

**FRIEND ELA—**  
It occurs to me to say a word, through the Herald, on the position and doctrines of the American Board of Commissioners for Foreign Missions, relative to the subject of slavery. Leonard Woods, Doctor of Divinity of Andover Theological Seminary, wrote a Report at the late meeting, that, according to Leonard Bacon, Doctor of Divinity of New Haven, has laid the whole matter to rest now and forevermore. The Report declares that it is 'the duty of the Board to prosecute the work of saving souls, without attempting any faster than the consciences of the people become enlightened, to interfere with the civil condition of society.'

Edward Beecher, Doctor of Divinity, said that 'masses and slaves existed in the primitive churches, and that it was allowed by Christ and his apostles. That slavery is an organic sin made by law, and not dealt with as other sins.'

Bennet Tyler, Doctor of Divinity, of a Theological Seminary somewhere in Connecticut, said, 'the apostles did admit slaveholders to the church, and for the Board to decide against it would be to impeach the apostles.'

B. B. Wisner, Doctor of Divinity, of Boston, said, that 'if the Board yield to these abolitionists, they must yield, and continue to yield. I would as soon undertake to fill the bottomless pit, as to satisfy men who have their minds fixed on this absorbing idea. We (I think his name is) Doctor of Divinity of Lane Theological Seminary, said, 'I would sooner die than say a missionary ought to enter his open protest against all the evils he may come in contact with. Jacob lived with four women at once. Had there been an organized church there, would Abraham and Jacob have been excluded? These examples are for our instruction, and they give us just the light we need in this matter.'

Leonard Bacon, (if his name is Leonard,) Doctor of Divinity, said, that 'the Board ought to make a distinction between slavery and slaveholding, a distinction that I deem extremely obvious. The master does not make the man a slave, but the condition of society. The law makes man a slave, and refuse to do any thing for him. They put the man under the control of another, and refuse to instruct him.'

These arguments, and others of equal force, prevailed; and Dr. Woods' Report was unanimously adopted.

The Rev. ——— Hooker, Doctor of Divinity, was then ordered to 'return thanks to God for the harmony of the decision,' and did so. Thankful they must have been; for they had had a terrible sweat of it, and all got out alive.

Thursday afternoon the Board assembled, and with about two thousand communicants, celebrated the sacrament of the Lord's supper.

The position of the American Board is now understood. Unanimously it is defined and declared. The Doctors of Divinity, the Spiritual Major Generals of the Church Militant, have passed upon it, and their decrees are irrevocable. We have now, visible to the naked eye, a glance at what the world will be in the long expected, long prayed for millennium. How drowned in depravity are most of the human race! Even the Pope at Rome has issued an edict, in which he declares with all the blindness of a pagan, that slavery is 'utterly unworthy the Christian name'; and, as if he were a very infidel indeed, interdicts it altogether. Let the American Board make haste to correct his fatal mistake, nor let him any longer peril his soul by the sin Dr. Taylor so much dreads, that of 'suspending the apostles.' Under that edict, slavery is fast vanishing from all Catholic countries. Let the Board have a monthly concert of prayer instituted for the annexation of Texas, say, of Mexico and all South America, to this Christian country, that so the Millennium may not be put back by the spread of that 'damnable heresy' in the Catholic Church, that 'slavery is utterly unworthy the Christian name.'

The Mahometan sovereign of Mahometana Tunis declares that, 'For the glory of God, and to distinguish mankind from the brute creation, he has extirpated slavery throughout his dominions.' How blind is he, and infatuated!—O what a work the American Board has on its hands to enlighten one so benighted! Verily, such depravity as this cannot be cast out, but by prayer and fasting. Let the Board hasten to Tunis. For there—

'In vain with lavish kindness  
The gifts of God are strown,  
The heathen in his blindness  
Bids slaves no more to roam.'

The Seminole Indians, too, (never having heard of the American Board, nor what is meant by Doctors of Divinity and 'organic sins'; but being sunk in the mire and miasma smokes of heathenism and Florida,) knew no better, when a punting fugitive leaped in among them, from the lovely embrace of patriarchal servitude, instead of furnishing a band of trusty warriors, to conduct him back to his master, where the Cross and the Whipping Post stand side by side as 'means of grace,' than to give him an asylum. They had not seen the Board's missionaries, and so, finding the fugitive slave hungry, they fed him, and thirsty, they gave him drink—a stranger among them, they took him in. Being naked, they clothed him, and sick, they ministered unto him. Poor savages! in their heathenism, they knew no better. Let the Board fly to save them from errors so fatal. Moses of Mount Sinai said they did right, but Moses Stuart, of Mount Aetna, a later and more enlightened authority, (and of the American Board, too,) contends that those fugitives should be returned to their masters. 'If any man doubt, let him take the case of Paul, sending back Onesimus to Philemon, and sending him back to be a slave for life.' Rev. Parsons Cooke (also of the Board) said, 'to interfere to prevent a master from capturing a runaway slave, was unbecoming.' The Religion State of Ohio, and some others, where the Religion of the Board is in full operation, where the Doctors of Divinity stand grow on the hickory trees, have a law that whoever deals in this heathen manner with runaway slaves, shall be sorely dealt with. Thus arduous is the work on the hands of the American Board. The Catholic in his blindness, the Mahometan in his heathenism, and the Seminole in his frightful barbarism, are all rushing madly on to perdition, in the full belief of that 'doctrine of devils,' that slavery wars upon the glory of God, and does not 'distinguish between mankind and the brute creation.'

30 by 32 ft., 2 stories high, the foundation of which was laid last fall, has been erected and will soon be completed and in use. Another building of hewn timber 22 by 34 ft. two stories high, is now in progress, and will probably be occupied by the 1st of December next.

Our agent, Bro. Josiah Henson, who labored assiduously last winter and spring in New England, returned in May, with a report of his services and success highly satisfactory to the committee. As the results of his agency, a payment of \$220 has been made upon the last purchase of 100 acres of land for the Institution, and the deed secured—its operations have been sustained through the season, and its debts considerably diminished. (He has spent most of the summer itinerating at his own charges among the colored people of Canada.) Our present number of scholars is over 80. Applications for admission are frequent. We shall doubtless have at least 100 scholars the coming winter, and might have three times that number, had we accommodations for them.

The Institution is now in debt to the amount of about \$300, which is mostly due to the steward and others immediately concerned, for services and money advanced for its relief.

By reason of the late spring frosts and subsequent drought, our crops have come short. Had they been plentiful as usual, we could hardly expect a supply, as the Institute is yet in its infancy, in a new country, with small improvements, yet rapidly increasing in numbers. But lately it has had important accessions from the house of bondage of those who promise fair for usefulness, if educated. Several of these have been hopefully converted to God in the midst of a precious revival of religion now in progress in the Institution and community. At such seasons we rejoice, but our sympathies are moved and our souls weighed down with sorrow when compelled to turn away important applicants for want of a shelter and the means of subsistence. The principal labor for young men in the winter season is chopping and clearing land, the fruits of which we cannot begin to realize until the ensuing summer; yet every advance made on the surrounding forest tells to the future advantage of the Institution, by furnishing increased facilities for its expansion and support. Hence such aid as may easily be furnished by generous friends at the West, in the form of produce (freightage paid,) to be shipped upon the Lakes and water courses to Detroit, Mich., care of Messrs. Gillet & Desnoyers, would be thankfully received; also such implements as axes, hoes, &c.

The importance of our work can scarcely be appreciated by those who have not by personal observation become acquainted with the condition of the colored people, and the cruel prejudices of a share of the white inhabitants. We add that such is the destitution of the colored people in the western portions of Canada, as respects common school instruction, that we feel bound to act promptly in their behalf. We have resolved to keep up an intimate correspondence with our brethren in every part of the Province, with a view of supplying the destitute.

It is proper here to add what has already been made known, that it is a prominent and fondly cherished object of the manual labor Institute to rear up Teachers of the right stamp, for the destitute and benighted poor. Thus acting for the welfare of the refugees and their children generally, and in harmony with the committee of the Canada Mission Board in Rochester, N. Y., we earnestly solicit help for the destitute, and would state that such means as may come to us through the Committee above named, or through any other channels, designated for the support of common schools, will be appropriated accordingly. This arrangement, we doubt not, will meet the approbation of all who feel an interest in the prosperity of the Canada Mission; and for the more effectual prosecution of the great work before us, we extended a call to a most devoted and untiring friend of the oppressed, who, it is hoped, will soon be associated with us in promoting equally the interests of the Institution and the Mission, which are indissolubly connected. We now seek the generous concurrence of Christian philanthropists, with the gracious designs of heaven in the prosecution and consummation of this good work, which seeks the demeritment and elevation of the deeply injured race with which most of us are connected. In the fulness of confidence and fraternal solicitude, we commend to the kind consideration and sympathy of the Christian public, our beloved brethren Hiram Wilson and Josiah Henson, as the accredited agents for our Christian enterprise.

**PETER B. SMITH,**  
**JAMES EDWARDS,**  
**EDWARD HARBERD,** } Committee.  
**GEORGE JOHNSON,**  
**WM. F. NEWMAN,**  
Dawn Mills, Canada West, Oct. 4, 1845.

**APPEAL.**  
The undersigned as agents for the British American Institute and Canada Mission, having a great work upon our hands which aims at the intellectual and moral elevation of thousands of our afflicted brethren in Canada from the house of bondage, would come with confidence before the Christian public, with an appeal for help. Conscious of our own weakness, we would gladly retire from so conspicuous a position, to labor and suffer and endure hardships as good soldiers; in a more silent and obscure capacity, could we do so consistently with the will of our Divine Redeemer. But we need no apology. Our cause is one of intrinsic excellence, and ought to be sustained by the prayers of the faithful, and the supporting hands of the benevolent.

Our work we admit is unpopular, and is likely for some time to remain so; indeed we would not have it otherwise, until popularity changes sides from the support of despotic power to the support of the weak and powerless. We seek neither the sympathy nor assistance of those who fellowship iniquity, or sanction oppression either in Church or State.

We make no pretensions to sacerdotal skill in the 'fine art' of sanctifying slavery in any form or circumstances, so as to make it compatible with christianity. Hence we make no appeal to slaveholders for aid, but, on the contrary, would utterly repel from our hands, from our skirts, from our treasury, the fruits of extortion and the price of human flesh and blood. For the Manual Labor Institute at Dawn, for the support of primary schools in other places, for the support also of itinerating as well as local missionaries among the poor refugees

for the Institution. Rev. WILLIAM P. NEWMAN is the Corresponding Secretary, to whom all communications upon financial matters should be directed. Their address is Dawn Mills, Canada West.

Boxes should be sent by freight lines to the care of Messrs. Gillet & Desnoyers, Detroit, Mich. We beg our friends at the East to avoid sending by express, as the expense is more than we can bear.

**H. WILSON,**  
**J. HENSON.**

**From the Tribune.**  
**FREEDOM AND SLAVERY.**

It is an old proverb that 'figures cannot lie,' and we think a correspondent of the Richmond Whig—a Southerner travelling at the North—makes them utter some very significant truths, which we hope may be heeded, not only in the Old Dominion, but throughout the entire South. Here is an extract from one of his letters, which contains much, and suggests more, to reflective minds:—

SPRINGFIELD, MASS. Oct. 28th, 1845.

I am now in the Old Bay State. This place is certainly larger than I expected to find it. I have generally kept pace with the progress of almost every town in the Union, but I did not anticipate that this place was composed of a population of over 15,000, and that there was so much manufacturing done in it; but it is even so. Well, I cannot find any fault with them for it—they are only doing, and have done, that which justice and good sense claimed at their hands. I cannot find out either why they should be called robbers and oppressors, for they seem to be injuring nobody; but, to the contrary, benefiting themselves and the whole country. But, before I shall attempt to speak farther of this place, I wish to call the attention of your readers to an exhibition of the produce of manufactures in the United States, as taken from the census of 1840.—No one can charge me with giving an *ex parte* statement, as I copy from the Census. It is, therefore, good authority, and I trust it will be heeded. It is as follows:—

	Slave States.	Free States.
Hardware & Cutlery,	373,163	6,078,800
Cotton Goods,	3,724,447	42,625,500
Silk do.	3,095	110,820
Woolen do.	1,376,514	19,420,511
Flaxen do.	169,580	2,760,338
Leather,	5,219,780	12,163,241
Shoes, Saddlery, &c.,	4,574,469	28,560,841
Paper & Playing Cards,	528,234	5,590,281
Precious Metals,	132,520	4,612,441
Other do.	834,260	8,875,171
Musical Instruments,	52,872	701,013
Carriages and Wagons,	2,516,665	8,313,282
Furniture,	1,301,564	6,193,720
Lead, Gold, Silver and Copper,	6,756,808	26,344,761
Machinery,	2,275,212	8,634,361
Drugs, Medicines, Paints and Dyes,	685,460	3,804,493
Sonp and Candles,	1,557,156	4,405,211
Bees,	1,658,206	2,369,461
Tobacco, (chewing and smoking),	3,634,742	2,167,111
Sugar, Chocolate and Confectionary,	1,322,883	2,256,381
Granite, Marble and other Stone,	391,831	3,304,511
Iron,	6,539,461	17,187,411
Coal, (anthracite and bituminous),	3,122,000	11,412,111
Brick, Stone & Wooden Houses,	14,421,391	27,456,311
Bricks and Lime,	3,541,013	6,201,111
Hats, Caps, & Bonnets,	516,074	9,215,111
Flour, Oil and Flax,	20,454,509	52,130,111
Distilled Liquors,	2,807,113	11,521,111
Other articles not enumerated,	14,216,125	52,162,211
<b>Total</b>	<b>\$107,934,956</b>	<b>\$397,655,611</b>
Produce of the South,		107,934,956
Balance against us,		290,620,656
Excess of agricultural produce in favor of the North, as heretofore stated,		52,707,311
To give the North and West equal territory with us, for agriculture, as per last statement,		450,000,011
The same equality for manufacturing as for agriculture, these States produce		262,000,011
Leaving us in all justice in the vocative		1,054,738,411

This is simply two pursuits, Agriculture and Manufactures. Where will it leave us if I add Commerce to this terrible exposure? The more singular race brought to my mind in my researches made to make up this table. In making Musical Instruments, South Carolina has not a cent invested; neither has she in fire-arms. We also attempted to amend the laws of Congress, as set at defiance her obligations to her sister State she sent to this State for guns, swords and knives and even musical instruments, to give enthusiasm to her people, and marshal them against their brethren of the Union. The Yankee boys charged I just about twice as much as they would any other; at the same time, they could have formed dozen companies of the less noisy, but brave people, who work hard for their living, and march to Carolina and frightened all these warriors out of the State. The Nullification muskets are still in Carolina, where they will remain as useless lumber I respectfully submit to her politicians, when they want to fight again, to learn to manufacture their own instruments of war and defence, and not me such a set of fools of themselves as they did before. All the other States have something invested in this business but this little war State. Those who the gods wish to destroy, they first make mad. S has been kicking against the pricks long enough now, and it is time for her to stop. She is always humbugged in attempting to lumbog others. S has a noble people, but the most unprincipled gang of politicians that was ever thrown together in small a compass.

The most of the manufactured articles enumerated in this table, where the amount in favor of North and West is the greatest, are made from staple produce of the South. No man can look over this table, and contrast our production of it with the North and West, and not exclaim that we are the most aggrieved, humbugged and injured people, considering our circumstances, natural a political advantages, of any free people on the earth. That we should have been so long gulled, duped and swindled, is deeply mortifying. Money earned has been spent for some twenty years past by a deluded people of the South in getting up meet-

barism, are all rushing madly on to perdition, in the full belief of that 'doctrine of devils,' that slavery wars upon the glory of God, and does not 'distinguish between mankind and the brute creation.

How consoling to the Southern patriarch must it be, (especially if he be a clergyman, and no less so to the Northern Divine, perhaps,) to be assured by Reverend Doctor Stowe, that 'Jacob lived with four women at once,' and yet could be a member and priest of the church. Live now with your four hundred women, ye Southern patriarchs! Ye are sure of heaven for all that, or Dr. Stowe is no minister of God. And then another Doctor in the Board will also sign your insurance policy to a home in paradise, that so your title shall never more be questioned. Doctor Bacon declares, it is not you that commit adultery with the hundreds of women, the stock of your spiritual seraglios. O no, ye pure and pious ones—'It is the laws and the constitution of society.' Ye shall sing and shine forever in the presence of God and the Lamb, while those naughty 'laws' and that sinful 'constitution,' shall be cast into the lake of fire, where the smoke of their torments shall ascend up forever and ever.

The Board, then, has nothing to do but to 'prosecute the work of saving souls.'

PARKER PILLSBURY.

CIRCULAR.

BRITISH AMERICAN INSTITUTE AND CANADA MISSION.

The undersigned, as the committee of the Institution above named, beg leave to bring before the christian public a brief statement of its condition and wants, as well as the mission with which it is connected. This Institute, which is conducted on the manual labor system, especially for the benefit of the refugees from oppression and slavery, has its location in the township of Dawn, Canada West, at the head of navigation on the Sydenham river, 60 miles North by East of Detroit. Its site is commanding and beautiful, in the midst of a fertile section of the country, where the climate is mild and healthy, and in that part of the province which is the easiest of access to the numerous emigrants from slavery. It has attached to it 300 acres of first quality land, held equally by white and colored trustees, who are all British subjects. Sixty acres or more have been cleared of the heavy timber, and brought under cultivation, during the last three years. A large school house and several dwellings have been erected and are now occupied. A framed barn was built the last year, and a pot ashery started. During the present year, a brick building,

treasury, the fruits of extortion and the price of human flesh and blood. For the Manual Labor Institute at Dawn, for the support of primary schools in other places, for the support also of itinerating as well as local missionaries among the poor refugees from oppression and slavery, help is wanted and most respectfully sought by us. Not from any sect or party in religion or politics, but from pure-minded, true-hearted, liberty-loving people of a catholic spirit—not from jarring sectaries, nor unfeeling misanthropes, who, like the Priest and Levite, pass by the bleeding victim on the other side. But from those Samaritan-like sympathies, who tenderly recognise as a neighbor, a brother, the poor forlorn victim of robbery and wrong.

Having mutually toiled, and prayed, and suffered many long years for the sake of the Lord Jesus, and his benighted poor in this refuge land, we hereby renew our covenant to toil on beneath the bondmen's burdens, freely participating with him in his afflictions, till complete redemption from the thralldom of slavery and the bondage of ignorance and sin shall be his blessed boon, or death interpose to sunder the ligaments of holy love which bind us, and bid our breath and pulsations cease.

Confiding in the great God of heaven, and not in any arm of flesh, our motto is onward. Hundreds of promising, vigorous-minded youths in Canada are now panting for the privileges of the Institute, and could have the best of instruction with profitable labor to enable them to subsist, but are denied these privileges for want of a shelter for their heads. Hundreds more are emerging annually from slavery, who might; if educated, be eminently useful in the Lord's vineyard; and

'Shall we whose souls are lighted  
By wisdom from on high,  
Shall we to men benighted,  
The lamp of life deny?'

Shall those who are panting for the light of knowledge and the lamp of eternal life, of which they have been cruelly deprived, be left still beneath the shades of moral darkness to pass into eternity and up to the bar of God with the woful tale upon their lips, 'No man cared for our souls?' Sons of freedom in the North and West, Sons of Pilgrim sires in New England, Daughters of Zion, sisters of the eternity bound yet bewildered slave—friends, followers, lovers of the lowly Lamb of God, forbid it, by coming up to the work.

HIRAM WILSON, } Agents.  
JOSIAH HENSON, }

Dawn Mills, Canada West, Oct. 8th, 1845.

N. B. The public are hereby notified that Mr. GEO. JOHNSON, one of the Trustees, is the Treas-

political advantages, of any free people on the earth. That we should have been so long gulled, duped and swindled, is deeply mortifying. Money enough has been spent for some twenty years past by the deluded people of the South in getting up meetings and travelling to hear a low, grovelling and meagre race of office-seekers denounce Home Industry to build Railroads in every direction where any business, concentrated their capital, and fill the Old Dominion with a population of 3,000,000 intelligent freemen. Now what is our position? The North have prepared their young men to do any business, concentrated their capital, and now competing with the Old World for a market for their commerce, agriculture and manufactures. It will take us twenty-five years—the fourth century—to stand where the North stands now. May Heaven forgive these men, and open the eyes of our people, and prepare them to assert their rights. Freemen of the South! remember your fathers, and rather than live in the low, dishonest and servile state into which you have been thrown by treachery and fraud, resolve to die all slaves live like freemen. Your young men now, who have any real pride of character, and zeal for their country, feel that you are robbing them of a fair chance to compete with the young men of the North. Ask every young Whig of the South to assist, and keep within the lines, and the aged men, you had to keep the party concentrated and compact and when a contest comes, a thorough rout will fall the foe.

SLAVERY IN OREGON. P. H. Burnett, Esq. citizen of Oregon, in a letter in a late number of the Platte (Mo.) Argus, says:

'The Legislature have passed an act declaring that slavery shall not exist in Oregon; and owners of slaves who bring them here are allowed two years to take them out of the country, and in default, the slaves to be free. The act also prohibits free negroes or mulattoes from settling or remaining in the country, and requires them to leave within two years, and in default, to be bound out to the lowest bidder, who will bind himself to remove them from the country for the shortest term of servitude and within six months after the expiration thereof. The object is to keep clear of this most troublesome class of population.'

[The Wilmington, N. C. Chronicle states that the number of buildings recently destroyed by fire at that place is between forty and fifty. Loss about ninety thousand dollars.