

Anti-Slavery Bugle.

SALEM, AUGUST 18, 1849.

I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN TRICK BEDS. Ed- mund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

SAMUEL BROOKE writes, that, in consequence of Parker Pillsbury's detention at the East—thus rendering a postponement of their contemplated Conventions indispensable—he has himself concluded to stay a few days longer at the Water Cure Establishment at Northampton, in order to a more complete restoration of his health. He will be here probably in the course of a week, to make arrangements for a series of Conventions, to commence immediately after Parker Pillsbury's arrival, which we hope will not be delayed beyond the first of September. Parker's child, we rejoice to state, is slowly recovering.

The favors of our correspondents have left us this week but small space for editorials, and we are compelled to postpone many things that demand attention.

Great Meeting in Marlboro'.

The Convention at Marlboro' commenced on Saturday, at 2 o'clock, P. M., in the Hall at the Village. The audience was larger than had been anticipated for the first meeting. LEWIS MORSE was appointed Chairman. Henry C. Wright, Edward Brooke, Marius Robinson, and others, took part in the discussion of resolutions involving issues of the highest importance.

On Sunday morning, not less than 2,000 assembled in Edward Brooke's Grove, half a mile North of the Village. The day was beautiful, and it was interesting to see the multitude gathering under a common impulse from the East, West, North and South, to do battle in the cause of Freedom and Humanity. Great disappointment was felt on account of the absence of Parker Pillsbury and Samuel Brooke, but the explanations we were able to give were entirely satisfactory. Henry C. Wright, Truman Case, J. F. Smalley, William Steadman, Wm. McLain, (Free Soiler), Oliver Johnson, and others, took part in the discussions. A more interested audience it has never been our privilege to address, and we believe that we speak the universal sentiment of the friends of the cause who were present when we say, that the meeting made a highly salutary impression. Principles of transcendent importance were explained and enforced, and the people were made to see and feel their responsibility to God and the Slave.

We annex the resolutions, which were adopted with great unanimity, and which will exhibit the points so earnestly discussed, as well as illustrate the spirit of the meeting.

1. Resolved, That Slavery is opposed to the Constitutional Law of Human Nature, and that no positive enactments or arbitrary commands, given in dreams, visions, prophecies, miracles, immediate revelations or direct inspiration, can authorize its existence under any circumstances.

2. Resolved, That if there be any passages in the Bible that sanction slavery, or which assert that slaves owe any service or obedience to their masters, such passages sanction injustice and falsehood, and should be rejected the same as if they were found in any other book.

3. Resolved, That the being who can justify or approvingly tolerate the existence of slavery, and who is worshiped as God by slaveholders and their abettors, is a demon of injustice and cruelty, and not the just and loving Father of men, and he ought to be so spoken of and treated by all who reverence the true God of justice and love, and who seek the purity, peace and elevation of mankind.

4. Res. That there is but one way to abolish slavery in the United States; i. e. by superseding a pro-slavery church and government by an Anti-Slavery public sentiment, to be created, not by political machinery, but by moral suasion; therefore it is the duty of abolitionists to direct their entire energies to array the moral sentiment of the nation against this complicated, though legalized and baptized iniquity.

5. Res. That, so long as Chattel Slavery continues in this nation, it must necessarily exist wherever the jurisdiction of the U. S. Constitution and government exist.

6. Res. That Chattel Slavery exists in Ohio, and that, too, by the authority of the supreme law of the State; inasmuch as Ohio recognizes the Federal Constitution as its supreme law; and inasmuch as when a slave enters the State he does not by that act become free; and inasmuch as the people of Ohio are, at any moment, liable to be seized as chattel slaves, carried out of the State, fettered, whipped, held and used as slaves in other States; and Ohio has voluntarily surrendered her power to prevent her citizens from such outrages.

WHEREAS, a project is now being matured to annex the Canadas to the U. States; therefore

7. Res. That to annex the Canadas to this Republic, and bring them under the jurisdiction of the Federal constitution and government, would be detrimental to the cause of human freedom and a curse to mankind; inasmuch as it would convert 400,000 square miles of territory, now free, into a hunting ground for slaveholders; and deprive the people of those regions of the power to protect fugitive slaves from the grasp of republican kidnappers, and expose them to be seized, transported, held, chained and scourged as chattel slaves, and enlist their physical energies on the side of oppression against the oppressed.

Great Gathering in Massachusetts.

Correspondence of the Bugle.

BOSTON, August 6, 1849.

MY DEAR JOHNSON: The Massachusetts Abolitionists have had another Mass meeting (as it is the fashion now-a-days to call them), and one truly worthy of that name, and worthy, too, of the great cause which bro't them together. I should perhaps say the New England Abolitionists, for numbers came to the gathering from New Hampshire, Rhode Island and Connecticut.

Worcester, lately become a city, was the place of our meeting, and the Hospital Grove the scene of action. Five Railroads meet here, and each brought its contribution; a special train of fourteen long passenger-cars, well-filled, came up from Boston, bringing abolitionists from the city, and from all parts of Plymouth, Essex, Norfolk and Middlesex counties. The number of persons present was variously estimated from three to five thousand; at any rate, many more were on the ground than could possibly hear the speaking, although the crowd was so dense that it was almost impossible for a person to make his way from the platform to the outside of the multitude.

We met to commemorate, and to turn to the best account for freedom, the Anniversary of British West India Emancipation. We met on the third of August, instead of the first, as it was the National Fast day; and no true Abolitionist knows how to keep a fast in any other way than by efforts to "loose the bands of wickedness, undo the heavy burdens, and let the oppressed go free." God chooses this fast, though Zachary Taylor does not; and as between these, it was not for us to hesitate.

I feel that we kept an acceptable fast. A multitude of men and women, who had emancipated themselves from political yokes and sectarian chains, met together, in the spirit of freedom, in the love of truth, and in the firm resolve that Slavery shall die; and we heard the glad tidings of eight hundred thousand slaves set free; set free without commotion, without disorder, without violence; without the destruction of a single plantation, or the loss of a single life. We heard the most unexceptionable testimony—that of the Jamaica planters themselves—to the excellent results of Emancipation. We heard that the freedmen of the British West Indies were rising in the scale of intelligence and morals; that they were become owners of the soil, where once they toiled like brutes; that they were enjoying life, its comforts and its privileges, where formerly they got but a wretched and coarse subsistence. We heard of the increase of schools for their children, and of their generous support of religious and benevolent institutions. And though it is true that the exports of sugar have fallen off, we found this attributed by the planters themselves to the altered policy of Great Britain, which now refuses to admit West India sugar to any commercial privileges, but opens its ports on the same terms to the sugar of Brazil and Cuba as to that of their own Colonies; and it was only under the protection of a duty, that was amounting almost to the prohibition of other sugars, that the raising of sugar in the British West Indies was ever made profitable.—But, said Wendell Phillips, the success of emancipation does not depend on questions like these; if there should never be another pound of sugar grown in the British West Indies, emancipation has nevertheless gloriously succeeded. The chattel has become a man; free to think, to speak, and to act; a system of gross and unrighteous oppression has been terminated; the intellectual, the moral, and the social condition of this vast population, once in slavery, is steadily improving. These are the proofs of the success of emancipation, and in these we rejoice, and for these give thanks to God. And, said Mr. Garrison, from whom do we hear the cry that emancipation is a failure! Do we ever hear this from those who were once enslaved? Do they have meetings complaining of the bad results of that measure, bemoaning their losses and sufferings, and sighing for a return to slavery! Not at all—nothing of the kind! A few selfish, sordid, soured spirits, who have suffered by the depreciated trade on the one hand, and the conductors of a slaveholding press on the other, are the real authors of the false statements which have gone abroad; false in their suppression of important truth, as well as in other respects.

The day was beautiful, and though the warmth was at times somewhat oppressive, every thing passed off with the best possible spirit. Mr. GARRISON was elected to preside; we had speeches from him, from Charles C. Burleigh, Rev. Theodore Parker, Adin Balou, Wendell Phillips, Ralph Waldo Emerson, and others, and we had excellent anti-slavery singing, led by your friends from Hopedale, who were there in large numbers. Price contributing an original song, which you will find in the Practical Christian. It was sad to reflect, while England had abolished slavery in her Colonies, France in hers, Denmark in hers, and even Mohammedan Tunis had done the same, that American, professedly the "land of the free,"—republican, christian America, lagging behind, should still cling to the abomination which those old monarchies had discarded. Shame on such a recreant and cowardly land; which oppresses the poor, plunders the defenceless, exults in the tortures of women, and violates its own pledges to the world.

You know, my friend, what the Anti-Slavery cause has had to contend with, in years past, from the treachery of false friends, and from the lack of courage and principle in timid ones. A new instance of this was brought to our knowledge, at the Worcester meeting, which affected many hearts with sadness, many more with disgust. But you shall hear. You know that Father Mathew, the efficient friend of Temperance in Ireland, has lately arrived in our country. He has been for the past fortnight in Boston and its vicinity. Having in his own land professed much sympathy with the Anti-Slavery struggle here, having united with DANIEL O'CONNELL and sixty thousand others in signing an Address to Irishmen in America, calling on them to be the firm opponents of slavery and to "join with the Abolitionists every where," as the "only consistent advocates of liberty," saying that on this subject "none can be NEUTRAL," it was thought that Father Mathew would gladly avail of a suitable opportunity to give practical proof of his principles. A committee of the Mass. Anti-Slavery Society accordingly waited upon him, with a letter of invitation to attend the celebration at Worcester; the rather, because, as it was a meeting to commemorate a sign! act of his own country's justice and generosity, it was believed he would feel a peculiar pleasure in being present. He received the committee with evident perturbation of mind, said he had enough to do to save men from the slavery of intemperance, and that he had determined not to commit himself on the slavery question while in this country! He professed himself hostile to slavery, yet said he did not know that there was any passage of Scripture which specifically condemned it! He said that the Catholic priests held no slaves! [How is this matter, in Louisiana, for instance!] He expressed not the least sympathy with the Abolitionists, uttered not one God speed in their labours! The letter was left with him, to which he has given no answer. This is the substance of the account, given at Worcester, of the Committee's interview with him. One young man, who heard it, on his return to this city, sought out Father Mathew, & told him what he had heard, at the same time giving back to him the pledge and temperance medal which a few days before he had received at his hands, saying he no longer felt it an honor, or an encouragement in his temperance labors, to retain them. Upon this, the young man was quite rudely put out of the house by some persons who were present, prominent among whom was a Catholic priest, as I am informed, at whose house Father M. was calling. Is not this a melancholy illustration of human weakness, and want of moral courage! As Father Mathew is to make the tour of the Slaveholding States, and (it is said) has been invited to be President Taylor's guest at the White House in Washington, his conduct with most of your readers will find a ready explanation.

Among others at our Worcester Celebration was your old acquaintance, and that of nearly all your readers, I presume, SAMUEL BROOKE. All will be glad to hear of the great benefit he has experienced from the Water treatment. He seems to be quite made over again, and re-juvenated. Long life and health to him!

Ever truly yours, S. M.

New York Tribune.

Of the politics of this paper we say nothing, but as a newspaper, it is, in our judgment, the best in the United States. In spite of its devotion to the Whig party and its support of Gen. Taylor, it publishes a vast amount of reformatory matter, of which we cannot afford to be deprived. The circulation of the Daily Tribune has reached to upwards of 13,000; the Weekly to 27,000; the Semi-Weekly, 1,600; the California Tribune 1,920; the European do. 480. Total circulation, 43,000. The business of the establishment is all done on the cash principle. Not a paper is ever sent from the office until it is paid for, and it is always stopped when the time is out, unless the subscriber orders his continuance and sends the money to pay for it. The capital invested in the establishment is \$100,000 in shares of \$1,000. Parts of the stock are owned by the Assistant Editors, Compositors, &c. The profits are large, and Mr. Greeley and his partner deserve great credit for permitting those whom they employ to share them, instead of putting the whole in their own pockets. The Editorial corps of the Tribune, with Mr. Greeley at its head, is unsurpassed for ability, enterprise and experience, by that of any other establishment in the United States. Greeley, Ripley, Dana, Taylor, Cleveland, Snow—what a team! No wonder the paper goes ahead.—If it would only eschew the Whig party, send Old Zach to Coventry, and come out fair and square for a Dissolution of the Union, what a sensation it would make! Perhaps a few of its 43,000 subscribers would in that case come up missing. Alas! the 'good time' has not yet come when a man can be perfectly true to principle and yet make money. Principle and Interest are on opposite sides of the world's ledger.

S. R. WARD and H. H. GARNET made able addresses on the first of August at Auburn, N. Y.

"J. F. S." is in type, but crowded out.

H. L. Preston—Meeting at Berlin.

On Saturday last, we rode from Marlborough to Berlin—a distance of 20 miles—to attend a Free Soil meeting, at which H. L. Preston was expected to be the principal speaker. We had been earnestly invited beforehand to meet Mr. Preston on this occasion, to discuss with him the questions at issue between the Disunionists and Free Soilers, but had declined doing so on account of other engagements, whereupon his admirers set up the cry that we were afraid of him, and boasted that the Disunionists would be utterly annihilated at Berlin! As it happened, we were able to get released from our engagement at Marlborough on the day referred to, and therefore we determined to be an eye-witness of the intellectual tornado that was to annihilate the American Anti-Slavery Society and its auxiliaries. Going through Randolph, we were so fortunate as to secure for a traveling companion our friend Truman Case. We reached the grove at the hour appointed, and found an audience of about 100, or possibly 150 persons, most of whom we understood to be Free Soilers. Aaron Hinchman, of the Homestead Journal, was appointed Chairman. Mr. Preston then took the stand, but did not seem prepared, for some reason or other, to begin the work of annihilation. He consumed a full hour in a sort of historical sketch of the origin of the Liberty party, its aims and methods, and its final union with the Free Soilers; taking special pains to avoid the radical questions on which that party and the Disunionists are at issue. His tactics were manifest. He wanted us to begin the controversy which he and his friends had invited; instead of standing up to his true position as an assailant of Disunion, he adroitly endeavored to place us in an aggressive and himself in a defensive attitude. There was in this a want of manliness which we judge to be characteristic.

After Mr. P. took his seat there was a very embarrassing pause. Every body felt that his speech was not a legitimate part of the entertainment to which the audience had been invited. We were urged to take the stand, but declined doing so on the ground that Mr. Preston had not argued the question of Disunion, and had said little to which we cared to reply. We awaited the 'blowing up' which Mr. Preston's friends had promised us, and after the shock was over, intended to make such defence of our cause as we might deem necessary. Mr. Preston again took the stand and spent half an hour in an effort to extricate himself from the position in which his own friends had placed him as the antagonist of Disunion.

Being repeatedly urged to speak, we reluctantly consented to do so, under protest against Mr. Preston's unfairness. We took the opportunity to define the position of Disunionists in relation to politics—to show that they are not opposed to all political action, but only to voting under a Constitution which involves all who support it in the guilt of sustaining Slavery. We also defined the real position of the Free Soil party, showing that it did not even propose to abolish Slavery any where save in the District of Columbia, and that its Presidential candidate was even opposed to its abolition there, as a breach of 'good faith' toward Virginia and Maryland, (vide John Van Buren's speech at Cleveland,) though he had promised not to interpose his veto, if Congress, contrary to his judgment and wishes, should pass an act of abolition. We showed, also, that the Free Soil party acknowledged itself bound by the 'compromises' of the Constitution—that it did not even propose any alteration of that instrument—and, therefore, that it was utterly absurd to talk of that party as the friend of Universal Emancipation, or as offering a remedy for Slavery throughout the Union.

Mr. Preston, in his reply, played the grimaltine and the pettifogger; instead of meeting the issue manfully, he sought to escape from it through very small holes, by disingenuous quibbling and artifice. His only argument against Disunion was, that it is impracticable! This is precisely the plea which the opponents of the anti-slavery enterprise have always urged. Unable to meet the moral issues involved in the question, they have always sought to make a dust about the 'absurd' and 'impracticable' schemes of the Abolitionists! What folly! Is it impossible to refuse to support a pro-slavery Constitution? Will it be impossible for the people of the Free States, when they are animated by the true spirit of Liberty, to break the chains which bind them in unholy partnership with men-stealers! Nonsense! When there shall be the will, the way to dissolve the Union will be plain enough and easy enough. There is no need of doing evil that good may come—no necessity for swearing in the name of God to support Slavery in order to acquire the power to abolish it.

FIRST OF AUGUST IN BUFFALO.—A large body of colored people celebrated the Anniversary of West India Emancipation in Buffalo, by a procession, orations, music, and a dinner. The principal speakers were Abner H. Francis of Buffalo, and Rev. Amos G. Beaman, of New Haven, Ct. Judge Bennett, a leading citizen of Buffalo, kindly permitted his grove to be used for the celebration.—Acts like this show that prejudice is rapidly abating. C. L. Remond was present at the celebration, but does not appear to have taken much part in the proceedings.

"Reform among the Quakers."

SELMA, Clark Co., Ohio, 7th mo. 29, 1849.

To the Western Star:

RESPECTED FRIEND: A correspondent of mine clipped from thy paper a letter written by David Evans, of Waynesville, dated the 2nd inst., and transmitted it to me. I am not partial to newspaper controversy, or undignified debate. I believe, however, the cause of truth demands that the public should be duly apprised of the position those occupy who have regarded a radical reform needed in the Society of Friends. Of the New Yearly Meeting just organized in the State of New York, which has adopted the congregational form of church government, David writes:—"Suffice it to say, that the large meeting of members of the Society of Friends was composed of a few disaffected and disowned members of different States, who, not being willing to conform to the established and wholesome provisions contained in the Discipline of said Society, seek to form an organization as set forth in said article, with a platform broad enough to embrace infidelity and even atheism, and subject to all degrees of anarchy and rancorism that can be named." Inveective is not argument. When demonstration is not on hand, men too frequently resort to ungentlemanly and vulgar epithets. Whether this applies to David Evans remains to be shown.

There has been for several years within the Society of Friends a growing intelligence which has demanded the abrogation of some of the narrow and exclusive disciplinary peculiarities, as well as a wider field of benevolent enterprise in the great reforms of the age. On the part of the bigots these efforts have been met with a chilling opposition.

In order to a correct understanding of the subject, it is necessary to state that a small rupture occurred first in the Indiana Yearly Meeting. In the limits of Green Plain Quarterly Meeting a considerable proportion favored "reform among the Quakers." To counteract their influence no inconsiderable amount of pious fraud was necessary. It had become an established maxim among our division of the Society that "no meeting should be laid down without its consent." Our case was referred to several committees, none of which were united against us. During the progress of the case, Dr. John T. Plummer, of Richmond, Indiana, who was the Clerk of the Y. M., changed the face of the minutes during the recess of said body, by the addition of eleven words, giving the committee power not conferred upon them. A member of the committee detected and exposed the outrage, which produced a temporary retraction.

When Robert Hill and William Parry, members of the revising committee, publicly exonerated themselves from any participation in the matter, the burden rested upon John, who, with very solemn tone, declared, "I believed it to be my duty to do it!" Inquirers, during the dark ages, burnt martyrs for the glory of God. Whether Dr. Plummer partakes of the same spirit, may be ascertained by the fact that he refused subsequently to administer medicine to a distinguished minister who was taken dangerously ill while in attendance at the Y. M., because the friend is one of the earnest and effective laborers in producing agitation and reform among the Quakers, and had, with great plainness of speech, protested against his injustice!

The fact of the mutilation of the Yearly Meeting journal has been published and never yet followed by a denial, but has won for its perpetrator an unenviable notoriety abroad, even among many who sympathize with him in his opposition to what they technically call "the popular movements of the day."—After the final separation, however, a part of our meeting left us in possession of our meeting-houses, books, records, &c., set up for themselves, (which was their undoubted right,) and in the true spirit of Orthodoxy, commenced the work of excommunication.—Two of our number attended at Waterloo.—Upon this fact is based the charge of "disowned persons" composing the Yearly Meeting in central New York. The body constituting that movement has never received any kind of church excommunication, but constituted much of the original reputation and strength of the meeting. Among them, Thomas McClintock, extensively known as a clear and logical writer and approved minister; Lucretia Mott, of Philadelphia, who is world-renowned as one of the ablest and most gifted ministers of the Society, was also there, and gave the movement her endorsement. Nineteen-twentieths of the Society in Michigan have taken higher ground and adopted a new form of Discipline. The Ohio Y. M., held at Salem, when informed of the conduct of the Indiana conservatives, refused to read the regular Epistle sent to them from Indiana, or the certificates of its ministers in attendance. They are now on the eve of a revolution. At the New York Meeting, a letter of encouragement and sympathy was read from Samuel Myers, George Garrettson, Jesse Holmes, and a number of others, embracing some in the first order of respectability, holding the highest offices the church confers.—Had David Evans been as well acquainted with "reform among the Quakers" as he is with turnpike and railroad stock companies, and the political entanglements of party, (against which latter subject the wholesome Discipline he professes to hold in such veneration bears unequivocal testimony on page

17,) he would not have hazarded his reputation for veracity by the unjustifiable charges he has preferred against the Friends in New York.

From the manner in which he speaks of the Discipline, a stranger would suppose it was a unit. This is not the case. The Yearly Meetings are independent sovereignties, their Disciplines being, on many subjects, very different. The Y. M. with which he is associated, is proverbial for its narrowness. The ruling spirits in it are famed for intolerance and opposition to any advanced movements. The writer of the letter in question, however, I should regard as one of the most intelligent and courteous of its members. My honest opinion is, that he has written the letter to the Star more under the influence of the moral miasma that surrounds him than of any intentional design to injure or misrepresent the "reform among the Quakers." This may be more apparent to his understanding when time shall develop some facts not yet clear to his vision. The spirit of exclusiveness in regard to the benevolent enterprises cherished by the Indiana Y. M., where friend Evans belongs, is set forth in the following extracts from its late "Admonitory Address," which has found its appropriate place in Garrison's "Refuge of Oppression," and in "Belial's Corner," in the N. E. "Practical Christian," as well as being scouted for its billingsgate by the Pennsylvania Freeman, and many members of the Religious Society of Friends on the continent. Alluding to the reforms of the day, they query as follows:

"But who are these that are running to and fro in the earth, in their own time, will, and strength, babbling of temperance, non-resistance, slavery, benevolence," &c., &c.—These are the thieves that cannot abide the way of humility and the cross, but climb up some other way and steal the testimonies of Jesus. Keep at home; be still in your minds, and whatsoever He bids you do, that in meekness do, and your reward will be with Him. But go not out after this beast of many heads and many horns: even though some of them should be like the head of a lamb; it is but one of the many forms of the head of the beast that would fain deceive the very elect. And what if we should say that this head, that is like the head of a lamb has deceived many, and it has even now written upon its forehead, PROGRESS, MORAL SUASION, and MORAL REFORM, but its heart is puffed up with presumption, and in it is written SELF-SUFFICIENCY, and even BLASPHEMY against the Most High."

Those who are engaged in "reform among the Quakers" give their hearty God-speed to all the multifarious philanthropic associations which, in their own way, are seeking to bring about a better condition of things in the earth.

In the "Basis" of religious Society adopted in central New York, the "infidelity and even atheism" of the church is thus defined: "Man is made to sustain a relation of an intelligent and accountable agent under the Supreme Intelligence; has the law of God written on the conscious powers of his soul; stands in such contiguity to omnipresent God as to have immediately revealed to him God's will regarding him. This is the fundamental fact in religion that which constitutes man a subject of God's Moral Government."

In relation to church organization they say, "A christian church should put no fetters on the man; it should have unity of purpose, but with the most entire freedom for the individual. When you sacrifice the man to the mass in church or state, church or state becomes an offence, a stumbling-block in the way of progress." Its "antierism and anarchy" are set forth as follows: "We earnestly and affectionately recommend all our Friends who desire the advancement of the great principles of practical righteousness to look toward being associated in their little meetings upon a simple Religious Basis, avoiding extraneous un-called for church arrangements." "Each Congregation or meeting will consequently attend to its own internal or disciplinary concerns. Large meetings—Quarterly and Yearly, will be for counsel and advice, and for the consideration and promotion of the great interests of humanity, every thing that concerns men at large, including of consequence the removal of the existing evils of the day, War, Slavery, Intemperance, Licentiousness, or in whatever form, cruelty, injustice and other perverted principles may operate." "Eighteen years ago the whole Hicksite body, so called, and David Evans among them, were regarded as 'infidels, disorganizers,' &c., and received their papers of disownment from the Orthodox division of the Society.—They regarded the proceedings as intolerant and unchristian. Now they appear ready to buckle on the same armor: they will have their reward."

That the venerable Elias Hicks anticipated a great reform is clearly set forth in his letter to Wm. Poole, of Delaware: "I am looking forward in the faith that greater and brighter things will be opened to a succeeding generation than I and the people of this generation can bear. This makes me unwilling to leave any thing of my experience that might tend to hinder the reception of those new and advanced revelations." What is infidelity but unfaithfulness to truth! Why is it the Quakers as a sect are dwindling! The young and enterprising have become wearied with the stupefaction and inertia of those who seek to be rule. The principle of Divine light and energy in the constitution of the soul of man, has the freshness of Divinity in it. This principle seeks to be developed. Those, therefore, who recognize it as belonging to the race, are influenced by christian philoso