

the work of education is in its infancy, or where "Judge Lynch" holds his courts; and that the same is true of older communities, where repudiation and slavery exist side by side with the most intense bigotry and the most ultra Orthodoxy. Unitarianism and slavery, especially, seem uncongenial. The fact that there are two hundred and sixty-eight societies in the Free States, and only six or seven in the Slave States, is a significant one. Equally noteworthy are the facts, that in the pulpits of two of these societies their ministers were not allowed to preach, because they believed with Dr. Channing in respect to slavery; and that in one of them there still ministers a clergyman who was till lately the editor of the only anti-slavery paper in the Slave States. Parisian readers of M. Grandpierre's statements, of the Calvinistic school, who share the enthusiasm awakened by the French translation of "Uncle Tom," should bear in mind that, in the States where the scene of that story is laid, Orthodoxy reigns almost supreme. In Virginia, one of the largest States of the Union, which has recently imprisoned and fined a Christian woman for teaching slaves to read the Bible, there is but a single Unitarian society, that at Wheeling.

Besides our societies, there are other religious organizations among us, which, though we cannot look upon the amount of their zeal and efficiency with entire satisfaction, are nevertheless doing much good. They prove, to say the least, that Unitarianism is not quite dead.

"The Unitarian Association," in addition to what it has already done, shows signs of vitality such as it has not before exhibited. A new impulse appears to have been given to its activity by its recently appointed General Secretary. In its efforts to extend the circulation of the