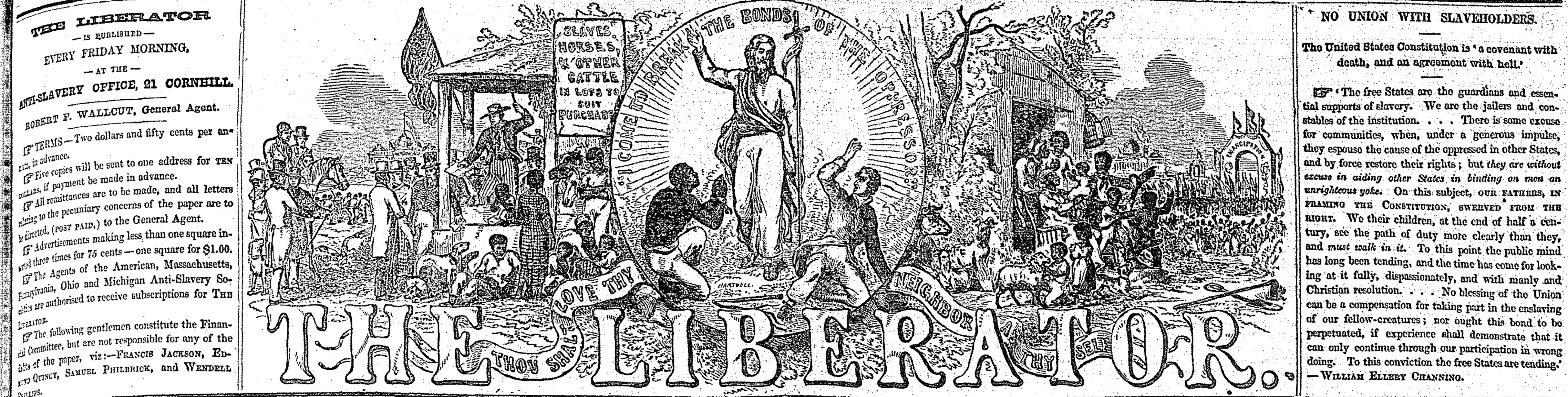
ANTI-SLAVERY OFFICE, 21 CORNHILL. gobert F. WALLCUT, General Agent. TERMS—Two dollars and fifty cents per an-

Fire copies will be sent to one address for TEN if payment be made in advance. pilites - remittances are to be made, and all letters | to the pecuniary concerns of the paper are to it Large PAID, to the General Agent. Padrertisements making less than one square inthree times for 75 cents—one square for \$1.00. The Agents of the American, Massachusetts, 1,

The following gentlemen constitute the Finan-Committee, but are not responsible for any of the of the paper, viz:-Francis Jackson, Ed-OF QUINCY, SAMUEL PHILBRICK, and WENDELL



The United States Constitution is 'a covenant with death, and an agreement with hell.

NO UNION WITH SLAVEHOLDERS.

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

WM. LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers.

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REFUGE OF OPPRESSION.

THE ABOLITIONISTS AGAIN.

When men are excessively violent and vituperative. men are generally supposed to be in a bad way.

Institute vehemence usually springs from extreme in. a innic remainded by this principle, the ultra Aprilionists, now in session in this city, must be They are as rancorous a parameter as if they were on the point of utter Their speeches sound more like the Brings of Bedlamites than the utterances of men sking the accomplishment of a practical object. of the troupe, who have regularly amused the public for twenty years with their tirades,—nttered their balls of excommunication yesterday against every dia thing and every body but themselves. They denounced the Union, the Church, the Republican pirty, the Tract Society and Senator Seward, in good Property and their choicest vials of wrath. for Dr. Cheerer and Mr. Beecher. They have aid I on this occasion from abroad. First, they present 1 and stimule exhortation from two or three thousand persons in an interior town of England, who are try anxious that the Abolitionists should instantly Marian end to Slavery in America. Next they have similar request from a party in Belgium; and, fully, a letter from the Italian apostle of assassing-Mazini. These are not in themselves very I failable backers,—but, for lack of better, they

The Tribune seems envious of the reputation of the eminent exhorters, in the matter of logic. unticle, yesterday, upon the American Tract Sodetr. it thus convicts that thriving establishment of seculand exclusive responsibility for all the evils

If thall not stop to prove, by an elaborate argurest, that by this step, deliberately taken, the Society tire, on their own showing, voluntarily assumed the jut of him who knows his master's will, and, for reagreat his own, resolves to do it not; or that they bite voluntarily incurred a moral responsibility for all thetils and vices that American Slavery is known to made; that every Bible withheld from the slaves is withheld by them; that in every auction sale of human bings, it is the hammer of the Managers that seals their late; that whenever a slave woman is flogged, barnings are becoming common—it is the torch of the Managers that lights the pyrc. It is self-evident that erers soul, whether of master or of slave, that lives in ignorance and crime, and dies in darkness, in consegrence of the unchecked evils and vices of Slavery, which the Society declines to condemn, thus lives and des by the voluntary consent and approval of the

rectors of Southern Slavery as it now exists." Such trash as this would not be out of place in one of the Pillsbury harangues, or the Garrisonian diatribes that annually titilate the morbid tastes of our Abothin gatherings:—but it is a little humiliating to falit deliberately served up to the intelligent pubkin the columns of an ambitious journal like the Induce. It would be very easy by the same logic tilisten upon every quiet, well-behaved citizen in dedepths of the West, responsibility for the burngof Hebrew widows, or the misconduct and reck-Exappetites of the Fejee Islanders. Argument of the sort belongs to lunatic asylums and small gath-

ways of very foolish old women.

Managers and their supporters, who, in the name of

Errogelical Christianity, have become the aiders and

The Abolition ultraists are rapidly losing both tambers and importance. Every year they add new mas to their list of recreants. Fred. Douglass, I the is a sensible, able and practical man, compara-A tiely at least, left them long ago. As other men 1 th strange, after all. People go to hear them just A they would go to a bull-baiting, or rat-killing A rich, if these were respectable. They listen to 4 then just as they read a scurrilous article in a news-I lapa-because they relish abuse. Everybody does, A more or less, -and almost everybody loves to gratify 4 the appetite if it can be done without loss of stand-A But not one in ten of those who istea, believe or sympathize with what they hear. A Sin spite of these meetings we are inclined to think I that both the Church and the Union will last a lit-A le longer.-N. Y. Times.

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

Real our reporter's report of the lively proceed-American Tract Society yesterday on the library of the African Slave Trade. But these pro-A mings to the uninitiated reader may still require a A sold explanation. First, then, be it understood, but the receipts of this society, amount, in round thusing dollars a year; that the distribution of d this combinable sum is in the hands of a solid ma-I the society, known as the 'ins,' and that ' the minority, known as the 'outs,' desire to have a fingerin the pie. The 'ins' are 'sound on the d hole of and act upon the sound policy of Atting Southern Slavery alone. They are thus en-A shel to occupy the whole broad field of the Southand States with their 'colporteurs,' or paid distrib-

d wors of tracts, and other agents. Ine outs think this a great waste of money; and the therefore, desirous of a split on the negro Pation, whereby these funds may be more judifeely appropriated nearer home. And so, for Tribus derices, to force the Society to the publicain the tract or two on the evils of slavery, which of the Southern States, treasurers, colporfin to from the benefits of the Society's funds, A collected in the North. But the Northern Georgia with the Southern ins of the delety, have thus far contrived to fight off the Ind in every shape, except the African Slave That ione, therefore, was sprung upon A land the sequel will show that even Temain masters of the field. Various A Short ordering the publication of a tract on the The African Slave Trade' were strangled Thoat much ceremony, and then to prevent a too the Rev. Dr. Spring, the following saving resolu-

A headred. That in laying the preceding resolutions the table, the Society have not come to the con-Sthat iniquitous system in any form.

a coller words, the Society wish it to be distinctly Diesecood that they consider the African slave trade to come to light.—N. Y. Herald.

'a great wickedness' in any form; but they decline to publish a tract on the subject. But why? For very good reasons. First-Such a publication by the Society would shut the doors of the South in the face of the Society. Secondly - This proceeding would cut off the Southern receivers of the funds of the Society, agents, colporteurs, &c., from the spoils. Thirdly-the colporteurs caught with the publication indicated in their carpet bags, in any Southern State, would be in danger of some unpleasant introduction to Judge Lynch; and lastly, the Northern ins' of the Society would be supplanted by the outs, and reduced to the doubtful experiment of rectors. an independent conservative Southern tract society. The conservative ' ins ' are entitled to great praise for the skill with which they have in this last battle managed to hold the field; but in another year or two, this Society must go the way of the Metho- ensuing year be the same as those of last year, except byterian church. The nigger issue having been in- be vice-president, and the Rev. Christopher B. Gadstroduced into its councils, the inevitable result, sooner or later, must be a split of the concern into a Northern and Southern Tract Society, and the heavy annual amount of the spoils and plunder-four hunhis disciples without money, and they did their work | plause.) aithfully; but our modern Christian Societies, with Rev. Mr. Lewis, of Sullivan county, called Mr. wit: 'the cohesive power of the public plunder.' ment. (Cheers.) The Tract Society, upon this great principle, still holds together: but the examples of our Protestant | be first put, and that Dr. McGee's motion not hav- | roar. enough that there is an explosive (camphene) as the Chair, was not before the Convention. well as a cohesive power in the spoils; and that, remenced on the nigger, or any other pretext, must if not, the latter gentleman was in order. end in a split and a new division of the plunder, or in a general row.—N. Y. Herald.

ABOLITIONISTS DOWN

Of all the benevolent and reformatory societies holding their anniversary meetings in this city this tion be postponed until he could have an opportublessed month of May, the poor chop-fallen aboli- nity to read another resolution. (Hisses and cries tionists of the Garrison school seem to be in the most uncomfortable condition. They demand the immediate abolition of slavery, but they despair of is the hand of the Managers that wields the lash; securing it; they demand the dissolution of the father was one of those that went through the Revothat whenever a negro is burned by mobs-and such | Union, but they cannot discover how it is to be lutionary war, and I am not to be frightened off. accomplished. They are down upon all political parties—they are down upon all our Christian churches—they are down even upon Dr. Cheever, upon Henry Ward Bescher, the New York and New England Church Anti-Slavery Society-upon every body and every thing, except their own little as a part of his speech. He then proceeded to read, set of crazy demagagues and fanatics. They do nothing but scold and rant and rave from morning till night; and they scold and rant and rave this year worse than they did last year. But there is the first principles of the Gospol and of humanitystill some method in their madness; for, according to their financial returns, they have a surplus over their society's expenses for the last year of twenty- drowned Dr. Patten's voice; the President said four hundred dollars, which shows that they live at least within their mans. Apart from this saving ers, and Dr. Patten replied- Perhaps the President clause, however, the proceedings of these radical fanatics would justify their soizure and safe-keeping as lunatics, dangerous to the community and each other, if longer suffered to go at large. As it is, his voice was again overwhelmed by the uprear. these poor abolitionists, having no other power of mischief except their foolish tongues, the commu- great difficulty obtained a hearing. He was undernity has learned to regard with indifference their in- stood to say that though he should probably vote they are exhausted, they will adjourn and go home. The Society is made up of the same orators and from present appearances, when these old fellows wiser, they grow more frantic and foolish. slip off the stage, the whole concern will die a nat- society for the promotion of its great objects.' It. Beecher was never fanatical enough to please | ural death. The close of their proceedings yestertim, but we supposed that by this time Dr. day manifested that the Convention was a complete as follows: theerer had made good his title to full fellowship. fizzle. The resolutions introduced at the beginning I has certainly been sufficiently ultra, intolerant of the proceedings, and which, it may be presumed, the rituperative even for their taste;—his particu- were intended to represent the platform, were laid in unpardonable sin consists in his continuing to on the table by a very distinct majority vote, and ated by all Christians and civilized nations; and dathe himself in the black and bloody garments of the meeting broke up in a snarl over the anti-slav-Church.' It may seem strange that orators of erworthodoxy of Cheever, the Church Abolitionists, this stamp continue to draw audiences. But it is and the Tract Societies .- N. Y. Herald.

ALL 'PLAYED OUT.'

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

Nevertheless, our reporters lay before the readers of the Express a tolerably full sketch of all the antique things which these fossil fanatics have to It is the duty of the newspaper to print the platitudes of the demented as well as the sayings of the wise,—if for nothing else but to show how many crazy people are running around loose among called up again.' (Applause.) us.—N. Y. Express.

THE SPLIT AMONG THE FANATIOS. There is an old Spanish proverb which tells us when cronies fall out, truth comes to light.' truth is verified in the fact that the funatical abolitionist cronies have quarrelled among themselves, and are beginning to tell the truth about each other. During the three days' anniversary meeting of the American Anti-Slavery Society, recently held in this city, the burthen of the discourses of the radical abolitionists was Dr. Cheever and Henry Ward Beecher. It seems that Dr. Cheever is determined to have a Cheshire cheese of his own; and so he has seceded from the American Anti-Slavery Society, and with the assistance of Beecher has set up a Church Anti-Slavery Society, of which he is to stand up, in Congregational black silk, as the head, with Beecher on one hand and somebody else on the other, as supporters. Now, this desertion and attempt at great orator of New England, whose powerful voice

and they do not hesitate to show it up in its true moan, standing on the Rock of Plymouth hallowed knew they could not circulate tracts on slavery at as follows:—There is nothing coercive in this reso- very? colors. Phillips, as the thinker, orator and logician by the Pilgrim band, inspired by the free breezes of the South. He answered, that was a question of lution. It is not in the form of instructions. It grant an injunction to restrain the publishing of the of the fanatics, has poured out the vials of his ele- his own native land, and lifting aloft the glorious facts solely for the managers to consider. Mr. Lord recognizes the right of discrimination. Then, it is tract proposed, because it would not receive the appropriate the consider. quence and wrath upon their hads, and told them banner of freedom, within the hearing of both con- then defined who were the managers and members of asked, if the resolution is not of the nature of ina good many home truths, keeping others back, how- | timents, pronounced against this accursed and inhuover, which will no doubt be brought forward all in man traffic. good time; for when cronies fall out, truths are sure

SELECTIONS.

THE AMERICAN TRACT SOCIETY. The annual meeting of the American Tract Society was held in the city of New York on Wednesday, whether Dr. McGee's motion shall be postponed; of outside of their sphere. The directors could only legitimate, and I think the gentleman in the rear of May 11th. Below we give a sketch of its scandalous proceedings, as published in the New York Herald:

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

Tue Rev. Dr. McGee offered the following resolu-

Resolved, That the officers of the society for the den, of Charleston, South Carolina, be a director, in place of E. F. Bangs, Esq., and Rev. Dr. Johns, de-

Mr. R. D. Benedict said he desired to offer a resodred thousand a year-will only operate to hurry up | lution, and have it put before the resolution offered the final explosion. Our blessed Saviour sent out by Dr. McGoe, which had not been seconded. (Ap-

few exceptions, act upon the same fundamental | Benedict to order, on the ground that his resolution principle that governs our scurvy politicians — to was too late to be received, except by way of amend-Mr. Benedict insisted that his resolution should

churches and of Tammany Hall tell us plainly ing been seconded before he (Benedict) addressed The President could not say that Dr. McGee's

ligious or political, a quarrel over the spoils com- resolution was seconded before Mr. Benedict rose; Rev. Dr. Murray, sitting on the platform, stated that, immediately upon the reading of Dr. McGee's

resolution, he seconded it. The President (to Mr. Benedict)—Then you are IN THE out of order. (Applause, and cries of 'Sit down,'

> Rev. Dr. Patten moved that Dr. McGee's resoluof Order!' Hear him!')

Dr. Patten-Oh, go on, gentlemen, you wont disturb me in the least. (Cheers and hisses.) My Rev. David Magie, D. D., Elizabethtown, N. J., A gentleman in the parquette called Dr. Patten to order, because the question on postponement, which hasaid was not debateable, had not been put. Dr. Patten insisted that he had a right to speak to his motion to postpone, and read his resolution in a stentorian tone, rising above the storm of hisses, the preamble to his resolution, as follows:—

Whereas, The African slave trade is contrary to (hisses)—avangelical Christians—

Hure the storm of mingled applause and hisses something which could not be heard by the reportwill understand better when he hears the resolution. Again he essayed to proceed with the resolution, but only the words and whereas were audible, when

Rev. Dr. Spring then took the platform, and with coherent jargon of philanthropy, blusphemy, revo. against the resolution of Dr. Patten, it was perfectlution and stuff and nonsense, satisfied that when ly plain that that gentleman ought to be heard, had just as good a right to read his resolution as Dr. McGss had. Probably I shall vote decidedleaders that have controlled it for many years; and, ly against that resolution; but, sir, give every man his rights, and you will find him acting with the

Dr. Patten then proceeded to read his resolution,

Whereas, the African slave trade is contrary to the first principles of the Gospel and of humanity, is condomned by all evangelical Christians, and is repudiwhereas, there are indications that this system, with all its crimes and horrors, already is, or is about to be, re-opened by adventurers of this country; and whereas, the only effectual barrier to this trade is the moral sense of the community, enlightened by the truths disseminated by the Gospel; therefore,

Resolved, That the Publishing Committee be directed to issue, during the present year, a tract or tracts calculated to arouse and concentrate the religious sentiment of all evangelical Christians against the slave trade, and to set forth its wickedness before the

This, said Dr. Patten, is the resolution which I would propose as the proper resolution to be adopted by this society; and I cannot for one moment feel that there can be much, if any diversity of sentiment with regard to it. Certainly we are not prepared, as a Christian society, to be silent upon this question, when we know there is a prevailing senti-

ment all over the nation. The President (interrupting)—Dr. Patten, I must say here, that I do not think there is authority in this Board to instruct the Publishing Committee. They have their duties to perform; and it is not within the province of this meeting to instruct them what to do, therefore I do not consider that the resolution is in order. (Loud applause, and cries of 'Sit down."

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

sion, and it was carried with a storm of applause Dr. Patten tossed the resolution upon the table,

saying:-- There it is, Mr. President, but it will be Rev. Mr. Wolcott, of Providence, R. I.-I move

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

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

Mr. President, forty years have passed since the

discussed. (Applause.)

postponing. (Cries of question, question.') extent of their powers in making the election. It this subject, with reference to tracts that do not inpone is of the nature of a motion to lay on the table, tion. He referred to the sixth article of the consti- looked the important point, that in deciding upon which is not debateable. Such a motion must be tution, in relation to the publishing committee, in tracts, they must be so framed as to meet the approput without debate.

dist church, and the Baptist Church, and the Prest that the Hon. William C. Alexander, of New Jersey, that purpose. (Cries of 'Sit down '- question,) veto power, but the only remedy was to remove him it to them to decide. He said it was a question of you have no right upon a question of this sort to go mass meeting, not very favorable to cool discussion, point. A little tract containing Bible teachings into the merits of the proposition you offer. If the assembled in a place where one peculiar set of ideas | against oppression was offered to our Publishing rule run otherwise, some other man could offer a re-predominate, was not the place for deciding import- Committee, and they decided not to issue it, because solution on another subject postponing yours, and ant questions. The Publishing Committee must de- it could not be circulated in the South. It was proceed to discuss it, and so on, accumulating ques- cide upon the expediency of publishing any particu- published by the Boston Tract Society, and the first

of 'question,' 'sit down,' &c.)

to elect by ballot the Executive Committee.

going on among members. John Jay, Esq., inquired table, adding, 'and then, when this meeting ad- | not more true of the pulpit than of the press, the when it would be in order to offer a resolution before journs, as I suppose it will very soon, I trust that it | Evangelical press—that sanctified press, which, in do so as soon as the election was over. The President announced as the result of the elec-

tion that the following gentlemen (the regular) received 331 votes, and there were 23 scattering tant principles?

Executive Committee — Publishing Committee — 1848; Rev. Wm. R. Williams, D. D., 1848; Rev. Wm. Adams, D. D., 1851; Rev. Benjamin C. Cutler, D.D., 1853; Rov. Nehemiah Adams, D. D., Boston, Mass., 1851; Rev. Thos. DeWitt, D. D., 1858. Distributing Committee - Wm. Forrest, 1831

Alfred M. Tredwell, 1853; Oliver H. Lee, 1855; Alfred S. Barnes, 1857; Samuel S. Constant, 1858 Finance Committee-Richard T. Haines, 1825; Moses Allen, 1825; Thomas C. Doremus, 1837 Richard S. Fellowes, 1847; George N. Titus, Esq., 1848: Oliver E. Wood, 1849.

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

Whereas, it was unanimously and solemnly resolved by this society, in 1857, after long and careful deliberation, and in accordance with the unanimous report of a committee of fifteen, that those moral duties that grow out of the existence of slavery, as well as those moral evils and vices that spring from the institution, undoubtedly do fall within the province of this society, and may and ought to be discussed in a fraternal and Christian spirit; and whereas, at the meeting of the society in 1858, the omission of the Publishing Committee to perform the said duty during the year then passed was reported with a special apology a said time, and said report was accepted; and whoreas, no sufficient reasons are offered to the society for their prolonged neglect to perform said duty, and there are urgent reasons why it should be performed; therefore, more tracts on the sin and evils of slavery.

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

Daniel Lord, Esq.—Mr. President, I oppose this resolution in no spirit of unfriendliness, or of hostility to those gentlemen who differ from the views I entertain. But upon this whole subject of charita- jour ble institutions and charitable funds, I think there are principles deserving of the consideration of intelligent and fair-minded men, of every color of preference. This resolution, as a resolution of instruc-

tions, is founded on what is supposed to be previous resolutions of the society. I think, before this thing out day. proceeds any farther, as these things may do, to the utter breaking up of all the charitable foundations of our society, it is right that we should look upon our condition, and see what we are, and what is this Tract Society, and its property and funds. In the first place, it is a charitable fund, to be administered under certain rules, and not a society of gentlemen terly unlike a political combination of men, who may make a constitution or unmake it at pleasure, for they may do what they will with their own. It electing officers. is a charitable institution or fund, and what I mean by it is this—that all the property of the society the question? results from gifts and donations. If all the donors of the society from the beginning of the institution to the present time could be collected together, even no! if the dead could be raised—those venerated names which contributed so largely to the funds of this institution—they would not have a right to say one word as to how this fund should be administered. This doctrine is founded upon the plain principles of order. common sense, which every man, woman and boy can appreciate. The property donated is given from the donor, and when it is given, it is no longer his. Ascertain what is given and to what object, and you regard to the administration of it. All will agree is a trust property to be applied to the plan for which it was given, and protected by every consideration of justice and morality, religion and honor. He proceeded to consider what was the plan or basis on which donations were made to the Tract Society. The beneficiaries of the society were the ignorant and degraded all over the world. The whole object | f of the society was to circulate tracts, not to make declarations to settle principles, or to declare for or

against slavery. It was idle to come there, and ask to circulate tracts concerning slavery, or defining the duties of masters, mistresses, husbands and wives, when they actually could not circulate them among those whom they proposed to benefit by them. It would be a great waste of money to write a tract in a language which nobody could read, and it was a

still greater waste to write tracts which would never self-glorification by Cheever and Beecher has disgust is now hushed in silence in that grave in his own be received by those to whom they were addressed. he had previously offered, and which had been laid Whatever may be the feeling of the Committee, ed the old leaders, Garrison and Wendell Phillips, State, near which the ocean utters its plaintive (Great applause.) It might be asked how they on the table, and proceeded to advocate its adoption | would they have any right to publish a tract on slathe society, observing that all societies were property structions, what propriety is there in offering it? They would remember how a Southern divine. Dri owners. Suppose the life members (members and Perhaps the Publishing Committee would desire to Johnson, pleaded with them last year in behalf of

laughter.) I have been listening to it with interest, divide the property of the society among them, fountain. There may be tracts offered, to which and on some other occasion I would hear it with would not that shock the people? Why? Because members will say they have no objection, but will great gratification, but my point of order is, whether they were mere trustees, and had no power but that be governed by the single consideration of whether upon the motion to postpone Dr. McGee's motion, to elect officers. As to proxies, there could be no or not it will meet the views of the Society. And it is in order to discuss the merits of another motion. proxy trustee—(applause)—and therefore all these if there has been an expression of opinion on that The President (to Dr. Patten)—The question is attempts at giving instruction were erroneous, and subject, it will aid them; therefore, the motion is course, the merits of your proposition are not to be elect their managers, and could no more instruct | the chair (Mr. Lord) will see its propriety as an them than men who elect a judge could instruct him expression of opinion by the Society. I conceive it Dr. Patten-I was submitting some reasons for how to make legal decisions. They had gone to the lis the duty of the Society to express an opinion on A Gentleman in the Parquette-A motion to post- was all based on the American idea of representa- terfere with their judgment. That gentleman overwhich it was provided that no two of that body |val of all evangelical Christians in the land. And Another Gentleman (impatiently)-I move to lay should be of the same religious denomination, and | who will deny that a tract on the slave trade may be the resolution on the table.

any one of them could stop the publication of a tract of this character? With reference to the possibili-Dr. Patten (testily)—I have not given way for by objecting thereto. A member might abuse his ty of circulating these tracts, the resolution leaves The President.-My own idea of the rule is, that at the end of the year. (Applause.) Here, in a fact, and yet I must relate one fact bearing upon the tions without end. (Applause and renewed shouts lar tract as a matter of fact depending upon time | thousand copies were ordered from the South, and and circumstances. He thought, therefore, the at- sent to the slave States. (Cheers.) The members of The President then put the question on the mo-tempt in 1857 to instruct the committee was an act this Committee, therefore, are not infallible men, tion to postpone, and it was lost by a decided ma- of gross usurpation. He thought the matter was and as they are liable to mistakes, certainly it is le. put down last year, not upon altogether correct prin- gitimate for this Society, if it have un opinion of Dr. Patten-I was merely about to state-(Shouts ciples. The object of the meeting was to give a con- its own, to express it frankly and plainly. I refer. of Sit down!' down!' down!' and a great up-servative vote, but that vote being given, there was | red to Mr. Webster's address at Plymouth only for an end of it. If it was to be understood that security | the sake of calling attention to his testimony forty The resolution offered by Dr. McGee was passed, of written plans and constitutional functions are to | years ago. Never did he utter a more truthful with very few dissenting voices; and, on motion, be swept away by the breath of eloquence in a popu- warning, true not only with reference to the slave the society then took a recess to enable the directors lar audience, then no property would be so insecure | trade, but to the pulpit, than when he said—'If as that given to the so-called popular charities. In the pulpit be silent whenever and wherever there While members were preparing their ballots, con-conclusion, he moved that the motion of Mr. Jay to | may be a sinner stained with sin within hearing siderable discussion of the slave trade resolutions was instruct the Publishing Committee be laid upon the of its voice, the pulpit is false to its trust.' That is

ticket) had been chosen for the ensuing year, having cut off all opportunity of inquiring into these impor-

Mr. Lord-I do, at this popular meeting.

Mr. Lord-In the Independent, every day. (Tremendous cheers, and laughter.)

Rev. Rufus W. Clarke-As one of the directors, I claim the right to be heard on this subject. The Chair-The question is on laying the reso-

lution on the table. Mr. Jay-Will Mr. Lord withdraw his motion Mr. Lord-No, Mr. Jay, I will not. (Renewed

cheers and shouts of 'Sit down!' 'Gag law!' &c.' The motion to lay on the table was then put, and declared carried. A Gentleman in Front-I appeal from that deci-

sion of the chair, that the mution was carried. (Derisive laughter.) Mr. Clarke—It is very obvious that this principle cuts off debate on any subject.

The President-If any gentleman doubts the vote, I will have a division. Voice in the crowd—I move that we adjourn. (Great confusion.)

Mr. Jay was at length heard, and stated that his motion was made in the Board of Directors, and that persons who were not members of the Board had voted. He moved that the matter be again taken to the Board of Directors. (Applause.)

Mr. Clarke reminded the President that he had stated there would be an opportunity to offer a resolution to the Directors.

The President said the meeting of the Directors had been by the President, perhaps improperly, but Resolved, That the Publishing Committee be in- according to his ideas, ended by the election. There structed to publish during the coming year one or was no other business, and he had declared, when he got through, that their business was ended. Mr. Jay did, indeed, offer his resolution to the Directors; but as the Society was here, he did not understand that it would make any difference. The Board of Directors was not in session. If it were, he could esteem himself its presiding officer.

Mr. Wolcott-Then if the Society is in session, will offer a resolution. (Cheers and laughter.) Several gentlemen called for the motion to ad-

A Member-If you adjourn now, what is to become of the Report and annual business? At least that sham must remain. (Hisses.) The Report of the Executive Committee must be accepted by the Society, which cannot be done if we adjourn with-

A Voice-That's so. Rev. Mr. Clarke said the Soctety took a recess simply to enable the Directors to transact their business, a part of which was the election of this Executive Committee. Were they to understand that that was their only business? What was the meaning of the word directors? They were to having their own property to administer. It is ut- direct in any matter that might come forward, and were not merely machines to come together in what is called a recess, solely to go through the form of A Member-I rise to a point of order. What is

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

The President-I did declare that the business of the Directors was through, and the Society was in

A Voice—The Society has not been called to

The President-They were here, and I did not think it necessary. It was distinctly announced that the session of the Directors was at an end. Mr. Wolcott then obtained the floor to offer his ascertain all that is necessary to be said or done in resolution. He said, I do not offer the motion in any factious spirit, but in the spirit of the Gospel, that when property is given to the Tract Society, it and with a sincere desire to promote the Divine glory. There is an honest difference of opinion and sentiment in this Society, and I welcome the remark of the venerable father in the ministry, that he is in favor of a candid expression of opinion. I do not wish to consume more than two or three minutes in presenting distinctly to the Society the resolution I have before offered. I concede to every member of the Publishing Committee an irrevocable veto, and that he has not only the right, but is bound to exercise that veto whenever his conscience requires. (Cries of 'Order, order!')

> A delegate here inquired what had become of the motion to adjourn. The President-I did not hear such a motion.

> Mr. Wolcott then read the same resolution which

the directors, and the President replied that he could never will be heard of any more, except in the the opinion of the Tract Society, is one of the lamentations for its failure.' (Tremendous ap- boasts of the land. We could not have believed that within forty years the question would have Dr. J. P. Thompson—Does Mr. Lord mean to | reached at this day its present development. Who does not see to what we are drifting? and if the tide of destruction be not stayed, it must be because the Evangelical Church does not erect a sea wall against Dr. Thompson-Then, when can such an oppor- it, and say, 'Hitherto shalt thou come, and no further, and here shall thy proud waves be stayed?'

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

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

Hiram Ketchum, Esq., of New York-I assent to what the reverend gentleman has said with reference to the slave trade, but the question for us is, whether this is the place for this discussion-(applause and hisses)—whether we have come here to listen to such discussion—whether we have any power to act upon the subject. Now, Mr. President, it seems to me that the whole merits of the question which arises here lie within a very narrow compass. We all agree that this Society has exercised a most hopeful influence upon the people of the United States. We all agree that the mode of distributing these tracts by colporteurs is a very commendable one. But the question arises here, in relation to those States where the institution of domestic slavery is recognized and authorized by law. There are acknowledged evils growing out of this institution. Nobody denies it. But the question is, whether we, in a corporate capacity, as a Tract Society, shall denounce these evils? Upon that subject, he differed from the reverend gentleman who preceded him. He had given the power entirely to the Publishing Committee. They had no power to control the discretion of that Committee; and there would be no use in the resolution. The constitution required them to publish tracts which would meet the approbation of all evangelical Christians. The Committee were to decide upon any tract as a question of fact—as matter of fact—as honest men. He believed a court of equity would probation of evangelical Christians at the South. Rev. Mr. Alexander-I rise to a question of order. others not the donors, for they had no right at all meet the wishes of their constituents-and I may their brethren of the South, begging of them to let I am sorry to interrupt so much eloquence. (Loud in its property), should meet and say they would remark that the stream cannot rise higher than its the clergy of the South manage the slavery question.

POETRY.

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

SPRING-THE TREES. What sayest thou, Tree, through thy tongues, the

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

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

THE STONES,

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

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

ALL ARE GOOD.

There is good in Spring's trees, with their light green

In the murmuring streams, book of sweet spring songs; And good in the sermons of rocks, dark and tall: Oh, good, good are each. Did not God make them all? Tenterden, (England.) JANE ASHBY.

> For the Liberator. THE TOOSIN.

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

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

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

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

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

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

• Charles F. Hovey.

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

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

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

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

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

Weary were the days that followed; He was sailing o'er the sea; And the wind among the poplars Sang a dreary song to me.

· Then he wrote me he had landed Safe upon a foreign shore; And I said, "Faint heart, take courage, Thou must grieve and sigh no more." Thrice the March-wind's trump had sounded; When once more I stood alone, Where the wind among the poplars

Made its wild and mournful moan-

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

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

The Liberator.

LETTER FROM REV. HENRY F. CHEEVER, like Pillsbury, Wright, Foster and Parker, who are Secretary of the Church Anti-Slavery Society. (WITH NOTES, IN REPLY, BY C. K. W.)

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

In regard to the first, I deny and disprove the al- the very oracles of orthodoxy are so far behind them leged inaccuracy, by showing that the language in the practical duties of Christianity toward the used—'There has not been until now any distinc- slave, and that they, stignatized as irreligious or in. This is the basis on which we both agree, without by William H. Herndon, Esq., in relation to the tively Christian or church organization against sla- fidel, are so far in advance of the recognized organs any varying interpretation of terms, or any misun- Rights of Citizenship:very'-could not mean any thing else than that it is and exponents of the Church, in the advocacy of the derstanding whatever. But does it not inevitably the first anti-slavery organization that has existed, rights of man, and of practical righteousness and follow from this, that ultimate success is sure in the this hall to-night—we Republicans, native and forboth founded on Christian principles, and to be com- freedom. (7.) I love the slave as they do, and I love | warfare with oppression, to any faithful opposer of it, eign born-for the special purpose of giving vent to posed exclusively of Christian persons. The Ameri- the Church also as they do not. It is from duty to can Anti-Slavery Society, though founded on a Chris- God and love to man that I am an Abolitionist. It is tian basis as to its principles, is meant to include all from duty to Christ the Head, and from love to the friends of the slave, whether Christian or infidel, of Church as His body (8), that we are laboring through ways acted; and in reliance upon which it proposes all creeds or no creed, in the visible Church or out of the Church Anti-Slavery Society to place the Chrisit. The Church Anti-Slavery Society is a distinc- tian Church in its true position. (9.) We would not tively Christian or church organization, because it is merely absolve it from all complicity with American both on a strictly Christian basis, and is, by the terms slavery, but we would take away its reproach of reof its Constitution, intended to include Christians maining silent and inactive in the presence of this only, and to be the organ or exponent of the Church. giant crime of the day. It is not fitting that the (1.) This was distinctly stated and implied many Church should ignore her responsibilities in this mattimes over in the Worcester Address, the erroneous ter. Her ministry and membership are neither honreport of which has caused this controversy. And it oring their Master, nor promoting their own good reis both expressed and implied in the Preamble, Dec- port, by leaving this question-essentially a MORAL laration of Principles, and Constitution. This makes one, involving in all its parts the great principles the chief if not the only difference between the Amer- right and wrong, the duties we owe to God, our felican Anti-Slavery Society and the Church Anti-Sla- low-men, and our own souls—to be discussed and very Society.

2. As to the second thing to be noticed, viz., the by her remissness, or by politicians, looking at it alleged superiority of an anti-slavery organization merely as an element of party arrangement and zeal. that admits to its communion all friends of the slave, Such a question is not safe in such hands. The isto an organization intended to include only the Chris- suce involved are too momentous to be lodged exclutian friends of the slave, or those embraced within the sively with them, or with any political party, however visible Church—it is merely a matter of opinion. correct, in the main, its principles and platform may (2.) In the view of some, the union of all friends be. Nor is it safe, or for the honor of the Church (10), of the slave in the same organization is an ad- to allow such a question to be decided, even if it vantage. In the view of others, it is a disadvant- could be, by worldly men from worldly principles age. I see no reason why a man who is a Christian alone. For her own sake, her testimony should be and a church-member could not belong to both. But unequivocal, and her position clearly defined. Her it is clear that one of the Societies only can represent hold upon the confidence and conscience of the comthe Church. (3.)

put by your correspondent C. K. W. in his review of skepticism, she must change what seems to many the a 'Tract for the Times on the question, Is it right to equivocal position she now occupies upon this subwithhold fellowship from churches or from individ- ject; and thus deprive Infidelity of one of its most uals that tolerate or practise slavery?' He quotes effective weapons, and one that it is using with the the following passage from that Tract: 'What will most terrible success.'s become of our religious organizations when irreligious men get ahead of the Church in morals, and in the practical work of Christianity? In some instances, they are already a long ways ahead of the very oracles of orthodoxy.' C. K. W. then asks the writer both to accomplish it. I see no reason why the two distinctly to say who are meant in this, and if certain persons are meant, to designate any thing irreligious in their anti-slavery action.

the Divine Inspiration of the Holy Scriptures, and Church, the great bulwark of slavery. who do not unite with any of the visible organizathat he is either an atheist or an infidel.

without any profession of Christianity, who stand time enough to take up the theological dogmas with apart from the Church, and who deny perhaps the which he has pieced out his accusation, as well as authority of the Scriptures as containing the inspir- the insinuation of 'apparent' asperity towards a 'reed rule for man's faith and practice, are above and ceived 'Christianity. beyond the Church in their morals, and in the prac- (7.) Here, at last, H. T. C. has made an accurate

use in arguing with him.

be quickly formed and energetically expressed. (3.) It is clear that the Society of which H. T. C. an indispensable part of it!

is the Secretary does not represent that Church say that it does?

which is as follows:-'Inneligion. Want of religion, or contempt of it;

I think the word is commonly used in the latter of these two senses; but since Webster decides that it righteous, though unaccompanied by assent to the may mean either, and since the former sense is all that H. T. C. meant, it is again unfortunate, very un- the whole book in which they, with a widely varifortunate, that he used such an ambiguous word.

If you throw a stone at a negro, a Jew, or any unpopular person, in a place where it is customary to the Christian Church? throw stones at such persons—and say, in reply to his remonstrance, 'My dear sir, I meant to throw only a its true position. snow-ball'-to be sure, this explanation is better than throwing another stone, but it does not make ed, and why does H. T. C. wish to honor it? the transaction a satisfactory one; and if he should proceed to ask why you wished to throw even a snowball at him, I do not know what you could say in deinjustice.

(5.) Danger! indeed! Why does not H. T. C. Bay there is hope that the Church will be cast into contempt, when she so richly deserves it?

How often must I repeat that the Church of Christ is NEVER surpassed in the practical duties of Chris- New York—of course, instead of working harmonitianity,' either by irreligious or unreligious men. ously with these three, we must call upon the Wor-That the American Church, which calls itself evangelical,' is so often thus surpassed by both these classes, is only another conclusive proof that it is not the Church of Christ; and if it is not, why is H. T. C. so solicitous to defend it?

note appended, make the meaning of the writer entirely clear.

In answer, then, to the question, who are meant, or what persons, in this passage, I say distinctly, men understood to denounce the modern Christian Church (6) and to deny the peculiar inspiration and authority of the Christian Scriptures and of Christian ordi-In the rejoinder of C. K. W. to my last communi- nances. In answer to the request that I will have

decided by skeptical reformers, made more skeptical munity requires it. If she would diminish the num-In this connection, allow me to answer a question bers who are yearly swelling the ranks of modern

> With these statements, it does not seem to me necessary or desirable to pursue this controversy any further. Both Societies are prosecuting the same great end, and it will take all the energy and resources of should not work harmoniously together. (11.) But

Now, in answer to these questions, I would say, (6.) Then they are misunderstood; which is strange, first, that the fact to be noticed and my own idea of considering that no men have ever spoken more diit would have been more accurately expressed, if, in- rectly and perspicuously. The wish has certainly stead of the term 'irreligious men,' I had said, men been father to the thought in those who, knowing law. not religious. For this was all I meant; that is, what they have really said, make this representation men who do not embrace Christianity as contained in of it. The thing which these persons have denouncthe inspired Word of God; men who do not hold to ed, and most justly, is the modern un-Christian

The phraseology of H. T. C. in this statement shows tions of the Christian Church, but stand aloof, or him conscious of its unsoundness. A grave accusacome out from them. Webster defines irreligion to tion ought not to be based upon mere rumor—the be a want of religion. (4.) An irreligious, or a non-statement that somebody, some unnamed person, unreligious man, will then be a man wanting in religion. derstood it so; and, therefore, I now ask him, did ho In my use of the word, he is also a man who does not ever hear either of the persons whom he has stigmasympathize, or have fellowship with any of the reli- tized above say one syllable against any church that gious orders or sects of religion, but not necessarily has faithfully performed its Christian duties to the slave in the South, and to the colored people in the Now, what I intended to say was, that when men North? When he has answered this, it will be quite

tical duties of Christianity toward their fellow-men, statement of who the persons are who are far behind especially toward the weak and the oppressed, there the American Anti-Slavery Society in 'practical is danger to the Church of being cast into contempt. | righteousness'-in 'the practical duties of Christi-(5.) The context of the passage quoted, and the anity'-namely, not Christian ministers and churches, but 'the oracles of orthodoxy,' (and, of course, their (1.) This sentence seems to me to contain a con- followers.) If he had stated this at first, I should tradiction in terms. The Church, in this country, is have had no controversy with him; no call to point a pro-slavery Church, is the great bulwark of slave- out the absurdity of calling men Christians who are ry. A Society, therefore, composed of Christians allowed to be deficient in the practical part of Chrisonly, and acting on Christian principles, cannot pos- tianity-as if the practice were less important than sibly be the organ or exponent of the Church. It the theory! The state of the Church which H. T. seems to me absurd for such a Society to pretend or C. truly describes above is indeed mournful; but desire to be the organ of such a Church; and it seems | what is to be done about it? Are we, under these to me certain that, if such a Society acts up to its circumstances, to adhere to the mere theorists, and profession of Christianity, the Church in the United reproach the practical people? Are we to call the States will meet it with active opposition, whenever former Christian and the latter irreligious, or even its numbers and its influence shall have so increased unreligious? Does not a recognition of this relative as to occasion any feeling beyond indifference. But position in these two parties impose a manifest and if. when H. T. C. uses the word 'Church,' he means unmistakeable duty upon those Christians who have sometimes the Church of Christ, and sometimes that unwarily connected themselves with the American conglomeration of sects, calling themselves 'evan- | Church, under the mistaken idea that it is Christian ? gelical, which make up our tract and missionary So- the duty, namely, of holding up before that deceitcieties, and if he keeps shifting from one of these op- ful, profligate and hypocritical association the paraposite meanings to the other, there can be very little mount importance of those practical duties of Chris. ness. tianity,' which, by the admission of H. T. C., the (2.) If an intelligent slave were asked whether all Church disregards, but the Abolitionists practise; of men should oppose slavery, or only all Christian men giving the Church no rest, day or night, Sundays or -and whether slavery should receive absolute and Mondays, from the incessant repetition of the deunconditional opposition, or only such amount of op- mands-' Unloose the heavy burdens! let the oppressposition as should be compatible with the credit, ed go free! break every yoke! be first pure, then prosperity and enlargement of the American Church | peaceable!' and of letting her plainly understand -I think his opinion upon both these points would that, whatever else may be included in Christianity. practical obedience to these precepts is an essential,

And yet we have now the claim (virtually) set up, in America which calls itself evangelical. Why then | that acquiescence in a human theory which affirms the precepts above quoted to have been written by (4.) It is unfortunate that H. T. C. had not time special inspiration of God-even co-existing with a to read through the whole of Webster's definition, refusal to obey them, and with the use of all manner of evasion and deceit in the attempt to justify such refusal—goes further towards proving a man to be a Christian than a systematic obedience to those very precepts; a practical recognition of them as just and , theory aforesaid, which claims special inspiration for ous collection of other things, are recorded !

(8.) Which Church? The American Church or

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

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

(11.) That will depend, entirely, on whether the · Church Anti-Slavery Society' is faithful to the sound anti-slavery portion of its Declaration of fence of even so far putting yourself on the side of Principles.' For instance, if that Society, as it now seems disposed to do, shall fraternize and cooperate with the Tract Society in Boston, which declares, and plainly proves, that it is not an anti-slavery Socithe openly pro-slavery National Tract Society in cester Society, as upon the New York and Boston ones, to repent and reform.

> *Circular addressed by the Executive Committee of the Churci Anti-Slavery Society to Christian ministers and church members.

they cannot coalesce. Neither any more can one su- and directed a continuance of the cases to the 12th persede the other. The friends and advocates of the of July .- N. Y. Tribune. one may appear upon the public platform of the other without compromise; and there need be nought but a generous and kindly rivalry between them in the service of the slave. That ultimate success is sure, in the warfare with oppression, to a faithful Ministry five prisoners, classified as follows: hurse thief, I and a witnessing Church (12), we of the Church counterfeiting, 1; murder, 1; drunkenness, 1; as-Anti-Slavery Society do firmly hold; and let us, so

· Prayer-strengthened for the trial, come together, Put on the harness for the moral fight, And with the blessing of our Heavenly Father, MAINTAIN THE BIGHT!"

H. T. C.

Jewett City, Conn., May 16, 1859.

(12.) Here is another of those half-truths, by the constant repetition of which, as if they were whole truths, my honest and well-meaning antagonist seems to impose upon himself. GOD is against oppression! whether minister or church-member or not? This is the confidence in which the American Anti-Slavery Society is strong; in reliance upon which it has alstill to act until slavery is abolished .-- c. K. W.

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

My Dear Friend:-You ask my opinion in regard to the past action, and the future course of right to give speedy and quick utterance to our senthe Oberlin prisoners, now in jail at Cleveland, for violating the fugitive slave enactment.

threats and intimidation. Disunion and bloodshed party from Maine to Georgia, and from New York were proclaimed as the alternative in case of refusal. to California, not only now, but far distant in the Before such insolence, Northern members bowed in future, unless fully understood. unmanly submission, surrendering their own indiblood for their love of liberty; a war in which free have killed it if they had wished to do so.' persons are enslaved, and slaves are murdered even upon the soil of Ohio with perfect impunity; a war which subjects colored people to a commerce, annually sacrificed.

imprisoned, was passed in order to involve the peo- citizens who happened to be born on European soil, ple of the free States in this guilt; for the purpose and others not American. These citizens, intelliof making them accessories to such crimes. It was passed by a Locofoco Congress. A Locofoco Mar- towering oppressive thrones, iron chains, and glitshal selects a Locofoco Grand Jury to find an indict- tering bayonets of the despots of the Old World, and ment drawn by a Locofoco Attorney, to be tried by have landed among us to make this their adopted a Locofoco traverse jury packed for the very purpose free homes, supposing that there would and should of conviction, before a Locofoco Judge, appointed be equality—at least as broad as that laid down in by a Locofoco President, confirmed by a Locofoco the Dred Scott case—among all American citizens. We see, however, they are to be somewhat mistaken, Senate, for the purpose of enforcing obedience to this if the Legislature of Massachusetts vitalizes this la-

In disregarding this law, the prisoners did right, tent constitutional power by an operative act. Their error consisted in sparing the lives of the This law is wrong and unjust—once an American slave-catchers. Those pirates should have been de. citizen, always so. The Republicans all over this livered over to the colored men, and consigned to the State have taken broad, deep, and radical grounds doom of pirates, which should have been speedily ex- against this law; against its cruel impolicy and its ecuted. You are aware that this is the doctrine stinging injustice; and so now and here to-night. which I proclaimed in Congress. I adhere to it. Had the prisoners executed the slave-catchers promptly, it would have taught the administration a les. protest to the world. son not soon to be forgotten. We should have been no more troubled with that class of miscreants. speeches and in print-in private circles and on the They would have learned better than to show them. stump, all over this State expressed my views on this selves among an intelligent people who know their subject, and have said that I know of no distincrights, and dare maintain them. But in rescuing tion among men, except those of the heart and head. their fellow-man from the fangs of these blood- I now repeat that, though I am native-born, my ing generations will bless them for it. It was a as the race, and as deep as its humanity. As a high moral duty, the exercise of a virtue which matter of course, I include native and foreign people, sheds a halo of glory around the memories of our Protestant and Catholic, 'Jew and Gentile.' republican fathers. When arrested for such an act. | the full length of justice to all men-equality among they did well in refusing to give bail: when brought all American citizens, and freedom to the race of into Court, they did right in refusing to give bail: man. That party—that class—that man or party and in my opinion they cannot now recede from the who adopts different ideas, and expresses them by manly position which they have assumed. By these word or act—gives vent by tongue or deed to them noble acts they have inscribed their names upon a is cruelly or wickedly despotocratic, though it may most important page of our history. They no long. call its principles democratic. In the centre of its er act for themselves in this business, but for jus. heart is a despotism, soon to bloom into a one-man. tice, for liberty, for the cause of freedom. The eyes iron-willed absolutism. Names are nothing, but of the nation are upon them. They should bear in principles are as deep as the world. The roots of mind the character of the people of this portion of things—the purposes and intents are the tests. Look our gallant State. They should remember the pil- at this-justice and liberty to all men; and then at grim fathers from whom they have descended, this-justice and liberty to a special few, and they Cleveland is now the Boston of 1775, and I trust to judge of the times and necessities. In the one is her sons will meet the responsibilities thrown upon Heaven's justice broad and deep, and in the other them with becoming firmness.

As to the future, I see no other course for the pronounced upon any of their number.

that Court. But should they prove unequal to the race of man around the globe. With these princioccasion, the case will then be fully made up, and ples nothing can impede your young, living, irresistithe appeal must then be taken to that highest of ble power, or prove victorious over you, for you earthly Tribunals, the source of all political power. have the sweep and power of God's great rushing The people finding this government to have become currents to bear you on to victory over the world. ' destructive of the lives, the liberties, and the happiness of its citizens, will alter or abolish it; and sentiment I am willing to live or die-freedom and organize its powers in such form as to them shall justice to all men-equality and liberty to all Amorseem most likely to effect their safety and happi- ican citizens, native or foreign-born, Protestant or

Yours for Liberty and the Constitution.

J. R. GIDDINGS.

Hon. RALPH PLUMB.

THE OBERLIN CASES.

Langston, the two Oberlin men against whom the Judge and District Attorney for the Northern District of Ohio have succeeded in obtaining verdicts. Bushnell was sentenced to 60 days' imprisonment, a the horrid scene of the execution :fine of \$600, and the costs of the trial, which must probably amount to more than double that sum. the execution of Staub. It was adjusted to the neck of the district as he might see fit.

postponement which he requested, the necessity he ticed. would be under of appearing before the Supreme Court to resist that application.

ed States Government had directed him to attend. wretched man. He was asked, 'Can you stand alone?' Five of the witnesses on whom he relied—the parties, and probably misunderstanding the question, annamely-from whom the rescue had been made, had swered, 'Yes, I can stand that, and twice that.' been arrested under an indictment found against. The rope was then re-adjusted—this time the usual them for kidnapping. They must appear at Elyria noose. The priests take their position at his side, on the 17th instant to answer to that charge, and he he bids them again adieu, and at a given signal, the ety, and which chooses still to remain a branch of had received orders from Washington to appear and clang of the falling trap, the rush of the descending defend them. Two other of his Kentucky witnesses, body, and the sharp twang of the straightened the owner of the slave rescued, and the Clerk of the cord are heard, and the struggling form of McNa-Court, by whose signature the power of attorney had mee is suspended in the air. been authenticated, had suddenly started off for Ken- By some misadjustment, the second time the knot tucky without giving him any notice of their depar-slipped aside, and the neck was not broken. When ture. The counsel for the prisoners strenuously rethe body had swung fourteen minutes, the heart's sisted any continuance, and insisted on their right circulation was still apparent, though faint. The feeting sales. to an immediate trial, especially such of them as struggles of the expiring wretch continued some were in custody; but the Judge granted the motion, minutes.

THE CLASSIFICATION .- One of the Wellington Oberlin prisoners writes from jail to the Ashtabula

Sentinel thus: Sheriff Wightman has in his custody some fiftysault and battery, 1; grand larceny, 7; petit larceny, 8; burglary, 3; and believing in the higher

We have among our number I physician, I professor, 2 lawyers, 4 students, 3 farmers, 2 shoemakers, I bookseller, I ordained minister, I printer, and I Kansas lieutenant.

The ages of our group vary from 22 to 74 years, and we find ourselves incapable of realizing the fact that we are criminals, while we do most fully comprebend the fact that we are imprisoned.

MASSACHUSETTS CITIZENSHIP. Extract of a speech recently delivered in Illinois,

Finally, Mr. President, were are gathered here in our sentiments, and expression to our ideas on the late act of Massachusetts in relation to her naturalized citizens. We Republicans, as citizens of this city and the State of Illinois, do not pretend that we have any right to dietate to a sister State of this Union, what institutions she shall or shall not have. But as American citizens—as Republicans—we have some dear rights; and when any law of any State projectingly acts upon us, reaches outside of that State, and by its spring and sweep, injuriously and destructively affects us, then we have an undoubted timents, and expression to our ideas in relation thereto. This far we go, but no farther. The late That measure was passed under the influence of act of Massachusetts touches the whole Republican

It is now well understood in Massachusetts, that viduality, the rights of their States, and the honor the democracy of that State is partially, if not of their nation. The page of our political history wholly responsible for the passage of the Constituthat records the passage of that act will long be tional provision, odious as it is. I now hold a letread with mortification and regret. It constitutes ter in my hand from Boston, which says, in suba legislative incident in that war so long waged, and stance, 'that the Democracy really wanted the law carried on by the party now in power against the passed; some voting for it, some scattering tickets colored men of our nation; a war in which men, in its favor on the day of the election, and all wantwomen and children have been butchered in cold ing it to pass, and voting stoutly for it. They could

Were we not now quickly to speak out our ideas on this law of Massachusetts, it might be inferred, it would be meanly implied by the corrupt Democracy from the horrors of which they shrink, preferring for political purposes, that the Republicans of Illideath by their own hand rather than meet its tor- nois approved of the act, together with its cruel and tures; a war in which mothers are driven to the destructive policy, and rank injustice to our foreign horrible choice of slaying their own children rather born citizens. The Republican principle on this than to permit them to live, and become subject to question is this-once an American citizen, always the degradation that awaits them in life. This war an American citizen, with all the burthens, rights is sometimes called 'piratical,' but I have yet to find and privileges attaching thereto, and which is never the record of pirates who doomed their victims to to be taken away, except by forfeiture through the death, merely for their love of liberty. It is a slan- man's own acts. This law of Massachusetts denies der upon piracy to compare this war with that in or repudiates this, and we, as Republicans, do now which they slay their victims for the comparatively and here say that we most heartily and unanimousexcusable purpose of obtaining money. In this ly disapprove this law, because it is contrary to funwar more than twenty thousand human victims are damental principles, and for the following reasons: First, because it is impolitic, and Second, because This slave enactment, under which our friends are it is wrong and unjust to all that class of American gent, good and patriotic men, have fled from the

> in this Republican hall, we solemnly protest against it in the name of Republicanism, and send out our

I have, as a Republican, long since, and often in hounds, the prisoners did right. Present and com- country is the world, and my love for man is as broad

Republicans, score deep on your banner, morticed prisoners than patiently to await events. Their in and buttressed on the Philadelphia platform, and counsel will apply to the Supreme Court of our let there be no cowardly dodging for timid policy's State for a habeas corpus whenever sentence shall be sake from this, this ever-living vital principle—liberty and equality to all American citizens, native I have great confidence in the Judges composing and foreign-born, and freedom and justice to the Mr. President, I conclude as I began, and by this

Catholic: and may the chains of universal or par-This duty, so solemnly enjoined upon us by the tial despotism on mind or body—on individual or founders of our government, in that immortal char- the race-be shivered, broken and snapt; and ring ter of American liberty to which for almost a centu- out loud and long against the Bastile prison-doors, ry we have been accustomed to look for instruction cross-barred and iron-grated- 'Keeper', open this and direction in regard to our rights, will not be door, and let us go out joyous, hounding and happy for we too, now, are free by God's great law.'

> EXECUTION OF MICHAEL MCNAMEE. HORRID SCENE AT THE GALLOWS.

Michael McNamee was hung at Chicago, for whip-Sentence has been passed upon Bushnell and ping his wife to death when in a fit of intoxication. A great crowd gathered about the jail at the time, The Press and Tribune devotes two columns and half to the details. The following is the account of The collar used yesterday was the same used at

Langston was sentenced to a fine of \$100, and the of McNamee, his hands were bound, the black cap costs of the trial. The Court also directed the Mar- drawn over his eyes, he stands upon the fatal trap, shal in case he might, for any reason, consider the the clergy repeat the prayers of the church, and Cleveland jail an insecure place for the confinement while in the atterance of Our Father, who art in of the prisoners, to commit them to such other jail heaven,' the drop falls, the bound frame of the condemned wretch descends a distance of eight full feet It is the intention of the counsel, now that final upon the straining cord; it holds, but horrible to rejudgment has been rendered in these cases, to make late, the collar parts at the eyelet, and the victim a new application to the Supreme Court of Obio for falls heavily fifteen feet upon the floor of the jail a writ of habeas corpus, the objection upon which basement. A cry of horror escapes the lips of the selves. the former application was refused having now been spectators. There is no movement of life in the removed. The District Attorney, in arguing a mo- black-robed and hooded body. Officers Bradly and tion which he made for the postponement of the Palmer, and Kennedy, and Greene, raise it, and bare other cases till July, stated that he had received no- it to the head of the stairs, before the first symptoms tice to that effect, and gave as one reason for the of consciousness on the part of McNamee are no-

The hood is removed, and, under the excitement of that awful hour, the bruises of a fall, at another He also pleaded another duty, to which the Unit-time no light affair, were probably unfelt by the

MEDICAL REFORM That a great change has within a few ream bear wrought in the practice of medicine, no one will known the content of the most through the content of the con pretend to deny. It is well known that the stell and learning which has been for ages lavished me the use of mineral poisons, as medicines, have believed to answer the reasonable expectations of the public The old physicians have abandoned the use of the lancet, and have found it necessary to reduce the

quantity of medicine given to perhaps one fill of their original doses; but, as diminishing the quantity does not improve the quality, such a change of never answer the demands of suffering invalide A change was required which should dispen with all poisonous drugs, and substitute a system of innocent medication, which would harmonic with nature, and remove diseases, without the rid of injury to the constitution. For the accomplish ment of this object, many talented and learned have realously labored, and a great reform has been brought about. Among the champions in the reform, we believe all are willing to yield the pub

Indian Medical Institute." Dr. Greene, after studying the various street of medicine, and finding that they had not the best of nature, turned his attention to the study of Nature's Laws - spent several years in travel, and received much useful information from those well dren of Nature"—the "red men of the force." whose habits and system of medical practice ha thoroughly investigated, and which has great assisted him in the development of a system him nature for its foundation, and science for its fund.

to Dr. R. Greene, the founder of the up

About ten years ago, Dr. Greene located in Box ton, when the success of his treatment was brought more fully before the public, and his sphere of the fulness enlarged. His Allopathic friends viewell. success with a jealcus eye, and his practice will animadverted upon in one or two of their medial journals, in no very dignified terms. That he was successful in all ordinary diseases was admitted. but they were slow to believe that he was able to cure Cancers and Scrofulous Humors. To continu them and the public of his success, he published facts in regard to cures of such cases, giving the names and residence of such persons who were willing to have their names used, so that any one could be satisfied of their truthfulness. Healson served specimens of cancers as they were removed that they might be examined by the doctors or h the public. Several hundreds of these cancer, and of enormous size, soon accumulated, having ben put up in glass jars, where they have since remaind on exhibition at his rooms, 36 Bromfield Street Boston, to which the public have free access. These incontrovertible evidences of succes

brought out the press in his favor, and der around him a large number of friends who wer interested in the common cause of humanite The business at the office so increased that it been necessary to relieve Dr. Greene from the detailed his practice, in order to make his services available to a larger portion of those applying for treatment For this purpose, and by the advice and contention of influential citizens, an organization was found under the name of the "Boston Indian Medial Institute." Not that the practice was crude like that of the Indian, but based upon the Indian or tem, or natural principles, harmonizing with turn ral laws, and avoiding the use of poisonous dreat Under this organization the Institution has been the most popular Medical Asylum in the country where patients are daily received and successful. treated for all the various ills of the human farm But few people have an adequate idea of the enter of business done at this Institution, or the nuch, of cures effected, although nearly all are further with the fact of frequent remarkable operation being performed with the most favorable resch Such results are not without their lesson. The speak hope to many sufferers, and the basic of each hope is a firm one, for it rests upon experience, ri upon facts.

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of the people. Many clergymen, editors, and other profession! gentlemen, have visited this Institution, and in fied their entire approbation of the system of partice, and expressed a desire that the facts council with this treatment should be made known to the

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

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