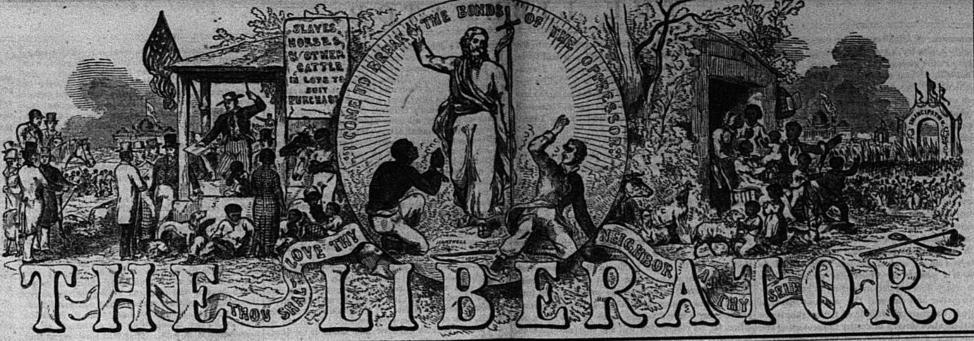
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DILLAR, if payment be made in advance. All remittances are to be made, and all letters risting to the pecuniary concerns of the paper are to e directed, (FOST PAID,) to the General Agent. F Advertisements making less than one square in-

eted three times for 75 cents - one square for \$1.00. The Agents of the American, Massachusetts, Pennsylvania, Ohio and Michigan Anti-Slavery Soneties are authorised to receive subscriptions for THE

The following gentlemen constitute the Pinan-Committee, but are not responsible for any of the lebs of the paper, viz: - Francis Jackson, Ellis GLAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK. od WENDELL PHILLIPS.



NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

leath, and an agreement with hell."

The free States are the guardians and ess

for communities, when, under a generous imp they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without

tial supports of slavery. We are the jailers and con-stables of the institution. . . There is some excuse

excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our fathers, in

FRAMING THE CONSTITUTION, SWEEVED FROM THE

MOHT. We their children, at the end of half a contury, see the path of duty more clearly than they,

and must walk in it. To this point the public mind has long been tending, and the time has come for look-

ing at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union

can be a compensation for taking part in the enslaving

of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it

can only continue through our participation in wrong doing. To this conviction the free States are tending.

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

J. B. YERRINTON & SON, Printers.

WM. LLOYD GARRISON, Editor.

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WHOLE NUMBER, 1380.

- WILLIAM BLERRY CHANNING.

REFUGE OF OPPRESSION.

The following ribaldrous diatribe is aimed (to is credit) at the late excellent anniversary of the Anerican Anti-Slavery Society at New York.

From the N. Y. Dispatch. THE CARNIVAL OF FANATICISM. The annual saturnalia of fanaticism and overright-

es has passed. It has relieved itself, as usual, sousness has passed. It has reflected to be in speech, and unrestrained in-by riolent excesses in speech, and unrestrained in-dalgences in nonsense, and it is to be hoped that the gatorical revellers who for the last week have perplexed the public mind with a Babelian impression of confused sound and fury, will feel no ill effects from their fantastic performances. This anniver-sary carnival of wild invective and unheeded treaon is no doubt a necessary and useful custom; a safeguard of the meus sana in the feeble and fretful tides of the shrewish gentlemen of both sexes, who risit us every May from New England, to scream their denunciations against all men and things, ex-ept Sambo-their dark and dear beloved. Negrominia is a fearful disease; its pangs can only be alleriated by a periodical indulgence in fierce abuse and objurgation, or perhaps by an occasional fit of profane swearing, which is admitted to be a good safety-valve for the escape of redundant bitterness.
The license of speech, therefore, permitted at the anniversaries, probably saves us the humiliating speciacle of seeing philanthropy in its acute crisis seeking relief in paroxysms of profanity. It is un-fortunate that philanthropy produces bile in its victims, but any fatal effects from the unhealthy secretion are prevented by the copious public vomitags permitted at anniversary meetings; common charity demands that we bear with the contortions and unpleasant retchings of the sufferers from this poignant virtue. It may be sport to us, but it is a ous matter with them, nothing less than a desgerate preventive of disastrous collapse! But notwithstanding the e. c. eding latitude which

public opinion is prepared to allow, one week in the ear, to the self-exhibition of these strange philosophers, they suffered themselves to pass it on this occasion. Not content with outraging the decency and sense of the community, they seemed determined to exhaust its forbearance. Reverend amateurs of more violent explosive power than ever were brought forward to discharge themselves in this city, scattering blasphemy, treason, and disgust, with a tre-mendous voice. Their aim seems to be to take notoristy by storm, to gain a name by violence, to outbeliew Boanerges, out-Garrison Garrison himself.

The eloquence of fanaticism is improving in style; it is illuminated by the same kind of wit that puny willings indulge in by facetious distortions of Scripture. It gathers courage from impunity, and becomes yearly bolder and more reckless in its blasphemy and freason; but fortunately for all parties, its venom is rendered innocuous by the contempt it awakens. Such ravings have been heard before, and are, we believe, nothing new to the keepers of luna-

profanity that jars upon our religious feelings; the shallow antithesis, the pert epithet, the quaint dis-tortions of truth, and the reckless avowal of treason that shocks every sentiment of propriety, courtesy, and patriotism, are all intended for display; all studied with an eye to effect in newspaper re-ports. Let the daily press cease to publish the reso-mant verbosities of these amateur traitors, and they will speedily turn their attention to less harmless pursuits. Any person who has been present at their exhibitions, must have perceived that the exciting occupation in which they are engaged is decidedly too much for the majority of them. A pallid being, enfeched by an enormity of beard and hair, is not exactly the kind of person to hurl anathemas against the Constitution, and the early heroes and patriots of the United States. The Constitution will surely kill him, if he does not desist from his ambitious assults upon it; and as this kind of individual is a fair sample of the new and noisy recruits to the abolition cause, no encouragement ought to be given them in the suicidal course their vanity impels them to adopt. If the press would let them alone, they would soon relapse into silence, better health, and in the course of time, perhaps, common sense and

From the Pittsburgh Visitor. THE ABOLITIONISTS AND REPUBLI-CANS.

There are five or six men in New England, of the disunion school of Abolitionists, who are certainly on the high road to the mad-house. Their utterances indicate insanity of a peculiar stamp, a mono-mania on the subject of slavery which we fear is in-curable. From hating and denouncing slavery, they have come to hate and denounce every thing else, and nothing is too sacred, nothing too pure, to escape the profanation and defilement of their ribaldry. The only thing we regret is, that among these half-dozen men is Wendell Phillips, one of the most eloquent and polished orators of Massachusetts. If he were not among them, the country could well

principal object of their denunciations at present is the Republican party. At the New England Anti-Slavery Convention, on Friday, the speakers forgot slavery altogether, and turned their bat-leries upon the Republicans. Nothing was said against the Democracy. One speaker thought the Republicans a dangerous party, and wished them to be speedily overthrown. The reason was, that they were in favor of the Union. Another speaker said that Judge Taney's decision was in perfect unison with the Constitution of the United States, and hoped the day would come when Senator Toombs shall crack his whip over the backs of his slaves under the shadow of Bunker Hill Monument—not black slaves, but white ones, slaves as white as him-telf. What wonder that Garrison and his few followers find no place in the public sympathy?

THE OFFICE OF NORTHERN DEMOCRACY. To save the Union in 1860, it is necessary not only that the Northern democracy should gain ground, but the slaveholding States must stand together in compact column, to sustain and reinforcement of the beauty of the battle

our friends, who bear the brunt of the battle with abolitionism on its own soil. It is by no means inpossible, that at the next Presidential election we may lose one or more of the Northern States that stood by us in November.

Organize a new party in the slaveholding States, and we have at once a division of our forces which candidate.

emboldens the aggressors, encourages abolitionism in its machinations against us for the next Presidential contest. Late experience proves that if there are two parties in the South, each will have its candidate for the Prosidency; and the same expe-tience also attests the fact, that the enemies of slavery are too entirely absorbed on the subject to ob-serve on their part any such suicidal policy.—Rich-mond France

ANOTHER ABOLITION CONQUEST.

The American Tract Society has heretofore excluded the subject of slavery from the matter of its publications; but, like the Young Men's Christian Association, it has at last given way to Abolition control. At the late Anniversary meeting of the Society at New York, it unanimously adopted a Report, which lays down the principles by which its future publications are to be directed—that, while the political aspects of slavery are clearly be yond the province of the Society's publications, those "moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote, do fall within the province of the Society, and can and ought to be discussed."

This is all the Abolitionists want. The political stitution of slavery-of course they do not care to Church, the Society must be rent in twain, and the South set up a Southern Tract Society. We trust the most speedy and effectual means will be taken to this end. That the Southern people will contribute their money to support such a Society, the Northern people themselves will hardly expect. They mean a separation. Let us gracefully accept the position the form money to support such a Society that the society of the Republicant element, it is of some importance that its character be exposed to the community. Its manner of restriction there form means a support of the society of the so the position they force upon us. What will our friends who are constantly declaring that A'bolition in the North is dead, say to this new development of its designs and power? If submitted to by the South, it constitutes, in our judgment, the most formidable instrumentality for overthrowing the involve of the strumentality for overthrowing the strumentality for overthrowing the strumentality for overthrowing the involve of the strumentality for overthrowing the strumentality for overthrowing stitution of slavery that has ever been put in oper- the whole four. Its editor is the man who was ination .- Charleston Mercury.

TRACT SOCIETY AND SLAVERY.

The Southern Presbyterian, published at Charleston, S. C., thinks the resolutions, passed at the late meeting of the Tract Society in New York, are very indefinite and equivocal, and may mean little or much just as they happen to be interpreted. It adds:-Let a book containing any sentiment offensive to

Southern Christians issue from the Society, and its scribed. Not a book merchant, agent, colporteur will be tolerated in giving it currency. Let it be understood that the Society is engaged in publishing books or tracts designed to undermine or disturb our the control of the Republican party; the Traveller is its organ—the best paper that can live in Massachusetts. Can your rely on such a party? social relations, and that moment its depositories will be closed, and its agents of every description will retire from its service, or be expelled from the land. We speak from a personal knowledge of the emptying our benches. They knew us well. Then temper of our people, who were never so determined they can load us, in return, with this scurrility and and so united in all parts of the South as at the falsehood. So much for one straw showing which present day. The means of self-protection are in our own hands, and are so simple that they can be way the wind blows. that animates the performers in these moral harle-quinades—vanity. The squalid wittiesm aimed at the most sacred traditions of patriotism; the curt people as widely as possible. When the Society departs from its original principles, we can renounce all connection with it, and ought to and will do so.

When it publishes what would be injurious to us,
we can and shall take the proper measures to protect ourselves against its designs.'

SOCIETY'S NEW POSITION.

It is idle for the Tract Society to attempt to disinguish between the moral and political relations of Slavery, and to allow a discussion of the subject in its religious aspects only. The morality of Slavery, in its incidents as well as its essence, cannot be ignored in considering it as a political institution,

war upon Slavery, when it inculcates an exposure of those moral evils and vices which it is known to promote, and which are condemned in Scripture, and so

its antagonism to Slavery is discovered in its publibut meanwhile its authority should be liscredited by an exposure of its purposes. When we remember that its annual expenditure amounts to \$400,000, and its annual publications to 300,-000,000 of pages, we may appreciate the powerful influence which the American Tract Society will exert in the interest of Abolitionism.—From the South, (Richmond, Va.)

THE AMERICAN TRACT SOCIETY.

Heretofore, it has not intermeddled with the question of slavery; but at its late meeting, a report was submitted and adopted, which takes the ground that the Society, in order to accomplish its mission of good, must deal even-handedly and impartially with all forms of fundamental doctrinal error and practical immorality, no matter where prevailing. As such, it declares that while the political aspects As such, it declares that while the pointeal aspects of slavery are clearly beyond the province of the Society's publications, 'those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to the nation sit down under law. Slavery has the judiciary on its side. Until you make those moral evils and vices which it is known to promote, do fall within the province of the Society,

scaled its doom, we hope, as a common institution. Let our Southern denominational brethren separate from it at once, and set up a Southern Tract Society for themselves. It must not, it cannot be submitted to by Southern ministers or Southern laymen. It its door at the bidding of any United States Marshal carries with it, if they do, the seeds of destruction or Judge. That woman was free, and he would surand death.—Newberry (S. C.) Rising Sun.

AMERICAN TRACT AND BIBLE SOCIETIES. The Abo litionists are about making a regular onslaught upon the did not do it. Tempted by the hope of political the American Bible and Tract Societies, with the preferment, and delighted with the hope of party trihope of being able to split them into fragments, as they have the New York Young Men's Christian Association. It is to be hoped that the conservative members of these bodies will be able to rally in strength enough to save them from the ruin which fanaticism would bring upon them. What is it that these madmen have succeeded in abolishing? Churches, Christian Associations, national unity, with the prospect of abolishing the Bible Society, the Tract Society, and the American Union—abolishing everything, in short, but slavery, which is stronger now, and far more profitable, than when they commenced their labors, twenty years ago.—
Richmond Dispatch.

The Liberator.

N. E. ANTI-SLAVERY CONVENTION.

SPEECH OF WENDELL PHILLIPS, At the Melodeon, Thursday Evening, May 27, 1857.

I am glad that both the hour, and the thoroughness with which all those topics presented to the Convention have been discussed, render it nunecessary that I should detain you any length of time. I believe that we have done justice both to our own view, and that of our opponents, and to the obstacles that beset us. We have but two levers-two instrumentalities by aspects of slavery—that is, its relations under the constitution of the United States, and the protection that Constitution is bound to afford to the inliscuss; but 'those duties which grow out of the xistence of slavery, as well as those moral evils great principle which underlies government—the laws and vices which it is known to promote, do fall of trade, of profit and loss. Man is made up of two qual-within the province of the Society. Of course, we ities—consciousness of right, and the stimulus of seluppose that this decision of the American Tract fishness; and, to be successful, we must work with Society has scaled its doom as an institution common to the North and South. Like the Methodist reference to this fact. We have endeavored, in our Church, the Society must be rent in twain, and the action and discussion the last two days, to keep these What will our porting our meetings excites in me no surprise. I

strumental in getting up a mob in Springfield against George Thompson, by placarding the city with bills. The windows of the hotel at which he (Mr. T.) was stopping, were broken by boys and rowdies, the landlord himself refusing to interfere. When Mr. Thompson, in opening the meeting, charged this editor with printing these bills, he asked what proof he had of the fact (!!)-like the rascal who rises in court and says, · If I have stolen, prove it.' He demanded the evicirculation will be instantly and effectively pro- dence. Now he comes to Boston. This is a speci-

> Those men could ask us to announce from this platform, that Cheever would speak in Music Hall. They

afternoon, rang with the eloquence of a Cheever, a Stone, a Tyng, till they out-garrisoned Garrison himself! All honor to the brave words that leap from the lips of such men in a good cause! All honor to the words of rebuke they utter against their brothers in the church! What we ask of them, in no spirit of ULTRA VIEW OF THE AMERICAN TRACT fault-finding, is, not only to speak, but to act in such a way as to annihilate the opinion which makes slaveholding respectable in this country. There were good Protestants before Luther-men who hated papal corruption before him. Why then was he the any more than we can avoid its political relations, opinion in favor of the church. He cut the bonds treating it as a matter of moral consequence.

But, the fact is, the Society expressly warrants a from vice the companionship of respectability. The but the fault of being considered respectable by the much deplored by ecangelical Christians. Within the limits of this language, the most ultra Abolitionist can expatiate to his heart's content. It is a Foster had spoken the same words, the audience charter, in truth, for any and all attacks upon Slavery; and its effect will soon be seen in the character and tendency of the Society's publications.

The South may now regard the American Tract Society as among its adversaries. For decency's sake, a little time may be allowed to elapse before the new York Senate, happened to be board to sake, a little time may be allowed to elapse before the new York Senate, happened to be board to sake, a little time may be allowed to elapse before the new York Senate, happened to be board to sake, a little time may be allowed to elapse before the new York Senate, happened to be board to sake, a little time may be allowed to elapse before the new York Senate, happened to be board to sake the new York Senate, happened to sake the new York Senate, hap boarding; and on being asked why he did so, replied that he could not bear anti-masons. But you are not in any better quarters now! Weed and Seward talk against the masons as bad as anybody.' 'Truebut they don't mean anything.' So with the Church. Acknowledge me a Christian, and you may abuse me from A to Z-it means nothing. So long as I can sit at the communion table among decent men, you may belch forth Foster every day in the week. That is what takes the sting from rebuke. Beecher is eloquent, but he stands inside the church, fellowshipping Adams and Spring. Let him slam the door of that Brooklyn church against the Bible and Tract Societies, the Education and Missionary Societies, until they are ready to bring the slave in with them; and the clang of that door will be like the first gunrow-

very has the judiciary on its side. Until you make Massachusetts announce, in unequivocal terms, that she will not submit to a law which sustains slavery, The 'Journal of Commerce' thinks that the publishing committee will execute nothing rashly.

Be this as it may, this decision of the Society has

Be this as it may, this decision of the Society has not be done. While one is ready to rebel, ninety-nine not be done. While one is ready to rebel, ninety-nine submit. Many have reached this point theoretically, Governor Chase of Ohio told me that when Margaret Garner was in prison, he told his Sheriff not to open round her prison with armed men, if need be, before a U. S. officer should lay his hand upon her. But he did not do it. Tempted by the hope of political umph, he was swayed from his high purpose, and the oment which should have made his name immortal, was allowed to pass unimproved. But what one man thinks, another attempts, and a third performs. What no virtue in Chase was able to do, -only to project,-may create a man who will both plan and ex-

> It is not in the Saxon blood to submit to the sword. The French, Spanish and Italian branches of the same root, all know what it is to bite the dust beneath the edge of the despot's sword; but never since the Saxon came from his forest has he bowed to any

oculated us all. We shall yet be able to educate this have been accustomed to meet together, to read, to Northern heart of ours up to the point of rebellion. think, to discuss, it can hardly be necessary to spend Massachusetts is kept down by the South, by State words for this purpose; yet it may be possible there street, Harvard College, with Facing-two-ways Win- are those here who have read the Tribune more than throp, with Knownothing Everett. Remove Massa- THE LIBERATOR, and I may be excused if I remind chusetts from these influences, and you will then see them that, as long as the Constitution of the United her true character. Don't let us despair. Preach States pledges the North to return the slave to his outism to Cheever. Tell him to aim his sarcasm at the Northern doughface, the Southern slaveholder, the Missouri ruffian; and from the Church let him at matter how sincerely anti-slavery a man may profess edge the respectability of the system it sustains.

SPEECH OF CHARLES C. BURLEIGH.

engaged in the Anti-Slavery movement to be carnest, short, he gives us all we claim in these respects. He are men who deny that there is one syllable or letter then asks the question- Why is it that such men in the Constitution in support of slavery. I am willmake so few converts?' and answers it by assigning ing to concede, what I believe to be at variance with as the cause, a want of discrimination. 'They reason truth, that this opinion is correct. For the sake of and act,' he says, 'as though the people of the North the argument, I am willing to waive my own opinion, were in some measure answerable for the existence of and accept as true that of Spooner, Smith, and Goodslavery in the South. They fail to make the distinc- ell. I respond to those who say that we of the North tion between the responsibility of the North, in re- have no connection with slavery; that the great body gard to extension of slavery in new territory, and the of the people do not, and never have so understood it; in the present slaveholding States of the Union. If ernment concur in interpreting the Constitution in the slaveholders attempt to carry slavery into the ter- such a way as to make it our duty to return the slave ritories, then we have something to do; but if Caro- to his master. Be the letter of the Constitution what lina sees fit to keep her slaves, her people alone are it may, the people in their administration have made responsible. I am ready to take issue on this point; it a pro-slavery instrument, and they have evinced a and, instead of confessing a mistake, assert the mis- determination to administer it in accordance with that take to be all on his side. It is a mistake that the interpretation. It would have been a marvel indeed, pro-slavery party have made from the beginning of had the people made an Anti-Slavery Constitution.our movement. How comes it that slavery has the The blacksmith does not make an axe, that he may power to effect an extension? An old mechanician have a scythe; and when the Constitution has bee said he could move the earth, if he had a place to used as a scythe to mow down humanity from the bestand upon. Now, where is the standing-point of ginning, the inference is clear, that this is what the slavery, which enables it to extend the system into people meant to make it. There is no evidence that the Kansas? If slaveholders had no other power than people of the North do not mean to administer the that which is found in their own States-the strength | Constitution as a pro-slavery instrument. of the South alone-to accomplish their designs, they Massachusetts has the Personal Liberty Bill. It is never would attempt the introduction of slavery into new territory; for such attempt would be fruitless, which was really framed for the purpose of protecting and would recoil upon them with defeat. They look the slave. If the Legislature will consent to pass such northward to their Democratic allies for aid; they a bill by a vote large enough to dispense with Gov. not only look to them for aid, but to the entire north- Gardner's signature, I will engage to make one which ern population. By their alliance with the Demo- will make two lines only- Be it enacted, that no hucratic party, they are enabled to carry all their measures of general legislation; and by their alliance Massachusetts.' This everybody can understand,with the entire northern people, they are enabled Everybody does not clearly understand the present fully to accomplish their designs. Slavery is recog- bill. It is not what an Anti-Slavery Constitution of the United States. Slaves by them are recognized as who profess to be desirous of protecting the inhabi carry their property anywhere. The inference is irre- a slave? In that bill, you have provisions for the wait for congressional or territorial action. His right these provisions for? You must have a jury trialwith his slaves, and continue to hold them here as not go beyond-not even to save the Union, or keep upon all others. the solid globe from crumbling beneath our feet.'-

clothing, and in all respects control their condition; us defend in an open manner any attempt to do it, but if I hold them in Carolina, while I am responsible

The same editor to whom I have alluded, den

thing but to his own idea of law. New England men | the aid I give to that State in holding men as alaves. | uphold the Union, and the necessary conditions o that Union. Not a man of them all has ever declared are not cowards. Convince Massachusetts—let the pulpits convince Massachusetts men—that it is not law to which they are bowing—that it is despotism, and I were talking to the New York Tribune, or to the they will not submit. Rebellion !- it is an epidemic in Boston Traveller, it might perhaps be necessary to go assachusetts. Hancock caught the disease, and in- into an argument to prove this fact; but to you who master, and to put down slave insurrections, so long is the North involved in the guilt of slaveholding. No

once cut loose, and thus practically refuse to acknowl- to be, by virtue of his connection with the American Union, by virtue of his citizenship under the American Government and his confederacy with slaveholders, he is, wittingly or unwittingly, a slaveholder .-A paper has lately fallen under my notice, (the New If there is any truth in the saying, that to help com-York Tribune,) in which an attempt is made to ex- mit a wrong makes one responsible for the wrong, plain the alleged inefficiency or unsuccessfulness of then it is plain that to help hold slaves in South Car-

the labors of abolitionists. The writer admits the men olina makes us responsible for slavery there. Some, it is true, deny the construction we put upon scalous, sincere, philanthropic, able and eloquent; in the Constitution, as being pro-slavery. I know there esponsibility of the North for the existence of slavery that the legislative and judiciary departments of gov-

much longer than would be a Personal Liberty Bill nised by the Supreme Court and by the Congress of the United States would require it to be. Have they, property, and Government has no right to discrimi- tants of Massachusetts against the Slave Power, ever ate between this and another species of property. - attempted to pass an act capable of being interpreted The inference is, that slaveholders have a right to to mean that no man shall be claimed or given up as sistible, that if a slaveholder wishes to go to Kansas, employment of counsel, and for the attendance of witand take with him his slaves, he has no occasion to nesses in behalf of him who is claimed. What are to do this is established. If so, it follows that the you must have counsel-to do what? Witnesses-to slaveholder has a right to bring his slaves into Massa- testify to what? Simply to decide whether the being chusetts, and retain them here. We have had no de- before you in the form of a man, with all the characrision to this effect; the slaveholder has not required teristics of a man—whether he is a man or a beast, it; but the premises of the Court lead to this conclu- Do you want twelve men to decide that question sion. The Court is stopping midway. The avalanche | And if the decision chance to be in favor of the mashas started in its descent, and is now only resting. ter, do you mean to give him up as a beast? The You cannot stop it there. Slaves are property-not statute implies all this. You pledge yourselves, that by virtue of the local legislation of Carolina and the if the evidence is sufficient to prove that the person South, but property under the recognition of the claimed was a chattel, and belonged to his claimant, United States Government, and therefore property you will render a verdical in favor of that claimant, wherever the Constitution of the United States has and in accordance with that verdict give the claimed urisdiction ;-property, too, not in a qualified sense, up to the claimant to be held as a slave. We do not out in the same sense, and to the same extent, with want testimony to prove that men cannot be legitithe domestic animals, with furniture, or any other mately herded with four-footed beasts. We can come species of property. If I can go to Virginia, and re- to right conclusions without this. Do we wish to tain these, the Virginian has a right to come here employ an advocate to appeal to the minds of the jury in order to prove that men cannot, in accordance long as he may deem it proper. We cannot shirk this with the principles of true republicanism and Chrisconclusion. It may be true, that this legislation and tianity, be degraded to the condition of slaves? We judicial action, to which I refer, has its origin in the know this now. We need neither testimony nor ar-Democratic party alone; yet it is the purpose of the gument to convince us of this truth. But all this is Slave Power to have it recognised by the North as merely an attempt to protect the rights of those perlegitimately and authoritatively binding on us. What sons who may be wrongly charged-not to protect is the basis of their hopes and expectations? Suppose those who have been once in bondage; and we have Massachusetts should say, 'We are ready to do what pledged ourselves to accept of it as a matter of law. honest men can do, for the sake of continuing in union We are thus implicated in the guilt of slaveholding. with South Carolina; but there are certain things If we send one person back into slavery, or pledge which honest men and lovers of liberty cannot con- ourselves to do it, we are not only subjecting one sistently do; and to that limit having gone, we will man to slavery, but we consent to fasten the fetters

It is said that whatever may be the terms of the Would there then be any hope of binding Massachu- law, it is the real purpose of the legislature to make setts to assist the Slave Power in carrying slavery the law effective in preventing any recapture of slaves; wherever it may see fit? Take away the aid of the that if we require evidence that the man claimed is a North, and let it be understood that she stands inde- slave, the first effect will be, few persons will incur the pen lent and separate from slavery, and you would expense and inconvenience of prosecuting; and the not find sufficient courage in the South to attempt an next effect will be, very few cases which are tried will extension of the system.

It is amusing that such papers as the New York holder may legitimately make, and having made, is Tribune need be told, that to help to commit a crime able to maintain it, it is certainly our duty to grant is to be guilty of that crime. If I help hold slaves in the claim. If the object of the bill is to defeat a just carolina, why am I not guilty of slaveholding? If I hold slaves on my own responsibility, and with my own power here, I can fix the limits of the force of this character, then it is fair and manly for us to which I put in operation. I can decide the nature of reject it, not by indirection, but by open and avowed their task, determine the quality of their food and effort. If the bondman ought not to be returned, let

The same editor to whom I have alluded, denies or their qualayement, I have no power to control the justice of our charge against the Republican pardition. I am like the mill-stream, that pours ty, namely, that they are giving strength and counteits tide upon the wheel, but which has no ability to nance to slavery. 'Such men,' he says, 'as Wilson, guide the machinery. There is the slave under the Chase, Sumner, and Giddings are not giving aid and control of the slave-driver of Mississippi—himself under no control of mine. He can exercise his power over the slave as he may think proper, and I cannot interpose any barrier.

Countenance to slavery when they stand up in Congress, and pour out their denunciations against the system.' I grant they are helping in the agitation of interpose any barrier. This is the only appreciable difference between slave-holding here and slaveholding in Carolina, through their efforts in behalf of the slave, by continuing to

his dissent from the common interpretation of the Con-stitution, which requires the surrender of fugitive slaves. They differ only in regard to the manner of executing this provision. If there is no authority which binds us to enact or enforce such a bill, or to aid the slaveholder in any way in returning his slave; if the only grant the Constitution makes to the slaveholder is simply a right to come here, and take his slave if he can, without our aid; I answer, this is enough to constitute Massachusetts a slaveholder. No human power has a right to take a man from Massachusetts, upon any pretext whatever, without her consent. When the slaveholder comes here, he comes under the authority of Massachusetts law. When Massachusetts has ratified a law which opens the door to the kidnapper, then is she responsible for that which follows in consequence of this action. It is clear, then, that any man who helps support this Union, and the necessary conditions of the Union, helps to keep the slave in his chains in Carolina, notwithstanding his efforts to the contrary. A man may try to lift a trap-door, but his standing on that door will prevent the accomplishment of his object.

I am reminded that the legislature of Massachusetts are now considering a bill, making it a crime to hold a slave in Massachusetts, punishable by a fine of ten thousand dollars, or imprisonment for ten years. The design of the law is to prevent the enforcement of the Dred Scott decision, and so far it is right. If Massachusetts will refuse to recognize this decision as law, I shall rejoice. But suppose we make the crime of slaveholding in Massachusetts a punishable offence -does that prevent the slave of Carolina from being dragged back into bondage? I hope that Gov. Gardner will not fail to thrust Judge Loring from office, and that the legislature will pass this bill. When all is done, we only stand where we stood twenty-five years ago; nay, lower. You have not abolished the Fugitive Slave Bill, nor secured freedom to Kansas or Texas. Thus we are by virtue of our Union connected with slavery as allies and supporters thereof.

Men say that we can abolish slavery without abolishing the Union. I have no right to continue in partnership with thieves; I must first withdraw from such partnership, and then I can with clean hands rebuke my associates. This ought to be a sufficient answer to those who mean to be guided by moral principle rather than expediency. To be true to principle, and consistent with reason, we must refuse to sanction this slavery-perpetuating Union. If each man separately is bound to avow his purpose to prevent the ecapture of slaves, the same men while acting together should avow the same purpose. If every citizen North is bound to make it known to the South, that when a slave reaches a free State, he shall be treated as a freeman, the same declaration should be made in newspapers. When you make this declaration through the Governor's proclamation and legislative enactments, that instant you cut the cord that binds you to the Union. The Union is what the parties to it understand it to mean. Can you escape that conclusion? Then, either be true to humanity, and faithful to the slave, by dissolving the Union, or, on the other hand, by continuing the Union, be false to the slave, false to humanity and to God!

SPEECH OF PARKER PILLSBURY. Mr. PILLSBURY said that his connection with the

Anti-Slavery movement commenced twenty years ago; and during that time, he had been a constant observer of events which had transpired in this country. He was at that time connected with a theological institution-not the most favorable position in which to view the Anti-Slavery movement; yet he well remembered an address delivered in the Anti-Slavery Convention in 1837, by Mr. GARRISON, containing some startling predictions which his associates themselves could scarcely believe. They regarded him as a young man, with more zeal, perhaps, than knowledge, and with a good deal more determination and resolution than discretion and wisdom. In that address was the prediction of the annexation of Texas, and the events which were to follow in its train. Very few of his friends supposed such an event possible none but the Abolitionists believed the Slave Power competent to perform such a work as that of the dismemberment of a sister State, and the annexation of it to this Republic. Then came the prophecy of the degradation of the Northern people, in consequence of this measure; the organization of the Slave Power in the government; and, finally, the war with Mexico. In 1837, nobody thought Texas could become a part of the Union; the Democratic party even, could not believe it; but the occurrence has taken place, and, as a consequence, the degradation of the people of the North.

I believe it to be true, that a people when losing their liberty are never conscious of it. Rome was never more boastful of her liberty than during the hundred years it was rapidly passing away; and on the very day she resigned her sceptre, she was filled with boasting patriots as before. I never could understand how slaves could be happy in their condition till I learned the submission of the North to the South. In 1838 and 1839, annexation was looked upon as an event likely to occur, though in 1841, the Whig and Democratic party at the North were still in unbelief; but in 1843, the Whig party began to open its eyes; and at that time originated in Boston a type of Whigism, known as 'Conscience Whiga.' This party issued a manifesto, calling upon the people of the North, rather than submit to annexation, to dash the Union in pieces. The whole Whig party responded to the sentiment, and for a time these opponents to the administration really seemed ready to dissolve the Union, rather than the Republic of Mexico should be dismembered, and made slave territory under the United States Government. In 1844-5, the Democratic party came into power; and in 1846, the measure of annexation was carried; and the degrada-tion may date from that time, as the commencement of a new era. Then followed the war with Mexico in exact fulfilment of the prediction to which I have eferred. The Whig party sat up nights, and ransacked the vocabulary of language to find terms with which to curse that war. They caused it in the name of all the gods of liberty and religion, and with every

oath they were able to invent; yet this party selected Gen. Taylor, the chief actor in that war, and by spontaneous combustion' made him President of the United States. From that time the degradation of the American people has become more and more apparent. The repeal of the Missouri Compromise followed; and the prophets of the Republican party are now praying, as the highest desire of their souls, that ther may be a millennial return to them of that old comsise -a compromise so infamous, that Henry Clay, with all his eloquence, was scarcely able to impose upon the country. All those predictions have trans pired with such accuracy, that, had the author of them lived in the days of Jeremiah, we should now have,-I know not how many books of prophecy. If we had sat on the Mount of Vision, and predicted all those events which have since transpired, and which are but the legitimate offspring of slavery, we should have met with the same treatment which honored the

DESCRIPTION FOR YORK OF.

martyrs of past ages.

Having foretold these events—the annexation Texas, the war with Mexico, the passage of the Fugitive Slave Bill of 1850, there was still another chapter of horrors to be read. The original Missouri Compromise gave only half the country to slavery; its repeal gave up the whole! Then came the scene enacted in Kansas, by the Slave Power pouring out its vials of wrath upon that unhappy land; and then the outrage in the Congress of the United States, in which a Senator from Massachusetts was smitten down by ruffian blows, his blood staining the floor of the Senate Chamber. The victim is borne away senseless, while the ruffian goes home, receives every mark of honor at the hands of his constituents, and asweet kisses from a thousand lips, and is then returned to his place in Congress without a dissenting voice !

Then followed the election of James Buchanan, and the decision of the Supreme Court in reference to the cuse of Dred Scott :- all these in quick succession And when all this has been done, the leader of the best political party the country can furnish,-standing as it were in the blood of Sumner, and in presence of his empty chair, the South pouring in upon him every form of insult and outrage-styling him 'a mean, empty-headed Natick cobler,' and his constituency 'a miserable conglomeration of greasy mechanics and moon-struck theorists'-rises in his place, and, bowing gracefully, declares that Massachusetts will ever be loval to the Union; that she had rather have a slaveholder for President of the United States than a Northern man; that he will vindicate the right of South Carolina to hold slaves, and will visit every man, North or South, with a traiter's doom, who may dare to lay his hand upon the Union to destroy it! All this must be added to the catalogue of events during the last twenty years of our country's history.

What do you think, to-day, of the Abolitionists You ridiculed us as fools in 1837; you cursed us in 1838; and you cursed us again when we would not join you in the war against Mexico. In 1850, we were mobbed in the city of New York. Some of us knew what it was to be mobbed in four towns in a single week. All that we predicted, and more than we predicted, has now, at the end of twenty years, proved

While these events are transpiring, we have many revivals of religion, thousands are gathered into the folds of the Church; the number of ministers is increased, Sunday schools multiplied, and the Western wilderness, through these influences, buds and blossoms as the rose. But, in all this time, we have never heard of the emancipation of a single slave. Roman Catholie Mexico became independent of Spain, and, while we were building Protestant churches, she abolished slavery. While she emancipated her slaves, we built up Methodism and Congregationalism, and the next ten years was marked with those other events to which I have referred. Mexico was invaded by Protestant powers; and when we had conquered her by murdering one hundred thousand of her people, our Protestant ministers hastened to their temples to-thank God that Roman Catholic Mexico was then in a condition to receive the Gospel! During the past year, there have been many revivals-so we are told by the different religious bodies now holding their anniversaries in the city; but it has never been my fortune to happen in a place where one of these revivals occurred. The boy was told, that at the end of a certain rainbow might be found a pot of money. The difficulty was in finding an end to the rainbow; and this has ion. Here is one fact worthy of notice : not the least alarm is felt, throughout the entire South, in consequence of the outpouring of the Spirit here at the North; while our little meeting will spread terror there! No other meeting held in Boston during this Anniversary week will create such alarm in the ranks of the slaveholder as this. We have, then, the assurance that our movement is deserving of your support and encouragement. Our cause is stamped with the impress of divinity; and though mobocracy may temporarily crush it to the earth, it is immortal, and can no more die than God himself.

SPEECH OF AARON M. POWELL. Mr. Powert said, that he believed it to be our duty to hold up to the people of this country the difference between true Anti-Slavery and that which springs from expediency; for while we have evinced a desire for the abolition of slavery, we have failed to make this discrimination.

We are thankful that so much sympathy for our movement exists; we need it all; but sympathy alone will not accomplish the work. Our friend (Mr. Stetson) has spoken approvingly of Mr. Cheever's address this morning, at Music Hall. No man can, I believe, listen to Dr. C. without being deeply impressed with his eloquent words; yet these are nothing, unless followed by consistent action on the part of him who speaks them. Is the action of Dr. Cheever in accordance with his words? If so, then he is among the most eloquent men of our time. We can say this of a Phillips, because with his eloquent words we see consistent action. It is not so with Dr. Cheever. All must agree that his words are words of carnestness s and power, pronounced, as it were, with a spirit of prophecy; yet, judging from the past, his oratory is not followed by consistent action. It may in the future be consistent; if so, our admiration and commendation can have no limit.

One year ago, we had not the eloquence of Cheever alone to stir the hearts of the citizens of Boston. We had the eloquence of Sumner's prostrate form and bleeding head. By some he was spoken of in terms of severe criticism. 'I will wait,' says one, 'before I criticise, and see what may be his future action.' During the summer, he wrote a letter, in which he advised the citizens of the country to vote for Fremont, and sustain the policy of the Republican party. This, then, was Sumner's action. What was the result of this action is a questien which concerns the slave, and those who represent him. It tended to lower the standard of Anti-Slavery in the minds of many who would otherwise have remained consistent abolitionists; and the same may be said in reference to the action of Cheever, Ciddings, and the leaders of the Republican party generally, as well as that of the · Christian' Anti-Slavery movement, which to-day holds its Convention in Park street church. Sumner's advice tended to perpetuate this Government and Union-that machinery by which the slaveholders of the country are enabled to perpetrate wrong and outrage upon their victims. What difference can it make to the slave, whether Buchanan or Fremont administers the government? Our first duty, as abolition ists, is to pursue an uncompromising and consistent course of action, and invite others to join us. If the theory of our movement be correct, then let us draw the line closely. There is no middle ground between right and wrong-between Anti-Slavery and Pro-

complicity in the guilt of the slaveholder. We canfor the existence of slavery in the land. The strength cratic party. of the Slave Power consists in our acquiescence in the measures which tend to perpetuate this slave oligar-

justice to the slave leads us to purse this coure. I and executed in Boston; the Kansas Nebraska law ed with ecclesiastical bodies, and acknowledge sla- York. Ships are now being fitted, constantly, from fostering care of the Church and the Government, our labors will be in vain. that word can never be fully efficient. Cheever's influence, if he persist in fellowshiping Nehemiah Adams and other clergymen who are in fraternal relaadmire him, thereby converting the anti-slavery ranks | the Constitution and common humanity. Some pa

ward the work for which this Society was organized, are formed by the same architect, and horrible indeed are they in the eyes of the slave; but what would be the character of a religious organization, modelled with the dictates of liberty, and then to labor with whatever power we may possess to build up a sentiment which shall create and fashion institutions dedicated to freedom.

SPEECH OF REV. ANDREW T. FOSS.

Mr. Foss said, that to him slavery was a self-evident wrong; and whatever strength and ability he possessed, he should devote in denouncing it. There is nothing in it which commends it to the conscience and the affections; and if it were left unsustained by the government, the religion and the institutions of the and, it would fall. It is our duty to remove, as far as possible, the influences which support this great iniquity. I have (said Mr. F.) fault to find with the clergy of our land. From the outset, they have opposed our movement, and are more or less complicated with the wrong. Beecher and Cheever speak brave words for liberty, but they stand directly connected with the Slave Power, and fellowship it as a Christian institution. Beecher fellowships ' South-side' Adams a Christian minister, but horse-thieves and pickpockets are rejected. I hold it to be more necessary o criticise Cheever than Adams; the latter needs no criticism : he stands the devil confessed-the horns and hoof all exposed-while Cheever claims to be antislavery, and what he preaches passes for this.

The people of this country do not regard slavery as They do not feel that it is a great social and political wrong. Our churches do not believe it; and the great work of the Anti-Slavery Society is to convince them of this truth. When this is done, the crime of man-stealing will be treated like other great crimes.

Dr. Waterbury says the Church needs repose! Agitation is not favorable to piety! Godliness does not consist in delivering four millions of slaves from their and he hoped that Toombs would soon be seen i bonds, and giving them the privilege of reading the Bible! Now, I believe heaven begins here; I believe in a working heaven; and I know of no greater or better heaven than in working for the elevation of our race. For fear I may be misapprehended, I want to say that I have so regard for or fellowship with the religion of the land-I utterly repudiate it. Nor do I fellowship the government. The government is the offspring of the religion of the land. Both are responsible for the existence of slavery. I have some fault to find with the political parties

of the day. The Democratic party is composed of two classes-knaves and fools. Cushing and Hallett belong to the former class; Tom, Dick and Harry to the latter. I would not attempt to convert such men as Cushing and Hallett; they would not stick if we did ; for they once professed to be friends of the Anti-Slavery cause. I do not wish to convert them, but let them remain where they belong. I have no criticism for the Democratic party : it stands undisguised. There are honest men in the party, but they do not control it. The rank and file of the Republican party are hon-

est men; they suppose they are working effectually for the overthrow of slavery. The speeches of Wilson and Hale, last winter, are so apologetic in reference to the course they are pursuing, containing as they do tion, let that person go South, and endeavor to earry so many promises of good behaviour and fealty to the out that idea of human liberty as expressed in the Union, that I am led to doubt the honesty of these Declaration of Independence; and if he don't see the men. Hale went to Congress a noble man. He returns with the physical man reduced, and his soul is shriveled. His speech last winter has done more to delay emancipation, than any speech he ever made has helped it. I am pained at the conduct of these men. This party came before the world, and saidno, they did not exactly say that it was anti-slaveryindividuals in that party say this, but as a party they deny it. It reminds me of a poor Englishman, who wished an abatement of church taxes. He applied to each of the proper officers separately, and obtained each of the proper officers separately, and obtained several highly interesting public demonstrations their consent to abate; but when they came to act in which we would gladly have witnessed, had we not their corporate capacity, they were unanimous against the measure. Separately, Republicans would give no aid to slavery; no pledge to put down slave insurrections. All together, they send Anthony Burns into slavery. The Republican party are deceiving the unity and themselves. They believe they are aiding the cause of the slave, but they are actually drawing off the Anti-Slavery sentiment of the land. This party taps our canal, and we have no water to turn the wheel which is to work the redemption of the slave. This party is more dangerous to liberty and the cause of the slave than any other party that has ever existed in the land. The Democratic party says, · Let slavery go into the territories; let slave depots be But the Republican party says, 'No! Let slavery live in South Carolina, and we will protect it there.'
They are for continuing this Union; they are willing to make concessions, and support such as now exist in favor of slavery; in short, they want to get the machine of government into their own hands. No machine tan produce any other work than that for which it common crime; we abhor it as a flagrant, capital

One remark of Dr. Cheever last evening, (and it was made. Run this machine of government the was highly applauded,) was, that 'Silence is positive next seven years, and, Republicans ! you will do no better with it than did your predecessors. I comnot stand still, without exerting an influence in favor plain, then, of this party, because it is leading true of slaveholding. The part which each individual per- anti-slavery sentiment astray. It is doing far more harm forms in sustaining this government, owing to its pe- to the cause than the Democratic party, because it culiar character, makes him individually responsible raises a false issue, which is not done by the Demo-

I know not what is to follow. We acquiesce in whatever the Slave Power sees fit to impose upon us chy. It rests with us to overthrow the institution, to Texas is annexed; Mexico is invaded, and her citihence at once the work of disunion. A sense of zens butchered; the Fugitive Slave Law is passed therefore second the resolution, criticising the position enacted, and the freemen of Kansas are outraged and of the so-called anti-slavery politicians of the country, murdered. Now we have the Dred Scott decision, and regret that those Christian abolitionists, who, and we still acquiesce! There will be, within five like Beecher and Cheever and others, stand connect- years, a slave depot established in the city of New very to be a sin per se, had not been included. I do that port for the slave traffic on the African coast see how it is possible for Cheever to remain in any We submit, for we have not spirit enough to resist church which does not declare slavery to be a sin per We are non-resistants, not from principle, but from se. No matter how eloquent the word in behalf of sordid considerations alone. Until we are ready to sa liberty; if the personal attitude of the speaker is one crifice every interest to the cause of the slave, our which recognizes slavery as worthy the protecting and efforts for his redemption will not succeed—till then

SPEECH OF CHARLES L. REMOND. During the last few weeks, much had been said retions with the slaveholder, must be fatal to the true specting the late decision of Judge Taney. There are idea of Anti-Slavery. That influence will have a many who have approved of it from their regard for tendency to lower the standard of action in all who slavery; while others object to it as an outrage upon into a bulwark of the system we desire to overthrow. pers go so far as to declare that we may look in vain If,' say they, ' such a man as Cheever can fraternize for a similar decision in any civilized country. With with a pro-slavery church, we may do it; and thus an uncompromising opposition to slavery is proportionally diminished.

To a similar decision in any civilized country. Without wishing to occupy time, he (Mr. Remond) would only say, that he held this decision to be in close tionally diminished. keeping with the original design, spirit, and purpose There is no course for us to pursue, in carrying for- of the American Constitution. It is in perfect accordance with the usages of the American Government but that of hostility to every influence in support of from its formation to the present time. With these slavery. There is no way in which we can build what the decision is consistent, and he had no fault to find we would have reared in this country, political and with it. Now, let it be borns in mind, (said Mr. R., religious institutions dedicated to freedom, but to con- that while I believe the decision to be consistent with tinually present to the mind the highest abstract idea the spirit and purpose of the framers of the American of freedom. That idea must have an existence in the Constitution, I am not here to concur in it, but to heart, before it can be organized into institutions. As say that I hold the decision, and the men who made the noble edifice must have existence in the brain, it, in inexpressible contempt. If there is one man before it can be constructed by the mechanic, so must more fitting than another to be a hewer of wood and all, who would rear in this country institutions worthy a drawer of water-more fitting to have the initials of the reverence of the friends of freedom, present the a master's name branded into his cheek-to live ou highest model of which we can conceive. What is the most miserable existence fated to a human being that model? No government shall recognize proper- if there is a man who, in the language of Byron ty in man. But this government is modelled after the should ont find a shelter in the wilderness, a home architect of slavery. The Fugitive Slave Law is one on earth, a grave in the dust, nor receive a blessin of its chief ornaments. Our religious organizations from heaven, but who deserves a resting-place in hell itself'-that man is Judge Taney. To this extent I am in unison with that celebrity, and in harmony with his decision-no farther. 'No Union with after the architect of liberty? It would be to slavery SLAYEROLDERS'-the motto of this Society-I hold to what the old Covenanters are : it would refuse to fel- be coincident with the idea of a dissolution of the lowship the supporters of slavery. It is your duty Union; and I have no higher or holier mission here and mine to see that our position is in accordance than to labor to accomplish this object, as the only means of saving the American people, and the only institutions in our land worth saving. It matters little whether we have one railroad or a hundred; whether we shall have one bank or a thousand; whether American genius shall be recognised in Great Britain; whether American literature shall be felt on the Conti nent of Europe; whether American seamen, as against British seamen, shall make the most rapid passages across the Atlantic; or whether American general shall out-general French generals. But it does matter whether the American Revolution shall ever be completed; and whether those monuments, erected to mark the spot where men bled and died for liberty, shall be so many insults to the poor and oppressed of this land, or whether they shall be monuments around which shall cluster a pure Democracy and a genuine

> We are here to urge the claims of the oppressed of the land, though they may be as ignorant as Hottentots, or as barbarous as the barbarians of Barbary .-The time is coming when the glowing picture of the American Union and American patriotism, so beautifully and eloquently drawn by such men as Webster, Seward, and Everett, will be scouted as it deserves t

> When Mr. Phillips declared that, among the ob stacles to the Anti-Slavery cause, the most prominen was prejudice against color-who will deny it? Why not the Northern press a convert? Sin is fashionable to regard colored men as objects to be despised.

> Mr. R. said that he was glad the Union is in jeon ardy; that such men as Choate, Winthrop, and others of the same clan, had lost their own liberty in contempt of his; that freedom is prostrate in Kansas; Boston, cracking his whip, not over the heads of black men, but of living white men and women : for then the chains of the black slave will be broken. He was glad that the richest man in Boston dare not go to Charleston, South Carolina. In Washington, Newfoundland dogs have, in some cases been trained to carry the mail from one point of the city to another, while it is against the law for a negro to touch the reins of horses used for that purpose! Not long since, gentleman remarked that he should like to see me in the streets of Charleston, for he should be likely to see some fun. But, said I, 'Go there yourself, and act as a freeman, should, and I shall see fun also.'-His wife, who was present, said that was too true Not long since, while travelling there, her husba dare not record upon the books of the hotel the name of the State to which he belonged ! If a merchant of the old aristocratic Bay State dare not write Massa chusetts under his name in Charleston, don't tell me there are not others interested in the cause of Anti-Slavery besides the black man!

> Mr. R. said he had not strength to extend his re marks. He would simply say, that if there was person within the sound of his voice, whose mind was not made up as to his duty with reference to the Anti-Slavery cause as promulgated from this platform, and seen in the resolutions presented for our considera necessity of adopting the motto, 'No Union with SLAVEHOLDERS, though I were an angel of light, he would not be convinced.

From the Practical Christian GARRISONIAN ABOLITIONISM AND ITS OPPOSERS.

We attended the late New England Anti-Slaver Convention in Boston, and participated in no other of the anniversaries of the week, though there were felt more interested at the Melodeon. This confe sion, we are aware, will bring us no laurels of popular commendation. Judging from sundry allusious reported to have been made by certain speakers at other meetings, and the contemptuous articles which graced the Boston Traveller during the week, the Garrisonians would seem to be the veriest set of 'impracticable fanatics,' 'mad-caps,' and 'disorgan zers," that ever tried to turn this 'world upsic down.' We happen, however, to have a opinion of them, and so stuck rather clost their much berated 'conventicle.' Reputat no reputation, well reported or ill reported, so lo as we prefer death to chattel slavery for ourself a those dearest to us, we shall consider deliberate, persistent slaveholding worse than murder; and so long as we consider it worse than murder, we shall

crime. We abhor the original act of man-stealing, by which slavery was initiated. We abhor the act of purchasing those stolen human beings when first landed from Africa. We abhor the persistent holding of them and their posterity as slaves. We abhor the continual kidnapping of their children and children's children from the womb. We abhor still more all laws which assume these foul outrages are innocent acts. We abhor yet more all political compacts, confederations and organizations which treat slaveholding as equally commendable with land-holding, and which league non-slaveholders with slaveholders against their slaves to keep millions of them in hopeless bondage. And most of all do we abhor religious and ecclesiastical organizations which, in the name of God and Jesus Christ, license slaveholding, or tolerate it as compatible We abhor the continual kidnapping of their children and children's children from the womb. We abhor still more all laws which assume these foul outrages are innocent acts. We abhor yet more all political compacts, confederations and organizations which treat slaveholding as equally commendable with land-holding, and which league non-slaveholders with slaveholders against their elayes to keep millions of them in hopeless bondage. And most of all do we abhor religious and ecclesiastical organizations which, in the name of God and Jesus Christ, license slaveholding, or tolerate it as compatible with Christian righteousness. In these views all Garrisonian Abolitionists sympathize. So, in their case, as in all others, 'birds of a feather flock together.'

Are we ashamed of such a moral position and companionship? No; we glory in it. Why? Because it is the only truthful, just, consistent, and

gether.'

Are we ashamed of such a moral position and companionship? No; we glory in it. Why? Because it is the only truthful, just, consistent, and defensible one. The ultra slaveholders, or the ultra Abolitionists, are right. If slaveholding is any sin at all, it is one of the very greatest. If no sin at all, per se, it is as innocent and laudable as land-holding cattle-owning, banking or manufacturing. all, per se, it is as innocent and laudable as land-holding, cattle-owning, banking or manufacturing. If so, it is right everywhere, and ought to be regulated and protected accordingly. But if it be, as and the American Union, just adapted to being ultra Abolitionists contend, one of the greatest sins per se,—a capital crime, worse even than murder, all things considered,—then persistent slavebolding can movement under the undeserved reproach of per se,—a capital crime, worse even than murder, all things considered,—then persistent slaveholding ought to be outlawed by State and Church, just as e United States have outlawed African slave-tra-

ding. Why not? Now the Garrisonian Abolitionists believe this Now the Garrisonian Abolitonists believe this, and they say it in a way to be understood, without partiality and without hypoerisy. But thereby they make themselves hated, scorned and dreaded, By whom? By prominent ecclesiastics, politicians and all the devotees of established compacts and organizations. Why? Because these ecclesiastical and political organizations are in some way so tied up in the compact of the state of the stat political organizations are in some way so tied up in union with slaveholders, that they cannot outlaw them without greater or less agitation, inconvenience, self-mortification and self-sacrifice. For this they are not morally prepared; and therefore they hold on to their complicity with slaveholding. But the Garrisonian Abolitionists are fully prepared to tell them the truth, and to relude their complicity to have required only a little hymental to make it.

Yet their opposers seem to speak of them as if their transformation into such compromising twaddlers would be their regeneration—a glorious translation out of madcapism and infidel disorganization—tism into true religious and political holiness. This is the wisdom of compromisers—of men who are just as anti-slavery and just as pro-slavery as the circumstances of the times most render expedient for their beloved church, religious sect, or political party. With them nothing is good, wise and practicable that will not in some way accommodate itself one of them as a 'dear Christian brother,' an 'honorable gentleman,' or a most 'patriotic citizen'!

No wonder that such religionists and politicians cry
out against Garrison, Phillips and their associates;
for they cannot stand a moment before the word of
their testimony. No wonder that those men of
upright life, pure motives, clear vision, resistless
logic and burning eloquence carry moral terror into

Garrisonians, shall have rendered it expedient for
them to come out thunderingly against slavery.

Just then they will thunder terribly. Mark the
'infidel' pioneers a kick, and claim to be the Simon
Pures. Less than twenty-five years (perhaps less
than ten) will verify this prediction.

Well, what of it? Nothing strange. This is the ogic and burning eloquence carry moral terror into the ranks of such inconsistent pretenders to wisdom and virtue. No wonder that ultra slaveholders at the South, in the rankness of their wicked consistency, spurn all two-sided compromisers. They hate the Garrisonians, yet are obliged to respect them. very in exactly the proportions necessary to each day's exigency and convenience.

Great is truth, and it will prevail.' Let righteousness reign, though all the old sects and par-ties should be dissolved in the crucible of regeneration. For then will come the 'new heavens and new earth,' wherein shall be no more sin nor woe.

THE AMERICAN ANTI-SLAVERY SOCIETY.

of human bondage its exclusive aim, and has for twenty years numbered many able and eloquent men among its members. Its strength in the ability and energy of its master spirits is out of all propor-tion to its numbers; its journals and speakers are eminent in power and interest; while the moral character and devotedness of its leaders are such as to command general admiration. Why is it, then, that this Society gains no ascendancy in any town-ship or ward throughout the Union? Bad as the world is, it is not a desert without cases; and, if

the Garrisonians were wholly right, it is hardly pos-sible that they should be everywhere outnumbered. In our judgment, the radical defect of this Society n its stubborn refusal to perceive vital and palpable distinctions, to recognise manifest and es-sential limitations, and to regard inevitable facts.— Its general policy resembles that of a pedestrian who, being in New York, bound for Pittsburgh, should draw a bee-line from his starting-point to his destination, and insist on following it throughout, regardless of whatever rivers, mountains or morasses might oppose his progress. Take, for illustration, the following resolve adopted at their late Anniver-

Resolved. That while the North gives its sanction and support to slavery in fifteen States of the Union, it can make no consistent moral resistance to its ex-tension in the Territories; that we tell the Republican party, that if it would be a curse and crime to plant it in Kansas, it is no less criminal and disastrous to perpetuate it in Carolina; that it is equally absurd and immoral to make it a question of soil and climate, of altitude and longitude, or of bargain and compromise; that if it be compatible with Christianity and Repub-licanism to hold four millions of slaves as property, it is no less so to hold four hundred millions in the same condition; that to license oppression is to lose the power to limit it; and that any other issue with slavery in this country, except that of its immediate and total abolition, is wild and delusive.

versal Emancipation, at FRAMINGHAM; and all versal invited to give us their presence and co-operation on total abolition, is wild and delusive.

follows:—Ist. That the North, by its Union with the South to attain certain ends in which they are mutually interested, does necessarily 'give its sanc-tion and support to slavery.' We hold, in opposi-tion to this view, that the North, as represented in Congress by Seward and Sumner and Giddings, and in the State Governments by Chase and Hamlin and Holley, does not 'give its sanction and support to slavery,' but does all it may rightfully do to limit and cure that dreadful evil. There are Northern statesmen who give their sanction and support to slavery, but the North as such does not, and the Union does not require such sanction and support at our hands. We are morally bound by the spirit and genius of the Union not to make that Union a lever for the overthrow of the domestic institutions of sister States; and they are morally bound, on the other hand, not to require us, in virtue of the Union, to implicate ourselves in the guilt and shame of slavery. The Union no more involves us necessa-rily in the crime of the slaveholder than our treaties ith Russia and France implicate us in the serfdom

of the former, or the imperial despotism of the latter.

The Garrison resolve proceeds to say that, under the Union, the North can make no consistent moral resistance to slavery in the Territories, because, 'if it would be a curse and crime to plant it in Kan it is no less criminal and disastrous to perpetuate it in Carolina.' Yes: but the Republican party, which opposes the planting in Kansas, does not per-petuate it in Carolina. It has power over the ques-tion of planting slavery in Kansas; it has no power over, consequently no responsibility for, its perpetu-ation in Carolina. Why is not this distinction a ation in Carolina. Why is not this distinction a plain one? By what charter, constitution, compact, were the people of New York or New England ever anthorized to modify the laws of South Carolina? We know of none. But if any one asks what rightful power they have to legislate on slavery in Kansass, we answer, That is a portion of the great territory belonging, not specially to New England or Carolina, but to the whole American people; consequently to be governed, so long as it shall remain their territory, according to their collective judg-

ment and conscience as to what is right or wrong expedient or unfit. A Carolinian in Congress, who conscientiously believes in slavery, properly votes that slavery shall go thither; a New Yorker or Pennsylvanian, believing slavery unjust and pernicious, has an equally clear right to vote against it.

worth beating the air, and leading others astray through lack of their perception, we cannot refrain from speaking, though we know that, so far as the apostles of this misdirection are concerned, all re-monstrance is in vain. They will persevere as they being hostile to Christianity and hostile to the Union .- New York Tribune.

THE AMERICAN TRACT SOCIETY.

Commenting upon the late action of the American Tract Society, in the adoption of sundry jesuitical resolutions on the subject of slavery, the Practical Chris-

It is announced that these resolutions have satisthe Garrisonian Abolitionists are fully prepared to tell them the truth, and to rebuke their complicity with this monster crime of the age. This is their peculiar mission. Were they to fall away from this faithful testimony, they would become mere moral twaddlers, alike useless and contemptible as reformers.

Yet their opposers seem to speak of them as if their transformation into such compromising twad-their transformation into such compromising twad-type.

party. With them nothing is good, wise and practicable that will not in some way accommodate itself to the present comfort and advancement of their 'Zion,' their 'platform,' their 'Union.' With one breath they denounce slavery as the meanest, vilest, most accursed thing under the sun; with the next they wear to give it protection and defence in its source, forces it to name anti-slavery. All this is perfectly obvious to enlightened and impartial observable of the conscience of the American Tract Society. It has no inherent, spontaneous abhorrence of slaveholding per se. Nothing but a moral pressure, originating in a hated outside source, forces it to name anti-slavery. All this is perfectly obvious to enlightened and impartial observables. strong-holds, even though they should be obliged to shed rivers of blood to fulfill their covenant. At one moment they vilify slaveholders as 'tyrants,' 'robbers and 'ruffians,' and split the air with their the revolution in public sentiment, which was com-invectives; in the next, perhaps, they will address menced and has been mainly propelled by the hated one of them as a 'dear Christian brother,' an 'hon-Garrisonians, shall have rendered it expedient for

way of the world, and the natural course of human progress. So has it been in the past. So will it be in the future. Reform is cradled in a manger, ignored at first by the wise and prudent, afterwards nated, mobbed, martyred, and finally canonized b But they despise, as well as hate, the whole race of religionists and politicians whose boasted wisdom true reform and progress. On the other hand, the consists in compounding anti-slavery with pro-sla-Orthodox religionists of each to-day, the established governmentalists of each to-day, the bonored literati of each to-day, all the respectableocracy of each to-day, first ignore, then sneer at, then denounce, then bate and persecute Reformers,—then yield by inches, then gradually compromise with the new order of things, and finally take on its conditions with perhaps its new name; enough of the old leaven still remaining to induce another similar fermentation so soon as the next occasion arises.

If any one honestly deems the American Tract The American A. S. Society is the oldest national Society a great engine for the propagation and perorganization in America which makes the extinction of theological dogmas dishonorable to God as the universal Father and repugnant to the love of mankind as a common Brotherhood, he wil rejoice to see it reveal itself just as it does. If it were good enough to be spontaneously anti-slavery —to lead off, and take the wind out of the sails of the original Abolitionist ship, then might he fear that its Evangelical Calvinism was the truth, or at least, that such sterling virtue would preserve its moral reputation for a long time. But its affinity with and tenderness towards persisten man-stealing, that blackest of crimes, we may confidently infer that its theology and ecclesiasticism are radically erroneous, and that its ultimate decay is certain. The same final doom awaits every religious and political organization which has not inter nal virtue and wisdom enough to treat that monster sin as absolutely intolerable. Coming ages, if not our own, will demonstrate all this.

Liberator

NO UNION WITH SLAVEHOLDERS.

BOSTON, JUNE 19, 1857.

ANTI-SLAVERY CELEBRATION OF INDE PENDENCE DAY.

The Anniversary of American Independence e celebrated as usual, (under the direction of the Managers of the Massachuserts Anti-Slavery So ciery,) by a MASS MEETING of the friends of Uni versal Emancipation, at FRAMINGHAM; and all that occasion, that it may be made signally effective The mistaken assumptions in this Resolve are as in the furtherance of the Anti-Slavery movement-in reproving our national hypocrisy and corruption-in chearsing the barbarities and horrors of Southern slavery-in encouraging the hearts and strength ening the hands of all who are laboring to break every yoke, and to set every captive free-that thus th Declaration of Independence may be the boast and heritage of all on the American soil, by the possession of equal and impartial liberty.

Special trains of cars, for the Grove, will leav Boston, Worcester, Milford and Northboro', at 9 o' clock, also Millbury at half-past 8, A. M., stopping at way stations.

FARES as follows :-Boston, to the Grove and back, Worcester, " " Thirty ets. for adults Millbury, " " Thirty ets. for chil-dren.

Milford, to the Grove and back, and Northboro', to the Grove and back, Fifty cents for adults, and Twentyfive cents for children.

All way stations, on main road and branches, to th Grove and back, Fifty cents for adults, and Twen ty-five cents for children. Returning, leave the Grove from 5 to 6 o'clock

The house at the Grove will be open for re

WAYERLEY HALL, in the immediate vicinity of he Railroad Station at Framingham, is engaged for

the meeting, in case of unpleasant weather. The following gentlemen constitute the Com of Arrangements :- FRANCIS JACKSON, CHARLES F HOVEY, SAMUEL MAY, Jr., Dr. H. O. STONE, and

JOHN T. SARGENT. In behalf of the Managers of the Massachusett Anti-Slavery Society,
FRANCIS JACKSON, President.

ROBERT F. WALLCUT, Sec.

THE AMERICAN TRACT SOCIETY The folly of attempting to sit on two stools, at the same time, is proverbial; and the result of trying to same time, is placed as not to offend Belial always termi. nates disastrously. A sneak is sure to bring down upon himself the jeers of the multitude, and it is he man nature to prefer the most determined opposes to a cowardly go-between. Even 'He that bath the to a cowardly go-occurrent and the that hath the seven Spirits of God' saith-I know thy work, the thou art neither cold nor hot: I would then wer cold or hot. So then, because thou art lukeway and neither cold nor hot, I will spue thee out of m mouth.' The character of Mr. Smooth-Tongue, and Mr. Pliant, and Mr. Facing-both-ways, in Bunyan's Mr. Phant, and Progress, is any thing but flattering to desirable. If the Lord be God, said right-up-and

down Elijah, 'serve him; if Baal, then serve his

From the time of its formation till now, the American ean Tract Society, in obedience to the pro-slavery spirit of the country, has systematically excluded the wretched slaves at the South from the pale of its sympathies, and carefully expunged from its publication every sentiment reflecting upon slaveholders as trasgressors of the law of God. But the growth of Ann slavery feeling and sentiment has been such, at lat. in spite of the combined powers of Church and State to crush it, -as to compel the Tract Society, for seifpreservation, not for bleeding humanity's sake, to by to conciliate it in a manner to give no serious offens to the dealers in human flesh, by adopting sundry resolutions of a thoroughly non-committal character in relation to the subject of slavery. And what has naturally followed? The uncompromising friends of freedom at the North are grieved and indigeneral such time-serving, and enter their strongest testings against it. And in what light is it regarded by the supporters of slavery at the South? Turn to the Refuge of Oppression, on our first page, and see, The Charleston 'Mercury' declares that the Society is doomed as an institution common to the North and South, that it 'must be rent in twein,' and that a Southern Tract Society must be set up. The Rich. mond ' South' says it is idle and fallacious for the Tract Society to attempt to distinguish between the moral and political relations of slavery, and that the South may now regard the Society among its adversaries.' The S. C. ' Rising Sun' says 'it must not and cannot be submitted to by Southern ministers or lay. men, and calls for a separation at once. The South ern Presbyterian,' published at Charleston, says that a book merchant, agent, or colporteur, will not be allowed to circulate any of the publications of the Tract Society, designed to undermine or disturb our social relations ': they will be expelled forthwith.

What will the New York Observer say now? Re specting the action of the Tract Society, it complecently said :-

· It leaves slavery as an abstract question altogether alone; it does not meddle with it. . . . It certainly does contain a virtual denial of the radical doetrine of modern abolitionists, that the holding of a slave is essentially, always and everywhere, sinful. If this doetrine were true, there would be no moral duties growing out of it; there would be but one daty, and that, to forsake it at once, without regard to con

And yet the ungrateful South is swelling with indignation, and will not be appeased by all this charming. In vain did the Tract Society, (in the language of the N. Y. Christian Inquirer,) relaxing its stern visage a moment, breaks out into a smile, and clapped its hands in Dr. Hutton's church, when the Jesuitical resolutions of its Investigating Committee promised to extricate it from the peril of foundering on the rock of human rights.' To intimate that slavery has any evils or vices attending it is, in Southern estimation, almost as unpardonable an act as to demand its immediste abolition as a sin per sc.

The New York Journal of Commerce exults at th re-election of the Rev. Nehemiah Adams of Boston, on the Publishing Committee of the Tract Society; whereupon the Independent makes the following apologetical and explanatory statement :-

1. The retention of Dr. Adams's name upon the Committee by those who got up the only ticket that was circulated at the meeting of the Directors—i of the official printed ticket—was one of those uncomfared table necessities of courtesy toward an associate, from which some of them would gindly have been re-2. A warm friend of Dr. Adams entreated sundr

members of the Board to suffer his name to stand for this year, on the ground that the Report just adopted next year the ticket should be improved. It does not follow that because, two years ago, an amiable weak ness toward his personal friends at the South betrayed Dr. Adams into writing the 'South-Side View,' he would now refuse to sanction a tract upon the daty masters to give their servants just wages, and to guard their rights in the family relation. The Tract Society their lights in the family has laid down certain principles for its Publishing Committee to follow. It remains to be seen how, not Dr. Nehemiah Adams only, but the whole Committee, will fulfil their instructions.

3. Gentlemen who had taken an active part in pro-

curing the Committee of Investigation, and who felt that an entire reform in the policy of the Tract Society was accomplished through the Report of that Committee, were unwilling to raise a personal issue to any officer of the Society.

4. There was no concerted attempt to elect mother

gentleman in the place of Dr. N. Adams; no eppo-sition ticket had been prepared; a printed ticket was distributed with the name of Dr. N. Adams on the list, and the ballots were immediately called for; a large audience were awaiting the anniversary exercises, and no one cared to provoke a personal discusion. The Executive Committee were voted for as a whole, and no other ticket was circulated.

5. The re-election of that gentleman is in no sense.

an endorsement of the 'South-Side View,' or a prisonal compliment, but rather an act of sufferance.

He is placed on probation. (!!)

We should have been silent upon this matter but

for the impression which the Journal of Commerce seeks to create. For Dr. N. Adam, as a Christian minister and scholar, we entertain a high respect. We would not say a word to second his sensibilities. But as a member of the Publishing Committee of the Tract Society, he does not represent the views of Cogregationalists any more than Mr. Wendell Philips would represent those views.

Now, what a flimsy, ludicrous, feelish defeace this! What if Dr. Adams had changed any one of his theological tenets? Would he then have hal a re-election, on the plea of 'courtesy,' or of an 'ancomfortable necessity, or of an 'unwillingness to raise a personal issue ?? Or would the Independent speak of it as 'an amiable weakness,' and proceed to avow its 'high respect' for him as a 'Christian mitister '? No, indeed. But seeing that Dr. Adams has only published as vile a work as was ever written, in apology and defence of the sum of all villanies, why it would saver of discourtesy to part company with him, and be outrageous to doubt his Christian charater! Will any one tell us what is the exact sural difference between the Independent and the Observe on the question of slavery?

The reasons given by the Independent for not of posing the re-election of Dr. Adams are matched b the considerations which induced the Republican members of Congress, at the last session, to allow the Border Ruffian' Representative from Kansal, Gra-Whitfield, to take his seat, without availing themselves of their parliamentary right to prevent it. Resi the following confession of a Republican organ; The Republicans had it in their power to preval

Mr. Whitfield's admission, by a resort to the railsmentary tactics so successfully used by the lemocrats to prevent the election of Speaker, but the Amsteinass having united with the Democrats on this question, the Republicans did not wish to obstruct the transaction of the account havings of the session, and transaction of the regular business of the session, and permitted the final vote to be taken, which it was known would admit Mr. Whitfield. The Republicant in Constant of the inficin Congress deemed it better to submit to the infic-tion of the wrong, than to obstruct and retard the public business.

What an appreciation of the wrongs of bleeding Kansas'! What vigilance and jealousy lest the st-

cred cause of liberty should be betrayed! From such politics and such religion, what has the slave to hope? O, for moral consistency!

NEW PUBLICATIONS.

CHARRY, CATHOLIC AND PROTESTANT, AND, THE COMMUNION OF LABOR. By Mrs. Jameson. 12mo. pp. 302. Boston: Ticknor & Fields.

Many and valuable as are the books which England and of late sent over to us, of no one have we more artily welcomed the sight, in an American reprint, ean of this. In it the refinement of thought, the delear of perception, and the keenness of discriminain, which Mrs. Jameson has long been accustomed a spply to matters of literature, taste and art, are died with no less success, to subjects which lie at very heart of moral progress and the welfare of gal life. To the thousands who are already intersed in seeking for themselves and communicating to shers a better knowledge of the rights, duties, reensibilities, and legitimate influence of woman, and the know how much the popular idea respecting the constions appropriate to her may help or hinder in i these departments, this book will bring both comfer and aid; and it is refreshing to feel how many or thousands, hitherto careless of these subjects, and prejudiced against the earlier teachers in that deement, will read this volume, and ponder and disa the valuable thoughts contained in it, because cannot help reading what Mrs. Jameson has

Thi book combines what we had previously seen in such more expensive form in two English volumes. ed consists of two lectures, read by Mrs. Jameson, the former in 1855, the latter the year following, to seliences of ladies in London, designed to illustrate these great truths; that there exists at the core of our scial condition a great mistake to be corrected and a ent want supplied; and that men and women must an to understand each other, and work together for the common good, before any amount of permanent naral and religious progress can be effected.

We had designed to make an abstract of the con tents of this book, with occasional extracts; but since much would have to be omitted in the attempt to dense, and since, if we began to quote, it would be possible to leave off, we will merely give two brief arragraphs from the close of the second lecture, and emestly recommend to everybody to buy the book and read it, and then lend it to everybody else.

I would place before you, this once more, ere I term to other duties, that most indispensable yet ladly acknowledged truth, that at the core of all sonal reformation, as a necessary condition of health and permanency in all human institutions, lies the rking of the man and the woman together, in mutui trust, love and reverence.

I would impress it now for the last time on the

herts and the consciences of those who hear me, that there is an essential, eternal law of life, affirmed and developed by the teaching of Christ, which, if you do and take into account, your fine social machinery, havever ingeniously and plausibly contrived, will at int fall into corruption and ruin. Wherever men and women do not work together helpfully and har-moniously in accordance with the domestic relations wherever there is not THE COMMUNION OF LOVE AND THE COMMUNION OF LABOR—there must necessarily mer the elements of discord and decay. pp. 300-1.

How to Benave. A Pocket Manual to Republican Etiquette, and Guide to Correct Personal Habis. Embracing an Exposition of the principles of good manners; useful hints on the care of the person, eating, drinking, exercise, dress, self-culture, and behavior at home; the etiquette of salutations, introductions, receptions, dinners, evening parties, conversation, letters, presents, weddings, funerals, the street, the church, places of amusement, travelling, etc., with illustrative aneedotes, a chapter on lave and courtship, and rules of order for debating societies. Price, post-paid, paper, 30 cents, maslin, 50 cents. New York: FOWLER & WELLS,

This is an honest and earnest little book, designel to aid young people of our great republic in becomis true American ladies and gentlemen. The authe seems to desire to make his readers some this better than more imitators of foreigns mantes, often based on social conditions radically diffront from our own-something better than mere initators of any manners, in fact, and has dwelt a greater length and far more emphasis upon geneal principles than upon special observances, though the latter have their place in the work. It sems to have been his first object to impress upon ther minds the fact, that good manners and good nerals rest upon the same basis, and that justice and perolence can no more be satisfied without the one than without the other.

The work is essentially different from any other manual of ctiquette, and will aid, we hope, in buildby up a truly American and republican school of po-

OTR NATIONAL CHARTERS: for the Millions. I. The Federal Constitution of 1788-9, II. The Articles Confederation, 1778, III. The Declaration of independence, 1776. IV. The Articles of Associstion, 1774. With Notes, showing their bearing on Slavery, and the Relative Power of the State and National Governments. By William Goodell, New York: American Abolition Society, 48 Beekman st.

This is a neat and convenient pocket volume of it pages, and valuable for its presentation in such a tage of four such important historical documents.

New Music. The following new publications may found at Oliver Ditson & Co's long-established, ell-known and well-furnished Music Store, Washagtan Street, Boston :

The Operatic Album: A Collection of Music in Puts, for Ladies' Voices. Intended particularly for minaries, High Schools, Musical Classes, and the Social Circle. By E. Ives, Jr. Arranged from Berins, Mozart, Beethoven, Donizetti, Weber, Rossini, Bellini, Herold, &c. &c. . This Collection is designed a sapply a deficiency which must have been felt by all who are engaged in teaching singing in boardingshoels, female seminaries, or ladies' classes in any endition-viz: Music of an olevated character, conerred for female voices, admitting of several voices esch part. This, too, has been a desideratum in the scal circle, musical parties, &c. ; for, while there is arely one among amateurs who can perform a solo leably well, there are many who could join effectrely in a chorus. The pieces, while making the best arrises for singing in parts, will be found among the most beautiful of all musical compositions—the

test of them, in their line, perfect gems;" The Beethoven Collection of Sacred Music; com Fing Themes from the Works of Beethoven, Hadyn, art, and other eminent Composers; and Original Ines, Chants, and Anthems; the whole harmonized a Pour Parts, with an Accompaniment for the Organ. by E. Ives, Jr., W. Alpers, and H. C. Timm. Nev edgion, revised and enlarged. In presenting this theirable work under new auspices, it has been Bought advisable to omit twenty-eight pages of the Method of Instruction, and substitute fifty-four lages of new music, thus greatly enhancing its value. hakes a large and handsomely printed volume of

The celebrated Rat-a-plan, as sung by Mile Parodi, Mal d'Angri, and others. Composed by Malibran with French and English words.

issons of the Past. Ballad, composed by H. Avery. ittle Nelly's gone Home. Ballad, by Daisy Dell. Polka Mazurkas. Composed by A. Talexy. Wan-ta, complete, and also abridged; Corilla; Lisette;

The Happy Home. Composed and affectionately scribed to her son, by Mrs. E. L. Webster.

Lind Waltz. Composed for the Piano Forte, by

Minnie Polka. Composed for the Piano Forte, by

STATE RIGHTS-A NORTHERN REPUBLIC. lost are found, and those who were dead and ent

an individual has not? Can a Church? You will ble and full of glory."

will say yes; in practice, if not in words. what he should or should not do, and to kill him if be but true to man, I am not concerned about the the Sate has that right. What individual will say, long-tried and true ones were heard in the New York denies this right to the State? ' State Rights !' I am our Garrisons, our Fosters, our Pillsburys, our Burweary of the words: of words so full of all lying leighs, our Phillipses, our Quincys, give a clearer meanness and foul hypocrisy, as used in this nation more unmistakable, and far sweeter ring to my ear, in regard to slavery. Talk to the church, to the and to the truly abolitionized ear of the people. May clergy, to the political party, to the demagogue in re- they be in, and their shouts of triumph be heard, at ligion or politics, to the editor, the poet, the lawyer, the death-scene of slavery! the doctor, the banker, about the impending revolution, and the duty of all the non-slaveholding States to unite in one solid body to resist and to crush the Slave Power; and to excuse their inaction, they all begin to cry out, 'State rights! State rights! We dare DEAR MR. GARRISON: not interfere with the State rights of Virginia, Maryland, Kentucky, Missouri, &c.

State rights-to do what? Why, to breed, buy, sell, hold, work, hunt, flog and kill slaves; the right of Virginia or Kentucky to abolish marriage, parentage, home, and all the endearments and obligations, duties well attended. On Sunday, the audience was ve and blessings growing out of these relations; to hold large; and on the following days, a goodly number of the sunday of the sunday is to hold large; and on the following days, a goodly number of the sunday is the sunday of one-half or three-fourths of their women in a state of were in attendance. concubinage and prostitution, to deprive them of all | Deeply interesting and important topics were before rufflans; in a word, the right to steal, rob, murder; OLIVER JOHNSON, GILES B. STERRINS, LUCY N. the right to commit rape, incest, and every crime COLEMAN, SUSAN B. ANTHONY, PHILIP D. MOORE. that can be named against humanity-to ENSLAVE ANDREW JACKSON DAVIS, MARY F. DAVIS and AARON MAN. Such are the State rights of the South, which M. POWELL. the churches, pulpits, priests, politicians, press, legislatures and judiciaries of the North consider themselves bound to respect and to protect.

It is recognized by the Republican party (and in this they are the same as the Democrats) as a foundation principle that, as a party, they will respect the MOORE, of New Jersey, was appointed President; Dr. right of the slave States to hold slaves, and do all the James Truman and Susan B, Anthony, Clerks, or Sec above named outrages. In all their public speeches retaries. Also, a committee to prepare business, bring and resolutions, they have been specially cautious to forward resolutions, testimonies, &c., consisting of the Southern States to do these things. In the Mary F. Davis, and Mary Truman. action of New York, Pennsylvania, Massachusetts, During the afternoon session, Aaron M. Powel shire and Connecticut, (whose action is now before F. Davis, addressed the meeting, 'Ideas' constitute me,) they all are careful, directly or by implication, the subject of Mr. D's discourse, which was listened to acknowledge that the Southern States have a right to with much interest; as also was that of Mrs. Davis, to turn men and women into brutes and chattels, if upon the 'Uses of Spiritualism.' they please, and that they have no right nor intention | On Monday and Tuesday, the Business Committee to interfere with this sacred constitutional State reported on Slavery, Woman, Education, War, Tem right; the right of every State to manage her own perance, Tobacco, Authority, and Spiritualism. O

five millions, has decided that no African, nor de- Aaron M. Powell then addressed the meeting scendant of an African, ' has any rights which a white the subject of Slavery, advocating thorough and un man is bound to respect.' Do I assume, when, as a compromising action,-the dissolution of the Unior representative and judge of the human race, I say, -and recommended the adoption of the testimony. that no slave State, as such, has any rights which God A Mr. ____, of Randolph, spoke at length in or man is bound to respect? In the name of God and opposition to disunion, and hoped such a sentimen Humanity I do thus decide, and shall so act; you would not be adopted by the meeting. and the Anti-Slavery movement have so decided, and Giles B. Stebbins very earnestly and eloquently this decision will be respected ere long as the supreme supported the doctrine of disunion. law, in regard to liberty and slavery, by the non- A very interesting and animated discussion slave States, and when the decision of Taney shall be called forth by this testimony, at the close of which scouted and become a byeword. No State ever did or it was adopted, not unanimously, but by a very large ever can have a right to enslave the poorest, weakest majority. Among those who engaged in the discusand wretchedest human being. It is idle to appeal to sion were Lucy N. Coleman, G. B. Stebbins, A. M the Constitution, the Bible, or to God, to establish Powell, Oliver Johnson, Mr. Marsh, and others, whos such a right. The only answer that my soul can ever names I did not learn. stop to make to such an appeal is-If the Constituper to me; if their God sanctions such atrocious Position of Woman in the Marriage Relation-dethe earth. Nothing, in heaven or earth, is to be re- as in every other relation in life. spected that sanctions or connives at slavery, even by Mary F. Davis followed, in a very able address sanction piracy, with the expectation that his pirati- and the unhappy effects upon woman, of the legal cal God will be respected, as the slaveholder to his marriage bond. A marked interest was manifested God, expecting that his decision will be respected.

and boasts of its determination not to interfere with together.' A resolution on 'Authority,' which claim well parade their respect for the rights of a band of spirit world, or from any outward source, was dis manity than slaveholders, and are as much to be respected. To feel or express respect for the right of and to humanity. The moral nature of the people of of opinions were freely expressed. This Progressiy It has palsied the moral sense of the North in Church this, that it gives personal discipline, and cultivate and State. The mission of Anti-Slavery is to awaken the spirit of toleration. If only where there is 'Lib ness the recent anniversary in New York—the glorious propriately be termed 'Christian.' utterances there made, and the manner in which they were received. Witness the utterances of Cheever, Beecher and others in the pulpit, and the action of the made steady progress; and the meeting just closed in Legislature in reference to the Dred Scott case. Wit- said to have exceeded in interest and importance any ness, also, the increasing boldness, blasphemy and previously held. satanic malignity of the slaveholder and his allies. North is being awakened into life.

REPUBLIC. God speed that consummation! Down movement. Many there are, who feel the importance with the Church, down with the Republic, that can exist in loving Union with slaveholders! Give us a death' with the religious formality of the popular and ballot-box, a legislature, a judiciary, a confederacy, sectarian denominations, who would, once fully acbased on the principle, 'NO UNION WITH SLAVE. quainted with its character, hail this movement as HOLDERS'! In this is our hope, so far as man can

help us. . This is the last day of May. I am in my room, in a sweet, quiet, peaceful dell as Nature ever made .-Apple trees in bloom all around me-grass, grain, and trees, all putting on their green attire! Such an awakening-such life-such energy! I feel the vitalizing power of God in every fibre of my being, as it silently brings a smile where desolation so lately frowned, and causes shouts of joy and laughter to arise from every field, pasture and meadow.

Before another May shall deck the earth in flowers and verdure, I shall have lived sixty years. Shall I see another such revival, such a season of refreshing, as this? I know not, I care not, if my name may be but entered on the record of life as one who loved his fellow-men-as the friend of publicans and sinners. How my very soul longs to earn that title! You, dear friend, have fairly earned this, if nothing else .-You have stood by the slave-resolute, determined dauntless, self-poised, and calm, amid the billows of ed out; and we take this occasion to say, that the wrath and vengeance, of scorn and obloquy, that have speech delivered by him, at the anniversary of the dashed around you. Your reward is in the future, a reward all the more dear, because unheeded-i. c., the blessings of an oppressed race and an oppressing nation, regenerated and redeemed. A resurrection day to the slave and the enslaving is dawning. When the meridian of that day shall come, and the last chattel slave shall stand by our side on the platform chattel slave shall stand by our side on the platform peatedly and very acceptably, on slavery. He spoke of Humanity, with rights that even Judge Taney and in the Methodist Episcopal Church on Friday evening the Democratic party shall be compelled to respect, last, to a large and enthusiastic audience. At the and when the insolent, marauding Anglo-Saxon shall close of the meeting, Mr. Hull was invited, on the prostrate himself in deep, sorrowing repentance at the part of many leading individuals, to lecture anoth

New Garden, (Ohio,) May 31, 1857. in the dark sepulchre of chattel slavery are alive-DEAR GARRISON :- Can a State have a right which then will we all rejoice together, with joy unspeaks

say, no—never, in any case. Most persons will say no, as a general question of abstract morality. But, considered as a question of specific application, most be our banner-cry a little longer. How much longer, Is am not anxious to know. I am only anxious that For instance: not one in a thousand would say that the anointed ones, the messiahs of this day and this he had a right to tell each and every other person cause, should be found faithful to the end. If they he disoloyed; yet 999 in 1000 would say, practically, being true to God. I was glad that some of those 'I have discretionary power over the life, liberty, and meetings. I am also glad to see and to hear the om, whenever, and for what I please? Yet, who the vineyard at the eleventh hour; but the voices

> HENRY C WRIGHT. Yours,

THE 'FRIENDS OF HUMAN PROGRESS WATERLOO, (N. Y.,) June 10, 1857.

The eighth annual meeting of the Friends of Human Progress, held in the (Waterloo) Junius Meeting-House, adjourned last evening, having been in session during the past three days. Though the weather was quite inauspicious, the meeting has been well attended. On Sunday, the audience was very

protection of their persons against the brutal lusts of the meeting, and were as fully considered as time white men, and to kill them if they dare to resist the would allow. Among the speakers from abroad were

On Sunday morning, Oliver Johnson, Philip D Moore, and others, addressed the meeting upon the general question of the means and the importance of Religious Culture.

At the opening of the afternoon session, PHILIP D. express their respect for the constitutional rights of Oliver Johnson, Lucy N. Coleman, Aaron M. Powell,

Maine, Vermont, Michigan, Wisconsin, New Hamp- Giles B. Stobbins, Andrew Jackson Davis, and Mary

affairs, and to perpetrate theft, robbery murder, rape, Slavery, the Committee offered to the meeting a very incest, polygamy, and every crime, within her own ju-clear and forcible testimony, which was adopted at risdiction, and upon any portion of her inhabitants. the recent annual meeting of the Pennsylvania Pro-Taxer, as Supreme Judge of this nation of twenty- gressive Friends.

Susan B. Anthony read a letter addressed to the

tion or Bible sanction slavery, they are but waste pa- meeting, by Mrs. ELIZABETH CADY STANTON, on the wrong, he is a demon, to be cast out and driven from manding a full recognition of her individuality in that.

silence. The pirate may as well appeal to God to upon the same topic, showing the oppressive bearing

State rights, indeed! While the Republican party | The subject of education came up during the morntalks of its respect for the rights of a Southern State, ing session of yesterday, when Susan B. Anthony or of any State, to establish and perpetuate slavery, read an excellent lecture on 'Educating the Sexes such a State right, it merits the scorn and contempt of for our own intuitive perception of duty, superiority every honest mind, and will ere long have it. As over the Bible communications, or directions from the pirates to butcher men and women within certain cussed and adopted; others also in favor of the Peace limits. Pirates are no greater marauders against Hu- principle, Temperance, abstinence from Tobacco, and upon Spiritualism, were adopted.

One feature, peculiar to these meetings, is their Kentucky or Virginia to establish or to perpetuate sla- freedom-freedom in the broadest sense. An excelvery in her borders, is to do a wrong to our own souls, lent spirit prevailed throughout, though a variet the North is now suffering the penalty of this wrong. Religious Movement is doing an excellent work in and vitalize this moral sense in regard to slavery. It erty, is there the 'Christian spirit,' evidently there is accomplishing its work, slowly but surely. Wit- are but very few religious meetings which may ap-

> All seemed much gratified with the result of this meeting. Since its inauguration, it has, I am told.

A report of the proceedings is soon to appear All but demonstrates that the moral sense of the pamphlet form. The interest which has attended the two anniversary meetings, held in this State and in Sure I am, it all points to one issue-a Northern Pennsylvania, indicates a growing appreciation of the of true religious culture, but are sick 'nigh unto welcome messenger of religious development.

ERRORS CORRECTED. Mr. Garrison: Dear Sir-I have but just no had an opportunity of reading the report of some re marks of mine, in THE LIBERATOR of June 12. It is as usual, admirable; but contains two errors which l must correct. I never called any one a 'hell demon in my life; if I were in the habit of using that class of epithets, I should certainly apply them to slavery and its abettors; but I am not. I do not remembe what I did say, in place of the above phrase, but I am sure of what I did not say. Also I said, 'I long to see something less of "tha

despicable virtue, prudence."' The word italicised was accidentally omitted in the report. Worcester, June 15.

We are happy to correct, as we are sorry to have made, the errors which Mr. Higginson has point-Anti-Slavery Society, at New York, has been printed in pamphlet form, and may be had at the Anti-Slavery Office, 21 Cornhill.]-Ed. Lib.

M. R. Hull, Esq., the Western Anti-Slavery lecturer, has addressed the citizens of Worcester, refeet of the negro whom he has enslaved, and say- evening. The Worcester Spy says that 'Mr. Hull's 'My brother, I have sinned against thee and against speeches seem to be telling with good effect upon or God'—and all shall rejoice, because those who were New England audiences.'

SERIOUS RIOT IN NEW YORK!

ourred in the Park to-day, in consequence of apt made by a body of the Metropolitan Po est Mayor Wood and Sheriff Willett, on a w

Erening.—The warrant upon Mayor Wood was served this afternoon. He surrendered himself to the Sheriff, and gave bonds in \$5000 to appear and an-

The Twelfth Regiment is now under arms at the At the affray, this afternoon, several of the Metro-politan policemen, besides Capt. Dilkes, were so badly beaten that their recovery is considered doubtful.

The May-Huyr is Ohio. The trial of the writ of habeas corpus, such out before Judge Leavitt, to procure the release of the United States Marshals, who were held under State process for violating the laws of Ohio, was continued at Cincinnati last week. A large number of witnesses were examined, who testified that the Marshals were noisy, boisterous and profane, all of them under the influence of liquor, and half of them very drunk; that they paid no attention to the clearly expressed demands of the State authorities, and resisted the serving of the habeas corpus. The affidavits of the Marshals were read, denying the above testimony, and the four prisoners they held were liberated by habeas corpus, after the party had been captured by the Sheriff's posse. The arguments in the case are made on Friday, when further proceedings were adjourned until Tuesday. The attemptod of the case are Messrs. Rodney Mason, James C. Good and Attorney General Wolcott, for the Sheriff, and Messrs. Geo. H. Pugh, (U. S. Senator,) and John O'Neil, Stanley Matthews, and C.

L. Vallaudigham, (members of Congress,) for the U. S. Marshals.

Fuorther St. Senator.

FUOITIVE SLAVE APPRAY. The telegraph reports that at Cineinnati, on Saturday, while four U. S. Deputy Marshals were arresting a fugive slave and wife, the slave stabbed Deputy Elliott with a sword knife, whereupon another Deputy shot at the negro four times, ledging a bullet each time, mortally wounding him. The Marshal's wound is dangerous. The affray occurred in a room where the fugitive

Found Guilty.—In the case of the State against Sam Green, (free negro,) who was tried at the April term of the Circuit Court of Dorchester county, Md., for having in his possession Abolition pamphlets, among which was 'Uncle Tom's Cabin,' the court has adhaving in his possession Abolition pamphlets, among which was 'Uncle 'Tom's Cabin,' the court has adjudged him guilty, and sentenced him to the penitentiary for the term of ten years. Let Louis Napoleon, the Czar, the Pope, the Grand Turk, or any body else beat that who can. The Maryland slaveholders who make and execute such laws, are near of kin to Ohio Republicans and Disciples, who drag quiet, worthy citizens from the dinner table and throw them into the street with blows and marylanger. worthy citizens from the difficult to the street with blows and murderous threats, because of their complexion. No wonder such Republicans are blatant for the Union. They are governed by their affinities, and are only kept at tavern-keeping and store-keeping, because we have in this latitude no Brookes, Toombes and Atchinsons to give them employment as 'nigger drivers.' What a glorious free country, North and South!—Anti-Slavery Bugle.

Children Drowned by their Mother.—In Leoni, near the centre of Michigan, last week, a colored man named Logan, who had been at much trouble regardadynce ing the title to his farm, went to Jackson, and succeeded in obtaining a good title and a full settlement. His wife had labored under great anxiety in the mat-His wife had labored under great anxiety in the matter, and while Logan was absent at Jackson, some malicious or unthinking neighbors told his wife that the property was all lost, and that they had good reason to know that her had a full settlement.

There were 2700 failures in the United States last year. Their debts are estimated to have been more than \$50,000,000, and the loss to creditors more than \$40,000,000. know that her husband would be entirely un successful. The Jackson Citizen gives the sad result of their shameful conduct :-

the hard times and their destitution, that she deter-mined to put an end to their lives, to prevent their starvation, and immediately after their neighbors had left, she threw her four youngest children into the well, and then jumped in herself. A dash of the water cooled her excited temper, and she crawled out again, when her oldest boy attempted to rescue the unfortunate little ones. He succeeded in extracting one only—the other three were drowned. The unfortunate woman was the mother of nine children.—The jury found that she drowned her three little ones. while laboring under a temporary fit of insanity."

Judge Price, of the Maryland Supreme Court, in the case of the State against the negro Presbury, indicted for assaulting Mr. Stump Smith, a white man, who was examined as the prosecuting witness, decided that the act of 1846, chap. 27, did not prevent the admission of negro testimony on behalf of the defendant, as said act was not applicable to criminal prosecutions against the negroes being intended weekly to exclude the parties is a white person, and in criminal cases where the defendant is a white person. Negro testibeing the Duchess of Kent, the Princess Royal, the mony was solicited in the case, and the jury returned Duke of Cambridge, and Prince Frederick William verdiet of not guilty.

A Slave Captain in Oswego.—Captain Van Vetchen, of the brigantine Helen, which was seized by Marshal Rynders, but a short time ago, on suspicion of being a slaver, was in Oswego recently, and becoming enamored, offered himself to a young lady of that city, but was repulsed until a better acquaintance would justify him in making such a proposal. The Oswego Palladium is also informed by a gentleman there, that Van Vetchen acknowledged to him that he was commander of the Helen, and was going to take her to the coast of Africa, where he was to to take her to the coast of Africa, where he was to receive \$30,000 for the craft, for the slave trade. She would cost, he said, delivered there, about \$10,000. He did not pretend he was in the slave trade, but he was to deliver the brig on the coast of Africa, to be employed for that purpose.

Tancy vs. Tancy.—The Albany Journal mentions a fact which shows that Chief Justice Tancy did not always occupy his present infamous position as a respecter of persons in judgment. It appears from Howard's Reports, vol. 1, pp. 12—14, that in 1843 a case very much like that of Dred Scott was brought by appeal before the Supreme Court of the U. S. Judge Tancy pronounced the opinion—recognized a black man's right to sue for his liberty in that court, and sustained the judgment of the lower tribunal, which had decided in favor of the slave.

EF William S. Barronett, a colored man, was brought before the court, in Bangor, Monday, on an action for debt. The plaintiff claimed \$20, the balance of an account. The defendant put in a special succe of an account. The defendant put in a special court of the United States, and could not sue in any court, or be sued. Counsel for the plaintiff allowed a non-suit, and the defendant left the court room with a grinning counternance.

EF Jesse W. Goodrich, formerly editor of the Worcester Cataract, died on Wednesday. He was the means of inducing John B. Goodfich, formerly editor of the worcester Cataract, died on Wednesday.

A Painful Scene—Burning of a Mother and her Child.—A sad affair occurred in the town of Aleppo, near Steubenville, Ohio, not long since. Mr. Peter Lyons, who resided in a somewhat seeluded locality, went out on his daily business in the morning, leaving his wife and young child at home. On returning, several hours after, when he came in sight of his place, he saw a column of light smoke wreathing up into the sunlight from the grove where his home was situated, and hurrying forward, perceived nothing but a pile of smoking rafters where his house had been.—
In the read near the ruins, lay his wife, writhing in stuated, and hurrying forward, perceived nothing but a pile of smoking rafters where his home was In the road, near the ruins, lay his wife, writhing in agony, with her clothes in cinders, and her flesh burnt to a crisp in many places. His child was not to be seen; but afterwards, in raking over the ashes of the destroyed habitation, a few white bones were discovered—all that was left of the little creature. Mrs. Lyons was removed to a neighbor's house, where, at last accounts, she was still lingering in great it.

one of the victims of the burning of the steamer Louisiana, near Galveston, Texas, were interred at Galveston with imposing ceremonies, in which the Masons, military, and about twelve hundred citizens participated. At last accounts, ten bodies had been recovered, and thirty-three others, including nine seamen and nine slaves, were missing and certainly lost. Out of 104 souls on board, more than half, it is said, are yet to be accounted for. Those saved escaped with only their clothing—several were half naked.

Washington, June 13.—General Walker had an interview with the President last evening. He announced himself a citizen of Nicaragua, and complained of the illegal and hostile interference of Capt. Davis against him. An investigation into the facts will be ordered. The conversation was general and informal.

of temperance tracts to Kansas, where they were so little appreciated that they were sold at auction to Rev. B. B. Hutchins, of Albion, Illinois, has lost eight children out of nine, within a few weeks, the last being but seven years of age.

U. S. Senator Elected,-The New Ham islature, by a vote of 190 to 25, have elected Daniel Clark, Republican, of Manchester, to fill the vacancy in the U. S. Senate, occasioned by the death of Mr. Bell, of the same politics.

to It is said that one of the burglars recently killed by the accident on the Harrisburg, (Pa.) Railroad, was Herr Driesbach, the celebrated horse-tamer and further, that he was connected with an extensive

Sandy Welsh, or Alexander Welsh, years the keeper of a celebrated restaurant, called the 'Terrapin' in the city of New York, afterwards a convert to the temperance reformation, and a speaker on the platform, and withel a noted politician in old Whig times, died in New York, last week, at the age

Death of Commodore Sevens. - John C. Stevens commodore of the Yacht Fleet, died at Hoboken

ally navigated a ship into California, after her hus-band lost his mind, is now dangerously ill in this city with typhoid fever—consequent upon the fatigues and exposure incident to the voyage, and her untiring devotion to her husband. Capt. Patten, we regret to add, has lost both his sight and hearing.—Boston

tion at St. Louis. She is said to be so beautiful that \$5000 has been offered for her and refused at private

Fred. Emery, the notorious murderer of Wil liam Phillips, was married on Monday, the 25th of May, to the belle of Leavenworth—the young lady who offered her hand to any man who would bring her the scalp of an Abolitionist.

The Marshal for the District of Columbia h given notice to Mr. Blanchard, one of the proprietors of the National Era, and Mr. David A. Hall, of his intention to sell their property to pay the ball forfeited by General Chaplin, who was charged with the abduction of slaves from the District of Columbia.

About two thousand acres of wild land were sold in Northwestern Virginia, a few days since, at the rate of \$2 per acre for half, and \$1 50 for the remainder. The land is about forty miles from Park-ersburg, within four miles of a railroad, and adapted to grazing

The estimated amount of stock that have died from starvation and cold in the United States during the past winter is \$150,000,000.

The Wilberforce College, Zenia, Ohio, has already nearly fifty colored students; some twelve of them were emancipated and sent from the South for the purpose, their expenses being paid by their South-

advanced to \$400 per head, and that the slave trade is flourishing beyond any previous knowledge.

Bucanier Walker attended the Louisville theare with his staff! Had he been attended with a of their shameful conduct:—

rod, it would have been much more to the purpose

This so distressed the wife and mother, in view of But what a mockery of military technicalities, when this common thief's doings are spoken of in the same terms as are applied to the movements of a Scott or a

> One night last week, a man named Jehiel Rob bins, who had established a house of prostitution in the village of Marshal, Mich., was visited by a committee of women, who knocked at his door, and when he appeared they threw a bucket of tar over his head, completely blinding him; and then proceeded to strip and cover his body with tar and an overcoat of feath-Hoops Ordered Out of a Market .- The Norfolk (Va.

> Argus states that on Saturday, a mulatto girl went to the market of that city with hoops so extensive that the clerk ordered her away from the place as an obstruction. In the meantime, a noisy crowd had col-lected, and the girl becoming frightened, attempted to tear her hoops off, in which she was successfully aided by two or three colored women present.

> baptized about the middle of June, and receive the

Population of St. Louis .- The official returns of the

the Mayor of the city, and had a jury trial for the offence. The case was given to the jury, without instructions from the court. The jury, after being out nearly an hour, came in and said they could not agree, and wished to go to dinner, but the Mayor sent them back. They finally came in with a verdict fining the defendant \$22.50 and costs.

William S. Barronett, a colored man, was

Worcester Cataract, died on Wednesday. He was the means of inducing John B. Gough to give up The Worcester Transcript says: 'Previthe means of inducing John B. Gough to give up drinking. The Worcester Transcript says: 'Previous to his decease he insisted on being removed from the sanitary establishment where he was seeking a cure, because, when insensible and supposed to be dying, they administered rum to him; and almost his last words were to one whom he had enlisted in the ranks of temperance, "Be sure and keep the pledge."'

New Hand-Books for Home Improvement. HOW TO BEHAVE .- A NEW POCKET MANUAL ETIQUETTE.

AT HOME, AT PLACES OF AMUSEMENT, ON THE STREET, AT WEDDINGS, IN COMPANY. AT CHURCH, AT TABLE, WRILE TRAVELLING. At Picnics. IN COURTSHIP, ETC.

How to Benave, the third number of our 'HAND Books for Home Improvement'-now ready-is complete guide to correct Personal Habits, embracin the principles of good manners; useful hints on the care of person, eating, drinking, exercise, dress, self-culture, and behavior at home; the etiquette of salutations, introductions, receptions, visits, dinners, evening parties, conversations, letters, presents, weddings, etc., with illustrative anecde love and courtship, and rules of order for debating so-cieties. Price 30 cents, muslin 50 cents. FOWLER AND WELLS, 308 Broadway, New York, and 142 ashington street, Boston.

'How to Write,' 'How to Talk,' 'How to Be nave, same price, now ready. 'How to Do BusiA Conference of Practical Spiritualists will be held at Portland, Me., on Friday, Saturday and Sunday, the 26th, 27th and 28th inst., to consider the following

questions:—

1. Is man, in any just sense, a spiritual being, and has he spiritual wants?

2. How far, if to any extent, does the modern Church, whether Catholic or Protestant, satisfy these

wants?
3. What justly constitutes a true Church?
4. What does Spiritualism propose to do for the redemption of man from his present condition?
5. What is Spirit intercourse, in its broadest sense?
6. How does Spiritualism propose to affect the ordinary relation which man now sustains to man, commercially, socially, religiously, or morally?
7. What relation, if any, does modern Spiritualism bear to the revelations of the past?
Among the persons expected to be present, and to take part in the Conference, the following from Boston and vicinity may be named:—D. F. Goddard, John M. Spear, T. S. Sheldon, Eliza J. Kenny, A. E. Newton, and S. C. Hewitt.
June 19.

WORCESTER COUNTY SOUTH .- A quarterly meeting of the Worcester County South Division Anti-Slavery Society will be held in BLACKSTONE, on Saturday evening, June 20, in the Town
Hall, commencing at half past 7 o'clock. Also, on
Sunday morning and afternoon, June 21, in the same
Hall, at the usual hours of service.

Also, on Sunday evening, at Millville village, commencing at 6 o'clock.

WM. LLOYD GARRISON, PARKER PILLSBURY, and
other advances of the cause, will be present.

other advocates of the cause will be present.

At this favorable season of the year, and most important period in the progress of the cause, let there be a large gathering of unswerving friends of freedom, and let the Truth and the whole Truth had

free course.

EFFINGHAM L. CAPRON, President. JOSEPH A. HOWLAND, Secretary.

PROVIDENCE, R. I.—Annum T. Foss, an Agent of the American Anti-Slavery Society, will speak at Providence on Sunday next, June 21st, afternoon and evening, in the regular course of Anti-Slavery meetings, at Hall 259 High street.

WANTED-In order to complete four sets of the WANTED—In order to complete four sets of the series of Annual Reports of the Massachusetts Anti-Slavery Society for permanent preservation in four of the largest and most valuable public libraries in Massachusetts, the following numbers are wanted, for which an appeal is now made to the liberality of individual owners. Any person, having one or more of these numbers to spare, will be using them wisely, and for the benefit of the Anti-Slavery movement in this country, by giving them for the benefit of the above specified object. They may be sent to the care of Samuel Mar, Jr., 21 Cornhill, Boston:

First Annual Report, (1833.) Second, (1834.) Fourth, (1836.) Fifth, (1837.) Sixth, (1838.) Seconth, (1839.) Twelfth, (1844.) and Thirteenth, (1845.)

WANTED-LIBERATOR of May 29. Friends who may have our paper of this date to spare, will oblige us by forwarding it to us. Communications for the undersigned should be

addressed, until further notice, to Leicester, Mass. SAMUEL MAY, JR., General Agent Mass. Anti-Slavery Society. MARRIED-In this city, June 10, by Rev. Charles

Mason, EDWARD M. BANNISTER and CHRISTIANA CAR PROGRESSIVE FRIENDS.

JUST PUBLISHED,

THE 'PROCEEDINGS OF THE PENNSYL-VANIA YEARLY MEETING OF PRO-GRESSIVE FRIENDS, for 1857. The contents of the pamphlet are as follows: Minutes of the Meetthe pamphlet are as follows: Minutes of the Meeting; Testimonies on Slavery, War, Capital Punishment, Temperance, Tobacco, Co-equality of Woman, First-Day Meetings; Exposition of Sentiments; Report on Spiritualism; Correspondence—embracing Letters from affiliated associations, and from more than twenty different persons, among whom are the following, viz.: Rev. A. D. Mayo, of Albany; Rev. E. Buckingham, of Troy; Rev. Samuel Johnson, of Lynn, Mass.; Hon. J. R. Giddings; Charles K. Whipple, Francis Jackson, Rev. Samuel May, Jr., and Rev. James Freeman Clarke, of Boston; Rev. M. D. Conway, of Cincinnati; Rev. W. H. Fish, of Cortland, N. Y.; Rev. Antoinette L. Brown Blackwell, of Newark, N. J.; and Rev. D. A. Wasson, of Groveland, Mass. Some of these letters are exceedingly valuable as testimonies in favor of Practical Christianity. Price of the pamphlet 20 cents; six copies for \$1. It will be sent, post paid, in return for seven 3ct. stamps. For sale at the Anti-Slavery Offices in Philadelphia, New York and Boston, and by Fowler & Wells, 308 Broadway, New York.

Representative Women.

JUST PUBLISHED. BY WM. C. NELL, 21 CORNHILLL

This magnificent group includes the portraits of LUCRETIA MOTT. MARIA WESTON CHAPMAN. ABBY KELLEY FOSTER, LYDIA MARIA CHILD. HARRIET BEECHER STOWE. LUCY STONE

ANTOINETTE BROWN. and is executed in that elaborate style and finish which has won so signal a fame for the artist, Leopold Gro-zelier. Price \$1 00.

Copies will be sent to any part of the United States, by mail, free of postage, and in a safe manner, at the

by mail, free of postage, and in a sate handle, above price.

An arrangement has been made with the publisher of the 'Heralds' and 'Champions,' by which a copy of each can accompany the Representative Women at the reduced price of \$3 for one set.

All of the above can be obtained of WM. C. NELL. 21 Cornhill, or of C. H. BRAINERD, 122

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LIPE OF A SEER.

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MARRIAGE AND PARENTAGE:

J. B. YERRINTON & SON, PRINTERS:

BLEED. Motto of a banner at Washington City, displayed in the tr phal procession of rejoicing at the election of Buchsman Breckinridge.

Ay, let them bleed !-Slavery demands BLOOD, to baptize her throne of power; BLOOD, dripping from her gory hands, Must stain each Kansas prairie flower!

High raise that banner !- blazon forth That motto as your party's creed! Sound it through all the slumbering North ;— SUMMER AND KANSAS, LET THEM BLEED!

Tear off the mask, that all may read! Display it in your triumph hour! Who dares oppose it, let him bleed!

Crush him beneath your ruffian power! Let Kansas bleed!'-and he who dare

Defend her, in her hour of need, By Slavery's blood-stained altars swear To silence-crush! Ay, 'let him bleed! Ay, 'let him bleed!'-so spoke in scorn

The fee who trod with impious feet On Freedom's banner, soiled and torn, In the dark hour of her defeat. On Bunker's height, when Warren died, The ruffian hands that did the deed, And every tory, scoffing, cried,

. WARREN AND PREEDOM-let them bleed ! This ever is the ruffian cry, When Liberty and Truth would rise :-Who dares defend them, let him die ! Ay, 'CRUCIPY HIM!' rends the skies.

When to the cross the Lord was nailed, Each murderous Jew approved the deed, And passing by, exulting, railed, · JESUS OF NAZABETH-let him bleed!

He bled, amidst his scoffing foes, Who gloried in their sin and shame; But soon a conqueror he rose, And endless glories crown his name. Ay, ' let them bleed!'-But from that blood

The tree of Liberty shall rise-Spread o'er the human brotherhood-Its topmost branches kiss the skies.

When Chaldea's king, with impious mien, Scoffed-revelled-in that fatal hour The hand of Destiny was seen, Writing of his departed power.

So now that hand is on the wall, Amidst your guilty revelry, Writing your doom—your fearful fall, Scoffers at wronged humanity!

WEIGHED IN THE BALANCES, AND POUND WANTING, is Heaven's unchanged decree; And soon through every land shall sound The trump of endless jubilee.

From Zion's Herald. THE UNDERGROUND RAILWAY. DEDICATED TO MRS. H. B. STOWE. BY REV. G. TAYLOR.

Where is the invention Of this growing age, Claiming the attention Of statesman, priest or sage, In the many 'Railways' Through the nations found, Equal to the Yankees' Railway Underground'? No one hears the 'whistle, Or noises of the cars; While negroes fly to freedom,

On the Southern lines Stand the Railway Stations; Negroes get free tickets, While on the plantations; For them, their wives and children, · First class' cars are found, By Railway Underground. No one hears the ' whistle,' &c.

Beyond the STRIPES AND STARS.

Masters, in the morning, Furiously rage; Cursing the inventions Of this knowing age :-Order out the bloodhounds, Swear they'll bring them back ;-Dogs return exhausted-Cannot find the 'track.' No one hears the 'whistle,' &c.

In the 'Dismal Swamp,' Defying penetration, Conductor Srows says 'Dred' Built a Railway Station. · Harry' and 'Lizette,' 'Old Tift.' his 'Little Peytons,' 'Mille,' and many more, Got tickets of the ' Claytons,' No one hears the 'whistle,' &c.

Furiously burns Gainst teaching, printing, preaching; 'Gainst every body turns; Swearing, Black and White, North and South must be (To save the precious Union) Reduced to slavery. No one hears the 'whistle,' &c.

Wrath of Southern Planters

Travel is increasing; Build a double track ; Cars and engines wanted: They come, we have no lack. 'Clear the track' of loafers: See that crowded car,-Thousands passing yearly ;-· Stock is more than par. No one hears the whistle.' &c.

Southern tyrants, startled In the 'Old Dominion,' Tremble while they hear Public opinion. Like ten thousand thunders, Northern voices spoke, Let not Whites or Niggers Wear the tyrant's yoke ! Down South' they hear this whistle; These noises of the cars ; Loud proclaiming Freedom Beneath our STRIPES AND STARS!

THE SEED MUST DIE. The seed must die before the corn appears Out of the ground in blade and fruitful ears; Low must those ears by sickle's edge be lain, Ere thou canst treasure up the golden grain. The grain is crushed before the bread is made, And the bread broke ere life to man conveyed O! be content to die, to be laid low. And to be crushed, and to be broken so, If thou upon God's table may be bread, Life-giving food, to souls an hungered.

BE A HERO. In the world's broad field of battle, In the bivouse of life. Be not like dumb, driven cattle-Be a hero in the strife!

SELECTIONS.

TESTIMONIES OF THE PENNSYLVANIA PROGRESSIVE FRIENDS.

I. SLAVERY.

We renewedly record our testimony against the awful system of chattel slavery in our land—a system which is but the synonym for unrestrained licentiousness, unparalleled cruelty, brutal degradation, wholesale robbery, and every other conceivable rime and sin; which is fitly symbolized by the lash, the fetter, the thumb-screw, the bowie-knife, the bloodhound; which requires for its support the denial of all the principles of justice and humanity, the destruction of all human rights, the overthrow of all the safeguards of society, the violation of all the commandments of God; which cannot tolerate dissent, nor bear examination, nor endure the light, the destruction of all human rights, the overthrow of all the safeguards of society, the violation of all the commandments of God; which cannot tolerate dissent, nor bear examination, nor endure the light, nor permit freedom of speech or of the press; which inflames every passion, disorders every intellect, corrupts every heart, brought under its influence; which, like a volcano, contains within itself the elements of ruin, and is continually discharging its firry lava in every direction, defacing all that is fair and beautiful, and spreading destruction in its track; which admits of no defence, no palliation, no modification; and which, therefore, should be immediately and forever abolished.

In view of its growth and character, its alarming strides and astounding developments, its impiety

strides and astounding developments, its impiety toward God and inhumanity to man, we feel contoward God and inhumanity to man, we feel con-strained to affirm, that whatever religious body is found in communion and fellowship with slavehold-ers, or which recognizes the compatibility of slave-holding with sound morality and true piety, or which regards with aversion or indifference the struggle now going on in the land for the utter extinction of slavery, forfeits all claim to respect and confidence, and especially to Christian charac-ter, in the primitive meaning of the term Chris-tianity.

tianity.

The history of our country shows that slavery has the history of our country shows at a tained to its present colossal dimensions through the spirit of compromise in Church and State. In an evil hour, in order to effect a common union, a vital stab was given to liberty in the formation of the American Constitution, wherein provision was made for a slave oligarchy in Congress, for the present and for twenty years, for made for a slave oligarchy in Congress, for the pros-ecution of the foreign slave trade for twenty years, for the pursuit and recovery of the fugitive slave in every part of the land, and for the suppression of domes-tic insurrection; thus involving the whole nation in the awful criminality of the slave system, making the government its bulwark and defence, and giving the government its bulwark and defence, and giving to it stability, character, boundless resources, and

absolute supremacy.

The natural retribution has followed this spirit of The natural retribution has followed this spirit of compromise, in flooding the land with political profligacy and religious hypocrisy—in the bold denial of the self-evident truths of the Declaration of Independence, and of the Golden Rule—in the multiplication of six into fifteen slaveholding States, of half a million into four millions of slaves—in the perfidious repeal of the Missouri Compromise, for the purpose of wresting from freedom a vast territorial empire—in the bloody invasion and conquest of Kansas by armed bandits from the South, countenanced by the government of the United States tenanced by the government of the United Statesin the recent decision of the Supreme Court, declar-ing that colored people have no rights that white ing that colored people have no rights that white men are bound to respect, virtually legalizing the holding of slaves in every part of the land, and removing all the ancient landmarks—in the murder-ous assault upon Charles Sunner upon the floor of the American Senate, the numerous lynchings of Northern citizens at the South, suspected of the crime of being hostile to the slave institution, the outlawry of every uncompromising friend of free rality, or they are not in 'any or every very large of the country.'

relying upon the Divine arm for strength and guidance, and actively endeavoring to persuade the whole body of the people to take the same sublime position alike as a measure of self-preservation and deliver-ance from blood-guiltiness, and to give a death-blow to that 'sum of all villanies,' American slavery.

II. WAR.

Believing in the inherent sinfulness of war, and of all preparations for war—in the duty of abolish-ing the army, and navy, and militia, and every na-tional flag, as the sources of corruption, misrule. ing the army, and havy, and minuta, and even the tional flag, as the sources of corruption, misrule, pride, and lust of dominion—we entreat the friends of peace to see to it that their practice is consistent with their profession; that they give no countenance to a government which is based upon violence and sustained by the sword; that they fill no office, and vote for no others to fill any office, which requires an oath or affirmation on the part of its incumbent to uphold the Constitution of the United States, because of the warlike provisions contained in that instrument; and that they redouble their exertions to hasten the day when nation shall no longer lift up sword against nation, and men shall

III. CAPITAL PUNISHMENT.

We maintain the sanctity of human life, under all circums ances; and therefore deny the right of any people, by legislative enactment or in any other manner, to inflict capital punishment, on any pre-text whatsoever. Hence, we call for the abolition of the gallows as a barbarous relic of the dark ages;

saving doctrine—and also upon all employers and laborers of every grade, the obligation to refuse to give or take the maddening drink, the habitual use of which is the fruitful source of pauperism, licentiousness, violence and crime, to an unlimited ex-

tent.

V. TOBACCO.

We desire to do what in us lies for the discouragement and suppression of another vicious and widely prevailing habit—the use of that narcotic weed, tobacco; a habit which is essentially vulgar, filthy, injurious to mind and body, an annoyance to all lovers of purity, a heavy pecuniary tax, and too generally allied with the wine-cup and other demoralizing allurements; a habit which is more to be dreaded, because of the amazing tenacity with which it clings to its victims—the appetite for spirituous

very question, in the Assembly to be a great game of thess between the North and the South, and that he has brought two arguments to bear on the North, which they can neither resist nor retreat from.

First. He has shown that the people of the sull are now, more and more, understanding what the Bible tells them, and doing their duty; therefore, the North must say to them, We see you are fore, the North must say to them, We see you are fore, the North must say to them, We see you are fore, the North must say to them. Secondly. He has shown that all the past testidreaded, because of the amazing tenacity with which it clings to its victims—the appetite for spirituous liquor being less clamorous and exacting. The increasing use of tobacco in the land is an alarming evil, which calls for active and uncompromising efforts for its extirpation; and let no one consider himself a consistent friend of progress who does not, by word and doed, bear a decided testimony against it.

ground.

Secondly. He has shown that all the past testimony of the Assembly, for more than forty years, mony of the Assembly, for more than forty years, mony of the Assembly, for more than forty years, who words, "—double-faced testimony, unworthy of the Presbyterian Church;—therefore, the Assembly can never, and will never, again, give such testimony, whatever, against the South, except that,

VI. CO-EQUALITY OF WOMAN.

We rejoice in the growing recognition of womans the co-equal of man, in regard to all rights an privileges, whether religious or political—to remoneration for labor, to the possession and disposal property, to educational and scientific enlighter neration for labor, to the possession and disposal property, to educational and scientific enlighter ment, to a voice in the arrangements of society at the laws of the land, and to whatever relates to the safety, freedom and happiness of the human race and we shall labor to break down all those barries. and we shall labor to break down all those barriers between the exces, which have no foundation in the nature of things, which enable the physically strong to oppress the weak, and which exclude woman from a full and fair participation in the rewards of industry and skill, professional life, and public service, and in all the advantages arising from social, political, and religious equality.

ing Star, in giving an account of the late anniversary of the American Tract Society in that city, says:—

of the American Tract Society in that city, says:—

The business meeting convenes in the body of the church, where the public Anniversary is advertised to be an hour later. The wonder is, how the great conflict is to find room in these sixty minutes.—

Nearly ten of them are occupied in the preliminaries to the opening prayer, and its offering by Dr. Spring. It seems to foreshadow 'peace,' if not 'first purity.' Dr. Knox makes a report of the general purosperity of the Society for the past year, occupying ten minutes more, concluding with the statement that the Special Committee, appointed last year, are now expected to make their report. Chancellor Frelinghuysen, Chairman of the Committee, describes the movements of the Committee, stating describes the movements of the Committee, stating that a wonderful harmony was found to subsist among the members of the Committee at the openthe subject, he wishes his name not attached to the conclusion of the Committee to be reported. This preliminary occupies fifteen minutes, leaving less than half an hour for the report and discussion.— Judge Jessup, Secretary of the Committee, proceeds to read the report, which we will yet hope may prove less the 'cry of peace, peace, where the Lord hath not spoken peace,' than all these preliminaries

He criticises the jesuitical Resolutions reported by the Investigating Committee, and adopted by the Society-the 4th as follows :-

'Resolved, 4th, That in the judgment of your Committee, the political aspects of slavery lie entirely without the sphere of this Society'—[What, Northern citizens at the South, suspected of the crime of being hostile to the slave institution, the outlawry of every uncompromising friend of freedom in all the slave dominions—in the wicked invasion, conquest, and annexation of a large portion of Mexico, solely to extend and perpetuate slavery—in fillbustering excursions in Central America, and restless plottings to secure the acquisition of Cuba—and in the general loss of all manhood, self-respect, courage, independence, and reverence for 'the higher or law of God,' on the part of the people of the North.

Henceforth, the duty of the North is plain. It is at once to repent of its iniquity, and to withdraw from its present alliance with the South—an alliance maintained at a fearful cost of treasure, of character, of civil and religious liberty, of all that is worth living and dying for. It is to proclaim the American Union a wild and guilty experiment, made up of eternally antagonistic elements, gesdering discord and woo, pandering to all the demands and necessities of the Slave Power, and sure, if not abolished, to bring destruction upon the whole land. To this end, we carnestly submit to the understanding and conscience of overy professed friend to sustain a Government so organized, a Constitution marked by such compromises, a Union so direct.

You have the slave state of the slave standing and conscience of overy professed friend to sustain a Government so organized, a Constitution marked by such compromises, a Union so direct.

You have the country.' Either 'these pot in 'anity,' or they are not in 'any or every part of the country'. There can be in a flat contradiction. A mystication, to say the best—a successful concealment of maning under words that 'blow hot or blow cold 'to suit occasion]—and cannot be discussed in its publications, to say the best—a successful concealment of maning under words that 'blow hot or blow cold 'to suit occasion]—it and cannot be discussed in its publications, to the existence of slavery.' Here is a coll of the serience from such 'a covenant with death,' disfranchised can and ought to be discussed in a fraternal and alike for conscience and the slave's sake, calmly Christian spirit.'

What slaveholder would object to this? If the framers of it did not purpose to leave the sin of slavery itself untouched, they have done it without meaning it. If they did not mean to make it so as to go down with the cannibal evangelical brethren, they have fitted it to his man-eating stomach una-

Now for the independent thunder, in the persons of Bacon, Cheever, Thompson, and others-only they wait the motion to accept the report. A voice irresolute and faltering, rather, moves, 'that the report be accepted, and adopted.' Now for the uprising! But—is it possible? Thompson, Dr. Thompson it is, who has made the motion to accept and adopt, and is going on with a sort of sneaking and adopt, and is going on with a sort of a apology for it. He stammers out a very short, weak, little speech, which Cheever will annihilate with the first bolt of his prophetic thunder. 'Mr. Chair-man,' comes a more hearty voice from under the edge of the gallery, 'I arise to—second the motion to accept and adopt the report;' and the sturdy seconder, against the pillar, makes a little speech is favor of it. The Chairman says the question is on the acceptance and adoption of the report. Now for the repulse. But no one springs to the floor.— Dr. Cheever nor Dr. Bacon appears. Probably neither of them is here—gone or going to the meeting of the Congregational Union at Union Square.

The question is put. A dozen voices answer, not very heartily, 'Aye.' The negatives called for; nobody says no, and the vote of acceptance and adortion is dealered meanings. De Kray Chair. text whatsoever. Hence, we call for the abolition of the gallows as a barbarous relic of the dark ages; as inciting to the perpetration, rather than leading to the suppression of crime; as indefensible on the ground of expediency as it is opposed to the spirit of Christianity; as cheapening that very life which it ostensibly seeks to render inviolate; as an act of retaliation and vengeance which hardens the heart and inflames the passions, condemned alike by the highest dictates of reason and the purest instincts of humanity; and as setting an example in the exercise of discretionary power, equally unlawful and pernicious.

IV. TEMPERANCE.

In the progress and triumph of the beneficent cause of temperance, we take a deep and lively interest—regarding total abstinence from the use of all intoxicating drink as the only safeguard against the evils and horrors of drunkenness, and placing alcohol in the category of medical and mechanical instrumentalities, to be used in sickness with as much scrupulousness as is belladouna, arsenic, or any other poison; and we carnestly urge upon all heads of families in special, the duty which they owe to their children to inculcate and exemplify this saving doctrine—and also upon all employers and laborers of every grade, the obligation to refuse to adoption is declared unanimous. Dr. Knox, Chairman of the Executive Committee, hopes that before

been making a speech before the Presbyterian General Assembly, at Cleveland, Ohio, on the subject of slavery. This is a habit in which he indulges annually. The gist of his speech, according to the Cleveland Herald, was this: 'He considers the slavery question, in the Assembly to be a great game of chess between the North and the South, and that he has because the search the North and the South, and that

like other Christians, they are not so good as they ought to be—all which the South humbly doth confess, and prays the North to confess in imitation of its meek acknowledgment.

THE BLACK PATRIOT OF BUNKER HILL.

The Post gives some interesting facts connected with the celebrations of the Battle of Bunker Hill.

The luming editor of the result of the confess in the celebration of the Battle of Bunker Hill.

PEDIGREE OF DR. ROSS.

Dr. Ross's arguments in defence of slavery are easily answered in a great variety of methods. But perhaps no method is more compendious, more lucid, or more conclusive, than the simple statement of the fact that he himself was born a slave. There is little need of spending time to unravel with microscopic care the attenuated threads of sophistry, when the whole cobweb can be swept away in a moment by one touch of a sturdy fact.

What is it which Dr. Ross undertakes to defend? Not Hebrew servitude, nor Arab, nor Turkish, nor Russian; nor yet some abstract and possible system in Utopia. He undertakes to defend the system by which his own mother, instead of being a wife—her husband's equal purtner—was only a concubine, his father's property, with no conjugal rights, and with no parental right in the children to whom her agonies gave birth. He maintains the rightfulness of the system under which he himself was born a slave, and which denied him every human right; save only the right to live. He maintains the rightfulness of the system under which, if his father (more humane than most fathers of such children) had not contrived to rescue him from its inexomble cruelty, he would have been a slave to-day, or would have found a refuge only in the grave. If the system which he maintains was unjust to his mother and to him, it is equally unjust to every slave mother and to every slave.

'Who is to blame.' asks the Telescope, 'for just to every slave mother and to every slave.

'Who is to blame,' asks the Telescope,

impurity of blood? Surely not Dr. Ross.' So we say. It is not Dr. R.'s fault that he was 'born of say. It is not Dr. R.'s mult that he reference to fornication,' begotten on a quadroon concubine by her owner. But it is his fault if he saves himself her owner. her owner. But it is his fault if he saves himself from being driven out of Alabama as a free negro, by vindicating in God's name that wicked system which put such dishonor on his mother, and which makes such births as his a matter of course.

'Who is to blame for impurity of blood?' Impurity of blood is an idea which belongs to slavery. In our opinion, the blood in Dr. R.'s veins is precisely as 'pure' as the blood of Pocahontas in the veins of a Virginia governor.

'Who is to blame for impurity of blood?' So we sak Who is to blame for being descended from

'The pastor made the opening prayer, and uttered a solemn and carnest petition to Heaven for the slave, and that slavery might be banished from the earth. The distinguished gentleman, forgetting that the hymn-books in this part of the country had not ties of pro-slavery religion, opened the book lying upon the desk, and commenced reading a hymn at random. The first four verses went off swimmingly, but on coming to the fifth, the reader's face turned suddenly the color of a blood beet, and his voice sank almost to a whisper. What was the matter? The congregation referred to their hymn-books, when a broad smile ran like a wave of mirth all over the a broad smile ran like a wave of mirth all over the house—old deacons bit their lips, and strove to look grave, and the younger class of the congregation almost 'laughed right out.' The last verse pronounced a curse upon the oppressor, and breathed a prayer for the suffering bondman. Shades of the Supreme Court and the Fugitive Law, what a position was that for a minister who openly contends that slavery is of God, and sanctioned and sanctified by Heaven! The Rev. gentleman was for a moment non-plussed—the situation was uncommon tight—but he rallied, and proved himself could to the occasion, by shouting to the singers, with a face like an Indian summer sunset after a storm—" You will omit the fifth verse."

THE AMERICAN A. S. SOCIETY. In an editorial article on Anniversary Week in

New York, the New York Christian Inquirer says :-Meanwhile, we must content ourselves with the Meanwhite, we must content ourselves with the most powerful meetings of the week—the Yearly Anniversary of the American Anti-Slavery Society. We have a growing conviction of the immense moral power wielded by this body of men and women.—Nobody knows American slavery so well as they; there is nowhere such a firm, consistent, relentless moral protest against the 'sum of all villanies' as from this platform. The results of this moral profrom this platform. The results of this moral pro-test cannot be measured. Every institution of man in America is compelled to respect the steadfast in-tegrity of Wm. Lloyd Garrison. We estimate their theories of society and government, of which their orators are so proud, about on a par with other systems for extemporizing the New Jerusalem. The analysis of society and the construction of government is not their forte; and, as one of the various political parties, they will not figure largely in the history of the Republic. As a scaffolding of theory to stand upon, while they pour the hot shot of their moral indignation into the camp of oppression, their moral indignation into the camp of oppression, their no-voting and disunion schemes may serve their own purpose; but the people understand pretty well what this amounts to. They go to their meetings to hear the grand sub-base from the ground swell of Garrison's prophetic indignation; to rejoice at the writhing of the politicians under the keen sacrificial knife of Phillips; to see Pillsbury break the blood-stained windows of every church of oppression with the jagged rocks of his Yankee sarcasm; to behold the jagged rocks of his Yankee sarcasm; to behold the humanity of Furness ebb and flow to the tidal music of the Golden Rule; to feel the great womanly heart of Lucy Stone overturning a wall of self-ishness at every throb. And having gone in there, they all carry away a new love of freedom and hatred of oppression, forgetting the break-neck political theories, and forgiving the heinous exaggerations and acerbities that are the rubbish in the lifework of these faithful servants of freedom.

At the reception of Henningsen, an Englishman, in New York, on his return from his unsuccessful attack on the hen-roosts of Nicaragua, the chief person among the receivers was Meagher, an Irishman. The man who shot a soldier, just before Walker was kicked out of Niearagua, because he had stepped out of the lines to get some drink, was Rogers, an Irishman. An Englishman, who was one of the buccaniers that sailed from New Orleans last December 2015. ber, in the Texas, to join Walker, gives an account of his comrades in the May number of Blackwood, and mentions that among them were Hungarians, Italians, Prussians, Frenchmen and Englishmen. One company, he says, was composed entirely of Germans. 'The spirit of adventure,' he says, 'was the moving cause with nearly all; some were well off in their own country; others had left from per-sonal motives, which had in many cases rendered them reckless; while some were soldiers of fortune en who were unable to live except under the exciting influence of gunpowder.' Such are the men who compose the piratical expeditions that are called American all over the world, and whose actions have inflicted lasting disgrace on our national character. That Americans have figured in those expeditions is That Americans have neuron in those expendious is not disputed, but not one of them ever would have been fitted out, had it not been for the presence of foreign adventurers here. We are denounced as pirates, and as disturbers of the world's peace, because of the conduct of men who have taken rofuge in the United States from foreign prisons or foreign

Had it not been for slavery in our land, nothing of this kind would have happened.

fees, and prays the North to confess in imitation of its meek acknowledgment.

The Anti-Slavery party is enveloped under these two batteries, which they can neither silence nor retreat from. The North them is check-mated.

The amount of all this is that the people of the South hold slaves because it suits them to do so, and that the General Assembly has no right to protest against the institution in any way. Well done, Dr. Ross!

Dr. Ross is the son of a negress. His mother was his father's slave. The father liberated that mother and her children—two sons—and gave them his property. One of the sons committed suicide on account of the sting of taunts which he had received concerning the 'negro taint' which was imparted to his blood—the other lived to become a minister and to uphold and defend slavery! Comment would be worse than uscless.—Syracuse Journal.

PEDIGREE OF DR. ROSS.

Dr. Ross's arguments in defence of slavery are easily answered in a great variety of methods. But perhaps no method is more compendious, more lucid, or more conclusive, than the simple statement.

It was an awfully presumptuous act on the part

and his deed in Mr. Frothingham's work, though it may be that it escaped us, as our examination has been rather hurried.

It was an awfully presumptuous act on the part of Salem to shoot a white man, and if there had been any Taneys about in those days, he must have been called to account. Major Pitcairn left eleven children, and if any one of his descendants should come to this country, he might soon be converted into an American citizen, and rise to high office, while a descendant of Mr. Salem, according to Justice Taney and most of his associates, can never rise to the position of citizenship. All peoples have been more or less unjust and ungrateful, but if Supreme Court law is to be taken as the law of the land, we are not only the most unjust and ungrateful of nations, but the most foolish, also.

There were several colored men at Bunker Hill, in the American ranks, besides Mr. Salem. Mr. Nell mentions the names of Titus Coburn, Alexander Ames and Barzillai Lew, all of Andover, and that of Cato Howe, of Plymouth. All these men received pensions. What a waste of money! to pay it to persons who were not citizens of the country, and who, we are told, never could have become citizens, had they lived to the age of Methuselah. For what did they fight? That a government might be here established which should place them out of the pale of humanity, by solemn decision? The idea that they and many others of their race fought to make their condition worse than it was under the English dominion, would be exquisitely absurd if it were not diabolically wicked. If they were deceived, what are we to think of their deceivers, who were no less personages than our revolutionary ancestors?

—Boston Traveller. no less personages than our revolutionary ancestors'

—Boston Traveller.

CLOSING MERTING. The Parent Washingtonian Sc ciety held its last meeting for the season at Mercantile Hall, on Sunday evening last. Addresses were made by Wm. S. Baxter, Esq., and Wm. Ruby, a reformed inebriate. Thus has terminated a very profitable and interesting series of temperance meetings—we think veins of a Virginia governor.

'Who is to blame for impurity of blood?' So we ask, Who is to blame for being descended from Ham, the father of Canaan? And we would refer Dr. Ross and all others who hawk about the story that it is right to enslave the negroes, because Ham was their ancestor long ago, to those very texts in Ezekiel referred to by the Telescope.—New York Independent.

DR. ROSS IN A FIX.

Dr. Ross preached one Sunday in an Anti-Slavery Church in Cleveland. We take the following particulars in regard to the sermon of this notorious Southern champion of slavery from the Cleveland Leader:—

'The pastor made the opening prayer, and uttered a solemn and earnest petition to Heaven for the

THE BORDER RUPPIAN DEMOCRACY IN KANSAS. Border Ruffianism is not yet extinct in Kansas. The following notice was put under the door of a Mr. Sutton, at Willow Spring:—

April 25, 1857.

Mr. Surron:—You will oblige Division 4, Council
16, national democratic party, by leaving sine die, or abide the consequences.

R. Sureshor, Sec'y.

On the back of the letter was the drawing of pistol. Mr. Sutton is one of the three brothers who were driven from their claims last summer by the Border Ruffians, who burned one of their houses, stole their horses, and confiscated their crops. They wintered in Illinois, and this Spring returned to take possession of their old claims. They are said to be peaceable men, members of the Methodist Church.

Twenty-two slaves, says the Springfield Repu lican, recently escaped from a southern city, barreled up. They passed safely out to sea, when the barrels were unheaded, and they came safely to New York, where they took different directions for the land where Dred Scott decisions cannot reach them. Six of these sameters and sea children and the same them. where Dred Scott decisions cannot reach them. Six of them, a mother and five children, passed through Springfield. In Thompsonville, the sum of thirty dollars was raised for them, and in Springfield they obtained funds to carry them as far as the Suspension Bridge. They appeared worn out, as well might be supposed, but having had an opportunity to recuperate their exhausted energies, when they arrive in Canada, (God bless the Queen!) where colored men are free, if they do not make the welkin ring with shouts of gladness, we are mistaken in our idea of their appreciation of the boon of liberty. But of this we have no fear whatever. A woman who, with her children, will thus look death sternly in the face, and I consent to be 'barreled up,' in order to attain their God-given rights, will know how to act when they have no further use for the barrels.

We are informed by one whom we suppose to be well posted in such matters, that three more of the 'chattels' passed through our city Canada-ward within the last week. The leaves afford them a refuge just now for hiding in the woods, which winter do not, and they are taking advantage of them to 'tramp — Cleveland Leader.

A small youth, of light mulatto hue, flattere himself one day last week with the hope of running away from the Old Dominion and coming to New York, and to this end concealed himself on board the steamer Roanoke, but was summarily fished out and sent ashore. He was only 12 years old, but had been sharp enough to provide himself with a day's provisions, and pens, paper and postage stamps, the latter with the view of making a little statement of the result of his adventure, for the benefit of friends at

To Thirty negroes arrived at Chatham, C. W. from March 16 to April 20, by the underground rail Virginia .- The Washington Union thinks the net

Democratic majority in the State, at the recent elec-tions, is not less than 30,000. All the Congressmen (13) are Democrats. [Democrats !!!]

Not Gone Far Enough.—The Alabama Journal likes the Dred Scott decision amazingly as far as it goes, but it thinks it falls short of the full requirements of the South. It thinks there is one point to be decided, which is, to place men of foreign birth in the same status with the negroes.

The Quitman (Texas) Free Press openly advo-cates the substitution of free for slave labor in that State. The Galveston News denounces it severely for its 'Abolitionism.'

Harper's Weekly has come out in favor of Bor ler Ruffianism as judicialized in the Dred Scott case

A Southern Rights Paper.—A new weekly paper has been started in Philadelphia, called the 'Southern Monitor,' to be devoted to the defence of Southern rights and Southern institutions.

High Prices for Negroes.—The Lebanon (Tenn.)
Herald says:—A lot of thirty negroes were sold at
public sale in Sumner county, a few days ago, at
prices ranging from \$750 to \$1,800. There were
eight little children in the lot from two months to ten
years old. The average price of the thirty was \$900. Colored Musons .- In the city of Philadelphia, there

are no less than nine Lodges of colored Masons.

There are also a number of Lodges, Fneampments and Chapters in other parts of the State. On the 24th of June, their Masonic Hall at Philadelphii is to be dedicated, on which occasion large delegations are expected from all parts of the country.

Arnheim, (Netherlands,) at the age of 112. He was born at Leuwarden in 1745, and served in the Swiss army for some time; subsequently he entered the French service, and made the campaign if Egypt under Napoleon. He possessed all his faculties up to the last hour. A man named Peters died a few days ago a

IF 'Old Crele,' of Columbia county, Wisconsin, is, according to the note of his baptism on the church records of Montreal, 130 years old, and he distinctly remembers a period of 117 years. He married at New Orleans a hundred years ago, and is now living with a grandchild upwards of sixty years old. He is still hale and hearty, and does not appear to be over 70.

AYERS' SELF-ACTING FARM WELL

OR APPARATUS FOR CATTLE To Draw Water for Themselves. To Draw Water for Themselves.

THIS apparatus is designed for pastures, Jarda and all places where a stream of water is not so sible. By means of a platform properly adjusted front of the watering-trough, the weight of the same is made to draw water from the well on agreeding it to drink. It is simple in construction, and is ly to get out of order, and cannot fall to incomed itself to farmers as an important labor-saving makes dispensing with all the trouble of pumping a draw dispensing with all the trouble of pumping a draw ing water by hand power. A sheep will rate to bucket with water in propertion to his weight, this a little more time to accomplish it. A horse or she er heavy animal stepping upon the platform, the hole of tinstantly rises and discharges its-content into the trough, and, as he steps off, drops back into the value of the filled ready for the next comer. By this mean animals can be left by themselves in the most form pastures, without any care or attention on the same at the owner, other than to dig a good well; and we had as there is a supply of water in it, there can be a difficulty in the way of the animals supplying the selves.

The undersigned is proprietor of the nature of the nature of the parameter.

difficulty in the way of the animals supplying theselves.

The undersigned is proprietor of the patent right in this invention for Worcester County, and is proper to dispose of individual rights on favorable terms, it so, proprietor's grant for the sale of State, County, and Town rights.

ALVIN WARD.

Ashburnham, April 20, 1857.

The undersigned have carefully examined the set Acting Farm Well, as put in operation by Mr. In Ward, of Ashburnham, and cheerfully give on test mony to its excellent adaptation to the purpes is which it is designed. Its operation is simple, and its apparatus easily constructed, cheep and durable it must, we think, form a very acceptable and lake saving addition to the conveniences of every time yard where running water is not easily obtained at a valuable means of providing water in pattern when the supply is not permanent. the supply is not permanent. A. GREEN,

E. GARFIELD, A. R. SMITH, J. H. PAIRBANKS, J. L. JOSLIN, Fitchburg, Jan. 19, 1857.

IT IS NOT A DYE!

PRESIDENT J. H. EATON, L. L. D., Union University, Murfreesboro, Tennesses,

Says: 'Notwithstanding the irregular use of Ma. A. Allen's World's Hair Restorer, &c. the falling off of hair ceased, and my grey locks were restrict their original color.

REV. M. THACHER (60 years of age), Fitche,

Chenango Co. N. Y. 'My hair is now restored to be natural color, and ceases to fall off.'

REV. WM. CUTTER, Ed. Mother's Magazine. . Y. 'My hair is changed to its natural color, &c.' REV. B. P. STONE, D. D., Concord, N. H., My hair which was grey, is now restored to its natur

color, &c.'
REV. D. CLENDENIN, Chicago, Ill. 'I can all my testimony, and recommend it to my friends.'
REV. D. T. WOOD, Middletown, N. Y. 'Myou hair has greatly thickened, also that of one of my family who was becoming bald.'
REV. J. P. TUSTIN, Charleston, S. C. 'The white hair is becoming obviated, and new heir family.

ing, &c.'
REV. A. FRINK, Silver Creek, N. Y. 'It ha produced a good effect on my hair, and I can and have recommended it.

REV. A. BLANCHARD, Meriden, N.H. W. think very highly of your preparations, &c.'
REV. B. C. SMITH, Prattsburgh, N. Y. Tva surprised to find my grey hair turn as when I wa REV. JOS. McKEE, Paster of the West D. L.

Church, N. Y. REV. D. MORRIS, Cross Fire, N. Y. MRS. REV. H. A. PRATT, Hamden, N. J. We might swell this list, but, ifnot convised TRY IT. MRS. S. A. ALLEN'S ZYLOBAL Or World's Hair Dressing, is essential to use with the

Restorer, and is the best Hair Dressing for eld a young extant, being often efficacious in cases of he falling, &c. without the Restorer.

Grey haired, Bald, or persons afflicted with disass of the hair or scalp, read the above, and judge of ALLEN'S WORLD'S HAIR RESTORER.

It does not soil or stain. Sold by all the prising wholesale and retail merchants in the United Susa, Cuba, or Canada. MRS. S. A. ALLEN'S WORLD'S HAIR RE

DEPOT, 355 BROOME-STREET, New-York Ly Some dealers try to sell articles instead of the on which they make more profit. Write to Dept in circular and information.

Wholesale Agents. Boston-Orlando Texpins Wholesale Agents. Boston—Original College 271 Washington Street. Madam Demorist, 23 &. Burr, Foster & Co. Geo. C. Goodwin.

ELOCUTION

S rapidly rising in favor, and a competent teacher S rapidly rising in favor, and a competent wash of this art will supply a long-felt want. Mis I. G. GUNDERSON, 16 Bradford street, offers her services in this department to Colleges, Academic Schools, professional gentlemen, ladies, and all visuality of the contract of wish toacquire a correct style of reading and speaker.

Miss G. has permission to refer to the follows:

G. F. THAYER, Esq., late Principal of the Chaust Hall School.

Amos Baken, Esq., Principal of Chapman Hall School.

School.

School.

Rev. J. W. Olmstrad, Editor of the Watching and Reflector.

Rev. C. F. BARNARD, Warren St. Chapel.
Prof. H. B. HACKETT, Newton Theological Seminary.
Prof. ALVAH HOVEY, "

Rev. O. S. STEARNS, Newton Centre.
Dor. I. Newron Rowey, D. D., Philadelphia. Rev. J. Newton Brown, D. D., Philadelphia Rev. L. F. Brecher, D. D., Principal of Sersey

ROUND-HILL Motorpathic Water-Cure and Hotel NORTHAMPTON, MASS.

Female Seminary. Boston, May 1, 1857.

H. HALSTED, PROPRIETOR, AND PRINC PAL PHYSICIAN. well known that Dr. Halsten makes the &

Leases incident to Woman a speciality. The sub-lishment combines the advantages of being a Carife the treatment of Chronic Diseases of either st, all a resort for the seekers of pleasure. Circum stratis; 'Morton—Larn,' a pamphlet upon the ment, on receipt of six postage stamps. May it

HAIR DOCTRESS. MADAME CARTEAUX

HADAME CARTEAUX

AVING, by a long course of study and practical investigation, made herself sequanted with a various diseases incidental to the Hair and Scale and mow inform the public of Boston and vicinity, as she trusts she is prepared to give entire success to all who may favor her with their patroaps, warrant a cure in pine cases out of ten.

she trusts she is prepared to all who may favor her with their patocape to all who may favor her with their patocape warrant a cure in nine cases out of ten.

Having removed from 284 to 365 Washington with the same was a separate room for Hair Dying, also as provement in that branch, and Champons.

Madame C. keeps constantly on hand, her cale went the hair from falling off, but cause are larger with the hair from falling off, but cause are larger who have used them.

Madame C's references are from the first peaks this and the neighboring cities, by whom the halfs the public.

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MANN, M. D., Surgeon Dentis, from at 13 Avery Street, and attends to those who who may not convenience of invalids and the who may not convenience of invalids and the may not convenience of invalids and the services.

who may not convenience of invalue who may not conveniently visit a Dentset's Offen.

Mann will attend at the residence of these skill sire it WANTED-AGENTS.

TT is a fact, that the richest and most influence in this or any other age began their case; land, Mass., is desirous of employing angular sounty of the Union, to engage in a basis honorable and very profitable, where only it required. For particulars, enclose a stamp of dress as above.