incontrovertible evidences of sucess.

These incontrovertible evidences of sucess brought out the press in his favor, and dry around him a large number of friends who was interested in the common cause of humans, The business at the office so increased that it bears necessary to relieve Dr. Greene from the details of his practice, in order to make his services available to a larger portion of those applying for treatment.

For this purpose, and by the advice and cooperation of influential citizens, an organization was formed under the name of the "Boston Indian Medial Institute." Not that the practice was crude list tem, or natural principles, harmonizing with are tem, or natural principles, narmonizing was ma-ral laws, and avoiding the use of poisonous drap. Under this organization the Institution has been the most popular Medical Asylum in the country where patients are daily received and successful treated for all the various ills of the human fmit But few people have an adequate idea of the trint of business done at this Institution, or the number of cures effected, although nearly all are facility with the fact of frequent remarkable openious being performed with the most favorable reght. Such results are not without their lesson. The speak hope to many sufferers, and the basis of not hope is a firm one, for it rests upon experience, and on facts.

Consumption has been treated with a success. expected by the patients and their friends; sale expected by the patients and their friends; and a results in numerous cases of Scrofula, Live Ca-plaint, Dyspepsia, Heart Disease, Drops, Fonta Complaints, Disease of the Stomach, Boved, and Kidneys, Rheumatism, and various other diseas, rive confidence to those conversant with the fee, that cures are effected at this Institution which have baffled medical skill elsewhere.

Facts like these cannot be resisted, and this pro-

tice must necessarily take precedence in the mind

of the people.

Many elergymen, editors, and other professional gentlemen, have visited this Institution, and signified their entire approbation of the system of patice, and expressed a desire that the facts connected with this treatment should be made known to de

The Institution, whose Card is here appended is now placed upon a firm basis, and is an honor to the city of Boston, and one to which her citera can point with pride, in view of the vast amount of relief it has afforded to sufferers throughout he country, and the confidence with which the invite may look upon the results of its practice in the

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A personal examination of each case is preferable; itself the common forms of diseases, except in agravated so plicated cases, are successfully treated with medican with can be sent to any part of the world, with full discians as a very correct knowledge can be obtained from arrest the questions in the "Indian Arcana," a newspaper jubble by the Institution, a copy of which will be set for the requested; also, Dr. Greene's "Induan Arcana," a newspaper jubble by the Institution, a copy of which will be set for the requested; also, Dr. Greene's "Instancerate," or Secret Indian Medicine, may be had at the office for I case of Indian Medicine, may be had at the office for I case of Indian Medicine, may be had at the office for I case of Indian Medicine, may be a postage stamps.

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THE PHRENOLOGICAL JOURNAL

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Boston, April 5, 1859.