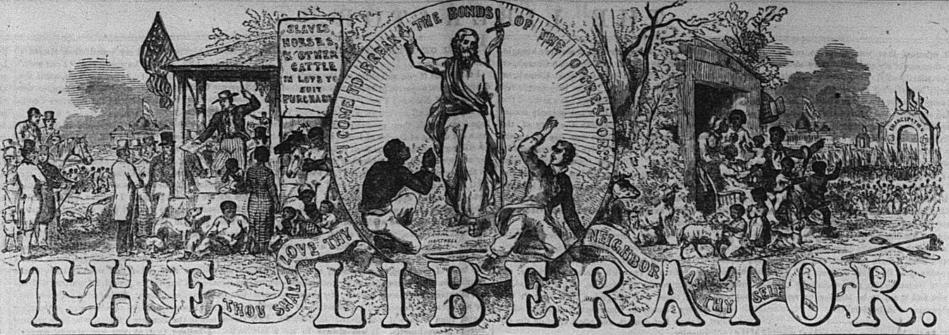
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The following gentlemen constitute the Finan-Committee, but are not responsible for any of the chits of the paper, viz:-Francis Jackson, Ep-EGO QUINCY, SANCEL PRILBRICK, and WENDELL



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 unrighteous yoke. On this subject, our fathers, in FRAMING THE CONSTITUTION, SWERVED FROM THE

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

death, and an agreement with hell."

The free States are the guardians and essen-

tial supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, monr. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending. - WILLIAM ELLERY CHANNING.

WM. LLOYD GARRISON, Editor.

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

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The Duty of Massachusetts.

SPEECH OF CHARLES C. BURLEIGH. Before the Massachusetts Anti-Slavery Society, January 28, 1859. Physocraphically reported for the Liberator, by Mr. YERRINTON.

Mr. Parsident,-The subject which is presented to us in this resolution, I am glad to know, is one claiming no small-share of attention at the present time, throughout the Commonwealth; and, indeed, not in the Commonwealth alone. We have had, as we were told yesterday, an example set before us in a neighboring State, in relation to this matter, worthy to be imitated by those who, believe in the fundamental principles embodied in the Massachusetts Constitution, and in the American Declaration of In-

I have, in my going up and down in the land, very often had occasion to meet those who objected to what they called the sweeping condemnation passed br Abolitionists on the people of the Commonwealth. and especially on the political parties of the North, by reason of their complicity with slaveholding. I have been told- We are as much opposed to slavery as you are; we do not mean to do any thing to give strength to the oppressor's arm; and we do not feel that the severe censures passed upon us are deserved." I have replied by asking them- 'Are you ready to do this thing :- You say that you cannot reach slavery in Carolina and Virginia, and must not be condemned because you do not assail it there; are you ready to purify the soil of the Old Bay State from the contamnation of slavery ! Are you ready to say, that whenever a man sets his foot upon the soil of the Commenwealth, he shall be recognized as a man, and shall be treated as a man?' And I have not always found them ready to say yes to this inquiry. If, in general terms, at the first propounding thereof, they would say yes, yet upon a closer cross-examination, upon a more minute specification of the measures necessary to attain the general object, they would often shrink from replying in the affirmative-sometimes assigning one reason, sometimes another, the whole, however, summed up in this- 'The Union and the Constitution.' We cannot say to the South, you shall no longer claim your runaways upon the soil of Massachusetts-you shall no longer blot out the blood-stained footprints of Concord and Lexington with the foul tread of the kidnapper and slave-hunter-we cannot say this to the South, because the Constitution guarantees to the South the right to hunt runaways all over the North; to seize them wherever they shall be found, and to drag them back to slavery from the very door of the sanctuary of liberty they may have endeavored to find shelter in. No matter that we have proclaimed to the nations, as a self-evident truth, the equal, inalienable rights of all men; no matter that we are preaching from a thousand pulpits the doctrine of human brotherhoodthat God, who made the world, hath of one blood made all nations to dwell on the face of the earth; no matter that our fathers stood for the defence of those principles in the day of trial and danger, perilling their lives on the high places of the field; no matter that they baptized their infant liberty with blood, on the spot where stands wonder granite column, telling of the deeds that were done for impartial freedom no matter that the voice of musketry and artillery, from the banks of Concord rives and the Common of Lexington, spoke out defiant words for justice and humanity, in the very face of the terant's displeasure and menace ; all that's nothing, because, at a later day, the fathers consented to crase these glorious words of their earlier history, that they might find room upon the page, made black by the erasure, to write on covenant with death and an agreement with hell'-to write a compact binding them to give the lie to the glorious declaration of a previous day, binding them to bring upon their own souls that very stain of complicity with tyranny which they seemed so dark a spot upon the character of their mother land and its government. We cannot, then, they tell us, be just, we cannot be true to the principles which our fathers announced in their declaration, we cannot be humane and Christian. There is the Gospel of Jesus, with the glorious example of the Good Samaritan, bending over the sufferer by the wayside, at the risk of no matter what peril to his wn person or damage to his own interest,-with its th lessons of self-denial, self-sacrifice, and generous deels of benevolence, -with its solemn injunction to

through the poverty-wasted lips and now with the torque of the sable bondman, says- Inasmuch as ye have done deeds of kindness unto one of these my brethren, ye have done them unto me.' We know it is there; we read it every morning; we hear it every Sunday from our pulpits; we are aware that the inaction stands there, that the example is recorded there, that a glorious spirit is diffused all through blessed Gospel, and we in the presence of God, ingels and men, have entered into a solemn covenant AND at we will be true to that Gospel, that we will take if as the man of our counsel, as the rule of our life, as the law of our spiritual existence and action. Yet, ecause our fathers made a bargain to secure certain political advantages, that they would repudiate this Car-al pat-o 523 found rld, as es new and to Gospel when its application demanded humanity to

r in o

feed the hungry, to clothe the naked, and take in the

houseless wanderer, and recognize in every poor and

suffering child of humanity, only the disguised

form, but some the less real form, of Him who was

the brightness of the Father's glory, and the express

image of his person'; of Him who, speaking now

an do anything to abolish slavery in the South they can forbid, and are imperatively bound est moral considerations to forbid, the ting of fugitive slaves in this Commonwealth, and ediate emancipation of all such as and therefore they can and ought, in common with the people of every other free State, to withdraw from a government which; both by practice and in-tention, is a grand conspiracy against justice, and a powerful bulwark of the slave system.

iberator. we be inhuman to the hopfnessed, therefore will be transple our selemn cover, imperatively demand audience, the answer to this sacred obligations of humanity and Christianity.

> You and I know that my translation is a faithful one, we have to deal on this occasion.

> draught. (Loud applause.) I say that Massachusetts has no such right; and I

compact is, in letter and spirit, what it is assumed to be; because, assuming it to be such, it is so grossly with the principles acknowledged by the Commonhumanity and decency, that it cannot be a binding compact. No man can bind himself, no community of men can bind itself, by no matter what bargains, to do what God forbids, to do what conscience clearly and emphatically condemns. You tell me it is legal, this claim of the slaveholder; you tell me it is constitutional, this right which he arrogates to himself to turn men into brutes by the help of the government. I tell you I do not care for your terms 'legal,' and whether it is, in any just sense of the term, 'legal'; and if you quote Kent and Story, Marshall and Tanev. I might, on the other hand, quote Blackstone, Coke and Vattel; and I might ask you, if legal authority is to stand, whether that legal authority which exists afar from the overshadowing influence of the slave system, is less likely to be affected by those evil influences, or that authority which, standin the very midst of this shadow, is dimmed and bewildered by it. But without stopping to inquire as to the fitness of the application of the term 'legal' to have done asking it, and have been reproving me in this claim of the slaveholder, it is enough for me to be able to apply to it the epithets immoral, infamous, you not believe that the slave is a man, and your response. Well, then, you have answered the prother?—and few are the citizens of Massachusetts, back-the runaway slave to his master; for you know so hardy as to answer No! They tell us that even that all these sophistical distinctions which our selthe Boston Courier is beginning to claim for itself a due deference to the manhood of the black man; and if the Boston Courier has found out that it is expedient to say this, you may depend upon it, that the Roston Courier knows that Massachusetts believes it is right; and if the Boston Courier believes it is right, who will face the Commonwealth of Massachusetts with the imputation upon its character, that it doubts the rectitude of what even the Boston Courier feels to be right? You admit, then, that the slave is a man, and your brother; you admit that he has the same essential and inalienable rights that you have. You would skulk away in Roger B. Taney's poor hidingmade, the public sentiment of the civilized world regarded the black man as having no rights which the your obligation dates back to a period older than your incorporated into its structure, that horrible blasphemy you, assuming that your Constitution was based upon this principle of essential wickedness, What right had tification. The slave comes here and asks for protecyour fathers to accept that Constitution as the supreme tion. You know you owe it to him. Tell me you did day; they may try to dodge it to to-morrow; they may try to silence it with the previous question, or a they may try to slur it over in the platform of the poit in the discussions of the political press; they may even put it out of sight in the homilies of the pulpit be answered! It has been written out in the sight of gation.

'If it were done, when 'tis done, then 'twere well

itating on his deed of blood, thought that,

and make the event to "trammel up its consequence" streets of Boston, that you will not shelter Garibaldi -could as easily close the eves of that inner vision, from the ministers ot the Pope, you have not merely which he shared not with any who shared not his attempted to divest yourselves of a moral obligation, consciousness of guilt, against the spectre that crowd- you have attempted to sell away that which does not ed him from his stool, and usurped his place at the belong to you-another man's rights. My right to banquet-as the Commonwealth of Massachusetts be protected here upon the soil of Massachusetts is a blind her eyes to this question, which is glaring out right which God gave me, and not the Commonwealth upon her from the skies that hang the North Star out of Massachusetts. Suppose that before the Pilgrims guide the fugitive in his flight, and speaks to her landed from the Mayflower upon Plymouth rock, in the very murmur of the forest, which hears only, and gave occasion for the lifting up of that high besides that murmur, the tread of the bondman strain of the English poeton his way to Canada. The question must be met, then, has Massachusetts a right to abide by an unhallowed compact? And deep down in the heart of

the bondman, justice to the oppressed, therefore will Massachusetts, if not very loud and audible to the pressed; therefore will we trample our solemn cove- imperatively demand audience, the answer to this nant with God, made in the presence of God, angels question has already formed itself into syllables which and men, under our feet; and that we may be true will scorch the soul which refuses to heed them, to a man-made Constitution, all black with iniquity (Lond applause.) Massachusetts has no right! It is and bloody with crime, we will be false to the most the common sense of universal humanity, it is the doctrine of religion and morality, it is the principle of law I do not say that men answer me in these words, itself, which forbids obedience to an immoral injunction, I am translating their answer out of the dialect of compliance with the terms of an immoral compact. If wily politicians and cunning sophists, into plain lan- I ask the men of-Massachusetts, Will you ratify a guage, which the common people can understand. bargain made by your predecessors to sanctify murder with the warrant of statute law and judicial precedent acking, it may be, the force which it would be de- - the men of Massachusetts will probably look at me sirable to impart to it, because the speech of man has with mingled astonishment and indignation, hesitating no symbols to match the ideas and the facts with which between the latter emotion for the insult offered, and the former that any man should dare to offer such an Well, then, I meet the question as it is propounded, insult. And yet, if you are set to institute a careful Has the Commonwealth of Massachusetts a right to comparison between murder and the chattelization of refuse protection to the bondman, to refuse a recogni- manhood-if against the single atrocity of the one tion of his manhood, to refuse to repel the aggressions crime you balance the complex and innumerable atroof the Slave Power, and the intrusion of the kidnap- cities of the other, who is there of you that is willing per within her borders? Has Massachusetts a right to avow his belief that it is less immoral, less criminal, to sell conscience, and humanity, and God, for so to sanction slaveholding, than it is to sanction murpoor a mess of pottage as is brought to her in the der? If any, for him I have this question : Bring the leaky vessel of the American Union, serving only, as matter home to yourself, in such form as will set it it bubbles from the cauldron, hell-heated, to scald closest to your most central consciousness, whether it her own tongue with the dripping stream, and failing be in imagining that you are to be the victim of the to satisfy her thirsting lip with the disappointing one or the other crime, or in imagining that some object of your tenderest affection is to be that victim. Fancy to yourself, for a moment, the alternative presented, whether the wife that you love, whether the say it conceding, for the present moment, that the daughter now blushing into beautiful womanhood, around whom cluster your strongest affections, and and monstrously-immoral, so flagrantly at variance dead at your feet, and to-morrow be laid away in the safe sanctuary of the grave, with the sheltering clods wealth as self-evidently true, such an outrage upon of the valley above her form, or whether she shall be grasped by the kidnapper and torn from your very presence, to be exposed for sale on the auction stand of the human flesh market, and be struck off to him who will bid the largest sum of filthy gold for the privilege of desecrating that sanctuary of the Holy Ghost, polluting that dwelling-place of the social and domestic affections, and turning that most beautiful specimen of fair humanity into the abode of impurity, and the scene of deepest degradation! constitutional.' I might stand here and argue Picture to yourself the presentation of that alternative, and then anticipate your own answer to my question; and in that answer hear your judgment of the comparative guilt of him who strikes the merciful blow of murder, and him who binds around his victim the poisonous coil of the slave's chain, blistering body and spirit together at every point of contact, festering to the core of the soul's inmost being with a corruption darker than essential impurity itself, and more terrible to bear than the fires of unending perdi-

Grant, if you will, that the fugitive bondman com ing from Carolina or Virginia belongs to an inferior race. I will not stop to argue that question now but the inquiry might very well arise, why it is that this haughty Saxon race, so conscious of its own suplace, and pretend that when the Constitution was periority, is so afraid to trust a rival race to compete with it on equal terms for the world's prizes? Concede that it is ar inferior race with which we have to white man is bound to respect. But even if that lie deal,—what then? Is that inferiority the justification were a truth, it would not help the case at all, for for robbing it of that precious boon which the Father has bestowed upon it? Or, in other words, do you Constitution; and a part of the indictment which is justify plunder by the poverty of its victim? Do you read against you, and to which you must plead in say that because the poor man has but one small ewe Heaven's court, if not on earth, is that you consent lamb, brought up in his bosom, while you have many to a Constitution which accepted as its basis, and flocks and herds spread over your rich estate, you may therefore feed your guests with the flesh of his lamb, against God, and that insult to man, that any child of and dread no coming of God's stern prophet on the the Eternal Pather is destitute of rights worthy of the morrow to make you condemn yourself with your recognition of every other child of that Father. I ask own lips, and ratify the condemnation with the words- Thou art the man! You know it is no jus-

tion. You have answered the question long before I

behind the unerring and lightning-like readiness of

fishness and pride-sometimes with diabolical malice

more than diabolical ingenuity whisper in our ears-

you know that these are of no avail before the search-

ing eye which looks to the very motive of our act, and

sees that we are false to the convictions of our own

souls when we seek the justification for our wrong in

law of the land? What right have you, now that not bargain it in the Constitution-what then? Why your fathers have so accepted it, and transmitted to didn't you bargain it in the Constitution, and what you the tradition of allegiance to it, to accept that right had you to refuse to bargain it to him in the tradition, and ratify the contract which has thus been Constitution? When a man comes from a distant made with the powers of darkness? That is the ques- land to ours and asks to be sheltered under the root tion which the people of the Commonwealth of Mas- of our 'asylum for the oppressed of all nations,' we bid sachusetts must answer. They may try to evade it to- him welcome, come from what quarter he may. Even Cass was ready to welcome Garibaldi from the wars of freedom in Italy, and the nation rises up with loud motion to indefinitely postpone in the State House; acclaim to greet the arrival of the Hungarian patriot; yes, and even far abroad in the harbor of Smyrna, far litical campaign approaching; they may try to avoid as the nation can reach out the arm of its power, it protects the refugee who has announced his purpose to become a citizen of our country. So there is the and the religious newspapers—but the question must nation's own answer to the question of its moral obli-

men, it has been spoken in the ears of men, and there Now, have you any right to barter away the rights is no escaping it after that. The murderer who, med- of your fellow-men, and can you barter away your own obligation? Remember, that when you make a bargain that you will not protect Martin Kozta in the harbor of Smyrna, that you will not shield Kossuth could as easily wash out the memory of that day, from the myrmidons of Austria seeking him in the

What sought they thus afar? Bright jewels of the mine, The wealth of seas, the spoils of war?

They sought a Faith's pure shrine, Aye, call it holy ground,
The spot where first they trod;
They've left unstained what here they found,
Freedom to worship God'—

appose that before that event, when this continent s yet a wilderness, was untrodden by the white man's foot-go back, if you will, to a still earlier that some wanderer from a civilized land had been Germany, by making a bargain that it shall not be government.

machine, and then I drag that reaping machine out of the subtle chambers of the brain and incarnate it in wood and iron, and there it stands palpable and practical before me. Now I have released myself, forfrom my obligation ; because I have made a machine that can do in one day what would have taken me six months to accomplish ! Do you believe that ? No; the making of the machine is to be justified by the use rights of the governed. That is not , I think, one of the modern, ultra, radical, anti-slavery, Garrisonian obligations. I think we read it in a document once regarded of some authority, in this country, at leastthat the purpose of the institution of government is to protect the rights of the governed. Now, I ask you, is the slave one of your governed when he comes to Massachusetts or not? If not, then you have no right to govern him, but must leave him to go and come when and where he pleases. If he is, then you have bound yourselves to protect him by your government, in the simple fact that you have made a government. You have only transferred to it, as the instrument of your action, the obligation which already rested upon you, by virtue of God's decree, written

That, then, is our answer to those who talk to us about the Constitution. We contend that inasmuch as slaveholding is the violation of all human rights, that inasmuch as the refugee has a right to leave it behind him, and seek freedom elsewhere, if he cannot find it at home, and inasmuch as he has come to Massachusetts, and is within the reach of her protection, he has acquired thereby a right to that protection, and we cannot divest ourselves of the obligation to give it But then, they tell us the Constitution, never-

theless. What, I ask, is the relative authority of a Constitution that man makes, and a Constitution that God makes? What is the relative authority of an absolute mosal obligation, and a mere conventional obligation? One would think there need be no labored answer to questions like these; and there would not be, if men had not suffered their minds to be befogged by the false teachings of politicians and priests. When Boston pulpits can enunciate the infamous and blasphemous doctrine that we must obey the statutes enacted by a constitutional Legislature, whether wise or unwise, just or unjust, and when the doctrine that there is any Higher Law is repudiated by political parties and scouted by political leaders, and denounced as heresy to be punished by political death, it becomes necessary for us to teach the very rudiments of political morality, it becomes necessary for us to tell new truths so plain that we might almost tremble in moral sense which we address; but so it is.

the utterance, as insulting the understanding and tematically, on a preconcerted plan, and with an Now I ask-because I do not mean to go at length as to leave no possible doubt of entire harmony of

into this argument-but one question: What is, sympathy and feeling, and concert of purpose and after all, the source of your obligation to obey the law of the land? Why, you say, because the constituted Legislature has enacted it. But that only puts the question one step further off. What is the source of your obligation to recognize the authority of the constituted Legislature of the land? In other words. period, before the red man had come here from the what is the source of your chligation to obey an enactperiod, before the red man had come here from the ment because it is a legislative enactment? Oh, you will tell me, it is your right and duty. The instant drifted to these shores by adverse gales, and had met you make use of that word duty, you make your aphere, borne unwillingly from some other region of the peal to somewhat within me that takes hold of my civilized world, one like himself, a solitary refugee moral sense, which takes cognizance of duty; and my from the fury of the tempest, what were their obligations? Not constitutional—for they had made no ter how you make it clear that my moral sense or not. If I am not, then no matter how you make it clear that my moral sense relaw; not arising from any compact, or covenant, -for quires it, I sweep away the statute and the moral sense they had enteredinto none. What were their mutual together, and tell you it does not please me to obey obligations? When God wrote upon the soul of man either. But if, to avoid that conclusion, you say, I the law of his social nature, put into him the power to am bound to obey the dictates of my moral sense, fee, for and with his suffering and imperilled fellows, then I ask you, what must I do with your statute fee for and with his suffering and imperilled fellows, then he wrote the mandate commanding him to help have already answered me, in assuming that I am peal that Constitution of God by any of your mannade compacts? Can you rob that solitary wanderer is, you say, that to deny my right or obligation to from England, we will say, of the right to the obey my own conscientious convictions, is virtually to protection of his fellow-wanderer from France or strike at the very foundation of allegiance to your

given? I owe you a debt; can I cancel that debt by But I pass on to another consideration. The Comimply writing under the obligation which attests it monwealth of Massachusetts is to be called on, that I shall not recognize it henceforward? Certainly through its Legislature, this winter, to enact that no not. Until, then, you can cancel the obligation of slave shall be taken back to bondage from its jurissimple humanity to simple humanity, the obligation diction. I can easily suppose that the objection will of kindness and mutual benefit and protection, you be urged there which we hear elsewhere- the Concannot get any right whereon to base your constitu- stitution and the Union!' I have shown that the tional compact to give up the runaway slave to his Constitution, whereinsoever it conflicts with the master. (Applause.) You come together, not two moral law, is not and cannot be binding; that it individuals, drifting hither from opposite regions of is not only our right but our duty to trample upon it; the earth, but multiplied to twenty millions, and yet but I have this further reason, that the party in inevery one under this same obligation which God had terest against the claims of justice and humanity has fixed upon the first individual man who set foot upon already forfeited even its apparent claim upon the these shores :- you come together, each bound by that ground of the compact of the Constitution. Whendivine law, and can you any more shake it off by the ever men make bargains, they make them with the multitude of your concurrence than could the understanding of mutuality-there is not only a benindividual effort of the single solitary wanderer? If a cfit, but an obligation on both sides of the bargain. house is built of blocks of granite, it is a grrnite house. If I say to you, This farm shall pass into your posno matter what incantations are muttered over it, no session for so much money to pass into mine, and you matter what inscriptions you engrave upon its front, give me your note of hand and receive the deed, Whatever is inherent in the individual constituents when the time comes for the payment of the nese of of the collective mass is inherent in the mass itself; hand, if you refuse to pay it, I am under no obligaand therefore the obligation to protect every man tion any longer to recognize your right to the prowho sets his foot upon your soil, is as perfect when perty, but have a right to use such means as will be efyou have formed a Union and Constitution, as it was feetual to bring that property back into my posseswhen one man by the side of another stood in need of sion; or, if the note is to be paid before the deed is help, when one man by the side of another had power given, I have a right to refuse the deed. (Applause.) to help. You can never escape from that obligation. You all understand the principle well enough, and I What is the making of a government? Simply think you already know enough of our relations to this: the construction of a machine more effectively the Slave Power to see the application of that prin- rant, it virtually proposed a new Constitution, and to do that work, the doing of which was every man's ciple in the case before us. The bargain, we are when the North acquiesced in the proposition, it virduty before the government was made. Suppose I told, was this; that for certain considerations, we of owe a man an obligation to reap his harvest upon the the Commonwealth of Massachusetts will give up to prairies of Illinois, and when I go to look at it, I find the slaveholder his fugitive from slavery. Well, so the there is an immense range of territory covered by the bond, if it do not exactly so read, has been, by common grain, and I say - Here is a mighty obligation; what consent, interpreted. But, in the first place, the barshall I do? I can never reap down that field with the gain rested upon these considerations-that, whatever old sickle my grandfather used on the hills of New rights were guaranteed to us in the Constitution, we England; I can never lay that harvest even in the shall be permitted to enjoy without molestation; and, swarth with the cradle I used in my early manhool; second, (if not expressed, yet necessarily implied in I must devise some other means to accomplish it.' So the absence of any terms extending the obligations I sit down, and, tasking my Yankte ingenuity to the further,) that we should not be obliged to surrender utmost, I build in the recesses of my mind a reaping slaves carried from any part of the earth that was not covered by the terms of the compact. Now, in both of these particulars, the Slave Power has violated the terms of its compact, and has thus released us from our obligation, if it were possible that a comsooth, say our learned statesmen and profound jurists, pact so immoral could impose any obligation at the beginning. The slaveholders have not been true to the terms of the bargain we made. The Constitution has guaranteed to us the privileges and immunities of citizenship, go where we will within the compass to which it is put; and that use is the fulfilment of of this Union. If I go to Carolina, I am a citizen of my obligation. Government is made to protect the the United States, and, by virtue of my citizenship, I have a right to free speech and a free press, and to use my moral and religious influence in favor of whatever my moral and religious nature tells me I ought to endeavor to promote. I have a right, thenjust as good a right in Carolina as in Massachusettsto assail slavery with all the weapons of the moral armory; I have a right to call upon the people of the South, in the name of justice and Christianity, in the name of humanity, in the name of sound policy, in the name of good economy, to abolish the slave system; I have a right to say that it is unjust, anti-Christian and influman, and that it is emphatically uneconomical. I have a right to show its waste of the energies of the people, its waste of the resources of national wealth, its violation of the essential rights of human nature, its opposition to the laws of God and the teachings of Christ. Can I do it? Will Carolina let me do it? I go there with the Constitution spread all over me as my shield of protection, I go there with my legal rights tiled up before me as an impregnable fortress of defence, and one breath dissolves it into nothingness, and crumbles the parchment into thin particles of impalpable vapor. Where is my constitutional protection, if I dare to speak for humanity, for truth, for justice in a court of justice? If I dare to undertake the application of Christianity to the daily life of Carolina, if I even dare to quote ' Poor Richard's Almanac,' in application to the wasteful and desolating system of slavery, I do it at the peril of my life; and the very best fate I can hope is the privilege of going into instant banishment from the territory of the sovereign empire of Carolina. Well, I come home to Massachusetts, and the next day, -having been banished by Carolina from her soil, in defiance of the terms of the compact,-I turn round and catch Anthony Burns, and tying him hands and feet, hurry him back into Carolina bondage! Even waiving the

> I might go on and recite one particular after another in which the Constitution has been violated by the Slave Power, not under the influence of passion, not in moments of high excitement, but deliberately, sysunanimity that speaks the Slave Power so complete

were imposed upon me? I tell you, no.

Now, who will tell me, in the face of these undeniable facts, that might be piled one upon anotherlike Pelion upon Ossa, until the whole land should be shadowed by the very darkness which would brood over it,-who will tell me that, nevertheless, we are ound to abide by the terms of the Constitution?" But, as I said, the Constitution carries with it ano-

ther obligation on the part of the pro-slavery party, and that is, not to attempt to stretch its application beyond the limits originally understood. Yet the Slave Power has done that. It has carried to Texas what was meant only for the Atlantic States; it has carried over to the territory of Louisiana, and the States carved and to be carved out of it, and it is trying to erry to Cuba, and Nicaragua, and Sonora, and I ow not how many other provinces and islands of ontinent and sea, that obligation which was originally understood as limited within definite boundaries. Now it has no definite boundaries. The domain of slavery is bound only by the possibility of slaveryextension. If you know where that limit is, then you can tell me what is the limit to which the Slave Power would carry the obligation to give back runaway slaves, and to do whatever other pro-slavery work it sees fit to exact from us. I deny the competency of one of the parties to a compact to extend the application of its terms in this manner. But if you tell me that it is not extended simply by the action of one party, but by the consent of all parties; If you tell me hat, although Texas was admitted unconstitutionally, and Louisiana obtained unconsaitutionally, (so admitted by Jefferson himself, when he made the purchase,) yet the North has made the act constitutional by tacit consent, by the ratification of acquiscence, I answer, very well ; I grant it, for the sake of the argument; but then, what follows? Why, that we are not living under the Constitution our fathers made in 1787 to 1789; that we are not living under the Constitution which Washington administered and Jefferson violated when he bought Louisiana; which, if it had been in force, Polk would have trampled under foot when he admitted Texas, in defiance of the Constitution, which confers the privilege of admitting new States upon Congress and not upon the Executive. In these various acts to which allusion has been made, the old Constitution of the fathers was clearly set aside, and either that Constitution is binding now, -and if it is, all those acts are unconstitutional and void,-or that old Constitution is not binding now, by virtue of the existence of a new one, and then it follows, that the obligations incurred by the old one do not rest upon us now. I say, it strict truth, we are not living under a Constitution made in 1787 to '89; I say, when the Slave Power made demands which the Constitution did not warhad one Constitution made after another, each, perhaps," more ample in its concessions to slavery, in certain directions, than the other, but certainly neither carrying any obligation which is dependent on the original compact. Now, if any body does not choose to accede to any of the new terms, of course he is not bound to obey the new Constitution. When Louisiana was admitted to the Union, the North aconiesced and a new Contitution was made. That lasted until Missouri asked admission. There was nothing in the original Constitution that contemplated the admission of territory west of the Mississippi. The single fact that the Constitution did not confer the power on any department of the government to admit new territory is sufficient evidence that such admission was not in the contemplation of the people; and who will tell me that the people gave the power to do that which they never contemplated doing, and gave it without assigning any repository that should receive it? Who could acquire new nerritory? Not the Executive, not the Judiciary, not the Legislativenot all together. There was no place where that power was put, and therefore we may reasonably infer that the people never meant to give the power, and it never was conferred. Well, we have a new Constitution tendered to us in the proposal to take Missouri into the Union: the North, after some contest, yield the point, and the new Constitution is ratified; and we have at least the third Constitution since the old Articles of Confederation were adopted. Then comes the attempt (overlooking all the outrages of the Slave Power in the mean time) to bring Texas into the Union-an attempt which it was then believed would have signally failed if it had been pursued in a constitutional way, and therefore it was consummated in a glaringly unconstitutional way; the North acquiesced, and we had our fourth Conti Now, if the South may go on tendering to us new

Constitutions, here for the sake of getting Louisiana, there to acquire Texas, yonder to crowd slavery into Kansas, in defiance of the three previous Consti tutions, pray may see not also make our tender of terms for a new compact? The South has made a new Constitution just as often as it has suited her own interests. Let us take that precedent, and say to the South, 'We have the offer of a new Constitution to make to you. It shall provide that whenever a man shall set his foot upon the soil of a State where slavery is not sanctioned by the local law, he shall be a free man; there shall be no chase after him, there shall be no dragging him back from thence; he shall be protected in his rights like any other inhabitant.' If the South chooses to acquiesce, there is no harm done We have a right to procure other terms than those of the compact. You bargain to build me a house, with certain specifications, for a certain sum of money. You segin your work, get tired of your bargain, and co le to me with proposed changes of the specificaquestion of the original immorality of the compact, tion. I acquiesce. You are no longer bound by the am I bound, having been robbed of the benefits that terms of the first bargain, neither am I, and I have a were to accrue to me, still to bear all the burdens that right to say that the price shall be varied. Massachusetts has a right to take this ground, that there shall be no slave existing on her soil; and if that is contrary to the fourth, fifth, tenth or twentieth Constitution which has been made by claims on one side and acquiesced in on the other, all I have to say is, 'You may take your choice, accept the terms we propose, or refuse to accept them, and then we will no longer hold you to the terms of the old bargain, but

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wickedness you practise.' Have we not the right to do this; and if we have reason to believe that the South will acquiesce, what is there for the politician to be afraid of, or the office-sceker to tremble at? But if we have reason to believe that the South will not acquiesce, what then ? Why, then we meet, distinctly set before us, this alternative : either to continue in the Union, on condition of participating in the atroclous crime of slaveholding and slavery-abetting, or shun the crime by withdrawing from the Union. (Loud applause.)

Now, I want to know who is ready to meet that alternative in any other way than that which we pro pose? The excuse which men make continually is that there is no need of participating in slavery because we remain in the Union. One man says, 'I don't leave the Union, because the Constitution is anti-slavery'; another says, 'I don't leave the Union, because I don't feel under any obligation to obey the United States pro-slavery Constitution where it requires me to do wrong, and therefore I may stay in the Union, and not stain my soul with the blood of the slave.' If this is true, then the argument against the measure which we propose falls to the ground; if it is not true then the assumption is a lie upon the face of it; and we leave it to those who cling to the Union to select which horn of the dilemma they will hang themselves upon, during the present session of the Legislature. There is no escaping from one or the other of them.

I have yet one word more to say, which I think worth saying, notwithstanding the length of time I have occupied already. I go to the people of Massach usetts, and I ask them, one by one, if you please, in the confidence of social communion by the fireside, · What do you think of catching runaway slaves? · Think of it! It is abominable. No man shall be taken from my house.' So says one. Says another · I will help him to the utmost of my ability. I never mean to permit the recapture of a fugitive, if I can help it.' Among the Borkshire hills, in the Hampshire valley, along the banks of the Connecticut, is the heart of the Commonwealth, down here upon the shores of Essex and Plymouth and Barnstable, wherever I go, they tell me, ' We don't mean to permit a slave to be taken away from our soil again. They got away Anthony Burns, because they had the neighborhood of the Navy Yard, and the cannon and bayonets of the United States marines to help them ; but these will not aid them any where else. Let them get away from the convenient vicinage of Charlestown Navy Yard, and they will try in vain to take any man from the soil of Massachusetts. Now, I am not inquiring whether that proud boast will be verified in the day of trial; that is not essential to the argument; all I have to say is, that in these declarations, we learn the settled purpose of the people of Massachusetts not to permit the capture of runaway slaves. They do not mean to do it, let the Constitution be what it may. Let Judge Taney or Judge Shaw say what he pleases, let Benj. F. Hallett and his brother Commissioners do whatever dirty work they find congenial to their souls, and let Benj. R. Curtis, with whatever congeniality there is in him, ratify the work the people of Massachusetts do not mean to let the slave be taken back to bondage. (Loud cheers.) This, of itself, is a distinct, and, as it seems to me,

potent argument; one strong link in the chain by which I would bind your consciences and your hearts to the deed I ask of you this day. If, I say, the people of Massachusetts, from the hills of Berkshire to the sands of Cape Cod, from the borders of the Green Mountain State to the line of the Connecticut, do not mean to send back the runaway slave, or permit him to be sent back, -if they mean to shelter him, to feed him, to hide him, and speed him on his way to Canada, if he cannot be safe here—in other words, if they mean to violate what they acknowledge to be a pro vision of the Constitution,-if they mean to transgress what they understand to be the requirements of the statute,-if they mean to tread under foot the precedents of the Supreme Court, and of the inferior Courts, then what right have they to lie to the South, and to lie to the world, even though that lie should cover ten pages of the statute-book with a veil of circumlocutions that darken counsel by words without knowledge? (Cheers.) What right have they to say they will do the thing somehow, which they do not mean to do anyhow !- that the only difficulty there is, is about the mode, when in the heart of them they know the difficulty is about the thing? Why not be 'hy not be frank and open? Why not speak out to the world what they cherish in their own hearts? Is it not time to verify the declaration of Scripture, 'that what is spoken in the ear, shall be proclaimed from the house-top' ? , Is it not time for us to get hold here of the two Massachusetts extremities of the Underground Railroad, and lift it up into daylight? (Loud applause.) Nay, is it not time to go yet a little further than that, and break the connection between the Underground Railroad of Massachusetts and that of Vermont or New Hampshire, and establish here the terminus, right under the shadow of your State House? (Enthusiastic cheering.) Let that granite obelisk yonder upon Bunker Hill be the boundary that says, . Hitherto, but no further! Nay, rather, only to him who comes along the ocean track let this be the terminus, but just as soon as the land traveller crosses the line of Connecticut, and the air of Massachusetts breathes into the open windows of the car, let it be understood the journey is ended. (Renewed applause.)

Is not that the true response to the demands of the Slave Power for larger concessions to slavery, when, with Chief Justice Taney for her mouthpiece, she asks you to permit her to carry-no, not asks you to permit her, but insciently demands that you accede to her claim-a claim not included in the terms of the Constitution-to carry her slaves all over the Free States,-to Bunker Hill and Faneuil Hall, to every place consecrated by the blood of freemen, and shered izations-I deny their arrogant assumption, that they that is very remarkable, and that is, the entire silence to the memories of the past-demands the right of car- are hely organizations, Heaven-derived, instead of on the part of the press in regard to this matter. You rying slaves wherever she will, and of holding them as property wherever they are borne—is not this the carth, and join every so-called religious organization want to know a little more as to the exact state of true response: "No man shall be recognized as prop- that he can find, and he will not then have joined the public feeling before they speak out. Not one single erty on the soil of Massachusetts; no man shall be taken as property from the soil of Massachusetts! The people mean it, the people desire it, the people have deliberately purposed it in their heart of hearts, and why should they not say so? That is the avowal of each of the parties, and of all, taken singly; why should it not be the avowal of all, speaking collectively? Lest the voice of the Commonwealth, expressed through so many organs of speech, should fail to reach the ears of the farthest South, why not utter it in one grand organ blast through the trump of your Legislature ? Carolina, Florida, Texas, can hear whisperings.

ment of it; and so I go back to the starting-point by unanimity the various Protestant sects arrive at the know precisely what we have got to do. Go to work the next statement which I make. I ask all these people of Massachusetts who tell me that they do not mean to give up a runaway slave, ' What, do you dare disobey a law of the land?' You are 'a law-abiding people.' I have learned that from your earliest history. It is in the very bones and blood of your Anglo-Saxon race to be 'a law-abiding people.' A'Saxon man is only a section of a circle, a fraction of an integer, and the recognition of the State is essential to his completeness, and he acknowledges its authority accordingly. He is 's law-abiding 'man. But, some. how, you have come into a position here which reveals another side of that Saxon character. You are practically contemning the law; doing it secretly, if you will, not because you are ashamed to do it openly, but because only so can you do it effectively; you say that you do not go about this work of charity and merey and humanity and justice, in the manner one would go about robbing hen-roosts and stealing sheep, because you think there is any thing germane in such transactions, but because so only can you make the that Church will stand.

good; then comes my question- Law-abiding as you are, -constitutionally, traditionally, educationally, the Presbyterian Church, or the Baptist Church, or habitually law-abiding as you are, why do you now any other organized body, in this long-protracted break away from the ties which Constitution and tradi- conflict, it does not follow that we have assailed the tion and education and habit have imposed upon you, true Church. But then, we have not unjustly accusand tread the law under your feet, break away from the ed any of them. You remember the story sef the constitutional requirements, and give liberty to him man who came into his house one day in a great whom law and Constitution have branded as a chattel rage, and said to his wife, 'I have just been called a and property? There is but just one answer you can scoundrel out here.' 'Oh,' said his wife, 'don't mind make; there is but just one answer which measures it.' 'Well,' said he, 'I would'nt, if the man had itself adequately with the terms of the question, and not proved it on the spot.' (Laughter.) So here the that is-Conscience-God! You know it as well as pinch is; our charges are true, and cannot be refuted; I. 'God and Conscience will not let us do otherwise. for we have exaggerated nothing, nor 'set down We are not law-abiding, because we are law-abiding, aught in malice." We are not abiding by the lower law, because we are

cognizant of the higher.' (Applause.) There, then, I leave you, where I began. I began consciousness of its immorality.

At the last session of the annual meeting of the of humanity.

I thank God that the scope of Anti-Slavery Massachusetts Anti-Slavery Society, on Friday evenweek : the two last we give below.

SPEECH OF WM. LLOYD GARRISON. his brother, whom he hath seen, how can he love reverence them as eminently religious, while we re-God, whom he hath not seen? My friend, Mr. gard their persecutors and traducers with abhorrence. transaction. He forgot to say that the crowning ex-Wright, omitted one remarkable feature of that cellence of the conduct of the Good Samaritan was one of the most extraordinary and deeply religious this,—that the man whom he succored and saved was movements that the world has ever known, and men his enemy. The Jews had no dealings with the Sa- will draw inspiration from it in all coming time. It maritans. Would not that Samaritan have been justified in also turning aside, like the Jewish priest and us will be made faithful through us to the duties of Levite, and refusing to give any aid? Nay; though their age. If we are brave and heroic, and meet the the wounded traveller was an enemy-a bitter and demands of the times unflinchingly, men a thousand most implacable enemy-he never seems to have years hence shall derive strength from our example thought of it, but went to him just as if he had been What incentives for a man to be loyal to right and a brother Samaritan. I take this to be the sublime duty! The power that is in him, the effluence that of moral action, and the grand feature which makes goes out of him, the result of his thought or act-he that story so touching and soul-subduing. Certainly, may not be able to compute it, to follow it, or to was a heretic and infidel. As for Jesus himself, who and down from one generation to another, blessing, in the judgment of the Jewish nation, that Samaritan was no Samaritan, but a Jew by birth, we know very and strengthening, and elevating, and saving multiwell in what estimation he was held by those who to have Abraham for their father. We know that they put him to death on the ground of his exceeding wickedness. The charge was clear and distinct :- 'This man is not of God; he keepeth not the Sabbath day.' And then, in regard to his wonderful works, remember that he was accused of 'casting out Beelzebub by Beelzebub'; and they said, 'He hath' a devil'; and they said, also, 'We have heard his blasphemy :- what need have we of further witnesses? Let him be crucified. Now, that noble and heroic soul said, once for all, in reference to those who should follow in his footsteps, . If they have called the master of the house Beelzebub, how much more shall they call them of his household?' And an apostle, himself accounted as the filth of the earth, the offscouring of all things,' for Jesus' sake, also said, in the hearing of all posterity, for the comfort and edification of all heroic and brave spirits suffering for righteousness' sake- If we suffer with Christ, we shall also reign

Infidels, are we? Yes, in the popular acceptation of the term. But then, when we learn what that is, instead of itsbeing a reproach, it is a laurel that any man may be proud to put around his brow ; for to be a Christian, popularly, means to be a sneak, a coward, a trimmer, a formalist, or a hypocrite-one who goes with the multitude to do evil-one who is 'on the side of the oppressor, where there is power, and recognized. (Applause.) Now, to expose it, to reputhis country, as Christianity is now interpreted and diate it, is of course to be guilty of infidelity. Well, it is a most remarkable spectacle-Vermont leading the truth. I would not, for the world, be recog- a slave may get within her limits, nized as a Christian, in the popular sense, I should brought there by his master, or fice there for his own appellation were conceded to me, in the midst of uni-

Christ the Redeemer, and we have no controversy tain boys! I believe they will stand by it. (Loud with Redemption; that is our object. Christ came to open the prison-doors, and set the captives free; that Well, sir, it will be honor enough for Massachusetts is our mission. Why should we have any controver- if she will say ditto to Vermont. And will she say so? sy with a Church which is all right-into which no 'What do you think?' says one; 'sfall we carry it? its embrace? Sir, it is time for us to look at the as- many yet remain to be sent?' 'I do not know.' But sumptions of these organized bodies, which undertake I do know that a great-deal depends upon the popular to awe us down, to padlock our lips, to frighten the demonstration as to what the Legislature will do in timid and unreflecting with the cry of 'infidelity.' regard to a measure so important as this. I believe It is an easy thing for any one to say, 'Our organi- there is great unanimity of feeling among the people zation is the true church'; equally easy is it to say, in this matter; and I want the members of the Leg-

themselves together, and say, "Go to! Voted, we are wealth is ready for just such a law as Vermont has the true Church, -and make themselves such ? No, placed upon her statute-book. sir, it is not made in that way. These church organ- There is one thing, in connection with this subject man-made. Why, sir, a man may go round the editors are very courageous men, are they not? The true Church. One of the cheering results of this journal in the Commonwealth, except the Liberator, conflict with a false Church has been the opening of has noticed the fact that this effort is going on to nulthe eves of thousands to see that they have been de- lify the Fugitive Slave Law, and make Massachusetts luded in supposing that God requires them to join any Canada to every fugitive slave. Do you say that that outward organization, or that any such is that Church, fact is rather ominous of defeat? No; it is ominous 'against which the gates of hell shall never prevail.' of victory; for the old maxim, I think, holds good in These petty corporations, putting on such divine airs! this case—'Silence gives consent.' (Applause.) At And yet asking permission of the State to exist, and any rate, there is no dissent, and we may take it for to have granted to them the right to sue and be sucd ! granted, therefore, that the press is so conscious of the How divine is all that! (Laughter and applause,) present state of public sentiment in Massachusetts on And you and I must take care how we impeach or this question, that, if it has the disposition, it dare not rebuke any of these corporations! It is a holy as a matter of policy, oppose this effort. I think this that, for they tremble sometimes at even its faintest Church-it is the Church of Christ! No, sir, it is is a very encouraging sign of the times. not; it is only another edition of Rome -a pocket But we may not succeed this year, though I as But the argument is not complete by this state- edition. (Laughter.) It is edifying to see with what going to assume that we shall. If we do not, we shall conclusion, that the Romish Church is the 'mother again; once more into the 'deadly imminent breach; Protestant sects? (Loud applause.) I accept their in our late effort. Massachusetts must be free soil to testimony as to their mother; for, knowing their ori- all who stand upon it. If we have to take the State

plause.)

will just stand aloof from all complicity with the benefit effectual that you desire to confer. Very So, sir, even if it were true that we have brought unjust accusations against the Methodist Church, or

Understand, then, friends of freedom, that the soul is not to be in bondage to any religious organization. It is tree to stand where it pleases, outside by showing you that this compact is r. t binding by or inside, where it can with a clear conscience, and reason of its immorality; I conclude by showing you with no compromise of principle. This being so, we that you feel it not to be binding by reason of your call upon those who are giving their support to a pro-slavery Church to come out, and shake off the dust of their feet upon it, and stand erect on the side

ing, Jan. 28th, addresses were delivered by Mrs. Car- boundless; that there is nothing which pertains to oline M. Severance, Wm. Lloyd Garrison, and Wen- the intellect, heart, soul, or interests of man, that is dell Phillips. That of Mrs. S. we shall print next not wrapped up in this movement. (Applause.) Slavery is the annihilation of all human rights, and therefore of all human interests.

Mr. President, every great reform is a great re tan has come down to us from the past centuries, and will go down to the end of time; and every where it see this very clearly in regard to the past. We go will be accepted by the judgment, and conscience, back to Abraham and Moses, to Isaiah and Jeremiah, and heart of man, as the best exposition and proof of to Jesus and Peter and Paul, to Wickliffe and the love of God that can be shown. 'He's true to Huss, to Luther and Melanethon, to Wesley and Fox, God who's true to man.' It was a very simple and to the Puritan fathers—we go back to those old herepertinent interrogation of old, 'He that loveth not tics, dissenters and infidels, and gratefully honor and

we continue faithful in this work, others coming after measure it, but it shall go circling round the globe, tudes. (Loud applause.) It is a mighty stimulus to represented the religion of the day, who claimed think what we may do, however humble. It is the deed, not the man; it is being in the right, when the multitude are in the wrong.

What a change since the Anti-Slavery cause was launched! Then, the American church and clergy were high above us-proud, haughty, deliant, looking down with scorn and contempt upon our movement. Now, they are in many cases brought down upon their knees, begging not to be too severely dealt with, endeavoring to prove that they are anti-slavery, and entreating us to believe that they are 'as much opposed to slavery' as we are. They beg us not to crowd them to the wall. This is a great change of tone and position.

Mr. President, I wanted to say a word in regard to the specific work which is before us in the Old Bay State. Last autumn, I was in Vermont, among the Green Mountains, with my friend Mr. May, endeavoring to confer with the people on this great question. We travelled from place to place, and urged the importance and duty of circulating petitions to be presented to the Legislature of Vermont, asking that body to decree the emancipation of every slave coming into that State. Wherever we spake, this suggestion met with the heartiest response. The oneness of sentiment was remarkable. There were only a few weeks however, before the Legislature would come together but petitions were printed as speedily as possible, circulated, and numerously signed, and then sent to that because there is power; -that is to be a Christian in body; and to the surprise, I think, even of the most hopeful, the Legislature promptly responded to the to be manly, heroic, and uncompromising for the way, and by statute declaring, that no matter how feel that I ought to hang my head for shame, if that safety, he becomes a freeman; and whoever shall That is the sublimest act of legislation in the history versal religious degeneracy.

That is the sublimest act of registant the versal religious degeneracy.

That is the sublimest act of registant the versal religious degeneracy.

Of the United States. I told the people of Vermon Sir, we have been accused of attacking the Church of Christ. We have done no such thing. Why should at that time, that they might, if they could, anticipate we? We have no controversy with that Church, for Massachusetts. I did not then believe they could it is the Church of Freedom. It has for its head, but they have done it. All honor to the Green Mouncheers.)

tyrant ever yet was permitted to enter, although many 'I do not know,' is my reply. 'Well, how many pe a poor slave, in spite of the tyrant, has been taken to titions have been sent in? "I do not know." 'How I am a Christian. A very different thing is it to be islature to see, from certain petitions that will go into one; and a very different thing is the true Church. them, what is the state of public sentiment generally The true Church-what is it? Can men band in Massachusetts, and not doubt that the Common

of harlots. Pray, who are her daughters, that have once more to canvassing the Commonwealth, in a more sprung from her loins, if they be not these corrupt systematic and thorough manner than it has been done gin, and their character, I am sure that they are her House down, brick by brick, this decree must be made. daughters. (Renewed applause.) The only differ- (Loud applayse.) We need not concern ourselve ence between them is, she is old and haggard, and greatly with Georgia, Carolina, or Alabama. Let them thoroughly diseased, and they are young and buxom go, if you will, until the Bay State liberates every in their wantonness-that is all. (Continued ap- fugitive slave within her borders; and then, I think, staggering blow will be given to the slave system of The true Church-it is not organized flesh and the South. Massachusetts will wheel into line with blood. The true Church-there is no outward pow- Vermont; the Empire State is turning in the same er that can put it down, because it is spiritual. But direction; Ohio, Pennsylvania, Wisconsin, and other who will say that these petty organizations cannot be States will follow, for the flame is spreading from scattered to the winds of heaven, when empires dis- State to State, and the spirit becoming universal for appear, when every thing is mutable beneath the the same object. We are yet to have a North, and it skies, in the matter of association and combination? is to be a gloriously free North, on the soil of which The true Church is in the hearts of true believers; no slavehunter shall ever dare to plant his feet, and of those who love man; and therefore love God; and upon which every slave shall find his emancipation. (Loud cheers.)

SPEECH OF WENDELL PHILLIPS, ESQ. my mother ninety-six, and my grandfather almost a Mr. PRESIDENT:

ducing so good a speech, [alluding to the speech of Gov.] Robinson, of Kansas, I need not make one myself. State gets ready to dispense with the Supreme Court. At any rate, as all governors, when they visit the col-lege from which they graduated, are complimented One way or another, in this age, and in these inlege from which they graduated, are complimented with the degree of Doctor of Laws, I think we should stitutions, the people get their will. I believe, for inbe willing to confer it upon Gov. Robinson. (Laugh- stance, that the slave trade will be reestablished ter and applause.) And, indeed, if you were to throw Why? I do not think-at least I am hardly fearfulin the degree of Doctor of Divinity, I should not ob- that the Congress of the United States will, by for ject, for his divinity is about as good as we usually mal enactment, proclaim its own shame, and repeal get. (Renewed applause.) I think the testimony the statute against piracy. I do not believe, on the which he has given us relative to the people of Kan- other hand, that the wealthy men who breed slaves, sas goes to sustain the wisdom of the philosophy that or hold them in the Carolinas and Virginia, where has been laid down, time and again, from this plat-form. We are not to expect, from a comparatively head, will aid a scheme that is going to introduce

the bone of manhood, not knowing each other, not do not believe that either this wealthy class, or the running in the grooves of familiar institutions-we are reluctance of Congress to repeal its statute, will denot to expect from them, certainly, any greater advance feat the pecuniary interest, filibustering ambition, firein a radical, philosophical construction of Govern- eating recklessness and love of adventure, of lounging ment, than from old established institutions like thousands in the Southern States, who have nothing ours in Massachusetts. It was always to me a fair to do. I believe that, as you can always smuggle excuse, offered to me as far West as I ever went, in goods when the profit is forty per cent., a fortieri, you Iowa, when they said, 'Set us the example in Massa- can smuggle goods in the broad light of day, when the chusetts. You have more leisure and more leisurely profit is three hundred per cent. Look at the case of men; you have more disciplined, educated, and farsighted men than we have; you have an older aver- olina, after the press of that State has proclaimed that age population; it becomes you to set the example; the captain of the 'Wanderer' ought to be welcomed we will follow you.' When these young States want as a deliverer, not tried as a criminal, announces that to make a code of laws, what do they do? They take if the captain surrenders himself, he (the Marshal) the statute book of one of the New England States as | will not deliver him up to the authorities of Georgia, their model. When we send out a code of laws, it is on requisition, but will try him himself; and then a light to all these States. That is the reason why the complacent captain surrenders himself, having had the petition that has been named here gains addition- the pledge of the Government that he shall not suffer ! al weight, every word of it, from the testimony which How clearly that one fact indicates the state of public Gov. Robinson has given of the state of things in opinion at the South! Kansas. We want to stereotype Massachusetts' exurally look to us.

ing the religious element into the discussion and for voice has so long thrilled the heart of the Commonclergyman and his wife, who signed it, and then, by blessing, he shall come,-turning our prayers into for it is hard work to carry round one of those peti- ciate all he has done, how sorely we shall lack his tions. I honor the moral intrepidity of the man who aid, how deeply we shall feel his absence, with what takes his whole town by the throat, and makes it do longing we shall wait his return. its duty. But look at that petition. Men-shrink from Suppose I turn aside to criticise another thing in it; the Legislature, it is said, may shrink from it. this connection. A man of as generous a heart, his But you cannot find a man in the Commonwealth,- tongue touched with a kindred eloquence, but fettered unless it be South-side Adams, and I do not think by a fellowship with men-stealers, fighting up like a quite so bad even of him, -who, when you put it to thunder-storm against the overwhelming suspicion him as an individual, as a Christian, as a man, alone and the black clouds that settle, deservedly, on his on the sidewalk, would respond to you that he him- sect, who has never sundere I the ties that comproself, in his own person, would assist in the return of a mise his position, and whose trumpet gives so often an fugitive slave. I have yet to find that man or woman uncertain sound, -such a man thinks it worth his among the millions of the men and women of Massa- while-he forgets himself enough-to apologize to a chusetts. I do not know that he can be found. Why, boy or bigot critic-he, free to frequent drunken revels here was a distinguished judge on the bench of the in honor of old poets or of New England anniversaries, Supreme Court of the United States, who went down and when blamed, deigning no answer,-he so much and argued the question in Fancuil Hall, that we all forgot their relative places, that when God helped ought to obey the Fugitive Slave Law; yet it was him once to cut loose a moment from his black asso privately reported that at that very hour he had come ciates, and, like a white dove, mount to the clear blue black servant into Canada. (Applause.) I have a soaring flight to his accomplices, explained it with friend and relative settled in the city of Brocklyn, lavish logic to bigot priests; and the undertone of his New York. He was surprised one night to find at his whole apology is as if he had condescended to the door a clergyman of that city, hurried, anxious, breath- foremost scholar of New England, to the purest and less, whom he recognized as the preacher of one of the almost the only church that Boston boasts, to one most lauded sermens in support of the Fugitive Slave whose place is in the vanguard of thought and life, to Bill, and which the Journal of Commerce had praised the Jove of the New England pulpit, whose brain could get breath to speak, he said, 'What do you do ocean, wherever our English tongue is used. (Enwith these black people? I have got a fugitive wo- thusiastic and prolonged applause.) man at my house; I don't know the steps to be

that he would assist in returning a fugitive slave.

slave, when called upon. majority, at any rate,) would be ashamed of it.

least nine hundred thousand out of the million? I the Supreme Court may stand, as I said, like a Gib- you justice, said Philip of Macedon to a woman who raltar against it. I have no feeling of disrespect to- asked for it. 'Then,' said she, 'you have no right to wards the Supreme Court; but you know John Quincy
Adams told, when they threatened him with such an

I think, Mr. President, our argument is perfect to institution in Congress, the old story of the Chelsea the Republican; and if Massachusetts enrolls ninety doctor in England whose place was given to another, nine patents to one from any other State, I do not see in case of his death-the way they manage those why she should not have a patent for the invention of things in England. The young man went down to a humane law. I am sure that nobody can say that

hundred.' 'Sir,' replied the young man, 'I can wait.' I think that if you will allow me the merit of intro- (Laughter and applause.) So we can wait, until the Supreme Court gets ready to obey the State, or the

rude community, yet in the gristle, not hardened into slaves at four or five hundred dollars a head. But I

Now, how are we to act? It seems to me that ample for these young States; we want to show them we may say-the phrase I was about to quote reminds what can be peaceably and safely done, for they nat- me of another thing. I cannot stand here, and watch the hands of yonder clock, warning me that the last In that connection, allow me to mention another moments of this Anniversary are approaching, withthing. I want to thank our friend Everett for throw- out remembering one so often with us, and whose bringing us back to the point from whence we started. wealth with a brave and pure eloquence, owning and I spoke this morning of the petition from George- wielding an inevitable weight to which few men can own, and stated that that large number of names lay claim. Sickness parts him from us to-night, seals was obtained by the exertions of one of the ever- those wise lips for the present, bids that untiring present Beecher family-Rev. Charles Beecher. I brain be still, takes from the slave's coffer the wealth vas mistaken. It was a humble citizen, one Moses of that rich freighted intellect, takes from his side the Wright, who took the blank petition, and then, on strength of that sturdy right arm, and sends THEODORE his own responsibility and agency, presented it to the PARKER to softer climes; whence soon, with God's his own hard labor, from time to time, sought, in thanksgiving, and making glad every heart that loves his own house or place of business, each one of the liberty and struggles to save the race, -with restored four or five hundred persons whose names he recured, strength and his wonted vigor to lead and to labor, by dint of earnest effort, backed by a life that looked as he has done, so generously, so efficiently, and with over his shoulders, and sent us that most honorable pe- such abundant fruits of his ministry for so many tition. (Applause.) Now that is a Moses worth hav- years. I cannot remember it without trying to give ing; and I believe in his plenary inspiration. (Laugh- expression, feebly, at the moment, to what your hearts ter and applause.) I wish to do justice to that man; would say so much better, how profoundly we appre-

himself from the Christian duty of smuggling his own of Theodore Parker's platform, apologized for the week after week. There he stood, under the portico forges thunderbolts before which every thing base, of my friend, also a clergyman, and as soon as he cruel and unchristian trembles on the shores of either

taken, but she must be got to Canada." Stuttering maxim- Let dog eat dog -which he has told us so with impatience, hardly able to art culate, confusing often. It may not be our part to take special action his words and questions, and only anxious that he in politics; but we stand here Massachusetts men. I should not lose a moment to give the officers an op- said the other day, that Gov. Banks represented one portunity to seize the fugitive who had knocked at class of the Republican party, who seemed to me to his door for mercy, and found it, because he had a look upon Massachusetts only as a convenient horseheart that was not hide-bound by his theology. (Ap- block, by which to vault into the saddle of national plause.) I say it is a singular fact, that you cannot office. They use the State simply as a means for find an individual in the State who is willing to say something else. It is large chough for a pedestal. We do not look upon it so. Little Greece, hardly Mrs. Foster rose to correct the speaker. She said larger, has kept the world talking about her achievethat the City Marshal of Worcester, Wm. S. Lincoln, ments, has been the source of thought and liberty to and a dozen others in that city, had said again and every country since. Massachusetts is large enough again, that they would aid in the return of a fugitive to block the wheels of the Union; Massachusetts is large enough, if redeemed, to give the key-note to the Mr. PHILLIPS. - I have one or two remarks to make free States of the North. What I want is to use this upon that. You remember that story of the Cape Cod convenient width and breadth of State to inaugurate captain who had a steamer that run from Hyannis to an absolutely faultless politics; to make our Consti-Nantucket, and in the cabin was a notice that no gen- tution clean, so that other States can imitate it; so as tleman was expected to spit on the carpet. One day to send out our politicians with no fetter of apology. the captain went up to a man, and remonstrated with Give us a Massachusetts with no stain of blood on her him for disregarding the notice. Lord, captain, said statute book, and no compromises in her Constitution. he, 'I sint a gentleman.' I am not sure that a United Give us a Massachusetts that does not send her legal States Marshal comes up to my statement when I sons down to Fancuil Hall with an argument in supsaid no man. (Roars of laughter and applause.) Then, port of the Fugitive Slave Bill on their lips, and a again, you remember that inimitable chapter in Mrs. railroad ticket to smuggle a domestic out of their own house in their pockets. Give us a Massachusetts that Michigan somewhere, who had been making a very writes out on her statute-book the benevolent wisher patriotic speech, and declared what he was ready to of her citizens. Why should she not? Do you say do, and how willingly he would do it, and summoned there is any thing in the Constitution to the contrary his fellow-citizens to his side, went home and found The Republicans say there is not. 'Physician, hea that his wife had hidden a fugitive slave in her room, thyself!' I measure you by your yardstick. You looked in her face, and 'caved in.' I am not sure tell me there is no clause in the Constitution which that Marshal Lincoln would not do the same. I orders the return of fugitive slaves. If so, put it on knew his brother when he was a boy, and he had a the statute-book, that the dreams of Joseph Story and heart; and I am not sure that the Marshal would Roger B. Taney shall not be considered the constitu stand fire. But if he did, he is only one; and I have tional law of the United States. (Loud cheers.) If. no doubt, now I think of it, that there may be, now on the other side, you turn round and say, ' We can and then one-I had forgotten Hallett and Cushing, not pass that statute, because there is a clause in the and several others. (Laughter and applause.) But Constitution that binds us to return the fugitive, the what I mean is, the general remark holds true, that I ask, how do you settle it with your conscience when out of a million of men and women, you would not you swear to support such a Constitution? By wha find a thousand, you would not find anything but the jugglery did you get inside of that State House, and most (in two senses) despicable minority, who would obtain this power to act? Was it by swearing to reconsent to such an act; and everybody, (an immense turn fugitive slaves? Own up, then; you are a slavehunter! In the language of Dr. Channing, you are Now, the inference I was going to draw is this: 'a legalized robber.' In the language of Dr. Chan-When the State assembles as a State, why should it ning, you are 'the watch-dog of the plantation.' Do not enunciate for law what is the heart-sentiment of at you accept the titles? Then own up, that you have no right to laugh at the Marshal of Worcester, even i believe we do not utter foolish speeches when we he were as bad as his words, or at Hallett, or George prophecy, that when we have eight or nine hundred T. Curtis, or any other of the standing butts of merrithousand out of a million on our side, it will not be ment, when humor runs low, and the clouds hand long before we stereotype these pulses into statutes. I cannot believe that it can be long delayed. This Legislature may not do it; the next Legislature may not do it. When they have done it, it is possible that right to be in that State House. I cannot render

look at the place, and as he was walking in the garden, the old gentleman went up to him and said, 'Young man, I am not fifty yet; my father lived to be ninety, laid down by Bancroft, that American law is not made

by compacts and parchments, by enactments of the Legislature and the consent of the governed, but he acquiescence of the people-why should we not enact the present wish of the people? What did John Quincy Adams say, when, during the Missouri Cospromise, they threatened to put upon the statute. book what he deemed an unconstitutional act; Why, he said, . Gentlemen, if you foist that unconst tional legislation into the Constitution, the Constitution no longer exists, and Massachusetts not only ha a right, but she is bound to declare the Union dissoly. ed. That was the principle of John Quincy Adams in 1819. Men shrink now from making a little law, as if our fathers never made any. They made the Constitution of 1780 and '87; and to-day, when the South wants a law made for her, she makes it to suit the times. How came Louisiana into this Union Jefferson, who signed the bill, acknowledged it un. constitutional; Adams, in the Senate of the United States, pronounced the argument of Tracy of Connecticut, by which its constitutionality was denied us. answerable. It was the . We take the responsibility of the Democratic party which enacted the bill; say now, said they, let us see whether the people ac. quiesce.' They did acquiesce. Then Plorida va carried; afterward Mexico; and when the argument was brought up in the Senate that it was unce tional, even Webster allowed that the constitutional argument came too late; that the acquiescence of the people had settled that it was a law of the United States, though nobody could find it in the parchment Now, I say, let the North act on this principle. Let Massachusetts begin by declaring on her statute-book that there shall be no slave-hunting in her territory that if slavery is the creature of municipal law, it may rest there, but the moment a man touches Massache, setts soil, all he shall have to prove is that he man touched it. (Loud applause.) If a million of men acquiesce in it; if, off the pavement, the people decree it, State street will cry 'Amen,' and the Supreme Court 'cuckoo.' (Laughter and cheers.) For you know as well as I do, that in the shifting quicksands of constitutional law, it is the opinion of the conservative intellect of Massachusetts that really guides the decisions of that Court. You know that if we can only bring up the public opinion of the State, by such an agitation as we are carrying on, to demand of the Legislature the enactment of a law to prohibit slave. hunting on our soil, there will be no need of getting rid of the Supreme Court, or of getting rid of any, body. I complained to-night of being called to the platform ; but the moment anti-slavery gets to be in the state in which Free Stateism is in Kansas, as described by Governor Robinson, there will be Doctor of Divinity on this platform, crowding for an opportunity to say they always thought just so; the Sapreme Court will hasten' to make up a case to unde the decision in the Sims case, and announce to the nation that Massachusetts holds herself to be a free State. What do you suppose makes the law in Taney and his associates? Is it the words ther find written in the law books, or the degisions of the English King's Bench or our own? No; it is the interests of the Democratic party at Washington, Buchann or Douglas-the rival interests of the chiefs of deparments. Nobody deems it any libel on the Supreme Court at Washington to say so. Of course, our Sapreme Court is a great deal better, and puret, and more learned, -because it is a great deal nearer house I do not know but Lemuel Shaw is a more hors man than Roger B. Taney,-I am inclined to this he is. He once put on his brow that bright dea laurel, the decision in the Med case, when he said the slave that is brought here, we will clutch her, and save her as a trophy of Massachusetts institution (Loud cheers.) It is not in Anti-Slavery to be ungrateful. No; and it is not in Anti-Slavery either to expect that the pulse of seventy or eighty shall best with all the enthusiasm and fluid possibility of charge that men of middle age possess, and ought to use. We pardon something to the necessarily faltering, and somewhat timid, and perhaps chilled pulses of age.

> mature age. (Lord cheers.) But I have spoken as long as I ought. 1 Gost, go on.') All I can say is, I do hope that the Legalture will listen to this petition, and that we shall as close this Convention without the earnest hope plated in us, that from that Capitol will come down the 'Amen' of the humanity of the State, and that we shall have it to say of Massachusetts, that she iss order her judges to decree justice. (Loud appla

It is only once in a while, just to prove the rule, that

we see an exception, like your father, sir, [Edmund

Quincy in the chair,] who outdoes, at eighty, era is

The Liberator.

NO UNION WITH SLAVEHOLDERS BOSTON, FEBRUARY 11, 1859.

HEARING ON THE PETITION. We learn that the Logislative Committee on Federal Relations will get a hearing at the State House, on some day next week, yet to be determined, to the petition for a law pohibiting the rendition of any person in Massachuselle under the pretence, or on the claim, that said pessi

may be expected in the daily papers. SAFE ARRIVAL IN ENGLAND.

is or has been a slave. Due notice of the heavy

WARRINGTON, Eng., Jan. 11, 1852. My DEAR SIR,-You and all our friends will be glad to hear of the safe arrival of the Rev. S. J. Mp. of Syracuse, and Miss Sarah P. Remond, at Liston. on Sunday last. Miss Remond had a very severe last of it. Sickness continued her constant attendent the whole voyage. But she is now at my house, rending, I hope, her strength for labor in the good case which has brought her here. She has not come bein she was wanted. It is a very difficult this to fit Englishmen to believe the facts of the awful prosts tion of all moral and religious feeling on the sales of slavery in America. Several of my our tiend tould not believe the case of Rev. Suppel Green, she was sentenced to ten years' imprisonment in Marland, for having a copy of 'Uncle Tom's Calin' is is possession. No European despot durst have done and

a monstrously tyrannical act. I merely give you this as a specimen of the stated feeling here, and how much we want enlightening to the facts of the present condition of the same question on this side the Atlantic. I hope by smile to have a little more time or strength, which with as is pretty nearly the same thing, to do something d the work I determined on before I left Boston, mi which, though deferred, is constantly before a mind. With kind regards to you, H. C. Wright, and

all my anti-slavery friends, believe mr. W. ROBSON. Yours very truly, ..

RESOLUTIONS EJECTING THE WANDERED FROM THE YACHT CLUB.

The following is the text of the preample and rest lutions adopted at a meeting of the New York Yall Club on Thursday evening, Feb. 3:

Whereas, In a communication to the Senate into Whereas, In a communication to the Schale from the President of the United States, Jan. 12, 1559, the fact is officially stated that a cargo of upward of the hundred negroes from the coast of Africa has been hundred in Georgia from the yacht Wanderer; and landed in Georgia from the yacht Wanderer; and Whereas, The vessel thus designated is composite in the list of yachts forming the New York Yacht Club Squadron, it is unspirmously

in the list of yachts forming the New York 1.

Club Squadron, it is unanimously

Resolved, That the name of the yacht Wanders is erased from the list, and that W. C. Corne, propriet of said yacht, and a member of this Club-primarly of said yacht, and a member of this Club-primarly for his deliberate violation of the laws of the Lists States, but more especially for his being engaged is straffic repugnant to humanity and to the moral sost traffic repugnant to humanity and to the moral soft the members of this Association—be, and hriefly expelled from the New York Yacht Club.

Resolved, That this preamble and resolutions is published.

The American Almanue and Repository of Useful Enowiedge, for the year 1859. 12 mo., pp. 384. Cooky, Nichols & Co., 117 Washington Street,

The present issue forms volume X, of the third I this valuable publication, which is justly as Repository of Useful Knowledge. It contains Calendar and Celestial Phenomena for the year of with various tables of Meteorological informa on in the first part; and in the second part, an imasse amount and variety of information; first, reacting the government and institutions of the United Cate, and next, those of the individual States, comof the most important facts in regard to the Exrefunctionaries of the Federal and State govern muts, with the officers of their several departments Post Office, its regulations and its officers, the lectors of Customs, the Army, Navy, and Marine a, the judiciary, the functionaries by whom our inthe judiciary, and interior of whom our inene and expenditure, commerce and navigation, incontinus for education, elections and legislatures serious in the serious and telegraph lines, and other par-

clars too numerous to mention.
With these are given to the public two interesting will tale scientific papers, one by Prof. Lovering, Barrard University, on the history, use, and mehard theory of the very curious Australian weap the Boomerang; the other by G. P. Bond con Celestial Photography.

The American Almanao is a treasury of statistical The American Attaches to a statistical formation, presenting, with great order and comacress, facts which every one needs for occasions rence, and which every one may read with inter-

A SKILFCL WHITEWASHER. Mr. Choate is well hown for his success in rhetorical embellishment aped to difficult cases in law, and ' hard cases' in man and morals. No one, more skilfully than he, make the worse appear the better reason, and those malefactors who have long purses are always react to secure his aid in their defence. We learn from the following, which is going the rounds of the newspapers, that he has now been engaged to plead a cause which eminently needs, and will severely test

Essex Street Church, Boston. The past and ESSEX STREET CHURCH, DOSION. The past and con-cesent members of the Essex Street Church and con-regation are preparing to commemorate the twenty-regation are prepared to the settlement of the Rev. Dr. ith anniversary of the settlement of the Ret. and the parishioners, has accepted an invitation to cluer an address on the occasion. Dr. Adams was stalled on the 26th of March, 1834.

The very difficulties of this case may give it a proes oral ettractiveness in the eyes of Mr. Choate, but must be no easy task to defend the eulogist of slais in this world, and of hell in the next. -c. K. W.

MISS HOLLEY IN WORCESTER.

Mas Sallik Holley, of Rochester, N. Y., daught the late Hon. Myron Holley, celebrated as a and the late tion. Myron Holley, clears are more in this country, one rears ago, delivered a very carnest, eloquent of feeling address on the Wrongs of American Slave, last evening, at the Universalist Church.

The sympathetic, forcible, and logical manner in the she presented her views, and advocated the as of the anti-slavery cause for support, evidently set the anti-satety can be large audience pres great impression upon the large audience pres It was one of the best and most effective ad es which have been made, on the subject,

use for the privilege of speaking in it. We trust at her statement, that that was the only church in which could be obtained for her to speak in, e gift which could be believed in the facts, as her is made under misapprehension of the facts, as her three was of such a nature as should entitle its aue to a cordial welcome in any Northern pulpit:-

We doubt not that the Spy, on inquiry, will be shed that there was no misapprehension of the sets, but that Miss Holley's statement is the literal outh, discreditable as it may be to the churches and leading religious influences of Worcester. We know lat the two religious societies in Worcester, (one Insitarian, the other Unitarian,) which stand the ast favorably affected of all to the anti-slavery cause, efused to allow Miss Holley the use of their respecbre houses in which to rebuke the national sin of livery, and plead the cause of the man fallen among ves. It was understood that, in both cases, the inister of the church favored the request of Miss lelley, but the church authorities refused consent, to shame be it spoken. What concord or affinity e such churches with the mind of Christ, or what im to be regarded as churches of Christ?

This is the third time, within a few weeks, that a niversalist church has opened its doors to Miss Holy, as an mivocate of the enslaved millions in this ad of liberts ! Let due honor be awarded for these stances of manliness and Christian fidelity, so rare even in Massachusetts, -M.

LECTURE OF C. C. BURLEIGH.

FALL RIVER, Feb. 5, 1859. Mr. Garason,-C. C. Burleigh, delivered an able and eloquent address in this city, last Tuesday even ing, to a large and attentive audience. It was mainly devoted to an exposition of the guilty position of the North, politically, with regard to slavery, and an apjest to the people of the old Commonwealth no langer a lear the tread of a kidnapper upon her soil. He spoke of the changes which, it was claimed, had, virtadly, been made in the U. S. Constitution, by the a processe of the people in unconstitutional acts; and hoped that Massachusetts would enact a law, forling the return of a fugitive slave from her soil, and demand that the South shall acquiesce in the enciment. The folly and inefficiency of attempting to sevent the extension of slavery, while sustaining and Zerting it where it now exists, were referred to, and e guilt and immorality of aiding the slaveholder in espetuating his outrages were plainly and forcibly pointed out. He closed by referring to the law-abidog character of the Saxon race, remarking that, when conscience and humanity were violated in obeying buman quartments, the greatest proof of our law! abiding character was manifested by obedience to conkience and a diviner law. J. M. ALDRICH.

Gazar Fine. At about three o'clock on Sunday terning, a fire broke out in the upper portion of Rusell's mechanical bakery, corner of Battery and Commercial streets, which was totally destroyed. The building was of brick, with a granite front, extending 64 feet on Commercial and 132 feet on Battery and Salutation streets, and contained two of Berdan's auomatic overs, kneading machines, &c., and 23,000 arrels of flour on storage. The bakery had gone in operation on Thursday, when over 15,000 loaves of bread were baked and delivered. The falling walls partially destroyed two or three adjoining wooden mements. Daniel Henderson, fireman, was killed by the falling of one of the side walls, Capt. Wilson of the Seam fire engine Eclipse was seriously injured intertally, and several others were more or less injured. he min is missing, and supposed to be under the the The total loss of property is estimated at \$100,590, on which there is a partial insurance. Mr. level will immediately construct a fire-proof buildaz, and carry out his intention of establishing a aerhanical steam-bakery in Boston. The fire was andoubtedly the work of an incendiary.

The speech of Mr. C. C. BURLEIGH, which oces our first page, is marked by that force of logic power of reasoning which characterize all the forts of that eloquent and long-tried advocate of the Islaved in our land. We commend it to the special litention of every member of the Legislature, as we eem it unanswerable.

IP Miss Sarah P. Remond, of Salem, Mass., has tered a strong anti-slavery lecture in Liverpool, dore a crowded audie nce. Rev. W. H. Channing esided. Miss R. was enthusiastically received.

DEBATE UPON AN ANTI-SLAVERY

REMARKS OF MR. CUSHING. In the Massachusetts House of Representatives, on Friday last-

The petition of Samuel Smith and 89 others of Middlefield, for an act to prevent the rendition of figitive slaves, was presented; and pending a motion for its reference to the Committee on Federal Relations, Mr. Cushing rose and remarked that he had received new light, with reference to these petitions, since he made the speech charging the petitioners with disingenuousness or foolishness. The proceedings of these evil-disposed persons, included in the Anti-Slavery Society, showed this movement to be theirs. In a statement of their purposes, they had openly avowed a conspiracy against the peace and welfare of our common country. They had ostentatiously professed their unappeasable harred of the Constitution and the Union of the United States, and evinced all that was treasonable in spirit. But, beyond this, all that was treasonable in spirit. But, beyond this, they had professed the purpose to kindle a servile war, and convert one-half of our States into another St. Domingo—expelling the Americans, and leaving the territory to Africans. The speaker also com-plained that there were English accomplices in this matter. The consummation was, that this association, while declaring their hatred and contempt of the Legislature and the General Government, had the Legislature and the contract boasted of forcing their purposes through previous Larislatures and expect to do the same with the Legislatures, and expect to present one. These avowals constituted the expression of these petitions, and might suggest to the House the degree of consideration and respect to which they were entitled.

what passed outside. He cared nothing for the re-marks of Englishmen, or of Jefferson Davis when he to ignore the subject of anti-slavery. No public advised the taking up of arms against the North. If gentlemen chose to air their rhetoric outside, he did not think the Legislature would, in consequence trust that when the matter is presented by the Comthereof, turn a single hair's breadth from its course, but take the usual course in this instance. REMARKS OF MR. GOODWIN, OF LOWELL.

Mr. Goodwin, of Lowell, said he was not surprised that the gentleman from Newburyport had scented out an African in this woodpile, but was surprised to hear that he had discovered a band of conspirators. In this connection, allusion was made to those Southern democrats who once consulted to-gether as to what they should do in the event of the election of a Republican President, and also to the fact that certain Southerners strenuously advocated a southern line of railroad to the Pacific, so that it might be within their portion of the Republic which they proposed to dissever. He was glad the gentle-man from Newburyport was inclined to look after conspirators, the most dangerous of whom might be found in the South. He hoped the petition would

REMARKS OF MR. JOHNSON, OF ABINGTON. Mr. Johnson, of Abington, alladed to another

gomery, it had been avowedly committed to the dissolution of the Union. FURTHER REMARKS BY MR. CUSHING. Mr. Cushing, of Newburyport-Mr. Speaker: I have accomplished more than I

ed—of the declaration of certain persons, out of this and looking thing it is, and what a calamity it House, that they control the Legislature of this would be to this country if a few colored people Commonwealth; that they have heretofore compelshould have their wishes carried out. But, not satexpect to compel it now besetting us, and his entire disinterestedness, willing Now, sir, if these persons have unwise, criminal to throw himself forward, in the front of the battle,

their purpose was to exercise an unjust and improper influence in this Legislature. Not at all; far from it; en the contrary there is a complaint that some friend of mine, in past times, may have voted with such a purpose, or that there may have existed some embryo society elsewhere that has entertained some such purpose—not in this Commonwealth, not before this Legislature. In what respect, Mr. Speaker, is it pertinent to say that purposes, wise or unwise, have been held by persons in other States? It is our duty to justify our own Legislature; and when that Legislature is in danger of being so swerved as to run who tried to whip us, and that we beat them, and duty to justify our own Legislature; and when that Legislature is in danger of being so swerved as to run counter to the dictates of the Constitution, it does not answer the suggestion to say that other persons have done wrong in other parts of the Union. Let us, at any rate, do right ourselves. So the remarks from my friend from Greenfield, [Mr. Wells,] were hardly applicable to the case. What Mr. Davis said upon the subject referred to, when connected with the context would be just what that gentleman tells us St. Domingo may be respected been context would be just what that gentleman tells us St. Domingo may be respected been context would be just what that gentleman tells us St. Domingo may be respected been context would be just what that gentleman tells us St. Domingo may be respected been context would be just what that gentleman tells us St. Domingo may be respected been context. of Mississippi, that in the supposed case of unconstitutional, violent oppression upon his own State, by other States of the Union, he would be prepared to resist it. That is supposing a contingency which has not arisen, but I trust that if it ever should arise, the principle that sent their petition here, and that the advocates of this principle, who have been so the state of th

allowed here to say that I have some strong views and strong feelings upon the subject of slavery. Perhaps at this time it is not pertinent that we should enter into a discussion of that subject. It seems to me, however, that the activity of the subject of the subject of slavery. seems to me, however, that the petition now before the House is proper, and that it should be presented to the Committee on Federal Relations. I believe that committee quite competent to perform any duties in regard to the matter which may be neces-sary, and that they will recommend to this House such measures in regard to our federal relations as

Mr. Speaker; and that is the extreme sensitiveness of the gentleman from Newburyport, whenever the of the gentleman from Newburyport, whenever the question of slavery is brought forward in this House, by petition or otherwise. He stands up on all occasions as its chief and foremost defender. For what reason? Because he believes that the system is

States should make an aggression upon a single State, then the Revolutionary blood would flow in his veins, and that he would stand up as the defender of those first principles of the Revolution, fore-most among the men of this country. Why, sir, when I heard the sentiment go forth throughout the country that a slaveholder—an infamous slaveholder —does the gentleman from Newburyport understand it? an infamous slaveholder rose to say that he would call his slave-roll on Bunker Hill—then, Mr. Speaker, my blood boiled, and you might have taken the last drop of it in defence of Massachusetts. (Ap-

been offensive to my ears, and to the ears of the which they were entitled.

REMARKS OF MR. WELLS, OF GREENFIELD.

Mr. Wells, of Greenfield, said the simple question before the House was the reference of the petition. He could not see what the House had to do with gentleman from Newburyport, that even his Excellency, upon leaving out of his message to the Houses of the Legislature the subject of slavery. Let me tell the gentleman from Newburyport, that even his Excellency, upon leaving out of his message to the Houses of the Legislature the subject of slavery. mittee on Federal Relations, there will be a fair op portunity to discuss this whole matter, from begin ning to end; and the gentleman from Newburyport will remember that there are blows to give as well as blows to take.

> SPEECH OF MR. KIMBALL. MR. KIMBALL of Boston.

Mr. Speaker: I was really rejoiced when the gentleman from Newburyport rose the second time, and made the statement that he opposed this matter from his sense of duty, and not from any feeling on the subject; that he let the members of the House down a little from the fever pitch of excitement into which they must have been drawn, in regard to the ingenious arrangement of words, stating that there was danger to the country from a gang of desperadoes who intend to destroy the peace and union of the country. I know there must have been gen-tlemen here, who, after listening to that eloquent advocate of a principle which some of us do not admire, must have begun to shake a little in their boots, and to doubt whether the government would dangerous society. He said it was formed at the National Capitol in 1835, and from that time down to last fall, when it held its Convention at Montget the Revised Statutes adopted. (Laughter.) You know, sir, there were raw heads and bloody bones pictured out here, and I have no doubt blood swam before the eyes of many members of this House, the gentleman called so vividly to our minds the horrid transactions of St. Domingo, where the earth was deluged and saturated with blood. The expected. My original purpose was to call the at-tention of the House to the fact—and again reiterat-over, for fear we might not know what an unpleasled them to do what they desired; and that they isfied with directing us to the immediate dangers -not benevolent, but malevolent and treasonable- he calls our attention to the fact, o'er and o'er, purposes, then it is my duty, in my judgment, as a that there is an Englishman in this matter; that member of this House, to notice the character and there is an Englishman coming to take this country; object of these petitions at the very start. I am not that we are in danger because there is an Englishbound to wait longer; and I have a right to characterize it as it deserves, from the start; and in my
judgment it is important so to do.

That, sir, is one, and the other is this: Gentlethis country, in a foreign state; and I considered
this country, in a foreign state; and I considered
this country, in a foreign state; and I considered
the country in a foreign state; and I considered
the country in a foreign state; and I considered
the country in a foreign state; and I considered
the country in a foreign state; and I considered men who have so promptly arisen upon this floor to there must be good cause for fear, if the late Briga respond to the views which I presented, and to maintain the wisdom and propriety of these petitions, have not defied that its signers and other men of kindred principles have made the declaration that their purpose was to exercise an unjust and improper fear the Englishman was here in disguise. (Renewfield of the views which I presented, and to maintain the wisdom and propriety of these petitions, have not defined that its signers and other men of kindred principles have made the declaration that their purpose was to exercise an unjust and improper fear the Englishman was here in disguise. (Renewfield in the wisdom and propriety of these petitions, have not defined that its signers and other men of the wisdom and propriety of these petitions, have not defined that its signers and other men of the wisdom and propriety of these petitions, have not defined that its signers and other men of the wisdom and propriety of these petitions, have not defined that its signers and other men of the wisdom and propriety of these petitions, have not defined that its signers and other men of the wisdom and propriety of these petitions, and the wisdom and propriety of these petitions, and the wisdom and propriety of these petitions.

with the context, would be just what that gentleman would himself say, here in this place,—that is, that if the other States in the Union should undertake, by unconstitutional violence, to destroy the rights of the lis State, he, as a citizen of that State, was prepared to resist that violence. Would not that gentleman sayhere, in his place, that if the other thirty States in the government were to combine by unconstitutional violence to oppress and tyrannize over the combined by the combined of the combined with the combined of the combined with the combined of the combined o if the other States in the Union should undertake, us; but the greater, the mightier evil than all is State of Massachusetts,—would he not say that he ciety to take possession of us, and brow beat us, and would be prepared to take arms? I know he would; compel us to take their position, the more it is to I know his patriotism and devoted attachment to his be pitied! It is melancholy in the extreme. (Much native State. I am here ready to repeat, in my own place, in behalf of Massachusetts, the declaration of the gentleman's speech, I somehow or other came which Jefferson Davis made in Mississippi in behalf to the conclusion that there are a large number here which Jefferson Davis made in Mississippi in behalf to the conclusion that there are a large number here who sympathize too strongly with the outsiders, in

there does not exist a single State in the Union which would not be prepared to assert its constitutional rights, by lawful means if it might be, but if not, then by appeal to the revolutionary forces to which then by appeal to the revolutionary forces to which follows a novalled.

This House.

But there comes up another phase of this matter, gratifying to my friend from Newburyport. And you may remember that when the Governor 'enacted the play of Hamlet, with the part of Hamlet left the play of Hamlet, with the part of Hamlet left. Now, then, Mr. Speaker, I have only this further to say, drawn from me by the comments made upon sit still, as the rest of us did, but got up and told my remark that those purposes of carnage avowed the House how much he was delighted with Gover-by that society, on the occasion of the discussion of nor Banks's address. Well, now, it was kind in these memorials; that is to say, the sum of the action him; because, he not sympathizing with the Govat that time was to invite and arrange to receive ernor, it must have been gratifying to the Governor. English aid for the purpose of producing civil war I have no doubt Governor Banks slept much easier in these United States. Aye, that society which backs these petitions declares, proposes—as it is the settled arrangement—that it shall be the subsidized merriment.) But if the Governor left out the part agent and tool of Englishmen, for the purpose of of Hamlet, I am rather inclined to think His Exceloverthrowing the constitution of this Union, and of lency has a little more good common sense than some inducing servile war in this country. I do not believe, sir, that we are to plunge into that vortex of hold to administer the affairs of the State in a manmadness and treason. No, Mr. Speaker, I trust we nor satisfactory to the people of the State; and I shall not; and I take courage to think that no such have no doubt he intends to devote his time and his madness is by others contemplated, when I find his message to subjects that require the attention of the madness is by others contemplated, when I find his Excellency the Governor reproached that he, from that chair, played the Prince of Denmark, leaving out the part of Hamlet. And I take more courage when I see how desirous gentlemen are that these petitions should go sub silentio to this committee. And when I find that when I mention these facts, by way of opening the minds of gentlemen, I am denounced as an agitator of the slavery question. I desire to be so considered, if by so doing I may in any degree contribute to arrest what I regard as a mischievous under-cover either of revolution or of are honest and independent and fearless, whatever mischievous under-cover either of revolution or of the subversion of the constitution, prejudicial to the harmony of the Union, and adverse to the common interests of our common country.

The subversion of the constitution, prejudicial to the may be said, and that they will grapple with any subject that they understand, without any prompt-ing of his. And I trust that gentlemen will petition Mr. Speaker: I do not propose to be a sectional agitator of slavery in this House. I have, at different times, spoken upon the subject, and I may be allowed here to say that I have some strength of the same transfer.

And I trust that gentlemen will petition upon all these matters, of interest to them and the country. And as my friend from Abington and others have traveled down a, thousand and two thousand miles, in relation to what has been said.

> kind can do or say.
>
> In regard to the subject of this debate, I trust gentlemen having grievances to redress will always bear in their petitions to the Legislature of Massa-

Mr. WELLS of Greenfield wished to add a word of will be, in the judgment of this House, expedient the position which he had taken in his previous refor this Legislature to pass.

But there is one thing which quite amuses me, peradoes, his Englishmen, or the treasonable plots

which had been charged, or the boasts of overawing the Legislature, except from Mr. C.'s statement, and so had no concern with them. Such statements were not unfamiliar to him. He remembered that at the last session, similar considerations had been held out to frighten the Legislature from the enactheld out to frighten the Legislature from the enactment of a measure of general importance to the Commonwealth. What boasts were made by persons outside the Legislature, or what imputations of improper influence might be thrown out, were not, in his judgment, considerations properly to influence the action of the House.

He had not missbated the remark of Jefferson Davis. It was under the circumstances stated by the gentleman from Newburyport, that Mr. Davis proposed to dissolve the Union, that is, when a Republican President should be elected, a contingency which Mr. Wells trusted would before long occur,

which Mr. Wells trusted would before long occur, when our present Governor, whose silence Mr. Cushing so much admired, might have occasion to repress the threatened insurrection.

For the report of this debate in the House, we are indebted to the Boston Journal of Saturday. How industriously bent on making himself alike the laugh- R ing-stock of the people of Massachusetts, and the supple tool of the Southern slave oligarchy, is Mr. Caleb Cushing of Newburyport!

DEPARTURE OF THEODORE PARKER. Mr. Parker R left this city on Friday last for New York, whence he has doubtless embarked, ere this, on his West India voyage for the benefit of his health. The following R farewell letter was read at Music Hall, by Mr. J. R. Manley, on Sanday, 30th ult., and was listened to with deep emotion by an immense audience. It was crowded out from our last paper by a pressure of

MUCH VALUED FRIENDS: When I first found myself unable to speak to you again, and medical men bade me be silent, and flee off for my life to a more genial clime, I determined, before I went, to make ready and publish my New Year's sermon, the last I ever preached; and the one which was to follow it, the last I ever wrote, lying there yet unspoken; and, also, to prepare a letter to you, reviewing our

past intercourse of now nearly fifteen years.

The phonographer's swift pen made the first work easy, and the last sermon lies printed before you: the next I soon laid aside, reserving my forces for the last. But, alas! the Thought, and still more the Emotion, requisite for such a Letter, under such circumstances, are quite too much for me now. So, with much regret, I find myself compelled to forego I the attempt-nay, rather, I trust, only to postpone

Now I can but write this note in parting, to thank you for the patience with which you have the ard me so long; for the open-handed generosity which has provided for my unexpected needs; for the continued affection which so many of you have always shown me, and now more tenderly than ever; and yet above all, for the joy it has given me to see the great ideas and emotions of true religion spring up in your fields with such signs of promise. If my labors were to end to-day, I should still say, Lord, now lettest thou thy servant depart in peace, for I think few men have seen larger results follow such labors, and so brief. But I shall not think our connection is ended, or likely soon to be; I hope yet to look in your eyes again, and speak to your hearts. So far as my recovery depends on me, be assured, dear friends, I shall leave nothing undone to effect it; and so far as it is beyond human control, ecrtainly you and I can trust the Infinite Parent of us all, without whose beneficent Provi-dence not even a sparrow falls to the ground; living here or in heaven, we are all equally the children of that unbounded Love. It has given me great pain that I could not be with such of you as have lately suffered bereavements and other affliction, and at least speak words of endearment and sympathy, when words of consolation would not suffice.

I know not how long we shall be separated, but, while thankful for our past relations, I shall still fervently pray for your Welfare and Progress in True Religion, both as a Society and as individual men and women. I know you will still think only too kindly of Your minister and friend,

THEODORE PARKER. Exeter place, Jan. 27, 1859.

College, presiding. ton,
The Convention was addressed by Dr. Nott, Elihu Dora Neill,

Burritt, the Rev. Dr. Welch, and Bradford R. R. Marston,

contemplated forcible interference with slavery?

Mr. Burritt replied that it did not; he defended the morality and practicability of the plan, and deludah Bates, Jacob Leonard,

nounced the Abolitionists as attacking constantly
the sinners of the South, and neglecting to arge reB. F. Burgess, entance.

J. H. Tenney,
Mr. Powell replied, defending the Abolitionists; E. S. Vennard. they asked the repentance of the North. He attacked the colonization scheme, because it refused M. M. Brooks,

Dr. Nott indersed Mr. Powell's views as to human T. B. Drew, to recognize the humanity of slaves. rights pertaining to all classes. At the North, all Martha Clapp, men are more or less restricted in their rights. men are more or less restricted in their rights.
Women and colored people were instanced in support of the Doctor's views. He had come to the Convention, hoping to receive some new light on these questions, and was gratified at the debate which had taken place.

Mr. John C. Underwood, of Virginia, was called Mrs. A. Kent, Mary K. Whiting, Martha B. Goodwick a meeting at length. He device.

on, and addressed the meeting at length. He de. rich, clared himself an out-and-out Abolitionist, and in Lydia O. LeFavre, favor of immediate emancipation. He honored the Alvan Howes, benevolence of this movement, but objected to the Nancy Howes, purchase of the slaves as immoral. He gave his exerience among the slaveholders of Virginia, where, Samuel May, Jr., he said, the present movement excited the utmost F. Jackson, displeasure. He had never heard one of them speak favorably of the plan. He would rather claim on G. G. Macombe his part that compensation was due to the slaves and poor whites. He designated the scheme as impracticable, because slaveholders would not meet them half way. The proposition was to pay \$250 each for the slaves in forty years, while the masters could put their slaves in the market now, and get could put their slaves in the market now, and get Elbridge Sprague, from \$800 to \$1,500 each for them. He would J. M. Aldrich, rather raise the proposed one thousand millious to H. M. Crooker, be devoted to the education of the poor whites. He Anna E. Sibley. gave encouraging accounts of the progress of eman-cipation, and believed it would soon be accomplish-S. S. Russell. apation, and believed it would soon be accomplish-d in Virginia through the organization for settling Caroline Wellington, 1 00 the lands there by Northern the lands there by Northern emigration. Mr. Un- A. Stanwood, derwood's speech was received very favorably.

At an adjourned meeting only a dozen or so persons were present, the resolutions reported at the prior meeting were adopted, and an adjournment, ine die, took place.

The meeting is regarded as unfavorable to the plan of compensated emancipation.

E. H. HEYWOOD acknowledges the receipt of the following sums for the cause: At Templeton, \$1 58; Brookfield, 3 58; Warren,

Calvin Cutter, 1, others 1 58: Ware, Chas. A. Stevens, 2, others 1 22; Brookfield, 77c; North Brookfield, 7 42; Bolton, 27c; Clinton, 4 39; Lancaster, 65c IF SALLIE HOLLEY, an Agent of the Massa

chusetts A. S. Society, will lecture as follows: Thursday, Feb. 10. Leicester, Cherry Valley, Charlion, (at the Universalist Sunday, " 13, Thursday, " 17. Sunday, CHARLES LENOX REMOND, agent of

the American Anti-Slavery Society, will speak at NORTH ABINGTON, on Sunday next, Feb. 13, afternoon and evening. MISSION OF PRISON REFORM .- An Ad

dress will be given on Sunday afternoon, Feb. 13, at the Hollis Street Church, by Rev. Charles Spear, of Boston. Subject: The Church, the Home, and the In the evening, Mr. Spear will speak in his Mission Rooms, corner of Boylston and Washington streets Subject: The Pardoning Power.

HENRY C. WRIGHT will hold meetings in Newburyport, Sunday, the 13th inst., all day and

RECEIPTS	
to the Treasury of the Mass. Anti-Slavery Society from Jan. 1st, 1858 to Jan. 1st, 1859,	
alance in Treasury, January 1st, 1858, as	
rendered	
Abington	
made at Annual Meeting	
at Cancerd 9 90 00 1	
ec'd proceeds of American Anti-Slavery Ba- zaar at Boston	
cles, remainder of Bazaar, in Boston 527 24	
lec'd donations and collections at New England Anti-Slavery Convention 568 33	
Society in Reading	
tec'd donation from Anti-Slavery Society in Worcester 9 00	
Celebration at Framingham	
tec'd donations and collections at 1st of Au-	
gust Celebration of W. I. E. at Abington. 71 84 lee'd donations and collections at Barnstable County Convention at Harwich	
lec'd collections made at Essex County An-	
nual Meeting at Newburyport	
Society	
tec'd from Weymouth Female Anti-Slavery	
Society	
in the Liberator	
Total Amount of Receipts \$8,255 17	
Disbursements during the same period as follows:	
aid Office Rent, 21 Cornhill	Section.
ciety in Boston	
Convention in Boston	
'aid expenses of 1st of August Celebration of	
West India Emancipation at Abington 30 20 Paid Francis Jackson, Treasurer of American	
Anti-Slavery Society	
Speeches, Pamphlets, &c	STATE NAME
at Annual Meeting, Conventions, &c 105 00 Paid Robert F. Walleut for services in office	Collabor.
11 months	Charles of the
and of pray, st., for services and expenses	l

Pai 1 Lewis Ford for services as Agent. Charles C. Burleigh for services and expenses as Agent Paid Lucy N. Coleman " Andrew T. Foss Sarah P. Remond do do Charles L. Remond do N. H. Whiting 2 00 Wm. Lloyd Garrison E. H. Heywood 50 copies Liberator furnished Members of Total amount of disbursements, Balance in Treasury, Jan. 1, 1859, \$8,255 17 S. PHILBRICK, Treasurer.

Boston, Jan. 16, 1859. I have examined this account of the Treasurer, and find it correct and properly vouched. EDMUND JACKSON, Auditor.

MASSACHUSEITS ANTI-SLAVERY SOCIETY. Collections by Finance Committee, for Expenses of Annual Meeting, Jan. 1859.

Isaac Osgood, Newton, \$2 00 Jona. Buffum, Mrs. C. Cowing, 1 00 M. S. Bowker, 00 M. S. Bowker, 50 J. R. Manley, John T. Hilton, 50 Alexander Wilson, 1 00 A. M. Chase, George Jackson, 3 00 Charles L. Remond, 1 00 Geo. M. Rogers. Lawrence, George Bonwell, Mrs. Silloway, Mary Brigham, Emily Howe, Carrie M. Otis, Mrs. Jarvis, Exeter place, Jan. 27, 1859.

COMPENSATION CONVENTION.

ALBANY, Jan. 26.

The Compensated Emancipation Society held its session in this city this evening, Dr. Nott, of Union College, presiding. H. B. Emerson Mr. Brigham, John Ritchie. 2 00 Josiah Hayward. J. C. Lindsley, Luther Melendy, Emeline Stebbins Wood.

Resolutions were introduced, embodying Elihu
Burritt's principle of compensated emancipation,
and determining to raise funds to carry out the plan.

A. M. Powell offered objections to the plan, on
account of its immorality in principle, its injustice
to the poor whites, and its impracticability.

Mr. Hutchinson, of Orleans, inquired if the plan
Susan H. Cowing,
50
Anne W. Weston, 100
Susan H. Cowing,
50
James N. Buffun, 200 Paulina Gerry, Hannah G. Jackson. M. J. Parkman. G. Otis. Mary Willey, W. P. Garrison, N. J. Holden, John Jones, L. McLauthlin, P. B. Cogswell, Samuel Barrett. F. R. McIntire. Miriam B. Johnson, Robert R. Crosby,

B. J. Butts, M. Wright, A. Newhali, Charlotte A. Joy, 1 00 A. B. Humphrey, L. G. Jarvis. E. H. Merrill, Maria S. Page, L. M. Drowne, Mrs. J. C. Nichols. H. Augusta Wilson, Helen E. Garrison. Lucy S. Thaxter, M. F. Snow, A. Wyman, Mrs. Logan, S. Smith. A. Keith, E. Quincy, Warren Low, W. L. Garrison, Joseph Merrill, Mrs. Follen, A. Brett. Betsy Loud.

Mrs. Chapman, Deborah Weston, Richard Clap, C. A. S. Hall, Miss Emerson, Mr. Snow, Cash' and ' Friends' in different sums, 17 48 To Mass. A.S. Society, at the Annual Meeting. Jan., 1859.

J. M. Aldrich, Fall River,
Richard Clap, Dorchester,
Samuel Barrett, Concord,
D. O. Goodrich, Boston,
Abram Folsom, Dover, N. H.,
B. Snow, Jr. Fitchburg,
George Draper, Hopedale,
William Whiting, Concord,
Nancy Howes, Barnstable,
Alvan Howes. 10 00 10 00 Alvan Howes, " Ezekiel and Alice Thacher, Barnstable, Richard Clapp, Jr., Mrs. K. A. Danforth, W. W. Hebbard. Josiah Hayward, Lucinda Melendy, Austin Bearse, W. Ashby, Henrietta Sargent, Perley King. L. G. Ives, Sarah Barnsrd, E. and E. H. Richards, George W. Simonds, Mrs. Spooner, Mrs. A. Kent, Susan C. Cabot, Friend, \$2, Friend, 2, H. T. Jackson, 2 00 Alden Sampson, Lucy M. Rogers, Lewis McLauthlin, 2 00 Charles Moulton, E. H. Merrill, James Jackson, Sarah Harris, Sarah D. Carman, Linden Hall, an Physiological Chair, valued at

To Massachusetts Anti-Slavery So Francis Jackson, Wendell Phillips, Charles F. Hovey, Samuel Philbrick, 200 00 200 00 Edmund Jackson, David and Charlotte Austin Joy, 50 00 Samuel May, Jr., James N. Baffum, Mary M. Brocks, 25 00 20 00 20 00 Mary G. Chapman, Maria W. Chapman, Charles E. Jenkins, 20 00 10 00 Joseph Merrill, N. H. Whiting, A. H. Buck. 4 00 J. T. Everett. Amos Cummings, Hiram Brown, Jr., Huntington, 5 00 C. E. Morse, Woburn, G. Otis, S. Smith, Ira Adams, Dorchester, Susan Allen, Stoneham, R. J. Hinton, Boston, 2 00 TREASURER'S REPORT

Of Receipts, from January 1, to February 1, 1859. Rec'd donation from Sarah D. Harris, Fall River, \$3 00 From H. B. Clark, New Bedford, to redeem From Willard Comey, E. Foxboro', 50c, N.
Wood, Jr., Plymouth, 50c, 1 00
From Rev. A. Battles, Bangor, Me., donation, 2 50
From Lydia O. Lefavre, Stoneham, to redeem SAMUEL PHILBRICK, Brookline, Feb. 1, 1859.

FNOW READY.

The Life of JOHN W. HAWKINS, THE GREAT APOSTLE

OF THE WASHINGTONIAN TEMPERANCE RE-FORMATION.

THE LIFE of a most extraordinary and useful man, and faithful and indefatigable laborer in behalf of degraded humanity. It is a book which no person can read without being stimulated to noble deeds.

Fifty Thousand should be sold in six months. It makes a handsome 12mo. volume of 420 pages, with several wood-cuts, and a fine steel portrait of Mr

Hawkins. Price \$1.

All orders for the Book, or for Agencies, should be addressed to the Publishers, JOHN P. JEWETT & CO., 20 Washington street, Boston.

February 11. TO DYSPEPTICS,

And all who suffer the tortures which the disease in-

flicts, in one form or another of its many phases: Cure yourselves permanently and speedily by using The Oxygenated Bitters.

The 'Weekly Novelette,' of Sept. 18, says:

Dyspepsia is one of the prevailing diseases of our country. This is owing both to climate and the almost universal habit of eating our meals too rapidly to admit of proper digestion. But, in spite of these adverse circumstances, this disease, even when it becomes chr nic, disappears rapidly by the use of the Oxegenated Bitters, which have been found to prove 1 00 | an infallible remedy.

From the Publisher of a weekly circulated Magazine. MESSRS. S. W. FOWLE & Co: I have taken three bottles of the Oxygenated Bitters, and have derived great benefit from their use. I have been much troubled with Dyspepsia for several years, and found nothing that afforded me any relief until I used the Bitters. I most cheerfully recommend them to all who are afflicted with this troublesome and stubborn JAMES ROBINSON.

of the 'Student and Schoolmaster.' From Gen. A. C. Donge, our Minister to Spain.

WASHINGTON, D. C., May 18.

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er be rictor sarily nited d in a sense oby is,

A hundred years! they're quickly fled, With all their joy and sorrow, Their dead leaves shed upon the dead, Their fresh ones sprung by morrow; And still the patient seasons bring Their change of sun and shadow, New birds still sing with every spring, New violets spot the meadow.

II. A hundred years! and Nature's powers No greater grown nor lessened! They saw no flowers more sweet than ours, No fairer new moon's crescent; If she would treat us poets so, Would so from winter free us, And set our slow old sap aflow, To sprout in fresh ideas !

III. Alas! I think, what worth of parts Have brought me here competing To speak what starts in myriad hearts With Burns's memory beating; A theme like this would Bryant choose, Longfellow, Holmes or Whittier; If my poor muse can't fill their shoes, Pray pardon her and pity her.

As I sat musing what to say, And how my verse to number, Some elf in play passed by that way, And sank my lids in slumber: And on my sleep a vision stole, Which I will put in metre, Of Burns's soul at the wicket hole Where sits the good St. Peter.

The saint, methought, had left his post That day to Holy Willie, Who swore, 'Each ghost that comes shall toast In brimstone, will he, nil he; There's none need hope with phrases fine Their score to wipe a sin frae ;-I'll chalk a sign, to save their tryih'-A hand IP Vide infra!

Alas ! no soil's too cold or dry For spiritual small potatoes, Scrimped nature's spry the trade to ply Of diaboli advocatus, Who lay bent pins in the penance stool Where Mercy spreads a cushion, Who've just one rule for knave or fool, It saves so much confusion. VII.

So, when Burns knocked, Will knit his brows, His window-gap made scanter. And said, 'Go rouse the other house, We lodge no Tam O'Shanter!' · We lodge! ' laughed Burns, 'now well I see Death cannot kill our nature, No human flea but thinks that he May speak for his Creator.

· But Willie, friend, don't turn me forth, Auld Clootie needs no gauger, And if on earth I had small worth, You've let in worse, I'll wager! . Na, nane has knockit at the yett · But found me hard as whunstane, There's chances yet your bread to get, Wi Auld Nick, gaugin' brimstone.'

Meanwhile, the uno' guid' had ta'en Their place to watch the process, Flattening in vain on many a pane Their disembodied noses; Remember, please, 'tis all a dream, One can't control the fancies Through sleep that stream with wayward gleam, Like midnight's boreal dances.

Old Willie's tone grew sharp's a knife · Imprimis, I indite ye For makin' strife wi' the water o' life, And preferring aqua vita. Then reared a voice with lusty din, Like a skipper's when 'tis blowy, 'If that's a sin, I'd ne'er ha' got in, As sure as my name's Noah!' XI.

Sly Willie turned another leaf-There's many here have heard ye, To the pain and grief o' true belief, Say hard things o' the clergy!' Then rang a clear tone over all,-One plea for him allow me, I once heard call from o'er me, "Saul, Why persecutest thou me?".

To the next charge vexed Willie turned, And, sighing, wiped his glasses,-· I'm much concerned to find ye yearned O'er warmly tow'rd the lasses! But David cried, 'Your ledger shut, E'en Adam fell by woman, And hearts close shut with if and but, If safe, are not so human!"

XII.

When sudden glory round me broke, And low melodious surges, Of wings whose stroke to splendor woke Creation's farthest verges: A cross stretched, ladder-like, secure From earth to heaven's own portal, Whereby God's poor, with footing sure, Climbed up to peace immortal.

XIII.

xiv. I heard a voice serene and low, (With my heart I seemed to hear it,) Fall soft and slow as snow on snow, Like grace of the heavenly spirit; As sweet as over new-born son The croon of new-made mother, The voice begun, 'Sore-tempted one!' Then, pausing, sighed, 'Our brother!'

· If not a sparrow falls, unless The Father sees and knows it, Think, recks he less his form express? The soul his own deposit? If only dear to him the strong That never trip nor wander, Where were the throng whose morning song Thrills his blue arches yonder?

I xv.

XVI. Do souls alone clear-eyed, strong-kneed, To him true service render? And they who need his hand to lead. Find they his heart untender? Through all your various ranks and fates, He opens doors to duty, And he that waits there at your gates Was servant of His Beauty.

XVII. . The earth must richer sap secrete, (In time, could ye but know it!) Must juice concrete with fiercer heat Ere she can make her poet; These larger hearts must feel the rolls Of stormier-waved temptation,

These star-wide souls between their poles Bear zones of tropic passion.

· Her cheaper broods in palaces She raises under glasses, But souls like these, heaven's hostages, Spring shelterless as grasses; He loved much! that is gospel good, Howe'er the text you handle; From common wood the cross was hewed, By love turned priceless sandal.

'If scant his service at the kirk; He paters heard, and ares, From choirs that lurk in hedge and birk, From blackbird and from mavis; The cowering mouse, poor unroofed thing, In him found mercy's angel, The daisy's ring brought every spring To him Faith's fresh evangel! Not he the threatening texts who deals, Is highest 'mong the preachers,

XIX.

But he who feels the woes and weals Of all God's wandering creatures; He doth good work whose heart can find The spirit 'neath the letter; Who makes his kind of happier mind, Leaves wiser men and better.

· They make Religion be abhorred, Who round with darkness gulf her, And think no word can please the Lord Unless it smell of sulphur; Dear Poet-heart, that childlike guessed The Father's loving-kindness, Come now to rest! thou didst his hest, If haply 't was in blindness!'

XXII. Then leapt Heaven's portals wide apart, And, at their golden thunder, With sudden start I woke, my heart Still throbbing-full of wonder: . Father,' I said, .'tis known to thee How thou thy Saints preparest, But this I see-Saint Charity Is still the first and fairest!

Dear Bard and Brother! let who may Against thy faults be railing! (Though far, I pray, from us be they That never knew a failing !) One toast I'll give, and that not long, Which thou would'st pledge, if present,-To him whose song, in nature strong, Makes man of prince and peasant!

[From the Atlantic Monthly.] OUGHT WOMEN TO LEARN THE ALPHA-

PARIS smiled, for an hour or two, in the year 1801, when, amidst Napoleon's mighty projects for remodelling the religion and government of his empire, the ironical satirist, Sylvain Marechal, thrust in his 'Plan for a Law prohibiting the Alphabet to Women.' Daring, keep, sarcastic, learned, the little tract retains to-day so much of its pungency, that we can hardly wender at the honest simplicity of the author's friend and biographer, Madame Gacon Dufour, who declared that he must be partially insane, and proceeded to prove herself so by replying to him. His proposed statute consists of eighty-two clauses, and is fortified by a 'whereas' of a hundred and thirteen weighty reasons. He exhausts the range of history to show the frightful results which lave followed this taste of the fruit of the tree of knowledge; quotes the Encyclopedie, to prove that knowledge; quotes the Encyclopedie, to prove that the woman who knows the alphabet has already lost a portion of her innocence; cites the opinion of Moliere, that any female who has unhappily learned anything in this line should affect ignorance, when jossible; asserts that knowledge rarely makes men attractive, and females never; opines that women have no occasion to peruse Ovid's 'Art of Love,' since they know it all in advance; remarks that three-quarters of female, authors are no better than three-quarters of female, authors are no better t would have been far more useful, had she been meteler,—that Ruth and Naomi could not read, and
Boaz probably would never have married into the
Boaz probably would never have married into the Boaz probably would never have married into the family, had they possessed that accomplishment,— that the Spartan women did not know the alphabet, nor the Amazons, nor Penelore, nor Andromache, nor Lucretia, nor Joan of Arc, nor Petrarch's Laura, nor the daughters of Charlemagne, nor the three hundred and sixty-five wives of Mohammed;—but the Search and Madawa of Mohammed;—but the Search and S that Sappho and Madame de Maintenon could read ever dreamed of. Still, literary history preserve together too well, while the case of Saint Brigitta, the names of some reformers before the Reformation who brought forth twelve children and twelve books, in this matter. There was Signorn Mcderata Fonte

We take it, that the brilliant Frenchman has was her townswoman, Lucrezia Maxinella, who followed the root of the matter. Ought women to lowed ten years after, with her essay, 'La Nobilita learn the alphabet?' There the whole question lies. c la Eccelezza delle Donne, con Difetti e Mancamenti. Concede this little fulcrum, and Archimede will degli Ucmini, -a comprehensive theme, truly move the world before she is done with it; it be- Then followed the all-accomplished Anna Maria comes merely a question of time. Resistance must be made here or nowhere. Obsta principiis. Wo-Muliebris ad Doctrinam et meliores Literas Aptituman must be a subject or an equal; there is no dine, with a few miscellaneous letters appended, in

working of the laws of gravitation generally. Certainly, there has been but little change in the legal others; and finally, in England, Mary Wollstone others; and finally, in England, Mary Wollstoners, until within the last dozen years. Lawyers admit that the fundamental theory of English and Oriental law is the same on this point: Man and wife are one, and that one is the husband. It is the oldest one, and that one is the husband. It is the oldest one, and that one is the husband. It is the oldest one, and that one is the husband. It is the oldest one is the husband of the first book on the 'Rights of Woman,' one, and that one is the husband. It is of legal traditions. When Blackstone declares that ever written on this side the Atlantic.

'the very being and existence of the woman is sus'Meanwhile there have never been wanting men very being and existence of the woman is sushended during the marriage, and American Kent choes that her legal existence and authority are in a manner lost,—when Petersdorff asserts that the leusband has the right of imposing such corporeal down to the first youthful thesis of Agassiz, Men's restraints as he may deem necessary,' and Bacon that 'the husband hath, by law, power and dominthat the husband hath, by law, power and domin-ion over his wife, and may keep her by force within land, Anthony Gibson wrote a book, in 1599, called

tract from that rare and amusing old book, the pioneer of its class, entitled 'The Lawes Resolutions of Women's Rights, or the Lawes Provision for Women. A prove that women are not reasonable creatures dicall Collection of such Statutes and Customes. with the Cases, Opinions, Arguments, and Points of

affirmeth plainly, that if a man beat an out-law, a traitor, a Pagan, his villein, or his wife, it is dispun-

sport, or better companie. But it seemeth to be very true, that there is some kind of castigation which Law permits a Husband to vse; for if a woman be threatened by her husband to bee beaten, mischieued, or slaine, Fitzherbert sets doune a Writ which she may sve out of Chancery to compell him to finde surety of honest behaulor toward her, and that he shall neither doe nor procure to be done to her (marke I pray you) any bodily damage, otherwise then appertaines to the office of a Husband for lawfull and reasonable correction. See for this the new Nat. bre. fo. 80 f. & fo. 238 f.

· How farre that extendeth I cannot tell, but herein the sexe feminine is at no very great disaduantage for first for the lawfulnesse; If it be in no other re gard lawfull to beat a man's wife, then because the poore wench can sve no other action for it, I pray, why may not the Wife beat the Husband againe, what n can he haue if she doe; where two tenants common be on a horse, and one them will trauell and vise this horse, hee may keepe it from his Companion a yeare, two or three and so be even with him; so the actionlesse woman beaten by her Husband, hath rotaliation left to beate him againe, if she dare. If he come to the chancery or Justices in the Country of the peace against her, because her recognizance alone. he come to the chancery or Justices in the Country of the peace against her, because her recognizance alone will hardly bee taken, he were best be found for her, and then if he be beaten the second time, let him know the price of it on God's name.'

ridge rules that the husband, in certain cases, ' has a right to confine his wife in his own dwelling-house and restrain her from liberty for an indefinite time,' and Baron Alderson sums it all up tersely, 'The wife is only the servant of her hueband,'—these high authorities simply reaffirm the dogma of the Gentoo code, four thousand years old and more:—'A man, code, four thousand years old and more:—' A man, both day and night, must keep his wife so much in subjection that she by no means be mistress of her own actions. If the wife have her own free will, notwithstanding she be of a superior caste, she will

THE

behave amiss.'

Yet behind these unchanging institutions, a pressure has been for centuries becoming concentrated, which, now that it has begun to act, is threatening to overthrow them all. It has not yet operated very visibly in the Old World, where (even in England) the majority of women have not yet mastered land) the majority of women have not yet master land) the majority of women have not yet mastered the alphabet, and cannot sign their own names in the marriage-register. But in this country, the vast changes of the last twelve years are already a matter of history. No trumpet has been spunded, no carthquake felt, while State after State has ushered into legal existence one half of the population within its borders. Every Free State in the American state of the stat within its borders. Every Free State in the American Union, except perhaps Illinois and New Jersey, has conceded to married women, in some form, the separate control of property. Maine, Massachusetts, Connecticut, and Pennsylvania have gone farther, and given them the control of their own carnings. earnings,—given it wholly and directly, that is,— while New York and other States have given it partially or indirectly. Legislative committees in Ohio and Wisconsin have recommended, in printed reports, the extension of the right of suffrage to women; Kentucky (like Canada) has actually extended it, in certain educational matters, and a Massachusetts legislative committee has suggested the same thing; while the Kansas Constitutional Convention came within a dozen votes of extending it without reserve, and expunging the word male from the Constitution. Surely, here and now, might poor M Marechal exclaim, The bitter fruits of the origina seed appear, and the sad question recurs, whether women ought ever to have tasted of the alphabet.

Mr. Everett, perhaps without due caution, advo-cated, last summer, the affirmative of this question. With his accustomed eloquence, he urged on the at-tention of Suleiman Bey the fact of the equal participation of the sexes in the public-school system Boston, while omitting to explain to him that the equality is of very recent standing. No doubt, the eminent Oriental would have been pleased to hear that this public administration of the alphabet to females, on any terms, is an institution but little more than a half century old in the city of Boston. It is well established by the early deeds and documents, that a large proportion of Puritan women could not write their own names; and in Boston especially, for a hundred and fity years, the public schools included boys only. In the year 1789, howschools included boys only. In the year 1789, how-ever, the notable discovery was made, that the average attendance of pupils from April to October was only one half of that reported for the remainder of the year. This was an obvious waste of money and accommodations, and it was therefore proposed that female pupils should be annually introduced during this intermediate period. Accordingly, school-girls, like other flowers, blassemed in summer school-girls, like other flowers, blossomed in summer only; and this state of things lasted, with but sligh only; and this state of things matel, who does a modification, for some forty years, according to the School Superintendent's Third Report. It was not till 1828 that all distinctions were abolished in the Boston Common Schools; in the High Schools lines to the state of cold times.

hould be; maintains that Madame Guion by Frenchwemen of the seventeenth and eighteenth was clearly exceptional, and afforded no safe precedule. the Venetian, who left a book to be published after death, in 1592, 'Dei Meriti delle Donne.' There middle ground. What if the Chinese proverbshould turn out to be, after all, the summit of wisdom,—
For men, to cultivate virtue is knowledge; for her title-page, Les Dames Illustres; ou par bonnes women, to renounce knowledge is virtue? et fortes Raisons il se prouve que le Sexe Femini
No doubt, the progress of events is slow, like the surpasse en toute Sorte de Genre le Sexe Masculin,

the bounds of duty, and may beat her, but not in a 'A Woman's Woorth, defended against all the Mer violent or cruel manner, *-when Mr. Justice Cole-in the World, procuing them to be more Perfect Excellent, and Absolute in all Vertuous Action . It may be well to fortify this point by a racy ex- than any Man of what Qualitie soever, Interlarded prove that women are not reasonable creatures Modern theologians are at worst merely sub-acid and do not always say so, if they think so. Mean while most persons have been content to leave the Learning in the Law as doe properly concern Women. London: A. D. 1632, pp. 404. 4to. The pithy sentences lose immeasurably, however, by being removed from their original black-letter setting.

*Lib. III. Sect. VII. The Baron may beate his Wife.

'The rest followeth, Justice Brooke 12. H. S. fo. 4. men at the table, let a dozen of them be—as they are.

Ancient or modern, nothing in any of these dis-cussions is so valuable as the fact of the discussion ishable, because by the Law Common these persons itself. There is no discussion where there is no action: God send Gentle-women better wrong. Nothing so indicates wrong as this morbid wrong. Nothing so indicates wrong as this morbid self-inspection. The complaints are a perpetual protest, the defences a perpetual confession. too late to ignore the question, and once opened, i ciples. There is a wrong; but where? Does we man already know too much, or too little? We she created for man's subject, or his equal? Shall she have the alphabet, or not?

> THE CHAPLAIN QUESTION. Memorial for the Abolition of the office of Chaplai in the United States Army and Navy.

In the House of Representatives, December 21st. Mr. Jones, of Tennessee, presented the following memorial of Samuel P. Sparks and 14 others: memorial of Samuel P. Sparks and 14 others:

The undersigned, citizens of the state of Missouri, deeming the employment of a large number of chaplains or mational clergy by Congress and through its authority, at the expense of the government, a serious violation of our rights of conscience, and of those principles of religious and civil equality and freedom, sought to be protected by the provisions of our national Constitution, respectfully call your attention to some of their reasons for asking the immediate abolition of the office of national chaplain in Congress, in the army and navy, and elsewhere. Congress, in the army and navy, and elsewhere.

whom he is paid for promulgating his sectarian televiews, with money drawn from the whole people, nine-tenths of whom, perhaps, hold sentiments entirely at variance with those they are thus by law

The last Portland Transcript is before us, contained to support

compelled to support.

3. By article six, section three, the Constitution declares that, 'No religious test shall ever be required as a qualification to any office or public trust un-der the United States,' and from the very nature of the office of chaplain, a religious test is an indispenthe office of chapitain, a religious test is an indepen-sable prerequisite to determine the qualification of a candidate therefor, as the employment of a non-pro-fessor of religion, or an avowed Infidel, to such an office, would be an inevitable absurdity. Such an office of public trust is most clearly unconstitutional. It is an office to which all citizens are not equally eligible without a religious test, as contemplated by that instrument, from which alone Congress derives

that instrument, from which alone Congress derives all its rightful powers.

4. The immense increase of the number of chaplains employed by the government within the past few years, has alarmed us to apprehend that an extension of the system may ultimately subject us to all the enerous and oppressive features of the unholy union of Church and State, with which the world has been so grievously burdened in all ages, and from which we had hoped we were forever delivered by the glorious croch of the American Revolution. from which we had hoped we were forever delivered by the glorious epoch of the American Revolution. The report of the Judiciary Committee of the House of Representatives to the Thirty-third Congress, at its first session, on the subject of the numerous peti-tions for the abolition of the chaplainey, shows that the number of national clergy which the citizens of our country are annually forced to support, by direct taxation, is as follows; Thirty in the army; twen-ty-four in the navy, and two in Congress; besides a large number at the various naval and military schools, stations, and out-rosts; and at various misschools, stations, and out-rosts; and at various mis-sionary stations, estensibly as teachers of Indian schools. The aggregate amount which we are an-nually compelled to pay for the support of clergy-men, as officers which the Constitution gives Congress no lower to create or impose upon us, but, on the contrary, positively prohibits, carnot, therefore, vary far from a quarter oba million of dollars annu-ally! Should the number of national chaplains continue to increase in the ratio of the past few years. it will soon could that of the rational clergy in the despotisms of the Old World, where the Church and State are allies in corruption and oppression. In-deed, we know of no stopping-place or limit that can be set to arrest its progress, when precedent has overthrown the protective harriers of the Constitu-

We cannot perceive why clergymen should be sustained by government in either House of Congress, at our military and naval stations, on board our vessels of war, and in each regiment of our army, any more than in each township, district, parish or village throughout the land; and to sanction the former could not be regarded otherwise than as an assent to the extension of the same system that would place us upon a level with the priest-ridden despotems of the Old World. Our members of Congress, military and naval officers, soldiery and seamen are or should be paid a just compensation for their services, and be left, like all other citizens, to support any clergymen, or none, as their consciences direct them, without legal agency or coercion. Neither Christianity nor the genius of our institutions contemplates any aristocracy predicated upon the clerical profession, and no special provision, therefore, is necessary by the government to admit clergymen to our auny and navy, as they may enlist like other men, and labor like Jesus himself and his apostles among the poor fishermen on the seaside. If it be objected that few elergymen would serve among the troops and marines upon such terms, we can only say that, if actuated by correct religious mo-tives, no minister would wait for government gold to lead him to his labors of love among them, and that none but hypocrites would be debarred by the want of it. We think the government should not evince more religious zeal than professed ministers of the gospel themselves, by bribing them to perform religious service. If the clergy in the army and navy look for other compensation than the voluntary those of the government are taken for state purposes, by authority of law, equally from all classes of citizens, of whatever sects, and whether professors or

non-professors of religion.

6. Believing that religion is a matter entirely between man and his Maker, with which no human government has a right to meddle, and that its true exercise must be voluntary, it is equally humiliating and painful to us, as Christians and as citizens, to find the barbarous system of persecution, which characterized the dark ages, employed at this day in our army and navy, to compel attendance upon the religious services of our national clergy. Among the many cases of the kind may be instanced the recent one of the private Duggan, who was sentenced court-martial, at Fort Columbus, New York harbor, for neglecting to attend the chaplain's religious services, after having been frequently punished for the same offence, to a fine of five dollars per month for six months, the torture of the ball and chain for four months, and partial starvation upon bread and imprisonment. We rejoice that a portion of this sentence was remitted by the elemency of the department, but deeply regret that any religious persecu-tion whatever is authorised by the government, or rendered necessary by military discipline, by the em-

ployment of clergymen as government officers to per-form religious services in the army and navy.

7. While we reverence religion as a Divine institution, only claiming the free exercise of our own consciences concerning it, we believe that all attempts of human governments to foster it will result simi-larly to that of Constantine, in its corruption and great detriment, and in rearing an ecclesiastical aristocracy of hireling hypocrites who will assume the clerical character from unholy motives, and ultimately lead to all the oppressive proscription, impo-sition, and persecutions which have resulted from the same policy in the Roman and all other European

We, therefore, earnestly pray your honorable bodies to carefully consider the unconstitutionality, injustice and oppression of the national chaplaincy.

These things we speak of are admitted to be exinjustice and oppression of the national chaplaincy system, and to abolish the office of chaplain wherever

and 36 others, of New Jersey; of Abbott N. Purdy and E. S. Rhodes and 63 others, of Texas; of John boots. C. Goodner and 23 others, of Arkansas; of William Y. McNeeley and 53 others, of Tennessee; of Wil-liabe H. Mitchell and 100 others, William Howland Men and women—for both are alike to blame—must and 36 others, James R. Jones and 39 others, of know more than they do now-a-days before these

never act the hypocrite.

1. By article tenth of amendments, the Constitution provides that 'the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people, 'and the right of employing clergymen to preach or pray for the people, or any portion of them, not being delegated to Congress, either directly or constructively, we claim as a reserved right, which we deem sacred, inalienable, and absolutely essential to our civil and religious freedom.

2. By article one of amendments, the Constitution provides that 'Congress shall make no law respecting an establishment of religion,' and we deem the employment of a clergyman of any sect an establishment, to a certain extent, of the religion of that sect, inasmuch as he is thereby made an officer of government; the doctrines preached hybim in his official capacity must be considered those of the government, whose acknowledged agent he is, and by whom he is paid for promulgating his sectarian the lecture we refer to was delivered before the Mercantile Library Association, on Wednesday evening, the 2d ult. by Rev. R. H. Neale, D. D., of Boston. We did not hear the lecture, but we did hear of some passages in it with surprise, and we

ing a report of the lecture, and there we find the very passages to which exception is taken. We can, therefore, no longer doubt their genuineness. The

'I took but a small carpet-bag, in one side of which was a change of linen, and in the other—shall I tell—a beef's tongue, a Bologna sausage, and a bottle of brandy!—the latter for medicine, of course. Mr. Dow would excuse me, for he would have done the same.

At the village of Ramleh, we called on the U. S. Consul, a surly Arab, who could speak no English nor French, and would give us nothing to eat. It was then that the beef's tongue came in play! I gave him a drop of brandy, and that warmed his heart, and he began to show us his insignia of office.'

Such a performance might be very benefiting for Such a performance might be very benefiting for a reckless collegian; but it strikes us as not at all becoming in a Doctor of Divinity. And then the public narration of such a transaction in any terms would be quite bad enough; but when related in the flippant manner it is here done, and accompanied with club-room flings, is utterly inexcusable in a gentleman occupying the position of the lecture. gentleman occupying the position of the lecturer. It was a direct insult offered to the temperance men It was for 'medicine, of course! Mr. Dow would

excuse me, for he would have done the same thing.'
As for Mr. D. he can speak for himself; but how Mr. N. came by the authority to decide so dogmati-cally as to what he would do, in such a case, the public may be somewhat curious to know. 'Medicine, of course,' may be designed as a witticism but it betrays his associations, and comes with a very bad grace from one occupying the position he occupy, with referalways has been understood to ence to the temperance reform.
'I gave him a drop of brandy, and that warmed

his heart!' This we suppose was the kind of medi-cal use for which he took the brandy! just the sort of use that any wag and brandy-drinker would put it to—to warm his own heart, and those of his companions! What will the sober and considerate temperance men think of such doings for a D. D. to en-gage in? We think it will require a very broad sacerdotal robe—wider than the robes of the Pharisees—to cover up such a transaction, and make it befitting the clerical character. But the worst feature in this thing is the influ-

ence it is calculated to exert on the minds of young men. What does such a procedure, by a man in his position, say to all the young men who heard and may hear of the narration of that transaction? Most obviously, that the temperance men are over-nice in their notions, and that, after all, there is nothing very bad in carrying about in their satchels bottles of brandy, and treating all persons they may meet, whose hearts they may wish to warm up! And what would be the result of such a practice? Simply to open wide the door to all the old drinking habits which entailed such fearful evils on the community, and in their very worst form. When reduced to its elements, it presents the very worst features of the use of liquors. It is using it to answer the sharper, and the horse-jockey. They use it to warm the hearts of those they wish to operate on.

We do not mean to be understood to intimate, that we suppose that Mr. N. saw the matter in this

light; but simply to say such is the aspect under which it will be viewed by the very ones who wish for an excuse for their practices, and are most to be injured by such an example. It was just one of the inconsiderate, off-hand sort of things which a good man might well be ashamed of, and which should never be named, and will not bear to be talked about by any man of standing in society. And we hope this gentleman will review this whole matter, and then say whether he thinks such a transaction is becoming the character of a D. D.; and whether, navy look for other compensation than the voluntary contributions of those among whom they labor, the various religious societies of the country might be more appropriately appealed to, as their funds are voluntarily contributed for such purposes while they meet with brandy, why may not we do the same, and warm our own too?' says every reckless

> FOLLIES IN DRESS, AND THEIR CURE. DRESSES FOR THE STREET .- The New York ladies of indisputable ton and fashion have adopted the English custom, and now wear only the plainest dresses or the promenade. No fashion has been more ridiculed by foreign travellers than the habit once so prevalent among our ladies, of going abroad in the mud and wet in silks and satins, and the reform so much needed is

now in progress .- Exchange. Can anybody tell us what propriety, taste, fitness or common sense there is in having dresses at all that cannot be worn in the street? What does a sensible person, male or female, want of dress more than plain, serviceable cloth, tastily cut and tidily worn, will subserve? We would like to have any one who values his or her reputation for common sense, and yet indulges in costly dress, answer this question. For our part, we esteem no man or woman but for water during the remaining two months of solitary their genuine good qualities of soul, and their degree of culture; and we never knew any but simpletons who really loved better or respected more, for their richness of dress, any person among their acquaint-

> The truth about female apparel is, that it is capricions in the extreme, often fantastic, almost al-ways unsuitable, and therefore unbecoming, and unfavorable to health. From the crown of the head to the sole of the foot, woman's dress is an absurd thing. The head-dress does not cover the head, the foot-dress is no protection to the foot. The skirt is hooped out like an umbrella, so that two women meeting upon the sidewalk, can scarcely pass, if the walk be not amply wide. A full dressed lady at a party takes up the room of three, and Betty's hoops among the tables and chairs in the kitchen go litting and bouncing about like a great blown bladder on the billows. In the street, Madam's silk trail disgustingly in the filth, or she is obliged to lift them

system, and to abolish the office of chaplain wherever it may exist by your authority, thereby restoring us ntributing our own money for such fashion. Still, however, they countenance the mode religious and charitable purposes only as our con- How much better if they would refuse to recognize silly fashions at all, and set an example of good taste sciences may approve.

Silly institute at all, and set all, and set all the instruments of Also, the anti-chaplaincy memorials of Daniel and real sense! If a woman has the instruments of locomotion—it was for a long time a question wheth-Jenks, M. D., and 51 others, of Massachusetts; of locomotion—it was for a long time a question wheth-Lyman Clinton and 105 others, and William White er she had; but we believe that question has at length been settled—she should dress so that she length been settled—she should dress so that she could use them as freely as nature demands. If she and 68 others, of New Sersey, of Association and 68 others, of Pennsylvania; of W. S. Harris is liable to take cold and engender disease in her system of 4 others, Florida; of William Foley and 170 tem through wet feet, she should cover those exothers, of Alabama; of David Cross and 71 others, tremities with thick, warm, serviceable shoes or

But such preaching as this of ours will never b Rentucky; of John Smith and 136 others, G. B. evils can be cured. Reason always was, and always Cloud and 130 others, J. A. Lee and 39 others, will be, sacrificed to feeling, while feeling is unin-william Fowler and 20 others, and Samuel Phelps structed. As long as Angelina thinks that a bonnet and 14 others, of Missouri; of Elijah Dotson and which does not cover her head is pretty, so consider 30 others, of Iowa; of Elder John Shields and 165 ed by William and Henry and the rest, so long sho others, and William D. Connor and 57 others, of Il- will wear it in defiance of argument and conviction. linois; of Thomas Ford and 192 others, J. W. Let Angelina alone, then; and let the benefactor Roach and 114 others, and Smith Crabb and 63 of humanity address themselves to parents and others, of Indiana; of Joseph Taylor and 131 others, and when wholesome truths enough about humanity are got into the comprehension of such, humanity are got into the comprehension of such,— when a thorough knowledge of phrenology and phy-siology, such as Mr. Butler is imparting these win-TRUTH. Profane swearing is abominable. Vulgar language is disgusting. Loud laughter is impolite. Inquisitiveness is offensive. Tattling is mean. Telling lies is contemptible. Slandering is devilish. Ignorance is disgraceful. Laziness is shameful.—Avoid all the above vices, aim at usefulness, and not till then, can it be hoped that human beings will dress rationally. Nor do we apprehend, from the signs of the times, that that day is very far distant.—East Boston Lodger.

From the (Ohio) Anti-Slavery Busie. WHERE TO GET THE FACTS

A correspondent writes to us for well authentical A correspondent writes to us for well authenticated documents, exhibiting the actual relation of the Methodist Episcopal Church to slavery. He sends for these, because one of the ministers of this church recently asserted in the pulpit that the Methodist Episcopal church has no connection with slavery. That the assertion that they had such connection may be a support of the connection may be a support of the connection that they had such connection may be a support of the connection may be a support of the connection may be a support of the connection that they had such connection may be a support of the connection that they had such connection they had such connection that they had such connection they had such connection that they had such connection they had such connection they had such connection they had such connection they had

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The man who made this declaration is either as The man was quainted with the actual relations of the church to slavery, or he is a jesuitical known of the church to slavery, or he is a jesuitical knave, striving to build up his church by misrepresentation and falsehood. The official organs of his church, the records of the general and the annual conferences, and the testimony of a multitude of minimers, and church members, convict him of falsehood is the strip assertion. These authorities have ters and church members, convict him of lalschood in making this assertion. These authorities have all repeatedly admitted that actual slaveholding ensu in the church.

That not only its private members but its star.

ards, exhorters and ministers are bona fide slave our-ers and slaveholders; that its ministers have off-rd ers and stavendiders; that its ministers have off-red rewards through the public papers for the huntisg and returning of fugitive slaves; and that very no cently official members of the church participated approvingly in a popular convention in Maryland, the avowed object of which was the expulsion or en-slavement of the whole colored population of the State.

But even if this was not true, still as our corns pondent well remarks, the fact that the church is pro-slavery, is abundantly sustained by other conpro-saderly, other cassiderations. He says, 'I, for my part, regard the church as pro-slavery as long as it admits slavery to be an evil, and refuses to denounce it from the polpit as such. But to our correspondent's inquiry, as to where

the evidence of the actually existing facts are to be found, we reply: that we have given in our columns an overwhelming mass of them from time to time, and so well authenticated that no reasonable mas can doubt the evidence. But we advise him, and all who, like him, would confound the clerical falsies of facts on this subject, to enclose fifty cents in patage stamps, to the Editor of the Northern Independent of Authorn, New York tage stamps, to the Editor of the Northern Indepen-ent, at Auburn, New York, accompanied with the request to send on the pamphlet recently published by Rev. Mr. M'Cartney, and also Rev. Mr. Mith-son's late work—The Crisis. Do this, and you will have in your hands authentic testimony with which you can overwhelm and confound all sech reverend falsifiers as the one of whom our correspond-

ent complains.

The correspondence referred to was merely a private note we: have, therefore, omitted all referees to persons and places, but have made this pable statement, that others besides our correspondent my know where to look for facts. Send on for the documents.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Saraparilla, so combined with other substances of sell greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complains, asd that one which will accomplish their cure mest prove of immense service to this large class of our afflicted fellow-citizens. How completely this com-pound will do it has been proven by experiment or many of the worst cases to be found of the follow-

ing complaints: - Schopulous Complaints Extra TIONS AND ERUPTIVE DISEASES, ULCERS, PINCES, TIONS AND ERCEPTIVE DISEASES, COCKES, FISHES, BLOTCHES, TUMORS, SALT RIBUM, SCALD HEIS, SYPHILIS AND SYPHILITIC APPECTIONS, MERCERE, DISEASE, DROPSY, NEURALGIA OR TIC DOCLOTERY, DEBILITY, DYSPEPSIA AND INDIGESTION, ERSUITLAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from Imperim

whole class of complaints arising from Inferent of the Blood.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bad. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul cruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the visited blood whenever you find its impurities bursing through the skin in pimples, cruptions, or sore; cleanse it when you find it is obstructed and slag-gish in the veins; cleanse it whenever it is foalgish in the veins; cleanse it whenever it is fool, and your feelings will tell you when. Even when and your leelings will tell you will. Even some no particular disorder is felt, people enjoy bets health, and live longer, for cleansing the blod. Keep the blood healthy, and all is well; but will this pabulum of life disordered, there can be so lasting health. Sooner or later something must to wrong, and the great machinery of life is discreted

or overthrown Sarsaparilla has, and deserves much, the result Sarsaparilla has, and deserves much, the resta-tion of accomplishing these ends. But the wall has been egregiously deceived by preparations of a partly because the drug alone has not all the wate that is claimed for it, but more because many pa-arations, pretending to be concentrated extract of it, contain but little of the virtue of Sarsapanihar any thing else.

any thing else.

During late years the public have been mild by large bottles, pretending to give a quart of E-tract of Sarsaparilla for one dollar. Most of the have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often ac curative properties whatever. Hence, little sal painful disappointment has followed the use of the painful disappointment has followed the use of the various extracts of Sarsaparilla which flood in market, until the name itself is justly despised and has become synonymous with imposition and char-Still we call this compound Sarsaparilla, and intent to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has suctues which are irresistible by the ordinary run of the discount of the contract of the discount of the the diseases it is intended to cure. In order is secure their complete eradication from the system the remedy should be judiciously taken according to directions on the bottle.

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Price, \$1 per Bottle; Six Bottles for \$5.

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DANIEL HITCHINGS. Dec. 24.