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Editors, EDMUND QUINCY, SAMUEL PHILBRICK, and WM. LLOYD GARRISON. [This committee is responsible for the financial concerns of the paper.]

WM. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

VOL. XVI.—NO. 49. BOSTON, FRIDAY, DECEMBER 4, 1846. WHOLE NO. 830.

...ETTAGE OF OPPRESSION

From the Providence Journal.

...ANTI-SLAVERY AND PEACE CONVENTIONS.

...ndered that the Anti-Slavery and Peace ...ntions, holden in this city during the past ...k, were very fully attended, and were not ...ntersting in their character. In respect to ...of these conventions, at least, it remarkable ...ing place over the public mind. A few ...ago, and even here, to talk about New ...ld a public anti-slavery meeting could not ...ed without exciting a mob. Times have ...ed, and the Christ Britain could not carry such ...ble impossibility of the often pause ...ed half the battle for half of any cause ...ing, the non anti-slavery convention ran ...ed session day after day, without attracting ...ce. Ridicule never so simply benefits ...ers of churches and ministers have learned ...experience, that the best way to preserve ...ent temper is to keep away from places ...ple are sure to be heated and excited, ...who frequent public places to hear or see ...ing are tired of bad air and noisy ded. ...Meetings, as a rule, are not attended by ...ly love grown deeper and stronger in ...dherence of the institution of domestic slavery ...ing ministers not to be alarmed, that ...ent men and women, whose names are ...ed with anti-slavery associations, have con...d. They have borne obloquy and reproach ...ness, and have not fainted. Nevertheless, ...ed to the interest of the public in these con...ion, these formal conventions, dying away, ...ion, without a word, and without regret. ...ly necessary in any civilized community, are ...ge sanded; and any voluntary association ...ing, or any meeting, for any purpose under the ...ion, if not worse. This suspicion may ...ual. In some cases, it has been removed; ...ed, the suspicion has been confirmed ...d Convention for the purpose of pro...ing about any moral object, fill into the hands ...not silly people who choose to attend them. ...ons who have paid much attention to the ...ings of such bodies, knows this. As a ...ed one, those individuals, who have least to ...n most interest, are moved to speak. As a gen...ule, the audience on such occasions lis...ith the most unqualified approval to unadul...ch. A man, who announces the ...ral principle, that slaveholders are worse ...ds in the world, always excepting the members ...ly Reformed church,' has reached a region a...ed approval.

...ings in the public mind are slowly wrought, ...ne chosen wrought by the efforts of single ...t. The correspondence between Mr. Way...and Dr. Fuller, would do more to spread a ...ion of slavery, than all the debates of all the ...ions that have been holden. No association ...ion can slavery with half the power of ...ings of Dr. Channing.

From the Boston Traveller.

...TRADE AGAINST THE EVANGELICAL ALLIANCE.

...have been wont to regard the United States, ...s Ireland, as the paradise of agitators. The ...e of the O'Connells, O'Briens, et al. came ...ed to be a kind of Botany Bay, to which ...are not quite so sure as to the place ...we are entitled. Our fatherland, said, de...ed to be the land of the free, has been the ...y for the last ten years, of all the ...ble to spiritual ears ...ness's Tracts, by ...ed Presbyterian ...ed and upper pads, ...by Salmon's Bill ...ebacks; Sherman's ...double and single; ...for Children, of all ...by Thompson's ...king Tracts, any ...ipering Tubes and ...person to convert ...g.

...nal Supposition, or ...e, CAROLINE D. ...experience in the ...

...arren, of Boston, ...that some persons ...ed much from ...mmodating Tracts ...I have taken pains ...of Mr. Fuller ...ed by the death of ...observation of his ...r is in perfect ...instruments and in ...the variety of cases ...ing to reverence ...and to the public, ...in regard to them ...CREES, M.D. ...bina Rosbury, ...th, I have met, in ...one made by Mr. I. ...DIBBLE, M.D. ...Green, Boston, ...fitted with Tracts ...ness F. Fuller, ...ption in their app...

...ts is often lost, in ...attention, and from ...on this account ...to Mr. Fuller's ...ge of Tracts ...C. SMITH, ...Surgical Journal

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...LIBERATOR ...as has obtained ...lication 21 Cornhill

...HEARTED ...ed and stirring ...ventees and sug... Price 25 cts. ...

...LIBERATOR ...ness, Methodist ...ness, New-York ...Lowell—R.A.J. ...Worcester—Chas. ...Hingham—Geo. ...Hingham—Geo. W. Benson, ...ton, Providence, ...

...York City; James ...McClintock, Pa.

...West Grove; ...Thomas Hoo... ...Brown's Bridge; ...H. Kim, Pa.

...ORTERS. ...D ...CTORY. ...FOSTER ...ed, the various sp... ...old stand, No. 30 ...264, entrance in ...has been for ...and business being ...an be seen at any ...ge. Be ...spence for the Tran... ...ngaged in it in this ...

...y, for Prolapsus U... ...Suspensory Bag, ...Bandages and ...hour's soiling, and ...well as new. The ...ressed for the im... ...any for the last ten ...ble to spiritual ears ...

...ness's Tracts, by ...ed Presbyterian ...ed and upper pads, ...by Salmon's Bill ...ebacks; Sherman's ...double and single; ...for Children, of all ...by Thompson's ...king Tracts, any ...ipering Tubes and ...person to convert ...g.

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word for the latter, is sufficiently obvious, and the most fastidious of the 'Patriarchs' will be pefectly satisfied with the emendation. The same careful forethought manifests itself throughout the whole of the famous 'Eclectic Series'—they contain no sentiment or expression, I believe, calculated to make the multitude of youth who use them, 'incendiaries,' in the slaveholding meaning of that word. The slaveocracy owe Mr. McGuffey a debt of gratitude, and they have discharged it, too. 'They order these things better at the South.' A college in Virginia has bestowed a Professorship upon the compiler of the 'Eclectic Series,' which appointment, I believe, he has accepted. The same Institution would do well to confer honorary degrees upon the publishers of the 'Series,' in token of their appreciation of their good services.

A TEACHER.

From the Bristol (Eng.) Times.

THE ANTI-SLAVERY BAZAAR.

During the past week, at the invitation of the benevolent ladies who form the Committee, we paid a visit to the Anti-Slavery Bazaar, at No. 2 Great George-Street; and we can assure our readers, we were much pleased with what we saw. In the hall, just as you enter the door, the eye meets a handsome and appropriate piece of workmanship: it is a group of three figures, consisting of a negro boy on the right, a negress and her child at the back, and on the left, one of the oppressed children of Africa, with fetters on his hands upon his knees, and exclaiming, as is indicated by a card affixed to the price of workmanship, 'Give us Hope!' Up stairs, many fair works of female ingenuity made a goodly show, and among them, if we might be allowed particularly to notice any thing, was one which struck us as shewing, in a remarkable degree, the nice conception and taste of the *artisanne*. We mean the 'Flowers of the Ocean.' All, however, was beautiful,—beautiful as the humanity from which it emanated; and we have no doubt, that when the contributions of the ladies of Bristol reach Boston, many a friend of the suffering slave will offer up a prayer in their behalf, as acceptable at the throne of God, as the curses of those who uphold the blood-stained system are impious and revolting.

From the Bristol (Eng.) Journal.

BOSTON ANTI-SLAVERY BAZAAR.

Some friends, in this city and neighborhood, of their enslaved brethren, have been liberally active in providing contributions for the great Anti-Slavery Bazaar, about to be held in Boston; and yesterday we had the pleasure of viewing the articles thus furnished, at No. 2 Great George-street.

The collection reflected credit on all who contributed towards it. Needle-work of all descriptions: some of the articles very costly productions of art, in the first style, with etceteras too numerous to mention, graced the tables of the show room. We were particularly struck with a representation of a negro family in slavery, the figures being, of course, miniature: the father manacled on his knees, is imploring his Christian master to have pity on him, and his wife and infants, from whom he is about to be torn.

There were also some neat specimens of basket work, manufactured by some of the pupils of the Blind Asylum, who had had their eyes opened to the enormity of the slave trade.

JOHN RANDOLPH AND SLAVERY.

A few years before the death of Mr. Randolph, he was one morning during the session of Congress, walking from his lodgings in Washington to the capitol, in order to take his seat in the House. It so happened that as he passed along the Pennsylvania avenue, he fell into company with Edward Stabler, an eminent Minister in the Society of Friends, with whom he was acquainted. As they were passing along the street, they met a wagon in which were crowded a number of colored women and children, followed by twenty or thirty colored men, handcuffed and chained together, and guarded by two armed white men on horseback. This spectacle, coming as it did suddenly before them, produced a strong sensation in them both, and they involuntarily stopped until the whole had passed, without a word being spoken by either of them. After a short pause, Edward Stabler remarked: 'This is indeed a shocking spectacle—to be exhibited here, almost under the shadow of the capitol of the United States! We profess to be the advocates of equal rights, and claim to be the first people in the world, and yet we here see before us a number of our fellow-men, without having committed any breach of the laws, or being charged with any offence whatever, chained like condemned criminals, and driven under the very eyes of the national Legislature, now in session, like beasts to market! The nations of Europe have their several ministers and representatives here, who will witness this scene, and who probably will make it known to their respective governments. What must people of other nations think of us, when they will learn that in the face of all our boasted professions about liberty, we permit the most odious tyranny and cruel oppression to be openly practised upon millions of our people with impunity?' Randolph remained silent for a minute, and then said with great emphasis: 'Sir, I do not care what Europe or what the people of any other country may think or say of us—this is of no consequence, and I wholly disregard it.' He then in a subdued tone and with much earnestness added: 'But when I reflect upon what God Almighty may think of us, I confess to you, that I tremble for my country!'

IMPORTANT SOUTHERN TESTIMONY.

The following remarks were made by a member of the last General Assembly of the Presbyterian Church, in the course of a conversation between several members of that body, concerning the discussion then in progress upon the subject of slavery. It is not pretended that the language is given with exactness, but the thoughts are identical. His name is not given, for the same reason that his speech before the Assembly was not reported; because he affirmed it to be necessary for his personal safety at the South, that such sentiments should not appear as having been uttered by him.

Several of our Southern brethren, said he, have told you in the course of their speeches, that you Northern men know nothing about slavery as it actually exists at the South—you, they say, are not the persons to condemn it, because you are to a very great extent ignorant of its real nature. This is a fact. You have very imperfect ideas about it. You cannot know what it is, without spending years in the midst of it. I have a perfect knowledge of the whole system. I was born in the South, educated there, and there I have always lived; for I never set foot out of a slave State until I came to this meeting of the Assembly. Having always lived among it, I know it to be a system of unmingled wickedness, and the more you know of its real nature, the more you will hate it. I could relate incidents that fell under my own observation, that would make your blood boil, and fill you with horror. The brethren tell you the truth, when they say you do not know it, and I pray God you never may.

Our authority for the above, is Rev. Joseph R. Page, of this village, who was a member of the Assembly, and took part in the conversation referred to.—*Perry Citizen.*

From the Covenanter.

THE LIBERTY PARTY.

The Liberty party are engaged in attempting to convince the people of the United States that there has not been any constitutional guaranty given to slavery in the United States!—that a Constitution which, besides '*free persons*,' makes provision respecting *other* persons, does not recognise slavery! We cannot rid ourselves of the suspicion, that their interpretation of the Constitution is all forced work; that they are trying to make themselves believe—but after all with little success—what they wish to be true. We know that they would occupy a much stronger position, were they to adopt the plain, and nearly universal interpretation of the Constitution; then refuse, consequently, to vote under it as a pro-slavery document; so doing, and adopting the principles of Mr. Birney's letter, the sixty thousand Liberty voters—embracing, as they do, many wise and virtuous men—could not fail to exert a most powerful and salutary influence upon the now corrupted politics of the country. Continuing to occupy, what we believe to be a false position, we have little hopes that they will accomplish any real or permanent good. On the other hand, they must become, in time, just about what the other parties are.

SPEECHES OF WENDELL PHILLIPS AND THEODORE PARKER,

At the great Public Meeting held in Faneuil Hall, Sept. 24, 1846, for the purpose of considering the recent case of kidnapping on the soil of Massachusetts.

In accordance with the demands of the assembly, the audience were next addressed by Wendell Phillips, who said—

I can say with truth, that it is with reluctance that I come upon this platform this evening. With reluctance, interested as I am in the subject which calls you to Faneuil Hall. For much as I admire, and deeply as I respect the principles of the gentlemen who have occupied the platform before me this evening, and who have presented to this meeting the resolutions which have been read from it, I acknowledge, Mr. Chairman, that those resolutions do not, in my opinion, come up to the tone which should be heard from Faneuil Hall on this occasion. And it was, Sir, with a reluctance to obtrude my own views and differences of opinion upon men who deserve the enthusiastic admiration of this community, and who have the confidence of it upon this subject and upon others, that I came upon the platform to-night. If I understand those resolutions, they went to this extent—that we would exert every nerve to secure to the slave, who had once set his foot upon the soil of Massachusetts, all the rights which the *laws* secure to him. Sir, I go further than that. Deeply as I detest the man who said that he sacrificed his 'feelings of humanity and his principles to the laws of Louisiana,' what shall I say of the man, who, knowing that that slave, by the fact of a common humanity, had a right to demand of us, not only that we should *out-look* the countenance of the slave-owner, but that we should drive him indignantly from the soil of Massachusetts—shall yield 'humanity, feelings, and principles' to the laws of *Massachusetts?*

Mr. Chairman, I wish to say one word on what I think will be the practical result of the law in this case, in the city of Boston. I do not share in the confidence with which people appeal to the anti-slavery feeling of Massachusetts. I have labored some years in the cause of Anti-Slavery here, and I know how little of depth or truth there is in the anti-slavery professions that we hear from the community around us. We are called upon, in the emphatic words of one of my predecessors, 'to do and not to say.' Sir, if the anti-slavery sentiment of Massachusetts had been what we sometimes flatter ourselves that it is, who would have dared, upon the soil of this State, so to have outraged the laws of Massachusetts?

Mr. President, does any man deny that if Capt. Hannum had had in his pocket a piece of paper signed by the master of that slave, all the men of Massachusetts could not have hindered him from carrying the slave back according to law? I believe that is the law of the United States. If Capt. Hannum had had one written line from the master of the slave, he would have been justified. And I presume to doubt, notwithstanding the assurance of gentlemen, I presume to doubt, whether, if Capt. Hannum shall place himself within the reach of the law, there is any law of Massachusetts, or any law of the United States, which will reach his case; —or if the sober second thought of the public opinion will not give him a verdict.

Why do I make these statements here, which may seem to embarrass the meeting? Because I think this is the occasion to awaken the people to the knowledge of the full strength of the mighty social evil in which they live, and point out to them not only the abuses to which it may be subject, but the contempt and inefficiency to which it reduces the law; and then say to them, Are these the laws and institutions by which you will, under all circumstances, be bound? I demand that they trample on such laws. I know many will differ from me in this case—men whose intellects I respect—yet I know I am right—I feel with James Madison, that 'there are times when the heart is the best logician.' When outrages like these are perpetrated, then is the God-given opportunity to awaken Massachusetts in regard to the whole subject of Slavery and its laws. At such times, the community is aroused, and will listen. In the light of such outrages on justice and humanity, and such contempt of all law, they understand and can appreciate the nature of the slave power. A single such fact is worth a hundred arguments. Not to push the general question *now*, is to throw away our opportunities. I want this meeting to say something more than that it will *look* the slave-hunter out of Massachusetts. When in James Otis's time, the writs of assistance were given, and when afterwards the King's officers landed, the people did not wait to *look* the soldiers out of the city. Sir, if I read that history aright, on a certain day in the month of July, 1776, there rolled out on the still summer air, something like the following:—'When, in the course of human events, it becomes necessary for one people to *dissolve the political bands* which have connected them with another, and to assume among the powers of earth, the separate and equal station to which the laws of nature and of nature's God entitle them,' &c. In my opinion, *now* is the time for another Fourth of July to roll out similar words to those which were rolled out in 1776. Sir, I think this is the time for Faneuil Hall to say, not that we will never permit the slave-hunter, or his agents, to take up, *without legal warrant*, his escaped slave escaped from bondage, but to say that he shall not take him—warrant or no warrant. How many times is the outrage to be repeated, before the sons of those who 'snuffed oppression in the tainted breeze' are aware of the crisis. Sir, it has been said here to-night, that, when the poor fellow was discovered, all he asked was that it should not be told to the captain, till he reached the city of Boston. Boston—there was a magic influence in that word. He had wound in the very chords of his heart the venerated name of that spot, to reach which he thought would be safety. I can sympathize with him, as he goes back over the water. And as, my eye fixed on that accursed barque which now bears him back to slavery, I stood here to-night and calculated the value of the Union, I said, the Union is nothing to me, compared with the knowledge that it has contributed to send that one sufferer back to bondage. I believe, in solemn truth, that it is the duty of the citizens of Massachusetts to say thus much to our sister States. Let us abjure the Union, and stand alone, so that thus we may be free. It is idle to say, now, that this thing and that thing is unconstitutional. '*Constitution*,—Mr. President, I abjure the word—there is no constitution in this country, and everybody knows it—it is a farce.' (The speaker was here obliged to pause for some time, in consequence of the shouts and hisses in all parts of the hall.)

We are told, Mr. Chairman, that a foreigner once asked a Frenchman where the Salic law was. Sir, I need not say what he told him—but where will you find the Constitution of the United States? Perchance endorsed on the back of the bill of sale of the first slave that you shall find in South Carolina.

It is not my wish to obtrude my sentiments upon a meeting called for the purpose of passing the resolutions now before them, but this I will say, that the time has come when self-respect, duty to the slave, and duty to God, demand of us to announce that, Constitution or no Constitution, law or no law, *humanity* shall be paramount in Massachusetts. Sir, I would that we should no longer be contented, *as individuals*, to conceal the trembling fugitive who has succeeded in reaching our borders, or to buy back the man, the *sight* of whose misery has roused your pity, but that Massachusetts herself, *in her sovereign capacity*, should proclaim that no slave-hunter shall hereafter set foot on her soil; and proclaim it in a tone so loud that it should reach every hovel in the Carolinas, and make the broken-hearted bondman leap up at the very sound of her name. The State has long enough pledged its physical force on the side of the oppressor—let it now *welcome* the oppressed to its protection. I believe that there does exist, as Mr. Phillips* has said, a deep root of anti-slavery feeling in the hearts of the people of this Commonwealth; but, Sir, I cherish that belief as an article of faith, in which I believe without seeing the works corresponding. I cherish it as an article of faith, and I hope that at some time or other, many and tall branches shall grow out of that root. But until that take place, I shall not trust in a public sentiment that is dormant. I am not willing that the law of the country and the statute-book of Massachusetts should leave the soil of this Commonwealth free for the slave-hunter to set his foot upon. While it does, law will never be respected, and the slave will never be safe, even in those rights which your law may try to secure him. Make the law more worthy of respect, if you would have it respected. Make a clean statute-book, if you would have an upright people. I hope that time will come, and the only reason why I consent to speak at all is, that I may bear the testimony of many years' experience in this cause.

Within two months, a press in this Commonwealth, which commits the sacrilege of styling itself a religious newspaper, dared to say that Frederick Douglass was deceiving the people of England when he told them that it *was not safe* for him to tread the soil of Massachusetts. His reply to that insinuation was worthy of himself—and *this case is the commentary*. This case has tested the anti-slavery sentiment of Massachusetts; and I shall be ready to join my voice in the confident expectation of some of our friends, when I shall hear not a simple rebuke to a single merchant, but the voice of the People erasing from the Statute-book the odious provisions which made this outrage possible.

* Alluding to the Hon. S. C. Phillips of Salem.

Theodore Parker then addressed the meeting as follows:

There was a time once, when your fathers and my fathers assembled here in Faneuil Hall. There was a time when Boston was a small place; and here in Boston, a handful of men passed resolutions in the face of these columns, which shook the whole nation. Their words went abroad, across the water, and shook the parent land. Yes, they shook the world. But now, sir, when anti-slavery resolutions are passed in this city, they cannot be heard from the North End to the Neck. Whence comes this difference? In old times, men knew that behind every word, there was a back-ground of action. Now, men know that when political bodies pass anti-slavery resolutions, they mean nothing; there is no back-ground of action behind them. They are got up for show; they represent nothing; they come out of nothing; they mean nothing—and of course effect nothing.

In 1840, when the Whig procession passed through the streets of this city, a hundred thousand strong, its badges meant something—its symbols and resolutions meant something. They meant a tariff—they meant dividends—they meant dollars. Sir, the Democratic party, great and triumphant in its power, heard those resolutions, and they trembled for fear. Yes, they trembled all over the land from far away down East, even to utmost Oregon; they trembled because they knew the Whigs would salt down with deeds, every word they uttered.

In 1844, the Baltimore Convention assembled and passed also its resolutions, and the words meant something. They meant a change of tariff—they meant annexation of Texas—they meant war. And the Whigs, in their turn, trembled and shook in their shoes, because they knew that a back-ground of action was behind every word, and that the Democrats would salt down their sayings, and they would keep.

Well: nothing comes of nought—something of something. Corresponding deeds came after words. The Whigs had their tariff—had their dividends—had their dollars. Deeds also came after Democratic words. The Democrats had their change of tariff—had their annexation—and have got their war.

So much came of action suited to the word. The word meant action.

But when political bodies pass their anti-slavery resolutions—who is there that trembles? The rival party? (A voice—'the *slaveholders!*' another voice—'they are *weak* enough!') The *slaveholders!* they tremble! Not at all. *Weak* as they are—at the anti-slavery resolutions of political bodies, I don't believe a single slaveholder in the land ever trembles, unless the man is, as they say, 'most jolly green!'

Well, Sir, what can we *do* in this matter? A more solemn occasion has very seldom wakened the arches of Faneuil Hall with such eloquence as we have heard to-night. Very seldom has this roof looked down upon so many faces shining like fires new-stirred. I trust that you will pass those resolutions. They are good enough, or bad enough—if you don't mean to carry them out. There may be men who desire stronger resolutions, and men that want weaker ones. Let us take these, and stronger, too, if we can get them. But by all means, let us do something.

(A voice—'The earthquake is coming.')

Well, the earthquake is coming, and let it come. We know where it is coming, and for what. Where is the man who will bring Quincy granite, and brick from Cambridge, and timber from down East, and on the ground which already heaves and bulges and cracks asunder, build a superstructure which must inevitably be crushed by the earthquake?

When resolutions are not notorious as having a back-ground of action behind them, I care not how many such you pass here in Faneuil Hall. To make resolutions tell, you must do something more. I am glad that my friend suggested a Vigilance Committee—let that committee be established—let it be forty men strong—let them keep that sacred word, 'Bewray not him that wandereth.' But remember that your fathers were bondmen in the land of the oppressor, and 'the Lord brought them forth with an high hand and an outstretched arm, with great terribleness, and with signs and wonders!' Tell them to open their houses to every runaway slave; their purses and their hearts, say the laws of Louisiana or this Union what they may.

I know that there is a law, which they make up there in the State House, and can unmake if they will; and that law, in *matters of expediency*, it is very well to follow. In such matters, I am willing to yield to that, and count it 'supreme.' But I know, and you know, that above that there is a law of God written upon the universe, and copied upon every heart; a law which says, thou shalt do to another what thou wouldst gladly receive from him in like cases. When the laws of Louisiana, or Massachusetts, or this Union, conflict with the law of God, there is but one thing that I must do, and that is, *keep God's law.*

I know men say, 'we are citizens of this State, and are pledged to keep its laws.' Officers say they have *sworn* to keep the laws of Massachusetts; and they go further and say, that THEY HAVE NEVER SWORN TO KEEP GOD'S LAWS. Very true; you are *citizens of Massachusetts*, citizens of the United States—subject to the laws of Massachusetts and the United States. If you violate them, you must expect their penalty. But you are also citizens *of the Universe*, born subject to God's eternal Law. You are men first, then Americans. Have you sworn no oath to keep God's Law? What then—you are none the less bound to keep it. Every bone in my body, every particle of fibre just forming in my blood, is witness of my allegiance to God, of my duty to keep His Law. It transcends and over rides all the statutes of men. If I violate that, knowingly, wilfully violate that, where am I? Though all the men of Massachusets, or the Union or the World, stand between me and the Heaven, they cannot screen me from the awful justice of the Most High God! I cannot plead ignorance of the Right! Its witness is in my own heart. If I keep the law of the land, that I may violate the eternal law of God, what excuse have I? How shall HE hold me guiltless?

After passing your Resolutions and choosing your Committee of Vigilance, there is another thing you can do. In the coming election, you can make choice of men—not tonguey men—you have had enough of them—but men of deeds, whose words shall be salted down with action, till they will keep forever. We have long enough had men who can make fine resolutions, promise impossible things, and forget them all. Now you want men who will go for God's law—will go for the right—come what will come; you want such for your business here at home; you want such for your business further off at Congress. Washington is said to be 'a hot place.' Perhaps that is the reason why we of the North send our 'Dough-faces' there! For my part, I wish Washington was a great deal hotter than it is, for the men come back just as soft as they went.

The North is not in earnest on this terrible question of Human Rights. Oh, no. Before your faces, before the Judge of hearts, I solemnly say, that if that 'long, low, black schooner,' which recently anchored off Long Island, in New-York, should lie off Long Island, in Boston harbor, and should take not one man, but twenty men, I solemnly believe that neither the Whig party as such, nor the Democratic party as such, would lift their hands. I fear that none of the respectable party newspapers would raise the cry of indignation to rouse the slumbering land. I wish this may not be true. But if I am to judge the future by the past or the present, it is indeed so. We give up to Party what is due to MAN.

I therefore urge it upon you to remember this at your elections; not to choose men who can make resolutions that wont reach to the Neck, but men whose lives show that they can be trusted in times which try men's souls. Remember that it takes a pound to weigh a pound; and if you take a little mean man, and put him in an office high as the top of Bunker Hill monument, he will still be a little fellow—little and mean.

THE LIBERATOR.

BOSTON, DECEMBER 4, 1846.

RECEPTION OF WILLIAM LLOYD GARRISON AND JAMES N. BUFFUM.

Pursuant to notice, a crowded audience convened at the Belknap-street church, on Tuesday evening, Dec. 1, 1846.

After a voluntary on the organ by Mr. Bowen, the meeting was called to order by Edward B. Lawton, and the following list of officers was unanimously appointed:—Rev. Samuel Snowden, President; John T. Hilton, Rev. John T. Raymond, Vice-Presidents; William C. Nell, Robert Morris, Jr., and Edward B. Lawton, Secretaries and Business Committee.

The throne of grace was fervently addressed by Rev. Samuel Snowden.

Wm. C. Nell, in behalf of the Committee, submitted the following preamble and resolutions, which were unanimously adopted:—

Whereas, the safe return of our distinguished friend, the untiring advocate of universal humanity, William Lloyd Garrison, from his third mission of love to the old world, calls upon us specially to manifest our heart-felt satisfaction in beholding his presence again in our midst;

And whereas, while cheered by the news, which preceded his arrival home, of his many battles with the enemy, and of the signal victories he has achieved, we deeply regret that the most active opponents in the field were those whose home is in *Republican, Christian* America, we are yet made glad by the fact that no *Church*, however *free* may be its pretensions,—no *Alliance*, however *Evangelical*, can present too potent a resistance to our own *Garrison*, armed, as always, in the panoply of truth, and wielding against all oppression the sword of the Spirit;

And whereas, our duty to the cause of humanity and truth requires an approval of those, whose lives are an embodiment of sound principles; therefore,

Resolved, That the career of William Lloyd Garrison, both at home and abroad, demands our highest admiration, our sincere gratitude; for his promises hav proved like 'Adonis' gardens, that one day bloomed, and fruitful were the next.' His course has ever been as 'constant as the Northern Star, of whose true, fixed and lasting quality, there is no fellow in the firmament.'

Resolved, That we bid him welcome home to our best affections—to the scene of his chosen labors; and may the cause so progress as never again to demand a separation.

Resolved, That in due appreciation of the eminent services rendered by his coadjutors here, during the sojourn of our friend Garrison abroad, we would here tender our tribute of thanks to all who have thus aided him, and would add, that the Liberator has been edited, pro tem., with distinguished ability, and a devotion to principle as unyielding as *Quincy* granite.

Resolved, That we are proud on this occasion to extend the hand of welcome to our faithful friend and brother, James N. Buffum, whose long-tried services at home, and recent labors abroad, entitle him to the lasting gratitude of every friend of man; and as an appropriate expression of our feelings, will borrow the language addressed to him by the lamented Clarkson:—May he live to see the time when not a tyrant shall inhabit our broad-spread country, or a slave tremble at his word!

Mr. Garrison was then introduced to the audience, in a few appropriate remarks by the President, in the name of the meeting, bidding him a cordial welcome home.

Mr. Garrison, on rising, was greeted with hearty and enthusiastic applause, which was repeated at intervals during his address. He gave a comprehensive sketch of his labors abroad—gratefully acknowledged the efficient aid given to his mission by George Thompson, Henry C. Wright, Frederick Douglass, and many other devoted coadjutors—detailed the facts in regard to the disgraceful proceedings of the Evangelical Alliance, on the subject of slavery—exposed the conduct of the American delegates in that Alliance, and particularly reprobated the course pursued by the Rev. Dr. Cox—explained the position and action of the Free Church of Scotland, respecting American slavery—gave cheering assurances of the soundness of the public mind in Great Britain and Ireland, on this great question—and concluded by bestowing a warm panegyric upon his beloved friend, James N. Buffum, for his long continued labors in the cause, and especially for what he did in its behalf, during his visit abroad.

Rev. Mr. Raymond now introduced Mr. Buffum to the meeting, remarking that after the merited panegyric that had been bestowed upon him by Mr. Garrison, it was unnecessary to add any thing more.

On rising, Mr. Buffum was loudly applauded, and seemed to be deeply affected by his reception. He confined himself principally to a delineation of the difference of treatment of colored persons in the old and new world, especially as exemplified in the case of Frederick Douglass. He spoke in grateful terms of the kindness shown to him by our transatlantic friends, and commended them highly for their zeal and fidelity to the cause of anti-slavery.

At the close of his remarks, the resolutions were submitted to the meeting, and adopted by acclamation.

The following resolutions were also submitted and adopted:

Resolved, That we rejoice in the anticipated visit to America, of him who has been appropriately described as 'one of the most sincere, eloquent and devoted friends of human freedom,' George Thompson. When that auspicious day arrives, he may feel assured of a far different reception than once awaited him at the hands of 'five thousand gentlemen of property and standing.'

Resolved, That in our devoted and eloquent brother, Frederick Douglass, we recognize one whom God has appointed to wield a strong arm for freedom. May his efforts be as successful, as his career thus far has been cheering.

Resolved, That the labors of Henry C. Wright, a valiant member of the Spartan band, commend him to our fraternal regard. May he speedily fulfil his mission, and return to cheer his family and friends.

Resolved, That with high satisfaction, we here record our testimony to the persevering fidelity, at much cost and sacrifice, of our friend and fellow-citizen, Francis Jackson, Esq. President of the Massachusetts Anti-Slavery Society.

Whereas, though the present occasion is mainly set apart for the welcome and approval of living friends, yet it may not be deemed out of place to pause, and drop a tear to the memory of those so recently called from earth to heaven:—the venerable Thomas Clarkson, who, having devoted sixty-one years to the cause of emancipation, now sleeps in death. 'He has gone from among us'; but his work, and the spirit in which he worked, live after him';—Nathaniel P. Rogers, whom we were once called upon to welcome in your behalf, he too has gone;—and more recently has left us, Henry Chapman, Esq. whose sacrifices in the darkest hour of the cause in this city can never be forgotten; therefore,

Resolved, That we will gratefully cherish the memory of these, our departed friends, and the friends of humanity.

At half past 10 o'clock, the meeting adjourned, having been greatly entertained and instructed by the interesting statements which they had heard.—Our prayers and blessings are with the friends of liberty on the other side of the Atlantic.

SAMUEL SNOWDEN, *President.*

William C. Nell,
Robert Morris, Jr., } *Secretaries.*
Edward B. Lawton,

HENRY CHAPMAN, ESQ.

Died, on Monday, the 23d Nov., at his residence, in Chauncy Place, Henry Chapman, Esq. aged 75 years. Mr. Chapman was a native of Salem, and for a while, a schoolmate of the late Dr. Bowditch. The loss of his parents soon deprived him of the advantages of our public schools, and left him, while yet a child, to open his own way in the world,—a fate which has attended many of those whose character and influence have, like his, shaped in the end the action of the community. To this early experience and necessity of exertion, may be traced that self-reliance and decision of purpose, which led him, even in his age, to give his warm sympathy and support to the foremost ranks of reform. For more than fifty years, he has been largely engaged in mercantile business in this city. Great energy, a spirit of enterprise, which tempted fortune in many channels, a fertility of resource, which no difficulties exhausted, made him a successful merchant. Unsullied integrity,—sufficient praise for most men, and the right of but few,—was his least merit. The disadvantages of his early years, instead of hardening his heart into a useful selfishness, had given him the habit of cordial sympathy with those who were left, like himself, orphans. Ready in his aid to all such as the various relations of a large family circle threw upon his protection, he discharged the trust with more than scrupulous fidelity, with an active and earnest interest in their behalf.

In his private relations, the charm of a gentle and unfailing courtesy, a rare patience under every trial, Christian fortitude, and a cheerfulness which surmounted all circumstances, made him a universal favorite, yet without the sacrifice of individual opinion or character.

The physician's maxim, that no one ever accepts a new idea after forty years of age, so commonly applicable as to be a proverb, was discredited in him. Even in his later years, he was among the first to welcome the Temperance Reformation. The youngest never excelled him in willing sacrifice to its requirements. He rose easily above the prejudices of his time and class, when the first note of the Anti-Slavery movement was sounded, devoting his influence and means unreservedly to its service. Neither the loss of friends, nor popular odium, nor personal danger, moved him from his purpose. He and his late son were almost the only, if not the only, mercantile house in the country, which sacrificed a profitable Southern business to their deep conviction of the sin of slavery. It was left for one of the oldest of our merchants to set an example of rare integrity, which no one in the vigor of life has been able to imitate. Keenly alive to suffering about him, systematically benevolent, he yet remembered, with far-sighted wisdom, those great principles, which, buffeting now with popular dislike, must depend for ultimate success on the devoted support of a few earnest and enlightened men. Self-made, enterprising, benevolent, disinterested, welcoming with sincere religious purpose every new light on the path of duty, an old man, yet in the van of the world of new ideas, he has 'come to his grave in a full age, like as a shock of corn cometh in his season.' Among those who have done honor to our city, coming time will cherish no name more dearly than his, as borne by those who have been nobly faithful to unpopular truth, and have well discharged, amid severe trial, a hard duty to society.

☞ This beautiful tribute to the memory of a good man, which we copy from the Boston Courier, is so in unison with our own estimate of his merits, that it would be only a repetition of words and ideas for us to attempt to add any thing more.—*Ed. Lib.*

WHERE STANDS MASSACHUSETTS?

Those devoted and untiring advocates of emancipation, Stephen S. and Abby Kelley Foster, have returned from their mission to the great West, and intend laboring in this Commonwealth for the present. They ought to be received by acclamation, wherever they go. Faithful and fearless, self-sacrificing and indefatigable, uncompromising and eloquent, they have done much to quicken the sluggish consciences of the people, and to hasten the overthrow of slavery.—By the following extract from a private letter just received from Mr. Foster, (who is now in Worcester county,) it would appear as if the public heart had become cold and motionless, at a time when its pulsations ought to be quick and vital; but we are not willing to believe that other parts of the Commonwealth are in the morbid state represented as existing in some portions of Worcester county. At the best, however, it is lamentable enough.

'Friend Garrison:

Will you have the kindness to give notice in the Liberator, that Abby and I will hold meetings at Worcester on Friday and Saturday evenings of this week, and on Sunday next, at the usual hours of meeting? Also, that we will attend the quarterly meeting of the Worcester County North Society, at Hubbardston, next week.

We held meetings in this place yesterday, and the two preceding evenings, but it was like attempting to thaw ice amid the eternal snows of the polar regions. It is enough to chill one's blood only to step into our meetings, and witness the cold indifference which sits brooding on the features of our audience, while we rehearse the guilt and shame of our State and nation, and call upon them, by all that is good and great, to rise and vindicate their own and their country's liberty. Massachusetts, it seems to me, has fallen immensely since I left the State two years ago. I cannot find that any thing is done, except by a little handful of you, who stand at the helm, unless it is to find fault with the few who are disposed to labor. I hope it is not so in every part of the State, and that, in other places, we may find clear heads and warm hearts.'

THE CONSTITUTION.

John Quincy Adams has written the following letter to a gentleman of Alexandria, in reference to the retrocession of that town to the State of Virginia:

Quincy, Mass. Nov. 9th, 1846.

Sir:—In answer to your letter of the 3d instant, I have no hesitation to say, that I hold the Act retroceding the County of Alexandria to the State of Virginia as unconstitutional and void. How the Supreme Court of the United States would consider it, I cannot undertake to judge, nor how they could carry it into execution, should they determine their Act unconstitutional. The Constitution of the United States—

Stat magni nominis umbra.

I am, very respectfully, &c.
your obedient servant,
JOHN QUINCY ADAMS.

The Latin quotation, made by Mr. Adams, indicates pretty clearly the position and feelings of this venerable statesman, in regard to the American Union. He represents the Constitution now as being nothing more than the *shadow of a great name*. Then, if it be only a shadow that is left to us, it is at best but a mockery, and ought not to be treated as a reality. The Constitution!—from the hour that Slavery moulded and ordained it, it has been a curse to the cause of human liberty, and used only for the most tyrannical and bloody purposes. Let Daniel Webster, the greatest and meanest of his countrymen, exhaust his powers of eulogy upon it, if he will: the effort will but render his character base and contemptible with posterity. What the people need is a new government—a free government—no slavery—no guaranties to men-stealers—! NO UNION WITH SLAVEHOLDERS!

Our Editorial Chair. Though it was vacated by our able substitute as soon as we arrived from abroad, we have not yet succeeded in getting into it, in consequence of the necessity of attending to other matters, which an absence of four months renders complex and multiform.

THE RECEPTION.

☞ The reception given to Mr. Buffum and myself, by the colored citizens of Boston, on Tuesday evening last, in the Belknap-street meeting-house, was deeply affecting to our feelings. I know not whether the official proceedings, as given in another column, will be published in the Edinburgh Witness, Scottish Guardian, Dundee Warder, or the London Christian (!) Witness!

Extract from a letter.

Syracuse, Nov. 26, 1846.

Dear Brother:

Would that I could see your face, and give you in person a hearty welcome home! But it is a pleasure to me to know you are at home—safe from the perils of the ocean. I have listened with deep interest to every week's report of your doings and sayings in England, Scotland and Ireland. I am assured that you cannot have labored in vain.

How timely each of your visits to England has been!—the last, if possible, even more than the preceding. That Evangelical Alliance—what a farce! what a wicked piece of sectarianism and hypocrisy! Yet the people are so easily duped by whatever calls itself evangelical, that it was necessary to tear off the mask, and expose the abominable thing. I am glad that you were there to do this work; and it has rejoiced my heart to see how nobly Frederick Douglass, George Thompson and Henry C. Wright co-operated with you.

The same thing is to be done in this country. We must not allow this Evangelical Alliance to be palmed off upon our countrymen as a holy thing.

It is a fact for a poet to celebrate, that you should have been in England to attend the burial of Clarkson, as you were of his co-worker Wilberforce.

How well Br. Quincy has discharged his duties as editor pro tem.! His reply to Gerrit Smith is admirable. How much we all need another to [illegible] our faults, and expose to us our inconsistencies!

Dr. Palfrey's pamphlet breathes a noble spirit—contains much excellent thought and potent argument against slavery. But when he comes to plead for the Union, he appears weak, timid, compromising, so at least.

Yours affectionately,
SAMUEL J. MAY.

THE LONDON CHRISTIAN WITNESS.

On the first page are given two extraordinary articles from the pen of the Rev. Dr. Campbell, editor of the London Christian Witness, which [illegible] the part of their author, a highly disingenuous [illegible] To the second, I had no opportunity to reply, before embarking for Boston. In this country, it [illegible] none; nevertheless, the subject will not drop here.

ADELPHIC UNION.

The lecture before this meritorious association, on Monday evening last, by Charles Sumner, Esq. on the 'Improvement of Time,' was listened to with great pleasure and profit. The remainder of the course of lectures will be delivered in the Marlboro' Chapel, Hall No. 1, instead of the Tremont Chapel.

NON-RESISTANCE ANNIVERSARY.

The annual meeting of the New-England Non-Resistance Society will be held this week (Thursday and Friday,) in the Marlboro' Chapel, Hall No. 1, and not in the Tremont Chapel, as advertised in our last number.

The Sabbath Question. We have been much pleased with the manly spirit and vigorous reasoning of the Anti-Sabbatical Letter transmitted to us by our London correspondent, 'Edward Search,' and we have printed it without abridgment on our first page; and we commend it to the candid perusal of all our readers.

Murder.—The New Orleans Picayune announces the murder of two slaves in the following manner:

Breaking up a Gang of Negroes—Two Women Shot and two Wounded.—For some time past, the citizens of the Third Municipality have been aware that a considerable gang of runaway negroes had congregated in the swamp in the faubourg Washington, where they lived upon what they could scrape together at night by thieving and contributions upon their friends in the city. On Wednesday afternoon a party of ten or twelve gentlemen, some living in the Second and some in the Third Municipality, who had lost slaves, determined to break up the gang. They accordingly sallied forth, armed with fowling pieces loaded with buck shot, and reached the habitation of the negroes.

There were about fifteen of them, male and female, and at the time they were surprised, they were in the act of eating supper. They were immediately summoned to surrender, but refused and took to their heels, whereupon a volley was fired at them, killing a man and woman, and badly wounding two women. The rest escaped. The two [illegible] number of muskets, but did not fire them. The women were brought up to town the same night, but it is not known whether their wounds were mortal or not. One of the slaves who were killed was the property of Mr. Le Croix, of the Third Municipality, and another of Mr. Gomez, of Conde street, Second Municipality. One of the wounded women is the property of Mr. Hartier Andreaux, of the Third Municipality.

Vermont.—The Vermont Legislature adjourned *sine die*, on Tuesday, 3d. Before their adjournment, the House of Representatives passed resolutions declaring that Vermont will not give her assent to the admission of any new State to the Union whose constitution tolerates slavery; and declaring the opinion of the House, that the war with Mexico 'was not founded in any imperative necessity, such as may justify or excuse a Christian nation in resorting to arms, and that it has now assumed [illegible] come an offensive war against a neighboring republic.'

Mr. Wilmot, the member of Congress from Pennsylvania who moved the prohibition of slavery in California, has been re-elected. A large meeting of his constituents approved of [illegible] his. Wilmot was not the author of the [illegible] hibiting slavery; it was drawn up by [illegible] hoff of Ohio, in the words of the Ordinance of [illegible] and offered by Wilmot. Brinckerhoff is not re-elected.

St. Juan de Ulloa is said to be almost as impregnable as Gibraltar. It has 204 guns mounted, of large calibre, and 800 artillerists, chiefly French, have been lately added to the garrison. The English [illegible] ing officer there declares that the whole [illegible] of England and the United States could not [illegible]

North Carolina Senators.—The election of Hon. Geo. E. Badger, Whig, to supply the vacancy occasioned by the resignation of Senator Haywood, has been announced. Since then, the North Carolina legislature have re-elected Hon. W. P. Mangum to the Senate, for six years from the 4th of March, when his present term will expire.

A census of Cincinnati was taken last month, which it appears that city has now [illegible] inhabitants, and 2128 colored.

The brig Lincoln, of Deer Isle, was wrecked on the 26th ult. near Gay Head, [illegible] Richard Brown, Jr., William Adams, Benj. [illegible] ders and Bial S. Raynes, all of Deer Isle.

The Boston Atlas says, the House now stands Whigs 192; Democrats, 34; 5 Liberty, 1 Native, and Caleb Cushing.

Liberty Party.—The aggregate vote given in this State for the Liberty party Congressional candidate, is 9511.

The Abolition Vote.—The official tables in the office of the Secretary of State, are very nearly complete, and give the Abolition vote at about [illegible]. The vote in 1844 was about 16,000. This shows an increase of nearly 4,000.—*Albany Evening Journal.*

From thirty to forty houses were recently burnt in St. Pierre, Martinique, and ten persons wounded by the explosion of a powder magazine, [illegible] of an incendiary, who designed to destroy the town. He perished in the attempt.

Fifty tons of poultry came over the Boston and Providence Railroad to Boston on Saturday [illegible] from Rhode Island.

ANTI-SLAVERY CONVENTION IN NEW-BEDFORD.

Agreeably to public notice, a convention of the friends of the anti-slavery cause in Bristol county was held in New-Bedford, on Saturday and Sunday, Nov. 14th and 15th, 1846.

The meeting was called to order in the Town Hall by John Bailey, who was appointed chairman pro tem. A Committee, to nominate officers of the convention, was appointed, consisting of Caroline Weston, Daniel Ricketson and John F. Emerson, who reported as follows:

President—Andrew Robeson;
Vice President—John Bailey;
Secretaries—Daniel Ricketson, Wm. P. Atkinson;
Business Committee—Edmund Quincy, of Boston, Daniel Ricketson, John F. Emerson, J. N. Buffum, of Lynn, Wm. C. Coffin.

The business committee retired, and reported the following resolutions:

Resolved, That the interests of the anti-slavery cause in Bristol county demand the formation of a County Society, auxiliary to the Massachusetts A. S. Society, and that the Convention do now proceed to the organization of such a Society.

On motion, a Committee of five was appointed by the chair to draft a constitution, consisting of Edmund Quincy, John F. Emerson, John Bailey, Loring Moody, Nathaniel A. Borden. On motion of John Bailey, Mary T. Congdon and Caroline Weston were added to the Committee.

After some remarks by Wm. A. White, of Watertown, and James N. Buffum, of Lynn, the meeting adjourned.

AFTERNOON SESSION.

Remarks by W. A. White and James N. Buffum.

Mr. Quincy, from the Committee, offered a preamble and constitution, which were read and accepted.

On motion of Mr. Quincy, a Committee of three—John F. Emerson, Caroline Weston, and Daniel Ricketson—was appointed to nominate officers, to whom John Bailey and N. A. Borden were afterwards added.

Loring Moody made some remarks, to show that Gov. Briggs was not obliged by the Constitution to answer Mr. Polk's requisition; and upon the corruption and want of principle of the Whig party.

Wm. A. White then offered the following resolution, and made remarks upon the Mexican war and Whig policy:

Resolved, That the present invasion of Mexico, by our army, finds its only parallel in the attack of the slave trader on the cabin of the poor African, both having the same object—the enslavement of the colored race; that the government that commenced the war, the members of Congress who voted supplies to carry it on, and the people who have not put an indignant veto on the continued prosecution of the war, are all involved in the most high-handed act of national profligacy that has found place on the page of history, since the partition of Poland by Russia, Austria and Prussia.

Loring Moody offered the following resolution:

Resolved, That that only is Christianity, which harmonizes with the example and teachings of Christ; and they only are members of his church, who are acting up to these principles; therefore,

Resolved, That, in exposing and denouncing the pro-slavery American church, we are not warring upon the church of Christ, but laboring to unmask one of its worst enemies.

The committee then reported a list of officers for the Society, which was accepted:—

OFFICERS OF THE BRISTOL COUNTY ANTI-SLAVERY SOCIETY.

President—Andrew Robeson.
Vice-Presidents—John Bailey, John F. Emerson, James M. Aldrich, Earl Sampson, Benjamin B. Sisson, William Howland.
Corresponding Secretary—William P. Atkinson.
Recording Secretary—William C. Coffin.
Treasurer—Joseph Ricketson.
Counsellors—George M. Bunker, Nathaniel A. Borden, Anna M. Bailey, Solomon Peneton, Mary T. Congdon, Daniel Ricketson, Caroline Weston.

The Convention then resolved itself into the *Bristol County Anti-Slavery Society.*

Edmund Quincy, from the business committee, offered the following resolutions, and supported them in some remarks; after which, the Society adjourned.

Resolved, That we continue to see in the American Church, the great Bulwark of American Slavery; convicted, alike by its action and its inaction, of a deadly hostility to all effectual efforts for the abolition of slavery, and of a death-like indifference to the misery which it is working to the slave, and the moral ruin which it is bringing upon the nominally free.

Resolved, That in the pro-slavery action of the Evangelical Alliance, in London, we see a new proof of the desperate profligacy of the American Church and Clergy, and of their unprincipled determination to sacrifice the simplest rights of humanity on the altar of their selfish sectarianism.

Resolved, That we have reason to believe, that the object of the American clergymen who went up to that Alliance, was mainly to mislead and stultify the public mind of Great Britain on the subject of American slavery, and to cover up their own wickedness, by involving their British brethren in one common guilt.

Resolved, That we hail with the highest pleasure, the formation of the ANTI-SLAVERY LEAGUE in London; believing that it will be an instrumentality of mighty efficiency in the faithful and able hands which formed and conduct it; and that we would urge upon all abolitionists to evince their sense of its value, *by joining it themselves.*

Resolved, That we have witnessed the course of our beloved friend, WM. LLOYD GARRISON, during his late visit to the British Islands, with the most entire satisfaction, and that we anticipate the happiest results from the ability and fidelity with which he has performed the duties of his mission; and that we shall welcome his safe return to his important post at home, with the highest pleasure.

Resolved, That we also highly honor and applaud the conduct of our faithful and untiring friends, GEORGE THOMPSON, HENRY C. WRIGHT, and FREDERICK DOUGLASS, during their arduous warfare with the Evangelical Alliance, the Free Kirk of Scotland, and whatever other forms the pro-slavery spirit may have assumed on the other side of the Atlantic.

Resolved, That in the death of THOMAS CLARKSON, the world has lost one of its greatest benefactors; and in the remembrance of his long life, spent in the cause of humanity, our minds are filled with veneration for his character.

Resolved, That while we rejoice in the deliverance of the slave, George Kirk, by the efforts of the abolitionists in New-York, through the righteous decision of the courts of law, we feel all the deeper shame that our own metropolis should have been disgraced by the kidnapping of a free man, by a Boston captain and his owner, a crime which has excited no proportionate indignation in the public mind, as is proved by the act of the grand inquest of Suffolk, obviously committed to cover it up.

Resolved, That the recent political campaign more strongly convinces us of the necessity for adhering to our motto of 'NO UNION WITH SLAVEHOLDERS,' inasmuch as the leading party of Massachusetts have again placed in office, those who, with professions of abhorrence of slavery, have sided with the slaveholder and oppressor.

Resolved, That the passing history of every day proves beyond contradiction, that there is no hope for the peaceful deliverance of the American slave, as long as the Constitution of the United States rears itself to forbid his exodus from the land of darkness and oppression in which he dwells, and as long as the Union of these States forms an unbroken chain, encompassing him on every side; but that we are compelled still to hold to the opinion, at which we have arrived with painful reluctance, that the abrogation of the one, and the dissolution of the other, are indispensable to the freedom of the slave, and to the honor, prosperity and virtue of the whole country.

EVENING SESSION.

The above resolutions were read, and the meeting addressed by Edmund Quincy on the subjects of the American Church, *Evangelical Alliance*, &c.; followed by Wm. A. White of Watertown.

James N. Buffum stated a few facts; after which, Parker Pillsbury addressed the meeting at some length, on the inconsistency and wickedness of the Whig party.

Adjourned to 10 o'clock, at Liberty Hall.

MORNING SESSION.

Meeting opened with prayer, by Mr. Carter.

Loring Moody addressed the meeting at some length, and was followed by Parker Pillsbury, in an address of great power and eloquence.

After singing, the meeting adjourned to 2 o'clock.

AFTERNOON SESSION.

The resolutions presented by the committee were reed, and the meeting addressed by Edmund Quincy.

Joseph Anthony, of Providence, made some remarks concerning the temperance movement in that city.

Addresses were then made by J. N. Buffum, Wm. A. White, and Parker Pillsbury, and the meeting adjourned.

EVENING SESSION.

Singing by the choir.

Addresses were made by Loring Moody, Quincy, Buffum, White and Pillsbury, and the meeting adjourned.

WM C. COFFIN, *Recording Secretary.*
New Bedford, Nov. 21, 1846.

PEACE AND ANTI-SLAVERY CONVENTIONS.

FRIEND GARRISON:

I send you, herewith, an article from the pen of the editor of the Providence Journal, of the 19th inst. with a special request for its insertion in your paper, under the head of 'Refuge of Oppression.'* The meetings of which he speaks were held on three consecutive days and evenings, and were better attended than usual, although the streets were very muddy, and there was almost a continual drizzling rain throughout. The spacious Mechanic's Hall was well filled in the afternoons, and crowded in the evenings. The anti-slavery meeting commenced on the 11th, and adjourned over to the 13th, on account of the Peace Convention, which was held in the same Hall on the 12th. This course was adopted, believing it would best promote both objects, and I believe the friends are satisfied with their meetings.

I wish to state here, that the editorial now sent is all the notice which has been taken of these meetings, except a short and somewhat candid article which appeared in a penny paper, on a part of the first day's proceedings of the Anti-Slavery Society. Though the Peace Convention was advertised a week in three papers, not a line appeared, calling the attention of the public to the meeting, or any thing after, by those who control these papers; while in behalf of every contemptible jugglery, dancing and negro-singing, their pens are engaged in commendation, and the public are called on to give their money to such purposes. But a convention of the *friends* of Peace, or of those convened to consider the subject of chattelized humanity, is too small and contemptible an affair for them to employ their pens about, except in the way of ridicule, or of throwing obstacles in the way of these reforms! The article I send you will speak for itself, and will show pretty conclusively of what is the writer's composition,—head and heart. You will probably receive an account of the Anti Slavery meeting; and the report of the Peace Convention will appear in the Christian Citizen.

The question sent from the R. I. Peace Society to the convention, for consideration, and two resolutions, were accepted by the convention, as matter for discussion. Fourteen persons took part in the discussion, six of them clergymen, (two only of this city,) and three of these were Freewill Baptists. The sentiment, '*All war contrary to Christianity*,' was sustained throughout; not a man opened his mouth against it—no one even questioned its truth. From the resolutions, which I send you, you will be able to learn the character of the debates. The last one seemed rather obnoxious to more or less minds, as was manifested by a peculiar sensitiveness in some who think the *religion* of the country too sacred an affair to be talked about, though it does sustain war, &c.; nevertheless, it received its due share of attention from the speakers; the Freewill Baptist ministers speaking out as the ministers of the Prince of Prince always should.

Yours, S. W. W.
Providence, Nov. 20, 1846.

QUESTION AND RESOLUTIONS,
Before a Convention of the friends of Peace, at Providence, R. I. Nov. 12, 1846.

'What are the present obstacles to the progress of Peace principles in this country

Presented by S. W. Wheele. —

'Whereas, all war, in its spirit and practice, is a violation of the principles of Christianity, as taught and exemplified by Jesus Christ and his immediate disciples; and whereas, a war of aggression and conquest is peculiarly abhorrent to those beautiful principles of justice and love;—therefore,

Resolved, That the present war which this nation is waging against Mexico, being an aggression upon that feeble nation for conquest and our own aggrandizement, is peculiarly wicked and infamous, deserving the execration of all friends of man, and that it is recreancy to Freedom and Humanity to give it any countenance or support.

Presented by Parker Pillsbury:—

Resolved, That in the spirit of the so-called national Patriotism, that separates men into numerous contending factions; and in the popular religion, that divides its adherents into a multitude of hostile sects and parties, whose business has been to war upon each other, and often with weapons of death worshipping the God of love as a God of battles and of hate, going as chaplains with armies and navies, baptizing military banners, consecrating carnage and bloodshed, and sanctifying slaughter and wholesale murder, we recognize the greatest, if not the only serious obstacles to the spread and prevalence of universal peace.'

*This venomous, yet ludicrous article may be found on our first page, in its appropriate place.—*Ed. Lib.*

THE SABBATH QUESTION.

LONDON, Oct., 1846.

DEAR GARRISON:

A Sir Andrew Agnew fit—that means, with us, a fit of pharisaic, broad-phylactery holiness—seized upon the parson of the parish in which I live, after you left us when you were last in England, and he interposed to put down a coach that was started to run on Sundays, which gave to those who did not attend his church, the only opportunity they had of going to their own places of worship, or where else they wished, if they did not want to go there.

It appeared probable that the parson would be successful in depriving the people, not only of the use of the coach on Sundays, but on other days; for the proprietors stated that if they were not allowed to travel on Sundays, they would not run on other days.

There is a great change come over the spirit of the age here, and it is much more extensive than as yet it seems, though it is fast manifesting itself now. Men had not, until lately, the boldness that enabled them to speak out their convictions. They entertained them, and they were held more generally than they individually knew; but, from the want of that knowledge, they lacked the firmness to state their convictions. This was evidenced in the result in the case I refer to. Being, as you know, independent of the parson, I printed a letter,* combating the pharisaic scruples; and the result was, that the coach was established, and has run ever since. But the parson indulged me with a letter, calling me an 'infidel,' which means when coming from a priest, 'you think less of the craft than is consistent with our interest and influence, and therefore we must give you a bad name, or we shall have the example spread.'

However, they have shouted 'infidel' so often, that men are fast discovering it is mere sound, signifying nothing, but that the party assailed is not a friend to Priestianity; and the man now maintains his way onwards, if in other respects he is worthy. Indeed, there are not a few men, who think a man is worthy in proportion to the rancor with which priests, as priests, set upon him, and cry 'Wolf!'

If the day arrives when the priests speak well of you, it will be when you have succeeded in emancipating your brethren, or when you have receded from your standard. When they, as a body, shall speak well of you, the laity must look sharp after you.

EDWARD SEARCH.

* See our last page.—*Ed. Lib.*

WORKING-MEN'S PROTECTIVE UNION.

BOSTON, Nov 29, 1846.

BROTHER GARRISON:

The WORKING-MEN'S PROTECTIVE UNION is the name of an institution, in which persons pursuing the various branches of industry have associated themselves together, for the purpose of securing the purchase of all kinds of provisions and other goods, for family use, at the importer's, producer's and manufacturer's prices. The Union is composed of branches which are termed Divisions. There are, at present, eleven of these Divisions.

The 9th Division of this Union has opened its store at No. 3, Boylston Hall, and not only sells to its own members goods at cost, which is the legitimate and original object of the Union, but extends the benefits of the trading department to those who are too poor, or who are otherwise unable to become constitutional members; and also to widows, provided such persons neither use nor sell intoxicating liquors as a beverage. The Division is discussing the question of extending the same benefits to the families of even those who are not temperate, provided they can do so without encouraging intemperance. They also propose to the several benevolent associations in the city, to draw their orders for the poor whom they assist, upon their store, which is open every day from 8 o'clock, A. M. till 9, P. M.

All persons not members of this Union must come with a proper order, when they wish to make purchases.

D. S. GRANDIN.

From the Journal of Commerce.

LOSS OF THE STEAMBOAT ATLANTIC.

MELANCHOLY LOSS OF LIFE.

The loss of this magnificent steamer is confirmed, and we have to perform the melancholy duty of recording the loss of many valuable lives, including that of Captain Dustan.

The passengers for the Atlantic left Boston at half past five o'clock on Wednesday afternoon, and reached Allyn's Point at half past eleven, P. M. The Atlantic left New London for New York between twelve and one o'clock on Thursday morning, and when about nine miles outside the light house, the steam pipe running into the steam chimney bursted, rendering the engine entirely useless.

The steamer was immediately anchored, and happily remained fast throughout that dark and stormy night; and when daylight broke, she was still abreast of the New London light, but gradually nearing the shore.

To ease her, the steam pipes were first cut away, next the pilot-house, and then the bulk-heads, so as to give the wind a clear sweep through the vessel, and expose less surface to its attack.

There were about one hundred and twenty persons on board in all, including passengers, officers and crew.

The confusion incident to the disabling of the steamer in a perfect hurricane, rendering her entirely unmanageable, superadded to the anguish of the scalded and the terror of all on board, is indescribable. The intense cold was another source of suffering to the passengers, all the fires having been extinguished on Thursday morning. As the boat continued to drift, the passengers prepared themselves with life preservers, (belonging to the boat,) &c., to effect a landing if possible as soon as she should strike.

About noon, Capt. Dustan lightened the vessel by throwing overboard 40 tons of coal and her heavy smoke pipes, and later in the day, he caused her to be cleared of the merchandize with which she was freighted to a great value.

All Thursday night the gale continued to increase, and in despite of her anchors and heavy weights attached to cables, she continued to drift till two o'clock, Friday morning, and for two hours (from 2 till 4 o'clock) lay within a cable's length of the breakers, held by her anchors. At about half past 4, the stern touched on a ledge of rocks jutting out from Fisher's Island, and both cables instantaneously parted, and she broached to, lying broadside to the shore, in a heavy surf. She struck with appalling violence, and in five minutes after, she went to pieces. In an instant, nearly forty souls were ushered into eternity.

There were six females, four children, and two infants among the passengers. All the females were drowned or crushed to death. Only one of the children, a boy of 12, was saved, and he was the only one of the family of which he was a member. His father, mother, married sister, and a younger sister, and two younger brothers, were on board. The two infants were drowned, frozen, or crushed to death.

Mr. Jas. Stetson, 2d Capt. of the Atlantic, just before the vessel struck, was ordered by Capt. Dustan to go forward, and at the proper moment let go the chains. At that time, the Capt. stood upon the after promenade deck, giving his orders as calmly and with as little apparent emotion as if upon shore. All his efforts seemed to be for the preservation of his passengers—his own fate was joined with that of the vessel he commanded. From that time, nothing is known of Capt. Dustan till the recovery of his dead body.

James M. Dobbs, first engineer, was picked up out of the water entirely senseless, but by great exertion on the part of the persons on shore, he was restored, but remains blind up to this time.

To every passenger was given one or as many life-preservers as he might choose to take, and they were the means of saving many lives. By direction of Capt. Dustan, planks were also strongly lashed together, and assigned to the passengers.

Capt. Vanpelt, of the Mohegan, and Capt. Williams, of the Cleopatra, furnished every assistance that lay in their power, to the necessities of the sufferers. Mr. Tarbox of Norwich, also lavished his hospitality upon every sufferer that he met.

Captain Dustan's body was brought up to this city by the Long Island Rail Road train, and was taken immediately to his residence on Staten Island. His wife knew nothing of the event until the dead body of her husband was brought home. She takes it very severely indeed. Capt. D. leaves five children, the eldest of whom is only 14 years of age. He intended to have his life insured on his next passage home. We learn that Capt. D. leaves but a slight dependance for his family.

The Atlantic was valued at about $80,000, and was insured both against fire and sea risk. The following amounts were insured in this city:—

Jefferson,	$5,000
Mutual Safety	15,000
Atlantic,	15,000
Long Island, Brooklyn,	5,000

and probably $35,000 more in the Eastern offices, making in all about $80,000. She was insured at 1 1-2 per cent. against fire, and 4 1-2 per cent. against sea risk.

The Boston and Worcester Rail Road Co loaned the Norwich and Worcester Co. $120,000, and the Atlantic was pledged as security in part for payment.

Up to Saturday night, 38 bodies were found. All the women aboard the Boat were drowned. Five of them were cabin passengers, two deck, and the 3 chambermaids, all of whose bodies have been found. Most of them were in the Ladies' Cabin when she struck, and a great many perished there by being crushed

VICTIMS OF THE WRECK. We regret to say that the bodies of two highly respectable citizens have been brought to their families from the wreck of the Atlantic, whose fate was not certainly known before, viz. Mr. Moses Kimball, of the firm of Kimball & Brown, and recently one of the house of Spofford, Tileston & Co., who was returning from Massachusetts, his native State; and Mr. William Burbank, of the firm of Burbank & Chambers, morocco dealers in Ferry street. Mr. Burbank's house was in Brooklyn, where he was an Alderman, and we believe President of the Board of Aldermen of that city. Mr. Burbank has been in public life for a number of years, and was a member of the last Legislature.

All the bodies at New London, with one exception, had been claimed by friends.

Among the lost were two young gentlemen of Boston, Mr. Orlando Pitts, Secretary of the Boylston Insurance Company, and Mr. French, of the Merchants' Office, both of whom were on their way to this city to spend Thanksgiving day with their friends.

From the N. London Star, Extra, of Saturday eve.

We are told that the Rev. Mr. Armstrong, whose body was brought up yesterday, from the wreck, by the Mohegan, disclosed his presentiments of the approaching disaster, shortly after the boat leaving Allyn's Point, by inflating and securing to his person several life-preservers.

Many of the passengers owe their escape entirely to those articles, and on leaving the Island, they brought them away, as mementoes of their deliverance.

Surgeon C. A. Hasler had just arrived at Boston, after a three years' cruise in the U. S. ship Falmouth, and was on his way to Brunswick, N. J., the place of his residence. He has left a devoted wife and four children, to mourn his loss.

The following list of the passengers and crew of the Atlantic was made up from the books of the Company, and is believed to be correct, or nearly so. We are indebted for it to the kindness of Captain J. H. Vanderbilt.

PASSENGERS.

Mr. Symes, Boston to New York, not found.
Atwood, " " probably found.
Atwood, " " " "
Hassler, " " body found.
Maynard, " " not found.
Giddings, " " " "
Burbank, " " body found.
Partridge, " " saved.
Western, " " body found.
Orr, " " not found.
Cullum, " " saved.
Leverett, " " not found.
Van Wert, " " saved.
Cunningham, " not found.
Burbank, " " " probably Archibald Austin Burbank.
Houghton, " " saved.
Solace, " " body found.
Kimball, " " " "
Cassidy, " " " "
Collamore, " " " "
Hirsch, " " saved.
Armstrong, " " body recovered.
Booth, " " not found.
Hanna, " " probably found.
French, " " body recovered.
Pitts, " " " "
Baldwin, " " not found
Mary Jordan, " " " "
A lady in berth No. 6, probaby the body at Norwich, now waiting to be identifie.
Mr. Comstock, New London to New York, saved.
Lieut. Norton, " " body found.
Mr. Andrews, " " saved.
Rogers, " " " "
Ames, Norwich to " not found.
Truesdell, " " saved.
Brewster, " " " "
Tarbox, " " " "
Tinkham, " " not found.

DECK PASSENGERS.

Wilson, Boston to New York, "
Putnam, " " " "
John Walton, " " missing.
Mrs. John Walton, & 3 child'n, bodies found.
Jacob Walton (boy,) " saved.
Robt. Vine, son-in-law to J. Walton, "
Madder, not found.

OFFICERS OF THE BOAT AND CREW.

Captain Dustan, body found.
Michael Doughty, waiter, do.
Mary Ann Hilton, stewardess, do.
Sarah Johnson, do. do.
Sarah Rubey, do. do.
John Gleason, porter, body not found.
Charles Riley, waiter, do.
Thomas Gibney, do. do.
John McFarlane, do. do.
Lanmer Kelly, deck hand, do.

There are five bodies amongst those not positely identified.

One man, on whom was found a L. C. handkercef, marked Archibald Austin.

One woman and a child, supposed to be from Salem, Mass., on their way to New Jersey.

A Miss Smart, so supposed, said to belong to Boston.

A Mrs. ——, so supposed, as yet not known, probably the lady passenger who was in Berth No. Ladies' Cabin.

One body of a man at Fisher's Island, so cut pieces that he could not be identified.

Part of a body, from the waist to the neck, mangled that it cannot be identified. Also several parts of bodies, such as arms, hands, legs, feet, &c. lying in different parts of the Island.

From the N. O. Picayune Extra, Nov. 22.

Steamboat Collision—Twenty or Thirty Lives Lost, and Twenty or Thirty Scalded.

The Sultana, Capt. Tufts, which arrived this morning from Vicksburgh, brings the particulars of a terrible steamboat accident which occurred on the 21st inst., about seven miles below Natchez, in the bend of the river, by which twenty or thirty lives were lost, and a great number of persons were severely scalded.

The Sultana, bound down the river, came in contact with the steamboat Maria, Capt. T. W. Dunnica, bound up, about 2 o'clock in the afternoon, striking her just forward of the wheelhouse, and by the violence of the shock broke the connection pipe of the Maria, by which the chief clerk, the second engineer, and between twenty-five and thirty deck hands and deck passengers were scalded, many of whom so severely, that there was no prospect of their recovery.

The Maria sunk to within about two feet of her cabin floor within five minutes after the collision, drowning between twenty-five and thirty persons who were on the lower deck. It is thought that Capt. Dunnica was drowned, but it is not certainly known. The cabin passengers were all saved.

Disasters on the coast.—Capt. Rogers, of the steamer Portland, which left Eastport about noon on the 25th inst., thinks the steamer North America went ashore at Moose Peck harbor during the terrible gale of that day. One brig and seven schooners went ashore at Cranberry Island—four schooners and one sloop at Bass Harbor—one large schooner at Fox Island, and also one schooner at Deer Isle—names not ascertained.

Melancholy loss of life.—We learn by the Post that eleven Schooners, engaged in the mackerel fishery, belonging to Marblehead, were lost in the great gale of Sept. 9th, with all on board. The number of men and boys who were lost, was 65. Forty-three of the men were married, and no less than 151 children were made orphans by this calamity.

An accident occurred on board the ship Wyoming on her passage to Liverpool, by taking a lee lurch and breaking her mast, by which a dozen men were thrown from the main yard as though they had been shot. Five fell into the sea and were drowned, and of those which fell on deck, six were disabled by broken bones and other injuries from labor. But ten effective men were left to work the ship.

The Powder Mill Explosion near Baltimore.—Five lives were lost by this explosion—four white men and one colored. Their names are James Bush, Francis Woodward, William Brandon, a German named Canoot, and a colored man named Neilson Winger. They were literally blown to atoms.

The concussion in the neighborhood was very great. A number of houses at considerable distance were partially shaken down by the shock, among which were the dwellings of Capt. Purviance and Samuel Barnes, Esq. A small negro hut some 300 yards off was set on fire. The cause of the explosion has not yet been ascertained.

The Pittsburgh Accident.—By the bursting of the boiler noticed yesterday, the following were the injuries received;—Mr. Holland—head and neck gone. Mr. McClory—back part of head taken away, leaving the face, but eyes wanting. Mr. Wilson—a wound on the head and leg, and scalded severely across the breast. His case is doubtful. Wm. Linton—face, hands and legs scalded with a slight wound on the head. Jones, a boy about 15 years of age,—a wound on the head; cranium not injured.

THIRTEENTH NATIONAL

ANTI-SLAVERY FAIR,

TO BE HELD IN

FANEUIL HALL,

AT THE CLOSE OF THE YEAR.

THE LIBERTY BELL.

The eighth number of this excellent Annual, which has been perhaps *the* most gainful operation in connection with the Fair, is to be published on the first morning. It is in contemplation to publish a larger edition than usual, if the funds permit; but, as yet, only half the sum requisite has been subscribed, owing to an unavoidable delay in commencing this year's operations. But as the publication has so good a claim on all who wish to swell the receipts of the Fair, as well as on all who have seen how effectual a medium of union it is between different parts of the world in the same great cause, and how valuable an auxiliary in promoting that cause in quarters where greater instrumentalities are of less avail, it is not doubted that the statement of the immediate need of funds, will ensure a pecuniary response.

TO FRIENDS HAVING IT IN THEIR POWER TO MAKE DONATIONS OF AMERICAN BLEACHED COTTONS:

Twenty pieces of this material are needed for the preparations, decorations, &c.; which, after having served this purpose, will either be wrought up and sold at the charity-table of next year's Bazaar, or disposed of at the close of this, as shall be found advisable. Those friends who have a desire at once to aid the cause, and to see what a well-executed plan can effect in beautifying Faneuil Hall, are entreated to unite in supplying this want of the occasion.

CHARITY TABLE.

Ladies in the practice of supplying the destitute with plain Clothing at the season of Christmas and New Year, are informed that it is intended to have a Table at which they may furnish themselves with garments suited to their purpose.

MINISTERS OF ALL DENOMINATIONS INTERESTED IN THE CAUSE,

Are earnestly entreated to help this work of Christianity, by promoting the formation of social circles in their respected parishes, to prepare in each, a Table for the Bazaar; as it is the experience of ministers who have hitherto done so, that the way has thus been open for a successful Anti-Slavery Work, through the more powerful instrumentalities of the pulpit and the lecture-room.

ARTISTS, MERCHANTS, MECHANICS AND MANUFACTURERS,

Have it in their power to do much for the cause, by contributions of materials to be worked up, or specimens of their skill, industry and genius.

CHRISTMAS AND NEW YEAR'S PRESENTS.

May this year be expected of a very much greater beauty than have ever before been exhibited. The interest of our English Contributors has been greatly stimulated, and their number increased, by the formation of THE ANTI SLAVERY LEAGUE, which is Auxiliary to the American A. S. Society. Exquisite Drawings, Paintings, Works of Art of various kinds, Autographs, Curiosities, Articles of ladies' and children's Dress, and, in fine, specimens of the rare and beautiful in every species of manufacture, particularly those of London and Paris, invite the attention of the city and surrounding country.—

☞ Persons who do not visit the Bazaar on the opening day, early, (*doors open at ten o'clock, A. M.,*) will probably lose the opportunity of inspecting the most beautiful objects, as all such are eagerly sought for, and it is our rule not to retain articles on the tables for exhibition, after they have been purchased.

☞ Elegant writing-materials will be for sale at the book table, on the right of the platform, where the drawings will also be found.

☞ No articles are received on commission, and therefore those desirous of aiding the cause, as well as of benefiting themselves by seizing an unequalled opportunity for selecting elegant articles, need not hesitate to make large purchases.

WORKING PARTIES

In aid of the Fair were set on foot last year in many places, at the suggestion of the 'Bazaar Gazette.' It is hoped that suggestion will be still more generally received Let them also be reading-parties;—tea-parties;—conversation parties;—occasions of festivity, and means of social improvement. Their numbers may thus be multiplied and their benefits increased.

THE EVENINGS OF THE FAIR.

Some of these will be made interesting by the speeches of eloquent advocates of the cause, among whom it is hoped will be Garrison, Phillips, and many of the more recent advocates, who comprehend the mighty additional influence that the fact of speaking from the Anti-Slavery platform gives their words. Bands or choirs volunteering their aid, will most essentially serve the cause; and we beg all disposed to do so, to communicate with us.

REFRESHMENT TABLE.

This has always been one of the most profitable departments of the Fair, and we earnestly commend it to the liberality of the well-wishers of the cause, both in the city and the country. *Every kind* of provision and refreshment, (except wine, &c.,) will be acceptable.

GREENERY.

We have no adequate place of storage in Boston, and therefore beg the friends to retain their contributions of greenery till Friday the 18th, and send them WITHOUT FAIL on that day; as longer delay would occasion an irreparable loss of [illegible]

☞ THE FAIR. ☜

Receipt of a stupendous cheese from Betsey M. Cowles and friends, in Ohio, is gratefully acknowledged, before the usual time of making such acknowledgments, for the sake of soliciting similar contributions, as nothing could be more welcome or saleable. In fact, *country produce*, of every description, is sure of a ready sale, at the highest prices.

Hams, tongues, fowls, (especially the latter for the preparation of salad,) with oysters, ice-creams, &c. will, it is hoped, be as liberally contributed as they have, in previous years, judiciously managed.

N. B. It has been thought best to expend no money for toys for the Fair, but to rely on the contributions of those who have it in their power to give them dolls and dolls' furniture, games, tin and pewter, Dutch and French toys, &c. A beautiful miniature model of a side-board, in mahogany, has been received from Bristol, (Eng.) the work of a young apprentice to the cabinet-making business, the knowledge of which ought to stimulate American philanthropy and ingenuity. Splendid screens of ladies' work have been received, which ought to find a corresponding gift of splendid mounting, on this side of the water.

☞ Friends in Stoneham are affectionately informed that their contribution of running pine made into wreaths (if they can make it convenient to supply it this year,) need not be so elaborately beautiful on the present occasion, as the distance at which, by the plan of this year, it is to be hung from the eye, makes high finish unnecessary.

M. W. C.

DIED—In this city, of pulmonary consumption, Nov. 28, at the residence of his father, Mr. John Willey, youngest son of Mr. Ephraim and Mrs. Polly Willey, aged 24 years. By this sad stroke of mortality, a kind-hearted and dutiful son, an affectionate and loving brother, has been torn from the embrace of a family, warmly attached to all its members. Doubly has he endeared himself to his surviving relatives, by the gentle resignation with which he submitted to his long and painful sickness, and death. His remains were carried to Stoneham,—the town of his nativity,—for interment, where a large circle of friends and acquaintances followed his remains to the 'narrow house appointed for all.' A deep sympathy was manifested for the bereaved family by all who knew him.

N. E. NON-RESISTANCE SOCIETY.

The Annual Meeting of the New England Non Resistance Society will take place in this city on Thursday and Friday, the 3d and 4th days of December next. This meeting, which has been postponed till the return of Mr. Garrison, it is hoped will call together all who value the principles of this righteous cause. It will be held in the Marlboro' chapel, Hall No. 1, commencing at 10 o'clock, A. M.

ANTI-SLAVERY LECTURES.

Stephen S. and Abby K. Foster are now on an anti-slavery tour through this State, and will lecture in WORCESTER on Friday, Saturday and Sunday, Dec. 4th, 5th and 6th. The meeting on Sunday will commence at the usual hours of meeting.

The friends in Worcester are urged to make every effort to get out large audiences.

LORING MOODY,
General Agent Mass. A. S. Society.

GREAT ANTI-SLAVERY MEETING.

A great meeting of the friends of freedom will be held in Salem on Sunday evening, Dec. 6, in the Mechanic Hall, to welcome Mr. Garrison on his return from England.

The meeting will be addressed by Wm. Lloyd Garrison and James N. Buffum. All are most cordially invited to attend.

NOTICE.

The third Lecture before the Adelphic Union Library Association will be delivered by S. P. ANDREWS, Esq., of Boston, on Monday evening, Dec. 9th, at the Marlboro' Chapel, Hall number 1, on the subject of 'Phonotopy.' During the season they expect some of the most distinguished gentlemen to lecture before them, whose merits are well known to the literary public. Tickets for the course, at 75 cents each, admitting a Gentleman and Lady, may be had at the Anti-Slavery Office, 21 Cornhill, B. H. Green's bookstore, 124 Washington-st., and from the following gentlemen: T. H. Ringgold, J. S. Jacobs, A. G. Howard, Robt. Morris, Jr., B. Weeden, E. B. Lawton, Lecture Committee.

Lecture to commence at half past 7 o'clock.

N. B. The A. U. L. A. have changed their lecture evening from Tuesday to Monday.

NOTICE.

The Young Men's Literary Society will give an Elocutionary Exhibition at the Belknap St. Church, on Wednesday evening next, Dec. 9th.

Tickets 12 1-2 cts., to be obtained from the members and at the door.

I. H. SNOWDEN, *Pres.*
W. T. RAYMOND, *Sec'y.*

NOTICE.

The next quarterly meeting of the Worcester Co. North Division A. S. Society, will be held in Hubbardston on Wednesday and Thursday, the 9th and 10th of December next.

Again we invite the friends of Freedom to meet us at the above named place and time,—that we cheer and encourage one another in the great work of bringing salvation to the Slave,—that we may hear his advocates—contemplate his wrongs—be made to see and feel our own responsibilities, and that we may address ourselves anew to the labor of love.—Come, friends of humanity, whether Whigs, Democrats or Liberty Party, we may find something to do,—the slave is yet in his chains, and we are in guilty copartnership with his oppressor. Our skirts should be rid of the foul stain. Come, and give us your minds. Come, mothers, wives, sisters, daughters; in your hearts is the home of benevolence,—your sisters in slavery look to you for help: shall they look in vain? Surely they will not.

Stephen S. and Abby K. Foster, and Loring Moody, will be present to aid in the discussions.

T. R. LOCKE, *Secretary.*

PEOPLE'S MEETING!

The Lecture before the People's Meeting on SUNDAY AFTERNOON NEXT, at 339 Washington-street, will be delivered by Mr. CHARLES STEARNS. Subject—*The Rightfulness of Human Government.* The public are respectfully invited to attend.

NOTICE.

Charles Spear will deliver a sermon in the Unitarian Church in Grafton, in the afternoon of Sunday next, on the duty of society toward Discharged Convicts. Should the friends think proper, they will also appoint a meeting in the town-house in the evening.

☞ A meeting of the Society for Discharged Convicts will be held at Dr. Channing's, at 7 o'clock, next Tuesday evening. Refreshments gratis at 9 o'clock.

GRATUITOUS MEDICAL ADVICE.

DR. C. F. HOFFENDAHL & DR. DAVID THAYER have opened a *Medical and Surgical Infirmary*, at their Rooms at Boylston Hall, (over Boylston Market,) where they will give gratuitous advice to the poor, on Thursdays, from 3 to 4 o'clock, P. M.

[☞ The invitation thus given to the poor of this city, by the worthy medical gentlemen, whose names are attached to this advertisement, is indicative of a generous and sympathetic spirit, and we have no doubt will be very gratefully accepted, and with great benefit to the afflicted applicants.]—*Ed. Lib.*

COMMONWEALTH OF MASSACHUSETTS.

SUFFOLK, ss.

At a Probate Court, held at Boston, in said county, on Monday, the thirtieth day of November, in the year one thousand eight hundred and forty-six.

WHEREAS, a certain instrument, purporting to be the last will and testament of HENRY CHAPMAN, late of said Boston, merchant, deceased, has been presented to said Court for Probate, by Mary G. Chapman, Maria W. Chapman, and Wendell Phillips, the Executors therein named.

Ordered, That the said Executors give notice to all persons interested therein, to appear at a Probate Court to be held at said Boston, on Monday, the twenty-first day of December next, at nine o'clock, before-noon, by publishing this order three weeks successively in the newspaper called the Liberator, printed in said Boston, that they may then and there appear and shew cause, if any they have, either for or against the probate thereof.

WILLARD PHILLIPS,
Judge of Probate.

A true copy: Attest,
H. M. WILLIS, *Reg.*
Dec. 4. 3sw.

TEETH EXTRACTED WITHOUT PAIN.

D. S. GRANDIN, M. D., Dentist, invites all who wish to have teeth extracted without PAIN, to call at 16 Summer-street. The sense of pain is suspended for a few minutes by the use of a sedative application.

All other Operations are performed as usual, such as inserting Artificial Teeth, with or without Gums, Filling Teeth, &c.

December 4.

BOOKS.

BELA MARSH, No. 25 Cornhill, has for sale, Mr. Parker's Sermon of War, 6 cts.
Ditto Sermon of the Perishing Classes, 6 cts.
Narrative of Frederick Douglass, 25 cts.
Ditto of Jonathan Walker, 20 cts.
Ditto of Lewis and Milton Clarke, 25 cts.
Archy Moore, 37 cts.
Spooner's Work on the Unconstitutionality of Slavery, 25 cts.
Ditto Work on Poverty—its illegal causes and legal cure, 25 cts.
Dr. Alcott's Water Cure for Debilitated Young Men, 20 cts.
Anti-Slavery Almanacks and Liberty Almanacks for 1847, 6 cts.
Mr. Prince's new Work on the authenticity of the Scriptures, being Lectures of the origin of the various writings of the Bible, $1 00

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Dec. 4. 3mos.

POETRY.

☞ The following encouraging lines were sent to me in England, from an unknown source. It may gratify their author to see them in print, and they serve to indicate the interest that was felt in my mission, in the 'old world.'

TO W—— L—— G——.

Farewell! mine eyes have seen, mine ears have heard,
And my glad heart hath drunk in many a word
Of Christian love and holy truth from thee,
And deep abhorrence of all slavery.
Go forth, and heaven speed thee o'er the wave,
And holy angels guard a soul so brave:—
One who can scorn e'en scorn, reject all praise,
Despise all power, save God's, that he may raise
His crushed and trampled brethren; set them free,
And give a deep, death-blow to tyranny.

Who is the Hero now? Not he who rides
O'er fields of blood, and Mercy's voice derides.
Not he who bends whole nations to his will,
Chains down the body, bids the mind be still,
Fetters the spirit's range by ignorance,
Lest mind should break its bonds, and cast them hence.
Not he who closes God's most holy word,
Lest his own condemnation should be heard—
Not he who daily tills his native soil
By the poor negro's unrequited toil;
Who sees his corn and cotton round him rise,
Watered by negro tears, and fanned by sighs.
Not he who seeks but power and might to gain,
Heedless alike of ignorance or pain;
Who, but to gain his dark, ambitious views,
All virtue, gentleness and truth eschews.
Their time is passed—the veil is off our eyes—
These are the creatures which we now despise.
Yes, God be praised, their reign for aye is o'er,
And man will worship warrior gods no more.

Who is the Hero now? 'Tis he who stands
Alone 'midst crowds, alone in foreign lands,
And raises his bold voice, and bids us see
The awful wickedness of slavery
In a proud land that boasts of liberty!
'Tis he who claims the wide world as his own—
The bound *his* brethren, wheresoe'er he roam—,
Christ as his Master; treads the path *he* trod,
And owns no law but the commands of God.

Farewell! Brave hearts their blessings on thee shower;
May no storm threaten, and no tempest lower;
But smooth and calm may the old ocean be,
As thine own soul, and bare thee safe and free,
Again to preach of truth, and glorious liberty.
God speed thy course! I know thou wilt not yield;
Unfurl thy banner, raise thy battle cry,
And shout to nations round of liberty.
Stay not thy hand, nor hush thy potent voice,
Until the broken-hearted slave rejoice;
Till Christian truth in Christian lands is taught,
And life's stern warfare hath been nobly fought.

For the Liberator.

FREDERICK DOUGLASS.

MR. EDITOR:

The following lines, which I transcribe from the Ipswich 'Phono Press,' a Phonographic Journal, and written by an English lady for FREDERICK DOUGLASS, if you see fit to republish, I would commend to the particular attention of JOHN H. PEARSON, the New-England kidnapper. Probably this lady was not aware that New-England contained such a 'thing,' when she penned these beautiful lines.

J. H.

I'll be free! I'll be free! and none shall confine,
With fetters and chains, this free heart of mine;
From my youth I have learned on my God to rely,
And, despite my oppressor, gain freedom or die.

Though my back is all torn by the merciless rod,
Yet firm is my trust in the right arm of God;
In his strength I'll go forth, and forever will be
'Mong the hills of the North, where the bondman is free.

Let me go, let me go, to the land of the brave,
Where the shackles must fall from the limbs of the slave;
Where Freedom's proud eagle screams wild through the sky,
And the sweet mountain birds in glad notes reply.

I'll fly to New-England, where the fugitive finds
A home mid her mountains and deep forest winds;
And her hill-tops shall ring with the wrongs done to me,
Till responsive they sing, 'Let the bondman go free!'

New-England! New-England! thrice blessed and free,
The poor hunted slave finds a shelter in thee;
Where should blood-thirsty hounds ever dare on his track,
At thy strong voice, New-England, the monsters fall back.

Go back, then, ye blood-hounds, that howl on my path!
In the land of New-England, I'm free from your wrath;
And the sons of the Pilgrims my deep scars shall see,
Till they cry with one voice, 'Let the bondman go free!'

Great God! hasten on the glad jubilee,
When our brethren in bonds shall arise and be free,
And our blotted escutcheon be washed from its stains,
Now the scorn of the world, with three millions in chains.

O, then shall Columbia's bright flag be unfurled,
The glory of freemen, the pride of the world;
While earth's struggling millions point hither in glee,
To the land of New-England, the home of the free.

HAPPINESS.

BY POLLOK.

True happiness has no localities;
No tones provincial, no peculiar garb;
Where duty goes, she goes; with justice goes,
And goes with meekness, charity and love.
Where'er a tear is dried, a wounded heart
Bound up, a bruised spirit with the dew
Of sympathy anointed, or a pang
Of honest suffering sooth'd, or injury
Repented of, as oft by love forgiven;
Where'er an evil passion is subdued,
Or virtue's feeble embers found; where'er
A sin is heartily abjured and left—
There is a high and lofty place, a spot
Of sacred light, a most religious fane,
Where happiness descending sits and smiles.

SONNET.

Forth from his drear abode in realms of night,
The Prince of Darkness ventures into day,
And through the earth once more pursues his way,
Calling it his, and claiming as his right
The diadem of universal might.
But how he's changed since last it own'd his sway!
No sword or faggot, now, his hands display.
He seems an angel, clothed in robes of light,
And by his soft address, and softer smiles,
Bewitches thousands to embrace his cause;
But God shall rise, and disappoint his wiles,
And magnify his own all-righteous laws.
Soon shall the tyrant close his boastful reign,
And leave his iron sceptre for his chain.

E. F. HUGHES.

REFORMATORY.

SUNDAY TRAVELLING TO HORNSEY.

A LETTER

TO THE REV. R. BURGESS,

Rector of Upper Chelsea.

HORNSEY, November, 1843.

SIR:

As you have presumed to speak for a whole village, because you have addressed for a few Sundays those of the village who meet at its Church, I, whose family have been by you prevented from conveniently going to their Church, feel justified in speaking for myself.

You cannot be entitled to the praise of humility, who, without authority, have thought fit to speak for those whom you have not consulted, to infringe upon their Christian liberty, and to inconvenience them greatly, for a notion which has no foundation in Scripture or reason.

You have, by your interference to put down the convenience of Sunday travelling from or to our pleasant village—one of the lungs of our overgrown metropolis, and its toil-worn traders and artisans—ranked yourself among those Agnewites who have made themselves notorious for their desire to deprive the working classes of their day of improvement and solace; who shut up our museums, and gardens, and the works of art, of nature, and of God, therein; who would close our railroads, keep our ships in harbour, and hinder us from having our beards shaved; who anathematize bakehouses on a Sunday, whilst they employ cooks, and feed on three courses and a dessert; who inflict stale bread, for which the bakers rest on Saturday night and work double on Sunday; who would pull apples and sweetmeats out of the mouths of poor children in the streets, but give their own wine and confections in-doors; who capsize apple stalls, and exorcise lollypops; who wage war against ginger beer and soda water; impugn the carcases of boys, who having worked hard for six days, essay to catch a stickleback upon the first; who scowl at the tenants of the smoky town, for quitting it by the steamer for unholy Gravesend, or by the omnibus for pleasant little Hornsey; who watch for the blowing up of steamers, and keep the type ready for accidents 'on Sunday last;' who count the boats that go through London bridge with the eye of him that looks over Lincoln; and in a hundred ways play more fantastic tricks than the Roman Pontiff ever dreamed of in the palmiest days of his interference with the Friday's roast, or Saturday's boiled meats, of our ancestors; and all this on the unscriptural pretext, that the observances of the Jewish Sabbath have been transferred to another day of the week, and fixed upon Gentile shoulders. You know that the Mosaic law is not binding upon Christians, that there is not a word in the Scriptures about keeping the first day of the week holy, though there is much that we ought to reverence about keeping every day holy.

I know that many laymen shrink from a contest upon scriptural subjects with clergymen, from an apprehension that they are peculiarly well-informed upon those subjects. There is, however, no ground for this apprehension, as laymen would discover, if they would examine the productions of the Clergy; still less is there ground to concede to clergymen any superiority in subjects of social arrangement, for it will generally be found that when a clergyman travels beyond his pulpit, he commits more errors than other men; and that where they would be restrained by an advertance to the opinions and feelings of others, he, being habituated in the pulpit to deal with things *ex cathedra*, forgets himself, and deals with them, out of the pulpit, in the same manner. His profession leads him to teach, but unfits him for practising humility.

Another reason is, that he is bound to a creed before he is ordained, and that creed is to him the text to which he is compelled to make the Scriptures the commentary. He has given bond for his faith, and his tithes are a standing retainer in favor of the obligation. His mind is under covenant not to run away from the prescribed shibboleth. When ordained a priest, his mind is cut out to a pattern, and no room is allowed for the increase of his faith, or for fresh accessions of knowledge. This may not apply to you—you may be free, although you have subscribed the articles, and covenanted not to go beyond them whilst in the Church—you have not, I am willing to believe, seen reason to go beyond the perceptions of truth which you had as a novice; but you should have remembered, that whilst your mind is thus under covenant to sustain a particular creed, the minds of other men are under no such restriction; that their income and interests are not tied to particular propositions; and that it might happen that they did not see evil in enabling those in the smoky city, who love the works as well as the word of God, to reach green fields and fresh air;—you should not have forgotten, that some of us might love to see our children and friends, although they are unable to visit us in their own carriages, on the only day they have in this over-wrought country, to exchange the visits of affection and duty, or to seek health in pure air and sunny fields.

In the love which I am bound to suppose you have for Christian liberty, you should have remembered the possibility that there were Catholics and Dissenters, who, having no place of worship in this village, might as sincerely desire to attend their worship, as you do to offer your own or conduct that of other men. But how poor persons, male and female, old and young, who cannot keep their own carriages, are to do this in the winter, does not so readily appear, when you, the minister of a sect, presume—for it really is great presumption—to interpose to put down the means by which they can get to their own places of worship, on the only day on which their other duties enable them to offer it.

Remember that your own sect is a dissenting sect from the Catholics: and it is a matter of marvel in these days of Episcopal tenderness to the Catholic ritual and Church, that you, one of its grandchildren, should so far have forgotten the wants of the senior branch of your family, and have forgotten also, that claiming yourself to dissent from them, there were others who had just the same right to dissent from you.

Those who contend for the rigid and bitter observance of the Jewish Sabbath on *another* day, necessarily imply a license to be less than holy the remaining six days, and under the erroneous notion of greater strictness, they relax rather than strengthen the bonds of religious obligation. A Christian, you cannot say that a man may do wrong on any day. *In what essential, then, does one day differ from another?* They are equally of God's creation, and in all things resemble each other. You must have His warrant for any distinction. You cannot produce it.

You know that the Sabbaths or *rests* spoken of in the Scriptures, both of the Old and New Testament, are the Sabbaths of the Jews. You would act consistently with the teaching of the Old Testament Scriptures, if you went forth to put down omnibus travelling on a Saturday; for you know that all the injunctions as to keeping holy day, apply to the Jewish Sabbath—the seventh day. You are bound, as reverencing the Old as well as the New Testament, to keep holy the seventh, and to prevent, or endeavor to prevent work, in believe the Jewish law binding on you; and more than this, bear in mind that on that day thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.' All this, and much more, as you know, is binding upon you on Saturday, if the Jewish law is still obligatory.

You would require rather strong reasons to induce you to submit to their personal rites, and yet how can you escape the infliction, if Jewish law is binding? I opine that, if proposed to you, you would say with Paul, 'Circumcision is nothing.'

You must have forgotten that your Lord and master, Jesus, took an especial occasion in the Pharisees of his day, interfered with on the subject of their *superstitious reverence* for the Sabbath day,—that is to say, for the seventh, not the first day of the week,—to declare that 'the Sabbath was made for man, and not man for the Sabbath.' This he said with reference to a day was divinely set apart by God for the especial observance of the Jewish people.

Yet you interfere to set apart another, a different day, as to which no such commands have been given; and you therefore, I am bound to suppose, have read the Scriptures as though they taught that man was made for the Sabbath, not the Sabbath for man. Which shall we believe, the teaching and practice of the Pharisees, or the express and plain declaration of the Lord? I give you credit for sincerity, and am willing to believe that your acts and your opinions accord; but then it is impossible to get out of the difficulty of believing that your opinions are opposed to the teaching of your Master.

It is painful to those who act upon the acknowledged principles of Protestantism, and read the Scriptures for themselves, to see the professional teachers of those Scriptures explaining them to support the narrowest sectarian views, and manifesting a diseased earnestness about non-essentials. One cannot help quoting to such professors the scriptural definition of pure religion, lest in their inordinate zeal for the unimportant, they should forget the essential. 'Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'

There is not a single instance in the Scriptures, in which the Sabbath is spoken of as having relation to the first day of the week.

There is not an instance in which the observance of it by Christians is spoken of but to be condemned.

God enjoined the Sabbath upon the Jewish people only.

No one has authority to alter God's laws.

When the Protestants separated from the Church of Rome, they established of necessity the right of private judgment in matters of religion, and not only the perfect freedom of all Christians to examine, but their duty to search the Scriptures for themselves.

Christ indeed had long before enjoined this duty, but his injunction had been kept for ages by wicked priests from the knowledge of the people. I know that, as a Reformer, and a priest of the reformed church, you must necessarily unite with me in condemning those corrupt men, who kept the oracles of God from the people of God; and if I or you had the spirit of Cranmer in us—I mean that spirit which induced him to burn poor creatures who differed from him—we could readily find, in the tomes of vituperation and abuse which the priests of that day sent forth against the Catholics, language of condemnation which used now would make Billingsgate blush, and furnish the Ecclesiastical Court with abundance of business for 'the correction of our manners and our souls' health,' as the learned there would phrase it.

I proceed to collect the Scriptures upon the subject, to which your interference with our convenience, and our ability to attend our own worship, has raised into temporary importance.

Having assumed the office of a teacher of the Reformation, and enjoying part of the income wrested from the more ancient church, you must be of opinion that the Reformation was needed, and the principles on which it proceeded just. Well, those principles were, amongst others, the right of the people to read and judge of the Scriptures for themselves; and for this purpose, they were translated into 'the vulgar tongue.' Thus was established in principle—I by no means assert it was intended to be established in practice, by those who were obliged to contend for it in their then struggle for the loaves and fishes—thus was re-established, or rather was again made known, the command of Jesus to his followers to search the Scriptures, and the injunction of Paul.* 'Let no man therefore judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath *days*; which are a shadow of things to come.'

I repeat here the proposition, which is so plain that he who runs may read, that the Sabbaths spoken of in the Scriptures are the Jewish Sabbaths; and those who, after looking at the Scriptures, entertain any doubt that they are, I refer to Dr. Paley,† who demonstrates,—

1st. 'That the Jewish Sabbath did not extend to Christians.'

2nd. 'That no new command was delivered by Christ.'

And he then proceeds to place the propriety of a fixed day for worship upon its only true ground, its expediency; and thus opens the question, whether you ought to interfere to put down a carriage which carries me to London to worship, or I to put down that which brings you from London to conduct the worship of others.

I have referred to your University Text Book, and might leave the argument there; but I think it better to bring a few passages from the New Testament together, to show the truth of the proposition which I have stated.

In Mathew we read—(c. xii, v. 10)—'And behold there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath day? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do good on the Sabbath day.'

I repeat here the observation before made, that if the Sabbath day *were* the day you would have kept holy, which it is not—still, you see how clearly the distinction is drawn between a rational and the superstitious observance which the Pharisees had taught.

Think you, if Jesus had not had the power of relieving the sick, he would have objected to the speediest mode of conveyance being used to obtain assistance and relief? Think you that if he had had the cure of souls in any village, he would have so inoculated it with Phariseeism, that a poor widowed chemist would have thought it necessary, as a recommendation to support, to advertise that her shop shall be closed on Sunday, except in cases of necessity—of which necessity she could know nothing, but of which Phariseeism she could judge?

We shall see yet further what Jesus thought of the bitter observance-men of his day, in the next instance I shall cite.

In Luke we read—(c. xiii, v. 11,)—'And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

'And he laid his hands on her; and immediately she was made straight, and glorified God.

'And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day.

'The Lord then answered him, and said, Thou hypocrite! doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by him.'

We see here that the indignation of Jesus at these priestly hypocrites, the broad phylactery men, induces him to give them their true character of hypocrites; and if the Pharisees of this day would but study human nature as shown in the Scriptures, instead of mere dogmas and ceremonies, they would soon learn that the feelings of the people are the same now towards those loud professors of ceremonial religion as they then were, and all the people now rejoice, as then, at their discomfiture. You, and those who act with you, imagine that if you can compel those who are dependant upon your influence to 'crook the pregnant hinge of the knee,' and shew you ceremonial respect, all is as in your opinion it should be. But their hearts are far from you—they cringe and scowl.

The Pharisees of our day have long severed the links that used to hold society together, and they are widening the distance between them and the poor by imposed observances as the condition of charity—by increasing the severity of punishments—enlarging their prisons—by converting Unions, so-called, into jails, and giving enormous powers to sectarian magistrates, to be administered in private, if they so please—by limiting religious instruction to dogma—shutting the poor out from the means of fresh air and exercise on Sunday, their only day—forcing religious worship by penal enactments—making charity depend upon their attendance at Church, and adopting in Church the separation of the rich from the poor. Mark this language of the Apostle, and ask yourself if your Church does not realize the practice he condemns:

'My brethren, have not the faith of the Lord Jesus Christ, the Lord of Glory, with respect of persons. For if there come into your assembly a man with a gold ring, with goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves?—ye have despised the poor.'—*James*, c. ii, v. 1—6.

The poor are made to fear the power of the rich, not to confide in their justice. And those who imagine that a cringing body is the sign of an honest spirit, find the end is bitterness and revenge,—swing and assassinations, in return for inclosures—path-stopping—game laws—wilful trespass acts—landlord magistrates—summary convictions—juries seldom interposed, but when interposed not their peers—presided over in sessions by landlord magistrates—judges appointed from one sect of religionists only—semi-starvation—Union prisons—county jails—tread-mill ruptures—and unlimited transportation.

I proceed with the Scriptural authorities. In Mark we read that—

'Jesus entered again into the synagogue, and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath-day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the Sabbath day, or to do evil? to save life or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched it out, and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.' (c. iii, v. 1—6.)

In John we read—

'They brought to the Pharisees him that aforetime was blind. And it was on the Sabbath day when Jesus made the clay and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day.' (c. ix, v. 13—16.)

This is just what the Pharisees of the present day say of those who would leave the people at liberty to walk in the corn-fields on a Sunday. Jesus did so on the Sabbath—a day admitted to have been consecrated *to the Jews*; and rebuked the Pharisees of that day for a superstitious observance of it, even though it were consecrated; but the Pharisees of our day are so much worse than the sinners of old, that they change the day, and anathematise the people for not observing the altered time.

I now set before you, from the Acts of the Apostles, the only act of formal legislation to be found in the New Testament. It is recorded in the 15th chapter, and it is so completely condemnatory of the Jewish tendencies of the modern Sabbaticals, and so conclusively disposes of the whole question upon the authority of the Apostles themselves, solemnly convened at Jerusalem, with the elders, about this question, that, with the knowledge that the Scriptures are in the hands of the laity, the wonder is that Christian teachers should presume to say that the Apostles considered the Jewish Sabbath binding on Christians, or had set apart any other day as binding upon them instead.

'And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders, about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and command them to keep the law of Moses. And the Apostles and Elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day. Then pleased it the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner; The Apostles and Elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria, and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law*: TO WHOM WE GAVE NO SUCH COMMANDMENT: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul; men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if you keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation.'

I pray you to refute the Apostles, if you can, or to produce higher authority on this subject.

You are aware how steadily and fully, Paul opposed himself to the attempt of the Judaising Christians of his day, who sought to impose the burthen of the Jewish law upon the Gentile converts. Hear what he says on the subject (*Romans*, c. xiv, v. 1):

'Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him who eateth, despise him that eateth not; and let not him which eateth not, judge of him that eateth: for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.'

To the Corinthians, in his first Letter and seventh chapter, and in the 19th verse, he thus speaks—

'Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.' To the Galatians, c. iv, v. 9, 10, 11, he says—'After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.'

As you have thought yourself justified in speaking for me and my family, and greatly inconveniencing us, you cannot reasonably object to my offering you advice, taken from Paley's Dedication of his Moral Philosophy to Bishop Law, and begging you to imitate the Bishop in those exertions which the Archdeacon represents him to have made to recover the simplicity of the Gospel from 'the ignorance of some ages, and the learning of others, the superstition of weak, and the craft of designing men.'

'Your Lordship's researches,' says the Archdeacon, 'have never lost sight of one purpose, namely, to recover the simplicity of the Gospel from beneath that load of unauthorized additions which the ignorance of some ages, and the learning of others, the superstition of weak, and the craft of designing men, have (unhappily for its interest) heaped upon it. And this purpose, I am convinced, was dictated by the purest motive, by a firm, and I think, a just opinion, that whatever renders religion more rational, renders it more credible; that he who, by a diligent and faithful examination of the original records, dismisses from the system one article which contradicts the apprehension, the experience, or the reasoning of mankind, does more towards recommending the belief, and with the belief the influence of Christianity, to the understandings and consciences of serious inquirers, and through them to universal reception and authority, than can be effected by a thousand contenders for creeds and ordinances of human establishment. When the doctrine of transubstantiation had taken possession of the Christian world, it was not without the industry of learned men that it came at length to be discovered, that no such doctrine was contained in the New Testament. But had these excellent persons done nothing more by their discovery, than abolish an innocent superstition, or changed some directions in the ceremonial of public worship, they had merited little of that veneration with which the gratitude of Protestant churches remembers their services. What they did for mankind was this: they exonerated Christianity of a weight which sunk it. If indolence or timidity had checked these exertions, or suppressed the fruit and publications of these inquiries, is it too much to affirm, that infidelity would at this day have been universal?'

In the last passage, the Archdeacon brings to view one of the greatest dangers which religion has to struggle with in the present day. Infidelity is produced by diseased veneration in religious professors, leading them to superstitious observances, by which the substance of religion is sacrificed to forms and outward semblances.

It would be well for society, if the superabundance of activity in those who war against Sunday apple-stalls, and Sunday travelling were directed to give sound education, free from dogmas, to the poor.

What a painful reflection it is, that the bishops refused to allow education to be extended, unless the clergy had the power of twisting in their creeds and articles! Such conduct would be consistent in Catholics, but is utterly opposed to the principles of Protestantism.

This, however, has ever been their course since they became dominant, and no sect ever kept the people so dark as the Episcopal sect, compared with its enormous revenues, and the great means and glorious opportunities they have had of extending knowledge in 11,000 parishes, with a stationed public teacher in each, and abundance of power. But it is notorious that the poor in the agricultural parts of the country are the most ignorant in the kingdom; yet they have more compulsory Church—more clerical and magisterial benevolence to look after them—more game law and wilful trespass acts to be grateful for—more justices' justice to protect them, and to secure them the merciful administration of the law, than any other class—and all these magistrates in counties, as a rule, selected from the dominant sect—how truly may the peasantry say, the more they are cared for and looked after, the worse they are off; and how truly might they exclaim, 'Give us but justice, and let us alone, and we shall have a *chance* of happiness and knowledge befitting our station!'

For three centuries, this power has been in the hands of that Church, and their present state proves they have no chance whilst the clergy are continued their teachers.

Every assize and sessions, and every daily journal, and every statistical return, presents to us the most painful instances of their ignorance, destitution, and misery. I take the following from the London *Times* of the 24th ultimo. You will observe it is extracted into that paper from the *Bristol Times*:

IGNORANCE IN SOMERSETSHIRE.—At the quarter sessions held at Taunton last Monday, the Chaplain of the prison said that no less than 360 prisoners had come under his notice during the last three years who were ignorant of the name of the Saviour, and unable to repeat the Lord's Prayer; he did not mean to say they never heard the name of Christ, but they knew nothing of its meaning, and only used that sacred name in their profane oaths or conversations. If he asked them who was the Saviour of mankind, they could not tell; if he asked them who was Christ, they did not know. They were in utter darkness and ignorance as to religion: as to moral and religious duties, they were just as ignorant as the heathen. Is it not strange that such immense sums should be collected for foreign missions, and so little done for our poor ignorant peasantry? Not only the farm laborers, but many of the men employed in the iron works and collieries, are as ignorant as Hottentots; it is fairly calculated that full one-half of the men employed at the Welch iron and coal-works never go to a place of worship, and full one-third are as ignorant as the persons alluded to by the Chaplain of Somersetshire.—*Bristol Times.*

Every such paragraph may be considered as tolling the funeral knell of the aristocracy and the bishops, who make the laws and nominate the ministers, and influence a majority in the House of Commons.

If we attend to the meaning of the word 'Sabbath,' i. e. *rest*, the benevolent intent of the original institution will be manifest.

It was to secure the people a fixed relaxation from toil, for health, enjoyment, and pleasure. The language of the law shews this, for it gives its own explanation of the word 'holy.'

The essential words of the law are: 'Remember the Sabbath day to keep it holy:' the remainder of the words are merely expository of the way in which they were to keep it holy, namely, by abstaining from work (not from rational enjoyments), themselves, and their servants, and from working their cattle.

Those who believe it to be a law of religion to abstain from any manner of work on a Sunday, cannot admit of any earthly reason for exception. The Mosaic law admits of no exception—if binding at all, it is wholly binding. Who can have authority to repeal it, and re-enact a part?

If, on the other hand, we are guided by Jesus and the Apostles, we shall think more of deeds than of words.

If you read the commandment to keep the seventh day, and believe it obligatory on the first day of the week, it is impossible to justify rolling to church in a carriage, and retaining domestics to cook for and wait upon you on that day.

Try the question in which way we will, we must come to the conclusion—that it is lawful to do good on the Sabbath day—that it is not lawful to do evil on any day—that 'circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.' (*1 Cor.* c. vii, v. 19.)

The assembling on this day by general consent, for the purpose of religious worship, is most desirable, because most convenient, but the superstitious observance of it is unscriptural; and depriving dissenters, who have often to go a considerable distance, of the means of reaching their place of worship, is unjust.

Those who do these things, or concur in them, should remember the 'grief,' 'anger,' and 'indignation' which the superstitious observance of the Pharisees raised in the mind of our Lord towards them, and the deep condemnation which in the 23rd chapter of Mathew he passes upon them, as 'BLIND GUIDES, WHO STRAINED AT A GNAT, AND SWALLOWED A CAMEL.'

W. H. A.

* Colossians, c. ii, v. 16.
† Moral Philosophy, Book 5, chap. 7.

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Aug. 28 6m.

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