

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES EARNSBY, Publishing Agent.

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THE BUGLE.

Meetings at New Market, Massillon and Akron.

AKRON, Sept. 22, 1851.

Mr. Editor: New Market is a village eight miles distant from Leesburg, and is reached by a somewhat hilly road, from many points of which are seen beautiful landscapes of hills and valleys where thick woods "stand dressed in living green," and all around were what would be pleasant and fruitful fields if showers of rain might descend upon them.

The meeting at New Market was convened in the Seceders' Church, in the evening, (Tuesday last), and first addressed by Miss Holley. She portrayed in life-like colors some of the terrible wrongs and cruelties to which Slavery subjects its victims in their social condition.

Mrs. Griffing affectionately and earnestly exhorted the mothers present, to make their children Anti-Slavery; from their very infancy, to imbue them with the sentiments and the practice of kindness and love towards the sorrowful and the unfortunate everywhere.

After some general remarks Mr. Griffing presented the cause of the Western A. S. Society, a number of its publications were bought and some subscribers for the Bugle obtained. The house was crowded and the extreme stillness throughout the meeting indicated with what almost breathless interest the audience were listening to the addresser. On Wednesday Evening, the last of the Leesburg Meetings was held. So promoted had been the meeting there, that it was feared by some the interest of the people would flag, and the meeting be thinly attended. But a well filled house, and the fixed attention with which the people listened to the excellent addresses of Miss Holley, Mr. and Mrs. Griffing, made every body feel that they had had a precious meeting, a solemn and refreshing season.

Thursday we rode to Massillon. On our way we stopped at the curious settlement at Zoar. We were much refreshed by a walk through the delightful garden belonging to the community. The people seemed very friendly, and some who spoke English told us something of their interesting history, how they could not as christians be soldiers, and how they were imprisoned and fined enormously, until about thirty years ago they left Germany for a country of more tolerable government, to which, as the Hutchinsons say "every body is invited,—(except black folk)" and where only sinners and wicked people are obliged to fight, the Quakers, Zoroastrians, Ministers and Christians proper, being generously exempted from the disagreeable and unchristian work.

At Massillon, Dr. Shreve's family gave us a cordial reception, as did Mr. and Mrs. Folger and Mr. and Mrs. Hunt; and indeed the Anti-Slavery friends every where we have been, have proved themselves worthy the beautiful tribute paid their generous hospitality by Mr. Pillsbury in his Anniversary letter to the Liberator.

Massillon is said to be famed for its Union School, which occupies a beautiful and commodious edifice delightfully embosomed in an ample grove. The citizens are, as they well may be, proud of this school. The rural scenery, and plenty of forest trees left standing in groves about the town indicate the taste, and good sense of the Massillon people.

Friday, P. M., and eve, Mr. Pillsbury and Miss Holley spoke to very respectable audiences met in a large Hall. For the benefit of the young men present, Mr. Pillsbury gave an admirable exposé of the career of the two great political parties since Andrew Jackson's Administration. He sketched the hard cider campaign to the life, showing by what senseless tricks and artifices the Whig party obtained ascendancy. He showed what miserable tools the people were in the hands of office seekers, who make them prostrate themselves that they may step on them to office and power.

It is pitiable that any are prevented from hearing Mr. Pillsbury through ignorance or unfounded prejudice. They lose an opportunity that will not be repeated many times in their lives. Saturday eve and yesterday morning, afternoon, and evening, meetings

of a very interesting character were held in this place at the Stone Church, all well attended by earnest, serious, intelligent looking people. These meetings were marked by an unusual solemnity. It could not be that any worshipping assembly in the town was pervaded by a more sacred sense of the presence and blessing of the Heavenly Father, and the sympathy and approbation of Jesus, or more entirely consecrated itself afresh to the service in which he spent his life, and to which he calls every human being, that of loving God with all the soul, and his neighbor as himself—than was this same so-called "Infidel" assembly. It can not be long before a self-righteous orthodoxy will be obliged to consider that possibly it has made a "slight mistake" as to the uses and designs of the Sabbath day; for Light and Truth are penetrating and disintegrating the strong walls of its consecrated temple, invading its idolatry of form and ceremony, its superstitious reverence.

Sojourner Truth was present, and with her strong rude eloquence, uttered many true words, for which all might have been made wiser and better.

The Anti-Slavery friends here, as well as at Massillon regretted exceedingly, that the stay of our lecturers should be so limited. They felt that a great mighty work could be accomplished in these places could there be time to spread out in detail, the information necessary to a right understanding and appreciation of the Anti-Slavery movement. C. F. P.

Letter from J. P. Davis.

ECONOMY, Ind., Sept. 11, 1851.

FRIEND MARIUS: Our annual election is over and the result is, as it is in almost every country, or in any age, that the men elected to fill the various offices in our government are pledged to the existing state of things. And the measures breathed into existence by it such as have a tendency to crush, instead of elevating man. Our constitution was voted into being, report says, about 60,000 majority, and the 13th article by 70,000. So, be it known to all "Negroes and Mulattoes" that the Quakers, Baptists, Methodists and Presbyterians of this patriotic and exceedingly christian State, do forbid you, at the point of the bayonet "to come into or settle" in our State. Should there be a camp meeting just over the line you dare not visit it, your Methodist brethren over here will gladly meet you in Heaven but they will shoot you if you set foot on our soil. Young men and women of Ohio, Negroes and Mulattoes—should a telegraphic dispatch come to you that your aged father or mother who had purchased their freedom of some pious Baptist priest in Ky. and were here now, and on their death bed you must not dare to visit them; if you do we will cast you in prison, fine and may be tie you up to a post and whip you.

Marius, are we not heathens, are we not Devils? Woman whippers and woman-tieses come to our State, are escorted by Quakers to the highest seat in their synagogue, their wives and daughters kiss them. They go into our Baptist, Methodist and Presbyterian pulpits and preach, attend prayer-meetings and love-feasts and are recognized as christians. But should a true christian come amongst us, should his skin be a shade darker than ours, these same professing christians will punish him for riding along our roads—sitting in our bar-rooms or visiting their relatives.

At Economy, on the evening of the election, after the fact was ascertained that Julian received near three votes to Parker's one, at that poll, some of the whigs were so enraged that they, some twelve or fifteen in number, attacked two colored men. Some of them had stones, some dirks, one a shovel, another a spade; all, apparently, trying to kill the two colored men. One had a spade drawn, and while it was coming edge foremost towards the head of one of the colored men, it was wrested from his hands, else it would probably have killed him.

What was done with the colored men for giving some defence with the naked arm? One was fined \$1, the other \$1.50. And what with Richmond Thornburgh for attempting to kill with the spade? He was fined \$1.00. What was done with Merchant Williams, James Justice, Charles Stanly and others for their brutal attack on the Hills? Stanly one of the ring leaders, says yet goes unpunished. Two of the others have been severely punished. The dignity of the law sustained by fining them about \$1 each. What was done with my most exceedingly pious neighbor (methodist) John Banks for urging the ruffians to "dash the niggers into the earth, stamp them down," &c. &c., saying the niggers would take possession of the state? He has been fined twenty-five cents. What was done with Priest Harvey's son for helping on with the

riot and swearing oaths almost innumerable? Nothing. [The last named one is a son of the Priest who preached a sermon last winter against H. C. Wright and the Bugle, the man it is said, who remarked at the close of Parker's Speech, at Economy, that it was the best political speech he ever heard, tho' Parker endorsed every letter of the Fugitive Slave Law, and labored to prove he was not now, nor never had been opposed to slavery.] Thus it is every where; if ruffians violate the law to carry out their brutal designs, or to vent their spleen on innocent persons our law-mongers are merciful. But should the act be a violation of an inhuman law, to protect innocent women, against demons, the law is faithfully executed, and fines and imprisonment meted out to the philanthropist to the extent of the law. Such would be the case in Economy. Such would be the case in Ohio, such, even in Boston.

H. C. Wright is laboring efficiently amongst us. His meetings are well attended, and a deep interest seems manifested in the truths he is uttering. I intend to turn out with him, this fall and winter and help agitate the eastern part of this State. The little leaven in a few counties here will have to leaven the whole state.

Yours for all that will elevate man physically, Socially and intellectually not caring a fig whether it be termed Toryism, Infidelity or Atheism. J. P. DAVIS.

Gov. Johnston on the Fugitive Law.

The Atheism of our politicians is unequivocally stated by Governor Johnston in his recent Philadelphia Speech. We subjoin an extract. The Pittsburgh Gazette and other papers, which are terribly shocked at the Atheistic Letters of Martineau and Atkinson, have high commendations for this practical denial of the supremacy and goodness of the Deity. This substitution of the slave-hunting Law, instead of the Divine Law, meets their entire approbation. This Law is the Deity from whom they expect to receive political success. And for that they are ready to do homage to Jehovah, Baal or Lucifer, as the case may require:

We allege that the Compromise measures of the last Congress are to be maintained in good faith, while they remain the laws of the land. Disobedience to the law is a revolution against the Government. (Great Applause.) We claim to be the friends of the Constitution, and we are perfectly willing at all times, and under all circumstances, to carry the constitutional demands into effect. We find, marked broad and plain on the Constitution, a provision in relation to the recalculation of fugitives from labor. We find it in the instrument which has protected us so long, and given such strength and glory to our country. We find it placed there by those who framed the Constitution, and we have pledged ourselves to carry it out. We feel not only bound as citizens to maintain the Constitution, but beyond that obligation there are interests deeply to be affected by its observance. We feel that we have a conscience and an oath which binds many of us to obedience.

Congress has passed certain measures, which have been called Adjustment measures. What are they? The admission of California, the settlement of the boundary between New Mexico and Texas, and the payment of a certain sum for the latter; the formation of territorial governments for Utah and New Mexico, and the abolition of the slave trade in the District of Columbia. Is there a man in Pennsylvania among the Whig Party, or the Native Party, that is in favor of altering any of these laws now? They belong to the past—they are *res adjudicate*. They have been passed upon and settled. In obedience to the provisions of the Constitution, a law has been adopted by the National Congress for the rendition of fugitives from labor. That law, in my judgment, is, like all other laws similarly enacted. While it remains the law, it demands our obedience, and must be observed. This is no new declaration, made to you now on the eve of an election, but it is my deliberate opinion, and will be found in my annual message, at the opening of the last session of the Legislature. Whether that law is as perfect as you might make a statute to carry out the Constitutional provision, is another and a very different question. I hold that if a better law—one better calculated to subserve the great purposes for which it was enacted—can be framed, that better law ought to be passed. (Applause.)

I hold that it is not only the right, but that it is the duty of every citizen, to investigate the actions of their public servants and to examine the laws. If those laws can be amended let amendment be asked for. I say that this is a republican doctrine that never has been disputed, except by those who would seal forever the lips of the people from an expression of their opinions on the conduct of their representatives. While you are privileged to ask in good faith for the alteration of any law passed by the State or national government, you are bound to refrain from agitation for the purpose of agitation only. (Applause.) That can produce no good result. I say to you, as I have said in all other parts of the State, that to agitate the repeal of a law merely for the sake of agitation, is strongly to be reprehended. (Applause.) Let us examine all, looking to better results, but not with a view to excite discussion and discord. I claim no exemption from error. If I have erred, I think I am erring on the old republican side of the question. (Applause.) Let us remember that both the na-

tional Constitution and the Constitution of Pennsylvania—this old Commonwealth, whose fame we love—guarantees the right of dissent. The men who would take away that right by the denunciation of party, would, if they had the power, revive the sedition law. (Applause.) It looks to me, when certain men advocate such doctrines, that they are returning to the ancient faith in which they learned their early political principles.

In my late annual message, I pointed out certain defects in the fugitive slave bill, in the Union to be dissolved for that reason?—Surely there is no one so insane as to allege that, to preserve one provision of the Constitution, it is necessary to violate another.

From Frederick Douglass' Paper. Condition and Prospect of the Fugitives in Canada.

DEAR DOUGLASS:—You may remember that, at the Annual Meeting of the American Anti-Slavery Society in this city, last May, I was appointed Chairman of a Committee to ascertain as far as practicable, the number of "fugitives" in Canada; their places of refuge; their condition and prospects; their immediate and most pressing wants; the best ways of conveying to them such contributions for their relief as may be gathered in these States; and the persons, in different localities, who may be relied upon to make the most judicious distributions of such contributions.

The number of colored persons in the Canadas, is variously estimated, from twenty to thirty thousand. The greater part of these are fugitives from American slavery, and the descendants of fugitives. Five thousand, or more, have fled thither, since the passage of the Fugitive Slave Bill. Most of them went from the little homes they had acquired in Illinois, Indiana, Ohio, Michigan, and New York. And in their precipitancy, they were obliged to sacrifice much, if not all, of their properties, for the bare means of escape from the hunters and blood-hounds, that were let loose upon them by that Act of Congress.

Two thirds, or more of this population may be found West of Kingston, particularly in that part of Canada which is included between Lakes Ontario and Erie on the South, St. Clair on the West; and Huron, North. I have heard of fourteen places within this District, where there are settlements of colored people, varying from 300 to 1500 souls and more. In and around Toronto, it is said, there are about 1500, many of them recently driven out of these States by the cruelty of our Government. In and about Hamilton, a city at the head of Ontario, there are 900 or 1200. At St. Catherine's, and in the District of Westchester, there are about 1500. St. Catherine's is a city of about 6000 on the Welland Canal. Rev. Hiram Wilson, who has for many years devoted himself to the temporal and spiritual welfare of the American exiles, is now located here; and from him I gathered much information on the subject before us. In London city and District, there may be 1200, and in Queen's Bush, and the County of Wellington, as many more.

Further West, in Colchester, there are perhaps 1300, and in Amherstburg, nearly the same number. These last named places are not far from the river, 15 or 20 miles south of Detroit. Directly across the river from that city, is Sandwich, where in a population of 6 or 800, and in Chatham, sixty miles east of Sandwich, there are not fewer. In most of the towns of that neighborhood there are many of our fugitive countrymen.

In Sandwich lives Henry Bibb, whose remarkable adventures, in making his escape three times from slavery, have been related by himself in several of our cities, and since published in a neat volume. Mr. Bibb is engaged in publishing a semi-monthly paper—"The Voice of the Fugitive." He ought to be abundantly sustained in this undertaking, as he can disseminate by it just such information as those most needy, who are looking to Canada as the only asylum on this continent from oppressors. "The Voice of the Fugitive" has already given us many articles of great value.

His wife was Miss Mary E. Miles of Rhode Island, a well educated young lady, an alumna of the Lexington Normal School. For the last eight months this estimable woman has devoted herself with great assiduity to the instruction of the children of the fugitives. I feel bound in duty to make it known that hitherto Mrs. Bibb has received no compensation for all her labors, or not more than ten dollars.

The Dawn Settlement, is situated some sixty-five miles N. E. from Detroit, at the head of navigation, on Sydenham River, a tributary of the St. Clair. The lands are high, rich and fertile; and the location is a healthy and advantageous one. The settlement was commenced about 25 years ago by several white and several colored families. But it was first brought into notice about twelve years since, by the late lamented philanthropist, James Canning Fuller of Skaneateles. He had obtained from sundry benevolent persons in England, seven hundred dollars to be expended, as he might deem advisable, for the benefit of the fugitives in Canada. He determined upon the establishment of a school. He selected this location, purchased two hundred acres of land, and erected a school house and some other buildings for the accommodation of teachers and pupils. Believing it to be the dawn of a brighter day for a much injured class of his fellow-beings, he called it Dawn School, and the school has given its pleasant name to the whole town. There are now about five hundred colored people there.—For several years it was principally under the management of Josiah Henson, a somewhat remarkable self-empowered man, whose biography has been written by Hon. Samuel A. Eliot of Boston. The colony and school did not flourish under his direction; and a year ago the property of the school was transferred to the care of "the Board of the American Baptist Free Mission Society," immediately upon receiving this charge, the

above named society sent thither the Rev. Samuel H. Davis, who is reputed to be a man of experience, ability and piety. As soon as practicable, he reopened the school, and kept through the winter with increasing success until the time of my last advice, when there were about sixty pupils. Sixteen of these are promising young persons, of both sexes, who are to be sustained there four years, on condition that they devote themselves assiduously to study, and afterwards to instruction, if they shall become competent to that work.

Besides the one at Dawn, this "Free Mission Society" has sustained a school at Chatham, and another at Hamilton. In addition to these things, "the society" have supported as a missionary, the Rev. Wm. P. Newman, whose labors the past ten months have been unremitting.

There is another important colored settlement in the township of Raleigh, about eight miles from Chatham. It was established by "the Elgin Association," which was incorporated by Act of Parliament last year; and named after the present Governor of the Canadas, Lord Elgin, who is one of its patrons.

The tract of land on which this settlement is commenced, contains nine thousand acres, which were purchased from government for sixteen thousand dollars, all of which was mined in Canada by "the Elgin Association." The land is intersected by roads of convenient distances, and divided into lots of fifty acres each. These are offered for sale to colored persons of approved moral character, who will become settlers upon their lots.—The terms are two dollars and fifty cents per acre, one tenth to be paid down, and the balance in nine equal annual instalments with interest.

Thus far, the success of the operation has exceeded the expectations of its projectors. Seventy families have settled there. Four thousand acres have been sold to them.—There is a wholesome spirit of industry and enterprise throughout the settlement. Some have already paid the whole price of their lots, others have paid five, and others four instalments, although it is only a year last November since the sales were commenced.—All are determined to pay for their lots before the expiration of the time allowed.—Three fourths of the settlers are fugitives, some of them, however, have been in Canada several years before the passage of "the Mason and Webster Bill" of September, 1850. The rest are either free born, or have been long enough in the Province to have become British subjects. Seven years' residence is necessary to that end. So soon however, as a colored man becomes a household, he is entitled to vote for townships and county officers.—But not until he has become a British subject, can he vote for members of Parliament.

In the Elgin Settlement, there is a good school, taught by a young man from the Knox College at Toronto. There are about sixty pupils in regular attendance, nearly half of whom are the children of the white neighbors. At first, some prejudice against the colored children was manifested, but there is now perfect harmony among the scholars of every complexion. The school has been supported hitherto, with the exception of some small contributions from the U. States, by the Presbyterian Church of Canada.—The ladies of Pittsburgh have presented a handsome Sunday School library, and five Missionary maps. It is to be very much desired, that collections of well chosen books should be sent to the day schools, at each of the settlements.

The Rev. William King has the immediate supervision of the Elgin settlement; I believe him to be a judicious, as well as a devoted friend of our exiled countrymen. I have been told that he once resided in one of our Southern States, and by marriage, came into the possession of slaves. But he was not at ease in that possession. Questions arose that troubled his conscience, and he had little peace with himself, until he had determined to devote himself to the improvement and elevation of that portion of the human family, whose rights and feelings he saw to be sneeringly outraged. He removed with his slaves to Canada, and if not the projector of "the Elgin Settlement," he has been from the first, the active, efficient agent of this benevolent project.

The Elgin plan, with more or less modification, I think may furnish a good model for much more extended operations, in behalf of the fugitive settlers in Canada. And there will be need of much larger provisions than have hitherto been made, for the immediate sustenance and future self-support of the thousands who have been and will be driven out of our country. "The Fugitive Slave Bill" has converted our Northern States into hunting ground for the slaveholders. Undoubtedly that Bill must become a dead letter; every attempt to carry out its provisions aggravates the public indignation. But it cannot be killed to day, nor this year. Too many of our great men, in church and state, have wickedly committed themselves to the support of this infernal compromise to allow us to hope that it will be abandoned without reiterated attempts to enforce it.—The assaults made upon Gibson, Shadrach, Mrs. Williams and Daniel; the doom of Long, Simms and Bouldin, are thunder tones in every fugitive's ear, admonishing him to escape while he may. Many, who have been living for years securely, as they supposed, have now taken the alarm; and, if I may judge from what I see immediately around me, there will not be fewer removals to Canada, in the course of ten months to come, than there have been since the passage of the abominable Bill.

There will be as many escapes from slavery hereafter, as there have been heretofore. Those fugitives who succeed in reaching Canada, especially if they leave their families behind them, will be found entirely poor. Even of those who have been several years resident in the free states, not many of them will have much more than enough to pay the expenses of their removal to their new

home, especially as in most cases they may be obliged to make great sacrifices of the little properties they may have acquired, since they came to the North. It will be impossible for so many as have gone to Canada, settled to the thousands already there, to get employment in the service of others enough to furnish them with the means of comfortable living, if this were all they ought to seek after. The only remedy for the poverty and suffering of these people is to be found in their becoming owners and tillers of the soil and in the influence of good mental and moral culture. But they have not, of themselves, the means requisite for the purchase of lands, much less for the establishment of schools, and the support of ministers of religion.

The success of the experiment made by "the Elgin Association" fixes our thoughts upon their plan, as in the main, the most judicious and feasible.

Notices have already been given in The Voice of the Fugitive and in Frederick Douglass' Paper, of a movement some time ago at Detroit, either by grant or by subscription, of fifty thousand acres of the now unoccupied lands of Canada West, to be disposed of to colored people, somewhat on the plan adopted by the Elgin Association. The Rev. C. C. Foote of Michigan, well known as an indefatigable man, and most devoted friend of the colored people, is now in the field soliciting aid for the purpose of carrying this benevolent project into operation. At the opening of the next session of Parliament, this subject will be introduced by our tried and untiring fellow-laborer, Hon. George Thompson; and in his hands we may promise ourselves that our application will not be wholly in vain. The details of the plan may be, of course, somewhat modified by the response we receive from the British Government. Meanwhile we earnestly recommend the Rev. C. C. Foote to the attention and confidence of all to whom he may apply for assistance. He will give an amount of information on this point, which cannot be embodied in our report.

I will here only add, that those who have settled in the cities, are in very much the same condition that we find them in, and about our cities in these Northern States. A few of those who have been several years there, have acquired wealth. The many are in straightened circumstances, and are engaged for the most part in menial services; very few, if any, excepting recent comers, suffering extreme want. Those colored persons who have settled in the country, especially those who have been able to procure land, are generally comfortable. Some of them are thriving farmers. In those places where the fugitives, since last September, have principally congregated, there has been a great deal of destitution and suffering. In some few instances, absolute starvation.—During the warm season, all have been, for the time being, somewhat relieved. But on the approach of the coming winter, there is reason to apprehend a recurrence of scenes of misery; certainly if the fresh fugitives shall generally go to the same places whither those of the last year went. This, they will be very likely to do, as the access to those places will be found easier than to others less frequented.

To provide for the wants of the many, who have been able during the passing summer to do no more than earning their daily bread, and still more, for the wants of such as may reach that land of freedom after the cold season shall have commenced, it is absolutely necessary that generous contributions should be made, especially of warm body, and bed clothing. The suffering from cold, is more frequent and greater than hunger. It is to be hoped the benevolent will not be deceived, as many, I presume, have been by impostors who have gone about the country soliciting aid for "the fugitives." None should give to any persons, who are not accredited agents of some association, whose purposes and officers are known, unless they may have letters of introduction from individuals known to be the true friends of our fugitive countrymen. All persons wishing to contribute clothing or food for the relief of such as may be exposed to suffering in Canada, the ensuing fall and winter, we advise to put such articles securely, in boxes or barrels, direct them carefully to responsible persons, and forward them, (expenses paid), by the way of Oswego, Rochester, Buffalo, or Detroit. Boxes or barrels sent to Toronto, had better be directed to the care of Rev. D. Willis, or Mr. Thomas Henning, the President and Secretary of the Canada Anti-Slavery Society. Those sent to St. Catherine's, should be directed to the care of Rev. Hiram Wilson; to Sandwich, Mr. Henry Bibb, Editor of the "Voice of the Fugitive;" to Raleigh, Rev. Wm. King; to Dawn, Sydenham River, Rev. Wm. P. Newman. Other names will be hereafter added to this list.

In conclusion, let me say, I shall be grateful to any persons who may correct any mistakes I may have made, or give me any further information on any of the points to which the above communication is directed. SAMUEL J. MAY.

THE CHRISTIAN REGISTER, a Unitarian paper published at Boston, describes a sermon lately preached by a Unitarian minister of Nashville, thus:

"Mr. Teggart does not get beyond a very general and painfully cautious admission, that, provided there is any sin, anywhere, in, about, under, over or near the institution of slavery, then Christianity will some time or other, in its own way, correct it. The hypothesis is, finally put, and the conditional result is stated sentimentally.

It seems to us that there are preachers, not so far away from the Register's own city as Nashville, to whose discourses the same criticism might be applied. But we are only secular judges.—Saturday Visitor.

M. D'ARVILLE, of Paris, has invented a pair of wings by which he flies like a bird. This is no fiction.