retimes for 75 cts.—one square for \$1 00. The Agents of the American, Massachusetts, nia and Ohio Anti-Slavery Societies are auits receive subscriptions for the Liberator.

eriel Committee. - FRANCIS JACKSON, ELLIS LOUISO, EDNUND QUINCY, SAMUEL PHILBRICK, total Paulies. [This Committee is responsible was the mancial economy of the paper—not for



SHE U. S. CONSTITUTION IS A COVENANT WITH DEATH

NO UNION WITH SLAVEHOLDERS!

Yer! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stimulation to surrender fugitive slaves-an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of arepresentation for slaves-for articles of merchandize, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VI-TAL AND ANIMATING SPIRIT OF THE NA-TIONAL GOVERNMENT!-JOHN QUINCY ADAMS

J. B. YERRINTON & SON, PRINTERS.

TN. LLOYD GARRISON, EDITOR.

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

VOL. XXII. NO. 2.

BOSTON, MASS., FRIDAY, JANUARY 9, 1852.

WHOLE NO. 1096.

Befuge of Oppression.

From the Glasgow Christian News. ABOLITION AND INFIDELITY.

The Rev. John Guthrie, of Greenock, at the Anvery Meeting lately held in this city, made the

The resolution I have the honor to submit to this The resolution 1 have the monor to submit to this sing supposes that the Christians in America and be indifferent to the opinion formed of them the Christians in Great Britain. This, surely, it, to safe and sober to assume. Such populations so of China and Japan can afford to be very padiferent to foreign opinion and influence; year afford to be so by dint of their comparative m, which leads them to bar all such influence But it is not, and cannot be so with apy civil patitis not, and cannot be so with America, which, be-seng critized, is to so large an extent Chris-d, and is, moreover, peculiarly impressible to miss influence, as a people of the same stock, and speak the same tongue. This last circumstance, research same tongue. This last circumstance, a community of language, is one of the most poe say to each other's hearts, and that even get the most crooked and intricate wards of naal prejudice and prepossession. Such a key we win our noble language—and, O, what sympawhat facilities, what persuasives, what glorious is our Christianized literature in particular, does seem to Christians on each side of the Atlantic, the ends of good influence, and that in the est scale! In strictest harmony with these plain gles are all the facts in the case; for even a ery glance at American newspapers is sufficient hat at public meetings there held on the ect of slavery, no small prominence is given to st opinion on the question, and considerable inoch is the implement, which, in connection

stand excitement are often thereby created .bers, and especially in the spirit of faith, and love, sh Christians to wield, with combined carnestestand energy, on the American mind. My moion of two tremendous evils, in the use of which, the American stars burn dim and ors too often, alas! only to shed disastrous influ esce. The one of these is slavery, on the evils, and borrors, and aggravated criminality of which—is a land especially that boasts so much and often so that we have heard, that I should detain you a sine moment. The other evil is infidelity. How ancholy to reflect that New England, the land of the pilgram fathers—the land that echoed, not merely to the tread and hum of industry, but to the prayers and the praises of as noble and valiant-hearted men ffered for the truth and right-should at his bear be infested with schools of infidelity-to e found here and there, like knots of serpents on its m-some of which are a bastard product of the eaphy, falsely so called, that so much prevails in many, while others betray a socialistic origin, and agitate questions subversive alike of all reveal-ed telgion, and all civil government, with a zeal that often reaches the wildest and most furious fanaticism. A company of this latter description, whose head-quaters are Boston, have been long identified with

an purposes, are in a way to know these cases of a fering among their own people; and they are thoroughly pro-slavery. There is no taint in them of the fanalicism of republicanism. They love the 'peculiar institutions' of the South. Why, then, do they not And then a majority of the citizens of Boston, at least of men of property and standing, are pledged friends of slavery. Hon. Rufus Choate declares that there must not, there MUST not, be any agitation against it; and lie represents the popular sentiment of Boston, we think. Not that they would have slavery created, if it were not in being. But as it is, they would have it forever charished. satisfavery movement in America. By some easy forments, their newspaper, with the infidel profami-But as it is, they would have it forever cherished. Why, Bro. Herald, do not this class of our citizens besit ever and anon vomits forth, is showe, as often as requires, to be not the formal and technical relieve all distresses, even before they become egen of the Anti-Savery Society with which these Botonian gentlemen stand connected. It so hapweated together, and not only so, are unblushingly stettified. The sweet waters and bitter flow from the same fountain, and become in consequence all litter together. The gentlemen whom I refer to,

are men of peace. They would not handle daggers

be speak them; they scrife them. Like the apoca-tate moester, they have 'horns like a lamb,' but they speak like a dragon.' They base abolitionism

on directly infided principles. They propose infided resolutions at public meetings. They do their utmost to identify Christianity and glavery; and to inequite with the statement of the stateme

culate with this poison every fugitive slave that

towes in their way; and, instead of contenting

thanks and other influences they can, without westmany their motives or their honest desire to

ee slavery abolished, we yet venture to say, that on

Charles are the shrines. If, then, these Churches would only wash their hands of the foul blot of sla-

rean Churches were doing much more for the abo

oth others. It sets up no tests-

They would not handle them, but

rupt principles of oppressors, by contemptuous sneers at the principles of universal progress. We cannot regard this as the means by which they can acquire the greatest honor and influence even in the South.

Selections.

From the Boston Christian (Universalist) Freeman

PLINGS PROM THE SOUTH

The following is an editorial in the last Univer-

WHERE ARE THE PHILANTHROPISTS? The Boston purnal has the following:

*Poserty.—In a room in an old shell of a house in Shinbone Alley, which leads out of Endicott street, there resides, or rather exists, a woman named Cathe-rine Shean, with three children, who are entirely destitute of food and clothing, and have nothing but

same room, and in nearly as destitute circumstances as Mrs. Shean.

Query .- If Northern far atics have so much philan-

thropy as they would have us believe, how does it happen that helpless females are allowed to groan and die under the pinchings of poverty in the midst of

Now, we would respectfully ask the editor of the

Herald, what he means by the word fanatics? Does he design the epithet as descriptive of those who hold the universal brotherhood of man and pa-

ternity of God; and the unchristian character of ev-

neans, to reform the evils that are in the world, the

greatest as well as the least? Does he design the

Franklin, Roger Sherman, Thomas Jefferson, Rob-

ert R. Livingston, and the host of other American patriarchs and statesmen, who labored to exclude

from the American frame-work of government the right and power to make chattels of 'MEN'? But why should be deem it a strange thing that men

of such principles should not be able to prevent all cases of suffering and poverty in Boston? The two

women spoken of in the above item from the Boston

flocking by thousands to our shores, and lodging in

our city, in poverty and wretchedness, all of whom we cannot take to our houses, if we would. Nor

can we know the particular condition of this class of

people in general, unless some particular circumbrings one and another to notice, for the rea-

of their creed and the policy of their priesthood as a

of their creed and the policy of their priesthood as a separate nation within a nation. Nothing would be more fearful to the Catholic hierarchy than the free intermingling and intercourse of their people with Protestants, in social relations and sympathies. But the priests, who control immense funds for sectarian purposes, are in a way to know these cases of suf-

From the Pennsylvania Freeman. MEETING TO HEAR MR. GIDDINGS.

On Tuesday evening last, the large hall occupied by the Fair was densely crowded by an audience at-tracted chiefly by the announcement that that veteran in the cause of Freedom, Hon. Joshua R. Gip pings, would make an address. The desire to see and hear the man who for so many years has breastto many occasions they seem to be most in their el-most, when they aim a blow, through slavery, at the try heart of the Churches, and of that Holy Re-ligated which, with all their faults, the American ed with heroic firmness the storms of pro-slavery wrath which have swept over the Capital and through the halls of Congress, induced many to attend, who are not often seen at anti-slavery meetings. There was also a very general desire to hear the introductory speech of Mr. Furness,

[Mr. Funness having made some eloquent introuctory remarks, in praise of Mr. Gippings |-

ter, the most enter hands of the four would that moment lose their point. [The speaker here stied sone facts with a view to prove that the Am-Mr. Gippings passented himself, and as his manthe of slavery than is commonly imagined.] Such a the ord of the motion, which, without further form and gray hairs became visible to the throng, he was welcomed by a burst of enthusiastic ap-plause. He began his address by saying that he because of the motion, which, without luftler becausing on your time, I would respectfully present to the meeting. I would only, in my closing strance, bespeak your support in behalf of this truly thinking and excellent Society. It interferes not the plant. was nnaccustomed to pleading the inti-slavery cause in the presence of such an assembly as he now saw him. His anti-slavery experience had been a warrior in perpetual conflict with the enehat of a warrior in perpetual co my. Among the opponents of the cause, he was never embarrassed—never at a loss for words; but a time realists at the immediate abolition of all duer, and wishes well to all who are engaged in in the presence of its friends, he scarcely knew what he sine cause, though in different ways, it only caus to conduct its efforts so as not to compromise Mr. G. went on to describe the contrast be-he scene by which he was now surrounded ween the scene by sincules dearer to us than life. We are no apoloand that presented only twenty-four hours previous. residence dearer to us than life. We are no applied possess of the American Churches that are mixed up with sivery. I, for my part, could interchange no charge with them. But we wish to deal with the supplier of their supplier. in at his room in Washington, to beg him to do omething to save her from an eternal separation rom her husband, who had been sold to a slavehea in such a manner as not to aim at their subverhad but to restore them, if possible, in the spirit of rader, and unless speedily redeemed by the interosition of warm-hearted friends, must go off to the ar South to drag out a miserable existence amidst as a lifthou take away from the midst of thee the pair, the putting forth of the finger, and speaking tant; and if thou draw out thy soul to the hungry, and salisfy the afflicted soul; then shall thy light as in obscurity, and thy darkness be as the noonday. the horrors of the plantation. Although this were of frequent occurrence in people, they excited very intle attention. During the whole fourteen years he had been a member of the whole fourteen years he had been a memoer of Congress, he had never heard the Chaplain of the House offer a single prayer for the wretched victims of oppression who were confined in the prisons of the District of Columbia, and who, torn away from Here is a specimen of the spirit which animates the District of Columbia, and who, torn away from kindred and friends, were ready to be shipped or driven off in chains to the far South. Claiming to be ministers of Him who came to proclaim liberty to the captives and the opening of the prison to them that were bound, they utterly excluded the slaves from the circle of their sympathies. On one occasion, several years ago, just after he had finished an anti-slavery speech in the House, he was told that somebody wished to see him in the recess. On passing out, the Chaplain, Mr. Tustin, introduced him to Rev. Dr. Wylie, of Scotland, a delegate to this country from the Free Church. The Doctor thereupon complimented him for the anti-slavery speech

everycoup eise, never remember the wretched victims in yonder slave prison. Dr. Wylie, turning to the Chaplain, with a most expressive glance, asked, Brother Tustin, is this true? Mr. T. was very much embarrassed, and could only stammer out, 'O, we don't think it would be prudent to make sny allusion to the subject. Mr. Giddings commented very severely upon such conduct on the part of a map who severely upon such conduct on the part of a map who severely upon such conduct on the part of a man wh

severely upon such conduct on the part of a mark modelaimed to be a minister of Christ.

Mr. Giddings spoke about an hour and a half, during which time he held the undivided attention of the audience. He reviewed the present aspects of the anti-slavery cause as it stands connected with coursely political events and expressed the belief current political events, and expressed the belief that the signs of the times were never more encoun aging than now. Having been compelled to stand the bare floor to sleep on, with two palm leaf mats for their covering. An ther woman named Elizabeth Nelson, having four children, is also a tenant of the of what fell from his lips. It is enough to say that he thrilled the whole assembly by his fearless atterance, and especially by his denunciations of the Fugitive Law, which he said he would trample under his feet as an unholy thing, and an outrage upon the Constitution. His allusions to the Christiana affair and to the efforts of the Government to hang peaceable citizens of Pennsylvania as traitors, were raptu ration and approval of the conduct of the blacks in fighting for their freedom, and said that if he were a slave, he would take his liberty if he had to walk over the dead bodies of slaveholders all the way from the borders of Kentucky to the Canada line ternity of God; and the uncurrent countries of the trong the concers of Academy and the dotters of Aca

United States could never enforce it there.

When Mr. Giddings, had concluded his address realest as well as the property of the propert sanctioned violence, thanked him, on behalf of the Managers of the Fair and of the abolitionists gen erally, for his kindness in appearing upon our plat-form, and for his manly vindication of the rights of the slave. She also expressed thanks to Joshua HUTCHINSON for his musical aid, which had afforded so much delight to the audience. Some one suggested that she ought not to forget Mr. Furness, when she answered, that he was so entirely one of us, that a compliment to him would seem like a compli-ment to ourselves. Messrs. Giddings and Hutchinson were our guests, and therefore entitled to our thanks. This sentiment was warmly applauded.

The Chairman said he was glad to see that we

had with us, on the occasion, two of the Christiana Traitors; whereupon there was a cry, Let them come to the platform.' In this call Mr. Giddings joined, and Castner Hanwar and Ellian Lewis, though naturally reluctant to exhibit themselves, took their place on the platform amidst the most tempestnous cheers. Mr. Giddings, standing between them, and taking them by the nand, said: 'I declare to you, my friends, that I am far prouder in being able to grasp the hands of these brave men, than I should be to receive the applause of the mightiest prince that ever trod the footstool of the Almighty. The cheers which followed this were tremen

THE DREGS OF THE CUP. Our readers will doubtless be surprised to learn, that Judge Kane has decided that the witnesses summoned for the defence of Castner Hanway shall not be paid by the United States! We did not think it possible that the men who have urged on these prosecutions for treason in the face of law and common sense, and in a spirit disgraceful to the age, could possibly do any thing that would excite our In conclusion, we have to say, that while we have no disposition to urge our Southern preachers to cites our amazement as well as inaignation. erders had be reviewed by the officers of the Treasury at Washington, he did not wish to act in the case, and would leave it to his brother Kane. The question came up for argument on Friday last. Ashmead resisted the payment of the witnesses. and Messrs. Read and Cuyler contended manfully against the meanness and injustice of refusing to pay them; but, as we understand the matter, Judge Kane, in the exercise of a discretion which the law gives him, decided that they should not be paid! It nch a decision, though it is contended that it did not forbid it. But, independent of all legal technicalities, ust consider how base it is, on the part of the Gov ernment, to compel Castner Hanway to pay his own witnesses. He had been charged, as the facts exhibited during the trial fully proved, with an offence of which he was entirely innocent-an offence, too, the penalty of which is death. He had spent three months in prison upon a charge which no intelligent lawyer, whose brains were not utterly obfuscated by the sorceries of the Slave Power, could one moment expect to prove. A poor man, dependent upon his labor for the support of his family, denied bail, and thus not only cut off from all opportunity of earning his bread, but subjected to se vere losses from the interruption of his business His health, too, had suffered severely from the un-wholesome air of the prison. After enduring all this, and after demonstrating his eatire innocence of the charge brought against him, the Court had the meanness to subject him to the liability of toiling even had the effrontery to insist that he had been acquitted only op a mere technicality-that he was

guilty in fact, though not in form! This is an outrage upon justice, of which we find it difficult to speak with any degree of calmness.

While Castner Hanway, (as a punishment, we sup-pose, for not being guilty of treason when the Gov-ernment wanted a victim!) is compelled to pay his witnesses, even though it shall make him a begg Mr. Ashmead is allowed to put his hand in Un Sam's purse not only for his own fees, but for the accommadation of any of the slave-catching tribe whom it was his pleasure to summon to Philadelphia during the trial. The Rev. Mr. Gorsuch, son of the man who was killed at Christiana, who knew nothing whatever of the circumstances, and who was not Mr. even put upon the stand, was accommodated by Mr. Ashmead with a subpœns, to enable him to remain in Philadelphia, at the expense of the United States, duoing the progress of the trial. How long will injustice like this be tolerated in Pennsylvania?

From the Wisconsin Telegraph. THE CHRISTIANA TREASON TRIAL ENDED. This solemn farce, which has been carried on ur

der the approval of the Administration, has at last ended. Ended in the acquittal of the prisoners—ended in the defeat of the Government—ended in the defeat of the Fugitive Slave Law—and ended in the triumph of the human over the diabolical principal state. upon complimented him for the anti-slavery speech which he (Mr. G.) had delivered; in reply to which he said, in the hearing of Mr. Tastin, 'I have to do all the preaching and praying for the slaves in the House, for our Chaplain here, though he prays for looking on, when the blacks so nobly and religious-

hecls.

Hanway was tried on the new definition of treason set up by Webster, Cartis, Lunt & Co., of Shadrach-hunting memory. It was a new definition, and would not stand the authorities. Noah Webster and Daniel did not agree, and Daniel gets heat.—So much for the new definition. It was supposed that the Constitution had long ago defined what trea-son was, and this verdict has proved that the suppo-

tion was correct.
The Administration has got out of this affair pretwell. How would they have got out, if those to tell. And although this trial may not have been decided to please the getters-up of the Fugitive Slave Law, yet the decision will help them out of a great een hung by the neck for refusing to assist in kidmpping human beings—even if this refusal had been called treason by the highest Court in the

Let this issue have been once made, and there could have been no lack of treason cases-clearly letined constitutional cases to boot. Such a decis ion would have caused a revolution that would have settled the Fugitive Slave Law question, and the puestion of Slavery in this Republic at the same time It has taken weeks of time, and thousands of dollars of the public money, to prove that to be human is not treasonable—and, thank God, revolutions never go backwards—this question in this republic wil ot have to be settled again.

RELIGIOUS ANTI-SLAVERY CONVEN-TION IN MAINE.

The undersigned hereby invite their brethren o all denomination in the State, to meet in Convention at Augusta, Tuesday and Wednesday, Jan. 20 and 21,1852, to consider what duties the Word and Province of God impose upon us in reference to Slavery

n our country.

Whilst much has been done against this great evi and sin, in denominational and other forms, we be-lieve there are solemn obligations yet undischarged, and that great good may result, in the present at-titude of affairs, from embodying the religious Antifirts in such modes of action as the gospel may both

sanction and demend.

Prof. George Shepard, Bangor; Pres. David N.
Sheldon, Waterville; Prof. Calvin E. Stowe, Bowdoin College; Profs. J. T. Champlin and J. R. Loomis, Waterville College; Rev. C. D. Pillsbury, Bangor; Rev. Rufus P. Cutler, Portland; Rev. Benj. D. Peck, do.; Rev. Stephen Thurston, Searsport; Rev. Dexter Waterman, Unity; Rev. S. L. Caldwell, Bangor; Rev. C. W. Morse, Portland; Rev. Portland; Rev. George B. Little, Bangor; Rev. R. B. Thurston, Waterville; Rev. Wm. H. Hodley, Portland; Rev. Wm. B. Hayden, do; Rev. J. R. The men who wrote that address are not urston, Waterville; Rev. Wm. H. Hodley, and customs are kept in poverty and degradation.

d; Rev. Wm. B. Hayden, do; Rev. J. R.

do; Rev. Samuel E. Brown, do; Rev. Mark

kins Samrent Ben. I. B. Botter, B. Rosen and Rev. Samrent Ben. I. B. Botter, Rev. Mark R. Hopkins, Searsport; Rev. J. B. Foster, Ed. Zions Advocate; Rev. C. O. Libby, Scarboro; Rev. J. M. Bailey, Buxton; Rev. Win. McDonald, Biddeford; Rev. Joseph Ricker, Belfast; Rev. D. B. Randall, Gorham; Rev. Philip Weaver, Bangor; Rev. Sylvester Judd, Augusta; Rev. A. N. Freeman, Portland; go gently Rev. John Wilder, Falmouth; Rev. C. C. Cone, speak out, Saco; Rev. Oren B. Cheney, Lebanon; Rev. Aaron

From the London Morning Advertiser.

WILL KOSSUTH BE SAFE IN AMERICA? To THE EDITOR:

ion and his cause, has been consistent with your advocacy of civil, religious, and personal liberty everywhere. You foretold for him an enthusiastic eception in England, and the result has surpassed my thing you could have anticipated. His welcor s been hearty, spontaneous, and multitudinous, beyond any welcome ever before extended in England to a foreigner, without rank, title, government favor, or court patronage. In Manchester I saw him, when, even according to the Times' reporter, 200,000 peoturned out to meet him. I was told by another welcome he then received was fully as corial as that accorded to our justly popular Sovereign

Kossuth's name is now among our household vords. I will venture to say, that within the last onth it has been ten times in our hearts and on our lips, for once that we have thought or spoken of any other public man. He is the symbol of the trust His cause is felt to be our own. Though houseless. nomeless, and bereft of political power, his moral nfluence is prodigious. We know that all the desbots in Europe tremble at his name. We know that he unbought love and sympathies of Great Britain ave added immensely to his influence and his im-

Well, then, he is to sail for America to-morrow recumstance by the government, and with hearty enthusiasm by millions in the great republic. I re-oice in the freedom of America, I rejoice that she s the asylum of millions from the old countries of Europe, and especially my own, who find abundance and comfort there, which no industry could secure to them under the feudal institutions and bad land laws in their native land. But I know that if Amer ca has great privileges, she is also a country of ter-rible oppressions and gigantic crimes. I know there The slaves in America are nearly as numerous as the Magyars. They are held by the people of half the States, the slave States, in a condition so stripped of civil, religious, and personal rights, that the Russian serfs and the very Neapolitaus are happy in comparison. If they escape into the free States, be they maids, wives, mothers, little children, or old men, it matters not. There are thousands in the free States, who say the Union must be preserved at tency, thou art a jewel!—and, besides, I hate any price, and there are multitudes more, so callous hypocrisy. any price, and there are multitudes more, so callous to all shame, so athirst for money, that they are ready at a call to play the double part of Judas and the bloodhound for a very trifling consideration in hard cash. Thus, owing to the slave system, and the assumed political necessity of maintaining it, in order that the Union may be held together—of doing the wickedest, meanest, most abominable acts of treachery and cruelty for the direct love of money, or the maintenance of a detestable compact—it comes to pass that an obtuseness of moral feeling, a blindness to the clearest requisitions of Christ and bumanity prevail, even in the free States, which are not surpassed or equalled in Russia, in Naples, or in Dahomey.

not surpassed or equalled in Russia, in Naples, or in Dahomey.

This being the simple fact, I ask, 'ls Kossuth rafe in the United States?' I do not doubt that he if freedom in Europe more than our abominable in-

will be warmty welcomed by millions of disinterested, sympathizing, generous hearts there, as well as here. That the slaveholders and their tools—Fillhere. That the slaveholders and their tools—Fil-more, the President; Case, the rank and zealous up-holder of slavery throughout the world; Clay, him-self a slaveholder; and Webster, that recreant De-mosthenes of America—that all these will welcome him, in order to cover their own moral loathsomeness, by the glory of his name, and to 'make capital out of him,' I do not doubt. But then the slave-holders of New York, Philadelphia and Boston—the Tukeys, the Curtises, all the base tools of the slave-Takeys, the Curtises, all the base tools of the slave-holder, who are ready to betray snybody for a bribe; the Ministers of the Gospel, (?) who proclaim their readiness to see their own mothers go into slavery for the maintenance of the Union; I would like to know, is Kossuth safe from these? They have sold their own souls. Would they hesitate to kidnap and sell Kossuth? Is he not a fugitive-the greatest, deal of trouble which would have been engendered if they had been convicted. For who supposes that these men would have ever been suffered to have give to have Kossuth in his hands? They would not Nicholas, or Francis Joseph give to have Kossuth in his hands? They would gladly reward his capture with the price of the brightest jowels in their crown, or the ransom of a province. I am sure this thing is worth looking at The United States are full of men whose talent, readiness and pluck are surpassed only by their vil lany, and for the sake of a stupendous reward, the hunters of women and children, the professional be trayers of innocence to pollution, and mankind to the whip, will not hesitate, if the opportunity offers, to secure Kossuth, hide him, hurry him on board one of their slave-trading Baltimere clippers, and make sail with him to St. Petersburg, Trieste, or some other Austrian or Russian port, where their reward would be a as their infamy is unfathomable.

Submitting this shocking and very possible con-tingency to your consideration and that of your rea-

Dublin, Nov. 19, 1851. I reman, respectfully yours,

From Frederick Douglass's Paper. LETTER FROM WILLIAM G. ALLEN.

FREDERICK DOUGLASS, ESQ.-DEAR SIR :- YOU have seen the address of the colored people of New York city to Kossuth. What a stupendously foolish thing! Not a word of their own wrongs-their sufferings-their enslavement ;-no point, no direct Slavery sentiment of the State, giving truth a more ness, no nothing, except the mere rhetoric. Psieffective utterance and uniting our prayers and efaver, the whole of it; and to cap the climax of abthe Hungarian, that, on the day of giving, they (the colored people) will be on hand with at least the 'widow's mite,' if no more. Where did mortal man though, if the colored people are to invest money for the benefit of the oppressed, justice, consistency, and the commonest self-respect, do not require that such money should be expended in some way for the benefit of the four millions in our own land who are ground to the dust in chains and slavery, and

R. Hopkins, Searsport; Rev. J. B. Foster, Ed. Zion's greater amount of native intellect and talent; and in education and accomplishments, some of the mem bers of that committee are by no means inferior to the most favored of their oppressors. How much the more guilty then are they! I cannot let them by. Though no other colored man should speak out, I, for one, will do so; and let it be known that there is at least one of the oppressed in Ameri-Saco: Rev. Oren B. Cheney, Lebanon: Rev. Aaron Sanderson, Portland; Rev. J. R. French, Seamen's so much of vitality, does not represent, and who can find next to nothing to applaud in so ridiculous a

performance.

The address, milk and water as it was, failed to make any impression upon Kossuth; and, as a matter of course, he treated those who presented it with the most withering contempt. Gentlemen, the tin for addresses is past, and the time for action has com If that isn't 'summary,' I should like to know what is? Poor men! how they must have felt as they

neaked away from his presence!

Kossuth is a man of matchless power of mind. He sets aside all orators, whether of ancient or modern date. He is positively an intellectual won motal man, but capable of cherishing views and feciings which are not in accordance with the laws that he at the basis of our common humanity, and which bind us together in one bond of general brotherhood.

Kossuth is not asked to turn anti-slavery lecturer, though this is what Wright of the Commonwealth charges upon Wm. Lloyd Garrison. He is not asked to turn aside from the Hungarian cause, or to divide his energies between the cause of the American slave, and that of the Hungarian oppressed. Nobody but a fool would ask that. asked to do nothing or say nothing while here, who would imply that he regarded the liberty of t black man as less sacred than that of the asked to see that there does exist among us such ar Americans, face to face, one burning rebuke by way of its condemnation. Do less than this, he could not, and maintain his integrity; and doing less than this, it is my prayer at least, that such 'Apostles of liberty' as he, may be fewer than ever were angels' visits, and a great deal farther between.

visits, and a great deal farther between.

'My principle,' says Kossuth, in his card, 'in this respect is, that every nation has the sovereign right to dispose of its own domestic affairs, without any foreign interference; that I therefore shall not meddle with any domestic concerns of the United States.'

Four millions of Africans and their descendants, therefore, may toil on in a worse slavery than ever the Hungarian knew; and, for all Kossuth cares, the devil catch them at last. This is benevolence, sure ly! Why comes he here to induce us to meddle with the 'domestic concerns' of Austria? If the enslavement of the blacks to the whites in this country be a 'domestic concern,' then the oppressed condition of the Hun arians to the Austrians is a 'domestic concern. And if, being a 'domestic concern,' the tic concern.' be outside of our notice? O, consis-

The plain truth is, Kossuth's disclaimer will get him more money; but be it known unto him, that money gotten thus will corse him, and not bless him. Some men I know at this point read us lectures on 'Common Sense.' Let them read on. I acknowledge no common sense which is in contravention of the law of rectitude.

Much better would it have been for the cause freedom the world over, had Kossuth maintained his integrity. One word from him to this people would have startled this nation into a sense of propriety never felt before; and would have given such an im-

consistencies? Do not tyrants take conrage at our position, and laugh us to very scorn? Were we as one with our professions, democracy could not lag in Europe. It would come quickly; and not only so, but be a fact, fixed, firm, immovable.

No good comes of the spirit of compromise, and compromising with right and duty. He who cannot read that fact in this country's history, is quite too stippid to be chdured. Do not wise men begin to fear that unless we do something for slavery, soon slavery will do something for us? And is this fear ill-founded? Are they foolish who fear that slavery, in destroying itself, may destroy the nation, and that in a way the equal of which has never yet been written upon any page of human history? But I forbear to say more. May God help the weak; and give wisdom and power to those who are laboring to bring slavery and oppression to the dust, not only in Ansslavery and oppression to the dust, not only in Austria or Hungary, but wherever they may be found.

Faithfully yours,

WM. G. ALLEN. McGRAWVILLE, N. Y., Dec. 30, 1851.

From the Commonwealth of Dec. 20.

THE 'LIBERATOR' AND HUNGARY.

Mr. Garrison, editor of the Liberator, has thrown away Kossuth. He [Garrison] is a most wonderful spendthrift of friends, both on his own address and that of the cause he advocates. But in this case, he that of the gause he advocates. But in the case, he seems to us guilty of something even worse than a waste of that scarce commodity. Kossuth, the fugitive hero, who abolished serfdom in his own country, and is the proclaimed friend of equal liberty before the law, for all races, has come to this land of partial liberty and great wealth, to plead for his country, trodden under the iron heel of two atterly despotic, women-flogging empires. And naw, because he will not damage and utterly defeat this mission by turning anti-slavery lecturer. Mr. Garricause he will not damage and utterly defeat this mission by turning anti-slavery lecturer, Mr. Garrison has not one word of sympathy for him, much less a dollar! Such madness is worthy of Bedlam. It could not be extended by sending the hat to Hungary, and begging contributions to sustain the Liberator, and pay Mr. Garrison's salary!

Kossuth has given all the proofs of sincerity in the cause of human liberty which man could give

—quite as weighty ones as any living man on this side of the Atlantic has given. And for a champion of universal as well as impartial liberty, he has one important qualification, which his critic of the Libe-

From the Providence Mirror. KOSSUTH.

It is not enough for Mr. Garrison, that Kossuth has declared his hostility to slavery every where, in the most emphatic manner. It is not enough that he the most emphatic manner. It is not enough that he has already been denounced by slaveholders as an incendiary, and threatened with prosecutions for treason. It is not enough that in the American Congress, he is compared with George Thompson, the bosom friend of Mr. Garrison. It is not enough that gainst a resolution of welcome to him. against a resolution of welcome to him. O, no: It would not be enough for Garrison, if he should say that slavery was wrong, wicked and hypocritical, unless he could show his opposition to it in precisely the way marked out by the editor of the Liberator, and his Boston clique of the American Anti-Slavery platform. He must say, in answer to the delegaons- Your Constitution is a covenant with death and an agreement with hell, and 'your American church is a brotherhood of thieves; ' your politicians and your ministers are hypocrites and liars, and your government is the most hypocritical on earth;' and. above all, he must add, 'Great is the American An ti-Slavery Society, and Garrison is t/a prophet: perhaps more truly, 'Great is the American Anti-Slavery Society, and it is Garrison's profit.)

If he would say this, he might have a handful of friends, as long as he would place himself at their

isposal, to be denounced when he turned from the

From the Cleveland True Democrat. KOSSUTH.

One thing is plain, and that is, that he will allow no man, nor set of men, to draw him from the great central thought of his soul—the freedom of Hungary and Europe. And he is right. We trust he will heed nothing, care for nothing, think of nothing, which can be tortured into a desire, much less precesse of taking part or meddling in the political

ing, which can be tortured into a desire, much less purpose, of taking part or meddling in the political divisions of the day in our land.

We notice that some of our friends are anxious that he should express himself on the special question of freedom. Why should they be? Is not his life one eloquent defence of freedom? Is not his life one eloquent defence of freedom? life one eloquent defence of freedom? Is not his spirit full of the fire of liberty? Are not his teachings, and all his speech, and his very presence, a sanctified and glorious embodiment of the doctrine of human brotherhood? For the United States, for the world, he stands far above the passions and petty schemes which cause the marshalling of parties and the planning of contests, and the contests themselves, as one of the world's best and purest master-spirits treading the path of a higher human freedom, and reparing the people every where to tread it with

This is Kossuth's position. From him, therefore, we would ask no word for any party, whether that party be for or against freedom. From him we would seek no expression, if we could surely get it, which would cause him to favor this or that political division in our country. Let him plead for Hungary and her freedom, with his whole soul, as no other living man can, and he will do more for liberty, the world over, than he would by any other course. Let him do that, untrammelled, and with every free sympathy centering round and in him, and he will do more for freedom in our land than any American could ac-

From the Hartford Republican.

GARRISON VS. KOSEUTH.

Kossuth has not mentioned our 'precious domestic institution of Slavery,' for he is here, not to operate as an anti-slavery lecturer, not to see and denounce the 'stains on our national character,' but to plead the cause of Hungary.

No living man has given more abundant proof of sincere and self-sacrificing devotion to the cause of human freedom, than Kossuth. He has braved Austrian dungeons, spurned the blood-money of European despotism, and under all circumstances shown that purity, greatness, and heroism of soul, Austrain online.

European despotism, and under all circumstances shown that purity, greatness, and heroism of soul, which commade universal admiration and makes him the hope and joy of all those who lie prostrate and struggling under the thrones of European despots, His whole life is consistent. It speaks but one tanguage and has but one meaning.

His mission to this country is regulated by one central thought—the Freedom of Hungary. This is the work to which he is specially appointed by its the work to which he is specially appointed by

is the work to which he is specially appointed by Providence. He is among us to plead that cause. And we are glad to see him pursue his great object with such steadiness and wisdom. His time here is very short. Central Europe is fermenting

is every part of the United States, there is a broad merey part of the United States, there is a broad and impassable line of demarcation between every man who has one drop of African blood in his veins, and every other class in the commonity. The habita he feelings, all the prejudices of society—prejudices which neither refinement, nor argument, nor thippon teeff, can subdue—mark the people of color, load or fire, as the subjects of a degradation inevitable and incurable. The African in this country belongs by birth to the very lowest station in society, and from that station he can never rise, be his tients, his enterprise, his witness what they may... They constitute a class by themselves—a class out of which no individual can be elevated, and below which some can be depressed.—African Repository, pd. ir., pp. 118, 110. which none can be depressed.—African Repository, 19, ir., pp 118, 119.

ess, and get them to realise the blesse-

THE COLONIZATION SPIRIT.

onization crusade in this country :--

with preparation to throw off the despots. A great [is at hand. And brave Hungary, whose wom been whipped and whose patriots have be htered by the infamous butchers of the hou

have been whipped and whose patriots have been slaughtered by the infamous butchers of the house of Hapsburg, will soon rise again. Is there not reason to rejoice, that Hungary has such a leader and European Republicanism such a councillor and friend, as this giorious Kossuth?

With all this before him, the editor of the Libertor comes, out and openly declares 'Kossuth is Fallen?' Oh, 'this is pitiable?' Kossuth's whole life shows where he stands, and what he thinks of slavery; and the recent debates in Congress show that slavedom has eyes to read its language. His character stirs and vitalizes the sentiment of freedom, wherever it comes. But the Liberator would have this man madly defeat his own special mission to this republic, which is so important to his country. this man mady deteat his both special this republic, which is so important to his country, and for which he has so little time! Let him do his own work truly and wisely, and, in doing that, he will do more for freedom in this country than he

his own work truy
he will do more for freedom in this councy
can accomplish by any other means.

'It is a palpable pro-slavery dodge,' says the Liberator. That paper should be very cautious how it
uses the word 'dodge.' The Liberator, some time
ago, perpetrated the most palpable and pertinactious
'dodge' we have observed among the editorial fraits for two or three years. It will remember dodge we have observed among the editorial fra-ternity for two or three years. It will remembe how carefully and persistently it dodged our ques-tion respecting its joy over George Thompson's elec-tion to Parliament.

As to Kossuth, everything about him shows the unshrinking fidelity and truth of his character. He speaks to us with the utmost frankness. He tells us what he means and what he wants. Every look and tone, every movement of his grand character, shows that double-dealing is now, and ever has been, foreign to his nature. He has his own great work to do. Lethim do it. For the present, we are content with the speeches against American slavery which are made by his character and position; and, for the rest, we will wait for the public opinion of free and independent Hongary, and for the influence on our Republic of the coming Republics of Europe. Kos-suth will do his work. Be assured of that. Let us do ours like wise, earnest men, who can justly ap-preciate all influences that work in our favor, and be steadily hopeful of the Future.

From the Banner of the Times. KOSSUTH.

While we would not express ourselves in too censorious language, we cannot but regret his yielding to the oppressive demands of our Republican tyrants. We cannot believe the illustrious Magyr ignorant of the oppression which exists in this land of professed libertly neither can we believe his largest heart can but be poved in view of the wrongs. great heart can but be moved in view of the wrongs of any portion of the great family of mankind. We do not doubt but that Kossuth's mission will result in good for Hungary, and, we trust, for all Europe. That the name of Louis Kossuth will yet be engraven upon the hearts of millions yet unborn, whether Hungary shall gain her independence through his immediate instrumentality, or the work he has commenced be left for another to finish, needs he has commenced be left for another to finish, needs no prophetic eye to foresee. We ardently hope and believe Hungary will yet be free; and the same freedom which we so devoutly pray may yet be the lot of Hungary, we also demand as the right of the oppressed of every land. And as we look forward oppressed of every land. And as we look to the day when universal emancipation shall have now are the oppressors will be held up to execuation. Can it be expected that the neglects of the professes champions of freedom will be forgotten? And can be expected that this unkind act of Kossuth will be forgotten by those who had a claim upon his sym-Will not the sons of Africa sayhen we were in bondage and asked your sympathy, you mocked at our distresses, and received homage at the hands of our oppressors! While you pleaded with burning eloquence the cause of liberty for the children of your own fatherland, you refused to exchange even the words of mutual sympathy with those who were laboring to achieve the same boon those who were laboring to achieve the same boon for their brethren, whose lives were made bitter by reason of bondage? QUERIST.

KOSSUTH IN PHILADELPHIA.

There was, of course, a predigal display of bunt-ing, emblazoned with all sorts of patriotic mottoes. Across Fifth street at Arch, at the Anti-Slavery Head Quarters, was suspended a white flag, on which

WELCOME THE EXILE! EVERY INHABITANT OF THE LAND SHOULD BE FREI AND EQUAL BEFORE THE LAW.

Below this was an accurate representation of the old Independence Bell, with its inscription in prom

PROCLAIM LIBERTY THROUGHOUT ALL THE LAND UNTO ALL THE INHABITANTS THEREOF.

Nowhere else did we see a flag at once so beanti ful and so appropriate. It attracted a great deal of attention, and the Fugitive and his companions looked at it with evident interest. There was only one word on it that we would have cared to change, and that was 'Exile,' for which we would have substituted Fugitive, as being more accurate as well But our friend over the way. who courteously permitted us to fasten one end our cord in his garret window, thought that a too incendiary word! The newspapers, in noticing our incendarry word! The newspapers, in noticing our flag, meanly suppressed the fact, that it was hung out by the Abolitionists. In other cases they were careful to give the appropriate credit, and we know they did not fail of doing so in this instance from lack of reliable information.

The procession halted in front of Independence Hall, into which Kossuth, after falighting, was conducted. Here Mayor Gilpin spoke an official welcome, to which Kossuth replied. The Mayor told the Fugtive that this was the hall where the Ethern

the Fugitive that this was the hall where the of the Republic proclaimed their Independence but he did not tell him that this very building is now used by their degenerate sons, and by some wh were then present, to re-bind the chains of slaver upon the 'swarthy Kossuths of our native land,' not that under that once hallowed roof had a man beer tried for treason for refusing to aid in sending back thed for treason for relosing to aid in sending back into bondage fugitives from a despotism, to which that of Austria affords no parallel. Judge Kane was there, but however proud he might have been of the laurels he had lately won, he did not exhibit them to the admiring eyes of Kossuth.

Among the speakers at this dinner was Judge Kane, who seemed determined to make the most of

a good opportunity to impress the people with the ling his own fellow-citizens as traitors, he had perfectly sublime appreciation of the traitor from Hungary, and was as ready to fight the battles of freedom all over the world, as Mr. Pecksniff was t

bestow his goods upon the poor.

The weary Fugitive was not so extensively bored by privite deputations here as he was in New York, but he did not wholly escape this species of annoyance. The Souday Despatch thus notices one case:

On Priday, some twenty clergymen waited on Kossuth, and tendered him their respects. Who they were is not generally known, nor the reason why they should have contured upon a movement rather unclerical. If we can gather anything from the context of the address made to the Magyar by the 'Fourth of July preacher,' we infer that the movement was a sectarian offset to the attack of Bishop Hughes on Kossuth. Mr. Chambers was poetical, impressive, fervid, in fact ferocious, as the following extract will testify:

It must be and if the worst must, come to the worst, and you have to stand on the battle-field, side by side with the champions of liberty, grasp the hilt of the sword of freedom, and give the sheath to the winds, and with the ery of the aword of the Lord end Gideon -nay, sir, the aword of the Lord and Kossuth—let it move on triumplantly, till not only your own country shall be free, and the Bible spread like the leares of the morning of autum, but till the whole world shall feel its impulse.

If any man who was not a clergyman had made If any man who was not a clergyman had made such a transformation of a hiblical quotation as was made on that occasion by the Rev. John Chambers, the latter would have been foremost in denouncing him for impiety and blasphensy. The mingling of Bible and bloodshed in this extract, the invocation to Kossuth to go forth like a Christian Mahomet, with the sword in one hand and the Scriptures in the other, will be highly admired by Mr. Chambers' felton, with the shade and the Scriptures in the other, will be highly admired by Mr. Chambers' felton can be a feet of the same of the same and the same and

jow-manbers of the Peace Society.

This Mr. Chambers, as the Abolitionists well know, is a clerical brawler, who is as apt at quoting Scripture in defence of slavery as of war. Of his anerits in other respects we are unable to speak.—

Pennsylvania Freeman.

We are filled with surprise and regret on reading the following letter from Judge Jay. Who could have supposed that such a man would wish Kossuth as the professed friend of liberty, to pass through this country untried, uninterrogated, and dumb, in regard to our great national system of slavery?

From the National Anti-Slavery Standard.

LETTER PROM JUDGE JAY. Mr. Epiron: I observe from the last number of your paper, that you disapprove of the letter to Kossuth, signed by the gentlemen who presente to him the address from the Executive Committee of the American and Foreign Anti-Slavery Society.— You are are pleased to remark: "Judge-Jay's name, it will be observed, was not appended to the letter, although it was to the address. We doubt if he was consulted, and his approbation gained, for presenting the anti-slavery cause in this humiliating atti-

I cannot consent to accept the sentiment which you thus impliedly pay me, because no one is more responsible than myself for the attitude, whether humilating or not, in which the letter in question has placed the Anti-Slavery cause. I did not sign the letter, because it was to bear the signatures the gentlemen who actually presented the address, and I was prevented from accompanying them. The draft of the letter was approved by me, and I advised that a copy should be retained and published with

I thought, and still think, that duty did not require Kossuth, in his character of the nation's guest openly to denounce a system which, however de testable, is beloved and cherished and carefully guarded by his host. He had, moreover, expressed guarded by his host. The had, hortever, captessar, a desire not to be implicated in the particular views and opinions of political or other parties. We had a perfect right to thank him for the atterance of certain great truths which are practically treated with contempt in this country, but under the peculiar circonstances of the case, it would, in my opinion, have been ungenerous to have attempted to induce him to make an application of those truths to Amer-ican despotism. The very address would have been regarded as such an attempt, had it not been for the disclaimer in the letter; and the deputation, instead of meeting with a most cordial and respect tful re-ception, would probably have been treated in a manner that would not have placed the Anti-Slavery cause in a more dignified or more useful attitude than it now occupies.

New York, Dec. 20, 1851. WILLIAM JAY.

From Frederick Douglass's Paper.

JESUITISM OF KOSSUTH AND THE AMER-

ICAN AND FOREIGN A. S. SOCIETY. FREDERICK DOUGLASS :- The following Address of the American and Foreign Anti-Slavery Society to Louis Kossuth, and his unsolicited reply, I find in the morning Tribune, Dec. 10:-

[These proceedings we have already published in the Liberator.] - Ed. Lib.

The ethics of this whole affair are worthy of Dr. Pusey. In plain Anglo-Saxon, William Jay, Lewis Tappan, and the Executive Committee of the Amerand Foreign A. S. Society, congratulate Kos suth that he was an abolitionist of slavery, caste, and every species of oppression in Hungary, but do not, every species of oppression in Hungary, but do not (in the peculiar circumstances in which he is placed as the nation's guest.) desire him to be a thorough abolitionist here! and so urgent is their desire to have Kossuth stand in America uncommitted to the slavery question, that they accompanied their Address with a prodential letter, requesting Kossuth not to reply, as the response might, in the opinion of some persons, have the appearance of committing him with the friends of the slave! These men from time to time, have, in words, repudiated the sapping and mining policy of the A. B. C. F. M.; but in deed, are they not now endorsing that same Jesuitical and Atheistic policy? Here is the doctrine, that an illustrious exile, because an invited guest of the nation, must occupy a neutral, non-in-tervention policy towards the giant sin of the nation! Himself here to ask intervention for freedom in Hungary-intervention against the despotism of Russia, and not only disclaiming intervention for the freedom of three millions of our oppressed, but even re-fusing to speak for the dumb here, that he may cajole and influence the United States to speak, if need be, in the thunder of canuon, for the dumb of Hungary; and the officials of the American and Foreign Anti-Slavery Society come forward in the name of freedom, to baptize the policy! What is this, but bartering the liberties of three

millions of Americans for the liberties of five millions of Hungarians? Because the guest of a great man, am I to compliment his foibles, and pass in silence over his public sins, while eulogizing his many virtues? Then PII not dine with great men. Fran-cis Marion preferred dining on rosst potatoes and salt, while fighting the battles of liberty, than on the luxuries of a British camp, where valor was well paid and well fed in a bad cause. Truth, rectitude are better in obscurity, than compromise, amid the halo of a perishing fame. This calculating prude halo of a perishing fame. This calculating prude halo of a perishing fame. This calculating prude halo of a perishing fame. The calculating prude halo of a perishing fame halo of a perishing family and the perishing family and dence that condescends to weigh justice and numanity against immediate success, that adopts no principle understand perfectly the theological opinions of their understand perfectly the theological opinions of their accusers. More than this—(I speak not as one who great and godlike endeavor. It never inspired would say, 'I am holier than thou'—but of my own Kossuth in denouncing the politics of despotism, and fighting the buttles of liberty. It should not inspire him now. It never inspired the patriots of the Revoshould not inspire their descendants, the Javs, the Tappans, and others of their sons, in proracting the struggle for liberty, which they but

Oliver Cromwell said, ' A man never rises so high, as when he knows not whither he is going!' Better had Kossuth remained in Hungary, battling gainst the ribs of eternal despair. Better for free lied despots, than to secure the intervention of the United States, by his studied and unnatural attitude oward American slavery. Better had the American and Foreign Anti-Slavery Society never come into being, than to foster a morality that merely promises temporary success, as a prelude to perman

H. P. CROZIER.
New York, Dec. 10th, 1851.

KOSSUTH IN WASHINGTON.

From the National Intelligeneer of Thursday. M. Kossuth, accompanied by his suit, waited yesterday on the President, to whom they were intro-duced by the Secretary of State. We do not understand that the reception was designed to be a very formal or official one, but M. Kossuth read to he President a short address, of which we have been favored with the following copy :-

Enlightened by the spirit of your country's institutions when we succeeded to consolidate our natural and historical state's right of self-government, by placing it upon the broad foundation of democratic

Inspired by your history when we had to fight for independence against annihilation by centralized ab-

Consoled by your people's sympathy when a victim of Russian interference with the laws of na-ture and of nature's God : Protected in exile by the Government of the Uni

ted States supporting the Sultan of Turkey in his noble resolution to undergo the very danger of war, rather than leave unprotected the rights of hu-manity against Russo-Austrian despotism:

Restored by the United States to life, because re stored to freedom, and by freedom to activity in behalf of those duties, which, by my mation's unani-mous confidence and sovereign will, devolved upon

Raised in the eyes of many oppressed nations to the standing of a harbinger of hope, because the star sprangled burner was seen cast in protection around their country, [England.] he had found most of them me, aumouncing to the world that there is a nation, alike powerful as free, ready to protect the laws of natique, even in distant parts of the earth, and in the person of a pour exile :

person of a poor exue:

Cheered by your people's sympathy, so as freemen cherr not a man, whatever, but a principle:

I now how before you, sir, in the proud position of

Republic of the United States has been pleas

country's name also, which, amidst the sorrows of its desolations, feels cheered by your country's generosity, and looks with resolution to the impending future, because it is confident that the time draws near when the eternal code of the law of nations will

hear when the eternal code of the law of nations will become a reality.

President: I stand before your Excellency a living protestation against the violence of foreign interference oppressing the sovereign right of nations to regulate their own domestic concerns.

I stand before your Excellency a living protestation against centralization oppressing the state right

of self-government.

May I be allowed to take it for an augusy of better times, that, in landing on the happy shores of this glorious Republic, I landed in a free and powerful country, whose honored Chief Magistrate proclaims to the world that this country cannot remain incifferent when the arm of a foreign power is invoked to stifle public sentiment, and repress the spirit of

freedom in any country.

I thank God that he deemed me not unworthy to act and to suffer for my fatherland.

I thank God that the fate of my country became so intimately connected with the fate of liberty and independence of nations of Europe, as formerly it was intimately connected with the security of Christen-

I thank God that my country's unmerited wee and my personal sufferings became an opportunity to seek a manifestation of the spirit and principles of

your Republic.

May God the Almighty bless you with a long life, May Got the Annually oless you will a long life, that you may long enjoy the happiness to see your country great, glorious and free. the corner-stone of international justice, and the column of freedom on earth, as it is already an asylum to the oppressed. Sir, I pledge to your country the everlasting gratitude of Hungary.

The President replied triefly to M. Kossuth's address, in substance as follows:

I am happy, Governor Kossuth, to welcome you t this land of freedom; and it gives me pleasure to congratulate you upon your release from a long con-finement in Turkey, and your safe arrival here. As on individual, I sympathized deeply with you in your brave struggle for the independence and freedom of your native land. The American people can never be ndifferent to such a contest, but our pe in this respect has been uniform, from th ment of our government; and my own views, as the Chief Executive Magistrate of this nation, are fully and freely expressed in my recent message to Con They are the same, whether speaking to Congress, to which you have been pleased to allude.—
They are the same, whether speaking to Congress here, or to the nations of Europe.
Should your country be restored to independence

and freedom, I should then wish you, as the greates blessing you could then enjoy, a restoration to your native land; but, should that never happen, I can only repeat my welcome to you and your companions here, and pray that God's blessing may rest upon you wherever your lot may be cast.

And here the interview terminated.

For an extract from the speech of the Reverend asperser of the anti-slavery cause and its advo cates in this country-John Guthair, of Greenock Scotland-to which the following letter from our faithful condjutor, George Thompson, is in reply, see Refuge of Oppression, first page.

From the Glasgow Christian News. LETTER FROM GEORGE THOMPSON, ESQ.

M. P., IN REPLY 10 REV. MR. GUTHRIE'S ANTI-SLAVERY SPEECH. 128 Sloan Street, London, Nov. 30, 1851.)

Sunday Evening.

My Dean Friend:—Two days ago, I obtained your favor of the 26th, with its accompaniments.— Your information was just what I required to give

me an insight into the present state of the anti-sla very cause in Glasgow.

I have read with deep grief the speech of the

Rev. John Guthrie, of Greenock. How lamentable are the rancor and falsehood of sectarianism! How hurtful is it to the cause of humanity throughout I know not how to characterise Mr. Guthrie's atements. THEY ARE UTTERLY UNTRUE. How a

minister of the gospo: can deliberately promulgate such calumnies for the purpose of murdering the reputation of the most devoted philanthropists the vorld contains, I know not.

If my evidence is of any worth, in regard to the

spirit in which the abolitionists whom Mr. Guthrie traduces, prosecute their humane work, I give it you on more than the guarantee of an oath—under the felt and acknowledged responsibility of a reverential believer in the Bible to speak the truth. The men and women of America, who are the victims of the industrious misrepresentation of parties in this country, (as if it were not enough to leave

them alone in the midst of their myriads of unrelenting fees across the water,) are intimately known to me. I am the latest, as I am the best informe witness on the subject of their proceedings. As a vitness, I am the more competent to speak, religious views simply)-the persons who gravely charge my transatlantic friends with making the anslavery cause subservient to the diffusion of infilelity, are persons whose belief, touching the great doctrines of revealed truth, is my own, and to whose well-directed efforts, in behalf of Evangelical religion, I can and do wish success.

Still more, I admit that there are persons amongst the most distinguished and devoted abolitionists, whose theological views are what are termed heterodox. But having made these declaradom, had he fallen in a forlorn hope against the aldo most solemly aver, that when charges are made

They base abolition on directly infidel principles : that 'They propose infidel resolutions at public meetings;' and that 'They do their utmost to identify Christianity and slavery, and to inoculate with this oison every fugitive slave that comes in their way, such charges are no more true, than would be charges of marder, rape and arson.

Individuals like Mr. Guthrie should remembe.

that if they regard the acts they impute to American abolitionists, as amongst the most wicked and per nicious that can be committed, they should be the nicious that can be committed, they should be the more cautious in bringing their charges. I know what Mr. Guthrie's accusations mean; and I know both the object with which they are preferred, and the effect they have upon the minds of persons who take their opinions from Mr. Guthrie. If I had heard Mr. Guthrie utter the words I have quoted, I should have stood up and said, 'You are a false accuser.'

Within the last year, I have spent eight month the United States. Seven of these n spent among the abolitionists of the Garrisonian pa ty; and during that period, I never heard a speed delivered or a resolution proposed, inconsistent wit the views of Drs. Wardlaw, King and Anderson. Both speakers and resolutions would have been un exceptionable (as far as doctrines and principles are concerned) in every Evangelical Church in Scot-

This is my testimony, and you may do with it wha you please. I trust very soon to have the opportu-nity of rebutting the calumnies of Mr. Guthrie more Yours, most truly, GEORGE THOMPSON. effectually.

Mr. Wm. Smeal, Glasgow.

AMERICAN ABOLITIONISTS IN ENGLAND. Re-Dr. Pennington is reported by the New York Sun to have made the following remark in the course of a recent speech in Brooklyh: 'When he went to was good. He endeavored to disabuse their min of this prejudice, and succeeded.' Dr. Pennington own party began this work of denouncing America Abolitionists in England as infidels, as long ago a I now bow before you, air, in the proud position of your great nation's guest, generously welcomed by resolution of the Congress of the United States, with equal generosity approved and executed by your Excellency.

I beg leave to express my ferrent thanks, in my name, and in the name of my associates, who, after having shared my misfortunes, have now the reward to share the honor and the benefit which the great Republic of the United States has been pleased to Mrt. Slavery Society or not, is more than we know. to believe that an intelligent co public of the United States has been pleased to vie would be sorry to believe that a intemperation stow upon Hungary by bestowing it upon its free-chosen chief, when he became a persecuted vietness of despotic violence.

We would be sorry to believe that a intemperation of despotic violence of English abolitionists in Garrison and his associates.—Pennsylvania Freeman. We would be sorry

No Union with Slaveholders! BOSTON, JAN. 9, 1852.

ANNUAL MEETING OF THE MASSACHU-SETTS ANTI-SLAVERY SOCIETY.

The Nineteenth Annual Meeting of this Society wil be held in the MELODEON, in Boston, on WEDNES-DAY, THURSDAY and PRIDAY, January 28th, 29th and 30th, 1852—commencing at 10 o'clock, A. M. All auxiliary Societies are solicited to be strongly represented on the occasion. The widest and most cordial invitation to be present is extended to all those who 'despise fraud, and loathe rapine, and abhor od, and who long to see this country presenting to the world a pure and glorious example, with not a slave upon her consecrated soil.

Able and eminent speakers will be present, whose names will hereafter be announced.

FRANCIS JACKSON, President. EDMUND QUINCY, Sec y.

KOSSUTH AND HIS MISSION.

Nothing fills us with greater astonishment, than that any persons, calling themselves (in good faith) the friends of impartial liberty, should see any fitness, or hope of success, in the mission of Kossurn to this country. For what is its object? It is to invoke the direct aid and interference of this Government to relieve the oppressed Hungarians from their vassalage to the allied powers of Austria and Russia. His appeals are made in the name of liberty, on the ground of human brotherhood, and in behalf of down-trodden humanity throughout Europe. Now, what can be more ludicrous, or more preposterous, than to invoke a slave-holding, slave-breeding, slave-trading, slavehunting, and slave-catching government, with more than three millions of slaves, like ours, to flame with indignation and threaten flercely in view of European despotism, and to take up arms, if need be, to vindicate the right of the Hungarians to enjoy the 'in alienable rights of life, liberty, and the pursuit of happiness'? It is enough to extert the mingled laughter and scorn of the universe. The whole affair is an unparalleled farce. The earnestness and gravity with which Kossurit persists in his appeals for national sympathy and succor 'exceed all power of face.' He really seems to be as much demented as the renowned Don Quixote himself, who could not discriminate between a windmill and a veritable giant, or between a flock of sheep and an army. Either his zeal for Hungary makes him stone blind, in regard to our nefarious slave system, (and, if so, he is not qualified to be a leader,) or else he dissimulates for the benefit of his country, (and, if so, he is not an honest man.) One thing is certain: no man has so profusely administered to our national vanity as himself; and no man is so dangerous as the flatterer of a vain people He throws all our speech-makers for Bunkum completely into the shade, on the score of national glorification. His multitudinous speeches are interlarded, ad nauseam, with fulsome panegyries upon this country and its institutions. He qualifies nothing-he can find nothing that needs qualification. He has not, in a single instance, hinted at any thing to be amended, or as inconsistent with our high professions. His praise is ' laid on, not only with a trowel, but with a hod.' And yet, he knows that there are millions of chattel slaves here ; that slaves are hunted from one end of the country to the other; that there are fifteen slaveholding States, and sixteen other States in pro-slavery connection with them; and that whoever assails the Slave Power of this country maketh himself a prey.' We say, he knows all this, and whatever else legitimately grows out of it, that we need not stop to specify; for, while he was in England, (even if he had not the facts before,) he was supplied with a great variety of anti-slavery addresses and documents-among them, a copy of the Fugitive Slave Law, and also of Weld's 'Slavery as It Is,' a book of horrors, the perusal of which would have congealed the blood of Kossurn, if he had been a true man. What, then, does the truth require to be said of him? Why, this-that he is not a man- of principle; that, in the cause of freedon; he is a sentimentalist; that he is willing to strike hands with the guiltiest oppressors in the world, and compliment them as the only true friends of freedom, in order to ensure success to his mission to the United States. So we are constrained to regard

It is as if one should go to a notorious house of illvirtuous of all flesh, in order to secure help to promote the cause of purity elsewhere; or as if some one should connect himself with the frequenters of the grog-shop, in order to get them to frown upon intemperance in a distant portion of the globe.

Go-let us ask of Constantine
To loose his grasp on Poland's throat;
And beg the lord of Mahmoud's line To spare the struggling Suliote— Will not the scorching answer come From turbaned Turk and scornful Russ,

Go, love your fettered slaves at hom Then turn and ask the like of us! Kossurn is now in Washington, in the District of Columbia, where thousands of slaves are held as property; from which half a million free colored persons are excluded, even as visitors-for every one of that class, coming into the District, is liable to be thrust into prison on suspicion of being a runaway slave; where CRANDALL suffered, and finally died a martyr, as a suspected abolitionist; where DRAYTON and SAYRES are doomed to hopeless imprisonment, for kindly endeavoring to assist certain slaves to make their escape to Canada; where Fugitive Slave Laws are enacted, and Compromises made to eternize slavery. He has had his interview with Pres. FILLMORE who, as the head of the slave-hunters in the land, and the blood-thirsty enforcer of the laws alluded to, as richly deserves the execration of the world as a Haynau or a Judas-as justly deserves to be hanged as any slave-pirate on the coast of Africa. To this republican despot he has made his obeisance, and delivered an address, in which he culogises the starspangled banner,' (which waves in mockery over millions of slaves, native-born,) because it has cast protection around him, 'announcing to the world that there is a nation alike powerful and razz, ready to protect the laws of nations, (and also to enslave every sixth person on its soil !)- even in distant parts of the earth, and in the person of a poor exile !!!in which he says that he is 'cheered by your people's sympathy, so as PREEMEN cheer, not a man whatever, but a PRINCIPLE'!!!-in which he takes it for not remain indifferent when the strong arm of a forin any country '!!!- and in which, finally, addressing too?) that you may long enjoy the happiness to see you country great, glorious and PREE, the corner. oppressed ' ! ! !

was addressed—the place wherein these eulogiums were given-and the real character of the government thus appealed to as the hope of the world! The a free encounter?

In the present number, we commence a reply (and in the present number, we commence a reply (and in the present number).

Mark, too, the reply of the slave-catching Pitt-MORE—'I am happy, Governor Kossurii, to welcome Load; but shall we get any credit for so doing, on the you to THIS LAND OF FREEDOM'!!! How part of our bigotted complainants? Not a particle!

I beg leave to express my fervent thanks, in my ountry's name also, which, amidst the sorrows of the man and country's name also, which, amidst the sorrows of the man and the country's name also, which, amidst the sorrows of the man and the country's name also, which, amidst the sorrows of the man and the country's name also, which, amidst the sorrows of the man and the country's name also, which, amidst the sorrows of the man and the country's name also, which, amidst the sorrows of the man and the country's name also, which, amidst the sorrows of the man and the country's name also, which, amidst the sorrows of the man and the country's name also, which, amidst the sorrows of the man and the country's name also, which, amidst the sorrows of the man and the country's name also, which, amidst the sorrows of the man and the country's name also, which, amidst the sorrows of the man and the country's name also, which are constant to the country's name also are constant to the constant to heaven' these two men played, at this interview! To attempt to frame any excuse for either of them is as useless as to try to make the leopard change his

> LINES ON THE DEATH OF OLIVER DEN-NETT.

Death's form hath passed before us, and his cold fir ger's trace Is on his brow who stood among the noblest of on

race! When the solemn prayer was ended, when the fune ral hymn had pealed, When ye bore his lofty form from the moral battle-

field, Sadly came upon a thousand hearts that sound o passing bell.

Which told a Max had fallen in Freedom's Israel. Full many a year the foe has looked upon tha stalwart form,

Seen his face set 'gainst Oppression, his broad breas against the storm ; We can ill afford to spare him from the rampart

where he warred, Hand to hand against the Falsehood, and the Wrong his soul abhorred ! We can ill afford to spare him, when the hosts are

gathering in. Waving wide the scarlet banners of the legions leagued for Sin.

O, widowed heart, best calmly; though unseen, he yet is near: Though dead, he speaketh gently to the spirit's wil-

ling ear; Though we hear his voice no longer, nor his footstep at the door,

Though the tall form pass not by us, and the parting words are o'er, was given to God and duty, he was faithful to

his trust.

and has left that priceless heritage, the 'memory of the just. His was no sounding creed, no form of hollow,

heartless prayer, Nor strove he for the mastery as one who beats th nir:

But his check he gave the smiter, gave his forehead to the brand ! The weak and trembling knew him, for with ever

gentle hand From the dust he took the trampled hearts o'er which fierco feet had trod, And showed them written over with the mystic

words of God! Beyond the far St. Lawrence the fugitive shall hear With sadness his departure, and many a scalding tear Shall roll adown the sable face-for well the panting

slave Remembers him whose form to-day we lay within the grave; For his sheltering roof oft covered the hunted and

And weary souls passed constant through his heart's wide open door.

No more with us he shareth the dim and transient Which lights the rugged steepness of our gloomy mountain way,

Glancing along the dizzy heights our weary feel must go, Revealing giant enemies, which we must overthrow; But he dwelleth in the pleasant ways, where angels

walk abroad. And basketh in the sunshine, before the throne o God.

Lynn, Jan. 4, 1852.

CASTNER HANWAY. Extract of a letter from a friend in Pennsylvania : On Christmas day, we had a goodly number of uests, among them, Castner Hanway, the traitor and his admirable wife. His health has suffered greatly on account of want of ventilation in his cell. The wife of Hanway visited every prisoner once a day. On one occasion, she told us, as she was passing along the passage, she overheard one of the colored prisoners engaged in prayer. He supposed himself alone, save the presence of the Infinite One. He prayed for Castner, for his wife, and for all the suffering prisoners by name; then, pausing, he burst forth him and his course; and we are sorry, unspeakably as follows :- " O, Lord God Almighty ! I pray thee to take Kline, and shake him! Hold him over the gulf of hell, but don't drop him in ! Shake him, O Lord, shake him well"!! What magnanimity the part of this poor persecuted sable brother, incarcerated within his dungeon ! While he prayed that the perjured villain might be shaken over the lake, he interceded with the Almighty that he would not let go his grip, and drop the poor wretch into the

gulf! . What an abomination it is, that now Hanway is declared 'not guilty,' all the costs of his witnesses are thrown upon him! I have no language to express the intensity of the indignation I feel for such wick-

WOMEN PETITIONS.

Our friends will observe the form of petition for the extension of the elective privilege to women. The present is the most favorable time for nelion Let me press on all the friends of the cause an early and earnest attention to the circulation of these petitions. Every year adds to the momentum, and we shall have impulse enough to affect legislative ac tion. Maine leads the way, by a statute six years old, which, so far as property is concerned, is all see could ask. Let Massachusetts do as much, and add to it the right to vote. They should be returned to 21 Cornhill, Boston, by the 15th of February.

WENDELL PHILLIPS.

ANOTHER SERIOUS LOSS.

The intelligence of the death of Elder MARTE CHENEY, of Olneyville, R. I., comes to us with al nost stunning effect, as we had not heard even of his liness. The tribute bestowed upon him by our es cemed friend, S. S. W. at Providence, (see his letter in another column,) is richly merited, but we hope to see a fuller and more minute biographical sketch of this excellent and rare man. Humanity, in its many phases, has indeed lost a faithful, able and courageous

THE BIBLE QUESTION.

In November last, we published, by special re quest, a sermon by Rev. DANIEL FOSTER of Concord. Mass., in which he endeavored to show that, making an augury of better times, that, in landing on the hap- Christ and Reason the test, the popular views respect py shores of this great republic, I landed in a FREE ing the inspiration of the Bible were fallacious. This and powerful country, whose honored (!) Chief Mag- made some fluttering, at the time, among those who istrate proclaims to the world that this country canopinions. In a note just received from a friend in Engeign Power is invoked to repress the spirit of freedom land, he says- Mr. Foster's sermon has caused much regret to many of our really good friends here. They the slave-catching Fillmone, he adds, 'May God, the admit his right to preach and publish whatever he Almighty, bless you with a long life, (and Haynau pleases, but not in a publication which they, as Trinitariacs, would like to introduce to their families. I am afraid that it has lost us several orders for the Lib stone of inter-national justice, and THE COLUMN OF erator, which we were about getting.' How very reservon on earth, as it is already an asylum to the narrow, absurd and cowardly is such conduct! What is this but to be the deadly foe of free discussion, and Now, think of the man to whom this language to say that there are some things too sacred for ex amination? Is not the Liberator as free to one side as the other? And has Truth any thing to fear from

such a reply !) to Mr. Foster's sermon, by Rev. JOHN

INPIDELITY! TREASON! HOLY WORM New Lisnon, (Ohio,) Dec. 20, 18

DEAR GARRISON: DEAR GARRISON:

No words in our language seem to me seem crated than INFIDELITY and TREASON. No. erated than INFIDENCE and IREASON for are more suggestive of truth, of justice of length are more suggestive and bindly are marks with the contract of the con purity, gentleness and kindly sympathy with the a purity, gentieness and kindly sympathy with the flicted. The words bring vividly to my and less the Anointed, the world's RENOWNED IMPROVING IMPRO the Anointed, the world a READWARD Miller and TRAITOR; -- for such he was; an Intel has and TRAITOR; -- nor such me was, an inhabit as religion of Jew and Gentile, and a Traite to the governments. He overturned their allies ad he governments. None have lived since the execution of he thrones. Avoir in a Traitor, who so reambeling as an Influer and a Iranor, who so recembeling spirit and life as the Inflicis and Traitor of them

nd nation.

Words represent characters, social, moral, as a. Words represent and life, what chrose a Infide) and Traitor now represent? The former and Infidel and I raise has ever been the defensive armor of the Chair has ever been the State. Whoever denies or min in decrees or action of the Church is denounced as decrees or action whoever disobers of man the decrees and doings of the State is denounced as punished as a traitor. The Church, decred date punished as and that the sun, moon and san moved around it; Gallileo demonstrated the kva moved around it. consigned him to a dungeon as an Infidel. The fac decreed that Friends should not preach not propin decreed that Anches shows not present for pay a Massachusetts. Mary Dyer and three other Finds Massachusette. sainty byer and three other fiend did preach and pray there, and the State bay them as Traitors. The Church now decress the field. them as I raised Abraham to sacrifice his son, More to put children to death for the sins of their pour and Joshua to wage an exterminating, agreeive u upon the people of Canasa. Whoever denie that upon the people of Connant. Inserter Grain Sal denounced as an Infidel by the Church, and transed to hell as such. The State forbade the Apaca a preach Jesus; they did, and were put to dead a Traitons. The Church decrees that war, a corner to hanging are right, and useful; whoever doin to is denounced and punished by the Charth as nifidel. The State decrees that the men of the North shall not defend themselves, their wires and children against Southern kidnappers; the men of Christian and Syracuse did defend themselves against fine blood-tained murderers, and the State denominal tries them as traitors. Thus the Church and Sur meet all opposition to their decrees and deing, byte ery of Infidelity and Treason. Thus the Church as State met Carist and his apostles; thus they are Wickliffe, Huss, and Jerome of Prague; this has they met all reformers in all past ages; and then they now meet the friends of liberty, and the me mies of slavery.

INFIDEL! TRAITOR! No matter what there were mean in the mouths of those who use them; they tion is-What are the spirit and life of those to the they are applied, and which they are designed unresent ? Twenty-five years ago, the Church decidal that the use of alcoholic drinks was health'el, right and Christian. Many denied this, and declared its be wrong and hurtful. The Church branded thras infidels. Then the Church decreed slavery, war, ed hanging, to be right and expedient; abolitionist ad non-resistants declared them to be usjust aid no derous, refused all participation in them, entered that liberty and lie were sacred, and that to main or kill men was opposed to love and forgivenes, at subversive of the foundations of the order and leaderhood of mankind. All such are denounced a la fidels by the Church, and as traiters by the Suts.

See, then, what these words represent To low in give, overcome evil with good; to oppose all sping and shedding of blood among men; to deny that an has power to dictate law to his fellow-bring, adu kill them if they disobey; to assert that slaver mi all that sustains it must be wrong; and to seri the abolition of war, slavery, and of all that sustains the: these constitute Infidelity and Treason in the Initial States. Whatever or whoever endravors to men men to take an advance step from the position defind for them by Church and State, is denounced as isdel, and treasonal le against the powers that be. The purest, the most loving, forgiving, and self-forgetting spirits of this age; the Sariors, the Carson, these who are anointed of God to preach the Gospild Peace and Liberty to mankind; the martyrs, the cas-CIFIED ONES, by whose stripes the world is to be me deemed from slavery and war; are denounced at treated as Infidels and Traitors.

EACH AGE HAS ITS CHRISTS-its enoisted once, sent to point the race to a higher and soller life. In every age and nation, their reward haben essentially the same-reviled, prescribed, cutland, persecuted, mobbed as enthusiasts, as friends of palby Church and State, while living; and by the an agencies consigned to death as malefactor, or let u pass away from the earth in poverty and unknown with few or none to do them reverence; printed politicians crying out, . CRUCIFY HIM-CRUIT HIM! They have been nailed to the roos; and a they have towed and died, even their murdeen has said - Surely, these were good men and wener; and their blood has been 'THE BLOOD OF ATMERIES. SHED FOR THE REMISSION OF SINS,' They triumphet in death. The principles and practices which the had inculented became rules of life and the standard character for mankind. They took positions it is vance of their age, and were crucified for so doing but no sooner were they removed, than their is stroyers rushed forward to occupy the advisor partion from which they had cast them down to don't

Such is the import of the words Infidel and India, in this nation, at the present time; and all wheat accounted worthy to be denounced as such by he slaveholding Republic and Church of America make up their minds to bear the cross. It same THAT THEIR BLOOD RE SHED FOR THE SISS OF THE PEOPLE. The speciacle of men and wemen but # treason against the slave-hunting government god of this nation would open the eyes of the post of the North to see the character of those with they are allied, and reveal to them the nature of the religious and political alliance with starthism It would shake this nation as with an certhqui The graves of the just, noble, heroic dead would open and their spirits come forth to arouse the number States to Infidelity and Treeson against the shrehal ing religion and government of the United Same All those who remember those in bonds as band with them are Infidels and Traitors, as slave-caldes and their abettors count Infidelity and Treases. Id no one be ashamed of this Loly calling. Let od say, 'I am not ashamed of the Gospel of Information. and Treason, for it is the power of God unto pale HENRY C. WRIGHT

MIDDLESEX CO. A. S. SOCIETY. The Middlesex County A. S. Society met at Stan ham, Dec. 28th. The meeting was called to add by Reuben Locke, Jr. In the absence of both Prodent and Secretary, Charles MacIntire was called

the chair, and F. Gerry chosen Secretary.

The weather was unfavorable. A warm south rad and steady rain were melting away the snow, sadro dered the walking disagreeable. The few who sare bled in the morning gathered around the furget and were familiarly addressed by G. W. Panasa.

During the afternoon and evening sessions, the selection of G. W. Putnam and Lucy Stone. The different tops connected with the anti-slavery enterprise were the connected with the anti-slavery enterprise were cussed with clearness and ability. An unusual isterest was manifested, and we think great good up be done the cause by the visit of these true and helpfands. friends. William Lloyd Garrison was expected let was doubless prevented by the unfiness of the un-

ther and travelling.

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the Church The State for pray in her Friends State hung es that God Moses to eir parents, enies this is nd consigno death as avery and denies this as an Inthe North ad children

Christiana gainst those and State ings, by the Church and as they met and thus do d the enethequesee to whom ened to rep-

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MINDENT FILLMORE'S MESSAGE Lospox, Friday, 19th December, 1851.

h of your President Fillmore has arrive and se have it at full length in the papers pec. 16th. We cannot but be fair, Dec. please it regards the invasion of foreign ed is detrine as it can be seen to the second of foreign of foreign of foreign of the foreign of the second of the We must, too, agree, with the expres and the riews of duty towards other nations, no and the sour opinions, or impose upon any other your form of government, by artifice o but to teach by your example and success, modon ad justice, the blessings of self-government page of free institutions. Yet, thought imediately upraised. This man is at the her semple who keep three millions of their fellow in the lowest state of degradation. The le form have in reading the messages of you in I old a start I may forget to sanction the sound which they utter, in my scorn for those

his pleasing, however, to see such sentiments pu because they are, when coming from such au arise, of the utmost importance in (argumenta not speaking) cutting their own legs from under her Your countrymen will constantly have it reand som them, that they do not act up to their dupon them, one the result will be, that they will get per with themselves, that this will lead to selfestation, and that to self-knowledge. We shall abre them seeking how to remedy the great soand amongst you; they will begin to perceive manifestly is the plague spot of the world, and tha are here a duty to do in this life in relation to it. then, I am glad to read such a paragraph as

fillering !the despinterest which we feel in the spread of ciples and the establishment of free gov and the sympathy with which we witness ments, and the sympathy with which we witness our strengle against oppression, forbid that we made indeferent to a case in which the strong or as sortin power is invoked to stifle public ment, and repress the spirit of freedom in any

Disp good, and I have no doubt is largely influmongst Americans, to the extent of white What we have now to do is to uproot their after against black. It will be a long time bethat is effected, but the partial changes which ento effect it, by recognising modified rights in i sex will be accomplished much sooner than winder itself can be eradicated.

Is a suppose the States began by modifying their a sad permitting slaves to be taught the elements preside. Men would then sooner find out spittede, and the slaves themselves would be fingupwards, and so weakening prejudices. We mason men out of prejudices with rapidity, der will grow out of prejudices when the surdistrimunstances become favorable. Generalsedo more by sap than storm.

I saguite aware that your principle of total and nte sholition is a sound and good one; but bre a no reason why you should not, whilst prodag and holding to that principle, at the same taking every concession that presents itself; not ar them as final measures, but as instalments enggle may be likened to a struggle for a stick the gets hold of the largest portion, gets an adal leverage to wrest the remainder. Welcome mareusion, therefore, but yield no jota of prin-

I renet to see that your President is against Free It seems to me so palpable, that men, if free Isely exchange those things which benefit both, it I am surprised any Government should doubt policy of permitting and encouraging men to do God has deposited the things befitting the welof man at different points, and man has to bring methings to the spot where they are wanted for spiort. He is induced to this by the desire brieft himself, so that the selfish and the social miles work harmoniously, if they are left to free

The time will come, and that, I trust, in our lifeme, when society will see it to be for their interest support direct taxation, to let that taxation be lasted according to property and income; and tre can also be a small poll tax, which those who ne tagble property should pay, for the protecon which the law gives to all.

Consider how absurd it is for a Government which d premote the interest of its subjects, to interand say, You shall not supply your wants, unes you pay us for the privilege of helping your-

Wem men exchange the raw produce, it is in kinds an instrumentality by which wealth is to reited, and the interest of society is to create it. a therefore absurd to tax it until it becomes wealth, ustil it is known whose that wealth will be. ten it heally tests in the greatest proportion, there tich man; and the result enables him to beget m to be labored for, and live upon the upcom meration of poor children. Hence every system tation should be placed directly upon property some, making the distinction between property assume in the amount levied upon each, because descrable that equality of wealth should be cared insenuch as its distribution in small sufficient hee, is far more healthy and heneficial for the tar, than in large masses in the hands of a few. ur in excess produces rankness; distributed, it es fruitfainess. Capital answers to this simile, fiscally, should be so dealt with.

tendency of trade in England and America, at is too is, to create large capitals in few hands; d. Government, by taxing the raw material, in any age of its progress, injures the production of capiwhich is good in itself; and the tax throws an ral berthen upon the laboring and middle classes the benefit of the wealthy.

liptal is becoming now all-powerful, and rich he asturally corrupted by the power which and gre, and the tendency there is in human betent, therefore, should be to encourage the creaof realth, and so to arrange their fiscal matters at it shall assist the State by a graduated scale of that scale being proportioned to the amount said possessed by the individual, growing heave a he pres richer. As that scale rose, the effect heh men would incline them to retire earlier, be place their sons, relations and friends in business whereas, the course of action which your that adapts, and which your Government sane on, a to increase the tariffs, and to make the workand operative classes pay out of their wages and acomes that which should be borne in a greattopre by the larger incomes.

Your truly, EDWARD SEARCH.

THE LECTURING PIELD.

Rockton, Herkimer Co., N. Y. } By GARRISON .

On Tuesday, Dec. 9th, Parker Pillsbury and my companied by our good friend Hurd, left Norfor Cold Brook, where we held four meetings in Methodist Episcopal Church. Our afternoor map here were poorly attended, while at our ning meetings we had good audiences. Very few members, however, were present at the lee-Having had their feelings previously disturbed Ma. A. E. Poster, and having heard, also, that tere of the same school, they preferred not again after the terrible infliction of having their sina order before them.

hurday, December 11th, we left the home of Fenner for Fairfield. In this place we held reports) had, on a former occasion, baptized and re- lies of the prisoners, and I have done. ceived to the church communion three dogs, was to be one of the speakers; and the house was not obtained until the friends of the slave had proved to the ne_although proprietors that the charge was a false of they were not freed from an unfavorable feeling to wards him. Our meetings, however, (notwithstanding the religion of the place was in a state of revival.) were pretty well attended by the church members numbers of whom expressed their great astonishmer when they saw that our friend Pillsbury looked, acted and talked very much like other human beings. The people here were remarkably attentive while we por trayed their sins, touching slavery, before them, using great plainness of speech, and causing a trembling among the dry bones, the effect of which the future

On Saturday, Dec. 13th, in company with our friend Kelsie, we left for Middleville, where we held

On Tuesday, Dec. 16th, we reluctantly left the anisbury Corner, where we held one evening meeting in come from without the village. There were, however, several members of the Baptist Church present one of whom, having got somewhat excited in discussion, told Parker Pillsbury he lied. Finally, he demanded of Mr. Pillsbury if he was the man who baptized the dogs, stating that if he was, he would not hold any further discussion with him. Mr. Pillsbury very readily told him that he was not the man to talk to him about baptizing dogs, while he belonged to a church that had taken more than one hundred thousand of the children of God, degraded and made dogs, brutes, of them, to all intents and purposes, and then baptized them in the name of the Father, Son, and Holy Ghost. I think, before the discussion closed, the Baptist brother felt that the subject of baptizing dogs was a far more serious and exchaive one than he had before dreamed of.

The next day, by the aid of friend Favil, we jour nied to Devereaux, where we found a Bantist Church which had taken decided ground against the slave- beau ideal, and in imitating the virtues of William holder and his apologist; but, in consequence there- Tell, rather than in walking in the footsteps of the of, thirteen or fourteen of their pro-slavery members Son of God. But as Washington and Tell were left the church, and got up another Baptist Church, great, so is he-and greater; and though he falls into which they gathered the wealth and popular in- much below our conceptions of a universal philanfluence of the village-the Universalists, even, joining thropist, and a consistent advocate of impartial libthem, that they might thereby the more successfully destroy the influence of the friends of the slave. In ably upon the cause here of freedom and equality consequence of the underhand course of this church, before the law. It is doing so now. The effect in we were driven into a school house, and deprived of this city is visible. If he does not apply his doctrines the hearers that we otherwise might have had. We to our condition, the people do it for him. When he found a few friends here, but not with sufficient declares against oppression, we hold up American means and influence to struggle successfully against slavery; when he bespeaks sympathy and aid for the such mighty odds.

The next evening, we spoke in the Lutheran Church in Manheim. Here there was a school teach- him up to his Austrian pursuers, we put in contrast er, who came to the rescue of the Church and the our so-called free States. The truth is, in a country Union. But the minister, who sympathised strongly like this, where there is so much general intelligence, with us, and took a cordial part in the meeting, said and where, in every part of it—at least, north of the (in substance) that if slavery could not be abolished without the destruction of the American Church and the American Union, then he was ready for their destruction.

The next day, (Saturday, Dec. 20th,) we crossed over the Mohawk River to Newville, where we held thein. For proof, look at Congress, look at the slave three meetings, in the Union meeting-house. Here holders. Ecce signa-every where. the Baptists and Lutherans were endeavoring to get up a revival. At our second meeting, on Sunday afternoon, which was pretty well attended, there was some opposition to the sentiments advanced by the speakers, and one of the deacons of the church, who was present, advised and urged the people not to come to hear us again. The result was, that the audience was doubled in the evening, and very enthusiastic. We found some warm friends here, and many others inquiring the way to the anti-slavery Zion.

On Monday, Dec. 22d, we left the place in great excitement, and went on our way, accompanied by a number of our Newville friends, to fulfil our appointments at Payne's Hollow. In this place, we held two

On Wednesday evening, Mr. Pillsbury, accompa nied by our friends, Dysslin and wife, of Newville, went to Indian Castle, to speak in the Indian Castle Church; but in consequence of the retrograde course of the inhabitants, since the place was occupied by the Indians, he found very little sympathy for humanity, the better portion of their natures having been serificed to a supernatural religion or an inhuman government.

This morning we left the home of Ralul and family, for Little Falls, where we shall speak to-LEWIS FORD. night.

THE MARTYRS.

New Garden, (O.,) Dec. 12, 1851. My DEAR FRIEND: #

Pardon me for intruding upon you so soon again. My heart is full of a matter which I wish to lay before you and your readers. Those prisoners of Chris- similarity of opinion necessarily preclude the possibil tians and Syracuse are always before me; always, in some form of indignation or pity, moving my soul's depths; and I cannot rest, without cornestly suggestpropriety of holding meetings to express sympathy with the anxious and desolate families of these pris-

I do not wish to limit our sympathy to the famia cry which must appeal more directly to the hearts made frequent visits to their prisons during their in- complexion and condition? Have we not one com are most to be pitied, as they were not aware of having violated any law, and are in a state of most painfate of their families.' I am too heart-sick to make tween us, because we be brethren. any comments upon this, if any were needed. The hideousness of this farce of imprisonment and trial for the violation of a law they were not permitted to which we, as a people, manifest to segregate ourselver know was in existence, even supposing that law were

such as men have a right to make, is too palpable. And those white men, some of whom were not anti-slavery, but nevertheless, had enough of the spirit of a man to refuse, with disgust, to turn bloodhound the course which we pursue is a virtual recognition at the command of a miserable slave-hunter, brought of the righteousness of the proscriptive principle up to answer with their lives to a charge of high trea- We live, for instance, in a community where there is son! But, after all, is not this the very thing that has been long wanted? that which will leave us no We foster and keep alive a colored school, although alternative but to become slaves, or uncompromising workers for the overthrow of slavery? It must be confessed, that ease and freedom to the white people in our country must indefinitely postpone the hour of the slave's deliverance. We, too, must have the demon Slavery sitting at our firesides, and wake from uneasy sleep to find him grinning horribly over us; we must meet him at our own doors, and feed his vile life with the heart's blood of those we love, ere we will consent to decide for justice and mercy.

I was truly rejoiced to see that ladies were in the court-room when Hanway's trial was opened. Let it or hide ourselves in some remote corner, and catch continue to be so; and if Ashmead & Co. are deter- the crumbs as they fall from the white man's table mined to outrage all that is sacred to the heart of humanity, show them that it must be done with the eyes of the true-hearted women of their State upon them; and that those women, also, are determined to know the greatest and reprove the least wrong they have it in their consciences to do, in the name of jus-Carriege reproductions has

three meetings, in the Methodist Episcopal Church. Let me again warmly press upon the consideration This house, when first applied for, was refused, on the ground that Parker Pillsbury, who (according to the lie expressions of sympathy with the bereaved fami-Most sincerely yours,

E. A. LUKENS. KOSSUTH.

Purraperpura. Jan. 2, 1852.

MY DEAR GARRISON: Rossuth is unquestionably a great, an extraordina ry man; still, he is very far from my ideal of a mora hero, of a consistent advocate of universal liberty Yet I do not think he 'has fallen.' He seems to oc cupy the same position he has always done since he has become a mark for the eyes of the world. His position is that of a civil Governor, ruling by the sword; a military chieftain, seeking to destroy his enemies by strategy and violence; a statesman, compassing his ends by the resorts of expediency; a politician, seeking to accomplish his purpose by the arts of diplomacy. This was his position in Hungary; three well attended meetings in the Union meeting- this is the character in which he appeared in England, and in which he now comes to this country He comes to us not as a moral reformer, but as a civi ti-slavery home of Lothrop Kelsie and family, for Sal- Governor; not as a universal philanthropist, but as a patriot, avowing that he loves his 'own country bet the vestry of the Baptist Church. This meeting was ter than any other.' In England, he declared his very small, the larger part of those present having purpose not to interfere in any domestic question, or take part in any matter of a municipal character. He said nothing against monarchy, aristocracy, or the union of Church and State; and yet, it is the universal testimony, that his visit there contributed pow erfully to promote the doctrines of republicanism, and the interests of all free institutions. When he came to this country, it was to be expected that he would pursue the same course of policy. Such, at least, were my expectations, and I have not been disap pointed.

Measuring Kossuth by his own standard-a stand ard which he himself admitted was not the highest, in his speech in England, when he said he loved his own better than any other country-he has not fallen, neither has he acted inconsistently. If he is to be condemned, it seems to me it ought to be for not having risen higher, and for having acted in consist ence with principles of such questionable morality. His error is in making Washington, not Jesus, hi erty, his visit to this country cannot fail to tell favorexile, we point to our black Kossuths from below the line; when he praises Turkey for refusing to deliver slave line-abolitionism has a busy, restless representative, who will not be quiet. Kossuth's speeches -whether he will or not-are made to be anti-slave ry. Abolitionism puts its own interpretation upon them, and the people are compelled so to understand

HINTS TO THE PREE PEOPLE OF COLOR FRIEND GARRISON :

I remarked, in my last communication, that, in order to impart efficiency to our efforts, unity of action i indispensibly requisite. In union there is strength The converse of this proposition is equally true; and in this connection, it may not be wholly irrelevant to remark, that, so long as there is, on our part, a want of concentrated effort, just so long will we be hewer of wood and drawers of water. We, as a people whether in the possession of a nominal freedom a the North, or crushed beneath the Juggernaut of des potism at the South, should possess one commo identity of interest; and we should be careful to pre serve inviolate that identity. We should implicitly bey the apostolic injunction, 'Remember them that are in bonds as bound with them.' As we have or common enemy, the ties that bind us should be in dissoluble. Our object and aim being the possessio and maintenance of those inalienable rights guaran teed to us as men by the Declaration of America Independence, there must be one grand centre of at traction, and our every effort should be centrinetal in its tendency. Such a course will elicit sympathy while a contrary one will be productive of a counter influence. We should strive, like kindred drops of water, to mingle into one. We are conscious, that all of us not being similarly constituted, cannot enter tain the same sentiments. But because one of us be a peace man, and another a man of war; because one of us should preach the inviolability of the Sabbath, and another esteem every day alike; should this disity of our union on that great question which is now causing the earth to reel to and fro as a drunken man Away with so preposterous an idea! Let the perce ing to the women who may happen to read this, the and anti-peace, the Sabbath and anti-Sabbath man, with that beautiful simplicity, that commendable reciprocity of brotherly love, so strikingly exemplified between Abram and Lot, when they were about to separate on account of a difficulty existing between lies, nor the expression of it to women; but there is ris- their respective herdsmen, be an example for our ing from the now sad and desolate hearthstones of imitation. Says Abram, 'Let there be no strife, I more than sixty of our best and most orderly citizens, pray thee, between me and thee; between thy herds men and my herdsmen; for we be brethren. If of women; and shall we not respond to it? Shall we thou wilt go to the right hand, then I will go to the not send back an answering cry-a heart-offering, that left: if thou wilt go to the left hand, then I will go will only leave us the richer, and cannot fail to be a to the right. And are see not brethren? Are we not little support and comfort to them? A friend, who the children of one common Father, identified by carceration, says in a letter,- The poor colored men mon destiny? Is not the same iron heel of despotism crushing us to the earth? Are we not bound by the same fetters? In the name, then, of all that is sacred ful suspense in regard to the penalty, and the future in the cause of humanity, let there be no strife be

Another obstacle in the way of our elevation, to which we would briefly advert, is, that disposition from the community in which we live, and maintain at all hazards, an isolated position. No people can talk more loudly than we about the unrighteousness of complexional distinctions; but, at the same time no necessity for colored schools or colored churches we know its existence is the sole barrier to the ad mission of our children into the several schools in the wards where they reside. If the colored people unanimously resolve that this exclusive school shall dic, how soon we would chant its funeral requiem ! Look at our colored churches. Is there any necessity for their existence? Not the least. Then why are they established and supported? Did we at the North occupy a position analogous to that of our Southern brethren; were we compelled, on account of our com plexion, to occupy the highest seat in the synagogue then would there be extenuating circumstances sufficient to justify us in worshipping God exclusively under our own vine and fig tree. But no such mitiga-

ting circumstances present themselves. Churches is

which we can unite and worship God as men and

brethren are thrown wide open for our reception, but how few of us wend our way thither. In Boston, there is a colored population of not quite 2000, and the yet we have fice colored churches. We voluntarily give aid and comfort to the enemy, by keeping alive contract of the these separate organizations, although a little sob reflection will convince us of the fact, that they are curse instead of a blessing. Their very existence i either a tacit acknowledgment of the fact that we are still believers in the long since exploded theory of our innate inferiority, or it is prima facie evidence of our cordial acquiescence in the righteousness and expediency of the proscriptive principle. Then, breth ren, let us resolve to break these fetters of our own forging; for, depend upon it, unless we escape from these prison-houses we have reared for our own confinement, we shall forever occupy our present unen-

And now, friend Garrison, having extended my remarks to a greater length than I originally intended, I will not trespass longer upon your kind indulgence. In conclusion, suffer me, in the name of those with whom I am identified, to thank you and your noble coadjutors for your invaluable and unceasing efforts for our elevation. Though clouds and darkness are round about you, remember, Jehovah still rules in the heavens. Though you, for the sake of crushed humanity, are the recipients of the intensified hate of this wicked and perverse generation, you can exclaim with the Psulmist - 1 The Lord is on our side: we will not fear; what can man do unto us? The Lord taketh our part with them that help us; therefore shall we see our desire upon them that hate us. It is better to trust in the Lord than to put confidence in man."

Yours, truly, WM. J. WATKINS.

December 15, 1851. DEATH OF MARTIN CHENEY.

Died, at Olneyville, near the city of Providence, Sunday, 4th inst., Elder MARTIN CHENEY, in the 69th year of his age. Elder Cheney has been the pastor of a Freewill Baptist Church in the above place for twenty-eight years. He has passed through many trying scenes during his ministry, and many a man would have been crushed by the opposition he met with; but with his strong faith in the right, and with an indomitable courage and Christian perseverance, he was enabled to speak at all times the words of truth and soberness, and in defence of primitive Christianity. The temperance cause early received his hearty aid and assistance, and for many years, he has been a most thorough co-worker in the ranks of those engaged in moral efforts against that 'sum of all villanies,' American slavery; and for ten years, a consistent advocate of peace, on the ground of Christian non-resistance. I have often sat under his ministry, when he has exposed the wickedness of govern ments, (and especially our own,) in the matter of sla very and war. The names of eminent individuals were often presented, when engaged in promoting and propagating slavery and war. No other minister has been so faithful and fearless. Whether his man tle will fall on any other professed minister of Christ, in this region, is problematical. Such men are great loss to the community and the world. During his sickness, of nearly eight weeks, he w

erfectly calm and resigned, evidently waiting his summons to health or to a better and brighter sphere Strong hopes were entertained of his recovery under the water treatment, but a few days before his decease, in which Elder Chency had great faith; but a cough set in, and he had not strength to throw the phlegm from his throat. Three physicians had attended him-two Homoopathists, and last, for about four weeks, a Hydropathist, from Boston-all of them agreeing that the disease was an organic affection of the liver. S. W. W.

Providence, Jan. 5, 1852.

FOREIGN INTELLIGENCE.

FRANCE.

The most important news is the result of the voting in France. The ballot closed on Sunday evening, the 21st, in complete tranquillity.

The following was the vote in Paris: For Louis Na-

oleon, 132,213; against him, 80,171.

At 6 o'clock, P. M., on 23d, the returns from the Departments, so far as received, were as follows: For Napoleon, 1,900,076; against, 433,000.

Havre, Rouen, Lyons, and other cities, gave great majorities for Napoleon. In some places he obtained

The vote of the army in favor of Napoleon is 248,854. Against him, 16.348.

The Departments are perfectly quiet.
All the leading persons arrested on t rumored, to be liberated. The Catholic Clergy went to the polls, displaying

their vote of Yes.

Many of the laboring and middle classes also voted for Napoleon, as have also nearly the entire peasan

The legitimists have been his chief opposers. It is thought that he will obtain a majority of seven millions votes.

The trades and manufactures of Paris had present ed an address to the President, thanking him for the

course he had adopted. Victor Hugo has escaped to Brussels, by means of false passport.

AUSTRIA.

Austria, Russia. Prussia and the German States have sent a vote to England remonstrating against the refugees from those countries being allowed to

remain in England. Austria resolves that she will retaliate by putting on stringent restrictions relative to Englishmen trav

elling in that country.

Archduke Albert has been appointed military and civil Governor of Hungary.

A sum of money sent from London to Hungary, for revolutionary purposes, had been seized by the Aus-

MOROCCO

A letter from Gibraltar states that the Emperor of Morocco, disapproving of the late treaty made with France, is marching on Tangier with an army of

ITALY, GERMANY AND NAPLES. The Liberals of Italy and Germany were much discouraged by the turn of events in France, and probably no effort at revolution in either country will be

made at present.

The King of Naples promoted the officers who brought him the news of the coup d'etat. SICILY.

Five Hundred Persons Destroyed by a Water Spout.—
On Saturday, intelligence was received at Lloyd's, under date of Malta, Monday, the 8th ult., of a most awful occurrence at the Island of Sicily, which had been swept by two enormous water-spouts, accompanied by a terrific hurricane. In their progress houses were unroofed, trees uprooted, men and women, horses, cattle and sheep were raised up, drawn into their vortex, and borne on to destruction; during their passage, rain descended in cataracts, accompanied with hail-stones of enormous size and masses of ice. Going over Castellamatre, near Stabia, it destroyed half the town, and washed 200 of the inhabitants into the sea, who all perished. Unwards of tants into the sea, who all perished. Unwards of itants into the sea, who all perished. Upwards of

500 persons have been destroyed by this terrible vis-itation, and an inmense amount of property, the country being laid waste for miles. The shipping in the harbor suffered severely, many vessels being destroyed, and their crews drowned. After the oc-currence, numbers of dead human bodies were pick-ed up, all frightfully mutilated and swollen. Earthquake in the East .- The 'Impartial de Smyr

ne, has melancholy accounts of an earthquake at Berat. We learn that a part of the fortress had been thrown down, and 400 soldiers buried in the ruins. Some days after the catastrophe, and after great ex-ertions, their lifeless bodies were withdrawn from the ertions, their lifeless bodies were withdrawn from the ruins, and their numbers ascertained. About 300 houses, two mosques, and a church, suffered considerably, and many are no longer habitable. The Governoir of Yanioa lent tents and assistance to the romain-der of the soldiers in garrison there. Among Christians and Mussulmen, 800 persona are missing, but it is yet unknown how many among these have been lost, or how many have sought safety in flight. Near to Berat, the top of a mountain was detatehed from its base, and thrown 10 a considerable distance. In

the centre, a crater has been formed, from which lense volumes of black smoke, stones, and lava, are smitted. Fortid, sulphurous exhalations escape and corrupt the air. The villages and environs of Berat have suffered great damage.

The American packet ship Ticonderogs, from London for New York, was wrecked on sunken rocks off Carribean Islands, Dec. 2d. Twenty-seven of her passengers and crew were drowned.

An awful colliery explosion has taken place at Rawmarsh, near Rosheram, in which 50 lives were

KOSSUTH'S RECEPTION BY THE SENATE

OF THE UNITED STATES. SENATE-WASHINGTON, Monday, January 5.

Long before 10 o'clock, every avenue leading to the Senate Chamber was thronged with persons anx-ious to witness Kossuth's reception by the Senate. At 11, the galleries were opened, and, smidst great tumult and confusion, were immediately filled to their

utmost capacity.

At one o'clock, Messrs. Shields, Seward and Cass entered, with Kossuth, who was leaning on the arm of Mr. Shields.

Mr. Shields said—Mr. President, we have the honor to announce Louis Kossuth to the Senate of the United States.

The Chair invited Kossuth to a seat placed in fron

of the Secretaries' desk.

The Senators then rose, and Kossuth advanced to the seat and sat down.

Mr. Mangum—In order that Senators and all others may have an opportunity of paying their respects oo our illustrious guest, I move that the Senate now

Agreed to, and the Senate adjourned. A crowd then advanced, and were introduced to Kossuth by Messra. Seward and Shields.

House of Representatives. Mr. Carter moved a suspension of the rules, for the purpose of introducing the resolution authorizing the Speaker to appoint a Committee of five to wait upon Louis Kossuth and introduce him to the House. He said if the House intended this mark of respect to the

distinguished man, they must do it between this and Friday, as Kossuth will then leave the city. Mr. Stuart caused to be read an amendment which Mr. Stuart caused to be read an amendment which he intended to offer, that the Chairman of said Committee introduce him in these words :- ' We introduc Louis Kossuth to the House of Representatives, or which the members are recommended to rise, and the

Speaker will invite him to a seat. The question was taken upon the rules being suspended. Yeas, 117—nays, 51.

Mr. Carter then introduced his resolution, and

under the operation of the previous question, it passed, by yeas 123, to mays 54.

Mr. Brown, of Miss., asked leave to introduce a resolution that this House decline, at this time, to express an opinion on the subject of future intervention or non-intervention of the United States in the affinity of other nations believing as it now declares the of other nations, believing, as it now declares, that no such case has ever arisen which requires such ex-

The House refused to suspend the rules.

To A resolution of welcome to Kossuth has been adopted by the Indiana Senate, and passed to a third reading in the House.

A large Kossuth meeting was held in Manchester . II., on Saturday last. One of a series of resoluions adonted, characterizes the intervention of the Russian Autocrat to crush the liberties of Hungary as an outrage upon the rights of nations, and invites the Government of the United States, by some pub-lic demonstration, to manifest its disapprobation.

An important slave case has lately been under rial in one of the Missouri Circuit Courts. A color-Irial in one of the Missouri Circuit Courts. A color-cd woman named Sylva, held as a slave by a man named Kirby, sues for her freedom, on the ground that, since the passage of the Missouri compromise act, which prohibits slavery in the territory west of the State of Missouri, and north of the parallel of 36 deg. 30 min. her master had resided in that territory with her, by which his claim to hold her as a slave is forfeited. Able lawyers argued the case on both sides, the counsel for the master urging that the act in question was in violation of the Constitution of the United States, and that Congress has no power in question was in violation of the Constitution of the United States, and that Congress has no power to prohibit slavery in the territories. The St. Louis Republican, from which we obtain the above infor-mation, makes no mention of any decision in the case, but says that the case goes to the Supreme Court.

JOHN M. SPEAR'S LABORS FOR THE DESTITUTE PRISONER IN 1851. Mr. Spear has assisted 356 persons by furnishing them with food, clothing, lodging, employment, counsel, &c. He has travelled to assist prisoners and to deliver lectures, 7,160 miles, in Massachusetts, Maine, New Hampshire, Vermont, Connecticut and New York. He has made 70 prison visits; delivered 79 lectures on prisons, crimes, its causes and treatment; distributed among prisoners and others, 6000 publications, and become bail for prisoners to the amount of \$10,300.

Havro, Rouen, Lyons, and other cities, gave great majorities for Napoleon. In some places he obtained an unanimous vote.

The French funds continued to rise, and had reached 103f.

Addresses and adhesions have been presented of Miss Maria Mitchell, of Nantucket, Lorenzo Sabine, Municipal Council of National Guards Chamber, of Council & Co., from 115 places, and 38 departments.

The vote of the army in favor of Nanoleon is

The Population of Boston.—By Dr. Chickering's recent pamphlet, we perceive that 45.73 per cent. of our inhabitants are foreigners, or immediate descendants of foreigners, and 54.27 per cent., or a little more than one-half, of American origin. The fernales exceed the males by 6,644. Five-sixths of the foreign

population (foreigners and their children) are Irish Of the Americans, so-called, 1.50 per cent. are color-ed. The children of foreigners are more numerous than American children, in proportion to the whole of each class of the population. The Americans have each class of the population. The decreased 2.27 per cent since 1845.

Death of Prof. Stuart.—It becomes our painful duty to announce the death of the venerable Professor Stuart, of Andover Theological Seminary. He died of influenza, on Sunday, the 4th inst., at the advanced age of 71 years. Prof. Stuart was the oldest acting Professor of the Seminary, and has done more than the professor of the seminary. to awaken an interest in the philology of the Bible than any man in the United States. Indeed, he may with truth be styled the Father of Biblical Philology in the United States.—Boston Traveller, of Monday.

Death of an Editor .- John Poulson, Esq., for many years associate editor and proprietor of Poulson's American Daily Advertiser, died at his residence in Philadelphia on Wednesday of last week.

Emancipation in Tennessee.—A bill is before the ennessee Legislature, which requires the owner of a slave, who desires to emancipate him, to first place at the disposal of the Circuit Court a fund sufficient to the disposal of the Circuit Court a fund sumetent to transport the slave to Africa, and support him six months after reaching that country; and upon this being done by the owner, or by any negro now free, the judge is to notify the Governor, who will imme-diately send him to some sesport to be transported.

Partnership Dissolutions .- The Courier and Enquir er of yesterday has two columns and a half of di tion notices. There seems to be a general breaking up of old firms—a general dissolution of unfons. It is said that Kossuth and Abolitionism have been the and acting on the good old Scripture, that 'a house divided against itself cannot stand,' a good many firms have agreed to disagree and separate.—N. Y. Mirror.

The Whole Story .- Senator Hale, during the debate on the Compromise resolution of Mr. Foote, said that the policy of the slaveholders might be summed up in a single resolution:— Resolved, That the South, having got every thing laimed, will be content till it wants something

more. We regret to notice, in the last number

We regret to notice, in the last number of the Gloucester News, the valedictory of J. J. Piper, Esq., who has sold out the concern to the Telegraph. Mr. Piper has managed the News, with great success, for about three years, and has produced one of the most readable of our exchanges. Mr. Piper leaves the Cape for 'elsewhere.' Long may he wave. Fatal Accident.—A young man by the name of Stacy was killed this morning on the New Bedford Railroad. He was a brakeman on the biggage train, and was knocked from the cars by coming in contact with a bridge. He fell upon the track, and the train passed over him, killing him instantly. Mr. Stacy was about twenty years of age, and belonged in this town.—Taunton Whig, 31st ult.

rom A. J. Grover, Agent, for his collections, \$2 8 From Geo. W. Putnam, Agent :-Collection at Mechanic Falls, at W. Hebron and W. Minot,

at Saccarappa,

From Weymouth A. S. S., to redeem pledge,
and a donation. From S. May, Jr. :-

-35 66 Fro land,
From A. J. Grover, collection at Saugus,
O:
Prom C. Bramhall, Boston, to redeem pledge, 80 From Lucy Stone, for collections :-From O. C. A. S. S. at Carver, From O. C. A. S. S. at Carver, Standard Standard, 25c,

4 30 5 00 0 25 16 00-30 55 At Quinebaug, Ct., From J. J. Locke, collections at Cum-

From Geo. W. Putnam, collections, at Saugus, 34e, of R. Locke, Stoneham, 1 From Geo. W. Simonds, S. Lexington, to redeem pledge,

INFORMATION WANTED

INFORMATION WANTED.

Mr. JOSHUA F. JOSSELYN, of Pembroke, Mass.
left, the 21st day of July, for the White Mountains,
and has not been heard from since. He being out of
health, and lits relatives expecting him to return in a
few weeks, they feel anxious for him. He is in his
32d year, 't living, has dark brown hair, dark eyes,
and is rather short in stature; his under front teeth
were very much crowded. He wore away a black
suit of clothes, a black satin vest, single-breasted,
and buttoned up high in the neck. If any one can
give information of his wheresbouts, or, if he should
he living, and see this, if he or any one will write to give information of his wheresbouts, or, if he should be living, and see this, if he or any one will write to Ous P. Josselyn, Pembroke, Mass., it would deeply oblige his relatives.

Will newspapers, especially those in New Hamp-

NEW ENGLAND FEMALE MEDICAL COL-LEGE.

LEGE,

The next term will commence Feb. 16, 1852, and continue four months. Professors, (the four first named are from the Philadelphia Female Medical-College,) N. R. Moseley, M. D., Anatomy and Surgery; J. S. Longshore, M. D., Obstetries and Diseases of Women and Children; M. W. Dickeson, M. D., Materia Medica and Pharmacy; Abraham Livzzey, M. D., Thory and Practice of Medicine; Wm. M. Gornell, M. D., Physiology, Hygiene and Medical Jurisprudence; Enoch C. Rolle, M. D., Chemistry; Hannah E. Longshore, M. D., Demonstrator of Anatomy, Fees—Matriculation, \$5; to each of the six Professors, \$10; Dissecting fee, \$5. ors, \$10; Dissecting secting fee, \$5.
TIMOTHY GILBERT, President.

SAMUEL GREGORY, Secr'y, 17 Cornhill, Boston.

ANTI-SLAVERY LECTURES Loring Moody will lecture on Anti-Slavery and the Higher Law, in Mansfield. Fridny, Foxboro', Sheldo ville, Sunday, Monday, Wednesday, ... 12. Medway, Holliston, Friday.

16.

Wednesday. Feltonville. Berlin Thursday, 22. Friends in the above places are carnestly request-ed to make all needful arrangements.

GEORGE W. PUTNAM.

An Agent of the Massachusetts Anti-Slavery Society, will lecture in Barnstable County for a short time, at Harwich, Tuesday & Wednesday eve'gs, Jan. 13 & 14 Brewster, Thursday & Friday eve'gs, Harwich, (again,) Saturday evening and

Sunday,
So. Dennis, Torsday evening,
No. Dennis, Wednesday "
Thursday " 17 & 18 20.

Subsequent meetings, up to Monday, Jan. 26, to be

ANTI-SLAVERY CONVENTIONS

SPRINGFIELD, (Hampden Co.) Saturday Evening and Sunday, Jan. 17 and 18.

This Convention will be attended by Parker Pillsbury, Lewis Ford, and Lucy Stone, on behalf of the Mass. Anti-Slavery Society.

The Convention appointed for North Attleboro' is postponed for the present. A meeting, in the place of it, will probably be beld at VALLEY FALLS, B. I., to be attended by Lucy Stone and George W.

SAMUEL MAY, Jr., will attend meetings in CON-CORD, Mass., on Sunday, Jan. 18, afternoon and ove-

MEETING IN STONEHAM.

An Anti-Slavery Meeting will be held in the Town Hall in STONEHAM, on Sunday next, (Jan. 11th,) afternoon and evening. Wendell Phillips will be present; WM. LLOYD GARRISON also, if his health TO LAWYERS AND OTHERS.

A lady, who is a ready penman and copyrist, is de-airous of obtaining writing, which may afford her re-muneration. By addressing Mrs. B., Liberator office, further particulars may be known.

WRITINGS OF W. L. GARRISON THIS day published, SELECTIONS FROM THE WEST-INGS AND STREEMES OF WILLIAM LLOYD GARRISON, —415 pages, duodecimo. Price—In cloth, \$1.00; extra gilt, \$1.25. R. F. WALLCUT, 21 Cornhill.

'O, my brethren! I have told
Most RITTER TRUTH, but without bilierness.
Nor deem my zeal or factions or mis-timed;
For never can true courage dwell with them.
Who, playing tricks with Conscience, dare not look,
At their own vices. - COLERIDGE.

Dissolution of Partnership.

NOTICE is hereby given that the Partnership heretofore existing, under the firm of Smith, Ober &
Co., is this day dissolved, by mutual consent, the
senior partner, Thomas Smith, having retired from
the firm, and sold all his interest to his co-partners,
who will settle all demands.

THOMAS SMITH,
DAMIEL B. MOREY.

DANIEL B. MOREY, REUBEN H. OBER.

The business of the old firm will be continued a the old stand, No. 283 Haverhill street, by Morey & Ober, where will be found a large assortment of Britania Ware and Glass Ware, and the customers of the old firm and others are invited to call and examine before buying elsewhere.

Boston, January 1st, 1852.

3m.

HOME SCHOOL

MR. AND MRS. MAY CIAN receive into their HOME SCHOOL, after the 1st Of December, a few young, well-disposed Boys, to educate. A kind interest will be taken in the morals and habits of those entrusted to their care. Terms for English branches, including Drawing. (and also board.) \$2 50 per week. An additional charge will be made for tuition in the Latin, French, German, or Spanish Language. The most satisfactory reference can be given, if required.

Apply to CHARLES MAY, Milford, (Hopsdale,) Mass.

JOHN OURTIS & CO. TAILORS,

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Collection from Elizabeth Richardson, Lynn, to redeem pledge, 2 00 Balance of collection at Woonsocket, 6 00 Collection at Fall River, G. W. Simonds, to redeem pledge, J. G. Dodge, to redeem pledges. Alden Sampson, Medford, to redeem

TREASURER'S REPORT

ts, from Dec. 1, 1851, to Jan. 1, 1852.

pledge, rom C. C. Burleigh, collection at Cumber-

at Cochesett, 4 05 Old Col. A. S. S. at Hingham,

mington, at Shelburne 18c, W. Cummington 14c, 0 32-3 25 From A. J. Grover, for collections at spa-

S. PHILBRICK Brookline, Jan. 5, 1852.

S. PHILBRICK,

Treasurer Mass. A. S. Society.

From the Ohio Repository. ADDRESS TO THE NORTHMAN. BY MRS. PRANCES D. GAGE.

Do you ask what I think ?- Do you ask what I feel ? Come my thoughts from the pit! Is my heart made of steel?

Does the lamb skip and play when he hears the wol howl?

Does the nightingale sing in the claw of the owl? Do the deer o'er the green hills go bounding no mor Has the eagle forgot on proud pinion to soar? Have justice and mercy deserted the earth? Love, kindness and feeling the home and the hearth i Could you think that aught else from my spirit would flow.

But a dirge for my country of sorrow and wo? A dirge for my country of guilt and of wrong; A dirge for the weak, broken down by the strong A dirge for the glory that's passing away; A dirge for our Fillmore, our Webster, our Clay? W , wo to the few, who have sullied our stars; Who've forgotten our heroes, their toils and th

The curse of the victim shall blacken each name; The scorn of the true man shall hand it to fame As a blot, a pollution where'er it is traced, A word to be hated, dishonored, disgraced !

Oh, Northman ! Oh, Northman ! beware of the hour When you sell yourself out to the slaveholding power;

When you barter your soul for a five dollar fee, To fetter the spirit that dares to be free ! Beware how you take up the shackles, to bind The limbs that have left a harsh master behind; Beware how you stand in the way of the brave, Who has manhood to feel he will not be a slave! Beware, if you covet such bloodshed and strife. How you trifle with what is far dearer than life; For hands strong and willing, from hill-top and plain Will dare you to fasten the 'Fugitive's chain'!

Oh! who were your sires! Came they not from that band.

Who spurned th' oppressor with heart and with hand Who, with sword of Rebellion bound firm on their thigh,

Went forth with strong will to be freemen, or die? Signed their hands to that great Declaration, that w So boast-that 'all men are born equal and free'; And now will you sully the name of those sires? Will you pull down home altars, and put out hor fires?

Will you break the bruised heart for the tinge of the skin. And smother the godlike that's burning within?

Oh, Northman! Oh, Northman! beware of the day When you place yourself thus in hostile array 'Gainst the seeker of Freedom, whatever his hue! Though his skin should be sable, his soul may be true

Is the Negro a Man ? Hath his voice not a tone. A language, a music, that answers your own ? Hath he not the same hopes? hath he not the same

fears? Feels he not the same joys? weeps he not the sa

Do not the same loves make his pulse wildly start? Are not wife-mother-sister, as dear to his heart? Bears he not the same sorrow? the same chastening rod?

Has he not the same Savior? has he not the same God? Oh, Northman! Oh, Northman! will you be the knave.

That will turn out to fetter the Fugitive Slave, And bind like a beast, for a master's control, The man to whom God gave a reasoning soul, And help bear him back into Slavedom again, To toil out his years 'neath the lash and the chair A curse to the land where his sweat-drops shall fall A curse to the country that holds him in thrall ! Oh, Northman! Oh, Northman! beware of the hour When you sell yourself out to the Slave-catching

From the Anti-Slavery Bugle.

WHERE CAN THE SLAVE FIND REST TUNE-Where can the soul find rest!

Tell me, thou Northern wind that cools my fevered blood, Dost thou not know some spot sacred to Freedom'

God. Some dark and lonesome dell, some cave or mountain

breast.

Where, free from galling chains, the weary slave may

The North wind dwindled to a whisper low, And mouned in sadness as it answered, No! Ye mighty Oceans tell, whose waves around me roar, Know ye some favored spot upon Columbia's shore, Where pining captives find the bliss of which the

dream. Where Slavery dare not come, and Freedom reign

supreme?
The far Pacific paused not in its flow,

But echoed back the near Atlantic's No! And ve, bright stars that shine with steadfast light Creation's gems upon the brow of night, See ye within my country's bounds no spot

Which Slavery's blighting presence curseth not? And from the stars a voice, distinct and low, In soft and saddened tone responded, No!

Tell me, my longing soul, oh tell me, Truth and

Is there no day of joy to follow slavery's night? Is there no future hour when sin and wrong sl cease,
And all God's children live in brotherhood

Truth, Right, and Love, man's angel helpers given, Whispered, Be strong, toil on, and trust in Heaven.

> From Dickens's Household Words. THE LAW OF MERCY.

'Tis written with the pen of heavenly Love On every heart which skill divine has moulded A transcript from the statute book above. Where angels read their Sovereign's will unfolded

It bids us seek the holes where famine lurks, Clutching the hoarded crust with trembling fingers Where Toil in damp, unwholesome caverns works, Or with strained eyeballs o'er the needle lingers.

It bids us stand beside the dying bed Of those about to quit the world forever, Smooth the toss'd pillow, prop the sinking head, Cheer the heart-broken, whom death hates to see

It bids us tell the tempted that the joy, Of guilt indulged will change era long to sorrow The draught of sickly sweetness soon will cloy. And pall upon the sated taste to-morrow,

And those who copy thus Christ's life on earth, Feeding the poor and comforting the weeper, Will all receive a meed of priceless worth, When ripely gathered by the heavenly reaper.

THE POOR.

God help the poor! ' Well said, but know That God belos them by man; You are his agent, reader, go, Do what you can!

The Liberator.

REPLY TO A SERMON OF DANIEL POS-TER, OP CONCORD, MASS. Entitled, 'The Bible not an Inspired Book,' published in the Liberator of Nov. 14, 1851.

A mutual friend of yours and mine called my attention to a Sermon preached by Daniel Foster, in to the perpetuity or abrogation of what is commonl Concord, Mass., Oct. 26, 1851, and published by request in the Liberator of Nov. 14, entitled, . The Bible not an Inspired Book. Finding it an able production of its kind-its author apparently, as well as ostensibly, an educated man-the subject it essays to discuss being of the highest possible importance to the best interests and dearest hopes of man-its and his law, or, in other words, of the Old Testa doctrines being in harmony with what, for fifteen years, I have supposed to be the theological views of the Liberator, and being commended by yourself to last fifteen years, I flatly deny, and join issue. Yet, the candid perusal of your readers, as of no small importance, and having an undoubted bearing upon Mr. Foster's representation to be the true view of the all reformatory movements extant, as well as others yet to come-I say, in view of all these circumstances, and the seventy who translated the Hebrew Serip-I feel induced to comply with the wishes of our that you will let your readers have an equal opportunity of hearing what can be said on the opposite side of the question; or, rather, of the truthfulness

I am cautioned by our friend to be short. With this advice I shall endeavor to comply, by shunning ing to do with the question now at issue. All we the rhetorical Charybdis of being too lengthy, but I have to do is to examine the record of the four, so must also shun, with equal care, the Scylla of too called, Evangelists. First, I will call Matthew upo much brevity on the other side-a thing not easy in

the present case.

The first thing which called my attention was the preface in a short letter to you, (a thing exceedingly common in the Liberator,) in which the writer give full evidence of being a genuine convert to the theology and other teachings of the Liberator, and especially the one under discussion- The Bible not an Inspired Book.' Making this the title of his so-called Sermon, he gives the following passages for his text; John 18: 37, and John 1: 17- To this end was I born, and for this end came I into the world, that I might bear witness unto the truth.' 'The law was given by Moses, but grace and truth came by Jesus Christ. How these texts prove the non-inspiration of the Scriptures, or what connection they have with what he calls the Bible question, is difficult for me to see; and the use he makes of them, and the method he pursues to sustain his assumption-the non-inspiration of the Bible-is also to me very strange and extraordinary. Having fixed his issues with his opponents, by giving what he calls 'a concise, candid and just statement of the evangelical view of the Bible. he proceeds to try this view by two standards-1st, Christ's life and teachings; 2d, by Reason. Here he states definitely the use he is to make of the selected passages. According to the statement of the first, Jesus came into the world to bear witness to the truth; ' and, he says, 'I will bring his testimony to bear upon this question, and let his testimony decide threatenings of God to the righteous and the wick the issue before us to-day.' To this I agree. Let us hear Christ, and abide by his testimony.

He continues- In the second passage selected as my text, John makes a distinction between Moses and Christ, or, rather, between the system which Moses established and that which Christ promulgated. Moses gave the law, truth and grace come by Jesus Christ. The contrast here presented us is extremely significant, and I hope you will bear it in mind during this discussion.' To this I object, first, that John is not Christ-but the subject is to be settled by Christ and Reason, not by John; second, John was, according to Mr. F., never insired, and, of course, as liable to err as Moses or Paul; third, I deny the inference drawn from the text, and the construction and meaning put upon it. Nothing, as it seems to me, can be more false, than to set Moses and Christ thus at variance; yea, and Christ and John himself. If Christ and Momony of Christ hiraself, not by forced construction and false inferences put upon words spoken by erring man, upon subjects having no bearing on the question

Our author then proceeds-'I shall first examine the Bible-wherein it is mistaken and unchristian.' 'I shall then give my own views of inspiration, and of the proper use of the Bible.' In the first proposition, two things are assumed, begged, or taken for granted, without proof, and dogmatically asserted, namely, that there are points wherein the Bible is mistaken and unchristian. The statement and argumentation of this proposition occupies six columns of your paper, and for caricature, misconception and misrepresentation, through the influence of blind superstition, produced by a false philosophy and a false theological education and training, or a malicious misrepresentation for party purposes, or for whatever assignable cause or occasion, I have never seen its equal in any infidel book, not excepting the 'Bible of Nature, ' Herbert's Letters to Dr. Cooper of South Carolina, ' Paine's Age of Reason, ' Hume's Works, Volney or Voltaire-no, nothing exceeds it. Call it Christianity, Garrisonism, Hicksiteism, Quakerism or the truth,-that is, the Bible or Old Testament truly represented, -or whatever else you please, there it is, and speaks for itself; and speaks, no doubt, the views and feelings long cherished by yourself upon this subject, and by the Anti-Slavery Church, whose head and leader, father, friend and founder, you are, and whose organ and oracle is the Liberator. If in this I am under mistake, I wish to be corrected. If of the New Testament, which I took in that seryou, sir, as the editor of the Liberator, and father of a sect, by whatever name you please to call yourselves, as an association, society or organization, please have the goodness to say so, in plain words, and you will much relieve many who sincerely wish to be your friends and coadjutors in the anti-slavery cause, properly so called, who cannot and will not permit the Liberator, as it now is, to be read in their families, nor can they, in good conscience, bid it God-speed, or wish it success, or in any way aid its circulation, notwithstanding it contains much excellent and important matter.

I, for one, view the Liberator in almost the same light that you and friend Foster do the scriptures of the Old Testament. I esteem you and your special coadjutors just as he and you do Moses, the prophets, the spostles, Confucius, Zoroaster, the old heathen philosophers of Greece and Rome, viz.: as conceiving of and saying many excellent things, and mixing therewith as much or more faisehood, absurdity and folly. Your theological ointment is full of dead

That the whole sum and substance of these six columns is a tissue of misconception and misrepresentation, as before said, is to me as clear as light : and to make it as clear to others as to myself, would be an easy task, all but its length. To copy and comment upon it in a manner satisfactory to myself is impossible in this communication, with the limits I have fixed to myself, agreeably to the advice and wish of my friend above alluded to; and in lieu of doing which, I will, for the sake of the argument, concede Mr. Poster to be right-to have rightly conceived of Moses, his history, his law, his political read as follows :- Not every one that saith unto me economy, the spirit of his institutions, his conception and treatment of woman among the rest. I will concede that the Old Testament is just what Mr. Foster and the Garrisonian Church conceive it to be, viz., a the day of judgment,) Lord, Lord, have we no mere mythology-an uninspired medley of strange notions about God, nature and man, and all their relations, connections and dependencies. That it resulted from the darkness of the ages in which it originated, when human progress was in its infancy, if, indeed, it had commenced at all, i. e., thousan years before the sun of Garrisonianism, or of the An- John, Paul and Peter; but I forbear. If you dare

cience of the nineteenth century beamed upon the Foster, is, first-What is the testimony of Jesus relative to this Old Testament, or, in other words, o Moses-his history-his law, as a whole-the spirit the truth or falsehood of his pretension to inspiration or the reception of his civil, political and ecclesiastical institutions from God, as he pretends? Also, as called the Law, or Moral Law; or, in other words the precepts, commandments, &c., mentioned in the 119th Psalm, and every where else in the Psalms an Prophets, as well as in the Pentateuch, or five books

Now that Jesus ever conceived or snoke of Mo ment, as Mr. Foster has done in his sermon, and as l have understood the Liberator to have done for the for the sake of the argument, as above said, I concede whole matter; and that Moses, and Ezra, his editor. tures into what is called the Septuagint version as friend, and offer some strictures upon it, to which, to be taken, deemed and reputed to be just the kind in my turn. I respectfully call your attention, hoping of men as represented by Mr. Foster, and that their works are of the character he conceives and declares.

Now, the question is reduced to a mere matter of fact as to what Jesus (if correctly reported) has said upon the subject. As to Reason and Conscience they may be wanted by and by, but they have noth ing to do with the question now at issue. All we the stand. He, as a reporter, is my witness. He is nowever, subject to the law of cross-examination and

Question. Mr. Witness, did you know Jesus of Naz sreth, the reputed son of Joseph and Mary, who was first a carpenter, then a pretended prophet, or the pretended Messiah?

Anmoer, I did.

Quez. Did you ever hear him speak of Moses and the Prophets, or of the Septuagint version of the Scriptures, as they were called in your day?

Ans. I have heard him speak of them very fre quently in public and private during the whole course his public ministry, or from the time I left the reeipt of Custom to follow him.

Ques. You were then one of his disciples and folowers? Ans. I was.

Well, let us hear what you heard him say abou Moses, the Law, and the Old Testament scriptures. Witness. It would require volumes to relate all ave heard him say upon this subject, for this was almost his only theme of discourse during the time knew him. The Scriptures were our text book, and it was the business of Jesus to teach his disciple what Moses in his law or in his five books had taught concerning God, Man and Nature; the rela tion of man to God, of God to man, and of man to himself and to his fellow-man; the promises an ed, as the obedient and disobedient to God's law which we were taught God gave to Moses, and which Moses wrote in his five books. Moses also gives the history of man, or of the world, from it beginning to his day.

Court. We are well aware of all this; but we only want a few definite statements concerning Moses and his Law. What did Jesus say definitely concerning them, and especially of the Law?

Aus. In his Sermon on the Mount, chap. 5, 17th 18th and 19th verses of my Gospel, he thus spake upon the subject :- Think not I am come to destroy the law or the prophets : I am not come to destroy but to fulfil. For verily I say unto you, till heaver and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Who soever, therefore, shall break one of the least com mandments, and shall teach men so, shall be called ses are at odds, the fact must be proved by the testi- the least in the kingdom of heaven (that is, as we understood him, shall have no part therein); but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.' Very much more (I understand Matthew to say) was said upon this subject of Moses' law in this sermon, the grand object and scope of which was, to vindicate and re store the law or scripture from the false interpretation or glosses of interpretation whereby the spirituality and glory of the law or religion of the scripture had been marred, defaced, and almost obliterated during the preceding centuries, since the days of Ezra.

Question by the Court. Did you ever hear your mi ter speak disrespectfully of Moses, or, of the proph ets, as though they were not reliable historians or false in their testimony or injunctions upon men Ans. Never.

Ques. Did your master never swerve from the docrine and statements of the Sermon on the Mount which you have recorded in the 5th, 6th and 7th chapters of your narrative?

Ans. No, never. May it please the Court-You have my whole succinct narrative of the sayings of my master; please read for yourselves, and judge i there be any discrepancies.

Question by the opposite party. Have you read m ermon, delivered Oct. 26, in Concord, Ms.? Ans. I have done what is equivalent. As a glori ied saint, I have come to know what you preached Ques. Well, sir, did you and your master take th same view of Moses, the law and the prophets, and

Ans. No! Verily, the Zenith of heaven and the Nadir of hell are hardly farther apart, physically

than you and we are, morally. Ques. But, did not your master soften the rigore and lessen the penalties of the Mosaic code, and es pecially of the Ten Commandments?

Ans. Nay, verily. Please read my whole report of is sermon, and you have a specimen of all he ever aught upon this point.

Ques. Did he not abrogate the Sabbath, or make roid the fourth commandment? Ans. No. verily. He corrected some of the fals

notions then prevalent concerning it; but no man from Moses to his day, ever observed it more in accordance with its nature, and the law concerning it than he did?

Ques. Did not Christ introduce a new law, differen rom and contrary to that of Moses, and make it the basis of his Church? Ass. No, verily; at least, we never so understoo

or so reported him - did we? Who? When Where? Ques. Well, sir, what do you, including your Mas

er, think of such professed Christians as hold and teach such doctrine as my sermon contains? For you observe, we process to be Christians, not infidely We claim to call Jesus Master and Lord, as well as you. What would Jesus say to us if he were here upon the earth?

Ant. Just as he said to those of like character his day. As a specimen, read the 21st, 22d and 23d verses of the 7th chapter of my narrative, which Lord, Lord, shall enter into the kingdom of heaven but he that docth the will of my Father which is in beaven. Many will say unto me in that day, (i. e. prophesied in thy name? and in thy name cast ou devils? and in thy name done many wonderful works ? And then will I profess unto them-I never knew you; depart from me, ye workers of iniquity. That is enough. Witness may be released. Now, in like manner, I might call Mark, Luke

are my witnesses, and as such you may call them. I he says, 'In regard to this story, I affirm that the will rest my case for now on the testimony of Matspirit of Christ and unperverted reason slike revolt thew, together with the assumption that you do not from the whole statment, and stamp it as a lie.' Very dare to call the rest for cross-examination. Should modest this for a Christian minister to say of Moses you attempt any proof to the contrary of Matthew, or as a historian and prophet of God, equal to "Confuthem all on, but I rest here for now.

expose of the Old Testament, then it was sanctioned general writings. In the light of Christ and of Conby Jesus and all his school, and Jesus was as ignorant and as false to the truth as Moses and the prophets. Paul's testimony to this point is the sum of the to Christ and Conscience, as a liar and mythologist New Testament:— Having therefore obtained help of course, he must be either a fool or a knave, or of God, I continue unto this day, witnessing both to both. Very reverential, truly! small and great, saving none other things than the prophets and Moses did say should come."

This I affirm, (and who can deny it?) that Jesus said he had done, viz., never contradicted, traduced, or in any manner spake evil or slightly of Moses or fitable for doctrine, for reproof, for correction, for in- God? a reliable historian? No, verily! struction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3: 16, 17. And with Peter-2 Pet. 1: 19-· For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' Now, if the Old Testament is as Mr. Foster and

his coadjutors testify, then we know precisely what Jesus and all the New Testament writers adopted. confirmed, reiterated, or intended to; but if they were such stupid blockheads as to have totally mistaken Moses and the prophets, and to have embraced a totally other thing than the Old Testament is, if Mr. Foster is to be credited, then has the world been decrived, deluded, and led astray by Jesus, as no other man ever did or could do. Yes, and dear Mr. Foster himself seems to have been in the same delusion till within the last three years, during which time he has taken and read the Liberator, the sun of latter-day glory !! Poor man! he sat in darkness, and in the region and shadow of death; but light, light from the Liberator, has shown upon him, and now he wants all his poor neighbors to subscribe for the *cheapest and best publication in the United States; '-and no wonder. But to return.

The question is-Are Moses and Jesus at odds? I answer, No, verily! Is the New Testament at variance with the Old? I answer, No; verily, No! Has induces me to call your attention and that of your Mr. Foster represented the Bible, either the Old or New Testament, truly? I answer, No! as above, Is Mr. Foster justly entitled to the name of Christian? I answer, No; not unless he can prove, better ington street, as a Practical Phrenologist. This genthan he has done, that Jesus was opposed to Moses and the prophets, and has built his church on a new foundation, distinct from and opposed to that on which the Jewish church stood, which thing I defy the united powers of the Liberator to do.

According to Mr. Foster, Moses, like his age, was but partially civilized, not inspired; wrote a false history, or a history abounding with false statements reasoned fallaciously on many subjects; was super stitious, like his age and times; enacted absurd, wicked, foolish, oppressive laws, &c., and falsely fathered them upon God for effect. I do not give his words, but will hereafter give a few specimens. Is Mr. Foster an infidel? or is he belied when so called? I answer, if the word has any meaning, he is an infidel, and is not belied.

Now, Mr. Editor, I give you this alternative : show that the Old and New Testaments are not on the same foundation, but that Christ and his apostles are as much opposed to Moses and the prophets as Mr. Foster represents them to be, and that Christ and the apostles understood and represented them as Mr. Faster does, and rejected them for the same reason; or, second, admit that Christ wholly mistook Moses, and ignorantly approved of him, without knowing what he did; (in which case, who and what is Christ? wherein lay his knowledge?) or, third, that Mr. Foster makes a mighty mistake in rejecting Moses, and vet cleaving to Jesus; for Jesus is as verily pro-Moses, pro-law, and pro-prophets, as any Northern doughface is pro-slavery-deny this, if you can; or, fourthly, you must receive Moses and the prophetsor, in other words, receive the religion of the Bible. the whole Bible-as Mr. Foster represents it, and as

But, in plain language, I reject the sermon, and she so richly merits. repel all its blasphemies, and will retort the characters upon the author which he has charged upon Moses He charges Moses with writing false history-mis representing the mind and will of God-with reasoning fallaciously-making false pretensions about the ers, or pretended reformers, in general. Now, in my turn, I aver that he (Mr. F.) is as ignorant of Moses, of the truth of his history, of the origin, natural character and tendency of his institutions, as he supposes Moses to have been of the subjects and things of which he wrote. Mr. Foster is not a reliable his torian-is a most fallacious reasoner, or ignorant or false logician, and, in truth and fact, an infidel, as be fore said, if that term has any meaning. He is as anti-Christ as he is anti-Moses or anti-slavery. He is anti-Bible; and if he knew enough, and was conscientiously consistent with himself, he would be anti-God, or renounce all his late attainments, which he has acquired by reading the Liberator, and go back to his old position, or find a new and better one. To sustain this position, and these allegations, I need only to transcribe the sermon, and add a few notes in brackets; but this I cannot do here. The sermon occupies seven columns of the Liberator, but I must not ask for more than two and a hulf, or three, at I will, however, make a few quotations, in confirm

which probably would be no great cross to you.

ation of my averments. We have first what he calls the senseless story about Adam and Eve, the fall and the consequences, not in Moses' words, more than in his meaning, neither of which is here; and in relation to his own caricature, he thus writes :-If this narrative be true, then God did make an arbitrary and unreasonable law, and connected moral guilt with conduct in itself as innocent as that of looking at a flower would be, and ordained conse quences to flow therefrom which should fill this world with wretchedness and death. Nor is this all. It this senseless story be true, God did actually tempt man to sin, &c. It is manifest absurdity, whoever states it, and wherever found, that there ever was tree of life, the eating of whose fruit would confer immortality upon the partaker. We have, then, no alternative. We are forced to conclude that the writer or complier of the book of Genesis, in this in-

call them on to the stand, do it, at your peril. They the story of Ab sham and Isaac, in relation to which I mitations of Woods and May should the Court demand further proof, I will call cius, a burning and shining light ! Again, he say, of the same story, 'Here, again, the writer of Gene Now, admitting Mr. Foster to have given a true sis has related a myth which was consonant with his science, we pronounce this statement wholly destitute of truth." Here Moses is denounced, with an appeal

We are next requested to slook at the story of Ja cob and Esau. Here, as in both the preceding specimens, we have not a word of quotation from Moses and his whole school of disciples did just as Paul but only his own construction of him, which I pro nounce to be garbled, false and unfair. When finish ed, he calls it as above, 'a myth of a dark age,' with the prophets; but, on the contrary, with Paul on which God had nothing to do. "My conclusion is, another occasion, uniformly testified that 'All scrip- he continues, 'that the whole is false.' What, then, ture was given by inspiration of God, and was pro- shall we think of Moses? Is he a true witness for (Concluded next week.)

AMSTERDAM, Dec. 12, 1851.

Enclosed are two dollars for the Liberator. As an anti-slavery paper, it is the most reliable and unswerving in the land. Its course is honorable, dignified, and uncompromising. I have been pained that it should sometimes be made the medium for dissem inating sentiments not only not congenial with, but hostile to, the great cause of freedom which it advocates with so much fidelity. I allude to the publication of Mr. Foster's sermous, and other matter of like character. Just in proportion as we weaken the faith of the community in the Bible, we cut many on of the main supports of the anti-slavery caused When the two dollars which I now send you

used up, you will please stop my paper, unless I for ward you another payment at that time.

Very respectfully, yours, &c.,

BOSTON, Dec. 20, 1851. MR. GARRISON :

Stu.-Justice to one engaged like yourself in beat-

ing down the rampant walls of error and superstition readers, to a very worthy and deserving person now in our city. I allude to Dr. Noves WHEELER, who has recently established himself at No. 165 Washtleman has made himself poor by refusing to prosti tute the noble science of Phrenology to the ungodly purpose of upholding the evils of the present state of society, as is done by some distinguished Phrenologists. He is as plain and outspoken as yourself in his lectures and examinations, and on that account fails to receive the professional patronage to which his talents as a Phrenologist entitle him. I would advise all our anti-slavery friends, both in the city and coun try, who wish to have their heads examined, to give him the preference over those who do not need pa tropage. He is acknowledged by all who have tester his skill to be superior in examining heads to almost any Phrenologist in the country; but as his honesty and humanity equal his professional skill, he shares the fate of nearly all those who love truth better than

I make these remarks without the knowledge o Mr. Wheeler, simply because I feel interested in his case, and desire that such a true-hearted man should not be allowed to suffer. He lectures on Saturday evenings, and gives public examinations, at Chapman Hall, in Chauman place, which leads out of School St., near the Horticultural Hall. Mr. Fowler himseld has recommended Dr. Wheeler as one of the best practical Phrenologists in the United States; and other persons, who have known him for many years, regard him as superior to any other one.

C. STEARNS. Yours respectfully.

STONEHAM, Dec. 29, 1851. Mr. GARRISON :

DEAR SIR,-Allow me, through the columns of the Liberator, to speak of the pleasure and profit we have sanctioned by Christ; or, fifthly, you must do, as, de received by two admirable lectures from Lucy Stone facto, you have done, according to the best of my on Woman's Rights. She understood her subject knowledge, judgment and belief, for the last fitteen thoroughly, treated it candidly, and proved, by inconyears, reject the religion of the Bible, as such, as un- testible facts, that women are wofully degraded, both INSPIRED—a tissue of mistakes—abounding with truth by law and the usages of society. Her manners are and error, light and darkness, and set up a new, bet- easy, pleasing and unassuming, her language choice ter, yea, a perfect standard of faith and practice. If and forcible, her illustrations apt and striking. She s and to Mr. Foster both, you must gives to the work a strong, vigorous mind, keen pow have Moses and the prophets as Mr. F. has exhibited ers of discrimination, extensive knowledge, and a them. If you will not have Moses, you cannot have heart overflowing with sympathy for the wronged Christ. They are in a sense one and indivisible, as every where, irrespective of sect or sex, color o verily as Joshua and Moses, so made by the whole creed. With a lofty purpose, and beautiful, self-sacacts and life of Christ himself. Moreover, if you re- rificing spirit, she is devoting herself to the great ject the Bible-or the Old Testament, even-and its work of regenerating the race; and I hope, wherever religion, you must, in consistency, reject God himself, she goes, the women will make strenuous efforts to aid her labors by that countenance and patronage

From the N. H. Independent Democrat.

MR. WEBSTER'S POETRY.

Solomon's times were not like our times, or else ing fallaciously—making false pretensions about the origin of his law, and, in a word, of all his writings; he places him on a level with Confucius, and, of course, with political and moral or religious reformers, or pretended reformers, in general. Now, in my York, at their recent celebration of the Landing o the Pilgrims, is 'bran-new,' and nothing else :-

Washington, Tuesday, Dec. 23, 1851. We drink the health of the Sons of the Pilgrims. May Plymouth Rock Stand every shock, Till time shall be no more.

As this is supposed to be Mr. Webster's first effort to woo the muses, and may be his last, it is du to his many friends and admiress to give him more than the passing compliment of a place in our col-umns. Indeed, justice to 'the godlike' author re-quires that we remark, what must be apparent to all critical minds, that the above is evidently fragmenta ry, and does not express all the mighty thoughts with which the soul of the great poet-statesman was laboring. We have evidence abundantly satisfactowith which the soul of the great poet-statesman was laboring. We have evidence abundantly satisfactory to our own mind—but which we are not at liberty to lay before our readers—that the poem, when perfected, would read as follows, which all will accept the control of the cont knowledge to be surpassingly beautiful, alike in sen-May Plymouth Rock

Stand every shock Till time shall be no more; And Plymouth sires Maintain their fires, Till they're as old as Noah. May Plymouth's sons Eat beans and buns, Till eating days are o'er; And Plymouth wives
Live all their lives,
Till they can live no more.

NON-INTERCOURSE WITH THE COURT OF HEAV-EN. The Washington correspondent of the N. 1 Independent tells the following anecdote:

A gentleman on a visit here, and anxious to lis ten to the debates, opened, very coolly, one of the doors to the Senate, and was about to pass in, when the door-keeper asked, 'Are you a privileged member?' 'What do you mean by such a man?' asked ter or complier of the book of Genesis, in this instance, relates a myth of the dim and distant past, which accorded with the superstition of his time. But he must be mistaken in the whole matter, for if he is correct, God is tyrannical, malicious and unreasonable, &c. *Where, then, stands this claim for the plenarity in the plenarity in the block. This government at present holds no intercourse with that foreign power!"

VOL. XXII. NO

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No. 20 Bennet street, Boston. December 19

> Phrenology. DR. N. WHEELER

WILL continue his lectures on this sablest was panied by a public examination of leads and Saturday evening, at Chapman Hull Campa he leading out of School street, commencing at the clock. Admittance 12 1-2 cents for a radional lady. Office for professional examination six ball or written delineations of charter, some charts, 265 Washington street, Boston. Came in ed to teach the science of Phrenology.

TO WHOM IT MAY CONCERN THIS is to certify, that I have, from the cas be en my son, Franklin Washington West by and shall benceforth neither claim his ways as his debts.

Alvan Wall

Ashburnham, Nov. 24, 1851.

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OCCLIST AND APPR ONTINUES to devote particular attenues at diseases and affections of the EYE and Like No. 2, MAPLE STREET, WORCESTEL He operates for Squint Eye, for Catrert for B

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