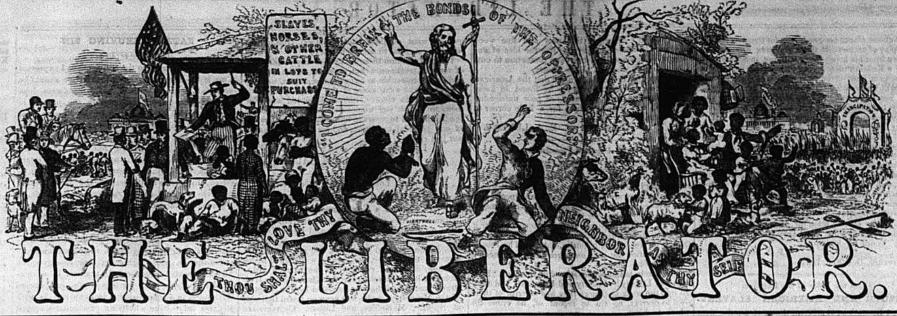
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se times for 75 ets.—one square for \$1 00. nis and Onio Anti-Slavery Societies are au-

S. EDNEYD QUINCY, SAMUEL PHILBRICK, of Pauliffs. [This Committee is responsible intraintage conomy of the paper - not for



TAL AND ANIMATING SPIRIT OF THE NA-TIONAL GOVERNMENT.'-JOHN QUINCY ADAMS

LLOYD GARRISON, EDITOR.

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

BOSTON, MASS., FRIDAY, JANUARY 16, 1852.

J. B. YERRINTON & SON, PRINTERS.

ME U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

Yes! it cannot be denied-the slaveholding ands 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 pre-erving the African slave trade; the second was the stipulation to surrender fugitive slaves-on en-

gagement positively prohibited by the laws of God,

delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves-for articles of merchandize, under the name of persons. . . To call government thus con-

stituted 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-

WHOLE NO. 1097.

he Liberator.

ol XXII. NO. 3.

DEN SCOBLES ATTACK UPON

GEORGE THOMPSON. London, December 8, 1851.

from any apprehension that they are caldo any great harm. Their falsehood is e, and the animus that prompted them so that the idea of their obtaining extensive fer in America is out of the question. But is sit there are pro-slavery men there, who, age the falsehood of the statements, will nevera Thompson and Scoble are unknown, and at understand what is really comprishat high-sounding character under which seguilenin was introduced, to the Liberty Secretary to the British and Foreign Anti-Sciett.' My first wish was to give the rethe Brooklyn andress, without note or comesteame circulation among the abolitionis country. But, upon reflection, I saw that wil be an operation somewhat like trying to is hide of a Rhinoceros with a needle. eable? His meat and drink do not depend e abolitionists of this country. He owes see and to the public, but to a handful of a depectable, wealthy men, who desire to be sed as Elishas, upon whom the mantles of for-Dishs have fallen ;-successors of the old whathink that 'the universal extinction serv and the slave trade' will be effected by

led themselves soldiers, but from whom the

herer expected, and assuredly they never

ed of, active service against the common en

e preparations for the Brooklyn meeting were rived, but with that kind of wisdom ated to the ostrich-the head was hidden, but the as visible. Three notices simultaneously ap set, in the New York papers, apparently ispentaneously, but with a degree of coinciproving their common origin. Although not were so identical, that a common parentage ndest. There was the advertisement- Colof Rynders and his liberty party. In whatever the proceedings might subsequently assume Moderney character,-I do not say they did,-In all the arrangements, there was that decraft which might have been expected from news capacity of the stage-manager. Mr. he knew that he was not a prophet likely to inthe people of New York to go the distance atheir city and Brooklyn to hear him; and as assections that if they did, the abolitionist ions, exposed him before the American ats of his Loudon firm, were not within has of prohibited commodities; and that his very generalities and pro-slavery specialities involve him in a broken window, much a s broken head, in any free State.

The Beaklyn gathering appears to have been just ent to call a 'meeting.' It is described in a oly ournal by the vague terms, 'numerous and galf Several friends of the anti-slavery bent' were present, but it was not thought connd to hange them. There were, at all events, thed returning from the doors, unable to in admittance, as was the case at the meetings of an Scoble's 'eloquent and able countryman.' he confine of the address commences with Neigh phraseology, the employment of which er the misrepresentations the speaker immedithereards makes, and must have then had in plation respecting Mr. Thompson, most desthe act of Peter, in denying his Master mils and curses,' was respectable, compared hat of a Christian professor prefacing his desee, shom he ought to have acknowledged pestanti-slavery master, by cant expressions relical piety. Slander is never so detesta when clid in sanctimony. If there were no athful proclamation of the gospel of the ed God than that made by John Scoble to an pro-slavery sinners, the world would have ance of being converted from darkness to The advent of emancipation is not likely to sed by the ministry of such a forerunner as Bood Street John. He never did and never cong to those prophets who 'cry aloud and that' He would never abandon his assumed if it involved the substitution of the wilthe camels' hair raiment, the locusts and neg, for the drawing-room carpet, the superact cost, the wheaten bread, and fat matter rescribe with which he proposes to visit the lock of the 'sum of all villanies,' the 'crime of bon their coming to England, is very ing. He says, We can ask the minister respel "Are you an anti-slavery man?" as and, in the very nature of things, 'minister of tapel was not the antithesis of pro-slavery If he really believed a man to be a minister tospel, he must be certain he cannot be other han an anti-slavery man. Then he says, 'If

caks from the question," throws himself upon

one, and talks of the difficulties that lie in

what then? 'we will denounce him as pro-slavery'? subscribers throughout the rest of England, Ireland, Not a bit of it. 'We will begin to suspect'-he will Van Dieman's Land, the West Indies, South Amernot be sure about it- 'he is not sincere in the cause!' ica, North America, Paris, Denmark, Hayti, and Si-Then he says, 'I do not think'-he is not by any erra Leone, was 240, and of subscriptions, £174 16s., means certain, and wishes the people of Brook- or a total of 274 annual subscribers throughout the lyn to understand him as not at all speaking dogmatically upon the subject- that any American should of the Sociéty's support is derived from donations. be ashamed to say that he is an abolitionist.' Of the number of these, there is no statement for Now, that is the extent of the testimony proposed that year; the amount is £1020 3s. 1d. The gross to be borne in England against American slavery by the representative of the 'British and Foreign Anti-Slavery Society.' But, with singular inconsistency. while standing, at that very time, in Mr. Beecher's pulpit, he had just done the very thing he says would justify him in beginning to suspect the sincerity' from all other parts. The average donations per of an American minister: for, in order to propitiate the pro-slavery spirit of a New York audience, he tions £1383. The donations from associations, inhimself said, in distinct terms, 'We know the difficulties which surround the question here.' 'We 7d., £800 contributed by the Standing Committee of know that the slave States are sovereign, and have a right to legislate for themselves in this matter'- their religious Societies throughout the kingdom thus throwing himself upon 'abstractions,' and doing all the pro-slavery party require—denying the dred other associations was \$3452, furnishing a gross supreme rights of the slave's only Proprietor, and total from associations of £4253. From about 350 Sovereign and Ruler of the Universe; destroying the appellate jurisdiction from man to man's almighty Maker. If Mr. Scoble had had any anti-slavery character in this country, upon his own showing, we should be justified in 'beginning to suspect' it. But he has got beyond the point of suspicion.

nizant of the fact, that the two men whom Mr. Clark- amount exceeding that received from the whole agson sent for upon his death-bed, in whose hands he gregate associations, of popular bodies, by £2081. placed his last anti-slavery will and testament, and But there can be no doubt that, with an annual ceal the fact, that the man whom the speaker had knew little of him, except from tradition.

alities must be superadded that of ingratitude. That George Thompson went to America, 'not for the purpose of appearing as the advocate of emancipation,' is false. In his farewell speech at the Lonon Tayern, he declared that he was going for that marily. The indirect reference to Mr. Thompson's private objects' of his mission, was as wanton and incalled for as it was ungenerous and malicious. The disclaimer was quite comp'ete without that. Mr. Scoble knows, that had Mr. Thompson been as self-seeking and sycophantic as some of his smooth America for no other purposes but those of 'health nd recreation.'

What the 'many things' are, which led to the ruess. One fundamental difference between him nd them is well known, and rendered any such disclaimer impertinent and idle; namely, his unswervng faithfulness to the cause of the slave, uninflunced by personal or party considerations. Such a eclaration was indeed absolutely ridiculous, inssafidelity of that Society, and the wilful suppression the most important anti-slavery intelligence by s organ, the 'Reporter,' had over and over again een published in England and America, before Mr. coble's arrival even in Canada, and that too in conection with Mr. Scoble personally.

So far from any rational meaning being prima acie attachable to Mr. Scoble's declaration, it nounts to much about the same as a declaration oming from Clay or Webster, that they were not onnected in philanthropic effort with William Lloyd Carrison, and the Society whom he represents. But ere was the jugglery; although there was but one pea, there were three thimbles on John Scoble's poard, and the point was to be gained by a single off-hand shuffle from one to another. The object was, to lead the by-standers to bet upon the wrong himble; or, in other words, to create such a confuion by ringing the changes upon the phrases 'British and Foreign Anti-Slavery Society' and the great body of English abolitionists' as to substitute the one or the other; or to induce the belief, that they are n fact convertible terms.

Now let us, as far as they themselves furnish the neans, ascertain the number of abolitionists which he 'British and Foreign' represents in this counry and throughout the world. I have before me he tenth Annual Report, for 1849. I have not been able to lay my hand upon a subsequent statement

The number of annual subscribers for that year eations: a record of things done by others, but no of the result of their own labors. Mr. Scoble, for inbroughout London and its vicinity, comprehending population of upwards of 2,000,000, and compris ing the head-quarters of the Society, was 34; and for abolishing slavery, and glorifies the British and

world, and of £221 4s. subscriptions. But the bulk number and amount, as it would appear, up to that time, is however published, giving a total of about 453 donors, and £13,835 donations. Of these, London and its vicinity contributed 60, amounting to £3414 18s. 3d; 393 donations and £10,420 coming annum for the ten years would be 45, and of donacluding a collection in the Metropolis, was £107 16s Friends, a body not Metropolitan, but representing The amount of donations subscribed by about a bun individual donors, the Society received the sum of £9582. It is impossible to ascertain the number of individuals comprised in the several associations; the mai rity I should imagine to be very small, from the small amounts, and the known fact that they do not come from by any means a poor body. It may The same disingenuousness observable in Mr. however, be sufficient to indicate the relative amount oble's editorial productions characterized his of private and public support upon which the Socie-Brooklyn speech-misrepresentation by the sup- ty depends, to state the fact, that of the gross amount pression of ficts. Thus, in sketching the charac- of individual donations, amounting, as before stated er of Thomas Clarkson, persons unacquainted to £9582, twenty gentlemen subscribed £5396, and with the truth would have imagined that that mem- fourteen others £938, making a total of £6334, showorable abolitionist was a Liberty party man. No ing that pretty nearly one half of the amount of one could have supposed that the speaker was cog-donations came from 34 persons, who subscribed an

constituted his anti-slavery executors, were Will- average income of donations of £1383, and of sub-LIAM LLOYD GARRISON and GEORGE THOMPSON; scriptions, say £221, a large amount of real antinor would they have imagined that the sentiments of slavery work might be done under faithful and ecothat important document upon anti-slavery action nomical managers. Now let us see in what manner were in unison, not with those of the 'American the income of the British and Foreign Anti-Slavery and Foreign,' or the 'British and Foreign,' but with Society is applied. Exclusive of a balance due to the 'American Anti-Slavery Society.' It was not Treasurer, the expenditure of the year was £1151 decent, moreover, in 'a temple sacred to truth,' 13s. 7d. The items are as follows :- 'Cost of edit when speaking of WILLIAM WILBERFORCE, to con- ing, printing and publishing the Anti-Slavery Reporter, £335 17s.'-an item, which, to say nothing just pooh-poohed, (Mr. Titompson,) was nevertheless of its pro-slavery effect in its antagonism to the real that great man's personal friend and coadjutor, while abolitionists of America, so far as any direct antihe (John Scoble) had no official connection with, and slavery influence it possesses, may almost be prononnced sheer waste. Then follows 'Printing, The attempt to propitiate the pro-slavery power of £61 13s. 3d.' I suppose for the bulky Annual Re merica, by sacrificing his 'eloquent and able port and Appendix, which circulates little beyond ountryman, was, per se, an act of cowardice and the Society's own subscribers, and can have, there treachery; but when the personal obligations the fore, scarcely any aggressive operation upon slavery. speaker was under to Mr. Thompson are taken into Then comes 'Foreign Publications, Parliamentary consideration, to the exclusion of those unenviable Papers, &c., £83 7s. 7d.'-the chief of which, I the Reporter and the Report. Then follows ' Postage, carriage of parcels, porterage, &c., £42 15s, 3d. Then there are important items somewhat curiously lumped together- Secretary, clerk, housekeeper, object, though not exclusively, or perhaps even pri- and messengers, £502 Gs. 0d.'- what proportion following to the Secretary and what to the subordiconfidential letter to yourself, and the allusion to the nates are known not. Then rent, and other items necessary for the comfort of the said Secretary, £70 0s. 1d. 'Expenses of auxiliaries and travelling £33 5s. 0d. Do, public meeting, £21 10s. 11d. Sailors' Home and Refugees, £2 184, 6d.' If this is for the relief of 'Fugitive Slaves,' then this item and oily slanderers, he might also have visited of £2 18s, 6d, is certainly a legitimate expenditure for an Anti-Slavery Society; but beyond that, it is difficult to discover what anti-slavery action resulted from the expenditure for that year of xtraordinary declaration that Mr. Thompson did not £1151 13s. 7d. by the British and Foreign Antito to America as the representative of the British Slavery Society. They adopt neither the action of nd Foreign Anti-Slavery Society,' we are left to the old nor the new organizationists. There are no signs of public meetings, save one per annum of its own subscribers, for the enlightenment of the publie mind, and the bringing it up even to that pitch of anti-slavery perfection attained by Mr. Scoble, which would induce them to 'begin to suspect' the sincerity of a minister of the gospel who would not avow such as the most unequivocal declarations of the himself an anti-slavery man, and which might give them the anti-slavery boldness to declare, in the face of all men, 'I do not think any American should be ashamed to say that he is an abolitionist.' Neither do they adopt the Liberty party plan of action of convention and stump, although in their report they assert that there are many things connected with the universal extinction of slavery' which require the interference of our Legislature and Government. There are, indeed, two subjects,-very good, no doubt, in themselves, but neither of them having the slightest anti-slavery importance,-to which the Society's funds are almost exclusively applied,-the upport of John Scoble and the profit of the printer. I know most of the Committee, and can speak to their high respectability; but, at the same time, I mean no disrespect to them when I say, that it is well-known that they are better qualified to manage

a venerable, richly-endowed and incorporated Soci-

ety, with simple, clear, and well-defined objects, than

to lead the public mind upon any question whatever,

In such a Society, no doubt, they would have made

a happy selection in Mr. Scoble as their Secretary.

There are but two really popular men among the

Committee for 1849-50 - Dr. Price and Mr. Charles

Gilpin. The paragraphs in their report and period-

ical, respecting the progress of anti-slavery princi-

ples, are no doubt very useful for those who do not

read general intelligence; but they are, in fact,

mere compilations from newspapers and other publi-

tance, raises loud hosannahs to the Bey of Tunis

was done; but what had they to do with his conver- he then advocated, and now maintain. The reversion? Mr. Scoble states, somewhat grandiloquently, end gentlemen just referred to did, in 1835, what

abor, which they have caused to be established? very work for it to do in England; and if it really ossessed, as it claims to do, the public confidence, there are ample means at its disposal. Why, the Naional Reform Association maintain offices, a really efficient Secretary, clerks, messenger, &c., and have printed numerous tracts, and sent deputations, comorising many of the first men in our country, to nearly x hundred meetings throughout the kingdom withn three years, and that, too, with an annual income ittle more than that possessed by the gentlemen in ncing public opinion, and bringing it to bear upon the Legislature, that the Prime Minister has been ompelled to make a declaration in favor of a large oncession to their principles, and that, too, without he election of a single member of their body to the House of Commons during the existence of the Asociation, or the slightest aid from the hustings or ballot-box, although their object is Parliarmentary

Now, it is almost needless to institute a compariop, and ask how far Mr. George Thompson repreents the British abolitionists. \* That he does not epresent the British and Foreign Anti-Slavery Soiety, I repeat, was a gratuitous statement of a noprious fact, but made in an insidious manner, and or an unfair purpose. One inference attempted to ell knows that, upwards of ten years ago, he volintarily separated himself from and deprecated the course adopted by those gentlemen. The assertion has been the public, prominent, anti-slavery movenent in this country, for the last sixteen years, in which Mr. Thompson has not been pre-eminently the man-ave, and almost the only man, for the work? To say nothing of British emancipation, who publicly arraigned the anti-slavery unfaithfulness of Drs. Cox and Hoby in 1835, and roused the indignation of the country from end to end against hose reverend misrepresentatives of the Buntist deomination? Why, George Thompson. Who, in onjunction with Messrs, Garrison, Donglass and Wright traversed the United Kingdom in 1846, and ompelled that powerful ecclesiastical organization he Evangelical Alliance, to rescind their pro-slave v resolution? Who shook to its foundation the uthless Free Church of Scotland? Was it John Scoble? No: he was snugly ensconced in Broad treet, while George Thompson was doing the work which ought, indeed, to have been performed by a oody assuming the title of 'The British and Foreign

Anti-Slavery Society.' It would be an insult to the judgments of both British and American abolitionists to attempt any thing like a labored refutation of a statement so pal pably false. I will, therefore, confine myself to the narration of a few facts, which will, I think, convict Mr. Scoble of ingratitude to Mr. Thompson and also of gross inconsistency between his past

and present conduct. It is sufficient to say, that it was ungrateful to endeavor to injure the character of the man, through whose kindly exertions Mr. Scoble obtained his present situation. It was, I am informed, solely owing to the generous interposition of Mr. Thompson, that Mr. Scoble was placed in that official position which at Brooklyn he so generously used against the man who placed him in it. In 1833, Mr. Thompson suc seded in establishing the 'Society for the Universal Abolition of Slavery.' The candidates for the Secretaryship were Mr. Edward Baldwin and Mr. John Scoble, and it was the influence of Mr. Thomp son alone that determined the election in favor of the latter gentleman. This is sufficient to brand John Scoble as an ingrate.

Now, with regard to his inconsistency. During Mr. Thompson's absence in America, in 1834 and 1835, the almost sole occupation of the Secretary of the new Society was to receive reports from Mr Thompson of his proceedings in the United States, and to publish them in the organ of the Society, called The Abolitionist. Upon Mr. Thompson's return from America, Mr. Scoble was the man who arranged the meetings at which Mr. Thompson imougned the unfaithful conduct of Messrs. Cox and Hoby. The course pursued by Mr. Thompson in his first visit, I believe you will bear witness to, as having been in every respect identical with that adopted by him in his second visit. He was, on both oc casions, the untiring, uncompromising and fearless

that 'much has been achieved by the British aboli- John Scoble has done in 1851, endeavor to excuse tionists,' and that 'see are still on our watch-tower'! their own truckling infidelity to the cause of the f by British abolitionists' we are to understand slave, by finding fault with the heroic course purthe ladies and gentlemen of Broad Street, I should sued by their 'eloquent and able countryman,' which like to know the results of their doings for the last stood out in such bold contrast with their own deten years. Mr. Scoble's Brooklyn auditory would sertion. Now, in 1835, Mr. Scoble was the most be much amused, if they could see what a comforta- strenuous defender of Mr. Thompson's conduct in ble 'watch-tower' that gentleman occupies in Broad America, and was, at every public meeting he at-Street. A Society which really aims at such com- tended in the United Kingdom, the warmest eulogist rehensive objects as the 'universal extinction of of his fidelity and courage. Circumstances will not lavery and the slave trade,' should have its public alter principles, but they may alter cases. Out of neetings throughout the country, and its agents enightening the public mind in every direction. How formed, about 1839, called The British and Foreign ar have they induced the people of this country, for Anti-Slavery Society,' in which Society there has xample, to adopt one of their fundamental princi- been, unhappily, a gradual retrogression from antioles, the disuse of slave-grown produce? Where, slavery principles. Mr. Thompson dissociated himgain, are the 'fiscal regulations in favor of free self from that Society, indeed, at the outset, and took a course at variance with them. But, although Such is the Society, of which Mr. John Scoble is Mr. Scoble was officially separated from Mr. Thompe impersonation in America; such the body whom son, yet he did not then sneer at Mr. Thompson's e inferentially states to be the representatives of anti-slavery influence, or disdain to solicit the pow-British abolitionists. The abertion is a silly libel erful aid of his eloquence in an important anti-slaveupon his countrymen. If the were any anti-slavery vitality in this Society, there is plenty of anti-slavetry. Thompson, in 1846, attended the annual meeting of the British and Foreign Anti-Slavery Society, and delivered one of the boldest speeches he ever uttered in denunciation of American slavery. and especially in reprobation of the conduct of its clerical apologists. He then, in the presence of the Rev. Mr. Chalmers, one of the Free Church delegates to America, severely censured the conduct of that ecclesiastical body, and justified the course he himself had pursued when representing the British abolitionists in the United States. Now, that cen-Broad-Street! So far have they succeeded in influthusiastic and unanimous applause of the members and friends of the British and Foreign Anti-Slavery Society, and elicited the warm commendation of its Secretary. Mr. Thompson then, at all events, upon Mr. Scoble's testimony, represented the great body of British abolitionists. Again, in the following year, the Tower Hamlets election took place. Mr. Scoble had not then begun to pooh-pooh Mr. Thompson or his influence. A district meeting was held at Kingsland, presided over by Remington Mills, Esq., an eminent London banker, and addressed by George William Alexander, Esq., and Mr. Scoble, Treasurer and Secretary of the British and Foreign Anti-Slavery Society, who most warmly eulogised Mr. Thompson, and rested their support of him as a candidate for that borough almost exclusively upon be raised was, that George Thompson was cast off later, in the following year, 1848, Mr. Scoble attendhis anti-slavery antecedents. Coming down still by the Broad Street Society; whereas, Mr. Scoble ed a public meeting of Mr. Thompson's constituents, and expressed his satisfaction with Mr. Thompson's public conduct. Why, even after Mr. Thompf Mr. Scoble at Brooklyn, that 'the great body, things' of his career there must have been well of the British abolitionists did not sympathise with known, Mr. Scoble was not unwilling to avail him-Mr. Thompson in the views he expressed in America, is unsurpassed in unblushing mendacity. Where Slavery Society. A few days previous to its last unnual meeting, he gave me some platform tickets, which he said he was about to send to Mr. Thompson, remarking that he should be glad to see him at the meeting. He well knew, that had Mr. Thompson appeared upon the platform, the audience would not have permitted him to depart without addressing them, and that his speech would be in perfect conformity with 'the many things' he had said in America. So little horror did he then express at

> Three years ago, then, Mr. Scobie was the culogist of Mr. Thompson, and had made no impeachment of his anti-slavery conduct. The only public anti-slavery action taken by the honorable gentleman since that period-excepting the Bristol meetingwas his visit to America last year. Now, the principles propounded and the course pursued by him upon this second visit, were in every respect identical with those of the first visit. Why, then, was John Scoble the zealous advocate of Mr. Thompson in the one instance, and his covert detractor in the other? Simply because, on the first occasion, he was on British ground and before British abolitionists. He was then in a hemisphere where his only chance of shining was by becoming the satellite to so brilliant a star. On the second occasion, he was in another horizon, subject to evil influences. He had, in the mean time, descended in the moral firmment from Zenith to Nadir. He stood upon American soil, under the influence of a pro-slavery public sentiment, where the only chance of attracting notice was by making pro-slavery capital. That he imagined would best be done by betraying to the rulers, the chief of British abolitionists. Verily, he attained the reward he aimed at-the toleration of saiah Rynders and his bullies. If he steadily pursues his present course, he will assuredly earn for nimself the only immortality now open to him-the mmortality of Erostratus. Let the fact be recorded, as determining the relative anti-slavery character and faithfulness of the two men, that George Thompon was denied a hearing in New York, while John Scoble was favorably received in that locality! But there is another prominent feature of Mr. Sco

come upon the platform.

ble's Brooklyn proceeding, and that is its cowardice. On several occasions, Mr. Scoble was publicly denounced by Mr. Thompson after his return from America, for his suppression of important anti-slavery intelligence from the United States. Mr. Scoole was challenged to meet Mr. Thompson face to face. He declined to do so. The character and influence of Mr. Thompson's labors in America was the advertised subject of discussion at many public meetings, to the platforms of which the Tower Ham-

the way of the emancipation of the slave ----well, the amount subscribed £46 Ss. The number of Foreign for sending him an address after the thing advocate of the same principles which both you and plets constituency would readily have given Mt. Scoble access. Having recommended Mr. Thomp to that constituency as their member, he should, as an honorable man, have appeared before them, and tated the many things which had occurred in America in 1850 and 1851, which rendered Mr. Chompson unworthy of the confidence which in 1847 and 1848 he told them they ought to repose in him, and have pointed out the injurious anti-slavery 'views ne expressed' in America, as to principle, object, and means of action,' with which they, as a portion of the 'great body of British abolitionists' did not 'sympathize.' Mr. Scoble may perhaps attempt to shield imself under the technical objection, that he had eased to be an elector of that borough; this, howver, will not avail him, for he well knows that the nen of the Tower Hamlets would have been too appy to have seen him at their meetings, to have nade whatever statement he pleased upon the subect which they were met to consider, the nature of Mr. Thompson's proceedings in America, and also to defend himself against the charge which they had publicly brought against him, of suppressing all acounts of such proceedings in the 'Reporter.' Mr Scoble also well knew, or ought to have known, that it the previous yearly meeting between Mr. Thompon and his constituents, two gentlemen spoke, who were not electors of the borough; one of whom, indeed, never had any connection with it; and yet, was quietly heard, even in opposition to Mr. Thompson. But, independently of the borough meetings, there was the Soiree at the Hall of Commerce on the Ist of August last, where the platform was open to ll comers, and where it was publicly advertised Mr. Thompson would lay before the meeting an account of his recent proceedings in America. Mr. Scoble did not venture to appear, although, if I nistake not, invited to do so by William Wells Brown. The audience exclaimed, 'Where's John Scoble?' and as Mr. Thompson replied, 'Echo anwered, where? Several subscribers to the British and Foreign A. S. Society and one member of the Committee were present at the Soirce, and yet kept their mouths closed concerning the 'many things' which had been done by Mr. Thompson, with which the great body of British abolitionists' did not sympathize.' If the 'Reporter' is a faithful organ of a body entitled to the appellation of a Brilish and Foreign Anti-Slavery Society,' representing, as of course such a Society must do, ' the great body of British abolitionists,' why not have proclaimed in ts columns, upon British soil, Mr. Thompson's dereliction from anti-slavery principle and action?-Why send an 'emissary' 3000 miles off, to a foreign hore, to that which could have been done so effectually at home? The people of England surely are not as likely to hear the truth from a Brooklyn pulpit as from a Metropolitan press or platform. If Mr. John Scoble's statement respecting Mr. Thompson be true, then he stands self-convicted for neglecting to inform his own countrymen of such an important fact. If the Broad Street Committee endorse the attack of Mr. Scoble upon Mr. Thompson, inality of the silence of their Secretary in England u, on the subject. Mr. Scoble describes Mr. Thompson as 'eloquent and able': if so, he could not have addressed hundreds of meetings throughout the Northern States and have taken an injurious course for a period of seven months, without doing mischief to the anti-slavery cause in proportion to the degree of his eloquence and his ability; and vet with a full knowledge of the extent of the evil they make no attempt to remedy it, either here, sympathy with old organizationists, that he even rethrough the press, or there by sending Mr. Scoble quested that Mrs. Chapman and her family, for to rebuke Mr. Thompson to his face before the abowhom he gave me tickets, if able to be present, would litionists of the United States. Was it noble to defer sending their representative to America until after Mr. Thompson had returned, to say things preudicial to his reputation behind his back? It is not Mr. Thompson's habit to censure either individuals or associations in a surreptitions manner. Mr. Scoble never found him guilty of such .back-biting. Proclamation had been publicly made by Mr. Sco-

le's countrymen, to all persons who had aught to allege against George Thompson touching his proceedings in America in 1850 and 1851, to come forward. Mr. Scoble declined to accept the challenge and meet Mr. Thompson openly in that court of appeal. He allowed a most triumphant verdict of acquitta land approval to be returned by the most legitmate tribunal before which this issue could be tried. He fled from England,-secured his safety by placing the broad Atlantic between him and his intended victim; and in the region of Mr. Thompson's avowed enemies, made his ex parte statement, as false as it

Public opinion can only, be fairly tested by public neetings. On the 14th of last September, three onths after Mr. Thompson's return, the great Bristol meeting was held. That meeting slone nunerically was greater than the whole number of contributors to the British and Foreign Society, so far as can be gathered from the annual reports. The chairman was a member of that Society, and one of the peakers an avowed member of the Liberty Party.believe that nearly all the local members of the Broad Street Society were present. 'And yet what were the resolutions ventured to be submitted? Why, the very first, complimenting Mr. Mathews, a Liberty Party man, subsequently adopted the principle of the American Anti-Slavery Society, that churches and ministers who justify the continunce of slavery are not the churches and ministers of Christ? The only Broad Street opposition, during the evening, was an attempt made to modify that lause, by altering the latter part of it thus :-Were ignorant of the principles which should inuence the churches and ministers of Christ! a modification which was negatived by the meeting by above a hundred to one. The second resolution also affirmed the American Anti-Slavery Society's

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principle of the constitutionality of slavery in the United States. That resolution also repudiated Mr. Scoble's statement at Brooklyn respecting Mr. Thompson, by declaring that he had, for the second time, 'at the hazard of his life, been helping and strengthening the American Abolitionists.' The third resolution, proposed after Mr. Thompson's speech containing his memorable denunciation of the American and Foreign Society, with which Society Mr. Scoble was avowedly identified, thus endors es the principles of the American Anti-Slavery So ciety and its great leader, to both of whom he is no toriously opposed. :-

That this meeting rejoices in the present oppo tunity of offering the assurance of its ardent sympathy, approval, and co-operation to the American Anti Slavery Society, in " hich persons of all religious de Slavery Society, in "nice persons of all religious de-nominations and political opinions have, for 18 years, united upon a common platform of the highest Anti-Slavery principle; redeeming their country, by their unwearied devotion and energetic labors, from the charge of being wholly given over to the dominion of Slavery; and that a cordial expression of admirnor of sympathy from this meeting is especially due to William Lloyd Garrison, the originator of the Anti-Slavery enterprise in 1830, the founder of the American Land ican Anti-Slavery Society in 1833, and ever since, the devoted and uncompromising advocate of the cause

There was also an important welcome Soiree gives to Mr. Thompson at the London Tavern upon his return from America, the proceedings of which I have not been able to send you, at which a resolution of warm sympathy with yourself and the Socie ty of which you are President was passed unanimous ly. With the exception of the annual meeting of the British and Foreign Society, at which none but subscribers and friends' were permitted to speak every anti-slavery meeting held in the Metropolis of throughout England, so far as I have been able to gather, since Mr. Thompson's return, has emphatically endorsed the principles of that gentleman and warmly commended his course in America; and yet, despite this fact, Mr. Scoble, a pre-eminently pious evangelical Christian in profession, deliberate ly state I to the people of New York, that the pro ceedings of his 'eloquent and able countryman' has not the sympathy of the great body of British ab-

I have no doubt that the result of the visit of Mr Scoble to the United States has been to him most mortifying; but that is no justification of his flagrant abondonment of truth. The contrast between Mr. Thompson's reception and his own, must have been exceedingly humiliating; but silence would have been the best cover for his retreat. He has now provoked comparison. He has been told by the American press, that he has not 'a tithe of the talent, genius, and soul of Mr. Thompson.' That is the transatlantic fame he has left behind him The man whom Mr. Scoble tried at Brooklyn to re duce below his own level, was, it is well known, in vited to the platforms and homes, and became the honored guest of all classes of American abolition ists; while he, John Scoble, upon thrusting himsel uninvited upon the American Anti-Slavery Society was, if the statement in the Anti-Slavery Standard be correct, spurned with marked contempt.

There is another contrast between these two ger tlemen which the Brooklyn speech has provoked and with which I will conclude this already too ex tended letter. Mr. Scoble, unintentionally, told a piece of sober truth when he said, 'I have connected with the object of my journey subjects which have always interested me.' True, Mr. Scoble. Not so, however, George Thompson; for when the evan gelist shall record the lives and acts of the anti-sla very apostles, it will never be said of him, 'He bor the bag.' I remain, my dear sir,

Yours, most truly, W. FARMER. W. L. Garrison, Esq.

From Frederick Douglass's Paper. LOUIS KOSSUTH AND HIS VISIT TO THE UNITED STATES.

Who shall be freedom's mouth-piece? Who shall give
Her welcoming hand to the great fugitive?
Not he, who, all her sacred truths betraying,
Is scourging back to slavery's hell of pain
The swarthy Kossurus of our land again! Who shall give

FRIEND DOUGLASS :- There is much danger the the visit of Kosssuth to our country, will prove a curse to the great cause of human rights. It is time to sound the alarm in earnest.

In your paper of December 18th, 1851, our es teemed friend, H. P. Crozier, of New York city, has well commenced the work. When we see those who have persecuted the genuine liberty men who are their fellow-citizens, all burning with zeal to hai Kossuth, the idea will press itself upon us, that this i a wholesale and Protestant mode of doing penance t afford some temporary relief to the irritation of a dis Such patriotic gentry seize upo this occasion most ardently, that they may frame of it a convenient 'catch-all,' under which, w 'company is coming,' they may hastily toss a hug quantity of their disgusting pro-slavery deeds. W would not hint that the Committee of the America and Foreign Anti-Slavery Society are men of suc loathsome character; but in their adddress to Kossuti they have practically (we would fain hope, half unce scously) joined in the popular shuffle to conceal th undeniable edicusness of American slavery. If this game succeds, wee to the cause of liberty not succeed; it will not, unless our 'Second Advent' brethren are right in their doctrine, that the people have become so corrupt, that there is no hop for general reformation, and therefore, the next grea event will be the conflagration close of earth's probation.

We do not ask our Hungarian guest to ' join an party,' but we do desire that when such a fit occurs, as that on which the colored people of New York city addressed him, he will then make on , having at least a delicate allusion c suggestion, having at least a delicate unusual buke for those who oppress colored Americans. W do demand that he cease to use the language slaveholders, and their more degraded and iniqu tous apologists, in referring very politely to slaver domestic institutions, thus perpetu ting the execrable fraud of attempting to e sum of all villanies,' amid all the sacred asset ciations of 'Home-sweet-Home.' Kossuth may have used the term, 'domestic institutions,' as refer ring only to the institutions of one country, as com pared with those of another, and he may not have the most distant idea of that hearth-stone and fami ly-Bible meaning upon which American tyrants baize for their neferious purposes. But we must not hide the fact, that the nation's guest has used the much-abused term in such a manner as to strengthen the hands of the vilest of the vile, in their h llish work of despising and crushing the poor trembling, bleeding slave.

At the great dinner party in the city of New York when James Watson Webb attempted to speak, the just indigration of the company was such that he could not proceed. Why was this? He had writ ten an editorial paragraph defending Russia for he

icked treatment of Hungary.

What has Rev. Samuel Hanson Cox, D. D., done He has taught us to submit to those demands of human government which spurn the authority of Jehovah. He teaches us to worship cotton as our God. He sanctions the biasphemous deed of binding a fellow-man; and, 'in a summary manner handing him over to those who 'catch men.' (Se Jer. 26.) Ye the can present the ministers of Brook-lyn to Kossuth! He can use his honied words, and his rising indignation is apparent! For myself, l am free to publish 'to all whom it may concern,' that I would more patiently hear James Walson Webb expatiate on his love of liberty, than listen to such talk from the lips of Samuel Harson Cox, D. D. talk from the lips of Samuel Hanson Cox, D. D.
To keep up the farce in consistent style, arrangements should be made to secure congratulatory speeches from Doctors Stuart, Sharp, Peck, Dewey, Lathrop and Lord. As the State will determine to equal the nominal Church in this Pharisaical performance, Mullard Fillmore, Daniel Webster, Hangman Foote, James R. Lawrence, Marshals Allen, of Syracuse, and H. K. Smith, of Buffalo, should have

conspicuous places assigned them for the most pathetic struck by it? Perhaps this new and fine word ic display of oratory. If those who have driven J. W. solidarity, embraces something like the idea of exclosure from his levely home, attempt in Syracuse to throw a Kossuth mantle over themselves, let them in laws and those who risk all for liberty. due season understand that there are some people who will know what is beneath. That man who has a heart to persecute John W. Loguen, has also

our from the persecute Louis Assetti, and would do it, if public opinion would tolerate him.

Our firm resolve should be, that we will watch these exhibitions of adroit contrivance to conceal natural iniquity and personal rascality. If we boldly utter what we think, we may contribute some influence which may aid to unbandage the eyes of Rossulh, and stir up the fountains of his generous Kossuth, and stir up the fountains of his generous heart, and fully unlock his half-sealed lips. Ther his visit will indeed prove a blessing to the enslaves of America. He will thus help, most efficiently, the cause of Hangary, and will most powerfully assist to establish the needed boon for this distressed world -namely, a righteous Civil Government,

Yours for humanity,
J. R. JOHNSON. Syracuse, Dec 26th, 1851.

From the Voice of the Fugitive.

KOSSUTH AND AMERICAN SLAVERY

That Kossuth is, at present, the most popular man in the known world, no one will pretend for a moment to doubt, who is a constant reader of the journals of the day. Children, hotels, ships and steamboots wil soon, perhaps, bear his name throughout the lengtl and breadth of this vast continent. George Wash ington, in all his glory, had never greater encom ums paid him than Kossuth is now receiving in America; even Daniel Webster, Hangman Foote and Lewis Cass, the strongest supporters of the vile system of American slavery, (one hour of which is oductive of more misery to our people, than age of that which the Hungarians have had to endure are halling the approach of this great man with joy and are recommending him and his cause to the support and congratulation of the American Congress The reader, if unacquainted with this subject, will naturally ask who Kossuth is, and from came? If, on making the inquiry, he should learn that Kossuth was a refugee from oppression, and an advocate for the abolition of a system of slavery existing in the land of his birth, what must be consistency of Messrs. Webster, Clay, Cass and Foote, the fathers of the Fugitive Slave Law, is opponent? Rossuth himself, if he is an honest mar be disgusted at their base hypocrisy, and fee constrained to open his mouth for the enslaved milions of this country, before he leaves America.

We cannot speak so highly of Kossuth as some

our contemporaries have, until we see what positio will take in relation to American Slavery. ter seeing, as he must, that some of the most philan thropic and devoted men to the cause of our redemp tion, are being tried for their lives in Boston, Buffa o, and Philadelphia, for aiding refugees to escape from chattel slavery, he shall refuse to sympathic with them in their confinement, and connive at it by accepting the presents and congratulations of their oppressors, he will prove himself to be unworthy of our sympathy. We cannot believe in the patriotism of the man who condescends to receive favors and congratulations from slaveholding despots, who are more decidedly tyrannical than the arbitrary power from which he has fled. A true patriot is known by his constant adherence to liberty, not only when is own is menaced, but also when he sees any his fellow-men in danger of losing theirs; and this is the character of Kossuth, he pected to leave the country without expressing his detestation of the grovelling hypocrites who con stitute the slaveholding portion of the Union; for i Kossuth is really what he professes to be, he cannot hold sentiments in common with avowed liberty de strovers.

From the (Ohio) A. S. Buele. GEORGE THOMPSON AND LOUIS KOS

SUTH.

DEAR MARIUS:-Last spring, some half dozen on some in attendance on the Fair, heard George Thompson, in a speech before the American Anti Slavery Society at Syracuse, utter the following

A nation in chains! and talk of sympathy with the Hungarians, and of sending a ship to bring to the shores of this country Kossuth! Why, if Kossuth be a consistent man, instead of bandying compliments wit Cass, he would send him words that would scorch hi very soul, and say, 'Keep your compassion for 3 000. ood of your countrymen in chains! If you have sympathy to spare, pour it over 3,000,000 of chattel slaves in your midst! Though banished from my country from the banks of the Danube to the banks of the Bosphorus, my limbs wear no chains! No oversee drives me to labor in the morning! No tyrant! frowns wither my manhood. I am free under the Sultan of Turkey, and surrounded by his protection If you, Lewis Cass, or you, Millard Fillmore, or you Daniel Webster, have a superfluity of sympathy send it Southward, and let it console 3,000,000 o Americans in bonds! Kossuth has enough for him self and something to spare for them, and he makes a contribution to the slaves of America of the sympathy tendered to patriotic Hungarians? [Loud

every man who comes from revolutionary Europe to these shores, to accept the hospitality of slaveholders. If he be a patriot, a lover of liberty whether he fly from the banks of the Danube, th Seine, or the Tiber, let him go to New England, and find a home with the persecuted and maligned aboli-tionists of the country! Let him throw in his lot with them; let him range himself under the banner of 'No Union with tyrants?' But let him not qui the tyranny of a crowned despot in Europe, to la od before 20,000.000 of confederated Re publican (?) despots in this country! [Applause.]

In all the speeches which I heard George Thomp son make while I was Eist, (some twenty in num ber,) I never heard him say a single thing which pro-duced so wonderful an effect as the first of these paragraphs. I never saw an audience so absolutely d. It was as if the very lightnings o Heaven had been playing over our heads, and as if each of us, after the cloud had swept by and the shock was past, had looked around in bewilderment and amaze. So deafening and long-continued were the shouts of applause, that it was many minutes before Mr. Thompson could proceed, and there was not one man in that wast hall who did not sympathize with him, and feel that he was right, and that if Kosone whit other than he, Kossuth would be wrong! Alas, that Kossuth has proved himself other Alas, that the Hungarian has not filled out the glo ious picture so nobly drawn for him! Alas, that we have yet but one George Thompson!

Yours for a consistent Kossuth, JOSEPH TREAT.

SALEM. Dec. 31.

From the Ohio Anti-Slavery Bugle.

KOSSUTH. NEW GARDEN, Dec. 21st, 1851.

Kossuth has suffered, like Martin Chuzzlewit, th partyrdom of endless presentations to 'the most re markable men in the country;' not without some fears, as the Editor of the Standard thinks, that he will suffer a worse sickness among them than that of his voyage, 'hope deferred;' which Sterne says,

'Tis in vain that he talks of 'solidarity' to a nation so debauched by oppression and selfishness as ours and hopes to secure help for Hungary, by flattering our bloated national vanity, and calling of deadly oppression a 'domestic institution.' principle of 'solidarity,' perhaps, lies deeper than he thinks; and he may find that the people which extends the left hand to fallen Hungary, while with the right it strangles liberty at home, may unconsciously clutch both, and be equally murderous.

He does not, however, come here to claim brother hood, else he would certainly go to the traitors whom our government seeks to fine, imprison and hang. What he wants is money, men and muskets, which may do as deadly work, when oppressors furnish them, as any other. If he wants the aid of truth, and the eternal principles of freedom and human brotherhood, he has certainly come to the wrong

place, and asked in the wrong way.

A terrible crisis approaches! Kossuth's visit is strangely well timed. The shouts that greet him will be echoed all over the land, reaching many forbidden be echoed all over the land, reaching many forbidden ears, and kindling unwonted fires in many a crush-ed heart. He is a hero, such as the world has seldom seen—who would not imitate him? Yet there is a strong resemblance between his case and hunis a strong resemblance between his case and hun-is, by the want of principle evinced by our public dreds here in our own country. Who can fail to be men during the last fifty years—and by the too

laws and those who risk all for liberty.

Kossuth may dream some night that the American flag became his shroud, because he found in kicking out from under it, thousands of poor unfriended wretches, who vainly sought for a little corner to Yours,

E A LUKENS

From the Portland Pleasure Boat. KOSSUTH AND LIBERTY

I have often wished, and oftener of late than ever before, that I was master of any language that would so fully express my abhorrence of the hypocrisy of this wicked nation, that those who read might see it as I do, and abhor it as heartily.

see it as I do, and about it as nearity.

Every American paper, from whatever quarter it comes, is laden with praises lavished on Kossuth, as though he were a god of purity, dethroned by rebels, and this nation the only one pure enough to receive

him or do him homage.

The whole nation seems stirred up to shout, 'Kos The whole nation seems stirred up to shout, 'Kossuth and Liberty! Liberty and Krasuth!' and they go into the work as though they had no error of their own to correct, no sin to repent of, no crime for which to blush.

'Kossuth, the Hero!' 'Kossuth, the Eloquent! Kossuth, the friend of Liberty!' Kossuth, the hate of Oppression? is shouted by men, and women, and boys and girls, from one end of the nation to the other; children are named for him and taught t shout his praise, as the friend of humanity, of liberty of universal freedom, and the innocent victim of ty Wherever be moves, he is thronged ants. classes of people, from the peasant down to the Pres ident, and from the priest up to the ploughman, all daubing him over with their slime and slaver about Liberty! Liberty!! Liberty!!! Aye, Liberty o

Now, all this fanaticism might be tolerable for andid man to see or hear of, provided the people of this nation were free from sin. But when sider that they are banded together to hold thre millions of innocent men, women and children is bondage, on a level with brutes; that the whole na-tion is a hunting-ground on which to hunt down sucl as escape from this accursed injustice and tyranny that every officer in the nation is made, by hunting-hound or bull-dog, to hunt down and return such fugitives to the lash and the chain-when we consider all this, we involuntarily exclaim, 'When is the God that destroyed Sodom and Gomorral that he does not sweep these hypocrites from the face of the earth, in the midst of their blasphemous riots in praise of Kossuth and Freedom?

Look at it, ye candid of all parties, in Church and See the whole nation convulsed at the ar rival of Kossuth; see them thronging him wherever he moves. See them feasting him in Liberty's name hear or read their speeches in favor of freedom, and then reflect that these same blasphemous hypocrites are trampling three millions, or one-sixth of their own native-born brothers and sisters, beneath the heel o tyranny as oppressive as was ever thought of by al the tyrants of the old world

Let no one suppose that this severe language i dictated by, or at all mingled with, a spirit of wrath or revenge. I would not see the worst of my fellowbeings vindictively punished for their sins, as deep and abhorrent as they are. I would have them com to the knowledge of truth, of justice, of humanity do unto all others as they would have others do unto of the monstrous hypocrisy of the American people, and, as an American citizen, born so, without my knowledge or consent, clear my skirts from the blasphemous adulation lavished on Kossuth and liberty while so many of my own countrymen are weeping in bondage, and fleeing to other countries in pursuit of that sacred right to liberty, which they are deprived of by their own fathers and brothers, on their own

Think of it, reader! The nation running after a forcign exile, shouting 'Kossuth and liberty!'— and hundreds of American Kossuths fleeing to Can ada, crying, 'Give me liberty or give me death!'
Think of it! The officers of government receiving nd welcoming Kossuth at the Capitol, in the name of Liberty, while, at the same time, they are sworn of hunt down American Kossuths, who only claim a ight to own their own bodies and souls!

Kossuth may, for aught I know, be worthy of all praise in every respect save one. In one point he is evidently wanting. If he were what he should be, he would not be here courting the favor of such hypocrites. He would say, 'If my countrymen can-not be freed by God and right, without the aid and sympathy of a people who tyrannize over their own brothers and sisters, then let them be slaves.' Were he what he should be, he would spurn the sympathy of such a people, and thus bear his testimony againstyranny every where. He would feel bound to le e world know that liberty is as dear to the Ameri on slave as the Hungarian.

Oh! ye hypocritical Americans, ye generation o

ipers! Repent and be converted: bring forth berty, while your own

clanking your own chains!
And thou, Kossuth, return to thy countrymen, tell them that in America, whither thou fled for aid in I shall doubt the patriotism and love of liberty of fers by their own countrymen, under a legalized system of tyranny, such as Hungarians never dreamed of. Tell them that aid from such a people must, in the end, prove a curse. Warn them, as they value their own happiness, to receive no aid nor comfort from such a source, but do right in all things, and then patiently to endure wrong till they can be liber ated by more righteous means.

> From the Dublin Freeman. KOSSUTH IN AMERICA.

TO THE EDITOR OF THE FREEMAN: DEAR SIR-I thank you for publishing my let-ter to M. Kessuth, and my appeal to the Anti-Slavery Societies of Great Britain and Ireland.

Permit me to offer a few words of explanation ference to your remarks on my letter to M. Kos suth, wherein you consider I have not acted fairly towards the American nation, when I stated that considering their advantages and their high pro-fessions, there was not so dishonored a people in the

I know well that in the United States of Ameri ca there are men and women, not a few, who rank among the noblest of God's created beings—men and women who stand forward on Schalf of truth and justice with a fealty never surpassed. All honor to these men and women—they will stand between their country and the rest of mankind, and save it from the utter contempt and scorn which must other wise blast such a nation of men stealers.

But it is by its laws and its general institution that a nation is to be judged, and not by the few righteous men it contains. And, taken by these test the highly professing United States of America pronounced by the voice of mankind a disgrace an an outrage on civilization. There is not a frien of instice, or a defender of rectitude, the world over to stand forward and rescue that people from the d served obloguy which, by their conduct towards the colored race, they brought upon themselves; other nations hold men in slavery—none so much in op-position to their own principles as the Americans of

You are aware that the fugitive slave law calls upon every man in the free States to aid in the arres f every colored man ACCUSED of being a slave under a penalty of one thousand dollars, months' imprisonment, in case of refusal. I imprisonment, in case of refusal. Did any other nation that ever existed deliberately pass s odious a law as that? It is unique in the history of human legislation for its diabolism.

All honor to the men and women who declar

that that law is a law to be trampled on by every one but an Atheist. No true believer in God, no friend of his fellow-man, could sanction or uphold such a law. I am happy to believe it will defeat its own end, and hasten the downfall of slavery in America. I differ from you entirely wherein you say 'the atrocities of British rule in Ireland have been unsurpassed in guilt, even in the records of American slavery.' British rule has worked much mischief in this land

but it has fallen immeasurably short of the crime of making merchandize of our brethren. The misgovernment of a people is not to be put on a par with the crime of buying and selling men, like beasts of the field.
England has misgoverned us; but is it not time for us seriously to ask ourselves how far we have en-couraged her, by our own wranglings and dissen-sions, in the evil course she has pursued in regard to

eral want of that manly political trutafulness

which is essential to secure respect?

I do not mention these matters as any justification of our ill treatment; but, as many of the evils we endure are traceable to our own misconduct, we have a right to take a fair share of the blame upon our and the state of the blame upon our state of the state of t selves, and to resolve, like true-hearted and wise men, to banish our unmeaning, our misery-making feuds, and pull together in future for the amelioration of our physical condition, and for the attainment o our just rights?

I am, my dear Sir, very truly yours,

JAMES HAUGHTON.

From the London Morning Advertiser. ONE MILLION DOLLARS REWARD. [FROM A CORRESPONDENT.]

Ran away from the subscriber, on the 18th August, 1849, a likely Magyar fellow, named Louis Kossuth. He is about 45 years old, 5 feet 6 inches high, dark complexion, marked eyebrows, and gray eyes. He pretends to be free, but says he was robbed of his freedom. He was confined in the barrack jail of Kotawah but exercised on the let September. He Kutaveh, but escaped on the 1st September. strongly suspected he was harbored by the Captain of the Mississippi, as he was seen on board that ship at Spezzia. Marseilles, and Lisbon. Captains and masters of vessels are particularly cautioned agains harboring or concealing the said fugitive on board their ships, as the full penalty of the law will be rigorously enforced. He was lately heard of in England, where he passed himself off for free, but is supposed to have sailed for the United States in the Humboldt. He has a free Magyar woman for his wife, by the name of Teresa Meszleyi, lately removed to the United States, and is said to be at the house of President Fillmore, where it is likely her husband will be lurking, or she harboring him. He speaks English well, but with a slight stutter, particularly if a little excited.

The above reward will be paid if delivered to m at Vienns. If lodged in any jail in any of the States (so as I can get him) one-fourth in cash, balance in a note, payable six and twelve months, by a member of the Society of Friends, said to deal in

loans, Lombard-street, London.

N. B. If the fellow cannot be taken alive, I will pay a reward of 250,000 ducats for his scalp. Terms

FRANCIS JOSEPH, Emperor of Austria. Vienna, Dec. 19, 1851.

# The Liberator.

No Union with Slaveholders!

BOSTON, JAN. 16, 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 Wennes-DAY, THURSDAY and FRIDAY, 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 blood, and who long to see this country presenting to the world a pure and glorious example, with not slave upon her consecrated soil.

FRANCIS JACKSON, President. EDMUND QUINCY, Sec y.

GEORGE THOMPSON AND JOHN SCOBLE.

The reply of our able and much respected London correspondent, WILLIAM FARMER, Esq., to the slur east upon George Thomrson by the two-faced and slippery Secretary of the British and Foreign Anti-Slavery Society, during his recent visit to this country, occupies our first page; but, long as it is, it will repay the most careful perusal, both for its admirable vindition of Mr. Thompson, and its thorough exposure of the cowardly and tortuous course pursued by Mr. Scoule, on both sides of the Atlantic. We assure Mr. FARMER, that he has magnified the importance of Mr. Scoble's Brooklyn speech, in this country, a million times over. When GEORGE THOMPSON landed here, he shook the nation; and throughout all slavedom, there was a demoniscal yell of agony and terror. But what effect did the visit of Joun Scones produce? Doubtless-judging from his attempt to conciliate the pro-slavery and mobocratic spirit of this country by his mean and ridiculous disclaimer of being identified with Mr. Tuompson-he shook himself; but what else, or who else, was shaken? In spite of his disclaimer, his speech at Brooklyn seems to have been a death-spasm ; for, from that hour to the present, nothing has been seen or heard of him here. His fate appears to have been that of the frog that aspired to equal the ox in bodily dimensions.

## THE ANNUAL MEETING

Of the Massachusetts Anti-Slavery Society is near at hand. By the official notice, it will be seen that it is to be held at the Melopeon, in this city, on Wednesday, Thursday and Friday, the 28th, 29th, and 30th inst. We trust to see the anti-slavery men and women of every part of the State, from Berkshire to Nantucket, present in large numbers. And we suggest, that in such places as are too remote to be nume rously represented, the friends of the cause should designate one or more individuals to represent them at the annual meeting, and unite in defraying, in whole or in part, the expenses which their representative may thus incur. Nor from Massachusetts alone do we invite the friends of freedom. Let them come from every part of New England-from every place where their lot may be east, and join their efforts with ours to establish the kingdom of Truth and Justice, of Righteousness and of Liberty, 'throughout all our land, to all the inhabitants thereof.'

PLENARY INSPIRATION OF THE BIBLE. The concluding portion of the reply of Rev. John Loun to the sermon of Rev. DANIEL POSTER, touching the plenary inspiration of the Bible, is given on our last page. Instead of occupying only two or three columns, as its author promised, the entire reply has filled nearly six columns. Of this, per se, we do not complain, because Mr. Foster's sermon was quite as long; and our rule and practice admit of equal justice to both sides, in regard to any controverted subject allowed a place in our paper. It should be re membered, however, that Mr. Foster had been previously criticised in the Liberator, though with com mendable brevity, by Rev. SAMUEL AARON, of Norristown, Pa., to whom Mr. Fosten made no rejoinder, not deeming any necessary. We regret that we have no alternative, on the score of free discussion and fair play, but to publish such a review as that made by Mr. Long, because every intelligent and candid render must admit, that it is as destitute of dignity as it is of argument-being made up of personal abuse vulgar flings, flippant assertions, egotistical flourishes, perverse exaggerations, dogmatical assumption without proof-&c. &c. We are quite sure that Mr FOSTER has too much good sense and self-respect to take any notice of such a rigmarole; and all we desire is, that his sermon may be carefully compared with the reply, and the difference noted between the two, in regard to the spirit, object, and logical acu men of their authors. In Mr. Lond's reply, it is im possible to detect the slightest pulsations of human ity; and no matter what he finds in the Bible, wheth er slavery, war, theft, adultery, wholesale slaughter or any act however monstrous, he avows his readine to believe it to have been sanctioned by G d, if it so affirmed in the book! Mr. Foster, on the contrary, argues that no Hebrew or Greek writings can either originate or nullify a moral law, or transform crime into a virtue, or make that morally right once which is morally wrong now. His spirit breathe only of peace and good will, and universal liberty and his object is to vindicate the true Christian stand ard, by making it harmonise with reason, humanity

and impartial love.

SATAN REBUKING SIN-

Suppose, -contrary to the anticipations I expresse my last,-Kossuth's mission to America should be uccessful, and he should get a handsome loar rom our government, coupled with the promise of being protected from the paw of the Russian bear n an effort to liberate his country; and suppose the ong purse and stalwart arm of Uncle Sam should be interposed to break the rod and yoke of the oppressors of Magyarland; suppose the great Western Republic should thunder from the cannon's mouth it natred of injustice in the ears of the great Eastern monarchs; -would not the spectacle be laughable, i t were not so mournful? Would it not look queerly for our rulers to exhort unto righteousness from one corner of their mouths, and order wickedness to b perpetrated from the other corner?-demand of Aus tria and Russia that they loosen their grasp on Hun garian throats, while tightening their own grasp or African throats -reprobate Haynauism in a con mander at Pesth with forcible words, and reward Haynauism in a commissioner in Pennsylvania with \$5 extra fee ?- issue a bullying proclamation against the rescue of a black man in Boston, and a bullying pronunciamento in favor of the rescue of white men in Buda ?--hauling up as traitors before its partial judges and packed juries those who shoot fugitive-hunters on its own soil, and call out its army and navy for the express purpose of shooting fugitive-hunters on a foreign soil ?- declare that its atrociously cruel 'settle. ment' of questions affecting human liberty at home must stand untouched and unquestioned, and help forward with its whole might an attempt to disturb the 'settlement' of similar questions abroad? In the sight of an impartial observer, and before

the tribunal of true Christianity, would now this nation, if the course above sketched were to be adopted stand in the attitude of Satan rebuking sing Woulde not resemble the self-styled, 'evangelical' churche which are so incessantly engaged in drumming up for funds to convert the heathen at the antipodes, and yet so rarely make even a faint allusion to the causes of heathenism right under their very eaves, or rather so often league in with the monsters-slavery, rumselling, covetousness in trade? Would not this seem like meddling with the motes in its neighbor's eyes, when its own visual organs were dreadfully obstructed with beams? Now, I do not believe the best way for this nation

to promote the principles of freedom is to undertake the regulation and restraint of other nations which violate those principles. I do not believe that flinging stones profusely is the fittest possible employment for a glass-house tenant, or that, in a crusade for cleanliness, pot should be obstreporous in bawling black at the kettle, at least, so long as i's own soot sticks out a feet.' Liberty, clike charity, ought to begin at home. She should purify her own premises, before lecturing other housekeepers on their dirty condition. Let Brother Jonathan hem in the Slave Power in his midst, and wipe away from his escutcheon the horrid blot of human bondage-let him show a supreme regard for the right and true at home on all occasions-let him do unto the African and the Indian as he would be done unto in their crushed circumstances-let him stop the aggregation of public lands in speculator's clutches-let him quit plundering and ravaging the weak nations near him-let him employ honest servants about his establishment, and guard against 'Galphin' gouging and mileage swindling of his funds-let him support institutions for turning out teachers instead of fighters, and in every possible manner encourage the arts of peace and di courage the brutalities of war-let him, in two words, be a genuine and consistent PRACTICAL CHRISTIAN and he will bring about the millennium more speedily and effectively than by any amount of bluster, with ball cartridges to back it. Jesus of Nazareth, that model reformer, first lived a blameless life, and next attacked the iniquity that was close to him. He might have spent his breath on the Fillibustering practices of the Romans, or the bloody, idolatrous rites of the Britons-and these two nations were un questionably wicked enough to merit severe rebukes -but what would the Messiah's mission have amounted to, had he gone that way to work? How much impression would even his mighty words have made on the world, had they been frittered on far distant wrongs, leaving Pharisaic formalism and extertion to curse the land of Judea as terribly as ever? Surely, the example of him who was so wonderfully endowed with wisdom from on high is worthy of imitation by people claiming to be his foremost disciples. And I hope, ere the United States government sends over any remonstrance against Austrian and Russian tvranny, that it will manifest some signs of heeding the emonstrances of humane persons against its ow intolerable tyranny.

## THE HUNGARIAN FLATTERER.

At the Congressional Dinner given to Kossuth at Washington, on the 7th instant, he made a long and florid speech, containing many fine sentiments, but crowding into its exording all possible adulation and untruthfulness. Read, and be astonished !-

Sir, as once Cyneas, the Epirote, stood among th Senators of Rome, who, with an earnest word or self-conscious majesty, controlled the condition of the world, and arrested mighty Kings in their ambitious maren—thus, full of admiration and reverence, I stand before you, Legislators of the new Capitol, that glori-ous hall of your people's collective majesty. ... he Capitol of old yet stands, but the spirit has

departed from it, and come over to yours, purified by the air of Liberty. The old stands, a mournful monument of the fragility of human things-yours as a sanc-tuary of eternal Right. The old beamed with the relustre of conquest, now darkened by oppression's gloomy night; yours beams with freedom's bright ray. The old absorbed the world by its own centralized glory; yours protects your own nation against absorp-tion, even by itself. The old was awful with unrestricted power; yours is giorious with having restricted it.
At the view of the old, nations trembled; at the view of yours, humanity hopes. To the old, misfortune was introduced with fettered hands, to kneel at triumphant conquerors' h els; to yours, the triamph of introduction is granted to unfortunate exiles, invited to the honor of a seat. And where Kings and Cassars will never be halled for their powers, might and western the the persecuted chief of a down-trouden nation is welcomed as your great republic squest, precisely because he is persecuted, helpless, and poor.—
In the old, the terrible 've ricits' was the rule. In yours, protection to the oppressed, malediction to ambi-tious oppressors, and consolution to the vanquished in a just cause; and while out of the old a conquered world was ruled, yours provides for the common confedera tive interests of a territory larger than the conquere tive interests of a territory larger than the conquere world of the old. There sat men boasting their will to be the sovereigns of the world ; here sit men who glory is to acknowledge the laws of nature and of nature God, and to do what their sovereign, the people, wills

More biting, scorehing, withering satire, in fact was never uttered, than is embodied in this laudation f the American Capitol and the Hall of Congress .-To talk of the blood-besmeared, tyrant-ridden, slave y-cursed District of Columbia as 'purified by the at f liberty, as 'a sanctuary of eternal rights,' as beaming with freedom's bright ray,' and as having for its rule, 'protection to the oppressed, and malediction to ambitious oppressors '!!! And then to say of Congress, that \*cage of unclean birds and habitation of devils, -if there be one on earth, - Here s.t nen whose glory is to acknowledge the laws of Nature and of Nature's God' - Fugitive Slave Laws, ccursed Compromise Measures, and all!!! O, this monstrous! Kossuth, go back to Turkey!

The Secretary of Kossuth, in a card which is ublished in the New York Express, denies all conection with the abolition paper which is about to be stablished in New York by one of the Hungarian efugees. He says-to the shame of Kossuth-

As Gov. Kossuth has no connection, direct or indirect, with the paper in question, and no control over Mr. Guyurman, Gov. Kossuth cannot, on account of his advice to that gentleman to serve his country, be, without gross injustice, made responsible for Mr. Guyurman's occupying himself with a question of do-

mestic American policy, injurious to the insural or one country, and in diametric opposition is to Koasuth's decidedly expressed opinion in the and policy of non-interference in such position. OUR CAUSE IN MAINE BRUNSWICK, Me, Jan Cle DEAR MR. GARRISON: EAR MR. GARRISON : "Cold blows the wind," and the snow falls day Coin down the report myself. I feel is my about, as I six to report my con a series by to Shakspeare, with a change to make the state winity that shapes our ends Roron, her the state of will. This is indeed a cold country, and unit should 'meet with a warm reception,' but y should mers and sympathizing friends posmore cold and relentiess, more cherica adda. more court man recently more coveries and as laborer in the anti-slavery cause in the reen. this is not always the case. Where the hard priest and political demagogue have not tried an the people as heartless as themselves, or short

thy and candor. But invariably, where there has ble fellows bear sway, There is no fiesh in man's obdurte but,

people have maintained their virtue and top

people have maintained their lines and all parties, many spite of them, there is no lack of housing, many

In the town of Freeport, I met with the kin reception; but, there are those there who have reception; out, there are show there are included their independence, and dare to that ad without leave.' Among those from whom lens much kindness and assistance, and to vice line much kindness and debted for their hospitality, are William II have wife, who are indeed true as the needle to the par the cause of humanity, and Capt. Joshus Wiley his wife, who have long been engaged in the up I held three quite successful meeting the wing the weather was very unfavorable. But he Brunswick, there are too many protester es houses, and ship-builders, to have much have left among the people. On coming to town late on Prof. Smith, who was said to be an action man, who said he thought it would be impost get a place in which to hold a meeting, which himself been refused, although there were my than six churches in the village. Instead of age ing for a place in B., I crossed the river to Tuese side, and readily obtained the Freewill Beyon has and held two quite large and interesting men there.

I presume that you have seen the Call holy m lished, signed by nearly all the clery of the ha but those who are known to be true shelinning, Joseph Fessenden, for example, for a needy a held on the 20th and 21st of this month is Aspa to see what the word and Provinted 68' in have them do for those in bonds. Just mil first not know what their duty is already! Her me rably disgusting this hypocritical cast! Their vention will be a 'regular nothing,' like the more at Heliast last year. Nine-tenths of the spin the Call have never opened their lips is belal at slave. Who believes that they have not nor what the word and providence of God 'spen Yet, if this Convention would make use diabe will have an opportunity to do an set the rebring immortal glory to the State. Let then ship resolution that they will have no further being with slaveholders, and that would tell Batter use to look for any thing so noble from a peace and time-serving priesthood, until the propleties it. The people passed the Liquor Law, but may

clergy are trying to steal the honor! So, ittlemen of this or any other State ever disfellowships are it will be in obedience to the demand of the page I am disposed, however, after all, to think the let will be the first State to take this position. In grew, as it were, in one night, big enough to we's Liquor Law. Vegetation is rapid here, although winters are long and cold. The State met wir some morning so changed on the anti-slore tion, that the world wont believe it is Next more than it did when she got up out of the pix last June.

Cotton manufacturing is not the chief ed six in this State, although, perhaps, carrying ona) the next thing to it. I know many care merili their vessels safely to profitable ports, than shelf thing else-that the voyage of life is nothing at comparison. But if anti-slavery could conque a merce, cotton and rum, the church would som at discretion. As these are the strongholds of ry, and Maine has as little of all as almost an State, and less of rum, I conclude, therefore be the first to take the right ground in relation

LECTURE OF DANIEL POSTER

FRIEND GARRISON:

Daniel Foster having lectured here on Md ning, 6th inst., we thought best to forward me of the meeting. A number of days had been my, and the evening was much so. It was the by some best to adjourn the meeting, but his ter did not agree with the principle of adjourni pointed anti-slavery meetings. This was my Accordingly, we repaired to the house appaired

found a goodly number assembled. Our friend was introduced to the audient ert Adams, when he gave a clear, contist, and convincing lecture upon freedom, free spen free labor, introducing several very timble; which came under his own observation while in the State of Kentucky, strikingly illestrate Southern principles and customs, and shorts conclusively the utter disregard of that not i tie, the love of human life, and how every pos both moral and divine, is outraged by the men slavery.

His lecture was beautifully graced with the erature, and, it is believed, carried carrieds minds of all that slavery is the sum of all rim Respectfully, thy friend,

WOMEN PETITIONS.

Our friends will observe the form of per the extension of the elective privilege to es The present is the most favorable time fe's Let me press on all the friends of the case as and earnest attention to the circulation of the tions. Every year adds to the momentum, miles we shall have impulse enough to sifest legalith tion. Maine leads the way, by a statute sa old, which, so far as property is recertified could ask. Let Massachusetts do as much, and it the right to vote. They should be retund 2 Cornhill, Boston, by the 15th of February. WENDELL PHILLS

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sequences ately. W stroys Ar and will to which does not a

From our London Correspondent.] DETERPATION OF LOUIS NAPOLEON.

as Green just beginning to think of the next move is a minual reform, through the aspirations for when we were roused and shocked by anothwhen we were roused and succeed by anothacces man. Wicked, supremely wicked, beto be hid sworn to observe and obey that Constibecause he has, during all the time he has no because it, though verbally recognising it, poser under it, thought verbatty recognising it, at as a mere instrumentality to further his own os; that ambition being the ignoble one of livgon the name and fame of a dead ancestor—that on the name same morely the reputation of a sucat military destroyer, able to destroy more of tion and of man's work, in less time than lessors of the art of destruction. I believe eat is right will be, but as far as I can see should be, I hope that he may realize the end surpose of the soldier's profession, that is to say on, in his own person.

That a terrible profession is the military profes at Hamas Thuggism, enlightened scientific murand hander names that lacquer the horrid wickedthey haptize, such as Glory and Patriotism!

e of events, and the documents called The require in eschoods,) are pregnant with evof the wicked intent having been long before and and matured; and, indeed, if this were not for, we should know it must have been so, beother many things which in those cases must be the many things which it it is pleasant transcript, necessarily imply it; but it is pleasant informe's own mind, when pronouncing a man esale murderer and a perjured villain.

lan bot, when speaking of this despot, forgetful of rengelical tearful entreaties to receive despots in Christian union, or of the wish of a leading friend smongst us to speak 'tenderly' of them; but as they do not enjoin us not to speak the and as I think it wrong to speak it, as they neit, in lore, I prefer the language of truth and ness to that which loses all distinctness fin the art sol malasses of the sugar school.

We see confirmed in this bad man's course how minuter desputism wars against knowledge and free sec. Like the other and older despotisms on the European continent, the press is momentarily put ties, and those who have been fighting, under the age of the Republic, for dishonest, factious purposes, must now be learning the policy of honesty, for they no let in an unscrupulous knave. It is not in the stare of things that such a wretch should die a nat-Let us hope that the misery and ruin of a great na-

he, through the instrumentality of the military, will kee spen the eyes of the Americans to the danger of steeding army. The minds of many Englishmen here long been open to this danger, but then we have a mi though we have a much lauded practice of wing the supplies for one year only, the practice of soing them is so inveterate, that the vote is of mane, and is often made "even before the estimates submitted. This is because the supply is paid gardally into the hands of the aristocracy, and their ans, who hold nearly all the places of profit in the army, navy, ordnance, customs, excise and the pleases, and the majority of the representatives in the Hose of Commons are many of them place men and afters, who are voting their own salaries. Beware of this grand mistake in our management!

There are paragraphs in many of the papers stating that Austria and Russia have promised 'my uncle's the assistance of men and money to keep Para quiet. This is not improbable, for the Holy Alliance, when they got rid of 'my uncle,' parcelled act Europe so as to have it among-t themselves; and it will be a great success to their policy, that uncle's pephew should become an instrument in their hands m work out the behests of those despots whose countries he had so completely overrun. It will become a sestion of despotism or nationalities, and so, I hope. of Republics. Assuredly, if France should succumb to these despots, England will be driven to invoke North America to aid her to stand under her national debt. That debt, and her weakness in Ireland, will speak trumpet-tongued against the class governments who have borne sway in England.

It is not possible that this usurpation can become consolidated so as to become dynastic, though there are reasons to fear that it may lead to a general war in Europe, and the question will be, shall despotic or ond government obtain?

It is manifest that the priests are with him, and that the despots of the European continent are also with him. The priests have avowed this, and the Prace has given them back the Pantheon, which his rgain been dedicated to St. Genevieve. The Pope and the Cardinals have received the news with joy There are, as you will see by the 'Leader' newspaper, which I shall post to you with this, many cirtemstances justifying the suspicion of a conspiracy between the despots, the priests, and this Louis Bonaporte, to unite against Liberty; and, if so, Great Britth will, I fear, have to bear-up against the assaults of the united despots.

Let us mark in this ready support of the priests to the perjured man, the utter hostility to religion and truth which the clergy ever show whenever a nationil crisis develops its influences which operate on them. Perjury does not induce their condemnation of the perjurer, though he climbs upwards through the blood of his and their countrymen; but they inmediately rally round the criminal, and they adtheir dupes to vote for him as their chief, and they applied and support his treachery themselves. Is it Christianity or creed with them? They have, you ber, reasons for keeping their flocks ignorant, for they fould not etherwise possibly maintain their ascenducey, and sheer the people, and rule them for ill, as

Contrast the state of Italy, of France, of Austria, # Rasa; of Spain, of Portugal, and of South Amerth, as to religious knowledge at this time, and find, In be possible, a redeeming trait, or a noble, genetrue repression, by any body of priests. You cannot. You may find, now and then, an effort in relation to some shadowy difference of creed, but no high and therous effort, for the liberties of man, or for his matal elevation, separate from creed. Their fraud is, to make men believe the priest has power to endorse their drafts on a supposed bank in the future worldknowing that notice of their dishonor will not be givto here. Assuredly, every draft drawn by attorney will be dishonored. The creed which supposes man thould approach. God and seek pardon through a True, that is, by and because of a creed, is radically tiongs. If his conduct will not turn the scale in his

farm, his creed and his attorney will not help him. But, to return to Louis Napoleon. This union of his with the Jesuits, and through them with Rome and the oppression of Italy, involves the great probabuty of a war with England, for the traitor will not know what to do with his army. He dare not disband them, and he must employ them in the trade of destruction and demoralization, to which the existing banda have been bred in Africa.

The object of the war will be, the principle of deslotism, or of republicanism or constitutional government; and your government will, I hope, see that, as a people, you are largely, if not more largely interested in it than we are in Great Britain. True, you will bot he so directly in contact with the actors, and the featraction and misery that may result; but its consequences must fall on you mediately, if not immed stely. Whatever now destroys the world's trade, destroys American interests, and capital, and progress and will open up wars with other parts of the world to which she trades,—and where is it now that she

up large naval establishments to protect her people and her trade.

America and England united may emancipate Europe. Suppose the whole European continent to be successful in crippling or subduing England, the Americans will have to do the whole work themselves, for they and their Republic are now the great est thorn in the flesh to the despots of the old world. and will become the great centre of evil in their

Whilst your fathers,-Washington, Jefferson, Adams and others,-wisely, in their day and generation warned you against interfering in the European wars induced by the first French Revolution-and the teaching was wise, for you were then in your infancy, and your mission to aid progress beyond your own continent was not given to you, for you were not grown as a nation, were not developed and disciplined as a people, and had not had time to mature and to love your system of government for its own sakebut the infancy of the nation having passed into lusty youth and sturdy manhood, the duties of manhood are due from a nation, and its mission to serve the world is cast upon it, and the power to aid implies the

When nations have arrived, by the possession of knowledge, to the enjoyment of freedom, their mission is to extend the liberty they enjoy, and their duty then support justice; and they may and ought then to take the duty for granted, and to raise only the question of duty and fitness upon the particular occasions, to suth, as regarded mind and manner. Only four spectators were present.

Mr. Clay will yet speak or write his opinions on this important subject. The effort of receiving Kostin of duty and fitness upon the particular occasions, to suth, as regarded mind and manner. Only four spectators were present. is to interpose, upon great and fitting occasions, to

EDWARD SEARCH.

#### PRACTICAL SUGGESTIONS TO ABOLI-TIONISTS.

I saw an article, a few weeks ago, in your paper from the pen of Mr. Trask, on the deleterious effects of the use of tobacco upon the human system; a fact that most persons are not ready to acknowledge. But, suppose this weed is not injurious to the human system, every one will admit that it is a very dirty and troublesome habit, and would be still more soublesome, if they were to use it in a manner so as to be less obnoxious to those who view it rather as nuisance than otherwise: for it seems to me that if the tobacco chewers were obliged to swab and clean up all their spittle after themselves, especially in the public halls used for public meetings, they would soon learn that a spit-box is just as necessary an appendage to the human system as is the tobacco-box. and by the use of it they would relieve some of their neighbors from a very offensive and loathsome task.

Again, most tobacco-chewers keep their mouth s full of the juice as to be unable to enter into a spirited conversation with another, without spattering more or less of the juice into the face of his opponent, not unfrequently causing very unpleasant sensations of the stomach and eyes, bringing tears; and no doubt the chewer, (when talking on serious subjects,) oftentimes mistakes these tears as the effect of his conversation on the mind; all of which is extremely unpleasant to the man or woman who does not use tobacco, and the more so, when an emetic is not really needed, or washing conveniences are not at hand. Smoking, also, is somewhat troublesome. Besides, the scent of the clothes and breath of those who smoke are very offensive to those whom they fall in company with, who do not make use of this weed.

The use of snuff, too, especially by the female sex, is equally objectionable, and all the more so to those who prefer to have their food rather lightly sensoned Again, the cost of this weed, in the various ways in

which it is used by our friends, is no small item of expense. I saw a young man, a few days since, who told me that it cost him three York shillings a week, on an average, for tobacco. This may be more than an average cost to those who use it. But suppose there are two thousand subscribers to the Liberator and Anti-Slavery Standard in New England, and that there are only three anti-slavery men to each subscriber, making six thousand in all; and then allow that one half of that number use tobacco, and that it costs each one of them five dollars a year, making a sum of fifteen thousand dollars per annum lost, and worse than lost, not only to the persons who use it, but to the entire world, when it might, and, may I not say, ought, to be used, to advance the cause of the oppressed millions of our country. Will the abolitionists of New England consider the fact, that they are paying a greater tax for the use of this obnoxious weed, to gratify an unnatural appetite, than they are paying into the anti-slavery treasury, to deliver our degraded and crushed brothers and sisters out of the hands of the oppressor; and do you not think you might act a wiser part, by denying yourselves of tobacco chewing, smoking and snuffing, so that when you come, or send up your representatives to our State or New England Convention, instead of paying one dollar each into the treasury, you might, with equal ease, pay five or ten, thereby increasing the annual contribution not less than fifteen thousand dollars, thus giving the cause an impetus that you could not give to it in any other way? By so doing, you would prove yourselves far more consistent, as abolitionists, and far more wholesome and healthful in your moral influence upon the world at large.

LEWIS FORD. Burlington Flats, Otsego county, N. Y.

### NEW ENGLAND PEMALE MEDICAL COLLEGE.

TO THE EDITOR OF THE LIBERATOR:

By the advertisement of the next term in your last week's paper, it will be seen that the pupils are to receive a complete and thorough professional training. The knowledge is not, however, to be confined to those who are to enter the profession; any lady can procure a ticket to the lectures of any one or more of the Professors. In this way, the female portion of the community, and, consequently, the public generally, will experience the benefits of the institution. And thus it may be hoped that ere long the tide of quackery and physical degeneracy will turn, and Hygeis appear again to receive the benedictions of joyous

worshippers. The idea of Female Doctors is fast becoming familiar to the public mind. It is but a little time since the fact that a lady in our country obtained the degree of Medicine Doctor afforded a curious paragraph for the press throughout the Union ; but recently small class has graduated from a college of their

The Philadelphia Sun of the 31st ultimo, speaking of the Female Medical College of that city, says :-The first annual commencement of this Institution took place yesterday, at the Musical Pund Hall. The audience was large, about one third being ladies. The platform was occupied by the officers and patrons and patronesses of the Institution, together with the pupils of the College. The graduating class (eight in number) were seated upon a front settee, to the left of the Speaker's stand. Their names were called by Professor Moseley, the Dean, when the President, William J. Mullen, conferred upon them severally the degree of Doctor of Medicine. The valedictory was given by Professor Longshore, and was an exceeding ly fine address. The religious services were conduct ed by Rev. A. D. Gillett and Rev. Thomas Brainerd, BOSTON. D. D.'

Opposition to Colonization .- Some of the colored citizens of New York city, taking offence at the recommendation of Gov. Hunt in his message, that ar appropriation of State funds be set apart in aid of th Colonization scheme, have issued a call for a State Convention at Albany, 20th inst., . To protest agains so gross a violation of the Constitution, and flagitious does not exchange i-without the necessity of keeping proposal to mal-appropriate State funds.

Correspondence of the Philadelphia N. American. KOSSUTH'S VISIT TO HENRY CLAY.

Washington, Jan. 9, 1852.

A most interesting interview between Governor Kossuth and Henry Clay took place this day, at halfpast two o'clock, at the spartments of the latter. Kossuth was introduced by Senator Cass. Mr. Clay received him standing, and then, being seated on account of his feeble condition, addressed the celebrated Magyar in a speech of half an hour in length, frankly expressing his opinions. He deprecated the policy of intervention, as the greatest calamity that could befal this country; and said that, as the possessors of the only existing republic, the example of man's capacity for self-government, it was the duty of the American people to encourage human progress and prosperity on this continent, which might be destroyed by foreign wars, involving in their fall all hopps of free institutions. These were, he said, the sentiments of a dying man who had struggled for freedom. Washington, Jan. 9, 1852.

reedom.

Kossuth replied. He did not combat Mr. Clay's positions, but confined himself to the prospects of Hungary and the situation of France, believing that the events in the latter country would terminate in a

the events in the latter country would terminate in a civil war, and, perhaps, in a general revolution.

At parting, Mr. Clay rose and bade Kossuth farewell for ever, wishing him a God-speed for Hungarian independence, as the reward of the noble efforts of her people. Kossuth responded with emotion, saying that he would pray God daily for Mr. Clay's respondent to the back that the second sec ing that he would pray God daily for Mr. Clay's restoration to health and usefulness. Both were deeply moved, and the scene was touching and solemn.

Mr. Clay was very favorably impressed with Kossuth, as regarded mind and manner. Only four spec-

he has gained lately.

U. S. House of Representatives - Monday, Jan. 12.-Mr. Stanley asked leave to offer a resolution: -

Whereas, In consequence of the suffering among the exiled Hungarians, many are believed to be in danger of dying of starvation and the inclemency of the weather; therefore,

Resolved, That the President of the United States

be authorized and requested to inquire into the truth of said information, and if it appear to be true, he be authorized to take steps to relieve their sufferings until homes can be provided, and that \_\_\_\_\_ dollar be appropriated for this purpose out of the Treasury.

Objection was made, and he moved a suspension of Mr. Preston King. 'Did the gentleman vote for resolution of welcome?'
Mr. Stanley. 'This is for exiles, and not for hum-

ouggery Governors.

The House rejused to suspend the rules to allow the esolution to be introduced—Yeas 45, Nays 126.

WASHINGTON, Jan. 5th, 1852.

U. S. House of Representatives.—In the House, this lay being appointed for the reception of Kossuth, at o'clock, the galleries became densely crowded, and, on motion, the ladies were admitted within the bar The committee of five entered with Kossuth, who of the House.

had the arm of Mr. Carter, and having approached to the area, Mr. Carter said, the members rising-Mr. Speaker, - I have the honor, on the part of the minittee, to present Louis Kossuth to the House o

Kossuth's reply was as follows-

Sir .- It is a remarkable fact in the history of man Sir,—It is a remarkable fact in the history of man-kind, that, though all past honors were bestowed upon glory, and glory was attached only to success, the legislative authorities of this great republic be-stow the highest honors upon a persecuted exile, not conspicuous by glory, not favored by success, but en-gaged in a just cause. This is a triumph of republi-can principle, and, sir, I thank, in my own and my country's name, the House of Representatives of the United States for the honor of this generous

Kossuth was then conducted to a seat in front o ne Clerk's desk. The House then adjourned, to give the members at

opportunity to pay their respects to Kossuth, which was done in a most hearty manner.

Banquet of the Jackson Democratic Association Banquet of the Succession Sth.—The Banquet of the Kossuth.—Washington, Jan. Sth.—The Banquet of the Jackson Democratic Association came off to-night. About 500 persons were present, among them, Cass. Houston, Ritchie, and Blair, a large number of distinguished members of Congress, and a large company of ladies. All went off in fine style, Kossuth

and all his suite being present.

The dinner itself was rather a scanty affair, but after the cloth was removed, there was any amount of enthusiasm manifested.

The first toast was 'Washington;' the second,

President of the United States;' the third, 'Andrew Jackson.'
Francis P. Blair read an address to Kossuth, con-

Studing with the sentiment— The Exiles of Europe : Liberty and Louis Kossuth! Kossuth responded. His speech was received with great enthusiasm, and frequent hursts of enthusiastic applause, especially when sentiments suggestive of intervention on behalf of liberty were intimated.

Citizen's Deputation to Kossuth .- Washington, Jan 6th.-A committee of citizens from every part of the Union, temporarily sojourning in Washington, called marks, he attributed the absence of cordial welcome by the municipal authorities here to the influence of the diplomatic agents of so many absolute govern-ments over a portion of the permanent residents of the district. He took decided ground in favor of in-

ervention for non-intervention.

Kossuth, in his reply, said that he interpreted the non-action of the authorities of the District different y. He did not believe that they were influenced by Russia, but attributed their silence to the fact that it was not proper for the citizens of a city, where the le-gislators of a nation were assembled, to act in any ay which might be construed as outside or street influences, as was often the case in Paris. He had, however, received from a large number of the citizens

emonstrations of respect and sympathy.

Judge Reed, of Ohio, responded, pledging, in be-alf of himself and the citizens of his State, substan-

tial aid to the cause of Hungary.

The resolutions and address were ordered to be published. Several hundred were present, including a large number of ladies, who were introduced to

BALTIMORE, Jan. 12 .- The Maryland House of Rep. BALTIMORE, Jan. 12.—18 San. 12. rescentiatives passed resolutions welcoming Kossuth to the State capital, but repudiating the doctrine of intervention for non-intervention. The Governor's Message was sent to both Houses to-day.

Annapolis, Jan. 12th .- Kossuth left Washington Annapolis, ann. 12th.—Aossula leit Vasanigon this morning at half-past seven. At the Annapolis junction, he was met by the aid-de-camp of Gen. Lowe. He arrived at Annapolis at 11 o'clock, and was met at the cars by Mr. O'Neill, Secretary of the Commonwealth, and conducted to the Executive mansion. The committees of the Legislature waited ipon him at 2 o'clock, and arranged for his jubilee reception to-morrow, Kossuth having consented to remain here until the afternoon, when he will leave for Baltimore by steamer, and start for Harrisburg on Wednesday, Gen. Lowe gives a dinner to Kos-suth this evening, at which many members of the Legislafure will be present.

Annapolis .- Kossuth was waited upon at the Gov ernor's mansion, Monday morning, by the pupils of the Naval School, to whom he made a few encouraging

At 12 1-2 o'clock, Kossuth and suite, together with the ladies, were conducted to the State House by the Governor and his aids. At the door of the Senate Chamber, they were met by the Committee of Recep-tion on the part of that body. The Chairman, Mr. Doane, briefly welcomed him to the ancient Hall, and Doane, briefly welcomed him to the ancient Hall, and Kossuth was then conducted to the platform, or tribune, where he addressed the Senate in a short speech, in which he referred, with admirable effect, to the patriotic deeds there accomplished, to the principles the senate and the referred. ciples there avowed, and their glorious results. Im-mediately after he had concluded, the Senaie adjourn-ed, and Kossuth was introduced to the members of that body, and the large audience of ladies who were that body, and the large audience of failtre who were attendance. He was then conducted to the hall of the House of Delegates, by the Committee on the part of that body, who introduced him to the Speaker as Gov. Kossuth. The Speaker welcomed him warmly as the illustrious leader of a people who struggled for independence and the rights of man, who had won the admiration of the world.

Kossuth's reply was brief, but to the point. He referred to the days of the Revolution, its trials and results, and especially to the aid afforded by France and Lafavette, whose portrait hangs upon the wall. He was then conducted to the hall o

results, and especially to the aid afforded by France and Lafayette, whose portrait hangs upon the wall. The presence of that picture indicates what the nations of Europe expected of America, viz: some private assistance, and the assurance of fair play, that was all. In conclusion, he alluded again to the deeds of the Revolution, and expressed the conviction that

these halls would be sacred to the vindication of those

The House took a recess of half an hour, and the guest was introduced to the members individually, after which, he returned to the Executive Mansion, whence, after dinner, he proceeded on board the steamer Champion for Baltimore, where he arrived at 7 o'clock.

Washington, Jan. 12. The Senate Committee have agreed to defray the expenses of Kossuth and suite in Washington out of a contingent fund, that was set aside for another purpose, but which was not wanted. The proposition will probably be made to the Senate to-day.

The expenses of Kossuth and suite are said to be fee hundred dollars a day. Kossuth intimates that Lord Palmerston's re

signation has postponed the prospect of Europe's liberation. Gen. Scott is understood to be opposed to Kossuth and the Indians .- The various delegation

of Indian tribes now in Washington waited on Kossuth on Thursday, and appropriate speeches were made. Kossuth presented each with a medal. PITTSBURG, Jan. 9th.—Letters have been received from Kossuth accepting an invitation to visit Pittsburg. He is to be here on the 16th, and great civic

ilitary preparations are making to receive him. Kossuth, in a letter to Mayor Terry, signifies his intention of visiting Albany, by request of the Common Council, the time of his visit to be hereaf-

A delegation from Vermont called, and invited Kossuth to visit that State. Kossuth briefly replied, and intimated that he would accept the invitation should he remain in the country long enough.

Kossuth's Visit to Boston .- Kossuth, in reply to an invitation to visit Auburn and Syracuse, states that he cannot accept it until he visits Boston.

Maine Legislature .- The Legislature of Maine met at Augusta on Wednesday.

On Thursday, in the House, the following resolutions were introduced, by leave, and referred to a se-

lect committee: -Resolved, That the sympathies of Maine are with Resolved, I has the sympathics of Maine are with the oppressed, in whatever land they suffer.
Resolved, That in Louis Kossuth we recognize a distinguished representative of freedom and constitutional liberty; and that his Excellency, the Government of the control of the contr

tional liberty; and that his Excellency, the Governor, be requested to extend to him a cordial invitation to visit the capital of this State.

Resolved, That we tender to Louis Kossuth the assurance that we entertain a sincere sympathy for the wrongs of Hungary, and a deep detectation or the despotic tyranny of Austria, and the unwarrantable intervention of Russia.

Resolved, That we carnestly desire that the General Government of the United States may exert an influence, in some wise and proper manner, against

all such intervention in future Rhode Island .- In the Senate of Rhode Island, last

Rhode Island.—In the Senate of Anode Island, last week, the Licutenant Governor presented a series of resolutions extremely complimentary to M. Kossuth, his principles and his services, expressing strong sympaths with Hungary, and inviting Kossuth to visit Rhode Island as the guest of the State during the present session of the Legislature. The resolution were ordered to a second reading. A Voice from Indiana !- A Kossuth meeting ha been recently held by the citiens of Brockville, in In-diana, when the most enthusiastic demonstrations were made in favor of Kossuth and his mission. Res-

olutions were passed, denouncing the interference of Russia in the affairs of Hungary, as 'a great violation of international equity, declaring it the duty of our own Republic to throw the full weight of its great own Republic to throw the full weight of its great moral influence in behalf of every struggle for freedom, in whatever clime, and render to its aspirants every efficient aid and comfort, not incompatible with the dignity of our position, nor in violation of international law and the examples and admonitions international law and the examples and admonitions of our illustrious fathers, and calling upon the Government of the United States to publicly proclaim, that interposition on the part of one independent nation with the domestic affairs of another, is a gross violation of the law of nations—incompatible with public justice. and will be so recognized by us.

It is not probable that a visit visit of Kossuth to that re

gion will tend to diminish the enthusiasm in favor

Death of M. Kossuth's Mother .- Our Vienna respondent, in a letter dated Dec. 20th, says, the Vienna Frenden Blatt, of to day, states that Kossuth's mother died at Pesth on the 16th inst.—Boston

GENERAL COURT.

The annual session of the Legislature of this State

ras chosen Clerk. In the House, N. P. Banks, Jr., Esq., was re-elected Speaker, and Lewis Josselyn, of Lynn, Clerk.

The principal business transacted by the Legislature was that of filling the vacancies in the Senate Board. The Coalition majority in the Convention of course ensured the success of their candidates. The

following are the names of the gentlemen elected :-Essex-Albert Currier, Josiah Lovett, 2d, Henry Osgood, John B. Alley, and Edmund K Hampden—Calvin Torrey and Amasa Holcomb. Berkshire—James T. Robinson.

Norfolk-Henry Hobart, Edward L. Keyes, and Zenas French.

Bristot-Oliver Ames, Jr., Whig, was elected over
Nicholas Hathaway, Democrat. It is said that the
position of Mr. Hathaway was not satisfactory to the

Comperance Free Soilers. Senate now stands 28 Coalitionists to 12 The death of the member from Worthington, Col.

Wm. Ward, was announced by Mr. Hopkins, of Northampton. Col. Ward would have been the se-nior member of the House. Mr. Knowlton, from the Committee appointed to

vamine the returns of votes for Governor and Lieut. Governor, submitted his report, as follows :-Whole number of votes for Governor. 137,187

Robert C. Winthrop, of Boston, has George S. Boutwell, of Groton, John G. Palirey, of Cambridge, Francis Cogswell, of Bedford, All others, 28,560 118 Whole number for Lieutenant Governor. 136,155 Necessary to a choice,
George Grennell, of Greenfield, has
H. W. Cushman, of Bernardston,
Amasa Walker, of No. Brookfield,
Caleb Stetson, of Medford,

9

All others, 130 Several discrepancies were found in the variou returns, which, however, would not vary the result. The report was ordered to be printed.

In the Senate, a resolve from the House, concern ing Louis Kossuth, came up, and was passed to be engrossed, under a suspension of the rules. In the House, the following resolve, introduced by Mr. Hopkins, of Northampton. was read three tim under a suspension of the rules, ordered to be e

grossed and sent up to the Senate, where it was concurred in, as above. It reads as follows :-Resolve concerning Louis Kossuth. Resolved, empowered, in the name and in behalt of the people of this Commonwealth, to invite Louis Kosauth to isit this capital during the present session of the Le

In the Senate, on Tuesday, the election of Goverand Lieutenant Governor came up, and resulted Whole number of votes for Governor,

Necessary to a choice, 20
George S. Boutwell had 28
Robert C. Winthrop, 11
And George S. Boutwell, of Groton, was declared elected Governor for the ensuing political year. Whole number of votes for Lieut, Governor, 32 Necessary to a choice, H. W. Cushman, of Bernardston, had 25

George Grennell, of Greenfield, And Mr. Cushman was declared elected. On Wednesday, eight members of the Executive

From the N. Y. Tribune. KIDNAPPING CASE, AND SUPPOSED MUR-

DER.

A daring case of kidnapping was perpetrated in West Nottingham township, Chester country, Pa., on Yest Nottingham township, Chester of Che

The alarm was given, and pursuit made by the neighbors. The fugitives were stopped in their progress by coming up to a wagon in the road, which they could not pass. McCreary jumped out of his vehicle, drew a bowie knife, and swore he would cut the driver asunder if he did not let him pass. The driver did not give up the road. McCreary then turned about, took some other road, and rapidly proceeded into Maryland.

Miller, with some half dozen of his neighbors, followed McCreary and the girl on the next day, and eventually found her in the city of Baltimore, where a charge of kidnapping was preferred against McCreary by Mr. Miller, and he was bound over for a hearing. On Thursday, the party from Chester county, Mr. Miller with them, started on their return home in the cars. McCreary was also in the cars, coming home-

ward. At Perryville, where they left the cars, it was found that Mr. Miller was missing. His friends were alarmed, and could not imagine what had become of

slarmed, and could not imagine what had become of him. Mr. Miller not arriving at home on Friday, his friends started after him, and found him hanging to a tree, dead—giving grounds for strong suspicions that he had been murdered.

McCreary claimed that the slave was Scholfield's. He has been charged with being concerned in a number of cases of kidnapping in this county. We learn that a requisition will be forwarded to the Governor of Maryland, by Gov. Johnston, demanding the surrender of McCreary, to have him brought to Pennsylvania, and tried for the offence with which he is sylvania, and tried for the offence with which he is charged. A requisition for his arrest was sometime since forwarded to Gov. Lowe, but he would not give him up.

The cause of Mr. Miller's death is yet a mystery The cause of Mr. Miller's death is yet a mystery. All the information confirms the belief that he has been murdered. Mr. Miller was a very respectable citizen, highly esteemed in his neighborhood, a farmer by occupation, and leaves behind him a wite and five or six children to mourn his loss. He recently filled the post of Assessor and Collector, and other white resetues in his carry translation.

other public positions, in his own township,
Great excitement prevails in the neighborhood.
The girl kidnapped was free beyond a doubt. McCreary had two assistants to aid him in carry

ing off the girl. McCreary will have a hearing on Wednesday.

Yesterday and to-day a number of persons left the vicinity of the deceased for Baltimore, to investigate

BALTIMORE, Jan. 12 .- At the trial of McCreary to day, on the charge of kidnapping, William Merrith, a young man from Pennsylvania, swore positively that Miller, who committed suicide, acknowledged to him that he knew the girl to be Scholfield's slave and that he (Miller) was to receive part of the reward for giving the girl up. The fear of exposure at the trial is supposed to have led Miller to commit the

There is no reason to doubt that this is perjured testimony, obtained to cover up a case of double atrocity--kidnapping and murder-and both perpetrated with impunity. Let Kossuth now add to his glorification of this 'free 'nation!

Here is another illustration, for Kossuth, of the personal safety and freedom enjoyed under our 'glorious star-spangled banner !-

Cook of a Boston Vessel arrested at Charleston as Slace!—The Charleston Evening News of the 3d inst. says: 'A negro man named John Breese, a cook on board the brig Corinth, Capt. Chase, from Boston, was arrested as a runaway slave on Monday, the 27th ult., by officers Dusenberry and Blewit. The warrant for his arrest was issued by Magistrate Gyles, upon the affidavit of one Smith, a seaman on board the said vessel, who deposed that the negro John was a slave of Joseph Brown, of Smyrna, Del., and that he knew him as such in the said city. He has been committed to juil, where he may be identified by his master when heard from, should the statements in the affidavit be correct.

Letter of Judge Jay on the Kossuth Excitement.—A letter from Hon. Wm. Jay, of New York, to the Secretary of the American Peace Society, resident is Boston, on the subject of the military enthusias which has been excited in this country by the visit of Kossuth, is published by the Boston Traveller. Kos suth's doctrine of intervention is discussed by Judg Jay, and shown to be wholly unteneble, so far as any

Jay, and shown to be wholly uniteredic, so lar as any impartial, practical application of it is concerned.

Judge Jay, as an advocate for peace, of course maintains that the spirit of the gospel will not justify us in letting loose the bloodhounds of war, for the purpose of conferring upon a distant people certain political institutions, which, when obtained, are by The annual session of the Legislature of this State commenced on Wednesday of last week, at the State House in Boston. Both branches were organized with very little delay.

In the Senate, Hon. Henry Wilson was re-elected and the Senate of Manual Senate of the Senate of Se

Gov. Johnston's Veto of the ' Obstruction Bill.'-The telegraph has already stated that Gov. Johnston ve toed the act generally known as the \*Obstruction Bill, which was passed by the Pennsylvania Legisla-ture to repeal the law prohibiting the use of the pris-ons in that State as places of detention for fugitive slaves. The veto message is based solely on the ground that it would be useless to repeal the law, be-cause the United States Supreme Court has decided that all State legislation on the subject of reclaiming fugitive slaves is unconstitutional.

Emigration from North Carolina to California .- We understand that a considerable emigration of slav wners with their slaves is going forward to Califo in from Notrh Carolina, who are versed in the bus ness of gold-digging. A party of twenty-three Nortl Carolinians arrived here yesterday, in the cars, with twenty-nine slaves, who are about to take passage in the Isabel for Havana, proposing to take the overland route.—Charleston News, Jan. 6th.

Boston, at the Tremont Temple, on the 21st of Janu ary. A procession will be formed, with petitions in favor of the Maine law, properly disposed, when the whole body will proceed to the State House, where a formal presentation will be made to the Legisla-

Slavery was to be entirely abolished in the republic of New Grenada, on the 1st inst. Arnold Porter, of Lebanon, N. H., fell dead

in the Town Hall, on Thursday of last week, while listening to a temperance address from Rev. John Pierpont. Indiana .- In the Senate, on the 30th ult., the bil for the exclusion of negroes and mulattoes was referred to a select committee, with instructions

Man Frozen .- Mr. Joseph Barrett, of Gravesend Lynn, aged nearly 70 years, was frozen to death of Wednesday night of last week, in attempting to wall home from Salem.

mend by substituting more rigorous provisions.

During the year 1851, property to the value of \$730.537, seventy-nine lives, five steamers, thre propellers, and thirty-seven sail vessels, were totall

Explosion of the Steamer Magnolia—Great Loss of Life.—The boiler of the steamer Magnolia, Capt. McNelly, exploded at St. Simon's Island, on Friday atternoon. Capt. McNelly, Thomas Condy, and eleven others necessar belonging to the boat, were killed. John noon. Capt. McNelly, Thomas Conuy, and others persons belonging to the boat, were killed Austin, engineer, belonging to New York, a other persons, were more or less injured. All of the

Storm and Loss of Life .- A tornado occurred in Noxubee Co., Miss, on the 27th ult., which destroyed crops and dwellings. The residence of Dr. Poidexter was torn to fragments, and four persons, one of whom was Dr. P's wife, were instantly killed. A daughter was so severely wounded that her life is despaired of, and the Doctor had a leg broken.

TA tremendous storm of wind occurred at Baton Rouge on the 30th ult. Several houses in the neighborhood were prostrated. The sugar house of Dr. Perkins was destroyed, and ten negroes killed. Population of New Orleans.—By the United States Census of 1850, the total population of New Orleans is 116,497 souls, of which number 17,009 are slaves.

Amory Hall still receives the flood tide of visi-tors attracted by the great historical progressive tab-leaux of the 'Crystal Palace and World's Fair.' This superb work of art leaves Boston very soon, and sequently is exhibited twice daily, at 3 and 7, P. M.

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 and has not been heard from since. He being out of health, and his relatives expecting him to return in a few weeks, they feel anxious for him. He is in his 32d year, if 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 whereabouts, or, if he should be living, and see this, if he or any one will write to OTIS P. JOSSELYN, Pembroke, Mass., it would deeply oblige his relatives.

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., Obstetrics and Diseases of Women and Children; M. W. Dickeson, M. D., Materia Medica and Pharmacy; Abraham Livezey, M. D., Theory and Practice of Medicine; Wm. M. Cornell, 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.

sors, \$10; Dissecting fee, \$5.

TIMOTHY GILBERT, President.
SAMUEL GREGORY, Seer'y, 17 Corubill, Boston.

#### ANTI-SLAVERY CONVENTIONS. NEW APRICA.

SPRINGFIELD, (Hampden Co.) Saturday Evening and Sunday, Jan. 17 and 18. This Convention wil be attended by Parker Pills-bury, Lewis Ford, and Lucy Stone, on behalf of the Anti-Shrery Society.

CONCORD.

SAMUEL MAY, Jr., will attend meetings in Concord, Mass., on Sunday, Jan. 18, afternoon and evening.

ANTI-SLAVERY LECTURES.

Loring Moody will lecture on Anti-Slavery and the Higher Law, in Friday. Holliston, Ashland,

Sunday, " 21. Wednesday, " 21. Feltonville, Berlin. 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, as follows :-Brewster, Thursday & Friday evenings, Jan. 15 & 16.

Harwich, (again,) Saturday evening and Sunday, "17&18.
So. Dennis, Tucsday evening, "20.
No. Dennis, Wednesday "21.
East Dennis, Thursday "22. 20.

Subsequent meetings, up to Monday, Jan. 26, to be arranged hereafter. DANIEL S. WHITNEY.

An Agent of the Mass. Anti-Slavery Society, will hold a meeting in BERLIN, (Worcester Co.) on Sunday, Jan. 18.

Also, in WEST BOYLSTON, on Sunday, Jan. 25.

- TEMPERANCE NOTICE. The State Temperance Committee respectfully request those who have charge of the MAINE LAW PZ-TITIONS to forward them to their office, No. 9 State street, on or before Saturday, Jun. 17.

They also invite the attendance of all friends of the They also invite the attendance of all friends of the movement at the Mass. Temperance Convention, to be held at the Tremont Temple, Boston, on Wednesday, Jan. 21st, at 10 o'clock, A. M. It is expected that there will be a general re-luction of fares on the railroads, and there is reason to anticipate a meeting

of no ordinary interest. A procession will be formed from the above building, and will proceed to the State House with the Petitions.

EDWARD OTHEMAN. Chairman. TO LAWYERS AND OTHERS.

A lady, who is a ready penman and copyist, is desirous of obtaining writing, which may afford her remuneration. By addressing Mrs. B., Liberator office, further particulars may be known.

MARRIED-In this city, on Monday evening, Jan 12, by Rev. Theodore Parker, Mr. HENRY JAMES PREN-TISS to Miss MARTHA, daughter of the late Obadian Dickinson, Esq., of Northfield, Mass.

DIED-At Newburyport, Rev. Hervey Wilbur

65.
At Utica, N. Y., Rev. Oliver Wetmore, 77, a native of Middletown, Ct.

THE CRYSTAL PALACE!

FOR A SHORT SEASON ONLY! EXHIBITION daily, at Amory Hall, at 3 o'clock, and every evening, at 7 1-2 o'clock.

Admission, 25 cents. No half price tickets.

Bird's Eye View of the Crystal Palace and the West End of London. The Grand Opening by Queen Victoria and the British Court. Superb View of the whole Nave. The Nave in all its parts. The American Division. The whole Transpet. The Agricultural Court, with McCormick's fainous American Renper. The Yacht America in her celebrated tri-EXHIBITION daily, at Amory Hall, at 3 o'clock,

The Yacht America in her celebrated tri-Resper. The Ya

EXHIBITION OF SCULPTURE. E. A. BRACKETT'S MARBLE GROUP of the 'Shipurceked Mother and Child.' is now open on exhibition at No. 1, Amory Hall, from 9, A. M., till 9, P. M. Admission,

WRITINGS OF W. L. GARRISON. THIS day published, SELECTIONS FROM THE WRITINGS AND SPEECHES OF WILLIAM LLOYD GARRISON,
—416 pages, duodecimo. Price—In cloth, \$1.00;
extra gilt, \$1.25. R. F. WALLCUT,

21 Cornhill. O, my brethren! I have told
Most BITTER FRUTH, but without bitterness.
Nor deem my zeal of factions or mis-timed;
For never can true course dwell with them,
Who, playing tricks with Conscience, dare not look
At their own vices. — COLERIDE.

Dissolution of Partnership.

NOTICE is hereby given that the Partnership here-tofore 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.

DAVID B. MOREY, REUBEN H. OBER. The business of the old firm will be continued at the old stand, No. 2 and 3 Haverhill street, by Morey & Ober, where will be found a large assortment of Britania Ware and Glass Ware, and the customers of

tania 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. JOHN CURTIS & CO. TAILORS,

No. 6 ANN STREET, (THREE DOORS FROM UNION.)

CLOTHS, CASSIMERES and VESTINGS. Also, a general supply of Fashionable and Ready-made CLOTHING. JOHN CURTIS GEO. P. ATKINS.

April 11. Miss H. Martineau's New Book !

Three LETTERS

ON THE LAWS OF MAN'S NATURE AND DEVELOPMENT, bush By HARRIET MARTINEAU and H. G. Acerismil

Pirst American edition, just published und for sle by J. P. MENDUM, 35 Washington street on, up stairs, 4th story. id-bood but

At the Pilgrim Pestival, at Plymouth, Dec. 22d, Allen C. Spooner, Esq., of Boston, replied to the sentiment of 'The faith of the Pilgrims,' concluding

But, Sir, the Puritans were not alone remarkable for their faith in God. They had a very persistent and consistent faith in another personage, whose name delicacy forbids me to mention. But, in anticipation of the exigencies of this occasion, I have prepared a few doggerel rhymes, which I propose to inflict upon the good nature of the company. Mr. Spooner then read the following lines:—

THE PAITH OF THE PURITANS. The Pilgrims were a hard, flint-visaged race-Where'er they set their foot, they meant to stand With God and Christ they conversed, face to face-Trusted them on the ocean and the land.

But yet their only faith was not in God, Nor yet from him their only dread of evil; While seas they crossed, and savage forests trod, They kept a steadfast credence on the Devil. When bright prosperity their skies illumed.

They saw his tempting in the flattering light: When deep disaster all their hopes entombed, Twas he who shrouded them in deepest night.

He lurked in ambush at the festive board-He set the tempting viands as a foil-He stood beside them when the wine was poured-He watched amidst their cheer to share his spoil.

When storms their scanty harvests swept away, He did the deed, to test their faith in God-When sudden sickness took their friends away, Twas He who exercised the chastening rod. His blandishments in montide's glare were spread.

From early birth, till numbered with the dead, His fell endeavors thronged their every walk. He was their foe; their stubborn, steadfast foe-His machinations sought their constant harm;

His vigilance no darkest night could balk-

All his successes only wrought their woe-Active in all distresses was his arm. If children swallowed pins, 'twas his affair; If people strayed, they were by him misled; If wrestling Elders lost their thread in prayer,

Twas he who put confusion in their head. When fishing-boats could not get round Beach Poin Twas he the adverse winds and tides who bred-When Elder Brewster's toe got out of joint. The blame came wholly on poor Satan's head.

If codfish would not bite, his was the fault; If huckleberries failed, his hand was in it : If Standish's old horse got blind or halt, They saw his doings in it in a minute.

With Aim to combat was their stern behest-In court, in camp, in field, in church, at home-To baffle him was serving God the best-Who for their trial suffered him to roam

Nor God, nor man, nor rightcousness, nor evil. Nor sun, nor star, nor day, nor night, nor morn, Were unto them more real than the devil, Who punctured them for aye with fleshy thorn.

Sternly and loftily they dared his might,-With every craftiness his plans outwitted; Trusting in God, and valiant for the right, Their ardent hate was never pretermitted. This made the axis of the Pilgrim mind-

This made them stubborn in their good old way-This made New England what even now we find-This made us all whate'er we are to-day.

Then to the Pilgrims be our praises given, Their trust in God, their hatred of all evil : Yet, though their precious souls now rest in Heaver Let us preserve their horror of the Devil.

## A SONG OF LIBERTY.

BY THE REV. HUGH HUTTON, M. A. Go! tell us not of Greece and Rome! We look for freedom nearer home; Like them, Oppression's yoke we'll spurn, Nor act oppressors in our turn : In British soil we plant the tree Of UNIVERSAL TABERTY

To justice and religion true, We'll guard our rights-our neighbors' too Where'er we hear a nation groan, We'll make their wrongs, their cause, Till kings and nations both shall see Their only strength is Liberty!

We claim the human race our kin, Whatever color tints the skin. Whatever creed their tribes profess, Whatever tongue may ask redress; We'll reach to all the hand that's free. To lift them up to liberty !

We'll waft this truth o'er every wave-Man ne'er was formed to be a slave ; The heirs of an immortal mind For equal freedom were designed'-Till every land and every sea. Resound the ery of liberty!

From the Boston Christian Register. KOSSUTH.

Illustrious man! who doth to Heaven appeal Against the tyrant's might, and tyrant's wrong And as thine own thy country's wounds doth feel, Forget not in whose strength vain man is strong. Not in the mighty wind, that mountains shake, Not in the earthquake, nor ave ging fire

But in the still, small voice Jehovah spake, Rebuking thus his warlike prophet's ire. "Tis ours for Truth to suffer, and to speak; But not to fight, or warlike trumpet blow; The strength of armies in her cause is weak. And Freedom finds in these her deadliest foe; For never can the Truth or Right prevail Till rust consume the sword and warrior's mail.

# THE PISHERMEN.

BY THE AUTHOR OF 'ALTON LOCKE.' Three fishers went sailing out into the West, Out into the West as the sun went down, Each thought of the woman that loved him the best, And the children stood watching them out of the

For men must work, and women must weep, And there's little to earn, and many to keep, Though the harbor bar be moaning.

Three wives set up in the light-house tower. And trimmed the lamps as the sun went down, And they looked at the squall, and they looked at the

And the rack came rolling up, ragged and brown But men must work, and women must weep, Though storms be sudden, and waters deep, And the harber bar be meaning.

Three corpses lay out on the shining sands, They lay in the gicam as the sun went down, And the women are watching and wringing their hands.

For those that will never come back to the town; For men must work, and women must weep, And the so mer it's over, the sooner to sleep-And good-bye to the bar and its mosning.

# The Liberator.

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

[CONCLUDED.] Mosaic code, the policy of the Hebrew Commonhimself edited this code, and ordained this policy. through Moses, whom he used as an instrument consummating a divine and heavenly work.' To this I reply, there is more truth in this statement. than in any paragraph of equal length in the sermon ferred to was set up by Moses himself, who never seems to have lost sight of it for an hour, for forty years. Was it true or false? The same claim was

Mr. Foster's words in answer to this are- Let me say here, that I regard Moses with much reverence and love. I admit that he was one of the remarkable prophets of God, as Confucius was among when judged in view of the darkness of his day." Here we have it; a false historian, a liar, a mythologist, a fanatic, a sectarian bigot, living in a dark dis- law, but denote different things from each other, tant age, denounced by Christ, by reason, and by and something different from law, what do they deconscience, yet much 'reverenced and loved' by his note? To what law does Paul refer-Rom. 7:7reviewer-or, rather, most vile and profane slanderer. when he inquires, 'Is the law sin?' [or sinful, O, Consistency! thou art a jewel of little less value wrong.] 'God forbid.' And again, he says, 'The

and conscience each statute.' All this I admit, as Again, I ask, do you recognise the distinction divine-[ah! how happens this?] In many others, you give it to us? it was dark, inhuman, barbarous and wicked.' Please compare this with Christ's account of it in the Sermon on the Mount, and in every part of the gospel. O shame, where is thy blush? O, where? Again, our author says, in this same connection, 'This claim in regard to Moses and all fallible men, [and such, in his esteem, are all the prophets and apostles,] \* must be set aside as untenable, before the world can be redeemed, and the brotherhood of heaven be establish-'ed.' That is, as I suppose, before Garrisonism, or the theology of the Liberator, can prevail, and the antislavery church 'be established.

Again, he says - It seems to me folly or dishonesty to claim for Moses, as many do, the full inspiration of God's mind.' Answer-We have seen who has done this, from Moses to Christ and St. John, inclusive, and from them to this time. I confess myself among the number, Mr. Foster and the Liberator to the contrary notwithstanding; and if the columns of the Liberator are opened, as my friend-or, rather, our mutual friend-declares they will be, I will sanctify the Lord God in my heart, and be ready to give reasons for the faith and hope that are in me, to the or between the subjective and objective worlds or

Our author continues- Let us look at some of the wicked principles of the Mosaic code, for which the inspiration of God's mind is claimed without gospel or reason.' Again he says- 'The law which was given by Moses was based on sectarian principles." [Here follows a tirade of specifications, worthy of rison republish, and vindicate its truthfulness, modesty and piety! Doubted.] Again- The law, as given by Moses, enjoins retaliation; the Old Testament ness and love toward enemies. The revengeful spirit of the Mosaic law, and the forgiving spirit of Christ's the first clause of this paragraph, I give a flat denial, The statement is false and libelious, not to say blas- here. phemous. To the last clause I reply, Christ had no law distinct from Moses-had he? Christ was a Reformer, not a Come-outer merely; two things, than which few things are more distinct. He was a prophet and expounder of THE LAW, (for God has but one moral law,) and not a legislator or promulgator of a new law. What in the Bible is called 'the law,' was the law or religion given to the Jews and the world through Moses, Christ, indeed, expounded it more clearly, increased its claims and penalties; but, unlike our modern would be reformers, he was no Antinomian; but our modern reformers, falsely so called, are so much in the spirit of anti-ism, that, forsooth, they must be Antinomian, both in regard to God's and man's law, and can only submit to an imaginary law of Christ, which, when looked for, is not to be found, except in their own disordered imaginations. Well, that is so much the better for such reformers.

Next follows a lorg tirade of misrepresentation, vituperation and abuse of our Pilgrim Fathers. In the true spirit of a certain son of Noah, he has uncovered our fathers' nakedness, exaggerated their faults, made no mention of palliating circumstances, or of virtues and redeeming qualities, and very piously (!) fathers the whole upon the 'revengeful spirit' of the Mosaic law, I forbear quotations.

Next, our government and people are shown to be. in every coil respect, worthy of their fathers; and all is charged to poor Moses and his miserable institutions. Next, the law and poor Moses take the lash, for the ordination of the Sabbath, or a day of rest.

Next, the formula, ritual, or mode of worship, are introduced. So it seems he had hitherto, unwittingly, thought and spoke only of the moral law, as distinguished from the ceremonial. But he now shows the ceremonial to be every whit as bad as the moral; and in relation to this and all which preceded it, he says- My own conclusion is, that the forms of the Jewish Church were not appointed by infinite wisdom, but were the result of human and finite wisdom entirely.' Query-Is this orthodox Garrisonism?

In the next paragraph or subject of discussion, he speaks thus- I wish now to call your attention to the position which woman occupies under the law given by Moses.' Here he occupies a column, with his usual accuracy, discrimination and modesty. This, perhaps, is saying enough for my purpose,

But I can pursue this notice no further now. It must suffice to say, that all that follows is of the same God is one Lord, and thou shalt love the Lord thy stamp as what precedes the last quotation. This ser--no, tirade-must be read, in order to be sufficiently abhorred and reprobated by all common sens and truth. Truly, an age must be enlightened, inversely, which could produce such a discourse, or pro cure its publication, with approbation, in a public Kall's relative seed to be as an about

But I wish to ask the Reverend Mr. Foster and his piritual father, and their coadjutors, a few quest apon the texts on which the discourse was founded and with that I will stop my criticism for now, though a volume would be composed, if I wrote all I wish to. Concerning the first text—John 18:37—I wish to ask, was the Jesus here referred to 'Him of whom

Moses in the law and prophets did write, or was it him whom Judas Iscariot kissed and betrayed? In Our attention is called to a brief examination of the other words, was it the Jesus of the Bible, or him of Faustus Sociaus, Dr. Priestly and Elias Hicks? 1 wealth, 'for which the express and entire approval of think my meaning and intention cannot be misunder-God is claimed. Nay, more; it is claimed that God stood. Question 2d. The text says—' For this cause came I into the world. Query-From whence did he come? Did he have a pre-existence? When, in what character, and under what circumstances, did he exist, prior to A. M. 4000 or 40004? Question 3d. What truth or truths did he come to bear witness to Now for its truth or falsehood. The claim here re- if not to those which Moses and the prophets had written? Well, did he understand them as Messra. Garrison, Foster & Co. do? If so, why did he not censure and condemn them, instead of blessing them continued by Joshua-by the judges and prophets altogether, as did Balaam, when employed by Balak from Moses to Malachi; was resumed by John the to curse Israel? How can you account for the con-Baptist, acknowledged by Jesus, as we have seen, and duct of Jesus toward such persons and characters at claimed by all his apostles and their successors to this you represent Moses and the prophets to have been, day. Query-Is this a 'lie' !- a 'myth of the dark and such an institution as you say Moses's law was! Was Moses a madman, an impostor, a fool, a Was he ignorant of Moses and uninspired, or what liar, a false historian, a fanatic, a sectarian bigot, a siled him? You found out what made Paul talk so deceiver of the people in his own and all succeeding falsely and foolishly about woman, but what made ages, and yet worthy of 'reverence and love '-as great Jesus do as he did. you have not told us. Did not Jesus do as I aver he did? Did Jesus come to bear witness to any other or different truth than was con tained in the Old Testament? I think not

Well, as to your second text, I wish to ask a fer questions, as follows :- Are truth and grace synonythe Chinese; (!!!) a burning and shining light, mous terms? Are they a law!—the law of Christ, as distinguished from the law which came by Moses? Doubted. If they are not synonymous terms, nor than Piety, Wisdom and Prudence! law is holy, the commandment holy, just and good. Our author proceeds—'In the organization of the Yet again—Rom. 3:31-'Do we [did Christ?] make law is holy, the commandment holy, just and good.' Hebrew State, and the establishment of his code, void the law through faith? [Grace or truth.] God Moses claimed the sanction of God, legislated in the forbid. Yes, we establish [not abolish] the law. name of the Lord, and brought the phrase, " Thus Now, I ask, to what did the apostle refer in these saith the Loun," to confirm and fix in the public mind texts, if not to 'the law which came by Moses '?

above stated, and with its truth or falsehood stands commonly made between the moral and ceremonial or falls the religion of the Bible, and the characters law, or the common and statute law? If so, what for truth and veracity, not of Moses only, but of do you mean by these terms? How can one know Christ, his apostles, and all the prophets. Christiani- them apart, or which is moral and which is ceremo ty is the religion of the Bible, of the Old Testament, nial? To which of them do the commandments o as verily as the New. Destroy this claim of Moses, Moses's law belong? Did Christ abolish and make and the foundation, the whole foundation and super- void all the rest, as well as the fourth commandment structure of Christianity falls to the ground, as I think Is your 'polygamy,' which you charge upon Moses's I have abundantly proved. Well, what says Mr. law, to be found in the seventh commandment? If Foster? 'He legislated with human prejudices and not, where is it to be found? Now, nothing is clearer human frailties, in a dark age and for a besotted peo- to me than that the readers of the Liberator, in comple. His system was in many respects beautiful and mon with us all, need light upon the subject. Will A word in relation to the inspiration of the Bible,

and I am done, for this time and with this communication. I would first remark, that the word 'inspiration, as used in this connection, is one of the most ambiguous words in use, and the thing or work it is used to denote is one of the most confused and perplexed subjects in theology. The learned, pious and good among Christians in all ages, since the days of the apostles, have revered the Bible, including both Testaments, as the Jews had before done the Old Testament. That all scriptures were given by the inspiration of God,' and that ' holy men of old spake and wrote as they were moved by the Holy Ghost," has been the belief of most Christians, both clergy and laity. But to give a satisfactory explanation of the manner in which this was done, has been like the great question of Philosophy, ' How comes man by his knowledge? unresolved and unanswered, even to this day. A false Philosophy of Man, of Nature, and of God, has occusioned all this darkness, difficulty and confusion, in all schools and parties, and so long as the connection between Psychology and Ontology, heart's content of Mr. Foster, Mr. Garrison, and the departments of the world-or, in still other words between matter and spirit, soul and body, remains a problem unresolved, so long, verily, will this darkness continue. These mysteries can all be cleared up and made plain, but not by the means now in the hands of the so-called learned world. I will do it in due time, if I can get a hearing. I shall not attempt t here. It shall suffice me here to prove the facthis theology and its author. Query-Will Mr. Gar-that the Bible is of God, as verily as any book is of an author. I mean to aver that the Bible, and especially the Old Testament, which is the subject now in Mr. Foster to deny it. I do not suppose him capable much less actually engaged in playing triffingly with law, are as opposite as Zenith is from Nadir.' To ply that the Bible is of fluman and not divine originthe word 'plenary,' I understand him to aver simof man and not of God. I join issue with him

Now, that the Bible is of divine origin, of God, from God, and consequently true in its history, correct in its doctrines, binding in its laws, rational in its requirements-to be believed when it promises, and to be feared when it threatens; that its prophe cies are true, and have been or will be fulfilled; that its record of miracles is true and reliable; that it is in all its teachings, true to nature and to fact; that it is exactly calculated to answer the professed end of ts being, as all God's things in nature are; that it harmonises with the nature of things, is what I aver, and what I understand Mr. Foster to deny. Now, all this stands or falls with the settlement of one question, viz .: - Is it of Godt Are Paul and Peter to b credited? If the Bible be of God, then Christianity, technically so-called, stands. If not, Infidelity, properly so-called, stands, and Christianity falls. Now that the Bible is of God, as above explained, I prove, or attempt to prove, by the following facts and argu-

ments, in addition to all I have before said :-1. This claim is set up by Moses, the prophets as apostles, i. c., by all the so-called divine writers, and testified to upon their consciousness and conscience. Their characters to me are unimpeachable, their testimony reasonable and undeniable, and I have no means to impeach them, or to answer or evade. I therefore submit. Others can do what seems good t them.

2. Their histories, statements, arguments, proofs doctrines, laws, promises and threatenings, carry to me apodictical, internal evidence of their truth, sim-

plicity and importance.

3. I understand Jesus, to whom all is referred by my opponent, as a witness and judge to confirm th caims of the writers above referred to, not only i claiming God as the author of the Bible, but als confirming its claim to pre-eminence in doctrine and discipline. This I understand him to do, even in the text John 18:17. To what truth did he come to bear witness, if not to that contained in the Old Tes tament, as above explained? He came not to origi nate and promulgate new truth, but to bear witness ! the truth. I doubt not, if Pilate had paused a me ment, this whole matter would have been explained The law was given by Moses, and Jesus came not to abolish and destroy, but to fulfil, to magnify and make it honorable. Hear what he said to the scribe, Mark 12:29-31- And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God with all thy heart, and with all thy soul, and with all thy strength. This is the first commandment. And the second is like, namely, this-Tho

shalt love thy neighbor as thyself. There is no commandment greater than these.' See also the answer of the scribe to him, in the following verses. Will Mr. Foster please compare this scripture with his sermon, and blush for his treatment of both Moses

But I have said enough upon this point elsewhere If not, I will do it in a future communication. I have one argument more, and I have done. It is a follows. The Bible exists, and therefore must have come from a rational, intelligent source. There are but five classes of rationals known to men or believed to exist, and the Bible must have come from one of these :- 1, God; 2, angels; 3, good men; 4, bad men; 5, devils. Now, the question is, from which of these sources came the Bible? We will commence with the last mentioned-devils.

1. It is disputed whether there is any such being or beings in existence. I shall dispute it, for the sake of argument, and demand proof. Now, if no devil is, the Bible cannot come from that source. But admitting again, for the argument's sake, that the devil produce such a work if he would, or could by any demand proof, before I assert that the Bible was of and holy, and a glorious institution, why such for the devil. If it was, then Jesus, in sanctioning it as he about any thing being said against it? does, must be acknowledged to be what his enemies care to keep the slaves in ignorance? Why such said he was—Beelzebub, the prince of devils, or con-federate with them. the greatest of all deceivers. But such curtailing of bymns that breathe of freedom in this, even my opponents will not admit, for they think their poesy? Why such searching of vessels, why

timony is not a matter of opinion, but of fact, and is enter the most unholy of unholics.

The laws that grow out of the institution of place. are liars, and no prate about dark ages, superstition, &c., can be permitted to apologize for their—not mistakes—but downright falsehoods. Well, a liar is a manity come forth. They are seldom put in execuclasses. Therefore, the Bible is not of good men.

strong on the assumption that angels are the origina- remain, to uphold this blessed institution, this burtors of the scriptures. Besides, how could angels lesque of religion, this shameless, degrading, and discommunicate with men, if Jehovah himself cannot? graceful institution. Again, if they could and did communicate it against But still, I suppose, it will be asserted that the the will of God, did they not also become sinners? slave is unfit for freedom, and the lash, the brand, They also lie, as well as the supposed good men, and the wholesale prostitution of woman's purest and ho come devils, not Bible makers.

wicked men, good men, nor angels, could possibly for it. It must not be. The time is coming, must have been the source from whence the Bible came. come, when these things shall be tales of by-gone The only possible alternative, then, is, to accede to days, too horrible to be believed. The colored man the claim of Moses and the prophets, as ratified by must be upheld in his desire and thirst for knowl-Jesus and his apostles, and all good men, in ascribing edge. All that can be done to improve him should the Bible to God, and, of course, holding Mr. Foster be done by every friend of humanity; but a vast deal and his coadjutors in error, you, infidel error, of the still remains to be done by himself. Let him never

hoping that the extent of my communication will not equality, will own his worth, and his footing in the be an objection to its admission to your columns. race of progression will be safer and more certain for The sermon occupies seven columns; this cannot fill three, as it seems to me. It is much longer than I would be glad to have it, but as short as I could make it. If you are the lover of truth and free discussion you profess to be, you will doubtless give it an insertion, and reply to it as you can or will.

The mercy I to others show, Yours for truth and right.

JOHN LORD. Portland, Me., Dec. 6, 1851.

## ARE THEY PIT FOR FREEDOM?

put to abolitionists, and one, to my mind, that requires but little consideration to answer. But there tion, lose our manliness, and become slaves of fear is another most vital question that grows out of this and fitting tools for despots. —Is slavery a wholesome discipline to fit a man or The time for action is come. Let us show we be woman for freedom? Let us look the question lieve and feel it by our endeavors to promote this straight in the face, and see, after duly weighing the most righteous cause. Onward, be our motto, For-

kindly treat and take care of them; and should one who has human beings, however low and degraded, treat them worse than his horse or his dog? I think not. He should remember that he has those to deal with as refined in feeling and sensation as himself; who have the hearts of men made in God's own image, whatever may be the color of the skin. The negro is a man, as much as the white man himself, and in some instances, a higher manifestation of his kind than his brother. Then, on what ground is the negro unfitted for freedom? He bears the mark of Cain! Well, do not some of our color bear his mark too? Are not we the slaves of party, ambition, and mistakable firmness of manner that always carries selfishness? Nay, even some of the most gigantic intellects are foremost among those who bear either that that it will be granted. brand or a worse. But even supposing he does wear the imprint of his God's displeasure, shall we endeavor to add to his misery and shame? Shall we, who profess to be Christians, followers of the lowly Jesus He who commanded us to love one snother, to do unto others as we would they should do unto user? In God's name, No! It is our duty, and should and strive by every means in our power to mitigate be our greatest pleasure, to endeavor to lighten his and abolish all such evils, and to so purify the law burden, to remove his load of shame. But by what that no institution of any kind can exist in the land code of reasoning we have arrived at the fact that he that is not founded in justice, and executed with does wear this mark, I have never been able to dis- mercy. cover.

Another reason avowed is, that the colored man is of an inferior race. This seems to me the height of impudence and falsehood to arrogate. The race may never have produced as great men as ours, but does that show inferiority? The world never produced but one Shakspeare, one Milton, one Newton, one Schelling, and one Goethe, but does this prove the inferiority of the rest of mankind? Not but the but inferiority of the rest of mankind? No; but it proves of his residence, Grafenberg. Within a months something else—that if we give all the chance of developing their powers of mind and intellect to the drogsical complaint. He treated himself with the developing their powers of mind and intellect to the highest degree, it will be strange if genius does not get more frequently developed and brought to light, and so shed its blessed influence on the world. Have the colored races ever had this chance? If the history of the nations is true, I think not. But give the chance to try their structures and the chance to try their structures and the chance to try their structures. But give the chance to try their structures and without a small and lower and lower and lower and without a small and lower and l them the chance to try their strength, give them the opportunity to prove their manhood, and see if they (as the curative process here is called,) he or with shame and disgrace. If the latter, they are inferior; but if the former-and I hope, believe, nay, fearlessly assert, that it would be so-we must hid our heads in shame, and blush that we have so long and so shamelessly disregarded the laws of God and Christ, that all men are equal, of one flesh, made to dwell together in unity. Again: How do we know that they are not fit for

any thing? We have not tried them. I look around the world, and see men violating all law, both human and divine; and because they have white skins, they are fit for freedom. I hear in Europe—in England, more especially-that the laboring people, the producers of the nation's wealth, are not fit to exercise the elective franchise; but it does not prove the fact Neither will the assertion, that because a nian has a black skin he is unfit for freedom, prove the truth of the matter. But I believe that, even in his ignorance, he is fit for freedom, and for these reasons :--

He is a man, created in God's own image; -He is a citizen of the world, born of a woman, rought forth in trouble and pain;-That his outward manifestations are in all respects,

ave color, like our own ;--That he possesses a mind espable of everlasting

That he has affections, joys, sorrows, like unto us ; -

And that, if he is free he will assert his manhood educate himself, obey the laws, do good unto his fellows, be a useful member of society, worship God with all his mind and heart and strength, and love his neighbor as himself. But in slavery he is denied all this, and then told he is not fit for freedom! How miserable is such a subterfuge! But, even waiving his equality with the white nan, admitting his inferiority, is slavery itself right !

Does Reason support it? Does that Declaration of exists, we have no evidence that he has power to which every American is so justly proud, that all men are created equal, with certain inalienable rights, means be persuaded to do it if he could. At least, I and so on, approve it? I think not. If it were just such forbidding of certain papers, and many other 2. The same argument holds, and is as true of such minor details? I know not, unless it is so pure 2. The same argument holds, and is as true of such minor uctains: I know hat, unless it is so pure wicked men, as of their father the devil. They could that they fear to sully its purity by the awful truths not do it if they would, and would not if they could of the Bible, by the polluting influence of justice, 3. Could it come from or be the work of good men? base, bad, degraded, such as can only depress all mercy and truth. All things that shut out these are I answer, not under the attendant circumstances; for who have to do with them. But it is because it is if it was of themselves merely, without inspiration, notorious to every one, that with the elements of if it was of themselves merely, without inspiration, notorious to every one, that with the elements of they must have known it so to be; but they uniform-truth in the mind, no man can be a slave, that these atrocities take place, that all of good is forbidden to

dishonest and wicked man of a high order; so they tion, I have often been told. But that only increases lose their character, and fall into the first and second my wonder, and adds to their shame; for if this i true, they are but little needed, and should be for 4. The same argument holds equally good and ever blotted out of the statutes. But .no, they must

liest feelings, the pandering to sensuality, incest and So it seems to me conclusive, that neither devils, lust, will still be the means of education to fit him fail in his duties as a citizen, as a husband or father, Here I will stop and rest my case for the present, and a man, and the world will yet a knowledge his the sufferings of the past.

Let us, who believe the negro to be as much a man as ourselves, show in our every set and deed how much we reverence worth, wherever we find it, no matter of what color, country or clime; let our philanthropy be universal and world wide: let us peaceably strive to elevate the free negro, that the enslay ed ones may raise their eyes and their hopes to him, and beholding, may strive to become like him. One of England's noblest sons, speaking of brother Charles Remond, says the latter is a noble colored man, and he would not utter empty words.

To be fitted for freedom, we must have it, or have Are they fit for freedom? is a question continually it within our reach; but if it is beyond us, we shall become hopeless, and grovel in despair and degrada-

pros and cons of the matter, what answer we can ward, our watchword, and the Truth will conquer. Public sentiment grows daily more and more in our Slaveholders are good, pious, kind-hearted men, it favor; let us avail ourselves of it, and strive to make is asserted; and let us, for argument's sake, grant that it grow from a sapling to a strong and sturdy oak, the proposition is true-what then? We are gene- till the storm and wind shall only test its strength, rally kind to our horses and other cattle, and for a not destroy it. But our great effort must be to do good reason-we want to get as much labor, and for what slavery and slaveholders will not do-educate as long a time as possible, out of them. Where is the negroes; and their influence on their suffering the man who is so brutish and so fallen as to whip brethren will be strong and mighty, for between them the dog that carefully tends his house, or the horse will arise a strong sympathetic feeling, which will that readily obeys his wishes? If there are any, unite them as one man; and if unity prevails with they are scarce indeed, compared with those who the race, freedom will spring from the strength

But perhaps this is foreign interference. It may e so, although I am, or shall some day, be a citizen of this land. But my interference is based on the broad principle of the right of every human being to proclaim the doctrine of universal liberty for every son of man, without ifs or restrictions,—the right to declare for ourselves and for others our undeniable right to God's free gift to man; and to demand it from all and for all, in the name of Jesus of Nazareth; and while doing so, to fear neither shame nor condemnation, but to do it in peace, and with that unconviction of its being demanded in the certainty

We have no right to impose more bonds on others than we should be willing to bear ourselves. We who would suffer any amount of privation and misery rather than see those near and dear to us sold on th auction block, lashed at the whipping post, branded by brutal, gory hands, must never cease to proclaim condemn, insult, degrade and shame our erring broth- its wrong, injustice, and shame, when done to other-

> DEATH OF PRIESSNITZ. The renowned author of Hydropathy, or the 'water cure' for human diseases, Priessnitz, according to the latest advices from Europe, is dead. A letter says:

For the last year, Priessnitz has felt himself grad-

shadow, and without a smile any longer on his face.
The day before his death, after taking the 'cure, sawing wond for exercise, in a warm room, and ver warmly clad. Thus it is evident the extraordinar exercise, in a warm room, and very will and moral courage, upheld by faith in the hy-dropathic cure, which he had shown with regard to others all his life, was strong in him to the last. On the day of his death, the 28th of November, his symptoms became aggravated; he grew weaker an weaker, and about five in the afternoon, he laid him self on his bed, without any assistance, and in one minute afterwards he breathed his last. He was only 52. In early life he received serious injury in the chest, from an accident, and used to say himsel that his constitution was bad—that nothing but his own mode of life and his own 'cure' would have

sustained him.'

It is not known what attempts will be made to carry on the establishment at Grafenberg which was in full activity at the moment of Priessnitz's death. The most probable conjecture is, that Priessnitz's eldest daughter and her husband (a Hungarian gentleman of property,) will carry it on, with the aid of some physician who has studied Priessnitz's method here.

CURES WITHOUT FAIL FLESH WOUNDS BRUISES,
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FLESH WOUNDS CHAPPED HANDL
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A MONO the many improvements of the dr. the one for the better promotion of female combents a most critical period of life occupies a proment part. Those ladies who regard comfort, part and delicacy, as worthy of their attention, will be pland to learn that their wants can be attended to by MRS. M. CHOATE MIDWIFE AND PHYSICIAN.

an educated practitioner, and a graduated the Eston Female Medical School.

She will also attend to diseases peolis to be set. and spare no pains to render herself attentive a skilful in her profession.

No. 20 Bennet street, Boston. December 19

# Phrenology.

DR. N. WHEELER WILL continue his lectures on this subject, seem Y panied by a public examination of heads, every Saturday evening, at Chapman Hall. Chapman Plan. leading out of School street, commercing at 1146-clock.

Admittance 12 1-2 cents for a gentlemen at lady. Office for professional examinations and mall of written delineations of character, including charts, 255 Washington street, Boston. Classes for ed to teach the science of Parenology.

TO WHOM IT MAY CONCERN. THIS is to certify, that I have, from this care, gis-en my son, Franklin Washington Werd, his inta and shall hericeforth neither claim his wages on pig-his debts.

Ashburnbarn, Nov. 24, 1851.

\* WORCESTER

### Eye and Ear Infirmary. DR. STONE. OCCLIST AND ACREST,

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November 14

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in East Boston, by Mrs. E. Ridder, No. 100 Confu-in East Boston, by Robert Kent, Apotheers, Mar-rick Square; in Worcester, by A. Clark Apotheers, Mrs. M. S. Thompson, Female Physician, and B. Stone, No 2 Maple street; in Clinton, by E. Ballad, Jr., in Barre, by Wadsworth & Allen; in Losell, by C. S. Eastman & Co; in Amherst, by Newton Field, November 14 November 14 NEW STORE.

No. 79, : : CAMBRIDGE STREET LEWIS HAYDEN HAS opened the above Store, and keeps a role a

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