THE LIBERATOR EVERY FRIDAY MORNING.

SIGLAVERY OFFICE, 21 CORNHILL PORERT F. WALLCUT, GENERAL AGENT.

Two dollars and fifty cents per annum, of fire open will be sent to one address for TES frayment be made in advance.

the pecuniary concerns of the paper are to (POST PAID,) to the General Agent, outs making less than one square in Agents of the American, Massachusetts,

to receive subscriptions for the Liberator. but are not responsible for any of the debts paper, vir. -- Francis Jackson, Etlis Gray EDRESD QUISCY, SANCKL PHILBRICK, and

and Ohio Anti-Slavery Societies are au-

IN LLOYD GARRISON, EDITOR.

Our Country is the World, our Countrymen are all Manfind.

J. B. YERRINTON & SON, PRINTERS.

No Union with Blaveholderet THE U.S. CONSTITUTION IS 'A COVENANT WITH DEATH

lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to SECURE THE PERFECULTY OF THEIR DOMINION OVER THEIR

Yes! IT CANNOT BE DENIED the clave

SLAYES. The first was the immunity, for twenty y of preserving the African slave trade; the second

the name of persons . . . in fact, the oppressor repsenting the oppressed! . . . To call government thus o

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

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

UATION OF BLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT. - John Quincy Adams.

BOSTON, FRIDAY, JANUARY 7, 1853. WHOLE NUMBER 1146.

TOL. XXIII. NO. 1.

ar, salwith no intention at any time of bring-ger slaves into that State to remain or reside, glassy purpose whatever, except in passing ar passage, a writ of habeas corpus was applied by a third person, and issued by one of the loles of New York, by which they were compelhis bring their slaves before him; and he, on prints above stated, declared the slaves free,

nist them at liberty.
The record contains the Judge's opinion at agh, in which I see nothing to change the opin-islantoure expressed upon this subject. It all at he expected that I should enter into a lestigation of his reasoning and conclusion, a messigation of ins reasoning and conclusion, arisi necessary in order to secure for it from un bot, that enlightened consideration which importance demands. It is in conflict with the smites and decisions of other distinguished juname and actions of the first magni-na, without, I believe, a single precedent to sus-ing it. In importance it is of the first magni-ble and in spirit it is without its parallel. If swamed, it will not only destroy that comity thick-bould ever subsist between the several Sazes composing this Confederacy, but must se-muly affect the value of slave property wherever

fund in the same.

I have also received and herewith submit a communication from Henry D. Lapaugh, Esq., of the city of New York, from which you will precipe that the proceedings which took place be-free Jarge Paise have been removed by certiforari at the Supreme Court of the State, to be by the Cert reviewed.

But I am informed that, by the voluntary contributions of a portion of the good people of that city, Lemmon and his wife have been fully reimmiss the value of their slaves, and have stipuhad that, in case Judge Paine's decision is reuned, the slaves shall have their freedom. This withdraws from those immediately concerned, all personal interest in the future prosecution of the appeal. But it by no means diminishes the exthat to which the decision affects the rights and interests of our citizens at large. I deem the subjet of sufficient public importance to require and recire the attention of the government of this pressit, and recommend that, for the pressit provision shall be made by the General assably for the efficient prosecution of the appeal arealy taken, and such other judicial proceedings is say be found necessary and proper for a satisfactors adjudication of the important question in-

I cannot believe, that even by the Supreme Coan of the State of New York, a decision will be sessined that is so contrary to the spirit of all liv. so opposed to the established principles thick regulate intercourse even between foreign theld subsist between the sister States of this Union, and, as I think, with the spirit if not the

but of the Constitution itself.

But if in this I am mistaken, if the statute of New York has been rightfully expounded by the iamed judge, and is not in conflict with the Conbrinis should know it. The same sovereign The force within her limits, pertains to brain within hers; and to them she will then

has to look for redress.

Very respectfully, JOSEPH JOHNSON.

NEW YORK, Dec. 4th, 1852. Hen Joseph Johnson, Governor of Virginia.

Dan Sir,—Geo. H. E. Lynch, Esq., of this sity having called on me for the purpose, I furnished him with the papers and information necessity to enable him to comply with the letter vines to him under your official direction, requising a certified copy of the record and processing in the case of Mr. Lemmon's slaves, recould discharged the conduction of early discharged by Mr. Justice Paine of the Su-prior Court of this city.

Leady alive, as I am aware you must be, to

whatever affects the interests of your State, or the right of its citizens, I have thought proper, unfor the circumstances, likewise to inform you that have caused all the proceedings in the case and to be removed by certiorari to the Supreme Cort of our State, in order that the decision of his lastic parts. lam your excellency's obedient servant,

HENRY D. LAPAUGH.

# SOUTHERN AUDACITY.

citizens of Caroline County, Va., lately hei a Mass Meeting to consider the proper course hei a Mass Meeting to consider the proper course his parsued with regard to the Free Negroes in the parsued with regard to the Free Negroes in their andst, when the following pregnant preaming and resolutions, reported by a committee of the state of the s aty prominent citizens appointed at a former cing, were unanimously adopted,—viz:

All governments restrict and diminish the liberies of individuals, in order to promote the impliness and well-being of society. They who are governed common to from Various forms and express of government have ever existed in society, each answering equally well for all nations and individuals endowed with various degrees of self-coatrol, morality, and civilization. The least express of government to which men most civilized, satisfy, and civilization. The least of the second process of government to which men most civilized, as a small set of the second process of government to which men most civilized, as a small set of the second process o

must be governed by parents and guardians; the apprentices by masters; the soldiers and sailors by uperior officers; vives must be subject to husbands, who love, cherish, and protect them; lunatics and idots to trustees and committees, and the following is the Governor's appropriate same, by augerior officers; vives must be subject to husbands, who love, cherish, and protect them; lunatics and idots to trustees and committees, and committees, and following is the Governor's appropriate same, by augerior officers; vives must be subject to husbands, who love, cherish, and protect them; lunatics and idots to trustees and committees, and the will of a master or superior. They are instituted as well for the good of the governed as of society at large.

The flow adult male whites who are left to the good of the subject in the state of New York, by the found of the subject in the state of New York, by the found of the subject in the state of New York, by the found of the subject in the state of New York, by the found of the subject in the subject degree of government to the wants of the governed. Let us adopt the same wise and just rule with
the blacks. Let us not attempt to govern those
by mere law, who, when adults, require, as much
as white children between sixteen and twenty-one,
to be governed by the will of another. Call that

'Your servant for Christ's sake,' as white children between sixteen and twenty-one, to be governed by the will of another. Call that other guardian, committee, captain, or master, 'tis but a different name—the mode of government

Entertaining these opinions, we adopt the

following resolutions:

'1st. Resolved, That we highly approve of the bill reported by the Special Committee of the Virginia Legislature on the subject of Free Negroes, which proposes, among other provisions, to hire them out to raise a fund to send them from 2d. Resolved, That the negroes generally, and

as a class, require the government, control and protection of a master, as much as white children between sixteen and twenty-one require the rule parents and guardians.
3d, Resolved, That we cannot suffer any

groes to remain permanently in this State, unless they be subjected to some form, degree or modification of slavery; as all experience shows, it is
the only successful mode of governing them, or of
reclaiming them from the wild, pagan, and savage
state. It is humane to enslave and protect them;
inhuman to leave them free to disturb society, and
ruin themselves by their vices and improvidence.

Mr. Riddle offered the following preamble and such is forfeited to the State.

Such is forfeited to the State.

Mr. Riddle offered the following preamble and resolutions:

Whereas, the voters of the State of Ohio, by the authority and example of their idle and vicious parents, and stimulating them to improvement and inuring them to industry, by the authority and example of their masters.

Sth. Resolved, That the strong and stringent measures adopted by many of the Free States to exclude free negroes from their territories, justify our present course, and rebuke our past tardiness, because the reasons and necessity for their exclusion exist in tenfold greater intensity with us than with them.

prudent and inhuman to send free negroes abroad in the wide world, ignorant of the perils, privations and hardships that await them, as to permit by France, England, Belgium, Prussia and Brazil; our little children, when restless under restraint and seized with a love of adventure, to quit the parental roof in search of fortune abroad. Yet, in deference to the prejudices of mankind, we will permit the free negroes to quit the State, and aid them to do so.

cenerally be requested to publish these proceedings. 'A. S. BROADDUS, Ch'n. BROKENBROUGH PETTON, Secretary.

Thus do the doctrines of Nicholas, Haynau, Metternich and De Maistre find hospitality and championship in the land of Hancock, Washing-ton and Jefferson. The only difference perceptible that between consistency and inconsistency—their European apostles applying them with rigorous impartiality to the governed millions of all classes and races, while their American disciples more timidly and hattingly confine their application to negroes alone.—N. Y. Tribune.]

#### From the Banner of the Cross. LETTER TO CHARLES SUMNER.

LIVINGSTON, Sumpter Co., Ala., 1852.

Sir,—By the mail I return, uncut, a copy of your Speech in the Senate of the United States, on your motion to repeal the Fugitive Slave Bill.\*

This speech, which came under your frank, and consequently by your order, has, I suppose, been sent to others of my brethren whose names and addresses have been copied from the same published list of the clergy from which my own was taken. As you know nothing of me, I acquit you of any design to offend me personally. You have only offered a general indignity to those ministers of the Profestant Episcopal Church, whose homes are in the South. In the abuse of the franking privilege, you have sought to obtrude the most obnexious sen-

THE HON. CHARLES SUMNER.

# BLACKS AND MULATTOES.

LEGISLATURE OF OHIO. Mr. Senator Cushing, from Gallia county, intro-duced into the Senate of Ohio, a bill 'to prevent the further settlement of blacks and mulatto per-sons in this State.' The bill provides—

That after the 1st of January, 1854, no black or mulatto person shall settle in this State.

That a record shall be made of all such residents in the State before that time. Children of such born after that time to be recorded also.

That all such persons found here after that time not recorded, are to be declared unlawful non-residents, guilty of an offence, and punished by imprisonment in the County jail from six to twelve

han with them.

'Gth. Resolved, That we deem it as unwise, im-

nation; therefore, for the Resolved, That the papers in the State Resolved, By the General Assembly of the

State of Ohio that our Senators in Congress instructed, and our Representatives be requested to support said bill, and use their influence to seto support said bill, and use their inducace to secure its passage during the present session of Congress; and that they also use their influence with the General Government, to obtain an acknowledgment of the independence of Liberia, at the earliest

practicable period.

Resolved, That his Excellency, the Governor of Ohio, be requested to forward copies of this pream-ble and resolutions to our delegates in Congress.

# From the Albany Argus.

GEN. PIERCE AND HIS CABINET. The following letter, written by General Pierce to Col. Lally, of New Hampshire, immediately before the assembling of the Baltimore Convention—and widely published during the recent campaign—may serve to relieve those who appear to be exercised with doubts as to the considerations will exceed the considerations. which will control him in the composition of his

TREMONT HOUSE, Boston, May 27th, 1852.

I intended to speak to you more fully upon the subject of the Compromise Measures than I had an opportunity to do. The importance of the action of the Convention upon this question cannot be over estimated. I believe there will be no disposition on the part of the South to press resolution of the convention of the sentiments of you have sought to obtrude the most offensive manner, upon men who would have refused to hear them from your own lips. Men of the world deem this conduct insulting; and I am yet to learn that, an injury is any the less aggravated by the fact that the sufferers are forbidden to retaliate. We can only protest against such treatment. Whether our remonstrances are to be heeded by one who wantonly despises the patience not only, but the safety of the nation, is for you to decide.

position on the part of the South to press resolutions unnecessarily offensive to the sentiments of the North. But can we say as much on our side! Will the North come cheerfully up to the mark of constitutional right! If not, a breach in our party is inevitable. The matter should be met at the threshold, because it rises above party, and looks at the very existence of the confederacy.

The sentiment of no one State is to be regarded upon this subject; but having fought the battle in New Hampshire upon the further than the sufference of the confederacy.

remonstrances are to be heeded by one who wantonly despises the patience not only, but the safety of the nation, is for you to decide.

My own observation, during a residence of twelve years in Massachusetts, convinced me that charity to the fug tive slave demands that he be returned to his master.

The sentiment of no one state is to be regarded upon this subject: but having fought the battle in New Hampshire upon the fugitive slave le in New Hampshire upon the fugitive slave le in New Hampshire upon the fugitive slave le in New Hampshire upon the fugitive slave to be the garded upon this subject: but having fought the battle in New Hampshire upon the fugitive slave le in New Hampshire upon the fugitive slave when the fugitive slave le in New Hampshire upon t years in Massachusetts, convinced me that charity to the fugitive slave demands that he be returned to his master.

A careful reading of the Holy Scripture on the subject does not permit me to doubt that it is my duty, as a Christian minister, to insist on the obligation of masters to their slaves. This I do. Nor do I hold back any part of the counsel of God. I teach slaves that they also are bound by Christian obligations to their masters—obligations from which they are not released by unkindness and frowardness on the part of their masters, supposing them to be 'unkind and froward,' which is rarely the case.

Were I living in Boston, and a fugitive slave came to me for protection and assistance, he should certainly have them both—protection against the arts of demagogues and fanatics, who, having used him for their purposes, would leave him to starve; and assistance to return to that condition in life in which alone he can be truly happy. I would undoubtedly do all that man may do to make a Christian of him. This being accomplished, it would need but little argument to convince him of his du-

# 'UNCLE TOM'S CABIN' ABROAD.

Mr. Kinney, formerly editor of the Newark Daily Advertiser, and now U. S. Charge at Turin, writes that 'Uncle Tom's Cabin' is producing a mischievous influence against the United States all over Europe. Everybody reads, cries over, and praises it, while, under the excitement of the hour, our country is denounced without reserve or discrimination, and with a bitterness of feeling to which

ination, and with a bitterness of feeling to which the writer herself is a stranger.

The above is one among many illustrations of the popularity of 'Uncle Tom's Cabin' among the monarchical and oppressed nations of Europe, where white slavery exhibits a form as wretched and repulsive as may be seen among the blacks in any of our Southern States. This may be easily accounted for in the thrilling character of a narrative, giving as is erroneously supposed a faithful representation of the institution of slavery as existing in republican America, and appealing to the sympathics of the reader.

A few evenings since, I 'dropped' into the Boston Museum, to witness Uncle Tom's Cabin — did not like the play at all. I am sorry to say the drama abounds in low, vulgar and profane language, disgusting to good taste,—a disgrace to Boston, and well calculated to injure the tender minds of youth by listening to its balderdash.—The play is an overcolored description of the evils of slavery. It conveys wrong impressions of life at the South, and is a slander upon the slaveholding community. For our own part,' says a writer in the Evening Gazette, 'we prefer that any youthful friend of ours should wander in the purlicus of Ann Street, and listen to the slang and billingsgate which there greet the ear, than to see this piece. It is an expression of opinion upon a national question which the manager, whatever may be his private sentiments, has no right to introduce on the stage, inasmuch as it is treason, and must prove offensive to a large body of our and must prove offensive to a large body of our citizens.'—Boston Correspondent Quincy Patriot.

#### PROSCRIPTION APPROVED! The Boston Post puts forth the following editori-

A significant act of the Senate, which draws the true line of national union, was performed the other day, by excluding Free Soil Senators from the Committees. Mr. Hale complained of this, and desired to know the reason; whereupon Mr. Bright, of Indiana, with the independence that always marks his course, announced that the Committees had been selected, a majority by the Democrats and a minority by the Whigs, and that neither party had named an abolition Senator, because they did not consider such within any healthful political organization. This brings up the question whether a party like the abolitionists, who denounce the Constitution, practically repudiate the Union, and encourage as a virtue, resistance to the laws which they have sworn to support, are entitled to the recognition which is usually extended to political parties within the laws and the Constitution. These 'higher law' men avow themselves outlaws by assuming a right to trample on laws, oaths and constitutions; and they are full of all bitterness, reviling and denunciation toward all who differ from them. Why should they not have the measure.

I signourse upon the great man that has been produced. He is not sparing of his praise or blame, where he thinks truth demands its utterance. Mr. The independence sufficient to say what he thinks, notwithstanding it conflicts with the popular belief. He has no velvet mantle of charity to we cover up the gaping rents in a man's moral character, simply because he is one of the great ones of the earth. He holds up the errors of the dead to gratify no vindictive spirit, but as a warning to the living, to shan the path that led even to the living, to shan the path that led even banic and the path that led even to the living, to shan the path that led even to the living, to shan the path that led even to the living, to shan the path that led even to the living, to shan the path that led even the measure of the earth. He holds up the errors of the dead to gratify no vindictive spirit, but as a warning to the liv A significant act of the Senate, which draws the

reviling and denunciation toward all who differ from them. Why should they not have the measure meted to them which they mete out to others!

By the most significant and emphatic vote ever given by the people, political abolitionism has been condemned as an unwholesome, dangerous and treasonable political organization. The Democratic and Whig parties have both expunged the heresy from their political creeds. If it takes any form hereafter, it must be exclusively sectional, and utterly repugnant to the existence of the Union; and in that form, it becomes a conspiracy against the Union, against which all good citizens must unite. Why then should it be fostered, countenanced or encouraged by political cooperation, colition, courtesy, or sympathy in any form! Let it go to its own place, and take its own exclusive Ishmae form, of its hands against every other party, and the hands of every other party against it. The test has got to be tried thoroughly again in this country, whether the sectional Free Soilism of the North is stronger than the Union. Repudiation of Free Soilism is inscribed in every fold of the national banner, which will be borne by the incoming administration. The nettle requires but a strong grasp, and it is crushed without the power ng administration. The nettle requires but a strong grasp, and it is crushed without the power to sting. Mr. Bright and the Senate have set a

# FREEDOM IN CALIFORNIA.

Here is a specimen of the compliments those who voted the Free Soil ticket received from the California press. It is too rich to be lost.

Free Soil Ticket .- We were much astonished to Find, on looking over the returns from Drytown and Volcano, to find among the numerous tickets which were scattered over the county, that the noxious weed of Free Soilism had obtained even the semwere scattered over the county, that the noxious weed of Free Soilism had obtained even the semblance of aid and comfort from any of our citizens at the above precincts. A ticket was voted for, and obtained at the former place five supporters; at the latter, one containing the names for the electors, of Floyd, Walker, Hatch, and Hill. The insignificance of the vote cast for the promoters of this pestilent doctrine causes us to make but a passing notice of the fact. We are well aware of the loyalty and devotion to the Constitution which actuate the citizens of these two places, and are surprised that even five persons could be found in our county, willing to endorse the sentiments of those visionary politicians in the Atlantic cities, who are foolish enough to suppose that they can bring about such an excitement as would inevitably lead to a dissolution of our glorious Union. California can never join in such an unholy war, nor will the voice of a single precinct throughout her wide domain ever be raised to cheer on the abettors of the infamous conspiracy.

# SELECTIONS.

THEODORE PARKER.

The Southern Standard, of Columbus, Miss., says of Rev. Theodore Parker, of Boston, and his discourse on Webster:—

his discourse on Webster:—

\*Accident has thrown into our hands a funeral sermon on Daniel Webster, delivered by the Rev. Theodore Parker, of Boston. It is a remarkable production—the most striking in style, and singularly interesting in development of any funeral oration that we have ever met with. Mr. Parker is, perhaps, since the death of Channing, the most eloquent man in the pulpit in America. A ripe scholar, a profound reasoner, and fully versed in the theology of the schools, he some years since opened a church on his own 'hook,' in Boston, and has gathered around him a congregation of near three thousand souls. Such a man is Mr. America, and appearing to the sympathies of the reader.

Another reason may be found in the avidity with which any circumstance is seized upon abroad to cast a repreach upon a Republican government, or lead to the disunion, and hasten the breaking up of this great and powerful confederacy, which is every year more and more exciting the jealousy of European powers.—Boston Journal.

A few evenings since, I 'dropped' into the Boston Museum, to witness Uncle Tom's Cabin;—did not like the play at all. I am sorry to say the

PARKER'S SERMON. This great sermon on the death of Webster, reported for the Boston Commonwealth, is the greatest sermon issued from the press in our times. It is a sermon for the people of the property was a sermon for the people. press in our times. It is a sermon for the people—for men and women of all parties. It is sublimely eulogistic, mournfully tender, and terribly severe. Its rebuke falls sadly on the heart, as the reproving voice of Christ, when he walked in Judea, and weptover Jerusalem. Webster is but the type of the old parties—their politics and religion. His fall is but a prelude to theirs—his end a type of theirs. He foundered on the rock of the 'Higher Law.' On that rock the old parties have dashed, and must go to pieces. Whoever set himself against God, and prospered! Read, then, this warning to us all, and profit by its lesson.—Milwaukee Free Democrat.

THE SERMON. Read, by all means, the sermon of Theodore Parker which we commence this week. It is pronounced by good judges to be the ablest discourse upon the great man that has been produced. He is not sparing of his praise or blame, where he thinks truth demands its utterance. Mr. Parker has independence sufficient to say what he thinks, notwithstanding it conflicts with the popular belief. He has no volvet mantle of charity to

away a powerful inducement to us mortals to strive for a good character, but in lieu of it, to rest con-tent with a popular reputation.—Rhode Island Free

REV. THEODORE PARKER'S LECTURE. Mr. Parker REV. THEODORE PARKER'S LECTURE. Mr. Parker delivered the best lecture at Universalist Hall last Wednesday evening, that we have heard this winter. It was a treat, and redeems three or four indifferent lectures. We never heard a man who seemed to have so much power in reserve, while he put forth so much—who spoke with so little effort, while he said such good things, as this gentleman. No wonder that he is the 'crowd-drawing preacher,' preach what he may. He has got more preach in him than forty common parsons, that is, more than a 'forty researching. In in him than forty common parsons, that is, more than a 'forty parson-power' of preaching. In the quietest manner possible, he puts forth sharp, two-edged sentences, as bright as polished steel, and keen as a razor, piercing at once right to the marrow of things. He is one of those men, few and precious, who think without book, and talk without fear or favor. We know nothing of his religious views, except by hearsay,—and that is nothing at all. Hearsay always does injustice to him who tells unpalatable truths. Hearsay says Mr. P. is an infidel; but to know that this is false, one needs only to have heard his lecture of Wednesday evening:—not that he took any pains to disprove such a calumny, but that what he said sufficed to do so.—East Boston Ledger.

a single precinct throughout her wide domain ever be raised to cheer on the abettors of the infamous conspiracy.

\*\*LEX TALIONIS.\*\*

We propose that the Legislature of Mississippi at its next session, pass an act declaring that if any citizen of the State of New York shall 'import, introduce or bring into' this State any goods, chattels or merchandise, the same shall be declared confiscated, and the proceeds go into 'the general coffers of the State.' We have as much right to pass such a law as New York had to pass that which now disgraces her statute book on the subject of slaves 'imported, introduced or brought into' that State, declaring them free, or no property. That would bring them to their senses. What say our cotemporaries!—Natchez (Miss.) Free Trader, 1st ult.

Theodore Parker. This gentleman lectured before the Pennacook Lyceum, last Tuesday evening week, at the Depot Hall, which was crowded to its utmost tension by one of the most fashionable and intellectual audiences ever assembled in this town. The subject of his lecture was, 'The True and False idea of the Grutleman.' The aim of the lecturer was to set forth the excellence of true manhood, in contradistinction from that sham 'vulgar gentility' which too generally passes current in society as the genuine coin. His portraiture of the latter was masterly, philosophical, and full of capital hits, which ever and anon' brought down the house.' Not less to the life did he set forth the ideal true man, which he alleged to be the only true gentleman. All in all, no lecture has ever been given in this town which was better received. There was original thought enough in the lecture to set up some half dozen ordinary lecturers for life.—Concord (N. H.) Democrat. THEODORE PARKER. This gentleman lectured be

MORALS OF SOCIETY IN THE 'OLD

About two years ago, a woman who had been a dashing belle of some repute in the locale of our story, kept a boarding-house. The faded remnants of accredited comeliness were then commented upon. The boarding-house was estimated to be of the first class and standing in the town. Her husband was said to be a respectable man, and had taken refuge upon the wide world

man, and had taken refuge upon the wide world to escape a tempest.

This woman had two mulatto girls—twins, about seventeen years of age, very short, and child-like in appearance, who acted in the capacity of chamber maidens in her house. They were this woman's sisters (being her father's children), and owned by her as slaves. These poor children slaves, and sister mistress, bore a strong resemblance to each other, and the kindred relations were acknowledged. A mulatto brother (son of her father, and his slave) did the marketing for the house, from which he 'toted' food to

(son of her father, and his slave) did the market-ing for the house, from which he 'toted' food to the old man, shelved away in some obscure cor-ner, who, like all such characters, living the lives of vagabonds, are so apt to die the death of dogs. Those mulatto twin sisters had each illegiti-mate children, who were also born in slavery. of vagabonds, are so apt to die the death of dogs. Those mulatto twin sisters had each illegitimate children, who were also born in slavery, thus becoming the slaves of this woman—their mother's sister. The father of one was a professional gentleman, residing a short distance from town, who visited the city occasionally; stopping at a hotel in the daytime, and passing the night at a 'pen'—a place that is usually erected for the 'slave chattel animals,' upon a balcony or platform leading into the yard. In these regions, with the 'superior' animal, when inclination says yes! honor never says no! as the community don't grumble, but invite such gentlemen, knowingly, to their table, who must be regarded as respectable men, because white. The father of the other child was the brother of a fellow boarding in the house, who printed another brother's newspaper, that maintains the 'Morals of Slavery.' The printer had a wife of exalted pretensions, holding the title of heiress, who, in the passage-ways, would kiss and fondle the illegitimate negro childbaby of her dear husband's brother. These poor twin children, although mothers and slaves, were also the unprotected victims of medical-student boarders, the landlady believing in Heaven's just command to 'increase and multiply,' and that the principal of slavery being one of interest to her, needed propagation and propitiating to the glory of God, who, according to Rev'd Wm. L. Smith, LL. D, and Professor of the Macon College, 'wrought miracles to sustain the blessed institution.'

on.'
The mulatto slave sisters of the white landlady. The mulatto slave sisters of the white landlady were in constant fear of offending their loving sister for thus taking care of them, (for which she received 'heaps' of praise,) lest they might be sold by her to be sent by 'the traders' to Georgia—a terror as great to the slave as a cold shower to the lunatic. Or lest their mistress should be visited with an execution, and through its application

ited with an execution, and through its application they should meet the same fate.

Should a stranger put a question to any man of the highest respectability in the place, as to the respectability of such a house as is here described, he would receive for answer that they enjoyed the best of standing, the contingencies being known to them, but of course not regarded, as they are legion upon all things pertaining to licentiousness and amnigamation. The stringency of Masonic secrecy is ever maintained upon those features of the social organization.

Gentlemen of the city, keeping an office, who are unable to own a slave, find no difficulty in hiring one from planters or farmers for purposes of prostitution. The consequence is, that nightly at twilight, there are to be sech, passing from some suburban retreat, colored or black women, to the office of a Colonel in one street; a Doctor in another; a Lawyer in another: and an Editor in another in another; and an Editor in another in a Lawyer in another; and an Editor in another in a Lawyer in another; and an Editor in another in a Lawyer in another; and an Editor in another in a Lawyer in another; and in the command in the comman

'The public and the press of the Southern States cannot be too often warned of Yankee agents for Yankee books, maps and engravings. If they will take it as a social axiom, that every proffer and offer which is made to them from the North is a trap for their fleeces; and that every man who crosses Mason and Dixon's Line is a swindler and rogue, until he has given proof to the contrary; they will save themselves much mortification, much vexation, and a considerable amount of hard-earned money.'

And that is the advice acted on; and that same editor has been profuse in his denunciations of the 'Woolly-headed Hales, Sewards, &c.,' and expatiates freely upon the low, degraded negro race. Other papers in the same locality have uttered insilar particular.

similar sentiments.
And the 'Southern Rights Association' (an a sociation in which the celebrated Presidential candidate interrogator (Scott) has been a principal actor and spouter) thus chimes in :—

In regard to travellers from the Northern State In regard to travellers from the Northern States, and temporary or vagrant sojourners amongst us, and all persons acting for Northern principals, for any business or pretence of business whatever, (and especially including pedlars of northern commodities, and solicitors of money, or subscriptions for northern purposes; public of private,) unless they bring sufficient testimonials of their being free from all connexion with those who entertain abolition sentiments, we will either deny to all such persons the hospitality, and confidence in their good faith, which have heretofore been so freely accorded in such cases—or we will extend either only with due and strict caution and watchfulness.

### SLAVERY IN AMERICA.

From a review of 'Sullivan's Rambles in North an South America,' in the last number of Blackwood Magazine, we make the following extract:—

One subject there is, which cannot be passed over, and that is, the existence of slavery, in its worst and most hideous form, in the United States of America. At the present moment, it is perhaps of America. At the present moment, it is perhaps useless to write dispassionately upon such a theme; for the novel of Mrs. Beecher Stowe is in the hands or the thoughts of every one; and must rank hereafter infinitely less as a great literary triumph, than as a noble and sublime protest in the cause of outraged humanity. We are glad to observe that she has maintained the distinction, which a writer who feels so strongly as she does would have been ap-to have overlooked, between the general treatment of the colored population, and the detestable instances of cruelty which the law permits. That she has not exaggerated the atrocities which have been perpetrated under the sanction of that law, is clear upon the testimony of many well-informed and im-partial witnesses. On this subject, we shall insert a short extract from the pages of Mr. Sullivan:—

'The company on board was very mixed, and as

we got down south, changed very much for the worse. One young man, who embarked at St. Louis, had been going a little too fast, and he was taking down half-a-dozen negroes to New Orleans to sell, just as you hear of a man sending up his horses to Tattersall's—with this difference, that whereas the horses are well groomed and looked after, these poor negroes were chained together, two and two, by the wrists, as if they had been two and two, by the wrists, as if they had been convicts on their way to prison. They seemed very happy, however, and chatted away like so many monkeys. The thoughtless happiness, however, of the African slaves, which is always in the mouth of the free and enlightened citizen, as an argument in favor of slavery, is not the happiness of a human being, but that of an animal. It cannot arise from the exercise of the social affections—for their wife and children their kindrad and citized. arise from the children, their kindred and friends their wife and children, their kindred and friends —and all the ties that we hold most dear, are to them a blank page; they are theirs only for the day, and they know they may be taken away at any moment. It cannot be from the exercise of the intellect, or the faculties either of body or mind; but it is the happiness arising entirely from health, and the freedom from care. The former is health, and the freedom from care. The former is an enjoyment which the Creator, has annexed to life, and of which not even the slave-master can an enoyment which the Creator, has annexed to life, and of which not even the slave-master can deprive them. Their happiness is not even that of the higher order of animals; for, as Paley says, happiness arising from health alone, is that of oysters, periwinkles, &c., and other sedentary aninals. The most natural instincts, which are commo

to all animals, are denied to the negro. The affection of the mother for the child is not weighed in the balance for a second against the all-mighty dol lar. Mothers and children are sold separately without any sort of compunction. As for the father, he never knows anything about his children As often as he changes his master, he changes his wife. One old fellow told me he had been sold nine times, and had a different wife at each new home. In England, and in most civilized countries. home. In England, and in most civilized countries, the boy who takes the eggs from the nest, and the young birds from the mother, is considered as showing a want of humanity; but the slave-owner, who sells the mother from the children, and the children from the mother, incurs no censure whatchildren from the mother, incurs no censure what-ever. The rights of property, as explained by the Scripture text, 'Is it not lawful to do what I will with my own!' distorted to suit their own views, is the answer always given in arguments of that kind. It does not follow that, because it is a man's interest to treat his slaves well, he always does so. It is not a man's interest to ride his horse to death in a good run; neither is it to the omnibus-driver's interest to overwork his horses. but still to death in a good run; neither is it to the omnibus-driver's interest to overwork his horses; but still they do it. A rich man keeps his horses for pleasure, not profit; and therefore he does not grudge them expense and comfort; but slaves are never kept for pleasure. Profit, and profit at any cost, is all the slaveholder thinks of; and to that cost, is all the slaveholder thinks of; and to that he will, if necessary, sacrifice the health and comfort, and even the life itself, of his slaves. The rich planter, when times are good, feeds his slaves well, and houses them well; but the small poor proprietor does neither: he buys broken-down negroes at a low figure; he feeds and houses them badly; they did not cost him much, and when they are worn out, he can easily replace them.

But, after all, no argument is required on the matter. The present system cannot be defended or any pretext whatever. It is a cruel and hideous violation of the laws of God and of nature. Even violation of the laws of God and of nature. Even if it were true that the negro is, intellectually speaking, of inferior capacity to the white man, that surely cannot be pled as any excuse for a code which, overlooking the intellect altogether, tramples on, and lacerates the affections and the ties of nature; and, awful to think, does the devil's work, by standing between man and his Redeemer! But how can even such a miserable Pharisaical plea as this be admitted, when it is notorious that, in the slave markets of America, thousands of persons, slave markets of America, thousands of persons, male and female, in whom the critical eye can searcely detect any trace of African origin— descendants of the white man, inheriters of the Saxon feelings and the Saxon intellect, many of them highly educated, Christians all of them—are exposed for public sale! The children of Presi-dent Jefferson, after his death, were sold by public auction at New Orleans! Sold to what! To tyranny and lust; to degradation of the body, and perdition of the immortal soul.

# DESPOTISM AT HOME.

It is a melancholy reflection to a true American as he looks at the reaction of despotism in Europe, to find that the same disposition and tendencies manifested by King Bombo and Bonaparte, mani-fest themselves in the Capitol of this boasted rerogance of power, and the same contempt for pre-scriptive and natural rights, manifest themselves at Paris and Washington. But thanks be to God, there is this difference. Here the people, by their votes, can rebuke and sweep into the shades, the presumptuous tyrants, who insult the memory of our fathers, and blaspheme against the God of Liberty. Here there is an inherent sentiment of freedom, which, when it rises in the majesty of the people's might, laughs to scorn the contemptible mimicry of despotiam, which exhibits itself in such acts as the proscription, by a few doughfaces and slaveholders, of John P. Hale, Salmon P. Chase, and Charles Sumner. This act of proscription rogance of power, and the same contempt for pre-scriptive and natural rights, manifest themselves shareholders, of John P. Haie, Saimon P. Chase, and Charles Sumner. This act of proscription was a direct challenge to the people. It invited them to a contest of sovereignty. We trust that the people accept it, and who can doubt the issue!

Massachusetts Spy.

From the Saco (Me.) Union.

THE CABIN AND THE PARLOR. The old dodge, of extenuating one evil by holding it up in comparison with another, is the ready recourse of those who are indifferent to all evil. If a man gets into your cellar and etals pork, and is arraigned for theft, he has a large class of sympathizers who are ready to affirm that 'pork stealing' is not so good as it should be: but, then, what is the use of saying much about it, so long as 'chicken stealing' is prevalent! After 'chicken stealing' is suppressed, let us take 'pork stealing' in hand. All this grumbling about the crime of stealing pork is done in a community where hen-roosts are sometimes robbed; and sometimes even those who are engaged in the business, are very severe upon the pork stealers. The consequence is, that this class, being really indifferent to all evil, do nothing to prevent either chicken stealing or pork stealing, and would as soon turn the argument in favor of the chicken stealer as the pork stealer, if chickens instead of pork happened to be stolen. 'The Cabin and Parlor,' is the title of a book, written by J. Thornton Randolph, which has recently appeared in the Literary World, published by T. B. Peterson, &c., Philadelphia, and sent all around to the press, for examination and notice. We have been favored, among others, with a copy, and as in daty bound for this act of grace, have given the book an attentive reading, and recognize in its author one of that class of dodgers, who endearor to justify or extenuate one class of social evils, by the prevalence of other classes. He does not want the crime of pork stealing talked about, because there is chicken stealing accasionally; or, in other words, he palliates and defends the system of megro slavery, which he calls only one of the modifications that capital takes, by bringing up evils which are found in the Free States, and particularly in the manufacturity as yet of the modifications that applications the continuous of the modifications the manufacturity as yet of the consistency of our government—nothing for the modificati The old dodge, of extenuating one evil by tem of negro slavery, which he calls only one of the modifications that capital takes, by bringing the modifications that capital takes, by bringing the commercial interest of the country—their properties which are found in the Free States, and in the manufacturing system, and in the relations which paid labor sustains to capital in the Free States. The work is intended by its author, who has an ardent affection for those up evils which are found in the Free States, and particularly in the manufacturing system, and in the relations which paid labor sustains to capital in the Free States. The work is intended by its author, who has an ardent affection for those old decayed Virginian families, whose armorial old decayed Virginian families, whose armorial bearings are to be seen on the tomb-stones in deserted grave.yards in 'Old Virginia,' as a reply to Mrs. Stowe's Uncle Tom, and designed by him to show the beauties of slavery 'as it is,' or as he has witnessed them. The plot of the book is well enough, and some of the scenes are very well delineated. The author, although writing with a ready pen, it is evident but skims upon the surface of the slave system, and mistakes some of its less repulsive features, which are its tinsel and covering, for the very soul of the system itself. covering, for the very soul of the system itself.— It was Mrs. Stowe's aim, in 'Uncle Tom,' to give faithful portraiture of slavery; to show its lights

a lathful portraiture of slavery; to show its lights and shadows, in a kind of compassionate manner; and the popularity of her work sufficiently indicates that her aim has been successful. We need not even go further than Mr. Thornton's book for abundant evidence to sustain this; for he tells us, that when Mr. Courtenay's (one of the characters of his book) slaves were sold to pay his debts, the sentiment of honor, in regard to the separation of slaves, alone actuated his neighbors in pur chasing; and the very treatment, which the author describes Mr. Courtenay's family as receiving from those families who had enjoyed their hospitality when in affluence, goes to show that the system of slavery is no better calculated to produce generous feelings than the conventional

slave life, as he has seen it, which disclose the fact that slavery, in the mildest type, is steeped with evil, and pernicious alike to the master and

Two classes will be entirely satisfied with Mr

Randolph's work. First, those who are really indifferent to all evil, and do not care a whit about the existence of slavery; or, if they think of it at all, only think of it in its relations to barter and trade, and do not like to see the muddy fountains of evil displaced by the clear, living springs of truth. lest they be disturbed in their profits; and secondly, that class, so numerous, who are abundantly satisfied that slavery is misrepresented by the 'odious abolitionists,' and are content to take the representations of those who have seen it in its milder aspects as gospel truth, and as evidence that no grievous wrongs are or can be perpetrated where it exists. These may read the book with pleasure; and if they choose to believe, with its Jamaica now than before the slave system was abolished, the blacks are not so well off, why, let abolished, the blacks are not so well out, why, let them do so! it will pamper preconceived opinions, and the author, if he does this, is entitled to this credit. But there is another class, those who do not conceive that chicken stealing is any palliation for pork stealing; and who, familiar with the iples upon which human action may prowhen unrestrained by law, and ready to go beneath the surface and make an application of these principles to the country where slavery ex-ists, will not conceive Mr. Thornton's book as con-veying any very just ideas of the evils that must always exist in a community where the right of pro-perty in man is recognized, and that right protect-

insertion; but we may say here, for once, that we have very little sympathy with that class of writers, who, when they say anything, palliate and ex-cuse social evils, whether North or South. There South. There are great evils in the net-work of all social fabries. The North is not free from them, we are aware, and they should be eradicated. Pharisaical righteousness and hollow-hearted philanthropy are found everywhere. The maudin reformer tongue, who 'devours widows' houses, and for a pretence makes long prayers,' and calls upon others to 'stand back, for he is holier than they,' is confined to no section of the Union. Men, everywhere, are pretty much alike, and will be until they feel the life-giving influence of that religion which is first pure, then peaceable, gen-tle and easy to be entreated, full of mercy and good fruits, is without partiality and without hypocrisy.'

#### From the National Fra HAYTI.

Towards the close of the last century, French Government, in obedience to the spirit of Liberty which then controlled the nation, and for the purpose of saving their most valuable colony from England, liberated the slaves of St. Domingo. The freedmen manifested their gratitude by loyal The freedmen manifested their gratitude by loyal acknowledgements, and attested their loyalty by preserving the island from the grasp of English power. Danger having passed by, the French Government, with characteristic caprice, attempted to reemslave the islanders. What are called the 'Horrors of St. Domingo' followed. The people would not be reenslaved; a war of exter-

people would not be reenslaved; a war of extermination sprung up; the planters were destroyed; the freedmen established at once their own freedom and the independence of the island.

St. Domingo became the Republic of Hayti, and for more than half a century has maintained its independence, either as a republic or a monarchy. In the year 1822, a union was effected between the western part of the island, inhabited by the freedom that the more numerous and

revolt.

Of the conduct of the United States towards the Of the conduct of the United States towards the Government of Hayti, no truly enlightened American can think without shame and indignation.—

Recognising the right of a people to resist oppression, to cast off the yoke of dependence, to assert the Slave Power must and will have its own way. We independent existence, and to determine their own must separate, or the North go down with the South.

government, and affirming as a rule of international intercourse that the fact of an independent existence entitles a people to recognition, we have never recognized or acknowledged Hayti as a member of the family of nations, though she has been an independent nation, without question, for more than half a century. We have thus been false

That's the whole of it.

Adopting this exceptional, sectional, and petty policy, common decency required that we should at least let that proscribed people alone. It was ungenerous not to recognize them; it was base to plot against their peace. And yet this very thing our Government has been doing. From the time when Dominica revolted, it would seem that it when Dominica revolted, it would seem that it has been busy, by its emissaries, fomenting the rebellion. What meant the mission of Mr. Hogan to Dominica, while John C. Calhoun was Secreta-ry of State! What meant the reports, so busily circulated after his return, in th ald, and kindred prints, of a schite Republic on the eastern part of the Island of Hartit the cool prophecies of those prints, that the whit race would yet have to interfere for the cause of humanity, and re-subjugate or exterminate the blacks of Hayti, fast relapsing into barbarism? One Administration after another had its spe

cial agent or emissaries there. Mr. Green, a sor General Duff Green, of annexation memory, was employed by Mr. Clayton. Was it the informa-tion he obtained that has stimulated the enterprise, lately announced by his father, of the colonization of Hayti by adventurers from this country? Mr. R. M. Walsh was employed by Mr. Webster, act-This mission, and the means of its accomplishment, have lately been made public. During the last session of Congress, the Senate made a call we do not believe Mrs. Stowe herself need to go further than this work to prove the general truth of her conclusions; for its author seems singularly blind in bringing forward incidents in fact that slaver in the seem it, which disabete was community to the correspondance of Mr. Walsh, 'while acting as a special agent of the United States in the island of St. Domitgo.' On the 27th of August, the same was community to the correspondance of the United States in the island of St. Domitgo.' mingo.' On the 27th of August, the correspondence was communicated, but it was first published, we believe, in the New York Evening Post of the 12th Inst.

the 12th Inst.

It is a curious diplomatic chapter, anything but creditable to our Government; and it shows how utterly untrue the present Administration has been to its high-sounding professions of Non-Intervention.

We propose to make a brief abstract of the cor respondence, that our readers may understand the officiousness of the Government in intermeddling with the affairs of a people whose independent exist-ence it has never recognized; that they may see how bravely we can interfere with the domestic concerns of an independent nation, when it hap-pens to be a very feeble one: and that they may appreciate the smeerity of that class of American statesmen who are for ever protesting against all entangling alliances with foreign powers, and appear to shrink with horror from with Great Britain and France in any movement relating to the affairs of this hemisphere.

UNCLE TOM'S CABIN. Translations of Uncle Tom's Cabin in all the principal languages of Europe, are announced. The feuilletons of five of the Paris daily papers are filled with the chapters. Thus, there is a Stone literature, even more vo-luminous than the Wellington. Allow me to render for you, a few of the French advertisements :-

Uncle Tom's Cabin, translated by M. Leon Pilatte, with a preface and notes by the author which we offer is the work of a The translation man who has passed two years in the Southern States of the Union, among the negroes, and who may be said to have there served an apprenticeed by unequal laws, and so framed as to be no protection against the unbridled passion and law. It is the condition and habits of the saves, and without which many parts of Mrs. We have not set down to write a review of this book. We have no time to do so, nor room for its ble. 2 vols. 4 francs.'—'Uncle Tom, &c.'—Reis task vised and corrected translation, with notes, by Messrs. Leon de Wailly and Edmund Texier. Octavo. 3 fr. 10. France could not remain in different to the heart-rending cry which a woman has raised in behalf of a persecuted race.'- 'Un-cle Tom-by Alfred Michiels, editor of the Revue Britanique, and author of several esteemed works.

The translator complains that Mrs. Stowe's chapters have been altered and curtailed in other versions. He adds that the French public have n this way, been deprived of some of her mos eloquent passages, her admirable effusions o sentiment and magnificent bursts of style.' Mrs Stowe,' he says, 'should have to regarded as a genius of the first order, to be translated as a stowe, he says, 'should have toen regarded as a genius of the first order, to be translated as a Walter Scott, Shakespear or Tacitus.' Three dramatic pieces, founded on the Cabin, are forthcoming.—Paris core. of the Journal of Com.

THE WHITE SLAVE, OR MEMOIRS OF A FUGITIVE. This is the most thrilling tale we have read since we read 'Uncle Tom's Cabin.' It is entirely different from that story, but in its way it is quite ferent from that story, but in its way it is quite as powerful. It is more bitter, more terrible in its denunciation of Slavery, and 'the evils inseparable from it,' but it is just the book needed everywhere at the North. It rouses the spirit and indignation of every manly heart, and we cannot see how any one can read it without vowing eternal hatred of Slavery in all its different forms. The book is written annaymously—yet it is well. The book is written anonymously—yet it is well known that Richard Hildreth is the author. Me Hildreth is one of our foremost intellects, and is well known to literary men as the author of one of the best histories of the United States. We advise every one who can afford it, to buy 'The White Slave,' read, and circulate it among his neighbors. TAPPAN & WHITEMORE, publishers. For sale by F. A. Brown, in Hartford.—Hartford

NORTHERN PRO-SLAVERY SUBSERVIENCY AND GUILT.

the western part of the island, inhabited by the French negroes, by far the more numerous and powerful, and the eastern portion, called Dominica, inhabited by the Spanish negroes.

Hayti, next to Cuba, is the largest of the West India islands, its area being estimated at 2,450 square miles. The French part of the island was supposed to contain in 1789 a population of 524,000, of which 31,000 were whites; the Spanish part, it was estimated, contained 152,640, chiefly blacks and mulattoes. Humboldt reckened the requirements of the western part of the island was represented in the supposed to contain in 1789 a population of 524,000, which 31,000 were whites; the Spanish part, which is presumed to be advantageous if not essential to both parties; and they have long been taught that the supplication of the resulting that the supplication is not being the resulting that the supplication is the supplication of the supplication of the supplication of the supplication of the supplication is the subject that the Southern ultras mean to saddle us with an equal participation in the responsibilities of Slavery—to make us partners in the guilt, the shame, the curse, of that horrible relief of Paganism and the ages of darkness. Our supplies the sup supposed to contain in 1789 a population of 524,000, of which 31,000 were whites; the Spanish part, it was estimated, contained 152,640, chiefly blacks and mulattoes. Humboldt reckoned the population of the whole island in 1824 at 820,000, 30,000 of whom were whites, not confined to any particular section.

The standard is a section of the standard in the standard is a section of the standard in the standard is a section. lar section.

Some years since, Dominica, pleading in justification the oppressive character of the Haytien to set South Carolina cavorting, have Gen. Quattle-Government, revolted, and declared independence. From that time, an irregular war has been going on between the two parties, one endeavoring to reestablish its supremacy, the other to make good its revolt.

# THE LIBERATOR

No Union with Slaveholders.

BOSTON, JANUARY 7, 1853.

OUR TWENTY-THIRD VOLUME. We commence the Twenty-Third Volume of THE LIBERATOR in a new typographical dress, proffering to its faithful patrons the best wishes and most friendly

Indirectly, but earnestly, we began to plead the

of our enslaved countrymen as early as the year 1828. At that time, we edited a paper in Bennington, Vermont, entitled the 'JOURNAL OF THE TIMES,' in the columns of which we constantly remembered their claims, and endeavored to awaken a public interest in their behalf. The next year, we went to Baltimere, and became as sociated with the veteran LUNDY in editing the \* GENIUS or Universal Emancipation,'-then and there unfurling the banner of immediate abolition. Our imprisonment in the Baltimore jail followed the next spring. which terminated our connection with that periodical.
On the first day of January, 1831, we issued the first number of The Liberaton, without any list of sub-scribers, comparatively unknown and friendless. Since that memorable day, twenty-two years have completed their cycles; and we are still in the field of conflict, somewhat worn and battle-scarred it may be, but not solitary, as of old, but cheered and sustained by a host of combatants, and as elastic in spirit as in the beginning. We have gone through a long and perilous career, and experienced many trying vicissitudes; but, 'by the elp of the Lord,' we continue to this day. Until the last three years, THE LIBERATOR

no subscription list adequate to meet its expenses. It was intensely feared and hated, by the pro-slavery spirit in the land, from the hour of its birth; to its credit, it is circulation, and poorly remunerative; for it must continue to be, what it has ever been, 'a terror to evil doers, and a praise to them that do well '-uncompromising in its support of principle, fearless in its rebulce of iniquity, without respect of persons, independent of all pecuniary considerations, entirely impartial, dead the all sectarian influences and party enticements, absolutely free, and open to the discussion of both sides of every question mooted in its columns—the utter and speedy overthrow of Chattel Slavery remaining its distinctive and special object.

If THE LIBERATOR had nothing else to commend it the manly example it has set and maintained, beyond any other journal in the world, of FREE AND IMPARTIAL DISCUSSION, should commend it to general respect and approval. But, strange to say, this is regarded, even by some who are zealous in the anti-slavery cause, as something to be lamented-ay, almost unpardonable ! For instance, here is an extract from a letter we have just received from an esteemed transatlantic friend :-'I must not close without alluding to our regular

visitor, The Liberator, which we read with undimin-ished interest; but many and many a time we say and think, that its columns would be none the less interesting, without those theological (or perhaps that is not the right word) letters of our friend HENRY C. WHIGHT. the right word) letters of our friend Henry C. Wright. Joseph Barker's letters, also, we are not very fond of. Thou hast no idea how many warm friends here are shocked and wounded by some of the sentiments expressed in these letters. I wish Henry would see it his duty to write his sentiments, without introducing so many of these debateable points. It would make our course much smoother, and, what is of more importance, remove an obstacle to the friends of the slave here working with heart and hand together. I am a friend to free discussion, but think there are times and places for every thing, and have the presumption to think that THE LIBERATOR would do more good to the cause of the slave, if the Bible was not attempted to be proved a pro-slavery book, and its authority so much set aside as HENRY C. WRIGHT and JOSEPH BARKER in their letters attempt.

tters attempt.

'I have written freely, as I think these murmuring There written freely, as I think these murmurings are better to be given vent to, than to remain untold in our hearts; and I know thou wilt believe me when I say, that although I do not agree with H. C. Whight in sentiment, yet, as a man, I have a warm regard for him, and should be much rejoiced if he changed his mind on these vital questions. Wilt thou, if thou hast opportunity, give him my kind regards?

Thanks to the writer for his friendly remonstrance, heard abroad. It seems that certain views advanced by in first-rate style, and like clock-work. A 'finality' HENRY C. WRIGHT and JOSEPH BARKER are offensive as good a thing for the Church as it is for the State Don't allow them to be heard in The Liberator! As prayer, there are some advantages'; still, there is noth if that were any reason at all ! As if we are to publish nothing in our solumns that is distasteful to us or othoffering upon the altar of a free press!

Here is an American subscriber, who can no longer

take our paper, for the reasons set forth :--

CINCINNATI, O., Oct. 18th, 1852. Mr. Robert F. Wallout, General Agent for the Lib-

Respectfully, JOHN JOLLIFFE. Tom Paine is a nickname. A Christian should be shamed to be so discourteous.

Now read the following letter from one whose spirit is manly, and heart without fear :--

re worth the perusal.

Whether H. C. WRIGHT and J. BARKER are correct in

Read, too, the following letter from Rev. HENRY WARD BEECHER, so marked by Christian manliness so perfectly characteristic of its author :-

BROOKLYN, Oct. 20, 1852.

be, may every subscriber drop the paper as unworthy of his patronage, and place its editor in the rethe unjust and cowardly! Amen, and Amen!

DR. DEWEY AND A LITURGY. THE CREISTIAN EXAMINER—Fourth Series—No. LV-

I. Recent Aspects of Judaism—By Rev. Samuel Os-good. II. Shall we introduce some Liturgical or Ritual Forms in our Public Worship?—By Rev. Orville Dewey, D. D. III. Reflections—By Edward Wiggles worth, Esq. IV. The Council of Ephesus—Ry Rev. H worth, Esq. 1V. The Council of Ephesus—Ry Rev. H.
A. Miles, D. D. V. The Evangelical and the Philosophical Spirit in Religion—By Rev. George E. Ellis VI. Gray's Addresses—By Rev. Ephraim Peabody, D. D. VII. Bartol's Discourses—By Rov. H. W. Bellows VIII. Notices of Recent Publications. IX. Literary Intelligence. X. Religious Intelligence. XI. Obituaries. It will be seen that the clergy, as usual, have mo than the lion's share of the pages of the Examiner. We submit whether a more equal mixture of the laity migh not give more interest and value to this periodical.

In the second Article it is stated, that 'Among the topics discussed at the Unitarian Convention held in Baltimore in October last, was that of the expediency of introducing some liturgical forms into our public worship'-a clear indication, it seems to us, of a loss of religious vitality in that denomination, and anapproxima tion to the stagnant condition of Catholicism and Epicopacy. The more of forms, the more of formality ; the nore of formality, the less of real spirituality. At the Convention referred to, the Rev. ORVILLE

DEWEY, notorious for his truckling subserviency to pop ular sentiment, and especially for the avowal of his readiness to make a slave of his mother or son to 'save our glorious Union,' if necessary, said he was '.per suaded that, if a good ritual of domestic and public devotion could be introduced into all our families and churches, it would be an immense aid to our religious culture'! Yet, with his characteristic cowardice,-fear ing lest he might not be sustained if he presented the matter too undisguisedly,-he added, that such a change in the mode of worship ' must probably, in most cases the land, from the hour of its birth; to its credit, it is still an odious and dreaded sheet. While we remain at the head of it, it is fated to be unpopular, limited in its of final success. The dose he prescribes to be taken a follows :- ' Some of the prayers might be occasionally used by the pastor for his own relief' [as a substitute for his own emptiness of soul, and to enable him to indulge in spiritual laziness or apathy]-this probably would not be objected to. Then the Psalter, i. e. a se lection from the Psalms, might be read, instead of the whole book. Then, perhaps, responses might be introduced.' Yes, and finally, 'perhaps,' all the liturgic forms of Romanism itself might be accepted, to the absolute 'relief' of all pulpit hirelings, and all hypocritical assemblies for worship. Indeed, the entire plea of Dr Dewey for a mechanical, stereotyped, conventional mode of worship is thoroughly Romish in spirit and senti-

ment. In regard to worship, (of the Christian idea of which he seems to be as ignorant as any Pagan on the banks of the Ganges,) he says, ' the medium, the organ of this communication between earth and heaven, should be one of the greatest possible dignity'—it being a very stately matter, and as far removed from a hum ble and contrite spirit as the East is from the West The old primitive method, in apostolic times, of coming together, in free meeting, each one free to give utter ance to his own feelings in prayer or praise, in exhortation or rebuke, is, in the opinion of this swollen rabbi, decidedly vulgar and extremely annoying! See how clearly he proves it :-

'In worship, we require repose, assurance, and the freest and most unimpeded flow of our feelings. If we are obliged, in prayer, to doubt about the words or the ideas that are uttered,—if we are led to question this thought, or to criticize that phrase,—and something of this, perhaps, is inevitable, when we do not know what is to be said or uttered,—all this must operate as a hindrance to our devotion

Is not this most daintily conceived and most feelingly expressed? Well, what next?

All this, it is obvious, is in favor of fixed forms 'All this, it is obvious, is in favor of fixed forms of prayer,—of a Liturgy. It is commonly admitted that the number of persons is extremely small to whom we can resign our minds to be led in this service, without doubt or question. . But in the case of the printed form, at least, we know what is put down; if we have reserves, (which is unlikely,) we have determined upon them beforehand; we have no doubts or uncertainties to disturb us.'!! to disturb us' !!

A very sensitive, a very susceptible worshipper, tru ly! His sufferings would have been intolerable in the and for informing us of the 'murmurings' which are early Christian assemblies. He is for doing up worship to those 'murmuring' friends; and therefore—what? It is not denied, to be sure, 'that in oral or spontaneous ing like a Liturgy !--for, ' beside the repose and assurance [plous effrontery?] which it gives us, there is it ers As if what displeases some, does not please other it a character of impersonality, ['firing at nothing, and readers of our paper! For example—our excellent and hitting it,'] universality, [being 'nothing to nobody in noble friend Geonge Doughtr, of Long Island, informs particular, and common consent, [ay! that is all-us, by letter, that he very highly prizes the letters of important,—that is to be on the safe side, and no misquestion; and says we may hold him responsible to the authority. . . . It has the dignity and authority of deamount of rive numbers bollars, for any curtailment liberative consent. It is charged with the burden of of our subscription list, in consequence of publishing abiding respect and usage. It is the usage of past such letters. This is his tribute to free discussion—his times. How these words would have sounded from the lips of a Paul, a Peter, or a John!

Suddenly, the Reverend Doctor, as is his cust

practice as an ethical writer, ceases to blow hot, and begins to blow cold. He is not for the Liturgy as the sole usage; but he 'would, by all means, retain the el-DAIN SIR,—Yours, enclosing my receipt for THE LIB-HATOR till Nov. 26th, 1852, came duly to hand. At hat time, please discontinue my parce. ERATOR till Nov. 26th, 1852, came duly to hand. At that time, please discontinue my paper.

THE LIBERATOR is in many respects a valuable paper; but I regret that the editor is so generous as to admit into its columns the recommendation of HENRY C. WRIGHT to read Tom Paine's 'Age of Reason,' and other similar communications. 'He has the right, per haps, in one sense, to do so; but I, on my part, have also the right to judge whether I will participate in it by continuing my subscription for the paper.

With this exception, the paper is one of great value, and has done great good to the United States and to the world. I greatly regret that I feel it to be my duty to part with it; but I do so, and therefore direct its discontinuance.

Respectfully, modest, and therefore must include himself, 'must often shrink from undertaking to lead the devotions of others.' Nay, hear his own confession :- 'It is a fear-ful thing for me, [it is indeed, thou Reverend slavecatcher !] a weak and erring man, exposed to various Dear Ser.—Enclosed you will find a five dollar bill, which you will please to pass to my credit for The Liperator, which I perceive is losing some subscribers in consequence of its fearless maintenance of free discussion. On that very account, I feel disposed to continue, and shall endeavor to obtain more, if possible; but in this age of cheap papers, it seems impossible to induce many to drop such worthless stuff, and take such as are worth the perusal.

moods, and beset with imperfections of thought and speech, to stand up, in my own personality, to be the organ of a whole people's solemn approach to their maker. Nevertheless, he would have 'one prayer voluntary,' in spite of his weaknesses and errors, his various moods and imperfections?! If one, why not two—why not all? And why should all the laity be dumb, or speak only by rule and agreement, in any and every case?

Whether H. C. Wright and J. Barker are correct in their views of the Bible or not, is a matter of but little consequence; for Truth, with an open field for free discussion, is sure to establish herself triumphantly over error; and, therefore, it is certain that The Liberators is right in maintaining fearlessly, and regardless of consequences, free discussion on all moral questions.

Respectfully yours, R. E. DUNGAN.

To. Wm. LLOYD Garrison.

Dr. Dewey has a truly Romish object in view. 'A Liturgy,' he says, 'is a strong and excellent bond of attachment to a church, of union among its members, of perpetuity in the institution. . . I desire to see a stable and permanent church,—An abiding institution, the institution of the ins sit, and find strength and refreshment for years and ages to come.' How purely Romish, Jewish, Mahometan, Paganish, is the Doctor's conception of the true an external organization, with a stereotyped Liturgy for its sheet-anchor ! 'It is that, I believe,' h continues, 'which, more than any and every other bond, attaches to their communion the members of the Church of England. And among ourselves, I believe W. L. GARRISON:

DEAR SIR.—Will you send me THE LIBERATOR? How far I do, and how far I do not sympathise with the principles which lie at the bottom of your course, you know as well as I. But, allow me to express my conviction of the earnestness, sincerity, and thorough honesty which have marked your course. I wish THE LIBERATOR, because it is one of the few papers in which I can find a fair representation of the sentiments of those who do not agree, as well as a representation of the views of those who do agree with you.

I am, very truly yours,

H. W. BEECHER.

Continues, 'which, more than any and every other bond, attaches to their communion the members of the Church of England. And among ourselves, I believe that, for a similar reason, there is no church which has such a fast hold upon the affections of its members as King's Chapel in Boston.' What a model church is the communion—with its time-serving, hireling, convivial, wine-bibbing, sporting priesthood, and its unfathomable corruption! And how famous are the worshippers at the 'King's Chapel' for their religious seal and ble corruption! And how famous are the worshippers at the 'King's Chapel' for their religious zeal and H. W. BEELHER.

This tribute to the fairness and impartiality of The LIBERATOR is certainly deserved; and when it ceases to the age! Such references are, in fact, terribly satirical, and make a broad burlesque of the Christian faith and

Without a Liturgy, what is to become of the Unitarian

SECOND SEED JAN. 7 church and denomination? 'It is obvious,' are h Dewey, that we are exposed to unusual danger. from what quarter :- 'Our free thought, from what quarter individualism, our perfect catholicity, and the sinetage given by it to the more exclusive bones around a in cases of intermarriage and in other social make, ships,—all this most seriously threatens the perpetry abstraction; and the best bond for perpetrity as I know of is to be found in \_\_\_\_ a Libray The plain English of which is, let free thought be bus. The plant English the lost in a seellen at ily shackled, let individualism be lost in a scales sal irresponsible mass, let perfect catholicity give plas is sectarian exclusiveness, and with the help of a lissue and 'one voluntary prayer,' the Unitarian church my hope to be an abiding institution !

The Rev. Dr. tells us, courageously, what he thather God. • We believe that he made the world,—that he made us,—that he sustains, enfolds, our being he did he make any of us to be slaves—to be hand the wild beasts, in case of flight-to be the viction of a hgitive Slave Law, or obelient to its requirements!

Finally, he says—'I have a touch of the Parity, may I say of the martyr spirit is ne'! Ile, the may 1 say 5 bloated parasite of profligate statesmen—the anishing bloated parasite of prompare statements saling and popularity-loving divine—the spologist and defail er of slavery and slave-catching—boasting of hix sal-

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#### A NEW VOLUME OF SERMONS BY THE ODORE PARKER. Ten Sermons of Religion, by Theodore Parker, Minister

of the Twenty-Eighth Congregational Church in Beston. Boston : Crosby, Nichols & Co. 1853. pp. 256. The nature of this volume may be inferred fron the following table of contents :--

I. Of Piety, and the Relation thereof to Manly Life. II. Of Truth and the Intellect. III. Of Justice and the Conscience. IV. Of Love and the Affections. V. Of Conscious Religion and the Soul. VI. Of the Culture of the Religious Powers. VII. Of Conscious Religion as a Source of Strength. VIII. Of Conscious Believe as a Source of Joy. IX. Of Conventional and Natural Sacraments. X. Of Communion with God.

Mr. Parker needs no trumpeter. The following is his Preface to these Discourses :-

I have often been asked by personal friends to publish a little volume of Sermons of Religia, which might come home to their business and bosoms in the joys and sorrows of their daily life. And nothing loth to do so without prompting, I have selected these which were originally parter. much longer course, and send them out, wishing that they may be serviceable in promoting the re-ligious welfare of mankind on both sides of the ligious welfare of mankind on both sides of the ocean. They are not Oceasional Semons, like most of those I have lately published, which keep emergencies pressed out of me; but they have all perhaps, caught a tings from the events of the target and the state of the when they were preached at first. For as a coutry girl makes her festal wreath of such blosses as the fields offer at the time,—of violets and sinflowers in the spring, of roses and water-like summer, and in autumn of the fringed gentian and summer, and in autumn of the fringed gentian and summer. the aster, -so must it be with the sermons which

the aster,—so must it be with the sermons which minister gathers up under serene or storay sint. This local coloring from time and circumstance! am not desirons to wipe off; so the sad or joyns aspect of the day will be found still tinging these printed Sermons, as indeed it colored the faces and tinged the prayers of such as heard them first. Sometimes the reader will find the same fundamental idea reappearing under various forms, in several places of this book; and may perhaps she see the reason thereof in the fact, that it is the primeval Rock on which the whole thing ress, and of necessity touches the heavens in the highest mountains, and, receiving thence, gives water to be deepest wells which bottom thereon. deepest wells which bottom thereon.

I believe there are great Truths in this book,

both those of a purely intellectual character, and those, much more important, which belong to other faculties nobler than the mere intellect; truths, also, which men need, and, as I think, at this time greatly need. But I fear that I have not the sriste skill so to present these needful truths that a large body of men shall speedily welcome them; perhaps not the attractive voice which can win its way through the commercial, political, and ecclesiasis noises of the time, and reach the ears of any mo-

Errors there must be also in this book. I wish they might be flailed out and blown away; and shall not complain if it be done even by a rush wind, so that the precious Truths be left splead stoff for and clean after this winnowing, as bread-stof far to-day, or as seed-corn for seasons yet to come.

The Life, Labors, and Travels of Elder CHARLES BOWLES, of the Free Will Baptist denomination, by Euro JOHN W. LEWIS. Together with an Essay on the Character and Condition of the African Race, by the same. Also, an Essay on the Fugitive Law of the U. S. Congress of 1850, by Rev. Armer Diagnet

Watertown, N. Y. 1852-pp. 285. The subject of this Memoir was born in Boston, in the year 1761. His father was an African, in the humble capacity of a servant. His mother was daughter of the celebrated Col. Morgan, who was ditinguished as an officer in the Rife Corps of the American army, during the Revolutionary struggle for Indi-can army, during the Revolutionary struggle for Indi-pendence. He died on the 16th of March, 1848, when the manly form that had stood on many a hard fargit battle-field, both in carnal and spiritual warfare, and that spirit when the structure of the spiritual warfare, and that spirit, whose moral power had held in ave the excited and maddened mob-had won so many victories over the powers of darkness—had been instrumental is extending the cause of truth to thousands of impertent hearts, and cheering on their way the fallering ranks of the great Immanuel's army-bade adies to

its earthly tenement!'
We have had no time to examine this work, ' at hard no doubt that it contains much curious, calt aining and instructive reading. Its author—Rev. John W. Lewis-is well known as a talented and much esteems colored minister in the Free Will Baptist det The profits on the sale of the book will go to aid him is his impoverished circumstances.

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LYCEUM A. S. LECTURES.

for firesees: It is quite unusual for the aboliin the permitted to address the Lyceum; and yet, see the permitted to address the Lyceum; and yet, a serious is more liberal than the Church in our serious is more liberal than the Church in our for the people who compose the one will far the unpopular and proscribes radical than the liberal to the Lyceum. The continue the contract to the Lyceum. and stached to the Lyceum, I think it is doper god and less harm than the sectarian Church. but hat tour of lecturing for the Massachusetta is of list tour of the people fifteen times, seven to be be special occasions, which I call my lyceum

the in these was given at Feltonville, where I and the spoken, and met a most cordial re-This lecture was a narrative of the results of priser and observation during a two years' res-Entucky, of the influence of slavery. This stards evening. Dec. 18. The next day, so stards evening. Dec. 18. The next day, and is the Hall where the radicals of Feltonville and seeings, and in addition to the usual attended to the seeings to the people, we had quite a number to have to the people, we had quite a number to have to the people of the fearful pastor to have to allow me to half any is hotst sensy to hear un. The fearful pastor is he pulpit, and discourse, (on the question, is in (hristianity to do with American slavery?) is is sistared with Garrison's infidelity. t sees some of his flock wished to hear our docand judge of their character for themselves, and with their accustomed place of worship, and came guetas. And here I will venture to predict, a Baptist Bigotry will not pay any dividend in and the might be a Union Church, on libewhich would be strong and most salutary post 6 of grant that the illiberal concern, identify, because the people are disposed to hear, said. gin now, as weak as it is useless. I love to speak today evening, I lectured on the way to abol-

mer, at Mariboro', in Mr. Alger's church, to an and far hundred. Mr. Alger was in the pulpit s, tel siled a few kind and encouraging words had been said. Let the carnest friends of is is Mariboro' [Feltonville is a village in M.] is greated of no compromise with oppression, and escission at all times according to their ability. wising Hunkerdom will have no foothold there. entit to be at least twenty copies of THE LIBERAuse in that enterprising and wealthy town, in adsubse new in circulation. I could tell the file Marlborean who might bring this about, if palicable to call names in meeting. And I do sme of the readers of your paper there will try mina in some new subscribers as a New Year's at I wish a special effort might be made to send sais gft from every town in the State, that you great then the year 1853 with at least a thousand orders. Can it not be done ! h linky evening, I lectured at Berlin, one of

bloom of finaticism,' as some one said of Syramain lerry was rescued from the cruel clutches dal & Covernment. Much precious seed has been en fere by the preachers of the Hopedale Communisix's bringing forth its rich fruit; hence the sec we dorch in that place finds it uphill work to keep ains from wandering into the dreaded fold of Dis mis of Investigation. We had a most excellent neigher, and found too many kind friends to sinat my in particular from the congregation. is paing of the pioneers who have so nobly begun wit of reform at Berlin, I would not fail to menthe agents of the Massachusetts Society, who have ta secret most efficiently there on the Gospel of bein Let the Hopedalers, the lecturers of your his, and such as they, speak occasionally in a commit and the truth abounds, and the brotherhood as. 0 that the people were so generally and so my interested in referm, that they would give and scupation to all true and efficient preachers codes stoned the prophets, and killed those who being people acted towards their best friends. Still. the prophet of God be faithful, and a glorious change, mylegm, will be effected. Instay was a stormy and cold day. A kind friend

for epen the golden rule, took me into his carriage the me rejoicing on my way to West Boylston der I had an appointment to speak that evening. I defind there once before, in the vestry of the puptienal church, when the two ministers of the greet present. In consequence of the interest ed by that meeting, there was a full attendance or may eming. There has been faithful preaching the subject of slavery by Mr. Cross and Mr. Arvine, simus presching there now, the latter deceased Is the yea the kind spirit of their labors, I will quote is passes from the sermon on 'Our Duty to the agrice Size,' by Mr. Arvine, given to h Mil and published by the request of those who heard his bell, manly, and faithful throughout. I would mark, that Mr. Cross preached in concert at and time, and in the same uncompromising spirit.

his objected, that if we aid fugitive slaves, and post their deliver, we violate our national testings, by which the people of the several testings, by admitting, for argument's sake, that there has made in that document which may be so

such in that document which may be so creed, such article or such interpretation to be treated as null and void. If our fore a she framed the Constitution, made any be deliver such fugitives to the state of th in are made any covenant with slave-in are made any covenant with slave-in spinst the welfare of the oppressed, we are it, as of other bad promises, that it is marketen than kept. Such a covenant should a u 'as one of the steps of Jacob's ladder, tending it under our feet, it should help us in man app 10 heaven.

ed, that if we pursue such a course asi to a dissolution of the Union, to great asi to a dissolution of the Union, to great as on the part of the shaves, and probably are. I am not certain of all this; but I this that each one of us is bound to 'do just-liss more,' though it breaks the union of ad boly itself. If the South will secede him, unless we of the North will sacriand unless we of the North will sacrial amanity and Christianity, why, let them
a subarstic guit and the gain of it. Then,
are led to oppress their slaves more grievare led to oppress their slaves we aid and
and as secare them, we shall not be chargesubtriction of the state of the sta an. The calamities that ensue will only his displeasure on those who, in their and and maddened selfishness, are the volmis and authors of them.

rain to attempt to settle the question of rain to attempt to settle the question of a figitive slave, by reckoning on future

havisige of our duty God has given us; the size of the future he has not. And since he tamands us foreknows and controls all triff or business to obey, and it is God's salue. For the consequences of our obediagram of responsible; God is responsible

are do you ask, 'What shall we dot' at you will obey Congress, or obey Jehovah, or you shall truckle to the avarice and lust Jos shall truckle to the avarice and lust activants, or act the part of justice and to be the oppressed, you must decide for the oppressed, you must decide for discussions and aready decided what course and I stand prepared to meet the consecus in the judgment. I abjure this bill altogramment of the property of plander,—

if they will! They may write over a document like this, full of libels on the Bible and outrages on humanity and treason against beaven; they may call it law, and send it to me signed with all authority; but God forbid that I should plunge myself into the deep damnation of obeying it! No; I shall not abide by this bill; but I shall violate the one every occasion, and in every way that a second of the immense vote given by the American Colonization Society is based on an unchristian and inhuman prejudice, and should be opposed and exposed by all who love the impartial Gospel of Jesus Christ.

Resolved, That the immense vote given by the American Colonization Society is based on an unchristian and inhuman prejudice, and should be opposed and exposed by all who love the impartial Gospel of Jesus Christ.

I shall not abide by this bill; but I shall violate it on every occasion, and in every way that a Christian can.

Let a fugitive come to this place, and though he be shut out of other doors, he shall find free entrance into mine. I will feed him, clothe him, shelder him, secrete him, or, if need be, help him on his way to that land, close by us, where he can have the whole power of the mightiest and best of empires to protect him.

Had I but one meal, one loaf in my house, the hungry fugitive should share it with me; had I but one dollar in my purse, he should have a part of it. Do you say, that in so doing, I bid defiance to high authority, and that fines and imprisonments impend over me! Very well! I understand it; let them come! God helping, I can bide the issue. Let magistrates impose the line; I wil pay it if I am able. Let them send me to prison; I will endure the confinement. But as soon as I come out, I will succor and protect the first poor fugitive I dure the confinement. But as soon as I come out, I will succor and protect the first poor fugitive I meet with, and then be fined and imprisoned again. Then, as the dungeon is opened and I am set free, they will find me in the same business as soon as I find it to do; and so on to the chapter's end! Martyrdom in such a cause would be an honor a man

tyrdom in such a cause would be an nonor a man might almost aspire to.

But to help capture the fugitive, and deliver him to his master! Why, I would as readily commit burglary, or highway robbery. Let me die, let me go to the stake, sooner than be party to the slave-hunter's guilt. Giving such a man aid would be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same would be an nonor a man enterprise.

Resolved, That the ground of no compromise with the wrong we oppose is the only tenable ground in this or any other reform.

Resolved, That abolitionists must be ready to make selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sawould be the same to me as selling my soul to Sa

And I counsel you, my hearers, as you revere God's authority, as you hate oppression, as you pity the oppressed, as you love Christ and those who love him, as you desire God's favor, as you seems and hearth are the false hope to be saved, to make a similar decision, to go and do likewise! If a poor outcast comes to your door seeking, sustenance, secretion, or money for gion which they teach and practice.

further journeying, turn him not away! Do your duty, and trust God with the result.'

Mr. Stone addressed the Convention

So often do we have occasion to censure and condemn the clergy for their course on Reform, that I am always rejoiced to note these rare instances of fidelity, when brought under my notice.

Wednesday and Thursday were occupied with the

Westminster. I suppose you will have an account of that occasion from the Secretary, and so I will not dwell upon it. Let me, however, note a fact about the Congregational clergyman, which ought to be known. was appointed at the meeting on Wednesday evening to call upon the ministers, and ask them to attend our meetings the next day, and express their views on slavery. Mr. White said, 'I am an abolitionist, but cannot countenance at all the Massachusetts Society, be cause of the infidel principles which its friends openly advocate. I could not conscientiously hear Garrison lecture, not even on the subject of temperance.' When I asked him how he knew our sentiments, if he never heard us, he replied, 'O! I've heard all your speakers often in Boston. I was in the meeting at the Melodeon last year, when abuse was so freely meted out to Mark oughly discussed by Messrs. Foster, Stone and Ever. Trafton.' So it seems friend White has a double con- ETT. The deception practised by the Colonization Socicience, one for the medium of Boston and another for ety was exposed, and the perfect impracticability of the that of Westminster. I incline to the opinion that he scheme shown so clearly, that the wayfaring man could will find his foundation a sandy one. Mr. Stone, broth- not fail to see it. er of Lucy Stone, not long since settled in Gardner, was present and spoke in these meetings, with deep feeling and great acceptance. There is a true antislavery work going on in Westminster, which all the scribes and pharisees cannot stop. they had yet to learn that they could not serve two masters; that Christ had no union with Belial. scribes and pharisees cannot stop.

On Friday evening, I lectured to a baker's dozen in

Holden, on the meanness of that prejudice against Gar- is the uncompromising spirit of Jesus Christ. rison which kept the people away from my lecture, because I was employed by the old and true Anti-Slavery Society. I took up the charge of infidelity, and showed through New Hampshire. Men of influence there that these Holden Free Soilers-who are now slumbering, and crying out, 'A little more sleep!' 'We are married, have bought farms, are loaded down with sel- A. A. BENT was sad to hear such a report from his fish cares, and so we cannot come to this baptism of remembrance given to the slave as bound with him! We what was true of the professions of New Hampshire

such a character as to efface the disagreeable remembrance of the Holden disappointment. On Sunday, I duct which they showed to the thirty-three hundred spoke there three times, lecturing in the evening on the nfluence of slavery upon the moral sentiment of the thieves. They were doing infinitely worse than passing nation to a crowded house. A most excellent spirit silently by 'on the other side;' even opening their prevails at Oak Dale, and that ground ought to be cul- wounds afresh, and thrusting their daggers of opprestivated by the Mass. Society. Liberty Hall, owned by sion deeper by their barbarous enactments. But there Mr. Thomas,—a relative of the great almanac maker, and a true man,—is to be had for a small sum; and what is better still, a Democratic, hard-working popu-Hampshire had her redeeming qualities—her true lation, enough to fill the hall, are hungering and thirst- souls. He had written to a Unitarian clergyman of ing for the Gospel of Freedom. True, there is one New Hampshire to attend this Convention, and receivcotton corporation in the place, where the seeds of ed a letter in reply which breathed the true anti-slavery freedom are not allowed to grow; but that concern is spirit. The following letter was then read :\* e in a pitiful minority.

On Monday, I put myself under the care of the iron My Good FRIEND A. A. BENT: horse, and in a few hours arrived home, whither my Gladly would I be with you at your Anti-Slavery heart turns ever and fondly, while absent tolling for Convention. Gladly would I mingle my prayers and little I could spare to swell its receipts. One other day who demand our attention, and we cannot well leave. of rest, and then I go forth again upon our truly mis-

Contributions on this tour over expenses exceed twenty dollars. Yours fraternally, DANIEL FOSTER.

CAMBRIDGE, Dec. 28th 1859

WORCESTER CO. N. D. A. S. SOCIETY.

Agreeably to previous notice, the Worcester County (North Division) A. S. Society [met at Westminster lightenment, require patient teaching-line upon line Town Hall, on Wednesday, Dec. 22d, at 6 o'clock, and precept upon precept-here a little and there a lit-

the chair, that the utmost freedom of speech would be they should be taught to loathe tyranny, oppression allowed, and hoped that all who might have a thought war, cruelty, vengeance. to utter, either pro or con, might feel free to speak. He remarked further, that it had been customary to open ty of Massachusetts. It has done much to correct pub the meetings of the Society with prayer.

point a Business Committee. The following persons Let it work. Let it work in its own way, and with were appointed, and approved by the Society:-Rev. such instrumentalities as it sees fit. I will not find DANIEL FOSTER, of Cambridge; Rev. WM. B. STONE, of fault; I will not presume to dictate, so long as I see in West Brookfield; Rev. ELNATHAN DAVIS, of Fitchburg; it a true, self-sacrificing, earnest spirit. Rev. SUMMER LINCOLN, of Gardner; Rev. JOHL SMITH, Have faith! Have faith in spiritual weapons

ness Committee :-

Resolved, That Christianity and Slavery are antagonistic systems, and as the one prevails, the other must will be astonished to find the stanchest conservative, pass away; and that the anti-slavery enterprise is the bitterest old hunker, come direct over to the fuith preëminently the Christian issue of this day.

WM. B. STONE supported the resolution, bringing many emphatic passages of Scripture to bear against the system of clavery.

DANIEL FOSTER followed, making a most graphic and powerful speech; showing in a most convincing manner above all, in God. He is now overturning and overthat the anti-slavery enterprise is coequal with Christianity itself, and that those who understand the claims next, the right will be uppermost, of the slave, and yet stand aloof from the anti-slavery cause, are committing an unpardonable sin.

Mr. F. thought it the duty of ministers to attend anti-slavery gatherings, and if the right things were not said, to say them; and he hoped measures would be taken to invite the ministers of Westminster to attend the remaining sessions of the Convention. He hoped some friend of the ministers would volunteer to invite them; finally, he said he was a friend to them, and would take the responsibility of inviting them. Adjourned to Thursday, at 10 o'clock, A. M.

MORNING SESSION. Society met according to adjourn ment, the President in the chair.

can people for the candidates of the two great pro-als oes not bear sway in this nation.

Resolved, That the Free Democracy are charges with great folly and crime in suspending their agita tion as soon as the election is over, and that they wil never have power to control the national policy til they enter upon the work of agitation earnestly with determined purpose to persevere in this moral in strumentality, till impartial and universal liberty be comes a fact in this country.

Resolved, That the minister who remembers the

slave as bound with him, is known and read of al men as an earnest, uncompromising abolitionist, and all abolitionists should sustain such a man.

Resolved, That abolitionists must be wholly cons rated to their great work of destroying slavery.

Resolved, That union and harmony of effort ought to prevail between all who love liberty and abhor opession, in the prosecution of this holy and momentou

Resolved, That our trust is in God, and our determi nation is to go forward, in the assured faith that our

Resolved, That the false and heartless culogies re cently pronounced on the recreant Daniel Webster, by the clergy of our country, show how false is the reli-

Mr. STONE addressed the Convention in support of the last resolution.

DANIEL POSTER followed, reviewing the position of the American Board of Commissioners for Foreign Missions, and the American clergy generally; reporting also the result of his interview with the ministers Westminster, inviting them to attend the Convention quarterly meeting of the Worcester (North) Society at One had no sympathy with the Massachusetts A. S Society; the other had no time to spend at its Conven-

J. T. Evenerr remarked that an agent of the Colo nization Society had recently been lecturing in Westminster, and urged the importance of discussing the second resolution.

Adjourned till 2 o'clock, P. M.

AFTERNOON SESSION. J. T. Everett in the chair The resolutions were read by Daniel Foster, Chairman of the Business Committee.

The following gentlemen were appointed a Commit tee on Finance :- H. W. CARTER, of Athol; B. H. Rugo of Gardner; and E. A. MIRICK, of Princeton. The second resolution was taken up, and most the

Mr. Stone supported the eighth resolution, in a very

earnest and interesting manner, showing that although the churches made high professions and long prayers,

Mr. Forrer followed, showing that the life of reform

J. T. EVERETT, in a brief speech, alluded to the hur ker spirit which he had encountered in a recent tour made bold their professions that they had little or no faith in 'higher-lawism.'

native State. Sad because of its truth; sad because pray the Lord have us excused, —are the real infidels.

Saturday evening, we had a meeting at Oak Dale, of

FITZWILLIAM, Dec. 17, 1852.

these who have no home, no hope, no rest in this weary exhortations with the faithful who may be present on pilgrimage to that better land where the wicked cease the occasion. But, alas! I am under the limitations of from troubling, and the weary are at rest. To-day, I time and space. I have not the wings of a bird; and have been in to see the beautiful Bazaar, and leave what then, time is wanting. We have boarders and scholars

sionary and Christian work, in which I would spend and good spirit. Try to enlighten public conscience—see the spent evermore. appeal to their benevolence, to their sympathies-give the people light. We are too much in the habit, I think, of treating men as though they were not only wrong, but wilfully and wickedly wrong-wrong with malice and forethought. This is undoubtedly the case with some, but not, methinks, with the majority. The mass are thoughtless, ignorant. The many need en-

tle. People want a right education. The principles of The President (J. T. Evenerr) remarked, on taking liberty and freedom should be impressed on the young

lie sentiment in regard to slavery. But it has still a Rev. WM. B. STONE engaged in a brief vocal prayer. great work to do. I rejoice that it is disposed to do it. The President and Secretary were instructed to ap- I hope and pray that it may not for a moment faiter.

love, truth, charity; have faith in words fitly spoken The following resolution was presented by the Busi- in works nobly done; have faith in preaching, praying singing, talking; have faith in the hardest and mos obdurate old sinners you can find. Now and then, you and practice of anti-slavery. We do not always know by outside appearances, we cannot always judge by man's associates, or by his words, what he is. Truth may be doing its work within, while the outside crus is as hard and flinty as ever.

O, yes! have faith in man and in yourself, and

Very truly yours, J. S. BROWN.

Mr. Fosten remarked that the letter was a rare gem

and expressed the hope that it might be published. On motion, Voted, that the letter from J. S. Brown of Fitzwilliam, N. H., be published with the proceed ings of the Convention. Adjourned to 64 o'clock.

CLOSING SESSION. Opened by vocal prafer by Rev

\*An apology may be due Mr. Brown for making a private letter thus public; but from personal acquaintance with his boldness of speech and boldness of action, we feel warranted in doing it.—A. A. B.

H. W. Canran, in a brief speech, congratulated the Convention for the noble spirit of the resolutions an the faithful manner in which they had been suppor-

abolish Slavery,' (one of his prepared course,) but the Secretary would not mar its beauty, its eloquence, and its power, by an attempt to give an outline sketch.

JOEL MERRIAN, Jr., a leading Free Soiler of We tions before the Convention, and expressed a hope-that there might be a greater union of effort between the Free Democracy and the abolitionists.

The resolutions were unanimously adopted. Voted, that a copy of the proceedings be sent to the Liberator, Spy, and Fitchburg News, and the editors

meetings was such that they could not have failed to meetings was such that they could not have failed to convince those present that the motto of the abolitionists is nothing short of Liberty, Holiness, Love; or, in other words, True Patriotism, True Piety, and True Principle.

Another Accident.—Philip Brannan was run over by the cars at the Philadelphia depot, a few evenings since. Both legs were severed from the body. He died whilst being conveyed to the Infirmary. He has left a family in Philadelphia.

A. A. BENT. Secretary.

ANNUAL MEETING

OF THE MASSACHUSETTS A. S. SOCIETY.

uary 26th, 27th and 28th, 1858;—commencing on Wednesday, at 10 o'clock, A. M. All auxiliary Societies, and all Societies in unison with this, are solicited to be strongly represented on the occasion. To all per-sons, everywhere, who believe in freedom and justice, for all, and who desire peace on the earth and goodwill among men, a most cordial invitation is given to come and participate in the duties of this meeting. Discussions of the greatest interest may be anticipated. Able and eloquent speakers will be present. Fur-

FRANCIS JACKSON, President. EDMUND QUINCY, Sec'y.

ther particulars hereafter.

RESULTS OF THE BAZAAR.

The Anti-Slavery Bazaar closed in this city on Tuesday evening last. The last four days proved to be exwhich must have considerably affected the pecuniary re-sult. We are happy to state, however, that, with all killed. tremely unpropitious as to the state of the weather. the difficulties and drawbacks that attended the exhibition, the amount realized was not less than Four Thou SAND DOLLARS, being an advance of several hundre dollars beyond the proceeds of last year. An official account of it will be speedily prepared, and laid before our readers, who, on both sides of the Atlantic, are eager to receive the particulars. On Monday evening, eloquent speeches were made by CHARLES L. REMOND and WEN-

### MASSACHUSETTS LEGISLATURE.

This body assembled on Wednesday at the State House. Both branches organized without difficulty. Judge Warren, of Boston, was elected President of the Senate, receiving nine out of sixteen votes. J. S. C. if he rectified mistakes. He was told that he did, and that if he would call after the cash was balanced, any one. Charles Calhoun, the former Whig Clerk of the

Senate, was again elected to that office.

The House was promptly organized. George Bliss, of Springfield, was elected Speaker on the first ballot, receiving 146 out of 283 votes. James M. Usher (Democrat) received 49 votes; Samuel Clark (Free Soil) 51; B. L. Wales (Democrat) 3; W. L. Robinson (Free Soil) 1; Jos. Duncklee (Democrat) 1; and Otis P. Lord (Whig) 1. Col. Schouler, editor of the Atlas. was elected Clerk.

The two branches, after the organization, adjourned to hear the annual election sermon.

GERRIT SMITH. By the following letter, it will be seen that this dis-

tinguished philanthropist is actively engaged in arranging his business matters, so as to be prepared to meet the sublime responsibilities of his anomalous position at Washington next winter. May his strength be equal to

PETERBORO', Jan. 1, 1867.

WM. LLOTD GARRISON:

My Dear Brother,—Seeing in The Linerator this evening, that it is to begin the year with a new dress, reminded me that it is a long time since I have paid any thing on my subscription. So, I enclose you my draft for \$10.

Well I am to

I expect to attend the Jerry trials in Albany. The Court begins 25th inst. Your friend,

GERRIT SMITH What a 'Reruge or Oppnession' this week!

Gerrit Smith having been invited to par La" Gerrit Smith having been invited to par-take of a public dinner, on the occasion of his having been elected to Congress, says in reply—I am now too old—have too long cultivated the modesty of private life, to venture on being the hero at a public table. I should be confused. My tongue would stammer, my hand tremble. And I should spill my wine. My bring-ing in a bill for the purchase of Cuba is indeed rare news. I had not heard of it before.

The other day, the Liberator contained a

The other day, the Liberator contained a message from N. P. Rogers to Garrison, announcing a change of views on the slavery question. Rogers declared himself in favor of gradual instead of immediate emancipation. It is possible that Rogers may see clearer in the other world than he dld in this, and his new views may be right; but it is not possible that so brilliant and vigorous a writer as he was on earth can have become so stupid a proser as his message to Garrison now represents him to be.

If Rogers, one of our most brilliant newspaper writers, has become so dull in the 'spirit world, what will become of the rest of us? Newspapers there must be hardly readable; even the Fitchburg Reveille would be a luxury at the tea-table of Elysium.—Lowell Amer.

Death of Amos Lawrence.-We regret to Death of Amos Lawrence.—We regret to be called on to announce the death of one of our most valued and respected citizens, Amos Lawrence, Esq. This event took place at a quarter past 12 o'clock, on Thursday night, last week. He retired in his usual health that evening, and about midnight, he experienced one of those spasmodic affections in the stomach to which, for many years, he had been subject. Remedies were applied, but without avail, and in fifteen minutes from the time of the attack, his spirit had passed peacefully and quietly to the home of the blessed, there to receive the reward of a life spent in usefulness among his fellow-men.

Rev. Abel C. Thomas, who is now travel-ing in England, says, 'the wages of factory operatives a Manchester are as high as in Lowell.'

The Slave Schooner .- The crew of the slav chooner Advance, of New Orleans, lately seized on the mast of Africa by Commodore Lavallette, and taken to orfolk, have been committed for trial.

Earthquake .- The Pekin Gazette of Augu reports that an earthquake had taken place in the province of Kalsuch. A thousand houses are said to hav been destroyed—300 inhabitants killed, and 400 injured In Manilla, also, shocks of earthquake had occurred Many persons and two churches were destroyed, and the palace-house and custom-house rendered uninhabitable

Rail-road Collision-Two Men Killed. Voted, that a copy of the proceedings be sent to the Liberator, Spy, and Fitchburg News, and the editors requested to publish them.

Voted, to adjourn to meet at Gardner, at such time as the officers of the Society may appoint.

Thus closed another interesting series of meetings in Worcester County North. The character of these words was made by the third the series was made to the same, died soon afterwards at the NewYork Hospital, whither he was taken.

Another .- A man named Cook, while on th track in Beverly, was run down by a train Saturday evening, and severely if not fatally injured.

The New Hampshire Liquor Bill .- The MASSACHUSETTS A. S. SOCIETY.

The Twentieth Annual Meeting of the Massachusetts
Anti-Slavery Society will be held in Bosron, at the Melodeon, on Wednesday Thiresbay and Friday, JanMelodeon, on Wednesday, Thiresbay and Friday, JanDemocrats and eleven Whigs were absent.

Hon. Edward P. Little made his appear

ance in Congress on Thursday, and, without taking of his broad-brimmed hat, advanced to the Speaker, and affirmed to support the Constitution of the United Labor Row.-The Mobile Advertiser of

Labor Row.—The Mobile Advertiser of Monday says—'There was quite a demonstration made by the 'Dagoes,' last night, on occasion of the steamer Empress being unloaded by negroes. On the latter commencing their duties, they were assailed and driven off by the white laborers, who, exhibiting strong symptoms of riotous conduct, were only quieted by the active interference of a strong posse of police making their appearance, and taking some of the ringleaders into custody.'

The blocks of marble intended for the Washington Monument were destroyed by the Sacra monto fire.

The New York and Brooklyn Associa tion of Orthodox Clergymen have decided to take up the subject of 'Spiritual Manifestations' at their Convention next spring. The Rev. Charles Beecher, of Newark, N. J., has been selected to prepare an article presenting the subject, in its various phases, to the Association.

speeches were made by Charles L. Remond and Wender of the Pope has at longin consented to visity France, for the purpose of crowning the new Emperor or of the French. The period of the coronation is not yet precisely fixed, but it is supposed that it will be about the middle of May.

An Honest Man .- E. F. Mundruco, 26 Brattle street, drew a check on one of our banks on Friday for \$500, received his money, and went away with it. He soon discovered that he had received \$1000 instead mistake made would then be discovered and rectified.
Mr. M. then said he only wanted what was right, and
threw down the \$1000 as the sum paid him, and received the correct amount. The teller paid him a liberal sum for his honesty. This honest man is a colored
clothes dealer in Brattle street. All honor to him.—
Reston Chronicle.

For Liberia .- Mr. Wm. V. Thompson left For Liberia.—Mr. Wm. V. Thompson left this city yesterday, for New Orleans, having in charge thirty likely negroes, who were recently emancipated by the Hon. Wm. E. Kennedy, of Maury county, in this State. At New Orleans, they will be placed in charge of the American Colonization Society, which will transport them to Liberia in the month of January. It is the intention of Judge Kennedy to manumit more than forty slaves next year, who will follow those en route for the coast of Africa. His object in adopting this course is, that the first company may make preparation for the second, in Liberia. It is an important fact, that several of his slaves refused to be manumitted, and prefer to live with him during his life. Those about to emigrate, seem to be in high spirits at the idea of enjoying igrate, seem to be in high spirits at the idea of enjoying perfect freedom, although their bondage has been a light one under their humane master.—National, Ten.

Melancholy Accident .- Two little girls, aged 3 and 5 years, daughters of Mr. Dexter Perry, who re-sides at Quinsigamond district, in Worcester, were drowned a few days since.

Important Case. - The United States Supreme Well, I am to go to Congress!—an event as little an-ticipated, until the last four months, as my going to the scarcely know. But I am working very hard so to shape it as to be able to leave it.

I am to start for Washington early Monday morning to the there but a few days, however. I must find a house to move into when I go there next fall. My wife is too feeble to be a boarder.

the body of a negro was found pressed into it. So great was the pressure, that the body of the man was not more than three inches thick.

Fanny Wright, whose death we have announce ed, is said to have left in Cincinnati an estate value at about one hundred and fifty thousand dollars. Sh

Over three hundred 'spiritual circles' ar said to exist in Cincinnati, which meet nightly; and a St. Louis paper says that in that city there are over a thousand members of similar circles.

thousand members of similar circles.

Dreadful Tragedy.—Mrs. Newcomb, wife of H. N. Newcomb, well known in this quarter as the head of one of the principal houses in Louisville, in a fit of derangement during the absence of her husband, threw their four children from an attic window. Two of them fell upon the pavement, fracturing their skulls—one (the second boy) died shortly after; and the little girl, the youngest, died the next morning. The third boy has also since died; but the eldest (falling upon the grass) is apparently not much injured. This melancholy affair occurred on the 21st of December.—Boston Journal.

Liberal Donation.—It is stated by a correpondent of the New Hampshire Patriot, that George C. Shattuck, M. D., of Boston, has recently made a donation of \$7000 to Dartmouth College, for the erection of an observatory, and for the purchase of astronomical and philosophical instruments; also a donation of \$1000 for the purchase of books for the library.

On the 24th ult., a trustee's sale of negr took place at Fayette, Howard county, Mo., for which the following prices were paid:—John, aged 30, 8605; Juley and infant, \$410; Jim, three years, \$283; Lewis, 17 years, \$828; William, 17 years, \$920; Nelson, 16 years, \$015; Flora, 7 years, \$455; Bob, 14 years, \$050; Sam, 6 years, \$465.

On the day following the Duke of Wellington's funeral, the Times reached the sale of 70,000 copies, 15,000 more than had ever been printed of any one number of the paper before. The 70,000 copies were printed off in six hours and a quarter by their

from the time of the attack, may specific and particularly his be receive the reward of a life spent in usefulness among his fellow-men.

Mr. Lawrence was distinguished for the many good qualities of the head and heart, and particularly his benevolence. His private charities, in large and small sums, have undoubtedly amounted to hundreds of thousands of dollars. It may truly be said, that no deserving poor man was ever sent empty from his door.

'He had a tear for pity, and a hand Open as day to melting charity.'

He was imbued with the true spirit of Christianity, Modest and unassuming in his deportment, his immense charities were dispensed so unostentatiously that they fell almost as unobserved as at the gentle dews of heaven. Thousands, who have been the recipients of his bounty, will mourn his loss, and to the poor of our city his death will be a severe affliction. They have lost a friend whose place we can hardly expect will be supplied, and the city has been called to mourn the departure of a good and useful citizen.—Boston Journal.

Drowned.—A boy was discovered, about 8 of and another person passing along the mall at the time, struggling in the water on the edge of the lee in the Foog Pond, near the Court-House, in Newburyport. They rescued him, and in drawing him from the water, drew up, entangled to his feet, the corpus of another by all who knew him. He was an amiable and kindharded hearted man.

Dutires of Meetings, &c.

ST SALLIE HOLLEY, an Agent of the Mass. Anti-Slavery Society, will lecture as follows:— Weymouth, Sunday evening, Jan. 9.
North Bridgewater, Wednesday 10.
Providence, R. I. Sunday 116

TESEX COUNTY A. S. SOCIETY. A meeting of the Essex County Anti-Slavery Society will be held at Danvers Port (New Mills.) on Saturday evening and Sunday, through the day and evening, January 8th and 9th. PARKER PILLABURY, STEPHEN S. FOSTER, and other speakers, are expected to be present.

C. L. REMOND, President.

JOSEPH MERRILL, Rec. Sec.

the Massachusetts A. S. Society, will speak in the Universallst meeting-house, in Weymouth, on Sunday evening next, Jan. 9th, at 64 o'clock.

FALL RIVER. Rev. John T. Sangery will speak upon Slavery, in Fall River, on Sunday next, January 9. The Report of the Treas" or of the Massachusetts

A. S. Society, of receipts from Nov. 10th to Jan. 3d, is unavoidably deferred till next week. BARNUM & BEACHS' NEW PAPER.

# THE ILLUSTRATED NEWS.

SIX CENTS PER COPY. T. BARNUM, SPECIAL PARTNER; H. D. & A. E BEACH, GENERAL PARTNERS.

THE Proprietors desire to call attention to the fact, that ALFRED E. BEACH has become associated with this concern, contributing an additional capital of \$20,000, and that the liberal amount of \$60,000 is now especially devoted to its publication.

THE ILLUSTRATED NEWS will be published week-

\$20,000, and that the liberal amount of \$60,000 is now especially devoted to its publication.

THE ILLUSTRATED NEWS will be published weekly, and will comprise sixteen large pages, filled with original and selected letter-press contents, of the highest literary standard, and with a great number of large and handsome engravings. No pains or expense will be spared to produce the best illustrated newspaper in the world, an acceptable fire-side companion, and an ornament to the American press.

The Illustrated News will be a faithful and beautiful Pictorial History of the World, in which scenes and events in this and other countries, sketches and views in all parts of the globe, portraits of public men, scenes in our National Capitol, autographs and biographies of eminent characters, and all matters of general interest to the community, will be found promptly illustrated. In addition to the illustrations, equal care will be bestowed on the News Department. Each number will contain the latest intelligence from all parts of the world, with Market Reports, &c. &c. Due attention will also be paid to the Religious, Scientific and Agricultural interests of the country, and frequent appropriate illustrations will be given.

The Editorial Department will be placed under the charge of several of the most able writers in the United States, who will be assisted by contributions from the most eminent Authors and Poets of our own and other countries. Tales and Sketches of approved merit will from time to time add interest to the columns, and afford entertainment to all classes of the community.

The Publishers will also, from time to time, present gratuitously to their regular subscribers, large and handsome Engravings, suitable for frames, issued in the very best style, and drawn by the very best artists of the United States, which will form a collection of Pictures alone worth much more than the cost of their subscriptions. These engravings important Public Ceremonies, Historical Events, American and Foreign Battle-fields, &c

The year 1853 is the most auspicious of any, during the past century, for the commencement of such a Newspaper. The GREAT WORLD'S FAIR, which opens in New York in May next, will be one of the most important and interesting events which have occurred in this city since its foundation. Here will be congregated the most perfect specimens of mechanical skill and manufacture from all parts of the civilized globe. All the most perfect specimens of mechanical skill and manufacture from all parts of the civilized globe. All parts of the world will contribute the best and most curious productions of art and science. Every citizen of the new world will feel a deep interest in the most minute details of the National Congress, and the event will be looked back to, with profound pleasure, during many ensuing years. In order to present this great Exhibition to the public, in the most impressive manner, and to preserve its details in the most interesting form, the Illustrated News will engrave and publish, in supplements and otherwise, in the highest style of art, flustrations of all articles of interest in the wast Exhibition, accompanied by the most interesting descriptions thereof. The first volume of this journal, besides all its other interesting illustrations, will be a Pictorial Encyclopedia of the Exhibition of Industry of all Nations, intrinsically worth more than ten times its cost, not only for present interest, but for preservation and future reference. Being located in the city of New York, in communication with the best artists of the United States, and having every facility of possessing themselves of every detail connected with the World's Fair, the Publishers feel confident of insuring to their patrons a publication of greater interest than has heretofore ever been presented to the public.

In the first volume may also be expected numerous illustrations relative to the Japan Expedition.

In the first volume may also be expected numerous illustrations relative to the Japan Expedition, comprising sketches of the ships and steamers composing the same, information of its route and progress, views of harbors, villages, cities, dwellings, and the people in harbors, villages, cities, dwellings, and the people in Japan. Reliable arrangements are making for these sketches, and for all information, which will be received

Japan. Reliable arrangements are making for these sketches, and for all information, which will be received here at the earliest date.

It is well known that the Empire of Japan has, for many centuries, excluded all nations from commercial intercourse, and has treated with considerable cruelty the unfortunate mariners who have been cast upon its shores. Its manners and customs differ greatly from all other nations; it contains many millions of inhabitants, who have made considerable progress in the arts and civilization. All knowledge and information, therefore, which is obtained about Japan, will be of the highest interest to all nations, and will be eagerly sought for by every person in the community. The results of the Expedition will probably make Japan a stopping and refitting depot for our China Bound steamers, and for our whaling fleets. It will doubtless open a wide field for Missionary enterprise, and for business operations of every description. The LUSSTATED NEWS, in fully portraying this celebrated Empire, and spreading abroad correct illustrations and descriptions in regard to it, will therefore be particularly valuable as an Authentic Descriptive History of Japan.

On account of the World's Fair and Japan Expedition, and also in consideration of delay and uncertainty in procuring back numbers, the Publishers cannot too strongly impress upon the public the importance of commencing their subscriptions with the first number of the first volume, and using the utmost care in preserving the papers for binding.

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JOHN CERTIS. GEO. P. ATLINS.

Jan. 1, 1852\_

From the Liberty Bell for 1853. TO LOUIS KOSSUTH. BY WM. LLOYD GARRISON.

Far better for thyself, O Magyar Chief! And better for thy fallen country's sake, Hadet thou remained in exite, and constraint Of thine own freedom on the Turkish shore, Or perished in some Austrian dungeon drear,
Thy love of liberty sealed with thy blood, Thy spirit proof against tyrannic power,
Thy fame without a blemish, and world-wide,— Than thy enfranchisement to have obtained, Through mediation of a Government, A thousand fold more bloody in its sway Over three millions of its populace, Than Austrian rule o'er subject Hungary;— Then to have hastened to this guilty land, Traversed its broad domains an honored guest, Feasted and toasted and bepraised by those Whose traffic is 'in slaves and souls of men,'-Despisers of the image of their God, Porgers of fetters, wielders of the lash, Whose cruelties make Haynau's venial seem .-The vilest hypocrites beneath the sun, Most hostile to the equal rights of man;-And in return to deal out compliment And flattery in such measure as to throw All trimming sycophants into the shade, And sicken e'en our national vanity,— And gaining thereby nothing but contempt!

Thou doet distain to wear an Austrian yoke :-For who, with aught of manhood in him left, Aspires not to be master of his limbs? Thy country, crushed and bleeding in the dust, This to thy credit, though it is not much; Inflames thy sympathies, inspires thy soul To do and dare for her deliverance, All that a mother of her son can claim! And nobly hast thou suffered in her cause, Unselfishly concerning sordid gain, With no ambitious purpose to subserve, And with heroic fortitude and pride. For this still greater credit and applause :-But love of country is not love of man, Is not the noblest attribute of mind, Is limited in feeling and design, Not comprehensive of the human race : As martyr zeal for Pagan Juggernaut Is not the worship of the living God, Though not without a pious element Mixed with a low and dark idolatry.

Thou art a mere Hungarian-nothing more; Intensely selfish for thy native land; A man of impulse, not of steady power Ardent in feeling, chivalric in aim, But swayed by worldly policy too oft, Trusting the end will sanctify the means, The good to be achieved atonement make For any evil winked at-showing thus, Distrust of God and lack of principle :-Witness thy truckling course while on these shores Thy rhetoric wears an oriental glow,

And in thy myriad speeches much is found To stir the pulse and magnetize the heart :-But wherefore this great deluge of fine talk? It is to prove that, by the Golden Rule, The glorious gospel of the blessed God, The law and bond of human brotherhood, Ill-fated Hungary may rightly claim Our warmest sympathies and active aid, At any sacrifice, at every risk, Which may not be withheld for any cause.

But who are we, that thou dost thus invoke Our intervention, and red-hot rebuke Of Austrian usurpation? Is our soil Unstained by blood? upon it stands no slave, Clanking his fetters? Read thy words, and blush!

'Happy art thou, O free America! Thy house is based on solid liberty! Thou hast no tyrants in thee to enslave! Thy shores are an asylum to th' oppressed ! Thy glorious flag is fluttering o'er my head, Ensign of mankind's heavenly origin! Making glad revelation of thy will And purpose, henceforth, come what may to thee, Not to allow the despots of the earth

To trample on oppressed humanity, Banded as one in sacrilegious league To make their thrones eternal as the hills! For L an exiled Magyar-fugitive And wanderer o'er the earth-present no claim Upon thy charity, aside from that Which the down-trodden in all lands may urge:

For God, the Almighty, has selected me To be their faithful representative! And here I stand humbly to advocate The solidarity of human rights! America! great, glorious, and free! On bended knee I seek thy generous aid, Not for myself, but for my bleeding land;

For all enthralled on European soil! Thou hast the power, O have the will to help, And thus achieve the freedom of the world! Such was the language of thy flattering line.

A thousand times repeated in the ear Of this vain-glorious and rapacious land; Uttered as flippantly on Southern ground+ As Northern,-by the hateful auction-block, Whereon are daily sold God's children dear. In lots to suit the venal purchasers! Ay, in the presence of three millions slaves, Whose chains would fall beneath an Austrian flag; Compared with whom, thy countrymen are free,

\* See Kossuth's speeches in the United States, passion † 'I am sure that the sympathy of Baltimore (!) will be such as to respect the cause of Hungary, for the pec-\* 'I am sure that the sympathy of Baltimore (!) will be such as to respect the cause of Hungary, for the people and the authorities act in perfect harmony together in this fram country. \* \* I am not egotistical for myself, but for the great principles of liberty, which make your country so great, so glorious, and so free, and also the land of protection for the persecuted sons of freedom among the great brotherhood of nations.'—

Speech at Baltimore, Maryland.

\*As to the Southern States, I must confess myself entirely sure that they would support my principles, because they are entirely identified with your own principles() You canol abundon me, without abandoning your own principles, and without letting be established a precedent dangerous to your own security(!) \* \*Some kind friends encouraged me to go to the South, promising me that I would find it open to plain truth, faithful to great republican principles, enlightened in its intelligence, and high-minded, warm and generous in its sestiments(!) \* \* One of the brightest moments of my sorrowful life was when I came to Alabama, not long ago. When I asked, who is my inexorable enemy, I was told it was Alabama. Omy God, I thank thee that I have seen this supposed enemy of mine! I will cutklish that NAME IN THE VERY HEART OF MY HEART, WITH INFINITE PLEASURE AND GRATITUDE. \* Kossuh's speech before the stareholders and slave-breeders in Monigomery, Alabama.

'The capitol of old yet stands, a mournful monument of the fragility of human things; yours as a sanctuary of elernal rights (!) The old beamed with the red lustre of conquest, now darkened by oppression's gloomy night; yours beams with freedom's bright ray (!) At the view of the old, mations trembled; at the view of yours, humanity hopes (!) In the old, the terrible excitis was the rule; in yours, protection to the oppressed, malediction to ambitious oppressors, and consolation to the wanquished in a just cause (!) There sat men, boasting their will to be sovereigns of the world; here sit men, whose glory it is to acknowledge the laws of Mature and of Nature's Gol' (!!)—[Speech at the Congressianal Banquet at Washington, before the enactors and upholders of the world-abharred Fugities Slave Law, the atroctous Slave Cole in the District of Columbia, at the central seat of Slavery and the Slave Trade.]

t \*Every man, by right of nature, sanctioned by reason, must be considered a free person. Every slave becomes free from the moment he touches the Austrian soil, or an Austrian ship. —Austrian Detree.

And unto heaven in point of privilege Exalted, and no sympathy can crave; Whose groans and cries, commingling with thy words, All eulogistic of their merciless lords, As sterling friends of suffering liberty— And of this land as without stain of crim Turned them to mockery, and thee to shame!

Yes, shame upon thee, Kossuth!—Thine own land No longer should regard thee as her Chief; For being false to freedom here, alas! And pandering to the worst of tyrants' lust,
Thou hast been false to her; henceforth, be dumb!
Some other voice must plead her sacred cause;
Some other hand must bear her standard up; Some other leader to the rescue come, Of loftier principle and stronger mould, Whose brows shall wear the wreath of victory!

Say not-let not thy blind admirers say-In vindication of thy tortuous course—
Thou hadst thy one great mission to discharge, Requiring all thy time, and strength, and skill; And to have turned aside therefrom, and made Black Slavery in America thy theme,-The Abolitionists thy chosen friends,-Would have been suicidal to thy plans, And driven thee from the country in hot haste! Thy mission? 'Tis a total failure now, And worse could not have been in any co A splendid bubble, filled with rainbow tints, Long since evanished, ne'er to reappear!

Keep to the issue, Kossuth! It is not That from thy mission thou wouldst not be drawn By party politics or local strife; That thou dist not, on all occasions, bear A manly testimony against Slavery, As our great sin and national disgrace: But that on no occasion didst thou breathe A syllable against this dreadful crime, Nor with its fettered victims sympathize, Nor dare to mingle with their advocates; And yet could give the hand of fellowship To a slave-holding and slave-driving crew Equipped with whips, revolvers, bowie-knives, To scourge the slave, and massacre his friends!-A fugitive thyself, thou couldst behold The father, mother, husband, wife, and child. Escaping from the Southern hell of woe. Hunted with bloodhounds, and run down at last, And be as dumb as any marble block!

Even if thou wert justified, Kossuth!

In keeping mute upon our nation's guilt,— Having the cause of Hungary to subserve,— As falsely argue thy short-sighted friends; Surely, 'tis not within the utmost scope Of Christian charity,-judge ye, mankind! To vindicate thy parasitic praise
Of 'the free ground of free America,'
When over it the Slave Power rules supreme; Or thy preposterous compliment of us, 'There is a hope for freedom on the earth, Because there is a people like yourselves, To feel its worth and to subserve its cause, When the one 'institution' of our land, Most cherished, guarded, as divinely given, Never to be abelished or impaired, Is chattel slavery, unparalleled In hate of man and blasphemy of God, Sum of all villanies,' exceeding far All other tyrannies of earth combined ;-Or thy endorsement of our fiendish war, Waged wantonly, a hellish end in view, 'Gainst weak and unoffending Mexico," Whose soil was coveted, because it gave Protection to all fugitives from bonds, And conquered and dismembered by our arms, Solely to plant therein our Upas tree,— That on the limbs of millions vet unborn The galling fetters may be made secure, And a vast market opened for the trade In human flesh, now limited and dull.

This is not all, O wise and prudent man!

Thou couldst not utter even one poor word For the down-trodden here, because, for sooth! Thou art a foreigner; and thy creed is, 'That every nation has the sovereign right To shape and regulate its own concerns, Unquestioned, unrebuked, by foreign tongues'! † Strange doctrine this, and criminal as strange Or art thou but a quibbler with thy words, Making a man of straw to knock it down? The sovereignty of nations! Well, what then May not their nets be questioned or denounced By all on earth who deem them infamous? May only Britons censure British crimes? If Patagonians feed on human flesh, Have we no right to shudder at the deed ? What of the sovereignty of free-born souls-Their innate rights and just prerogatives? What sea or shore puts limits to their sway? By every law of nature and of God, Each one may circumnavigate the globe, Visit all lands, and wheresoe'er it finds System or practice, statute or command, Or form of government however called, Whether hereditary or elect, That it in conscience judges to be wrong, Unjust, tyrannical, may raise its voice In solemn protest,-though in strange attire, Of foreign birth, in broken dialect, And boldly advocate 'THE HIGHER LAW !! Whatever earthly power, combined in one Or many, nullifies this sacred right, Or makes its exercise a felony, Is in its spirit cowardly and base. Stands self-convicted as most tyrannous. The land that cannot tolerate free speech In every soul that trends upon its soil: That for its institutions and its laws, Exemption claims from foreign scrutiny, Branding it as impertinent and rude, Not only makes disclosure of its shame. But indicates its conscious guiltiness. That land is ours, the guiltiest of all lands, And therefore the most sensitive and sore! Most needing bold arraignment and reproof, Not fulsome praise and sickening flattery.

The climax of thy abjectness was reached. When he who shared thy exile hither came, Without a mask the poble Gyurman. Whose pen and press in Hungary inspired Thy countrymen to strike for liberty. True to himself and freedom, here as there, Once more a public journalist, he declared His spirit never could be reconciled

'I am aware that your war with Mexico was carried on chiefly by volunteers. . . . It is a duty to confess, that these who fought in that war have high claims
to an acknowledgment of their brilliant achievements.
. . . I know what distinguished part the volunteers
of New York took in that war—in the siege of Vera
Cruz, in the battles of Cerro Gordo, Contreras, Molino
Del Ray, Cherubusco, and Chepultepee, and how they
partook of the immense glory of entering—a handful of
gallant men—the metropolis of Mexico. — Speech at N.
York.

† My principle is, that every nation has the sovereign right to dispose of its own domestic affairs, without any foreign interference. I, therefore, shall not meddle with any domestic concerns of the United States.—Kossuth's Address to the People of the United ral questions, solely to test the matter, and ascertain the amount of intelligence the author of the raps pos-

To slavery and slave-hunting in our land!\*
And for this manly act he was denounced
By thee, as injuring his country's cause,
Thy craven dumbness told to imitate,
Thy non-committal policy adopt,
And leave the flying bondman to his fate!
For this, most justly hast thou forfeited
The confidence of Freedom's faithful friends,
And blighted all the huncles on thy brow.

My painful task is ended, Magyar Chief!-My painful task is ended, Magyar Chief!—
Now God decide between my sonl and thine,
Whether this sad impeachment be not just,
And called for by a stern necessity.
If I have wronged thee, parden do I crave
Of Him and thee,—intending only good,
And ever vigilant lest the boly cause
Of Liberty should detriment receive, Of Libery and Compromise or selfish aim; Endeavoring to obey the high command, • Remember those in bonds as bound with them, Which whose keeps in its integrity, Shall never falter in the trial-hour. Boston, December 10, 1852.

\*Mr. ADOLPH GYURMAN, editor of a German paper in New York, entitled 'DEMOKRATISCHER VOELKERBUND,' having in his journal ayowed his purpose to seek the abrogation of the Fugitive Slave Law, Kossuth caused a letter to be published, through his Secretary, reprobating the course of M. GYURMAN as 'injurious to the interests of his own country, and in diametric opposition to Gové hor Kossuth's decidedly expressed opinion, as to the duty and policy of NON-INTERFERENCE IN SUCH QUESTIONS' (!!!)

These were M. GYURMAN's words as given in the first number of his Journal: 'The Slavery question. With regard to it, we consider the Compromise no settled so lution, but a provisional law, for the abrogation of which, at least so fur as the extradition of slaves is

which, at least so far as the extradition of places is concerned, we will employ all the means which a pub-lic organ can employ."

# THE LIBERATOR.

THE BIBLE QUESTION-SPIRITUAL MAN IFESTATIONS.

DEAR GARRISON:

MILLWOOD, Knox Co., Ohio, } December 21, 1852.

I am in the united, happy family of Joseph and FRANCES BARKER. To be here, and to mingle my thoughts and feelings with theirs over the condition and prospects of human beings in this country and in Europe, has been refreshing. We have conversed much on all the various subjects which now interest public attention. God and man, as they are delineated in the Bible, have occupied our thoughts. There is scarce a command of the decalogue, violations of which are no commanded by the Being who is said to have given it. In one breath, 'Thou shalt not kill ' is the word ; in the next, the command is 'utterly to consume men and women, infants and sucklings; ' in one breath, 'Thou shalt not commit adultery' is the word; in the next, polygamy, and concubinage, and prestitution, in their most cruel and brutal forms, are sanctioned. No it is, 'Thou shalt not steal;' and then the robbery and plunder of whole nations are sanctioned. 'Thou shalt not covet,' &c., is the command now; then again, Jews were required to covet and to seize the property, the wives and daughters of their neighbors-to kill the men, and appropriate the women and children to their own use. What more revolting idea of God can be conceived than that in the command where it says, He is a 'jealous God, visiting the iniquities of the fathers upon the children to the fourth generation'? The meaning of this is developed in the command to stone Achan's children to death, because their father stole gold (Josh, 7); in the decapitation of seventy of Ahab's children, because their father committed idolatry (2d Kings, 19); in the extermination of the Amaleks by Saul, for the offence of their ancestors several centuries before. (1st Sam., 15.) 'God is Love,' says the New Testament. God is hot wrath and inexorable ven geance, says the Old Testament. 'God is a man o war,' says one writer; God is the 'Prince of Peace,' says another; and to be a Christian, we are required to receive both as true.

Dear Garrison,-Gop, as an abstraction, entirely apart from man, has been the text of the world, hitherto; in the coming age, or dispensation, Man, considered in his relations to the elements in which he lives and to his fellow-beings, will be the text. God, as manifested in sacrifices, observances, Bibles, prayers-in holy days places, offices, and institutions-has absorbed the interest of the past; but God, manifest in the flesh in every human being, will absorb the attention of the future 'Know Christ and be true to him' has been the sum of the teaching of the past; 'Know thyself, and be true to thyself,' will be the great lesson of the future. The past has said, 'Love and worship God, and then you will love and respect man; ' the future, following the order of Nature in the development of the soul of man will say, 'Love and respect human beings, and be true to all your human relations, and this is to love, worship and be true to God, in the only practical sense.' The lesson of the past has been, "As you love and esteem God, you will love and esteem man;" the lesson of the future will be, 'As you love and esteem man, so will you love and esteem God.' To despise and outrage man is to despise and outrage God, and those who would enslave and kill men, would enslave and kill God, if it were in their power. It is impossible to love man an hate God; impossible to do ill to God while we do good to man. So it is not possible to love God and hate man or to honor God while we dishonor man. Man owes n duties to God, aside from those of love, forgiveness, justice, mercy, honesty and truth, which he owes to man. 'See man through God,' says the past; 'See God through and in man, will be the teaching of the future. Man-Man, is to be the text of the future in this world's history. His wants, and their healthful supply; his relations to his fellow-beings, and to the elements, and the duties that grow out of these relations will be the concert and eloquent sermon of that future. Theology, or the science of God, has absorbed the energies and talent of the past; Anthropology, or the science of man, is to attract the attention and absorb the energies of the future. Then may we hope that slavery, war, the gallows, governments of blood, drunkenness, prostitution, and every crime growing out of will be nothing to outrage or destroy the poorest and

feeblest of human kind. God speed the happy day ! Among other matters of public interest which have attracted our attention, has been the subject of Spiritualism. A very striking manifestation has been made to me, which, whether it shall prove true or false, will be none the less a striking phenomenon. At one of our sittings—the medium being a young girl of twelve \*The glorious struggle you had not long ago with Mexico, in which Gen. Scott drove out the President of that republic from his capital. —Kossuth's Speech at Staten Island. that will communicate with me?' Three distinct raps. Will the spirit rap three times, if I write down the name it bore on earth?' Three raps. I then proceeded to write down various names of some whom I knew had departed, and of some whom I supposed to be living. After writing several names without raps being heard, among which I had written the names of my father, and a brother and a sister that were gone, I began to write 'CHESTER,' the name of a brother who I supposed to be alive. Three distinct raps came at that name. I asked-'Is it the spirit of my brother Chester?' Three raps. Then I proceeded to ask seve-

"I avail myself of this opportunity to declare once more, that I never did or will do any thing, which, in the remotest way, could interfere with the matter alluded to, [American slavery.] I have declared it openly, and several times, and on all and every opportunity, and I have proved to be as good as my word. "Speech at the Citizens' Banquel, Philadelphia."

"Will the spirit rap, if I write the name of the State in which my brother lived?" Three raps. I then began to write the names of various States. As I began to write the name of the county in which he lived?" rap at the name of the county in which he lived? Three raps. I wrote the names of several counties in · Will the spirit rap, if I write the name of the State

that State; as I began to write Otsego, the raps were made. 'Will the spirit rap at the name of the town?'
Three raps were given as I began to write Hartwich. Will the spirit rap if I write the name of the disease with which he died? 'Yes.' I wrote several diseases, and as I began to write Apoplexy, connected with paralysis, the raps were made. 'Will the spirit rap at the month in which he died?' 'Yes.' I wrote down January, Pebruary, and so on, till I began to write January, February, and so on, the 1 began to write July, when the raps were made. In like manner was the 7th of July designated as the day of his death, and 1852 as the year in which he died; and 66 years as his age, and a clothler (cloth-dresser) as his occupation.

There were present Joseph and Frances Barker, and in

their children, Joseph, Mary Jane, and George, grown up; Theodore Suliote, William Collinson and son Ja John Henry Cryen and Mary Tate-all recently from England. Not one of them knew that I ever had a brother by that name, save J. Barker, and not even he knew where he lived or what was his calling. I alone knew the State, county and town in which he lived, and his calling. These were correctly designated. As to the day, month and year of his asserted death, and as to his age, I was and am ignorant. Not one in the room, beside myself, knew that there was such a county or town in New York. The little girl, the medium, sat the opposite side from me, at a large table, and could not see what I was writing, and could not have read it if she had. I have written to ascertain if my brother be dead, and will communicate the result. If he be dead, I believe all that were present must feet to the contract of the phoening tavern in dedham).—Presents his thanks to the following takern in dedham)—Presents his thanks to the following takern in brother be dead, I believe all that were present must feet that the author of the raps was what it purported to be. If he be not dead, the phenomena, some of them, will be none the less striking. Not one in the room Expectashuns or Wumnn be. If he be not dead, the phenomena, some of them, will be none the less striking. Not one in the room knew of the State, county or town in which he lived, or his calling, but myself. Could that child read my thoughts? I am a stranger to her, and she to me. I did not and could not have made those raps; my hands the stranger of the country of the co did not and could not have made those raps; my hands were engaged in writing, and my feet touched not the chair or the table; yet the State, county, town and calling were confidently, promptly and energetically made. I know the agent must have been invisible and intelligent, and that the medium had no control over it. What is the human soul? What its relations to matter and to this world, after it leaves the body? Is the soul itself organized matter? I believe it is; so the soul itself organized matter? I believe it is; so many large the phenomer. refined and potent as to be capable of all the phenomena of thought and feeling. I cannot but hope that much light is yet to be cast upon the Science of Man by these

Dear friend,—I have seen and heard much, during the past two years, in Massachusetts, New York, Ohio, Michigan and Indiana, of these manifestations. Many of whom better things might have been expected, have treated this subject as spirit drinkers, slaveholders and man-killers have treated total-absthience, anti-slavery and non-resistance—with scorn and contempt; and that, too, without any inquiry into it. I see neither reason nor common sense in their conduct, while they profess to believe in a God and a future state. That the spirits of departed loved ones are in a close and pleasant union with those they have left behind, I believe. That they will ere long hold free, happy and profitable intercourse with us, I fervently hope. But my interest in this sub ject results mainly from the hope that it may be useful remove the superstitious and false views of God and the future state which obstruct the progress of man in the present state, HENRY C. WRIGHT.

From the Cayuga Chief. NOTIONS FROM BOSTON.

In compliance with the wishes of the Massachu setts State Temperance Committee, I entered the arena of conflict for a short time during the campaign, and stopped making extracts from the mouths of my patients, and tested the patience of others with extracts of my own mouth. We had an open field and a fair fight; and our victory is nost significant and triumphant. The smoke the battle-ground has not yet cleared away, so the it is impossible to count the numbers of the slain and wounded, but I judge from the writhing and groaning of the Anti-Law men who have escaped with their skin in their teeth, that New England Rum will not have a corporal's guard to defend it

Some of your readers may say that your correspondent is the last man, who ought to crow over the results of the late election, since the ticket on which his name was enrolled as a candidate for

which his name was enrolled as a candidate for representative from the city of Boston, was defeated. The only reply I shall make to such criticism is this. It is more glorious to be defeated in a righteous cause, than it is to triumph in a wicked one.

It is enough to scorch with shame the face of every true temperance man in the Pilgrim city, to branches of the Legislature from this city are opposed to our Anti-Liquor Law. But the country has redeemed the State from the odium the city would east upon it. Whigs, Demograts and Free would cast upon it. Whigs, Democrats and Free Soilers, who deemed Temperance paramount to politics, have coalesced, and the noble trinity have wielded a truncheon, which keeps Old Massachusetts safely in her eagle nest.

Some of the newspapers having circulated the statement that Elizur Wright has recently been presented with twins by his loving wife, making twenty children all told, he writes to the Commonwealth in the

whether a trunched which keeps old Massachus setts safely in her eagle nest.

The Rev. Mr. Lovejoy, that renegade reformer, who assailed the law prior to its passage, has been stumping the State to the tune of thirty dollars per lecture. He has been employed by the makers and venders of rum, and he has been paid by the

he declares it is designed by Heaven to be used as a beverage. One pronounces a wee upon the man who putteth the bottle to his neighbor's lips—the other virtually puts that bottle to the lips of his neighbor and maketh him drunken, and justifies himself in doing so. No wonder his church is thinly attended. No wonder his former friends, with whom he labored in the temperance reform, shrink from him with shame, without giving him credit for sincerity. Mr. Lovejoy is wofully and wiekedly ignorant on the subject of temperance. Stereotyped objections used by him against the Maine Law are so old, they passed through every process of fermentation long ago in the laboratory of argument, and wise men pronounced them gas. tices a late paragraph in the Albany Register mentions, who is as anxious to become notorious as the ambitious man was to associate with his superiors, and who stole a horse in order to secure an introduction to the Judge, has condensed this gas into a sermon, which he sells to the traffickers in rum for thirty pieces of silver. That sermon is a shallow thing, abounding with specimens of bad philosophy, bad morality, bad logic, and bad grammar. It is no credit to the liquor dealers, for they might have found a more formidable champion. It is no honor to the pulpit, for it has excluded its author from almost every pulpit in New England. It is no credit to cert. dealers, for they might have found a more formidable champion. It is no honor to the pulpit, for it has accluded its author from almost every pulpit in New England. It is no credit to orthodoxy, for it is brimfull and running over with heterodoxy, enough to make hell jubilant. It is no credit to Massachusetts, for she spurns all bribes, and declares that reform shall not retrograde here. Temperance men of all parties, with more sorrow than anger, condemn the course pursued by this man who has betrayed our cause, and crowned it with thorns, and nailed it to the cross in every part of the Commonwealth he has visited. On the other hand, those who love the drunkards' money, and those who love the drunkards' money and those who love the drunkards' drunkards' drunkards' drunkar

him for his labors.

Check by jowl with him is Matthew Hale Smith, the one-horse power editor of the Boston Daily Chronicle; a man who has been the rounds of the church, a soldier of fortune, a leech on any purse that is presented to him, a man who can be purchased for a small sum, and yet be dear at any price. When he was a Universalist preacher, he proved that the bar-room was hell and its inmates

Check by jowl with him is Matthew Hale Smith, so, to caution them particularly, he added:

Nota Bena. Rowdies and blackguards will please not mix with the members, as it is hard to tell one from the other.

Shour Granmatical Exercise.—Q.—What is the most difficult word, all over the world, to decline?

A.—Bonus; for we rever knew a Director or a Shareholder yet, who was able to decline it.—Pusch.

devils. When he afterwards became an orthodox preacher, he sent them to hell pell-mell, fast as they died: Now he tries to prove that the liquor saloon is the gate of heaven—and the landlord a saint who sends his customers right up to heaven. Mr. Smith is a conceited man, who thinks himself equal to any takk—hence he had the importinence to assail the Hon. Horace Mann, and was seen in the position of Munchausen's lion who swallowed the horse so soon, that he found himself in the harness dragging the chariot.

It is a matter of astonishment that the rummies employ such a Literary Lilliputian to defend their cause. It is well known here that he never succeeds in any undertaking. Whatever hobby he mounts is sure to stumble. I have just been reading a history of his life, and could furnish some curious facts; lut I forbear for the present.

November 12.

namely: scot's Kommentary on the Bible, in 18 volumes. Watt's saims & Hims, doddrige's Rise & Progress, popkin on the Last Day, Bell on Wounds.

peek on purgatory.

& so on. tu the Owners Of the exchange Koffe House for priv tege Of a Cheer while taking A morning siesty, (scalled.) i Shall not soon Forgit their unblemished

tu the Parson and proprieturs of the Stone church in summer street—for a Chance to promenard Up & Down the broard He of the same on Sunday last—in sarch Of a seat—without bein molested. & tu The saxon Of the same for An offur of a Free seat in the garret. In konducktur bankins on the raleroad for special

same for An offur of a Free seat in the garret.

tu konducktur hawkins on the raleroad for special
Privileges on my Retarn. i telled him i hadn't Got
but 16 coppurs Left on my Expenses of the Tower—
and the Fare was 25—but He let me parse tu The detriment of 9 cents to The raleroad. I wud Rekommend
mistur charles hawkins to The travellin Kommunity as
A man who Knows at a Glance who's who—& who tu mistur Farrington for an eskort in His Karring

from depot tu Tarvern.

tu mistur howe and Boarders for Hart-felt Welkome
on the Pizarra of the phenix. their bowin & Shakin of
hands was exhileratin, & i was kind o' glad i Had got

Witness my hand,

N. B. publish in 1 paper, inside thereof, and furrid enix tarvern

. Insatiate editor, would not two suffice ?'

We had always supposed that absurd stories grew i We had always supposed that absurd stories grew in this vicinity like weeds in the tropies, or trees planted by the rivers. For once, however, the country newspapers have got ahead of our neighborhood. We have made diligent search, taken the census, examined every cradle, drawer, closet, crib, nook and corner,—and are prepared to affirm the following story, which has been in the Windham County Telegraph, the Norwich Tribune, Springfeld Republican, Boston Chronicle, and other papers, to be an expression! other papers, to be an exaggeration!

following strain:-

Messas. Editors:—As several of the newspapers have kindly volunteered to inform the public of my domes-tic affairs, without entire success as to the facts, and stumping the State to the tune of thirty dollars per lecture. He has been employed by the makers and venders of rum, and he has been paid by the blood-stained money, red and recking, from the trembling hands of the tipplers and topers who throng the grog-shops and the gates of death.

Since he has exchanged the service of Jesus for the service of Facchus, and his praise is no longer in the churches, but in the taverns, and his followers are those who hunger and thirst after liquor and have no appetite for righteousness, he should erect his altar in the bar-room, and make the counter his pulpit. Backed up by an obstinate hypocritical print in Portland, he ventures to the field with the boldness of a Bacchanal. He defends rum making and rum selling with the Bible in his hand. The word of God save, "Wine is a mocker," he says it is a blessing. The former commands us to 'look not upon the wine.' When is a mocker, he says it is a blessing. The former commands us to 'look not upon the wine.' he declares it is designed by Heaven to be used as a beverage. One pronounces a wee upon the man who putteth the bottle to his neighbor's lips—the other virtually puts that bottle to the lips of his neighbor and maketh him drunken, and justifies himself in doing so. No wonder his church is himself in doing so. No wonder his church is himself in doing so. No wonder his church is and readers, that the 'mousing editors' to alve mot done me so much injustice as to the facts, and yours with the least of all, please permit me to say to may old friends and readers, that the 'mousing editors' have not done me so much injustice as to fall, please permit me to say to may old friends and readers, that the 'mousing editors' have not done me so much injustice as night have been exchanged the service of Jesus for the meant in the bart. It was not the mean so much injustice as night have been dather. He would not may not the mean so much injustice as night have been dather. He would not may not have not done me so much injustice as night have b Law,' not yet to despair of having a republic more just and regardful of the rights of the weak than the steel-bristling old autocracies and oligarchies of Europe. With thanks for the kind motives of your unbellet, I am truly your friend, ELIZUR WRIGHT.

13 Avery street, Boston, Dec. 28, 1852.

The Editor of the Buffalo Rough Notes, who is said to be the happy father of ten children, thus rotices a late paragraph in the Albany Register:—

and those who love the drunkards' money, and those who love the drunkards' wores, praise him and pay him for his labors.

Cheek by jowl with him is Matthew Hale Smith, the one-horse power editor of the Boston Daily Chronicle; a man who has been the rounds of the church, a soldier of fortune, a leech on any pures.

After reading it over, he did not exactly like it. It would be to black guards and black guards so, to caution them particularly, he added:

Nota Bena. Rowdies and black guards will please not mix with the members, as it is hard to tell one from the other.

Che unly frue Portrait of Washington

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attry. As to its fidelity, we refer to the letters of its
adopted son of Wishington, GEORGE MISSINGTO
TANEY, of the Supreme Court of the United State
who says, 'As a work of art, its creellence and bears
must strike every one who sees it; and it is to such
py in its likeness to the Father of he Course, I wan
may good fortune to have seen him in the days of my
pressed on my memory. The portrait yea have seed
appears to me to be an exact likeness, represents
feetly the expression as well as the form and father
representation of the great original. PRESIDEN
FILLMORE says, the work appears to me to be an
admirably executed and cannelly work as the
representation of the great original. PRESIDEN
FILLMORE says, the work appears to me to be an
ent portrait painter, and the papil of Sears. In
print, to my mind, is more remarkable than as other
I have seen, for presenting the scale individual or
present of the public. Says MARCHAN, the eanent portrait painter, and the papil of Sears. In
print, to my mind, is more remarkable than as other
I have seen, for presenting the scale individuality did
noriginal portrait, together with the noble and deads
repose of air and manner, which all she cur av he
considered a marked characteristic of the illustros
man it commemorate."

For the great merits of this picture, we wish referency lover of Washington to the portrait self to be
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