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WESTELL PRILLIPS.
If in the columns of THE LIBERATOR, both sides of ation are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.

VOL. XXIII. NO. 45.



SLAVES

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

J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholders!

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

Type ! IT CANNOT BE DENIED—the slaveholding tords of the South prescribed, as a condition of their assent to the Constitution, three special provisions To

SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty ye

THE STIPULATION TO SURRESPER PUGITIVE SLAVES—an engagement positively prohibited by the laws of God, delivered from Sinal; and, thirdly, the exaction, fatal

to the principles of popular representation, of a repre-sentation for staves—for articles of merchandize, under

the name of persons In fact, the oppressor repre

senting the oppressed! . . . To call government thus con-tituted a democracy, is to insult the understanding of

mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

majority in the slave representation over that of the

free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

HATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

F THE NATIONAL GOVERNMENT.'-John Quincy Adams.

of preserving the African slave trade; the s

BOSTON, FRIDAY, NOVEMBER 11, 1853.

WHOLE NUMBER 1188.

SELECTIONS.

From the Liverpool Mercury, of Oct. 11. OSITION AND PROSPECTS OF THE ANTI-SLAVERY CAUSE IN AMERICA.

very able lecture on the present position and cospects of the anti-slavery cause in America, as delivered on Tuesday evening last, in the large on of the Bible Depository, Slater street, by Mr. M. McKim, of Philadelphia, U. S., the secretary the Penusylvania Anti-Slavery Society, and of the Penusylvania Anti-Siavery Society, and the clitter of the Penusylvania Freeman. The Rev. Francis Bishop was called to the chair; amongst the company present were Mr. W. Rathbone, Mr. son Forster, Mr. Thomas Blackburne, the Rev. Jon Roberts, the Rev. R. L. Carpenter, Mr. F. Woolbead, Mr. Timathy Jevons, Mr. C. E. Rawlins, Mr. Samuel Thornely, Mr. Thomas Jevons, Mr. E. Henble. Mrs. Follen, the well-known American asthoress. Miss Cabot, of Boston, U. S., Miss Pugh, Philadelphia, U. S., and several fugitive slaves The Rev. Chairman said that though, in obedience to the request of the meeting, he took the chair with great pleasure, he could, without the slightest sheation, and with much truth, say, that it would be much more agreeable to his feelings if some other resident of Liverpool of longer standing and greater weight than himself had been called to preile on the oceasion. He proceeded to give some amount of the character of American slavery, and, after remarking that the whole country had been wored from the centre to the circumference by that conderful production, ' Uncle Tom's Cabin,' he said we should be wanting in fidelity and true friendship toom brethren across the Atlantic were we, from any false notions of national courtesy, to suppress reonvictions on the subject, and not give free and ank atterance to them on every fitting occasion. Ils was speaking in terms of culogy of the lecturer, when a colored gentleman (Mr. North, joiner of his town) entered the room, and turning to him, Mr. Bishop said, the entrance of that friend brought Mr. Beshop said, the entrance of that fully before him the aboundable character of that institution about which they were to be addressed that evening. He (Mr. North) two years ago was considered by the laws of the United States of America not to be a man; he was decided not to be a person possessing human rights and feelings, but a thing a piece of property. He, however, felt a burning sense within him of the wrong which was done him, and, aided by a young English sailer then in that room, he left Charleston, stowed away in a vessel. He kept in his place of concealment until the ship was too far distant from Charleston for the captain to put back with him, so he was branght safely to this year. was brought safely to this port. He called on a gentleman connected with the Society of Friends, and said he was a mechanic and did not wish charity : he only wanted employment. The gentleman appealed to, obtained a situation for him, and he continued in it for some time, giving every satisfac-tion; and he was now working on his own account, and showing himself to be a competent and respectable man of business. (Hear, hear.) The Rev. centleman then directed the attention of the company to the object of the meeting-it was to hear address from a very intelligent gentleman, who was one of that noble band of men and we America who had devoted themselves in the most admirable manner to the promotion of the cause of abolition, who had put their hands to the plough, and, by the blessing of God, had shown, amidst extantely of no ordinary kind, persecution, and social and petty exclusions, a fidelity to the cause which every true-hearted man must admire. He therefore had great pleasure in calling upon Mr. McKim to give to the company some account of the labors of the abolitionists, the principles by which they were actuated, and the modes in which

slavery. (Applause.)
Mr. McKim then proceeded to address the meeting. He said he had been requested by some of the anti-slavery people in Liverpool to give some of his views in regard to American slavery—its present condition and future prospects—and he was happy to avail himself of the invitation. He had been travelling through Great Britain and a portion of the area. of the continent, mainly from his deep interest in the anti-slavery movement, and from a desire to do what he could to produce a deeper and more intelligent interest in the movement, and to secure a more effectual co-operation with the abolitionists of America for the overthrow of American slavery. In speaking on that subject, he would state all that might be justly claimed by those in favor of slavery. expressions he would make use of did no the expressions he would make use of did not arise from any preference to monarchical institutions; he heartily preferred the form of government which prevailed in his own country, for there was something grossly revolting to him in the inequalities of wealth and the distinctions of rank which he perceived in England. He would admit that America was a great country, though not exactly in the some in which that would was taken by a in the sense in which that word was taken by a can in Paris that America was a great country said, 'Aye, it is very large.' America was great in other respects, without reference to its geographical extent. She was great in her enterprise, as manifested in her magnificent internal improve-ments, in her railroads of a thousand miles in eagth, piercing her highest mountains, bridging her widest rivers; in her commerce, the sails of which whitened every sea; in her system of popular advantage. lar education, the benefits of which were enjoyed by hundreds of thousands; in her growing literature; and in the aptness of her people to com-pete with other nations in the arts and sciences, and to enjoy a very caviable position with respect to most of them. He would admit all this, but not as an argument in favor of her position as a slavethe common understanding amongst those who understook an apology for America in the matter of slavery to give an account of all those things. It was often said by people who had made the tour of America, that they had not seen any of the

they proposed to carry forward the great purpose which they had in view, namely, the final and total overthrow of that gigantic abomination, human

revolting cruelties described by some abolitionists, and their impression was that there were gross misapprehensions in the British mind on this sub-jet. He would admit that the English tourist might land at Boston, and travel in the South, out to the West by St. Louis, and embark again at New York, and during this tour he might not have seen stripes inflicted upon a slave, or any of the barburities exhibited by the operation of the slave system. He might not have seen so much physical suffering and evidence of bodily destitution as he might possibly have met with in this country. In addition to this, he might have found the people of America generally hospitable, and as honest and upright in their dealings as those whom he left on this own shores. Moreover, had he gone, he might have heard the abolitionists designated as an unreasonable, unreasoning, and fanatical set, injudicious, and with a disposition to disorganise. But was this sufficient to prove that slavery was not so

to give any definition of his own of slavery. He would read to them the definition which the slave code itself gave of the matter. The South Carolina code said— A slave should be deemed, taken, and

tions, and purposes whatsoever, as a mere article of marketable property. (Loud applause.) The sceptic would say, yielding a little, that slavery was bad in principle, and he objected to it as much as he (the lecturer) did. He would say that the law was more average than the actual surface. law was more severe than the actual system, and that things abstractedly appeared much worse than they were in the concrete, but he (the lectur-er) contended that nothing could be so bad as placing such power over one human being in the ands of another. That slavery wrested all power from the slave was clear, for if there was any one lesson taught in the history of the world, it was that no human being could be trusted with pow-

ower over another human being.

The lecturer illustrated these observations by experience, and remarked at some length upon the Standard, the executive committee of the society in liferent opinions formed on the subject of slavery New York, and Boston, and Philadelphia, and everal examples from history, and from his own by Europeans and Americans after a voyage across the Atlantic. The human heart was a very strange thing, and it sometimes underwent curious operathing, and it sometimes underwent curious opera-tions by going from this country to America; 19 out of every 20 who went to America apparently All who intimately knew the men who were thus unscrupulously attacked admired them for the pufinally either became supporters of it or at least so reconciled to it as not to stand forth as its opponents. On the other hand, the passage across the Atlantic to this country appeared to have a very contrary effect upon the Americans, for many of them who had never been heard to speak against the slave system at home, no scenarious and is shown. of them who had never been heard to speak against the slave system at home, no sooner touched Eng-land's shores, than their opinions seemed to undergo a change, and they might be heard declaiming gainst the system in Exeter-hall as though they stealthy but most corrupting influence often exert-ed on persons by a residence amid the institution were infidels. But that was not what it was inand ever been decided abolitionists. To show the f slavery, he would read the following authentic extracts from the letters of a lady who had gone from the free States to reside with some relatives in the south. In one of her first letters, dated lune, 1834, she said-' Fanny's child, as you may well suppose, is dreadfully spoiled. She has two little negroes to wait on her all the time, and if she cries, they are the sufferers. Fanny is a hard mistress to her slaves. Oh, Charles, I could never have believed it if I had not seen it. She says I spoil them—the slaves—by kind treatment, and yet have barely treated them as human beings! About two months after this she wrote, under date of August 15th, 1834, and mark the change, as fol-lows:— The slaves here are better off than the poor people at the north. They are a most un-grateful race. 'Again, on August 25th, 1835, when more than a year had passed away, she wrote, and observe how completely her objections to slavery had vanished under the blighting influence of the impure moral atmosphere around her, - One month, I am sure, would cure any abolitionist. They would soon see that the slave here was where he was intended by the Ruler of the universe to be. They (the slaves) cannot bear liberty. They trample upon you as soon as you give them any advan-tage over you. I feel and know the slave is in his right place.' Again, on June 26th, 1836, she wrote—'They (the slaves) are clothed, fed, and treated well by their masters, and hear the gospel reached constantly, with a very few exceptions hey are a race who, I must ever believe, are just there our dear Lord designed they should remain. (Hear, hear.) These extracts showed very forcibly the depraying influence often exerted on the minds

of those who go to reside in the slave States of the outh. (Hear, hear.) He had not himself seen many of the cases cruelty which were related upon good authority, and, therefore, would not state any of them. He knew nothing of the character of slavery, or the knew nothing of the character of slavery, or the treatment of slaves in the cotton plantations, rice swamps, or sugar mills of the south, where, it was stated, slavery existed in its worst form. His place of residence was Philadelphia, on the slave borders, and there he had many opportunities of seeing slaves who had escaped to the north, that they might enjoy the blessings of freedom. These were senerally what were called well-treated slaves might enjoy the blessings of freedom. These were generally what were called well-treated slaves—slaves who had had more liberty than usual, who had had more than the ordinary amount of intelligence, who had had opportunities of doing other work, and thus acquiring a little money, which helped them in their flight. It was these men who availed themselves of these privileges to make their escape—who braved the most formidable dangers, and risked even life itself, in order to obtain their freedom. They fled from the south, with the north They fled from the south, with the north freedom. They fled from the south, with the north star only for their guide—they waded rivers, and made their way through swamps, hiding by day and pursuing their course by night, daring incredi-ble perils, that they might enjoy the boon of liber-ty. The person to whom the chairman had alluded item him some account of himself on the prehad given him some account of himself on the pre-vious evening. He had lived nearly all his life without stripes, and was one of the 'well-treated

The lecturer then proceeded to give an accou The lecturer then proceeded to give an account, of thrilling interest, of the escape of a slave, who submitted to be packed up in a box and transported by railway and steam-boat several hundred miles, from Virginia to Philadelphia. Mr. M'Kim afterwards proceeded to say that it was not possible to make a man a chattel and treat him well; he had a been substantially and as a document. addition to this, he might have found the people of America generally hospitable, and as honest and upright in their dealings as those whom he left on this own shores. Moreover, had he gone, he might have heard the abolitionists designated as an unreasonable, unreasoning, and fanatical set, injudicious, and with a disposition to disorganise. But was this sufficient to prove that slavery was not so had as it was represented? He would not attempt

code itself gave of the matter. The South Carolina code said—A slave should be deemed, taken, and adjudged in law to be a chattel personal in the hands of his owner, heirs, executors, administrators, and assigns, to all intents, constructions and purposes whatsoever. The Louisiana code defined it in somewhat different language. The slave, said the revised code of Louisiana. is in the power of the master to whom he belongs, the master may sell him, dispose of his person, or his industry; all that he is and all that he has, and all that he can acquire, is the property of his master; body and soul, life and limb, wife and children, are the property of his master, to be disposed of at his will. The slave could not, without a figure of speech, say that his hands or his feet were his own, because his hands and his feet belonged to his master.—This was slavery according to the definition by the Louisiana code. The apologists of slavery might say what they chose to show that slaves were well treated, and that slavery was not so bad as it was represented to be by the abolitionists; but he said that no worse treatment could be heaped upon a man, as long as they give him life—he would go a step further—even take away his life, and it would not be worse than thus converting him into a mere chattel, and treating him 'to all intents, constructions, and a lair-proportion of them who held to say that they had persons who enjoyed that reputation, and a fair-proportion of them who held to say that they had persons who enjoyed that reputation, and a fair-proportion of them who held to say that they had persons whe enjoyed that reputation, and a fair-proportion of them who held to say that they had persons who held to say that they had persons who he elsaves just as others did.

He had seen something of the slave trade, but it was only in its mildest form; yet some of the slaves which he had witnessed were a sufficient reply to the arguments which were brought for was only in its mildest form; yet some of the slaves gos only in it

of character should-allow themselves to be made tools of to utter such wicked slanders. Some per-sons no doubt unintentionally maligned Mr. Garrison and his associates; but all the charity he could summon on behalf of the others would not allow him to say that in their case it was unintentional ly done. He believed there were persons who wil-fully uttered those gross calumnies—for gross calumnies they were. (Applause.) He wished that those who spoke in such a manner, from having been imposed upon by the misrepresentations of enemies of the abolitionists, had been acquainted with Mr. Garrison, and Phillips, and Quincy, and with those who conducted the Anti-Slavery New York, and Boston, and Philadelphia, and learned what was the governing principle of their minds and hearts; if they did so, he was sure they

could not exist for a day. All true abolitionists were, therefore, compelled to denounce the shortcomings of many of the American churches and elergy; and if to do this were infidelity, then, tended the people of this country should under-stand by the charge, and in the way in which it was sometimes brought forward by emissaries from the United States of America when in this country, and propagated afterwards by persons who allowed themselves to be made use of by the insidious enemies of the anti-slavery cause, it was ut-terly groundless and untrue. The lecturer then terly groundless and untrue. The lecturer then read extracts from sermons by various American clergymen of different religious bodies, which declared that the system of slavery was sanctioned by religion. He also quoted, at some length, a sermon by Bishop Meade, published to be read to negro congregations, which enjoined them to obey the commands of their masters as they would those of the Almighty, because their masters were placed over them by God himself.' The Rev. prelate had made use of the passage. 'Do unto others as ye would that they should do unto you.' The lecturer said that the meeting would you. The lecturer said that the meeting would naturally imagine that that text would apply with naturally imagine that that text would apply with great force against the system of slavery; but the preacher had perverted it to his own end by telling his hearers that they were enjoined by it to work as diligently for their masters as they would that as diligently for their masters as they would to see their masters should do if their positions were changed. That, contended the lecturer, was precisely the same as to say, that if a robber put a pistol to the breast of any man in the assembly and demanded his money, the man attacked should make no resistance, but silently yield up his purse,

make no resistance, but silently yield up his purse, because, were he in the place of the robber, he would wish that just the same thing should be done unto him. (Laughter.) They surely would not think it strange that William Lloyd Garrison, and his friends who joined in the good cause, should denounce not only these ministers of religion in the South, but also all those in the North who associated with them. who associated with them, apologised for them, and defended them. The American church was full of men, (some of them among her most dis full of men, (some of them among her most distinguished ministers.) who not only sought to justify the acts of the slave-owners and the system by which they were upheld, but who even went so far as to try to justify the infamous and iniquitous Fugitive Slave Law. Ministers of all denominations had come forward in defence of this law, inations had come forward in defence of this law, which had horrified not only the civilized world, but, even, to some extent, the half-civilized world. He did not wish to be misunderstood, and was willing to admit that there were many persons in the Auti-Slavery Society whose views upon certain points of religion might not coincide with those of all the correct and which rechard warm not points of religion might not coincide with those of all then present, and which perhaps were not correct views. The Anti-Slavery Society was composed of persons of all seets, orthodox and heterodox. They had made the basis of the Society rest on the principle of leaving it perfectly open to people of all denominations of religious belief, and even, in fact, to those of no denomination at all. They believed that this was the right principle, that the basis of such a society should be as broad as humanity. The lecturer noticed the formation of several Societies of a sectarian character, which had in view the abolition of slavery, but which

as humanity. The lecturer noticed the formation of several Societies of a sectarian character, which had in view the abolition of slavery, but which had all in turn ceased to exist, and contrasted them with the American Anti-Slavery Society, which was open to all willing to join, without respect to their religious views. Its vigor was only increased by age, and by means of its newspapers, and lectures, and public meetings, and various publications, it was now working more widely and more powerfully than ever. (Hear, hear.) Formerly, the advocates of the abolition cause in Philadelphia, bis own city, were assailed with mobiviolence, and their arguments were replied to with brickbate and unmarketable eggs. (Laughter.) At present, however, though they had not to eucounter those difficulties, they had to resist the passive opposition of people who said, "We object to slavery as much as you do: we hate the system as strangly as you, but we think you are too fanatical and unreasonable, and that your efforts are only

keeping the cause back. We see no way open at present by which we could do any thing, and we can only deplore the injury, which has been done by your mistaken efforts. This argument was even more depressing to meet with than brickbats, the rotten eggs, and the mob violence. (Cheers.) But where there was a way. There was not as yet a will in America to abolish slavery; but when the efforts of the abolition so cicties had created that will, (which he trusted and believed they would do.) a way would soon be found (Loud cheers.) By appealing to the consciences of the people—to their feelings, to their sense of right and duty—by touching every string in the human heart which could vibrate to the touch—they hoped to produce that revolution in the feelings of the universal emancipation of the alarge. For that consummation they were laboring—in that enterprise they were emisted. It was in belalf of such an object that he was in England, and a part of his criminal as to invite the cooperation of those who felt interested in the CHARLES EDWARDS LESCED. land, and a part of his errand was to invite the cooperation of those who felt interested in the movement. After thanking the company for the indulgence which they had shown him, the lecurer resumed his seat amid loud applause.

Mr T. WOODHEAD briefly proposed a vote of thanks to the lecturer, and an earnest expression of sympathy with the abolitionists of America, which was seconded by Mr. C. E. Rawlins.

The Rev. Chairman, in putting the motion to the meeting, said that he was one of the English tra-vellers who had not become reconciled to the sys-tem of slavery during his stay in America, for after visiting several of the Southern States, his hatred to it had become infinitely greater. He then gave some interesting accounts of scenes which he had himself witnessed at slave auctions in America, one of which was in Richmond, the lace from which Mrs. Tyler had dated her address in answer to the one sent by the women of England—scenes which in that mixed assembly he ould not attempt fully to describe.

The resolution was then put to the meeting and carried unanimously, which terminated the pro-

From the Anti-Slavery Standard, Oct. 29. HIRED LIBELLER OF HIS COUNTRY.

We call the attention of the reader to the slashing rticle from the Washington Union in another column of this morning's impression, headed 'The Paid Slan-lerer of President Pierce in the London Times.' It is an awfully severe but richly deserved castigation. The blood flies at every cut of the lash, and it will be long blood hies at every cut of the lash, and it will be long before the victim recovers from the infliction. Some of our readers may not, perhaps, recollect who was Consul at Genoa at the period alluded to by the Union, and who is the present correspondent of the London Times. That there may be no danger of any other person bear-ing, in the estimation of any one, the since of this position That there may be no danger of any other person bearing, in the estimation of any one, the sins of this particular personage, we will print his name. It is C. Edwards
Lester. He once wrote a book with the impressive title
of "The Glory and Shame of England." His glory, if he was ever in any respect glorious, has departed, and he has written his own shame, or, may be, the Washington Union has written it for him. Let C. Edwards Lester be remembered as the hired libeller of his country .- Detroit Free Press.

teresting items of political scandal the past week. It is not an unusual thing for him to be brought before the public charged with one and another disgraceful act, but this time something more than usual importance is attached to him from the fact that he is the New York Correspondent of the Lon-don Times—the English Herald—and has availed don Times—the English Herald—and has availed himself of that position to attack the present ad-ministration, incited thereto, it is alleged, by his own disappointment in not getting an office under it. The Washington Union and the Post of this city

have taken him in hand, and have shown, from his antecedents, how much credit is to be given to any tatement he may make ; Lester, on the other hand has replied, in a letter to Secretary Marcy, and the verdict of candid people, after hearing all the evidence, will probably be that as to integrity and honorable dealing, it is as the difference between

ix and half-a-dozen.

But time's great whirligig generally does justice to all men, and the general truth has its particular application in this instance. There are probably very few, if any, papers in the country that will not join in with the Detroit Free Press in the sentiment of the paragraph we have quoted above. Yet it is not many years since this same Lester was petted and praised as a patriot of the noblest breed petted and praised as a patriot of the noblest breed because the libelling for which he was then, if not hired, at least rewarded, was of another and more popular sort. His book upon England was meant only to cater to an unreasoning and vulgar prejudice against England, and to serve as a vehicle of abuse against England, and to serve as a vehicle of abuse and misrepresentation of the Abolitionists both of that country and this. For all this, he was paid with the consulship to Genoa, where, for several years, he so represented his government as to make the very name of it an offence in the ears of all just men. From that time to this, his career has often enough been traced as well as more recently often enough been traced, as well as more recently by the papers we have just referred to. But of his history before he went to England, and of his conduct in connection with that visit, nothing seems generally known, or, at least, nothing is told by those who have undertaken to expose this literary

and political bravo. Here we can supply a note of two.

Lester was originally a Presbyterian minister, settled in some 'rural district,' somewhere, we believe, in the Western part of Massachusetts. Out of of the Anti-Slavery lecturers dug him up out of that obscurity, and introduced him to the notice of the prominent Abolitionists about Boston. He made his entrance into public life at an Anti-Slavery made his entrance into public life at an Anti-Slavery meeting in that city, appearing upon that platform, not, perhaps, with quite the assurance and imposing flourish which long habit has now made him master of, but with quite enough of them, added to his strong profession of Anti-Slavery zeal, to enhis strong profession of Anti-Slavery zeal, to enhis strong profession of Anti-Slavery zeal, to enhis strong profession of Marti-Slavery zeal, to enhis strong profession of Marti-Slavery zeal, to enhis strong profession of Marti-Slavery zeal, to enhis strong profession of Anti-Slavery Zonvention of Bado in London, and, if our memory serves us faithfully, the appointment was made at his own request. At all events, he went with Anti-Slavery credentials in his pocket, and these he used till he could use them no longer. In London, he was all things to all men, as he understood the Apostolic injunction, being an Evangelical elergyman, an Anti Slavery delegate, or an easy man of the world, as best served his purpose. In one of these characters, it is said, he collected funds for colored people in Canada, though on what authority, or what was their destination, was not so clear. In society, his cards announced him as C. Edwards Licculer—an aristorated designation which, doubtless, he thought would be a passport among the English aristocracy. But his Anti-Slavery associates were not long in tracing his crooked ways, and a public announces.

CHARLES EDWARDS LESTER.

This person has made some noise in the world, as 'Our Consul in Genoa'—as the exhibitor and historian of an iron crucifix—as the possessor of a picture obtained by some means or other from M. Vespucci, of Florence—as the author of 'The Glory and Shame of England'—as the translator of Italian Novels—as the proposed biographer of Caleb Cushing—as 'the correspondent of the Longue Caleb Cushing and 'correspondent of the Caleb Cushing and 'correspondent of th don Times,' and, recently, the writer of a letter to Mr. Marcy, in which he addressed the Hon. Secretary of State with 'Please save me from any contact whatever with Abolitionists.'

But, to borrow a fashionable slang, who knows this gentleman's antecedents? where did he come from ! what induced John Tyler, of glorious memory, to make him 'Our Consul in Genoa!' questions, it is true, are not important, but still the answers to them are startling and amusing.

Some of our elder citizens may remember that

in 1835, a convention of Abolitionists were driven out of Bleeker Street Church, Utica, by a mob headed by Samuel Beardsley, who was rewarded for his Union-saving efforts on the occasion, by being made, soon after, Attorney-General of the State of New York. The convention thus forcibly expelled at Utica, re-assembled at Peterboro', and there formed the New York State Anti-Slavery Society. The Pastor of the Bleeker Street Church was, of course, not a man then fearing contact with Aboli-The name of this courageous and rever-

end gentleman was CHARLES EDWARDS LESTER!! In 1840, a General Anti-Slavery Convention, otherwise called the World's Convention, was held in London. Its proceedings are published in a large volume; the book contains a 'List of the members of the convention, and from where they came or were delegated.' In this list I find, 'Lester, Rev. Charles E., Bleeker Street Church, Utica,

From the reported debates, I will make a few

Mr. FEWSTER, an English Delegate. 'I would ask any of our American friends whether, in the event of this convention determining to address the PRESIDENT of the United States, the address would generally appear in the American newspapers !'
'REV. C. E. LESTER. Yes, and we could publish

it as well in a cheap form. I would beg leave to suggest one thought, whether it might not be proper for this convention to present a very respectful remonstrance to our Minister at the Court of St. anes, that he set a better example to others, when he comes here, than by keeping his vassals in bond-

age at hoffe.' p. 206.
REV. C. E. LESTER. I knew him (a certain fu-citive slave) well, and, for the last six months I was in America, he sat under, my preaching, in the church where the first Anti-Slavery Convention church where the first Anti-Slavery Convention was held in New York, in 1835, when a mob of gentlemen of property and standing broke into our temple, and tore down the altar of God—then it was that Gerrit Smith, the great apostle of American Abolition, who had never joined us because he did not like our measures, was won to our ranks. Is it true, said he, "that freemen cannot open their voice in God's house! then they shall in my own—
to Peterboro', to Peterboro'! We left the temple,
and, en masse, went thirty miles to his house. That
abolition which is cradled in the storm is the only kind that has ever been worth having—let me point to my noble friend in the gallery, William Lloyd Garrison, whom I delight to honor.' p. 316.

REV. C. E. LESTER. He (the fugitive slave) dares not reveal himself until he sees a man with a broad-brimmed hat, and ah! a broad-brimmed hat is the shield of freedom; he knows it will pro-tect him. The man of God takes him to his dwelling, feeds, clothes and comforts him and sends him to an Abolitionist, for we have chains of posts all through to an Abolitionist, for with a section of posts all through the free States. He stops a day or two at Oberlin, that friendly lighthouse which guards the entrance to the harbor of British freedom. At Oberlin he learns what it is to be treated like a man. But he wants to reach British soil; he crosses Lake Eric; and the moment he steps on this ground, he is adopted by your government, and receives a royal charter of freedom from your beloved Queen. Ah! charter of freedom from your beloved Queen. Ah! sir, I wish she could be our Queen long enough to make our subjects free.' p. 321.

REV. C. E. LESTER. I am perfectly satisfied that every mob that has ever threatened our cause has done us good; we are then much indebted to the mobs, and more especially to those mobs which threatened our friend George Thompson.' p. 561. REV. C. E. LESTER. I hope this convention will, in the most unqualified manner, condemn the grant of £20,000,000, so far as it may be supposed to involve the right of slaveholders to compensation.

mounced him as C. Edwards Leicester—an aristo-atic designation which, doubtless, he thought ould be a passport among the Euglish aristocracy, at his Anti-Slavery associates were not long in acing his crooked ways, and a public announces ant in the London Anti-Slavery Office speedily S. H. Cox, D.D.

cognize it as a national institution. It recognized the fact, and that, only by a forced implication, that slavery existed in some of the States, but imposed no obligation on the general government to foster, protect, promote, or guarantee its existence, perpetuity, or extension in those States or elsewhere.

The Constitution gave Congress no power to legis-late on the subject of apprentices or slaves escaping from service; but it did, in effect, prohibit the States from service; but it did, in effect, prohibit the States from passing any laws discharging them from such service. Such was my opinion, deliberately and judicially formed, more than sixteen years ago, long before the present Fugitive Slave Law was passed, and such is still my opinion. I have only to add, that, admitting the authority of Congress to legislate upon the subject at all, I consider the provisions of the existing law as not only unconstitutional, but as cruel and oppressive, contrary to the common law of our land, and the first principles of justice and human-

From the Anti-Slavery Standard. COLORED WOMAN'S INTERVIEW WITH

A DOCTOR OF DIVINITY. Scene—A room in the house of Rev. Dr. Ide (Baptist)
of Springfield, Mass. Mrs. Prince, a colored wo-

man, from Boston, awaiting an interview with the [The Doctor enters.] Mrs. Prince-I called to

ce if you would buy my book (hands him the book, ogether with certain papers certifying to her good haracter, &c.) Dr. Ide (turning over the book and papers spite-fully)—What could you make a book of! Mrs. Prince—I do not carry the papers so much

to help me sell my book as to protect me from insult, as we colored people are liable to be insulted.

Dr. Ide—You insulted! You are constantly insulting us; how you carried on down there in Philadelphia—making such a fuss about your rights. I don't want your book. I'll give you some change.

Mrs. Prince—I would like to have you take the

book for your Sabbath School library.

Dr. Ide—I don't want your book; it's nothing but a humbug.

Mrs. Prince (rising and indignantly catching her

book and papers)—Don't you say that my book is a humbug, you villain! I'll expose you wherever ro: I'll exp ulting me. Erit.

This is the way that the Dr. casts out the devil

from Springfield, as he boastingly said he would when he came here. September, 1853.

THE LONDON ANTI-SLAVERY ADVOCATE, for October, begins its second year under auspices far more encouraging, we believe, than those with which it came into being a year ago. This year has proved it not merely an important and useful auxiliary, but a necessity of our cause in Great Britain. No measure could have been more judicious in its concep-tion, or opportune in its execution, than the establishment of the Advocate. The wisdom of that scheme, and the fidelity and skill with which it has scheme, and the fidelity and skill with which it has been accomplished, are put beyond all question by the journal itself during its first year. It has breathed a new life into the anti-slavery movement in England. It has been a new medium of communication between the abolitionists of the two continents, and the means of concentrating and guiding to practical results a vast amount of anti-slavery feeling and sentiment, which before rarely, if ever found an expression in fitting action. The if ever, found an expression in fitting action. The Advocate has been conducted with signal ability and discretion. It has combined unswerving adherence to principle and boldness of speech with true dignito principle and boldness of speech with true digni-ty and courtesy of manner, commending all sincere devotion to the oppressed with unstinted praise, and exposing fair-faced hypocrisies and noisy pre-tensions with an unsparing hand. We rejoice to learn that its character and labors are finding their true appreciation, and its circulation and influence are widening more and more among the friends of the slave in Great Britain; and we trust that, while one human being wears the fetters of the slave, its clear light will never wane, nor its manly voice be hushed. voice be hushed.

LITTLE EVA. This exceedingly pretty part in the drama of Uncle Tom's Cabin, which has been performed for almost a hundred nights at the National Theatre in this city, is executed by Cordelia Howard, whose father is proprietor of the Troy Museum, where she was trained to the stage. She was born in Providence, R. I., in the spring of 1848; hence it must be admitted that she is somewhat of a prodigy for one so young. We have no fault to find with any of the other characters, and intend no reflection upon them when we say that want of a protogy to the way of the other characters, and intend no reflection upon them when we say that this little girl is the life and soul of the play. She is not Cordelia Howard on the stage: she is 'Little Eva,' in life and death. No one can see her in this part without loving her, and feeling that his own nature is improved after witnessing her performance of the character. We learn that she will sing a new song next week, composed by her father, who is also the author of 'Little Eva in Heaven,' and the hymn sung by Uncle Tom.—The trait we mentioned last week in her character is a noble one, devoting a dollar of her salary every night to the relief of the poor little girls of Mr. Pease's school.—Tribunc.

Is there anybody about these days who would like to buy Gen. John A. Dir late Sub-Treasurer, and Ambassador in expectation! No doubt he could be purchased at a reasonable rate, whether on his own valuation or that of the public. Perhaps there are some who pity his disappointment in not getting the French mission. Perhaps there are some who blame Mr. Pierce for not keeping his word with him. Perhaps, too, there are some who admire his letters to Mr. Garvin, and appreciate their patriotic devotion to the salvation of the Union à la Legre. It is an old story, that of men selling themselves to the devil and getting bitterly cheated in the bargain.—N Y. Tribuse.

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A new Association, bearing the above fitle, has recently been formed in the City of New York. The object is the diffusion of Gospel truth in the Southern and South Western States, and in all ordinary cases, this to be done under the direction of ecclesiastical bodies, or missionary organizations of an evangelical character, within said States. The President is James Boorman, and among the Vice Presidents are Anson G. Phelps, Dr. Cox, and Cyrus P. Smith, in New York and neighborhood. Mr. Hallock, of the Journal of Commerce, is Treasurer, and Dr. Bethune, Dr. Baird, and Dr. Eddy, of Newark, are on the Executive Committee.

The Society has just issued a long address to the public, in which they fully recognize the importance of other societies, and hope for their aid and cooperation, especially of the American Home Missionary Society. But they say that Society is restricted by its rules from aiding any minister or missionary, however faithful, laborious or self-denying, who, under any circumstances, is a slave-holder. And secondly, the impression is general at the South, that the Home Missionary Society is closely allied to Abolitionism, so called. This impression, however erroneous, renders the aid afford-

pression, however erroneous, renders the aid afforded by that Society to churches in the Southern and South Western States of doubtful value in refer-South Western States of doubtful value in reference to success; insomuch that, in some cases where such aid had been rendered, it has been voluntarily relinquished by the recipients, needy though they were, as a damage rather than a benefit. While, therefore, we are convinced that the American Home Missionary Society, without a change of policy, is essentially anable, even if it were disposed, to perform our work, we desire still to cherish toward it the sentiments of kindness and good will, which, with some of us, date back to its good will, which, with some of us, date back to its organization, and even before; for some of us aidorganization, and even before; for some of us aided in its formation. Most of the members of the Southern Aid Society are, and long have been, supporters of the American Home Missionary Society; and some of them are among its largest contributors. They expect to aid it still. They rejoice in its efficient labors at the North and West, and hope, in some measure, to supply its lack of service at the South and South West. The whole country is our field. In so far as it is occupied by the American Home Missionary Society, we gladly cooperate. Where that Society pauses or falters, there the Southern Aid Society begins its separate action, and thence proceeds. Thus, between the two, if Providence smile upon our efforts, the whole of our beloved country will be cared for and aided, accordbeloved country will be cared for and aided, according to the measure of the benefactions of the With regard to their mode of operations the

say: 'The Southern Aid Society intend to deal with their southern brethren in the confidence of Christian friendship. Reproach, calumny, and all sorts of injustice, have been tried upon the south 'The Southern Aid Society intend to deal for a quarter of a century, without any good result; the Southern Aid Society will try the opposite policy of kindness, sympathy, and co-operation in every good word and work. Let us treat our southern fellow-citizens and fellow Christians with generous confidence-with fraternal appreciation and see if this more excellent way will not prosper if the benediction of God will not crown it, to his own glory and the good of all! Thus doing, we are fully persuaded that, through the counsel and concurrence of corresponding bodies at the south, our missionaries will be able to preach the Gospel in its power and purity, to every master and every slave who can be reached by any human instrumentality. If the Christian public will give us the necessary means, and the Lord add his blessing, we may hope for great results, ultimately, from the operations of this Society.'

In pleading for aid to their assumed constituents,

they say:
 Have the Slave population no claim upon us What have they done, that we may not sustain a faithful ministry in teaching them the way of salvation? May we not send them missionaries, without accompanying our benevolence with such measures as shall suggest a doubt to the people whether we are content to seek their conversion with the simplicity of the early Christians! Need

we have the least apprehension lest the regenerat-ing and purifying influence of the Scriptures should fail of its proper action upon the best interests of all-the servants, the masters, the Church and the The slave population in the South are peculiarly

susceptible to a good religious influence. Their mere residence among a Christian people, even under all the disadvantages of bondage, has wrought a great and happy change in their condition. They have been raised from the night of heathenism to the light of Christianity. Thousands of them have been brought to a saving knowledge of the Gospel. Of the 100,000,000 of the negro race, there cannot be found another so large a body as the 3,000,000 slaves in these United States, at once so intelligent, so inclined to the Gospel, and so blest by the elevating influences of civilization and Christianity. Nor is there any great class of population in our country, that has such claims upon our sympathics. If we are to remember the poor, and it is according to the very genius of our religion that the poor should have the Gospel preached to them, we ought not to withhold our hands from the work under the pretence of first improving their civil and political relations; and if we are to remember those that are in bonds as bound with them, can we do less than aid those who are willing to teach them the way of life! Will not God hold us to a strict account, if, under any pretext whatever, we neglect to minister to their spiritual necessities, when we have such a favorable opportunity of so doing! They also add that the masters are favorable to

such an enterprise; that they are, in as great proportion, perhaps, as any equal body of Christian ministers in the whole world, faithful men of God, spiritually-minded, self-denying disciples of the Lord Jesus.'

Their address closes with a strong caveat against even the suspicion of Abolitionism, promising not to meddle for or against Slavery, and commending their enterprise to the Lord Jesus Christ, God and

From the N. Y. Independent.

VIEWS OF JOHN C. CALHOUN. The following article we (Independent) copy entire from the Examiner, of Richmond, Va., date of October 14, 1853. The article referred to, of which but an extract is given below, was the leader in the Independent of February 21, 1850. The idea that anybody but Mrs. Stowe is the author of Uncle Tom's Cabin is ridiculous. No further comments on the Charleston Mercury are needed now:

[From the Charleston Mercury.] HENRY WARD BEECHER:

. The following account of a scene which occurred during the last illness of Mr. Calhoun will be interesting to many of our readers. A marked paper was received, and Mr. Calhoun remarked, ' read the The writer adds :

We read about forty lines, when we heard a movement in the bed which attracted our attention, and we turned our head to look at him, thinking he wanted something. Those who visited him during the last winter he spent in Washington, will well remember the large-sized room which he occupied, and in which he died. It had been used, after the burning of the capitol in 1815, for the United States Senate Chamber. Mr. Calboun's bed was in one Senate Champer. Mr. Calhoun's bed was in one corner, and we used to do our writing upon a little pine table in the middle of the room, which, by the way, was his favorite writing place, and one of the relies of him which we brought on to New York relies of him which we brought on to New York after his death, which we still retain. When we turned our face toward the bed, we found him sitting up, his eyes flashing, and he was evidently

' Commence again, and read the first part. What

paper is that!'
'The Independent.'
'That man understands the subject upon which

he writes. Read on." We did so-frequently interrupted by his obser-

vations.

'He has got the true view of the subject.' 'A very clever man, whoever he is.' 'Mr. Clay should read that article.' The article was found, on further inquiry, to have been written by Henry Ward Beecher, the true author, doubtless, of 'Uncle Tom's Cabin,' and a portion of it is as follows:

shall we Compromise!—Mr. Clay's Compromise has been violently resisted by the South, and but coldly looked upon in the North. It is not that both si les are infatuated, and refuse a reasonable settlement. But the skill of Mr. Clay has evidently not touched the seat of disease. He either has

not perceived or has not thought it expedient to meet the real issue now before the people of the United States. The struggle going on is a struggle whose depths lie in the organization of society, in the North and South respectively: whose causes were planted in the Constitution. There are two incompatible and mutually destructive principles wrought together in the government of the land.—Hitherto, like Essu and Jacob, they have striven together in the womb. Now they are born, and that feed has begun, which shall drive one or the other to the wilderness. To attempt to settle a radical opposition of policyby easing off the rub here and there, leaving the great principles in full vigor, is as if one should hang fenders and sandbags alongside of the hostile ships that come crushing together, instead of putting the helm about and going another tack. "Slavery is right," and "Slavery is wrong." "Slavery shall live," "Slavery shall die," "Slavery shall extend." "Slavery shall die," "Slavery shall extend." "Slavery shall die," "Slavery shall extend. " are these conflicts to be settled by any mode of parceling out certain territories!—Now the battle rages at one point; by-and-by it will rage at another.

"These renuggment elements Slavery and Liberty."

These repugnant elements, Slavery and Laberty, inherent in our political system, animating our Constitution, checkering our public policy, breeding in statesmen opposite principles of government, and making our whole wisdom of public legislation

and making our whole wisdom of public legislation on many of the greatest questions cross-eyed and contradictory—these elements are seeking each other's life. One or the other must die.

'Let no man suppose that the contentions which now agitate the land have sprung from the rash procedure of a few men—the hot-heads either of the North or the South. We are in the midst of a collision, not of men, but of principles and political institutions. The inevitable course of affairs has been developing the results for which provision was made, first in the organization of society, and then in the structure of the Constitution. No harvest ever answered more closely to the husbandman's seed than do our difficulties to the original sowing.'

From the New York Tribune. GEN. CUSHING ON THE COALITION. Washington, Saturday, Oct. 29, 1853.

DEAR SIR: I perceive that in several counties in Massachusetts, Coalition Senatorial tickets have been formed of associated Democrats and Free Sollers. My judgment is, that the Democrats who have participated in this, have done worse than to called his theological views, but confined himself commit a fatal error. They have abandoned a principle which is fundamental. To support or vote for the Free Soilers of Massachusetts, is to give countenance and power to persons engaged avowedly in the persistant agitation of the Slavery question, and therefore, hostile in the highest legree to the determined policy of the Administra-tion. The President entertains immovable convictions on this point, as I have had occasion to express to you heretofore, and all of us whom he has called to the public service here, most heartily and zealously sustain his views on the subject, as being though we do not agree with Mr. Garrison in all his views, we regard hita as a consistent, earnest his views, we regard hita as a consistent, earnest the only ones consistent with personal honor, the success of the Democratic party, the general welfare of the country, the integrity of the Constitution, or the permanency of this Union. If there be any purpose more fixed than another in the mind of the President and those with whom he is accustomed to consult, it is that the dangerous element of Abriliance in the mind of the President and those with whom he is accustomed to consult, it is that the dangerous element of Abolitionism, under whatever guise or form it may present itself, shall be crushed out, so far as his administration is concerned. This the President declared in his Inaugural—this he has declared ever since, at all times, and in all places, when he had occasion to speak on the subject. While he does not assume to judge of the hearts

of men who publicly avow sound principles, he only needs overt acts to show where they are, in order that his settled policy in the conduct of the affairs of the Government shall be unequivocally manifest. Those who have apprehended halting or hesitation on the part of the President, in treading any path which truth and patriotism open to him, will find themselves greatly mistaken. He is up to this occasion. His policy was not hastily settled. While he occupies his present position, it will never be departed from. The Constitutional rights of all the States of the Union are as dear to him as the

tions, which may prejudice or embarrass the onward progress of the Republic.

I remain, very truly yours,
C. CUSHING. Hon. R. FROTHINGHAM, Jr., Boston.

Besides this, the Washington Union of Oct. 30th has the following:

'If any man who holds office under this administration enters into a coalition with Free Soilers, such as is described in the foregoing article, he will be instantly, and by that we mean telegraphically, treated as an enemy of the administration, and of the Democratic party, and promptly removed from

If any Massachusetts coalition Democrat has misconstrued the position of the President in regard to the defection in New York, let him now learn that coalition with Free Soilers is an offence which the President punishes as promptly and as summarily as factious opposition to the administration in any other shape. The Democratic party is to be cleansed thoroughly of all suspicion of Free Soilism or abolitionism, and the remedy will be prompt-ly applied by the President.'

From the London Nonconformist, Oct. 19.

ANTI-SLAVERY CONFERENCE.

Pursuant to the announcement made in the Anti-Slavery Reporter, a meeting of Anti-Slavery friends was held in the committee-rooms of the Music Hall, Edinburgh, on the 16th of October, the day following the termination of the Peace Conference. A considerable number of ladies and gentlemen were present from different parts of the country. The chair was occupied by John Wigham, Esq. Mr. L. A. Chamerovzow then addressed the meeting, and gave a general exposition of the principles and modes of action of the various sections of the Anti-

Mr. Henry Wigham thought that unless the platform was made broad enough to contain all Anti-Slavery men, it would not be wise to hold the Con-

Slavery men, it would not be wise to hold the Convention. [Hear, hear.]

The Rev. Henry Richard suggested that the proposed Convention should be delayed until the year 1855, when it was contemplated to hold a Peace Congress in Paris; and that another Conference should be held in the course of next year. [Cheers.]

We doubt not that a score of such churches might be found in the State, and an equal or greater Mr. Joseph Sturge expressed his concurrence

these views. After a few remarks from Mr. T. B. Smithies, the Rev. F. Bishop expressed himself in favor of English abolitionists taking energetic action against American slavery. Having visited the Southern States, he could testify to the truth of the repulsive scenes and iniquities of the peculiar institution. He thought that abolitionists should refrain from calumnisting seed other and affordable. thought that abolitionists should refrain from ea-lumniating each other, and referred with deep sor-row and regret to a foul and unjust attack on William Lloyd Garrison, published in the columns of an influential organ of the Independents. [Hear, hear.] One part of the accusation particularly was wickedly untrue. [Hear, hear.] As long as such slanders were insidiously spread abroad by profess-ed abolitionists, it would not be possible to have union or strength in the British anti-slavery party. [Cheers.]

[Cheers.]
The Rev. G. W. Conder proposed a resolution, recommending that a Conference should be held The Rev. Mr. Ballantyne seconded this resolution, which was unanimously carried.

MR. GARRISON'S MEETINGS. On Wednesday of last week, Mr. Garrison and the writer attended a meeting in Weymouth, Me-lina Co., Ohio. The day was exceedingly inclem-ent, and in consequence the meeting was not as large as it would otherwise have been. It was, however, respectable in numbers, many coming from a distance. Mr. Garrison held two meetings

Hitherto, like Essu and Jacob, they have striven together in the womb. Now they are born, and that feud has begun, which shall drive one or the other to the wilderness. To attempt to settle a radical opposition of policyby easing off the rub here and there, leaving the great principles in full vigor, is as if one should hang fenders and sandbags alongside of the hostile ships that come crushing together, instead of putting the helm about and going another tack. "Slavery is right," and "Slavery is wrong," "Slavery shall live," "Slavery shall die," "Slavery shall live," "Slavery shall die," "Slavery shall live," "Slavery shall die," "Slavery shall extend," "Slavery shall die," "Slavery shall extend," "Slavery shall of putting the beattled by any mode of parceling out certain territories!—Now the battle rages at one point; by-and-by it will rage at another.

"These repugnant elements, Slavery and Liberty inherent in our political system, animating our Constitution, checkering our public policy, breeding in statesmen opposite principles of government, and making our whole wisdom of public legislation on many of the greatest questions cross-eyed and tontradictory—these elements are seeking each

their government and their lives. But, alas, this is their condemnation. Men will stand and even approve the preaching of plain, blunt truth, until they find the preacher so in carnest as to demand that his principle be reduced to practice. Then the preacher becomes a fanatic and a madman.

On Sunday, Mr. Garrison addressed three audiences in the Town Hall in this place. Here as elsewhere, his principles—his presence and his manner—all tended to remove prejudice and arouse an interest in the cause of the outcast. Mr. Pillabury spoke after the close of Mr. Garrison's last address. He exhibited the guilt of the church in her support of slavery, with a terrible severity. her support of slavery, with a terrible severity such as he alone knows how to use. Mr. P. and Mr. and Mrs. Griffing have just returned from their western tour, some account of which will be found in another column.—Anti-Slavery Bugle.

Garrison's Meeting. William Lloyd Garrison spoke at the Free Church three times last Friday Owing to the heavy rain, the attendance was small called his theological views, but confined himself strictly to the slave question. His lectures were powerful expositions of the duties of citizens, philanthropists and Christians, in regard to Amer can slavery. Most, if not all of his positions were unanswerable, and his discourses made a powerful impression upon his hearers.—Ravenna (Ohio) Sar.

Mr. Garrison. The friends of Reform Progress

ANTI-SLAVERY CONVENTION. A Convention of Anti-Slavery Reformers was held in Norristown last week. They were in session three days. A number of their noted speakers were present from abroad, and interest was manifested in their delib erations. Rev. S. Arron made one of his best speeches. Mrs. L. Morr participated largely in the discussion of questions connected with this great reform. She is a remarkable woman in point f oratorical powers, and in her addresses drew the undivided attention of her auditors. The convention was well attended throughout.—Norristowa

From the Pennsylvania Freeman. ANTI-SLAVERY IN THE DISCIPLE OR CAMPBELLITE CHURCH.

We have before mentioned a movement in this the States of the Union are as dear to him as the rights of New Hampshire.

I have perceived from the outset that this great principle of the Constitutional rights of the States is fastened in his thoughts as the corner stone of this Union. Depend upon it, no matter what consequences may impend over him, he will never allow it to be shaken by abolitionists or factionists; but will set his face like flint as well against right-handed backslidings as against left-handed defections, which may prejudice or embarrass the opward.

MENTOR, Sept. 21st, 1853.

BROTHER Addison,—I have seen with interest your proposition for a Convention of those of our fraternity who regard American Slavery, with John Wesley, as 'the sum of all villanies;' or with man can inflict upon man.' I am one of that num-ber, and I should rejoice exceedingly to attend such

a Convention. If it were not for the overshadowing influence If it were not for the overshadowing influence of names, or of one name, we should have had such a convention long ago. And that one who has written more than any living man, upon the evil of being governed by names, is now doing more than any living man to prevent and strangle free thought and free expression upon that system of wrong abhorred of God and man.

With best wishes for your success in the advocacy of all righteous reforms. I am, dear brother.

of all righteous reforms, I am, dear brother, Yours in truth and love,

MATTHEW S. CLAPP. H. M. ADDISON.

CALEB CUSHING.

Franklin Pierce's Attorney General is receiving particularly complimentary notices, about these days, at the hands of the administration papers. The New York National Democrat lays on the 'hard soap ' after the following pattern :-

Like Mr. Horace Skimpole, he says he is very fond of reading the papers, very fond of making fancy sketches, (of himself,) very fond of building castles in the air, very fond of the substantial realities of power and place, and all be asks of socie-ty is, that it will let him live. That isn't much. His wants are few. He says to the rest of the Cabinet: Go your several ways in peace!—wear blue coats, black coats—wear a patch on your breeches; go after glory or grass,—any object you prefer—only let Caleb Cushing live. Caleb is a political Proteus. He is remarkable

modes of action of the various sections of the Anti-Slavery party in this country, dwelling especially upon promoting the growth of cotton in India, and of British Christians repudiating the course pursued by their co-religionists in America. He stated that the principal question for the consideration of the Conference was as to whether a World's Anti-Slavery Convention should be held in London next year.

The Rev. Mr. Ballantyne thought that if the proposed Convention were to be attended by practical issues, it would be desirable to hold one. He suggested that a deputation should be sent to the United States to ascertain the real condition of the churches. his leg in a ditch, and greatly distinguished him-self for his gallantry to the dark eyed Senoritas of Mexico—a learned judge, and is now Attorney General of the United States.'

We doubt not that a score of such churches might be found in the State, and an equal or greater proportion in other free States, showing that when we contend for disfellowshipping slaveholders, we have at issue a practical matter for our own churches, and also explaining in part why so many northern pastors oppose a rigid rule on this subject. Our large commercial cities abound in these cases and such communicants, usually wealthy and in-fluential, make very conservative pastors, who, in our home and foreign missionary societies and in-ecclesiastical bodies, are active in denouncing and resisting anti-slavery measures.'

A citizen of Kentucky told the editor of the Gincinnati Times, on the 27th ult., that four of his slaves had escaped from him, that he had traced them to that city, but had lost all trail of them there. He said further, that he knew of more than thirty slaves who had fled from Mason, Pendleton and Bracken counties, not one of whom had been recaptured. So much for having riches which can take unto themselves legs, and run away!—Where is the Baltimore 'finality'! What next shall be done to save the Union!

THE LIBERATOR No Union with Slaveholders.

BOSTON, NOVEMBER 11, 1853.

SECOND DECADE ANNIVERSARY

The FORMATION of the American Anti-Slavery Society!

American Anti-Slavery Society!

It is almost twenty years since the American Anti-Slavery Society!

It is almost twenty years since the American Anti-Slavery Society!

It is almost twenty years since the American Anti-Slavery Society was organized by a Convention held for that purpose in the city of Philadelphia. How eventful is the history of the Society and of our country during this period! The Society, faithful in a good degree to the great principles on which, as upon the Everlasting Rock, it was so wisely founded, has gone forward steadily and fearlessly in its work of exposing the sinfulness of slavery, and its dire effects upon the pecuniary prosperity, the political relations, and the moral character of the Nation, and demanding, as the to the friends of freedom but to repudiate its obligations brethren with whom he was fraternizing a year ago or renounce their allegiance to God.

But notwithstanding these developments of national profligacy, we are far from being discouraged. Indeed, now! we see in these developments a sure sign of progress, - But the offensivenoss of this document is not confined which will ere long prove itself too mighty to be successward, regardless of every obstacle, and undismayed by every danger that may beset our path.

In accordance with the vote of the Society at its last Annual Meeting, we hereby invite the members and friends to assemble in Sansom Street Hall, Philadelphia, on Saturday, Sunday and Monday, December 3d, 4th and 5th, to celebrate the Twentieth anniversary of its representation of friends of the cause from every free State, and that, by the presence and labors of many eloquent champions of freedom, the meeting may be instrumental in strengthening the Anti-Slavery Sentiment of the country, and hasten the day when Liberty shall be proclaimed throughout all the land unto all the inhabitants thereof.

By order of the Executive Committee. WM. LLOYD GARRISON, President. EDMUND QUINCY, Cor. Secretaries.

WENDELL PHILLIPS, Rec. Secretary.

copy the above.

THE PIRMAN FROM WASHINGTON.

thich has come down from the Commander of the Faith- their loins and ashes on their heads, have confessed their ful at Washington, by the hands of his Grand Vizier, sins and sought readmission into the True Church. It is Cushing Pacha, ordering to immediate execution any of a coup d'état on a small scale, one with no risk whatthe underlings of the government who shall dare to ever, to reassure any doubting souls at the South who deny the True Faith, in any jot or title, at the ap- might fear that the President of their choice and their proaching Feast of Ballots, in Massachusetts. And not hopes had forsaken the right way. It was not ill-cononly this, but the Sultan, in his capacity of Vicegerent trived or ill-managed. What its effect will be remains of Slavery and dispenser of future rewards and punish- to be seen. We have no particular interest in the sucments, publicly 'shuts the gates of mercy' on all who cess of the Coalition, but we confess to a good deal refuse to shout, ' Great is Slavery, and Franklin Pierce curiosity as to the effect this Bull will have upon it. We is its Prophet,' and bars them out of the Paradise of wait to learn whether the Democracy of Massachusett Office, now and forevermore. This fulmination seemed belong to the Unterrified or the Terrified Sections of the so odd, taking into view all its circumstances, that Party. Some of them speak bold words, (at least in many persons were inclined to doubt its authenticity, private;) we shall soon know whether they be words and to believe that it was a profane hoax, got up by of Truth and Soberness, or great Swelling words of some unbelieving dog to bring the sovereign authorities Vanity .-- Q. into ridicule and contempt. But it is now fully confirmed, and, as our readers will see, one of the Chief Multis, even he who calls the people to prayer from the minarct of the Union, expounds and makes clear any made by a cowardly ruffian, named Nevin, upon Mr. thing that might be thought uncertain in the original Garrison, at Cleveland. The provocation which he gave text. It announces that offenders in this sort will be done for the attack was his characterizing the conduct of the to death, not according to the form usual in such cases, brother of the assailant, a Reverend Dr. Nevin, at the but that he will be telegraphically decapitated, -struck Woman's Rights Convention, as that of 'a rowdy and dead by official lightning,-despatched with the quick- a blackguard.' A correspondent of the Tribune, signness of thought, even as we have seen, in the days of our ing himself Philo, but offering his name to any inqui adolescence, our late lamented friend Professor Webster slay a felon rat or a larcenous mouse with a single flash from the electric wheel. So the thing is certain, and there is nothing left for the Faithful to do but to obey Convention as rowdyish and mobocratic in spirit, it is, or submit. The alternative is afforded to them. Their as I believe, from unquestionable information, equally bane and antidote are both before them. They have true, that the Dr. gave abundant provocation for such had fair warning, and if they choose to exercise their a rebuke.' From Mr. Garrison's description of the own judgment as to the candidates for office in their conduct of this person, it is clear that it was marked own State, they must do it with the Crown of Martyr- by an utter disregard of truth, decency and good mandom glowing before their eyes.

We had flattered ourselves that the Height of Impu dence had been reached long since, in this our highly and to provoke them to disturb the order of the meetfavored land. We did not think that there could be ing-which effect it had, in a degree. Mr. Garrison's any cliffs or summits of cool assurance that had not rebuke was effectual, inasmuch as it silenced the man been scaled and surmounted by American intrepidity of and he soon slunk out of the assembly. The assault encharacter and face. But we find that we were mista- sued the next day, and the following letter was soon ken. As we journey on, we still see

'Hills peep o'er hills, and Alps on Alps arise.'

Yea, and on the very summit of the Monarch of Moun tains, of Mont Blanc or Chimborano itself, stands the indomitable form of Caleb Cushing, issuing his commands, or those of his master, to Massachusetts men, telling them how to vote ! It would be apt to quote just

telling them how to vote! It would be apt to quote just here that

Pigmies are pigmies still, though perched on Alps;
but we do not think it would be strictly applicable to his case. He is not a pigmy. He really swells into the gigantic in the vastness of his audacity. If he were speaking in his own proper person, he might be justly regarded as the most impudent man alive. If he were merely the mouthpiece of the President, this high distinction would be referred back to that little great man. But, as he is only the 'Accident of an Accident,' the Creature of a Creature, it is to the power that created them both that the glory is to be given. It is Slavery, that is the breath in their nostrils, that has given them the heart and the strength to do and dare in this sublime measure. The Insolence and Impudence of Slave.

It is true, however, that when I was attempting to vindicate the Gospel of Christ from some unjust charges made against it by a Mr. Joseph Barker, not long since from England, and well known as a bold Infidel, Mr. Garrison did use the unbecoming language in reference to myself which your paper represents him as doing; I replied to him with mildness and yet firmness. I felt it was due to my professed Christianity and the cause I was advocating to do so. Some individuals, of the large audience, however, did not feel so casy under the charges he made as I did, and it was resolved by one (my youngest brother, who is residing in this city) that he would ask Mr. Garrison for an apology. This he did. Mr. Garrison refused to give one; and then my brother concluded to take an apology from his nose, as he could not obtain one from his lips.

With regard to this undesirable affair, I can say that I had not a whisper of the intention of my brother, and knew nothing about what had taken place until it was all over. Yours respectfully, the heart and the strength to do and dare in this sub-lime measure. The Insolence and Impudence of Slave-Cleveland, Oct. 14, 1853. EDWIN H. NEVIN.

ry enter into its very essence. It endures unto this day

That paged thing of sabre-sway, With front of brass and feet of clay,

nds on its feet of clay only by reason of its front of orass. And when it ordains priests to do it service, it repires these qualities into them as essential to the lischarge of their vocation. And these men who now minister at its altar, seem to possess a fulfness of ins

moral character of the Nation, and demanding, as the right of the slave and the duty of the master, Immediate and Unconditional Emancipation. Happy would it to, and the interests of Slavery secured, that the power have been for our country, and O, how happy for those who now pine in bondage! if the voice thus lifted up tion as this. Anything of a merely general character, in the name of Justice and Liberty had been heeded any course of policy that only affects the country at and obeyed. But, alas! the American People, like large, or the Free States in particular, the people (even Pharaoh of old, hardened their hearts, refusing to obey if office-holders) must be allowed the decent appearthe mandate of Jehovah, and practically demanding, ance of being allowed to do as they please. But when Who is the Lord, that we should obey his voice, to let Slavery is in question, then the knot becomes worthy our bondmen go? We know not the Lord, neither will the interposition of the god, and he may descend upon we let our bondmen go.' The area of Slavery has been the stage to disentangle or to cut it. This seems to be immensely increased by iniquitous legislation and at the regarded as a case of the necessary importance, and expense of a bloody and atrocious war; the number of hence the deified Caleb Cushing, like Harlequin from a slaves has augmented from two and a half to nearly basket, throws himself before the people with this parfour millions ; and the Slave Power exults in the enactment of a new statute for the recovery of fugitive A political harlequin he is, indeed! A king of shreds bondmen—a statute worthy of the spirit of Caligula and patches! With his political coat torn to tatters and Draco, and disgraceful alike to our professions of five and twenty years ago, at the outset of his career Republicanism, Civilization and Christianity. Each patched up afterwards as a Whig member of Congress, advancing step in the progress of the Society has re- a courter of Abolition votes, a Tylerised renegade, the vealed a still 'lower deep' of national corruption and rejected by the people and the Senate, but the sent to profligacy, until both Church and State are shown to be China in despite of both, a Polk-made General, a Coautterly defiled by the dark spirit of Slavery, and the lition created Judge, and the Lord knows what beside, Constitution so contaminated as to leave no alternative he now appears as the Doomsman of the very political We trust the Free Soilers who helped to make him a

and a pledge of final success. We have compelled Sta- to the mere fact that it instructs Massachusetts citizens very to exhibit itself in its true character before man- how they must vote; but it insults them in the very kind ; we have succeeded in fixing upon its hideous fea- process. 'The Constitutional Rights of all the States tures the steady gaze of the whole civilized world ; we in the Union are as dear to him (the President) as the have formed a nucleus around which is gathering, sure- rights of New Hampshire,' says Mr. Cushing. 'The ly if not as rapidly as we could wish, a MORAL POWER great principle of the Constitutional rights of the States is fastened in his thoughts as the corner-stone of this Union' ! Indeed ! And why, then, does he intermeddle, fully resisted. We now know, as we did not at first, the height and depth, the length and breadth of the evil in this officious and offensive way, with the Constitution which we are struggling to overthrow, and this knowl- at rights of Massachusetts men to vote for whom they edge is an important preparation for the work that re- please? Are not the Constitutional rights of Massa mains to be done. Profiting by the experience of the chusetts, too, to be regarded? This is precisely the past, and having a never-failing source of encourage- point where this interference is the most insulting and ment in the consciousness that our cause is just, and that God and Truth are on our side, we must go for-President and his Cabinet regard, are the Rights of the Slave States to hold and to catch their negroes. Everybody knows that this is what this letter of Attorney Gen eral Cushing means, and nothing else. Imagine him inditing a letter to South Carolina, declaring that no man who voted for men in favor of making slaves of freeborn Englishmen and Northern Citizens, for non-Formation. The meeting will open on the first day under this Administration! And yet we should think above named, at 10 o'clock, A. M. We hope to see a the Constitutional Right of Massachusetts to have the freedom of her citizens protected was quite as great as that of South Carolina to have the servitude of her Slaves secured. But everybody knows that it is no such thing. 'All the States' means the Slave States. 'Constitutional Rights' means the Slave Clauses of the Constitution. The Constitution has no force, and is of no value for the maintenance of any rights, of citizen or State, except those which are steeped in blood. It has grown too large for the Constitution in which its framers boped to confine it. Like the Genius of the is it not possible you may have done some other bal Arabian Tale, it has escaped from the casket in which thing which was never discovered, and that Almighty our Solomons thought they had scaled it fast, and it now God, who saw you doing it, would not let you escape threatens to destroy their children as a reward for the very comfort and kindness they have extended to it. Of course, this Missive is intended as an offset to th countenance extended by the Cabinet to the repentant Barnburners of New York, who, in white sheets and We copy, in another place, the Firman or Decree with candles in their hands, or with sackcloth about

REVEREND RUFFIANISM.

Our readers have been told of the assault which was ners, and was intended to excite the passions and prejudices of the ignorant and thoughtless in the audience afterwards sent by Dr. Nevin to the N. Y. Tribune :-To the Editor of the N. Y. Tribune:

Sin: I was very much surprised when I saw myself reported in your widely-circulated paper, as having made an attack upon William Lloyd Garrisor, and wrenched his nose, and had at length to be taken off by my friends. No part of this statement is true in regard

It is true, however, that when I was altempting to

one try Tear's

had not a whisper of the intention of his brother, the had not a whater of the internation of the orange, and knew nothing of what had taken place until it was a enew nothing of the credence to be given to it depends on the general reputation for truth and veracity of the Ret. erend gentleman in his own vicinage. But, if tre, to terms in which he speaks of a brutal assault open man who, the assailant knew, was restrained by his religious principles from offering resistance to v olence, shows that he was an accessory after the fact, if not before. And, we believe, there is great difference in the moral or the legal rule the two characters. Whether this letter contradicts affirms Mr. Garrison's description of Dr. Netin to is cleveland meeting as 'a rowdy and a blackgard,' or readers can judge for themselves. But Mr. Garier will give a full account of the whole affair next way

THE SOUTHERN AID SOCIETY.

In another column will be found portions of an 14. dress recently issued in New York by a new and crissively-evangelical Missionary Society. The true char acter of this Society must be obvious enough to ever one who reads these extracts. It is a new Union-suin device. It is a peculiarly Wall-street movement. other minds, save those which had grown up ander and been fed by, the influences of Northern trade with the slaveholding South, could have conceired asl brought forth such a monster, and have the andacity to baptize it in the name of Jesus Christ. Its man ide and object is to take the SLAVEHOLDER by the hind and assure him that this new Society regards him as worthy brother and a true fellow-Christian, and the they will prove their professions by annual largeses of missionary money, of which he—the slaveholder-shall have the sole charge and appropriation. Of course there will no longer be difficulty (we have never head that there was any before, but the assumption answer, in room of other reasons, for forming the Society,) in sustaining such missionaries as are, 'under any cocumstances, slaveholders.

But the most barefaced of all the pretences of these hypocrites is that of their regard for the Slare! While setting forth their fraternal regards for the men who are, by their own law and religion, depriving the slave of every human right and privilege, tearing assuder at pleasure the marriage relation, selling child from mother and mother from child, and defrauding then daily of their just and hard-earned wages, they talk of their 'benevolence' towards the slave, and their desir for his 'conversion'! They want the Goster presch-Massachusetts Judge, like the work of their own hands ed, in its power and purity (!), (by slaveholders, that is,) to 'every master and every slave.' The only gopel that will be preached to them by this Southern Ald Society is that of which Frederick Douglass used to tell us, 'Servants, obey your masters'; 'he who knews his lord's will, and does it not, shall be beaten with many stripes' ;-the Gospel according to Bishop Meads Almighty God hath been pleased to make you slave here, and to give you nothing but labor and poverty in this world, which you are obliged to submit to, as it is his will that it should be so. And think within yourselves what a terrible thing it would be, after all your labors and sufferings in this life, to be turned into hell in the next life. . . . If, therefore, you would be God's freemen in heaven, you must strive to be good and serve him here on earth. Your bodies, you know, are not your own ; they are at the disposal of those you belong to; but your precious souls are still your own. . . Pray do not think that I want to deceive you, when I tell you that your masters and mistresses are God's overseers ; and that if you are faulty towards them, God himself will punish you severely for it in the next world, unless you repent of it and strive to make amends by your faithfulness and diligence for the time to come, for God himself hath declared the same. . . Take care that you do not fret, or murmur, or grumble at your condition ; for this will not only make your life uneasy, but will greatly offend Almighty God. * * * Now, when correction is given you, you either descree it, or you do not deserve it. But whether you rally deserve it or not, it is your duty, and Almighty God requires, that you bear it patiently. You may sperhaps, think that this is hard doctrine, but if you consider it right, you must needs think otherwise of it. * * Suppose you are quite innocent of what is laid to your charge, and suffer wrongfully in that particular thing, without punishment one time or another.' To some of our readers it may be necessary we should say, that we have not invented these extracts, but that they are from a genuine volume of sermons to masters and slaves, by Bishop Meade of Virginia, and printed at Winchester, Va., by John Hieskell. Such is the gotpel which slaves must hear, receive and obey. 'The LIBERTY wherewith Christ makes free ' may never be so much as mentioned to them ; and to insure that it shall not, our 'Southern Aid Society' takes care that slaveholders shall be the preachers. O! the height and depth of the villany and the bypocrisy and the blasphemy of these Northern pro-slavery professor of religion! The blasphemy of Abner Kneeland, who called on God to prove his existence by striking him dead in fifteen minutes, and stood, watch in hand, counting off the minutes in a defiant spirit, and at the close proclaimed aloud that there was no God, is trivial compared to that of the men who devise such a plan to soothe the consciences of the slaveholders, and reconcile them, when they are beginning to be aroused, to the continuance of the institution of slavery, and then link with their dreadful scheme the sacred names of God, and Christ, and Heaven. This 'Southern Aid' movement is a deep-laid and

cunningly-devised scheme to deceive Northern minks, and to propitiate Southern favor. The crouching setvility with which they humble themselves before the slaveholders, and beg to be allowed to preach the gospel to them and their victims, always through preachers of slaveholding appointment, is disgusting to the last degree. Such men to talk of preaching the Gospel! What do they know of the Gospel, or of what qualifies a man to preach it! Doubtless they will succeed in deceiving some at the North; but the majority of their dupes will be willing ones, as pro-slavery as themselves. But what else, or better, could we expect of a Society in which such men as Hallock, of the Journal of Con merce, and Dr. Cox, the Judes to Anti-Slavery, best sway? It will be a curious matter to watch the delegs of this new Missionary Association, born in the city of New York, and ushered into public life under such special auspices. How will the South receive this replielike movement towards them ? We shall see, doubtless, all in good time.-M.

MASSACHUSETTS ELECTION.

The annual State Election will take place is this Commonwealth on Monday next, 14th inst. As between the three candidates for the office of Governor, every vater on that day, making the slightest prefensions to anti-slavery feeling and purpose, will naturally give his suffrage for HENRY WILSON, as well as for the Free Democratic ticket generally. In regard to the new Con stitution, (whatever may be its defects,) that it is sense improvement upon the old one is manifest from the vir significant fact, that against it are actively and betly combined all the forces of Hunkerdom, which goes for nothing but stagnation, and an idelatrous worship of the Past. Its a loption, therefore, may be fairly presumed to indicate a progressive spirit on the part of the people of Missachusett .

The many friends who have aided Mrs. Jaxx SMITH to obtain the sum necessary to purchase her husband-a slave in North Carolina-will be happy to know that she has at last succeeded in obtaining the money. We hope to be able, ere long, to say that be patient and cheerful exertions have been crowned sith a complete success, and that her husband is a slave no onger.-M.

ANOTHER STATE ANTI-SLAVERY SOCI-ETY.

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The last number of the Anti-Slavery Bugle contains the proceedings of the State A. S. Convention, which was held at Adrian, in Michigan, on the 22d and 23d ultime. It appears to have been a most interesting and annated occasion; and though, in consequence of the animated occasion, in consequence of the uppersentness of the weather, the attendance from appearantness of the nature, the attendance from the case, the commodious hall was crowded to excess the case, the commonders mut was crowded to excess.
Among the speakers were Mr. Garrison, Mr. and Mrs. Imong the space, and the Editor of the Bugle. Of poster, sines trongs, there was no lack of power or eloquence, and a ears, deep and salutary impression appears to have been nule. After due consultation, it was unanimously nule. After the State Society, to be styled the Mich-HAN ANTI-SLAVERY SOCIETY — a constitution of an ancompromising character was adopted, and the followlog persons were elected officers :-- President, Samuel Haylali, Adrian. Vice Presidents, Emeline DeGarmo, Teslanti; Harriet Fuller, Plymouth; Jacob Walton, Raisin; A. P. Bowman, Parmer; Warren Gilbert, Tone, Executive Committee, Samuel D. Moore, Ypsiand; Mary Rulen Illenden, Sarah Eggleston, Edwin Comstock, and William Ward, Adrien, Treasurer, Rehard Illenden, Adrian. Corresponding Secretary, Thomas Chandler, Adrian. Recording Secretary, Ann Hayball, Adrian.
The following are the Resolutions that were adopted, Hayball, Adrian.

as drawn up and presented by Mr. Garrison :-

ist. Resolved, That between the radical abolitionists of the North and the slaveholders of the South, there is so middle ground ; any more than between the worshippers of one living and true God and those of Idols; therefore, all such as pretend to be opposed to Slavery, and at the same time discountenance the anti-slavery movement, are either cherishing a fatal delusion, or else

are guilty of gross hypocrisy.
24. Resolved, That abolitionism, however maligne by a time-serving pulpit or caricatured by a profligate es, is nothing more than an earnest demand for the practical enforcement of the Golden Rule and the Declaration of Independence, without regard to complexional differences among the people-claiming for those who are held in an iron bondage, only what the white inhabitants of this country assume to be theirs by a natural and heaven-derived right.

bl. Resolved, That as it is a self-evident truth, ' that all men are created equal, and endowed by their Creator with an inalienable right to liberty,' it follows as a truth equally self-evident, that whatever book, parchment, cole, statute, or creed, sanctions or upholds Slavery, under any circumstances, ought to be given to the consaming fire; and that whatever sect, party, or government, recognizes the right of man to hold property in man, is thoroughly corrupt, and fit only to be trodden in 4th Resolved, That he who apologizes for slavehold

pg is in heart a slaveholder, and needs only a Southern ocation to become the purchaser and plunderer of his doomed fellow-creatures, to the extent of his means and

5th. Resolved, That the people of Michigan, without distinction of sect or party, by making it a fundamental list of their State, that no resident therein shall hold another person in slavery on its soil, have unanimously declared it to be morally impossible for slaves to be innecently held as such in any State in the Union hence, whenever any of them attempt to defend the practice of man-enslaving at the South, or refuse to rally under the banner of immediate emancipation, so that liberty may be ' proclaimed throughout all the land unto all the inhabitants thereof,' they are guilty of perfidy to the Constitution of Michigan, and stand condemned out of their own mouths, as destitute of moral principle. 6th. Resolved, That it is the insanity of Bedlam to

talk of a 'glorious union' subsisting between those who abhor slavery as the worst of crimes, and those who vindicate it as worthy of unlimited extension and perpetuity between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned by another as his chattel; between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with the traffic in slaves and the souls of men;' between those who say that government should make slaveholding a penitentiary offence, and those who say that government is bound to protect slave property; ' for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?

7th. Resolved, That the strength of the Slave Power is not to be found in its own nature, (for as it is the wickelest, so, in itself, it is the weakest Power beneath the sun,) or in the number of actual slaveholders at the South, or in Southern combinations; but it exists in Northern cowardice, servility, conservatism-in Northera religious fellowship and co-operation-in Northern party alliance and subserviency-in the Northern pulpit blackening the characters of the uncompromising friends of the slaves, and the Northern press holding them up to relicule and scorn-in hatred and contempt of the free people of color-and in a general lack of manhood, moral principle, and regard for liberty.

Whereas, in the course of the discussion which sprung up in the General Assembly of the Presbyterian Church, (New School,) lately convened at Buffalo, N. Y., the Rev. Mr. McLane, of Mississippi, said :- 'If you ask how many of our church members are slaveholders, I answer, all who are able to be; and if you ask how many slaves they own, I auswer, just as many as their means will permit '-and
Whereas, on the same occasion, Dr. Ross, of Tennessee

a derision of a proposition to inquire into the number of haves held in connection with Presbyterian churches at the South, moved to amend it by inquiring into 'the number of Northern church members who attend meetings of Spiritual Rappers, Bloomers, or Women's Rights onventions, and who are cruel or hen-pecked husbands'-and at the same time pronouncing 'Uncle Tem's Cabin' a bad book-' bad in its theology, and bad in its morality,' and that 'the impression made by the book is a falsehood'-and telling ' the Northern philanthropist to learn, from the Bible, that God nowhere says slavery is a sin, and that the Golden Rule may exist in the relation of slavery '-and defiantly proclaiming to the Assembly, 'It is just simply a fixed fact-the South will not submit to your inquiries ; no, not for an instant ! We will not permit you to approach us at all'-and Whereas, the Rev. Dr. Eddy said- He was tiged of

the discussion of slavery, and longed for repose; he believed that the great Head of the Church (!!) asked for repose on this subject ; '-and the Rev. Dr. Cox, on the presentation of a paper from the Oswego Presbytery, refasing to send Commissioners until the General Assem-bly absolves itself from the sin of slavery, by declining fellowship with slaveholding churches, said- 'He was grieved at the bad action of the Presbytery, and strongreprobated it ; so that, if he let the Old Adam work within him, he would not only be in favor of laying the paper on the table, but would kick it under the table' and the Rev. Dr. Alken said the memorial ' was insalting to the General Assembly,' and Mr. Ingersol considered it beneath the self-respect of this body to botice it,' and Mr. Niles declared that ' the Presbyters of Oswego should be dealt with as self-convicted culprits, and the Rev. Mr. Torry, of Virginia, said- We came into this Assembly slaveholding churches, and so king as slavery exists in the South, such are the circumstances of the case, we must so continue; and we cannot remain in connection with you, under any action that seeks to sanction interference with this question from without '-and

sion, though embracing thousands of elaveholders in its communion, demonstrated its conscience to be seared as with a hot iron, its heart harder than adamant, and its professions of Christianity the seme of implety and effrontery.

10th. Resolved, That whatever Presbyterian Church, Synod or Presbytery, is willing to endorse the religious and utters them. We may give some of the beauties of character of either the Old or New School General Assembly, and to be connected therewith in religious fellowship, is to be branded as inherently pro-slavery and thoroughly profligate.

11th. Resolved, That, gathered in the immediate vicinity of the grave enclosing the remains of one of the carliest, loveliest, most gifted, and pre-eminently meritorious advocates of the slave, whose memory deserves to be held in lasting remembrance, this Convention would take fresh inspiration from the life and labors of the late ELIZABETH MARGARET CHANDLER, the first of her sex in this country publicly to esponse the cause of the millions held in the galling chains of slavery, the efficient condjutor of the lamented LUNDY, and the A SABBATH SCENE. By John G. Whittier. Illustrathrilling delineator of the woes and horrors of the American slave system. 12th. Resolved, That as the motto of the American

slaveholders is, 'No union with the abolitionists, reof the slave are bound to reverse the motte, and extend neither religious nor political fellowship to slaveholders,

MOVEMENTS, Mr. GARRISON reached home, on Satrday evening last, in good health, after a very pleasant but laborious tour in Michigan and Ohio. The time which he has passed there, we have the fullest assurance, has been expended most profitably to the cause. The fruit of his labors will yet be widely seen and beneficially felt. Next week, Mr. Garrison will resume the charge of THE LIBERATOR.

Rev. ANDREW T. Foss has just completed a lecturing our of two months in the service of the Worcester Co. South Anti-Slavery Society. Mr. P. is an able man. and as a lecturer is fluent, pointed, and effective. His services have been highly satisfactory to our Worcester county friends; and we are confident they will advance the cause wherever he may labor. Mr. Poss is about to spend a few weeks in New Hampshire.

By a telegraphic report last week, we learned that LUCY STONE had accepted an invitation to visit the State of Kentucky, had spoken one evening to a crowded audience in the city of Louisville, and was to speak again on a subsequent evening.

S. S. and A. K. FOSTER, with other Agents, are still in Michigan. We hear encouraging reports of their labors. PARKER PILLSBURY, C. C. BURLEIGH, and others, are still in Ohio and Western Pennsylvania. Indiana has been visited by them, and the word was spoken there with great power.

The Pennsylvania Anti-Slavery Society held its annual meeting at Norristown on the 24th October and two following days. The Freeman contains a very full and faithful report of the doings and debates. The Treasurer's Report shows a receipt of \$6,887.92 during the year, and an expenditure of \$6,965.50. The following were elected officers for the ensuing year: President-JAMES MOTT.

Vice Presidents-EDWARD M. DAVIS, BENJAMIN C.

Corresponding Secretary-J. MILLER MCKIM. Recording Secretary-HAWORTH WETHERALD. Treasurer-SARAH PUGH.

Additional Members of the Executive Committee-Lucretia Mott, Robert Purvis, Mary Grew, Jacob Pierce, Margaret Jones, Cyrus M. Burleigh, Abby Kimber, Henry M. Laing.

A Council FREEING ITSELF FROM SLAVERY ROY James F. Clarke states, in the N. Y. Christian Inquirer, that the Unitarian Society in St. Louis, Missouri, of which Rev. W. G. Eliot is pastor, have, 'as a church, freed themselves from slavery, and that none of them holds a slave. They have occupied the glorious position of being the first important church in the slave States which has thus, from conscience, freed itself from this great evil. All honor to them for this-all honor today, and in all time !?

REV. E. W. JACKSON AT THE WORLD'S TEMPERANCE her favor .- Q.

received too late for this week's paper, but shall have insertion in our next

The receipt of Five Dollars from Warren Lincol of Raynham, to aid Fugitive Slaves, is hereby acknow-SAMUEL MAY, JR.

NEW PUBLICATIONS.

GOD WITH MAN; OR, FOOTSTEPS OF PROVIDENTIAL LEA-Christian Biography,' &c. Boston : Crosby, Nichols

In this volume are presented fifteen essays or lectures on the following subjects :- Abraham and the empire of Faith; Moses and the Law; Aaron and the Priesthood; Saul and the Throne; David and the Psalms; Solomon and the Hebrew Wisdom; Isaiah and the Prophets; John the Baptist and the persecutors of the Messiah; The Messiah in his preparation and plan; The Messiah in his Ministry; Peter and the Keys; Paul and Gospel Liberty; John and the Word; The Disciples and the unseen Witness; The Theologians and over wrong; to have a different kind of sympathy for the World to come.

time to give, we should think it likely to afford a pleas- ing thus much good, do not let us intentionally defend ant, dreamy sort of religious recreation. If there is and associate our hearts with those very persons, who that in it which calls out the soul to emulate the noble under such leaders as Theodore Parker and Lloyd lives of the men it treats of, we have failed to find it.

LIGHT ON THE DARK RIVER; or, Memorials of Mrs.

highly cultivated woman, of remarkable delicacy and swer your questions,) that men are taken back by the performance of every duty to which she deemed herself women, and little children, even, are taken and solo rapher, was peculiarly a silent, though most winning lows it! All these bad things are done, and will be fragrant lily of the valley, which blooms almost in se- seller, "What doest thou?" Well, it ought not to be its sweet odors from public observation.' For several we are not everybody. Our opposition does little or no ship of all loving hearts. The author has executed her upon the men who would, with the advantages you an Whereas, these monstrous declarations elicited no retake from any quarter in the Assembly:—therefore, 8th. Resolved, That this Convention feels warranted in branding the General Assembly aforesaid as a brotherhood of men-stealers, 'a cage of unclean birds, and the synagogue of Satan.'

9th. Resolved, That the Old School General Assembly, one contend at the same period in Philadelphia, in dis-

Death of Daniel Webster. By Junius Americanus.
Published by James Munroe & Co.

Mr. Parker may be congratulated, if all his oppo nents are like this anonymous reviewer. Such la guage and such doctrines, as every where mark its pages, can injure nobody, except the man who hold

LECTURES TO YOUNG WOMEN. By William G. Eliot Jr., Pastor of the Unitarian Church, St. Louis Boston : Crosby, Nichols & Co.

The lectures are six in number,-much after the sort of customary pulpit advice to women, young and old. We see, all through them, an assumption of man's superior ability to discern and mark out the proper sphere and path of woman. Its tendency appears ers up to a certain point, and beyond that, to curb and

tions by Baker, Smith & Andrew. Boston : John P. Jewett & Co. Our readers cannot have forgotten this poem, s

terrible in its irony, so lofty in its faith in God, and will ligiously or politically,' so the uncompromising friends be glad to learn that it has been issued in an elegant form, illustrated with thirteen engravings, designed by Billings, and executed in the highest style of art. It has a great work to do. Now, worthily panoplied, let it go forth on its mission. We congratulate the pub shers on the admirable manner in which the work ha been executed, and predict for it an extensive sale. MINNIE BROWN; OR, THE GENTLE GERL: Boston

George C. Rand A simple and very attractive little story for youn children. We would ask its author why the traits of long-suffering, patience, forgiveness, non-resistance, are o beautiful and Christian in children, and yet not to

HONESTY.-LET THE LIGHT SHINE FRIEND GARRISON :

be inculcated on men and women ?- M.

You like honesty, and like to see an honest confession of one who has received more light on subjects connected with the anti-slavery reform. Te strengthen, if possible, your faith in the power of

truth, I send you the following extracts from a correspondence with an upright and intelligent mechanic of Boston, which I have had within the past year. The extracts show the frank expression of an honest mind, under different biases. Under date of Feb. 24 he wrote I am afraid that you are going ahead a little too fast ; for, remember this is 1853, and not 1953. Your heart, your purpose is right; but do not let your extreme sympathy overrlue justice. If you regret the existence of sin in our midst .- and we all do that, and must sympathize with earth's oppressed, (as we all do more or less,)-do not forget the oppressor, the sinful; for they, too, are objects of pity, and require our sympathy. our prayers, full as much, if not more, than those whom they victimize. You and I may " feel indignant at the sins of the day"-we may hate intemperance, slavery, and all other wrongs ; yet I think our feeling 'indig nant,' and fretting ourselves to death about the matter, will do neither the cause of right nor ourselves any good whatever. We must take things as they are, only try ourselves to be as much better as possible.

Slavery is a curse, intemperance is a curse, and it does seem as though all who upheld or encouraged either are great sinners. But stop here, a moment. Am I, are you, as good as possible? Cannot you think of some men, ay, many men, who drink and sell rum, and the kind, who are as good, and kind, and charitable, as warm-hearted, as innocent of all other evils, as you or I may be? I can. There is no getting over this. "We have all sinned and come short of the glory of God; there is none good, no, not one." Here we are, then. If the world is bad, we are the world; and if we want the world better than it is, we must make it so by being better ourselves. Let the world be the better for our living in it-let us do right, and others will follow our example. Holding slaves is a habit, that the people of the South have. Slavery is an institution planted there by their forefathers, and nurtured by their sons. The slaveholders at the South this day are no more to blame for owning slaves than you or I would be for owning a horse, a house, or any other property. True, it ought not to be so; but it is so, and will be so, until those Convention. The Rev. E. W. Jackson requests us to slaveholders are 'bought out.' I do not consider them state that we were in an error in stating, in an article totally depraved—the worst men living. I would rathon the N. Y. World's Temperance Convention, three or nsk aid of a Southerner, any day, than Lloyd Garrison, or four weeks ago, that he hooted on that occasion at Miss Antoinette Brown. He says that, though disaparate or Theo. Parker, and think there are as good men and as good women at the South, and slaveholders, too, as proving of the form of the Call, he was always of opin- there are at the North; and as wicked and unholy a set, ion that; under it, women were entitled to sit and speak who call themselves philanthropists, at the North, as as delegates. That he did not vote against her right to can be found South of Washington. I must say, that speak, and approved of the ruling of Mr. Neal Dow in to "admit T. Parker" into your "pulpit," when you would not such a man, such a good, honest, well-meaning, high-minded Christian minister as Theodore Clapp, To Connespondents. The article of H. B. S. was just because he uttered the truth, as he thought, in regard to Mrs. Stowe's Uncle Tom's Cabin, this is more than I could do, certainly, had I a pulpit.' [I may say, that it is really more than I would do, it being so at variance with my idea of the freedom of the pulpit. 'Mr. Clapp first, for me, if you please. I consider him as much superior to Theodore Parker as good Cheshire cheese is to butter-milk-sour butter-milk. T. P. finds fault with every great man, and therefore he is a small man; he finds fault in all things, even with God and op with Man; or, Poorsters of Providential Lea-bers. By Samuel Osgood, author of Studies in his soul, if any. He has some good traits in his character-I cannot, would not say he has not. . . I never see THE LIBERATOR, or rather, never read it. I care not for such reading-one is better without it When I read any thing, I generally like to read the productions of a sane person, not those of an insane fanatic. But you will say, "E. is sold to slavery," if I talk

in this way, so I close this subject.' Under date of July 12, 1853, he writes : 'Your letter is of the "spirited kind"-not in favor of "ardent spirits," however-not of spirits bound, but vice versa You do well to work in the "living present," for right the oppressor than for the oppressed,' &c. 'This is From such glances at this volume as we have had palpably right. You and I should do this; and in do-Garrison, defy the Lord of Hosts, and trample his word under foot, to gain their own base objects. These are professors of liberal Christianity, and at the same time HENRISTTA A. L. HAMLIN, Missionary in Turkey, do all in their power to stop the progress of Christian By MARGARETTE WOODS LAWRENCE. Boston: Tick- ity, so as to aid themselves. They work not for God and truth and righteousness, but to build up their own This is a narrative of the life of an affectionate and names-to be adored. With sorrow do I know, (to an uidity of character, yet strong and faithful in the "Law" into bondage; in sorrow do I know that men called. 'The life of Henrietta Hamlin,' says her blog- into bondage—and cursed be that institution that alvoice. In many respects, she was like the levely and done, and who can say to the slaveholder and slavecret, and shrinkingly conceals its delicate beauties and so, and, so far as we are concerned, it shall not be; but years, Mrs. Hamlin was engaged as a missionary in good, * * * and, considering all things, is it doing the Constantinople, subject, at times, to severe persecution from the tyranny of the civil and the jealousy of the ecclesiastical powers. The letters in the volume before as though they were devila? * * * You must hold in us abound in evidences of her courage and steadfastness in the hour of trial, and of her tender and affectionate spirit, which attracted towards her the friendkinds, than exists in my soul. I look with contempt

daining to entertain the question of slavery for discus- Review of Rev. Theodore Parker's Discourse on the natural Southern slaveholders. (1) They have been used to it—brought up from infancy to it, and are not so guilty as some suppose them to be. I think your Lowell friend is to blame, much. He can offer no reason to me why he should not be bound in chains, and, with to me why he should not be bound in chains, and, with a mill-stone about his neck, be cast into the sea. This a more earnest and generous cooperation on the part of is what he, for one, deserves, for he probably knows all the members and friends of the American A. S. Sotter. New England ought to have no such sons; but ciety-than on any previous occasion. Having enlarg e has, "in and about State street;" men, her chilshe has, " in and about State street; " men, her children, who would, like Dr. Dewey, "rather sell their" ber of its agencies during the present year, it will fhis] own mothers into alavery, than "defend the right"—in other words loppose the Fugitive Slave Law in the North. [The 'Lowell friend' to whom my friend alludes, is a gentleman I chanced to meet the past season, who, having been educated in New Eng-selves essentially aided. land, some ten years since went to Louisiana to practice medicine, where he has since resided. In feeling,
he has become a rank slaveholder; in morals, an infidel. He told me his slave, a man, had married—a
for manufacture, or that may be given at the time of the smart fellow, too. When I asked him if he thought it Bazaar and through its Treasury, for the purpose of in would be right to take him away from his wife, he creasing the general receipts. All such donations wil answered, in substance, that he married with his eyes be acknowledged in the columns of the Standard and open, for I told him that he would be liable to be taken Liberator, and in the Bazaar Gazette. It is not in from the country, and there is no legal marriage with the power of all the slave's friends to give much of their the slaves! Here is the justification.

> said. But here follows the sequel-Oct. 5, 1853:- setts, how greatly would our funds be increased ! 'I have overlooked and reviewed my last two letters Second, by Donations of articles. Almost every kind to you, and there find that I have been writing, in most will be suitable and acceptable. Very few articles have I need not point out the incongruities of those letters. to procure a market. We would in an especial manue Honestly did I write them, in hopes of being very libtrying to be Christian in feeling towards that well- as if we received none from our Foreign friends. known and by no means highly respected class of men,

the demands which the oppressed have against the oppressor, and virtue against vice. I make no further as they left France-"One look, one last look,

"One look, one last look,
To the cots and the towers;
To the rows of our vines,
And the buds of our flowers;
To the church where the bones
Of our fathers decayed—
Where we fendly had dreamed
Our own would be laid. Our homes we abandon, Our lands we resign; But, Father, we kneel At no altar but thine."

'Yes, and I have free English blood in my veins also and no Englishman should, in any way, encourage wrong. Then my religion, what I have, is of a nature akin to progress and right. What man can be a consistent Universalist, and not openly, fearlessly oppose what we know to be "the great sins of the day"? Then, lastly, and by no means the least reason, is, that my best natural feelings, my highest standard of justice to humanity, * * * is on the reform side.
'I read those extracts which you sent me

I read "The Murder of the Slave at Carrolton, La.," also, given in last week's [Aug. 23d] Trumpet,and what can I say to such things? Why, I will raise the standard up high unto heaven at once, on which shall be indelibly stamped, "Now and forever-No Union with Slavery or with Slaveholders." There is no getting over with it, we must "associate our hearts," and all that is worth having in us, with kindred souls to Theodore Parker, Garrison, Mrs. Stowe (God bless her !) and others of the same great heart, in the overthrowing of the great, black, hellish institution, which same heartless scamps call " peculiar" (I wish it were) and sanctifying, but which causes more sin and sorrowing than anything else-I may almost except intempeance. Let me agree or not with the theology of Mr Parker and Mr. Garrison, I must, naturally, go hand in hand, heart in heart with them, as good God-loving, tyrant-hating, wrong-condemning men. What matters it if they do believe differently from us in theology, are we justified in saving, as somebody has said, that they "defy the Lord of Hosts," &c.? No! Surely, they

others, high-minded reformers, than you have hitherto had reason to suppose.

But I must now stand out boldly for freedom, temperance, and right-not for slavery, rum, and might. wrong to wrong to take his stand and unfurl his banner to the world.

When I see slaves ill-treated, abused and murdered by those who say they own them ; when I see men with white cravat and surplice advocating these things, and say they had rather see their own mothers sold into slavery than dissolve the Union; and when I see men like old, good old Father Streeter, voted out of a Society he has preached to nearly thirty years, merely because he signed a petition to the Mayor and Aldermen for the enforcement of the temperance law ; then-yes, then it is time to speak and act, not for these * * * cursers of the earth on which they live, but decidedly against

'I shall be happy to read the Writings of Lloyd Garrison when I have the opportunity, and don't know but I must take THE LIBERATOR, for I think, now, tha even the writings of an "insane person" would be better than those of some persons who might be referred to. * *

'Agitate! agitate!! As to those who go South, and gain wealth by entering the slave trade, the judgment of an insulted God be upon them ! * . I fully confess that I never heard Theodore Parker speak blasphemously in any speech, sermon or address, and do seriously say, that on reforms, even woman's rights, I could subscribe my name, with my heart, to all I ever heard him say. I am with you in saying that he is a good man

'You will say here, that I am exactly opposite to what I was six months ago. Well, perhaps I am. But I feel that what I now say is more like the real matter of fact Slavery Society, will lecture as follows: than much that I have sent you.'

I take pleasure in reading the conversion of an honest nan. My friend has changed no principles, but only his opinions. He has candidly considered the facts of slavery, and viewed them in the light of his Christian onscience. His experience is valuable for himself, and I think may be for others, and, with his consent, I ask a place for him in your columns.

8, 8, HUNTING.

Brookfield, Oct. 17, 1853.

John Neal having come out with a statement that there has been more liquor drank in Portland since the enactment of the liquor law, than in any other time during the past twenty years, another document has been put forth, signed by several hundred of the citizens of that city, denying Mr. Neal's statement. At the late National Convention of col-

ored men, held in Chicago, Ill., it was

Resolved, That in opposing all attempts of African colonizationists, or of others, to expatriate us from the land of our birth, we will adopt the language of the late National Convention of colored freemen, namely, 'We will plant our trees in American soil, and repose under the shade thereof.'

Resolved, That we are opposed to the call for a National Emigration Convention, as put forth by M. R. Delant, and we discover in it a spirit of disunion, which, if encouraged, will prove fatal to our hopes and aspirations as a people in this country.

Losses by Fire.—During the last thirty days the loss by fire in various American cities amounts to \$1,555,000 !—Transcript.

NATIONAL ANTI-SLAVERY BAZAAR The National A. S. Baraar will open at Horricus Tural Hall, School-Street, on Wednesday, Decem

time or personal service to his cause. Of such we claim But I hasten to give you the sequel to these extracts only the bestowal of their money and sympathy, and from my friend's letters. After receiving my answer to beg them to believe that the former shall be economical-his note of Feb. 24, he reviewed his letter, and said that ly and faithfully appropriated, and the latter received he 'saw no cause to alter it, whatever.' 'I would write as a fresh source of encouragement and stimulus. Were the same words under the same circumstances,' he a few dollars only sent from each town in Massachu-

part, too much as certain old political fogies talk. * . . erer been sent us, for which we were not ultimately able eral towards a certain class of fellow-beings; and, in terprise to send as large supplies of manufactured goods have found, by experience, that the larger our supplies, I am of opinion now that I have too much overlooked the greater is the demand; there is no loss on the ar-We receive constant applications for assistance from apology than that I thought it was best to be rather Fairs held all over the country, whose funds are in one conservative. I find this is not the best way, for by so mode or other devoted to the help of the American Sodoing, I am retrograding, not progressing. Progress ciety, and hence it will be seen our market is unlimited is the word—upward and onward. I am of the ancient Clothing for Ladies and Children, of a useful descrip ciety, and hence it will be seen our market is unlimited. stock of those noble men, called Huguenots, who sang, tion, knitted Stockings, Gloves and Mittens, Bedouilt and Comforters, if not too high priced, will all be found particularly saleable; and we would especially request of our country friends that they would, in these respects, remember us. Third. We need larger supplies for our REFRESH-

MENT TABLE. The more economical its arrangements, the better; but for the last few years, we have been obliged to purchase tea, coffee and sugar, that, had our wants been known, some friends of the cause might have contributed. It is our wish that the Bazaar' expenses should be such only as are absolutely unavoid able. We can hardly expect the use of Horticultural Hall rent free, or that the U. S. Custom-House will remit the duties on our foreign goods; but with a few exceptions like these, we wish that all the Bazaar's expenses should be, like our own time and energies, free-will offerings in this great warfare. We beg the farmer as well as the manufacturer to remember this occasion. Fruits and Vegetables of every description, Cheese and Butter, are articles for which a ready and certain sale could be pro cured.

Finally, we would urge upon all the duty of persons attendance and pecuniary patronage. Let all the country friends esteem it a duty no less than a pleasure to give one day, at least, to the Bazaar. Our prospects rom abroad are such as warrant us in promising a large and beautiful a collection as in any former year and we trust it will be in our power to make such ar rangements as shall ensure eloquent speaking in the Bazaar during most of the evenings that it continues open All letters in respect to the Bazaar may be addressed t Miss A. W. Weston, Weymouth, or to Mrs. S. May, 21 Cornhill, Boston. Boston, November 6.

Departed this life, for the Spirit Land, at Hartford, t., on Wednesday evening, Nov. 2d, CATHARINE, wife of Andrew Jackson Davis. We had the pleasure of making the acquaintance of this intelligent and accomplished woman, at the time of holding the Bible Convention in Hartford in June last; and though she was then suffering from the disease which has terminated are working for God and his kingdom more when they her earthly pilgrimage, and by her appearance impresswork for the freedom of the slave, than do hundreds ed us that she was not long for this world, yet he who believe in the miracles and the inspiration of every spirit was uncommonly cheerful, free and elastic, and "You truly remark, "Anti-Slavery" is on the breast- which render the present age so remarkable, but which plate of Jesus. Yes it is. * * * After all, I am more are resisted with infernal spite by 'principalities and of the spirit, in my heart, of Mr. P***, Garrison and powers, and spiritual wickedness in high places. Her affection and regard for her husband, in view of his wonderful endowments, and benignant and philanthrople spirit, were manifestly of the strongest character and led her to take an enthusiastic interest in the sin-There is need for every honest, earnest opposer of gular and perhaps unparalleled developments of his mind. He will most deeply feel her loss, and we proffer him our tenderest sympathies .- [Ed. Lib.]

Datires of Meetings. &c.

NATIONAL COUNCIL OF COLORED PEOPLE. It will be seen by reference to the Constitution, that an election in the several States is to take place on Nov. 15, for two additional members to the National Council, and of twenty for the State Council.

A tax of ten cents will qualify any colored inhabitant

o vote.

It is presumed that the friends in Western Massachu setts will at once concentrate upon an able representa-tive to the National Council; and the Eastern friends will be as prompt in their selection.

The place for holding the meeting in Boston will be

duly announced.
In behalf of the Council, WILLIAM C. NELL.

| | ciety, will lecture as follows :- | |
|----------------|-----------------------------------|---------|
| Dover | Friday eve'g I | lov 11, |
| Freat Falls | Sunday | ** 13. |
| Exeter, N. H., | Tuesday eve'g | ** 15. |
| | Wednes, " | |
| Dover, N. H., | Thursday " | 4 17. |
| | Sunday | |
| | Sunday | |
| | Tuesday eve'g | |
| | Wednes " | |
| Weare | Thursday " D | ec. 1. |
| East Weare " | Friday " | 1 2 |
| dilford " | Sunday | " 4. |

Mapleville, R. L. Friday eve'g Nov. 1 Pasooag Sunday "
Coventry Tuesday eve'g "
Anthony Village Wednesday "
Fiskville Thursday "
Knightsville Friday "
Providence Sunday "

NOTICE. HENRY C. WRIGHT will hold meetings in Berlin, Sunday, 20th inst., day and evening. Subject: Human Nature—its diseases, causes, and

NORTH DENNIS, at the Unitarian meeting-house, Sunday, Nov. 13, day and evening.

T. C. SPEAR will speak next Sunday, in Fitch burg, in the Universalist Church, in the afternoon, of the Causes of Crime; and in the Unitarian Church is the evening, on the Remedies.

Concear Repeated. 'Children of Jerusalem' wi be performed at the Belknap Street Church, next Mon day evening, Nov. 14, by a juvenile choir, under direc-tion of Miss Rachael Washington.

EF LECTURES.—The Tenth Course of Lectures be fore the Salem Female Anti-Slavery Society will be delivered, upon successive Sunday evenings, at Lyceum Hall, at 7 o'clock. Nov. 18th, WENDELL PHILLIPS, of Boston. " 20th, WR. LLOYD GARRISON, "

Tickets for course, 374 cents; single admittance, 61 ELIZA J. KENNY, Rec. Sec'y.

The Year 1853

Has been a year prolific in good Books. John P. Jewett & Company,

Among their numerous issues, have published the fol-lowing, which have met with great favor from the public, and large sales, and which should be found in every Library.

Mrs. Child's Tife of Isaac C. Dopper, One of the most intensely interesting books ever pullished. 10,000 copies in 4 months.

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A thrilling tale of the vicissitudes of a country minis ter's life. 34,000 copies in 8 months. THE MYSTERIOUS PARCHMENT;

OR, SATANIC LICENSE.

A powerfully written Temperance Tale. Fourth Thou

LECTURES TO YOUNG MEN. BY REV. RUFUS W. CLARK.

First thousand sold in four days. Voices from the Silent Land,

OR, LEAVES OF CONSOLATION FOR THE APPLICATED. BY MRS. IL. DWIGHT WILLIAMS. A beautiful gift for a friend in affliction. THE LAST HOURS OF CHRIST.

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THE KEY UNCLE TOM'S CABIN

WITH A MENOIR BY DR. PARK.

A new 12mo, edition just out. 90,000 copies published of the 8vo. edition.

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PICTURES AND STORIES PROM UNCLE TOM'S CABIN, And the EDINBURGH DOLL AND OTHER TALES, for CHIL-DREN; being Nos. one and two of a new series of Ju-

NEW MUSIC BOOKS. POLYHYMNIA, AND EUPHONIA.

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The Infidelity of the Times: Being an exposure of the crudities and absurdities of Andrew Jackson Davis, and others of like faith. By a clergyman of Connecticut.

BF A Series of Letters addressed to Judge Edof Mysterious Agents. We anticipate a series of very able letters. All who know Dr. Rogers are aware that he is equal to the task. For sale by all Booksellers.

The Boston Almanac for 1854 AND ITS NEW COMPANION, THE LADY'S ALMANAC.

JOHN P. JEWETT & CO. will publish the above beautiful and useful Annuals, the Boston, Dec. 19, the Lady's, Dec. 1st. A work so long and favorably known as the Boston Almanac simply needs announcing to secure its sale. This number will contain sixty new and superb engravings, twenty-four of these being the new churches of Boston built since 1842, elegantly engraved, with the usual variety of other matter. The Lady's Almanac, after the clegant style of the other, is a new claimant for public favor, which we believe it will find. It will be a most useful little pocket manual for the ladies, containing a great variety of useful receipts, bo-quets of flowers, and calendar and memorandum vig-nettes, pages for each day and month of the year, por-traits of our most distinguished female authors, hints nettes, pages for each day and month of the year, por-traits of our most distinguished female authors, hints for the toilet, numerous engravings, &c. &c.; elegantly bound in cloth, with gilt edges. Same price as the Boston Almanac. For sale by all Booksellers.

1,000 Book Agents Wanted, To sell Pictorial and Useful Works for the year 1854 \$1.000 A YEAR.

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character, extremely popular, and command large sales wherever they are offered. For further particulars, address, (postage paid,) ROBERT SEARS, PUBLISHER, 181 William Street, New York.

VISITING DENTIST.

DENTING DENTIST.

DR. MANN (formerly MANN & MELBOURNE, Summer street,) now resides at 13 Avery street. He attends exclusively to those who choose to be waited upon at their own houses.

He fills teeth so as permanently to save them. His mineral teeth on gold plate are unsurpassed. He also makes the patent continuous gums with teeth on platina, specimens of which he will exhibit, and show their superiority.

He receives no patients at home, but will visit, exhibits specimens, state terms, and give professional advice without charge.

Messages left at his residence, 13 Avery street, will receive due attention.

Boston, Nov. 4, 1853.

WORCESTER HYDROPATHIC INSTITUTION. NO. 1 GLEN STREET.

THIS Institution is well arranged for treatment at all seasons. It will remain under the medical direction of Dr. George Hovr, until the return of Dr. Rooms from Paris, in April, 1854.

Temms, usually, from 7 to 89 per week.

For treatment without board, 3 to \$4 per week.

Oct. 10, 1853.

MOREY & OBER, MAXUFACTURERS OF AND DEALERS IN THE STATE OF

Britannia, Glass & Japanned Ware, NOS. 5 AND 7 HAVERHILL STREET,

te Boston and Maine Depot, BOSTON.

a some be very hotly ces for ship of y pre-of the or hus-ppy to og the out her d with are no

Though with a firm and manly mien I saw him near the house of God, To which he dare not enter in. I saw him near the standard high,

Where Freedom's folds so proudly wave; Why should be pass that symbol by, So proudly cherished by the brave? Is he then brave? Mark well that trend-It speaks of freedom or the grave-Of noble daring, desperate deed-Of one who will not be a slave.

Why should he, with increasing speed, O'er proud Ohio hasten on? That boasts her million freemen's hearts. And not one slave her sons among?

He left his master at the South-He left his shackles and the lash-The bloodhound's bay and savage mouth He has escaped, and fatal flash

But oh! the fearful demon 's here .-He may not pause for freedom's ray To warm his heart, his spirits cheer, No, negro, hasten on thy way! The law, as at the South, is here;

Thy face is dark, thou'rt not a man And liberty, than life more dear, Thou canst not have in this our land. For should a white man seek our shore,

Unstained by crime, yet still oppressed

With freemen's rights and pleasures blest. Thy face is dark; then hasten on,-Cross Erie's waves within your sight; The law will make you there a man-You there can claim an equal right.

He would be safe, oppressed no more,

He paused to rest his weary frame, And spoke his hope of future good-Ethiopia soon will break her chain, And stretch her free hands out to God.

O, glorious dawn of Afric's night! O, blessed hope for downtrod minds! Men of the North! awake in might, And hasten on the glorious time Shall Freedom's land, from East to West,

No refuge offer to the slave? By fettered heart with fear oppressed Must be still cross the rolling wave?

Or will you, with united will, Crush to the earth despotic sway-Repeal your laws so black and vile, And wipe your crimes and shame away?

Men of the North! arise in might, As one man, join this righteous cau As men, as Christians, fight for right, And found your code on God's own laws!

MY RUSSET GOWN My russet gown is dear to me,

Though years have passed away Since my young heart beat joyously Beneath its folds of gray. No jewels hung around my neck, Or glitter'd in my hair; With lightsome step I tripped along, My spirit knew no care; The roses near my windows crept, And shed their sweets around. Hard was the bed on which I slept, But yet my sleep was sound.

My russet gown I laid aside I thought, in my simplicity, Its charm could never fade. I left the cot where I had pass'd My happy childhood years. I left my aged father sad, My mother was in tears; I left them for a wealthy home To be a rich man's bride, And thought that splendor would atone For loss of all beside.

Upon its sombre hue, Brought such a lesson to my heart, Ah, sad as it was true; Its simple neatness seem'd to mock My silks and jewels gay. And bore my wandering thoughts to those Dear friends so far away. I felt how fleeting were the joys That wealth alone can buy, And for that humble cottage home My bosom heaved a sigh.

My russet gown, when next I gazed

My russet gown I still have kept. To check my growing pride; A true, though silent monitor, My folly to deride. And when I meet with faithless friends, Among the giddy throng, Whom vice and pleasure, in their train, Drag heedlessly along, I feel how gladly I would give My coach and bed of down, Once more in sweet content to live. And wear my russet gown.

From ' Punch.'

PROSPECTS OF A HAPPY PAIR OF

A DUET.

NICHOLAS-FRANCIS. Both .- Europe's little farm we'll keep, And our little girls and boys, Like little pigs or sheep, Serve, dare they make a noise! Mich .- The trials I'll conduct ; Fran .- The jails I'll construct. Mich .- In curbing bard and sage My lash will prove efficient : Fran .- My halter, I'll engage, Will quell the ill-conditioned Nich .- Now, slave, for back the knout !

Fran .- Now, dog, the rope for neck ; Both .- And that's the way, no doubt, To keep mankind in check. Nich .- K with an N, N with an O, O with a U, U with

Fran .- And an R and an O, and a P, and an E; K. N. O. U. T: Fran,-R. O. P. and E : Both,-When we've trampled down the Free Oh what jolly, glorious fun 'twill be

> USE OF POLLY. Should once the world resolve t' abolish All that's ridiculous and foolish, It would have nothing left to do, T' apply in jest or earnest too : No business of importance play, Or state, to pass the time away.

Behold the wretch who slugs his life away, While he whom toil has braced, or manly play, Has light as air each limb, each thought as clear as day.

THE LIBERATOR.

PIRTEBURG, Oct. 10, 1853.

DEAR GARRISON : I am on my way from the West to the East, and low that must be detained in this city of coal and iron a few hours, awaiting the train to Philadelphia. I get utterly weary of these frequent and altogether unnecessary detentions at railway stations. I have no way to be comfortable, on such occasions, but to occupy myself in fitable and pleasant thoughts. There are few places where the Infinite speaks to me as in this city. Geology, that vast, ponderous science, here speaks to man with authority, and carries conviction to all who listen

to her voice. You are aware that Pittsburg stands on the site of Fort DuQuesne, around and in which so much human blood was shed in the French and Revolutionary wars. Braddock's defeat has made this region memorable. Here, too, Washington opened his military career. The Indian warwhoop, but a few years ago, and the equally savage cry of what are called Christians, made this place hideous. The hearts and tongues of those Indian and Christian man killers now are equally silent .-May they never move again, prompted to such passions and to such deeds !

Pittsburg, like Jerusalem of old, is encompassed by mountains, from whose caverns and ravines rush down the waters of the Alleghany and the Monongahela rivers. These rivers meet here and form the Ohio-navigable eleven hundred miles from this place, to its en-trance into the Mississippi. The great business of the city is to enter into the depths of the earth, and bring to light its hidden treasures, and make them conducive to the health and comfort of man. Coar, IRON, SALTthese three, so essential in the economy of life, are found in abundance here. As yet, to get coal, there is little or no digging down into the earth. They only dig horizontally into the hill sides, and there find the best of coal, with from two to five hundred feet of rock, slate and earth above them. Then, it is ascertained, that several hundred feet deeper, there are other strata of coal, equally good. What formed this coal? It is in Waltham by HASBROUCK DAVIS, minister of the Inbeyond question, that it is formed of vegetable matter, dependent Church at Waltham, we make some extracts that had accumulated for millions of ages, and then, by The object of the discourse is to indicate that actual and some convulsion, was buried up, and hundreds of feet of solid rock and earth formed over it, to press it down, and convert it into coal. How can any man traverse this ground, and observe

he treads, and not feel that man can no more compute the age of this globe than the age of God? Then, what changes this globe has undergone! all of them having been produced by fire and water. A man has just told undefiled religion, from which we cannot but hope and me of a salt-making establishment up the Alleghany, some few miles from Pittsburg, where the salt water is thrown up fire hundred feet from below the surface, by gas generated in the earth; and with the water is sions:—I. The Infidelity falsely so called. II. The real Infidelity.

I. To doubt the opinions of any man or body of thrown up fire hundred feet from below the surface, by ted from the water, and sold for seventy-five cents per gallon. Whence comes that gas?—whence that oil? They both are manufactured far down in the earth, and are thrown up five hundred feet. How certainly must all abstract theology bow to facts! How futile the efforts to maintain the authority of a book, or books, against the stern realities of Geology! In the coal, salt and iron mines of Pittsburg and vicinity, may be found the true word of God, that speaks as never man patielle with the opinions of any man or body of men is not Infidelity. It is not Infidelity to question the opinions of the Orthodox Church on the plenary inspiration of the Old Testament. A man of common intelligence and common moral sense, who has been brought up in the bosom of Orthodox, and has been taught to look upon this book as penned at the divine dictation, will, when he reads it with wakeful attention, find many stumbling-blocks in his way, and many things incompatible with the notions of God received from the plenary inspiration of the Old Testament. A man of common intelligence and common moral sense, who has been brought up in the bosom of Orthodox, and has been brought up in the bosom of Orthodox, and has been brought up in the bosom of orthodox, and has been brought up in the bosom of Orthodox, and has been brought up in the bosom of Orthodox Church on the opinions of the Ortho

sions of our nature, and of the barbarous, superstitious sions of our nature, and of the barbarous, superstitious and bloody notions of the times in which they lived, are collected and bound together, and imposed upon the little ones were taken captive, and their cattle and world, under the pains and penalties of death to body their flocks and all their goods were spoiled, and and soul, as the Word of God. From that book, for nearly two thousand years, Christendom has derived authority for the practice of war, slavery, and governments of violence and blood; for the use of the gallows, the rack, the gibbet, the dungeon, the sword, the cannon-ball and bomb-shell; for the manufacture put to death in cold blood! There are other passa-and use of intoxicating drinks, and for the oppressions practised on woman. Man has never perpetrated an outrage on man or woman, which that documentary should still find these sacred books of the Jews the Word of God, (as the Bible is called,) has not been noblest relies of earliest time. But when we are told quoted to sanction. The question is not, Does the Bible that this history is the work of God, then we say sanction war, slavery, death-penalty, polygamy, the use of alcoholic drinks, and the oppression of women?
But it is this, Are these practices right, if sanctioned of men never could have dictated such words as by the Bible? No! is the answer of my head and my these. heart. No power in the universe can make them right, because they are violations of the conditions of life and health under which we exist. Human Nature cries out against them. The Bible may sanction these deeds, but the Word of God never did!

I wish as much money and talent had been devoted to reading and expounding the Word of God, engraven character; nothing offensive to the feelings; not on the mines of coal and iron and salt in this region, as has been expended in reading and expounding the claims that can be made upon our faith. But i is none the less a book, none the less a history none the less a productive. Bible. It had been better for the race. How intimate-ly are these mines connected with the health and com-the less connected with the whole history o fort of human life! Scarce a domestic circle in the na-tion which has not been made more comfortable by them. Where can we go, and not be reminded of Pitts-burg and its vicinity? It furnishes means to warm us. burg and its vicinity? It furnishes means to warm us, to plough the land, to reap our harvests, to build our ships, to erect our locomotives, our cars, and to make our railways; it gives us axes, knives, forks, stoves and telegraphs. Will not this region do much to mould the character and destiny of our race? What are mines of to depy before the world the result of his investig gold and silver compared to mines of coal and iron? Nothing. Those impoverish, these enrich a nation. California would be a rich and powerful State, the man cannot understand or for whatever other rea very garden and glory of earth, but for its gold mines. son, the intricate scheme by which souls have been These are made its greatest curse, and will be its utter saved for the last thousand years, some of the mest feebleness and ultimate ruin. While mines of coal and es of whose sophistries still enchain the most lil iron bring comfort and wealth and glory to a nation, mines of gold and silver bring them only contention, poverty and infamy. This has been true of the past; it will be of the future. There is more true wealth in a ton of iron or coal than in a ton of gold! This Word of God men have not yet learned to read and interpret. HENRY C. WRIGHT.

DETTER FROM VERMONT.

DEAR GARRISON : I have lately become a reader of THE LIBERATOR, and I like it. I like its spirit; its bold, manly independence. It is really refreshing to turn from the stale, ings of Jesus, or can belong to essential Christian-pendence. It is really refreshing to turn from the stale, ings of Jesus, or can belong to essential Christian-pendence. It is really refreshing to turn from the stale, ings of Jesus, or can belong to essential Christian-pendence. It is really refreshing to turn from the stale, ings of Jesus, or can belong to essential Christian tyle—to prefer the speculations of St. John to those of St. Augustine, the simple doctrines of the Sermon on the Mount to that web of metaphysics which begins with Total Depravity and ends with the Atonement, or any fragment of it yet lingering in men's minds? Am I no Christian because I cannot understand the Trinity, nor the doctrine of Justification by Faith, when I have read the words of that hinders the progress of true, genuine, heartfeld Christ through without finding an allusion to them? and I like it. I like its spirit; its bold, manly indethat hinders the progress of true, genuine, heartfelt

The progress of true, genuine, heartfelt anti-slavery.

We have a large number of people, in this inland State, who are strongly prejudiced against any thing that is tinctured with 'Garrisonism.' They really think that it is some hydra-headed monster, that goes for the overthrow of every thing that is good, and which, if carried out, would destroy all human governments, prostrate the Church, annihilate the marriage covenant, and make society a perfect bedlam! What knowing creatures they are! What was the wisdom of Solomon, when compared with theirs! Men who seldom go into the congregation of worshippers on the Sabbath, are the first to cry out 'Infidel,' 'Disorganizers,' &c. &c.

When it was announced that Lucy Stone was coming into this county to lecture, they were thrown into such spasms that it was feared they would never fully re-

cover from the shock. The cry was raised that she was a 'Garrisonian,' and was an advocate of doctrines absolutely dangerous to the 'peace and dignity of the State.' Some of the Free Soilers were almost made to believe, that if they countenanced and encouraged such doctrines as she advocated, it would sink their party so

'All the king's horses and all the king's men Can't set Humpty Dumpty up again.'

To prevent people from hearing this gifted advocate of human rights, was now their chief business, and every means which men or devils could invent was resorted to, writing or talking on matters that interest me. I to keep the public mind in some other direction. They never visit this place, nor pass through it, without prodetermined to give themselves no rest till they had ac complished their wicked purpose.

The 'little county paper,' as Lucy truly called it came out with all the self-consequence of a young ban-tam, in its first attempts at crowing. But it was of no use. The people had made up their minds to go and hear for themselves, and did so, in such numbers as to put to shame all who were engaged in the proceedings that were had against her. Miss Stone has opened the way, and I hope she will consent to visit us again.

How is it, brother GARRISON? Can you arrange i so as to come up into this region sometime this autumn or winter, and give a few lectures? We want som one to talk to us who is not afraid to let the whole world know that he is for humanity, and is ready to do battle with whatever hinders the progress of universal free dom. I think you are the man; you, who have bee hunted and despised for your devotion to humanity you, who have been lassed and dragged through the streets of Boston by men of 'property and standing.

[ANSWEB-We have long felt desirous of visiting fermont, but see no prospect of being able to do so for the present.]-Ed. Lib.

REFORMATORY.

THE SUBTERFUGE OF INFIDELITY From a discourse with this title, recently preached wide-spread infidelity of the day, which, under an outside of religious forms, inculcates the most entire and fatal hostility to the spirit, intent, and positive precepts of Christianity. The discourse is altogether honorable the facts touching the formation of the earth on which to the mind and the heart of this young man, already proscribed by the timid and apathetic for his independent dence and his earnest moral protests. We see in him proofs of a rare courage, singleness of mental and moral

expect much more good fruit :-

vision, and of a deep and generous faith in pure and

found the true word of God, that speaks as never man spake.

The Word of God! Dear friend, Nature is that Word, which cannot lie. Men may misinterpet it, but, in itself, it is infallible, ever-present and ever-speaking. A number of books, composed by erring men, made up of thoughts and words conceived and uttered by those who lived in different and distant ages and countries, and who partook of the ignorance, prejudices and passions of our nature, and of the barbarous, superstitious patients. What will he say when he reads that 'the Lord gave the children of Israel favor in the sight of the Egyptians,' as they were on the eve of leaving Egypt, so that 'they lent unto them jewels of silver and jewels of gold, and raiment.' And,' in the emphatic words of Holy Writ, they 'spoiled the Egyptians'! Or, if he could explain away this, and read on, what will he say when he finds in the book of Numbers the history of the vengeance taken upon the Midianites at God's direct command:—how war was made on them, and

An honest and intelligent man reads these a counts: he says to himself, 'Here is an error, an incompatibility, in ascribing these books to the di-vine spirit; and straightway the guardians of the Records cry out, 'This is Infidelity.' Such Infidel-ity is a credit to a man's intellect and his heart.

In the New Testament there is nothing of this

tion.
It is not Infidelity to doubt, whether because eral of our sects. Whoever reads the New Testa-ment conceives of the simplest possible relation be-tween God and man, Child and Father; these tween God and man, Child and Father; these are the words. Ill prepared will such a man be to understand the Augsburg Confession, or the Genevan Catechism. He will be surprised to hear that he needs to be saved, and perhaps curious to know from whom he is to be rescued; and if he goes a little further than that, and is sceptical as to the desirableness of being rescued from God at all, who can blame his untaught understanding, or think he merits the severe censure of Infidelity? Is it to disbelieve God to deny the mediation of Christ it to disbelieve God to deny the mediation of Christ or that any such idea is to be found in the teach Christ through without finding an allusion to them? Am I no Christian because I cannot see what effect

care to exert, any influence upon men's actions, but floats upon the stream of worldliness as gossamer, and careless as any!

and careless as any!

Where, in a great and corrupt city like New
York, will you look for the influences that go out to
redeem and save it! At either end of Broadway stand two stately structures, built in the name of religion, and dedicated to her service. Their graceful spires of white marble and red sandstone pierce the skies, as if to call down the benison of heaven on the busy trade that goes on around them. They are beautiful works of art; perhaps the continent cannot boast of finer. You climb, till you are weary, up, up, almost above the reach of crawl like ants on the white pavement. The me-tropolis lies unrolled at your feet, and these two esentatives of religion seem to watch over its bustling life, to guard its virtue, and to point its

busting life, to guard its virtue, and to point its hopes to heaven.

But the thought comes up, how all around you, to the right and left, in wretched lanes, in miserable garrets, and damp and pestilential cellars, are clustered, thick crowded together, guilt and starvation, disease and misery, ignorance that craves for light, spiritual darkness that craves for light spiritual dar you, to the right and left, in wretched lanes, in miserable garrets, and damp and pestilential cellars, are clustered, thick crowded together, guilt and starvation, disease and misery, ignorance that craves for light, spiritual darkness that craves for the gospel, hunger that craves for bread! Then, what a contrast,—the vast wealth expended on these piles of stone, the untold wretchedness that is crowded at their fact! It was not swelly thalier, the start of the contrast of ing spirit of Christ that shut its ears to the cry of human agony, and turned its back on the appalling picture of human wee, that the great metropolis might have churches worthy of its magnificence. The Christianity of other days might build such temples; and at Strasburg and Ulm they rose in fair proportions out of the free-will offerings of a people seeking to serve God as they best knew how. Our modern imitations have no other foundations than a selfish and worldly wantly. Endowed with estates once have no other foundations than a selfish and worldly vanity. Endowed with estates once of trifling value, now by the influx of population converted into enormous wealth, when the sad misery imported with that population claims as its right the blessings such a fund could bring them, behold in their stead these gorgeous works of art, which mock the poor; nay, which support their magnificence by revenues drawn from property consecrated to sin. If this is fidelity to Christianity, then indeed I have not understood it rightly. We should seek it rather among a poorer sect, in those men who have felt their hearts wrung by the appeals of all this wretchedness and crime; in those women who have gone forth as the messengers of God, without capital and without social position; who have won their way to the social position; who have won their way to the very centre of that city's festering guilt; built their schools to save from vice; opened kindly homes to shelter those who would fiee the sin to which want condemns them. God bless them for it! They are indeed the children of Christ.

There is another kind of Infidelity, which ough There is another kind of Infidelity, which ought to be dealt gently with, and which implores from the Church enlightenment and instruction,—the Infidelity of superstition, which distorts the character of God, and easts a dismal shadow over man's relations to him. What is historical scepticism compared with this profound fear of God, which rests like an incubus on the human mind, and invests its close with dreary horror! Surely, the preachers would serve the cause of humanity and en, how few can feel toward God this just and generous confidence! how few are not yet far behind the perfect faith of Him who was indeed 'the Son of God'! 'If a son,' said Jesus, 'shall ask bread of any of you that is a father, will he give him a stone!' words which exclude all fear and doubt of that Providence which orders human destiny. But the complexity of life proves too much for faith, and makes more of the platform angry men are elenching their fists, growing red in the face, and looking daggers at me, until it is oppressive even to breathe, without making any effort to speak. On the other, the kindliest counsel, distilling in the friendliest and most complimentary of tones. Are these the good Samaritans pouring in the oil and wine! him a stone? Words which exclude all fear and doubt of that Providence which orders human destiny. But the complexity of life proves too much for faith, and makes men cowards before death, and that future which they believe in, and yet fear. The Infidelity of superstition denies the naturalness of death, affirms its inconsistency with the divine plan; a disorder crept in to punish human sin, and ever since holding over life its scourge and terror. Infidelity teaches men that death is a consignment of the prey into the hands of vengeance,—a setting of the seal on the eternal destiny of the soul. It strives to keep up a constant, torturing anxiety and alarm in view of its certain and speedy event. Perpetually we hear it calling upon men to prepare for the last and awful hour, and telling them what a fearful thing it is to fall into the hands of the living God, and be summoned before the bar where the account is to be rendered, and the judgment given.

Alas, that men should live so blindly under the eye of Nature, and understand so little her beautiful analogies! She, gentle instructress! teaches us serenest faith and an undoubting confidence, which sweetly sinks to slumber in its Father's arms. Her voice soothes men's fears, telling them.

All the wint of the wint of wint of the wint of wint of the wint of wint of the wint of wint of the wint of the wint of wint of the wint of wint of wint

us serenest faith and an undoubting confidence, which sweetly sinks to slumber in its Father's arms. Her voice soothes men's fears, telling them, in plainest utterances, that all life is as immortal as its source, constant in its growth, identical in its changes, and sure in the final evolution of perfected goodness. Why should fearful doubt stand in awe of death, which is but the winter intervening between the epochs of the sapling's growth, while spring again takes up the interrupted work to build forth on trunk and branch! No, Infidel! Not that future only shall be acted in God's presence, and among celestial surroundings, but to-day also is divine, and life is always in the hands to-day also is divine, and life is always in the hands of God, and day by day the judgment goes on, and death is not so much to be dreaded as any failure in life's great responsibility. A true faith fastens on no visionary paradise, on no celestial city; but bids us simply be true to conscience, so far as our own power reaches, and let God take care of all that lies beyond that radius; so that, if you must die to-morrow, that is not your care, only that you do not sin to-day; and, when the book of life is closed, closed also is your labor, and in the traits of character the history is written logibly and for

own power reaches, and let God take care of all that lies beyond that radius; so that, if you must die to-morrow, that is not your care, only that you do not sin to-day; and, when the book of life is closed, closed also is your labor, and in the traits of character the history is written legibly and forever. It is the highest office of faith to put forth all of strength in the charities of life, to act life, duties up to the very verge of human power; and then, whatever comes beyond its control to blast its success, then and then only can it say with Christ, 'Thy will, not mine, be done.'

There is an Infidelity to Christianity which renders its obedience to the letter, disregarding the spirit of its precepts. It seems to me strange that men will not draw a distinction between that kind of faith which inserely reverse a history of a man's life, and that which generates a living and willing obedience to his commands. The first may pass for what it is worth, but it is certainly good for nothing without the last. The effort to magnify these trivial questions into importance, at the expense of the truth, seems hollow and wicked. Were Christ living now, doubtless he would be the first to disclaim the miraculous honors, the supers human dignities and offices, brought him by the scribes of Christianity; and with what sorrow would he perceive that Pharisaism has crept into the bosom of his own church, to the exclusion of the children of the kingdom! No doubt the Church would reject the claims of Christ, should be come to us as to the Jows; and stigmatize him as an interest of the platform of equality, and with what sorrow would be the first to disclaim the miraculous honors, the superson of the children of the kingdom! No doubt the Church would reject the claims of Christ, should be come to the platform of equality. That so my series is passed. Chivalrous men, but the bosom of his own church, to the exclusion of the children of the kingdom! No doubt the Church would have come is passed. Chivalrous men, but the bosom of

who bear the fruits of piety, but whose sentiments are not quite orthodox.

No! The Church has fallen into an error in singling out this doubt for its judgment and condemnation. This Infidelity does no harm to Christian ity, destroys no souls. There is another scepticism more subtle, more corrupting, more permanent, more to be dreaded; the scepticism which lays hold of the life of great principles, of fundamental truths; that hidden, insinuating Infidelity which, the more tenaciously it holds the frivolous points of church etiquette, so much the more boldly it questions and disobeve the great commandments on which the church was founded.

The firicolous Atheism of our time builds the most splendid temples in the name of God, and flaunts before him in the most showy worship. It is possible to manifest, even in worship, an actual and audacious contempt of the divine presence; and can you conceive of a more reckless Infidelity than that which carries exclusiveness into the commandments and analysis, gathering into cliques by themselves the more wealthy and favored of a town or village, and on Sundays demanding of God that he should recognize the difference, as if elegance and refinement and fashion were distinctions to be carried into the kingdom of heaven;—a religion which is yen neare to exert, any inducence upon men's actions, but floats upon the stage;—a religion which is recorded to exert, any inducence upon men's actions, but floats upon the stream of worldliness as gossamer, who bear the fruits of piety, but whose sentiments Infidel. On its own definition of terms it would.

LETTERS FROM ANTOINETTE L. BROWN SOUTH BUTLER, Sept. 16, 1853. To the readers of the Una:

To the readers of the Una:

The proceedings of the World's Temperance Convention are doubtless known to you all. The ground for appearing in that Convention, was simply, that the call invited the World to be present. There were those who asserted the invitation to be given in good faith; and I felt called upon to test its sincerity. If they had rejected me, and stated their determination to abide by the decisions of the Brick Chapel, I should have immediately and quistly withdrawn.

the withdrawn.

They accepted me, fully and freely. My only wish and intention then was, (coinciding fully with the advice of the friends who were with me,) to be allowed to express briefly, entire approbation of the stand they had taken—to thank them in the name of womanhood for revoking the decisions of the Brick Chapel by holding in reality a World's Tem-

the House; though prevented from making re-marks by the clamors of the few, until we were all marks by the clamors of the few, until we were all ordered out of the hall together. This brought us to the meeting again on the third morning, to be present at the passage of two resolutions, the one, a Woman Gag Act, and the other, an insult to Mr. Phillips, ejecting him from the Convention altogether as a delegate. Then we withdrew.

But my principal object in addressing you is to

relate sundry incidents which occurred while I was on the platform the second day of the Convention. They may serve to show the manliness of manhood, even if they open up no new chapters of the estima-tion in which woman is held by the public sentiment of this courteous age.

President, 'I decide that Miss Brown has the

(A voice from the platform.) 'Mr. President, less to a point of order.' Cheers from the plat-

rise to a point of order.' Cheers from the plat-form and hisses from the floor.

President. 'State the point of order.' Stated, but unheard amid cheers, hisses, cries of order, and the triumphant reign of disorder.

(A voice from the floor.) 'Mr. President, I rise to a point of order.' Babel out Babeled.

President. 'State it; a point of order!'
While this new father of this new point of order the extempore bantling of a great mind, in a great emergency—is shouting at the top of his roice, listen to the side play of some of the dignitaries around us.

(A voice.) 'She shan't speak!'

(A voice.) 'She shan't sp (Another.) 'She shan't!' (Another.) You raise a point of order as soon

(Voice.) 'Yes, yes! I will.'
Mutterings, inaudible propositions, and execrations, intermingled; but no swearing or profane words. Nearly all these are holy men. 'Shameful!' 'Insulting!' 'Shamehar!' ful!' 'Insulting!' 'She shan't be heard!'—
hissed through the teeth as though coming out of
the heart boiling hot. Dr. Snodgrass and others manful in contending for the right of speech.

preachers would serve the cause of humanity and religion better, if they would do something to relieve this wretched condition, instruct the darkened soul, and free it from its idolatry. When we read the prayer of Christ, beginning with those over-blessed words, 'Our Father who art in heaven,' how few can feel toward God this just and are clenching their fists, growing red in the face, and looking daggers at me, until it is conversity.

melting enough now to drown them all into silence But no! this kind goeth not out except by the dis

But no! this kind goeth not out except by the disappearance of the cause of offence.

Stormy minutes roll over us. Rev. John Chambers comes forward, stamps with impressive dignity, points the significant finger and shouts with stentorian emphasis, 'Shame on the woman!—shame on the woman!—Directly, I feel strong enough to be reseated. The 'friends' gather around. While the ear open to the public is deafened with a 'thousand and one' sounds of mingled protests and points of order, the private car is ened with a 'thousand and one' sounds of mingled protests and points of order, the private ear is greeted with moral appeals: the two falling together in very odd, but pointed contrast, somewhere into the centre of the brain.

A delegate from Washington. 'Do you think Christ would have done so!' Spoken persuasively; but with decided negative emphasis.'

'Do you, when he loved peace so well!'
What answer was made I know not; but there came rushing over me those ancient scenes of Jaw.

nor remembered the conceded rights of ladyhood. This was neither philosophical, just, nor gallant but to me it was vastly preferable to having my claim to the rights of a delegate met with such arguments as the world now addresses to its letin. ANTOINETTE L. PROWN

From the Massachusetts Spy.

Messas. Editors :- I saw with pleasure, in your paper of this morning, a contradiction of ote of the absurd missiatements of the telegraphic repor-er of the Cleveland Woman's Rights Convention. Permit me to contradict another:

'The harmony of the assembly was soon again threatened by the introduction of a letter from Rev. T. W. Higginson, of Worcester, asking the Convestion to take up a collection for the purpose of raising a fund to print cheap tracts on Woman's

Rights.

Mrs. Barker and Abbey Kelly objected, denounce Mrs. Barker and Abbey Kelly objected and Mrs. Barker and Abbey Kelly objected and Mrs. Barker and Mrs. B ing the Rev. gentleman as a heretic. To this charge, Lucy Stone replied in indignant terms, after which, a collection was taken up. Pen tho of Love

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of t Sew the present the present to fire to fire as inc. The since Tary the light out the light ligh

So far as I can ascertain, this startling statement So far as I can ascertain, this startling statement was manufactured out of the whole cloth—(the clerical cloth.) I have examined, with some curiosity, the Cleveland and Cincinnati newspapers, they give full reports of the debates, but mate as kind of allusion to any such scene as is here described. I suppose it, therefore, to be an absolute in the contract of the vention of the anonymous personage who centrols the telegraph in that region. It could not be a the delegraph in that region. It could not be a thunder-storm which deranged the wires in this remarkable manner, for the laws of nature do not tell such lies. All I can say is, that when my friend, Abby Kelly Foster, calls me a heretic, (c. cept to her theory of the Constitution.) 'may I be there to see.'

T. W. H.

Trlegraving Lies. It is not possible to keep a newspaper in this our day free from false impressions and misrepresentations disseminated by means of the Telegraph. The dispatches arrive at all hours of the night, when no possibility exists of cross-examining them, and the only choice is to cross-examining them, and the only choice is to cross-examining them. insert them as they are or to omit them. We often
publish Election Returns and other advices received publish Election Returns and other advices received by Telegraph which we are sure must be wrong, but which we have no means of correcting, and feel constrained to give for what they are worth, leav-ing our readers to give such weight to them as they may seem entitled to, which is often very little. We do not, however, remember any former in-

stance in which the Telegraph was so grossly, sys-tematically abused as in the reports received by it of the late Woman's Rights Convention at Clereland. We do not know the concector of those villanous reports—which appear to have been inpelled by a determined intent to traduce and deceive -but we shall probably chronicle his contiction and sentence to some State Prison as a forger one of these days. We advise him not to be in a harry.

N. Y. Tribune.

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121 CAMBRIDGE STREET, BOSTON. Boston, April 20, 1858.

Brattle Street Dining Saloon. THE well-known stand of John B. Gisss, No. 13
Brattle street, having been purchased by the sal-

THE well-known stand of Jonx B. Gisss, No. 13 Brattle street, having been purchased by the subscribers, and thoroughly renovated in every part, and fitted for a first class Dining Salcon, were thrown spat to the public on Wednesday, the 21st inst.

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