Tinus-Two dollars and fifty cents per annum The copies will be sent to one address for TE

ans, if payment be made in advance. TAll remittances are to be made, and all letters ing to the pecuniary concerns of the paper are to Iricid, (rost PAID,) to the General Agent. Advert sements making less than one square in-

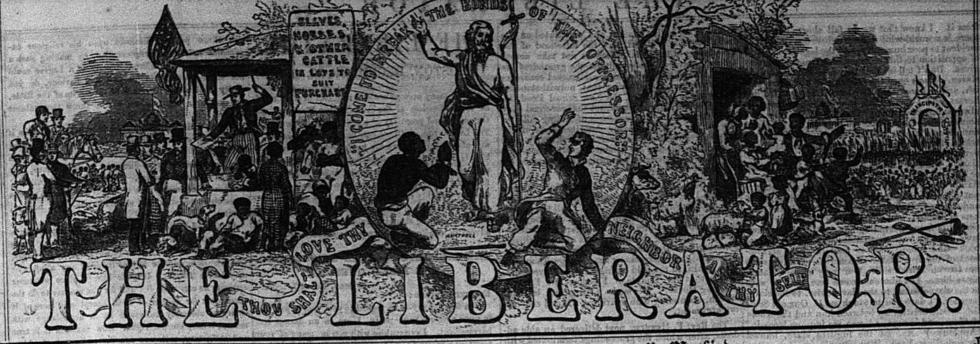
el three times for 75 cents—one square for \$1 00. The Agents of the American, Massach rivania and Ohio Anti-Slavery Societies are ausel to receive subscriptions for the Liberator. The following gentlemen constitute the Financial

nittee, but are not responsible for any of the debts the paper, viz :-- FRANCIS JACKSON, ELLIS GRAY Leurs, EDMUND QUINCY, SAMUEL PHILDRICK, and FIGURE PHILLIPS.

In the co. amos of THE LIBERAT E, both sides

ey question are i apartially allowed a learing.

WM. LLOYD GARRISON, EDITOR.



Our Country is the Weld, our Countrymen are all Manfind,

J. B. YERRINTON & SON, PRINTERS.

OF THE NATIONAL GOVERNMENT.'- John Quincy Add

No Union with Slaveholders!

ER U. & CONSTITUTION IS A COVENANT WITH DEATH

ds of the South prescribed, as a condition tent to the Constitution, three special provident

BLAVES. The first was the immunity, for twenty ye of preserving the African slave trade ; the

engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for SLAVES—for articles of merchandize, under

the name of persons in fact, the oppressor senting the oppressed! . . . To call government the

stituted a democracy, is to insult the understanding

riches and slavery. Its reciprocal operation upon the

majority in the slave representation over that of the free people, in the American Congress; and THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

Yes! IT CANNOT BE DENIED

E THE PERPETUITY OF THEIR DO

BOSTON, FRIDAY, DECEMBER 23, 1853.

WHOLE NUMBER 1194

VOL. XXIII. NO. 51.

From the Philadelphia News.

SECOND DECADE ABOLITION JUBILEE.

Grand Council of White and Black Male and Fe-

We announced to our readers some days since,

hat the twentieth anniversary of the American belit on Society was to be held in this city, comenergy on the 3d inst. The members assembled

Saturday morning, in the Sansom Street Hall,

the number of three or four hundred, blacks and rites, and at about half past 10 o'clock, Mr. Jord Garrison, President, and the leading spirit f the party, so far as the male members are con-

and in the room, but before the adjournment, the

were treated with distinguished consideration, one of them being made an officer of the body. The absence of Fred. Douglass, the Black Bouglass,

as he is called by some, seemed to throw a wet cloth over the whole proceedings: even the warm and eloquent President exhibited but little of his asual fire and zeal, in the great work of arraying

From the Portsmouth Journal. THE GARRISONIAN ABOLITIONISTS. We very much doubt the good tendency of much

f the matter sent forth to the world by the ultra abilitimists, who would be for immediate and unconditional emancipation, without regard to conequences-than which a greater curse could not

fall upon a large majority of those who are now

We never heard a better illustration than was

given by the eccentric Lorenzo Dow, when he vis-

ited this city more than thirty years ago. A man, said he, built a dam to retain the water to carry

his mill. When the spring freshets came, the wa ter found its way round the edge of the dam, and

by the leakage much annoyed those who dwelt be-

low him. Here was a positive evil, which the popular voice demanded to have abated at once;

popular voice demanded to have abated at once; and the only sure remedy, they declared, was the removal of the dam. The popular voice was raised and the boundaries of the dam were removed, when dawn came the whole body of water together, seeping droup all the tenements which had been before annoyed by the streamlet passing their doors. This, said the preacher, is what many incomise.

Tais, said the preacher, is what many inconsid-

erste, headstrong folks would do, who are unwil-ling to wait the events of Providence in relation to

We do not charge this sweeping away policy

upon the free soil party generally, but upon those who adopt the Garrisonian principles. The con-stitution, the church, the Bible, and every other

solid institution, is regarded as of but small ac-

freedom can only at once be carried out, no matter

if that freedom leave them in a worse condition

From the Kentucky Flag.

ENGLAND, FRANCE, AND CUBA.

slavery and many other matters.

than the savages of the wilderness.

d, called the assemblage to order. At this period there were from three to four hun-

SELECTIONS.

REFUGE OF OPPRESSION. From the Dublin ' Nation.' FREEDOM, WHITE AND BLACK.

TO THOMAS FRANCIS MEAGHER.

My Dear Sir.—I want to say a few solemn words to you across the Atlantic; and, as I desire to say them openly and above board. I shall ask our friend, Churles tavan Duffy, to give this letter a place in The Nation. You read The Nation in 15th Nov., 1853. male Council of White and Black Male and Fe-male Conspirators against the Union and the Chris-ton. Religion.—Their Infidelity and Treason Pro-chamed—War Declared against the Constitution, and Religion Denounced as a Lie. Your exile. Last evening I read again, with renewed pleas-

ure, your beautiful expressions of grateful feeling to the citizens of Waterford, because of their cordial and affectionate reception of your wife. More glowing and manly feelings, set in richer or more glowing and manly feelings, set in richer or more appropriate words. I have never perused. When your theme is a high and holy one, your genius enables you to carry all hearts with you, and it is little less powerful to lead the multitude when its dictates are less commendable.

This morning I have read your sentiments, expressed in moless ferrid language. The fordish

sumber had been augmented to five number. A tery large proportion of these were females of the society of 'Progressive Quakers,' for he it known that the Young America spirit has found a lodgment in the breasts of a portion of that quiet, sober people. The attendance of the blacks was not sumerous, but those who did present themselves one portion of the country against the other, and bringing about civil strife and all its attendant

their independence. Whips and chains for four millions of men—I include the free colored people, as war and victory have done little more for them that she turned up her nose at those who hefriended her.' than for the slaves—are the result, before the world, of that system of murder which you still rely on: and while your sympathies and your eloquence go forth in words of power and beauty, in favor of the wronged of your race in Europe, those four millions of your brethron, in the midst of whom you have been uttering your burning words in comparison with which the tyranny of other people's rulers is mild in the extreme, passed over eople's rulers is mild in the extreme, passed over no reverence whatever for what is really good, not as unworthy a moment's consideration. Are prin-ciples so baseless, is truth of so little value, that, Hence he finds in the Anti-Slavery cause a favorite ciples so baseless, is truth of so little value, that, without dishonor, we may palter with both, and make them, too, our slaves, when we would use their sacred names as stepping-stones to worldly honor and popularity? Or may we, in one hemisphere, and among one portion of God's people, hold them up as a standard of men's actions, and, in another, cast them aside and trample them under our feet? Are the Italians, the Hungarians, the our feet! Are the Italians, the Hungarians, the Germans, the French, and the Irish people to be encouraged to take arms, and through bloody means assert their freedom, and the colored people of America not to receive a word of sympathy from Thomas Francis News and the word of sympathy from Thomas Francis News and the word of sympathy from Thomas Francis News and the word of sympathy from Thomas Francis News and the word of sympathy from Thomas Francis News and the word of sympathy from Thomas Francis News and the word of sympathy from the word of the book, calls it a 'puritanical speciousness' of the book, call America not to receive a word of sympathy from Thomas Francis Meagher, whose eloquence is poursed out like a torrent, to stimulate the men of other lands to steep their hands in human gore, and to call into activity the fiery passions of our nature; to redress wrongs which whole ages of endurance would not render equal to one hour's existence of the blasting curse of chattel slavery! I think this was a sentiment uttered by Jefferson, who felt the was a sentiment uttered by Jefferson, who felt the to free himself from it. Is liberty less the right of the black man than of the white man! If it be so, is a matter of wonder. That such an one should prove it. Show by what charter from God his rights are handed over to us, that we may tyrannize over him, and use him as a beast for our purnize over him, and use him as a beast for our purposes. He is weak—we are strong; such is the relative position of the tyrant and his victim everywhere. You deny the validity of this plea:—be consistent, then, and while you are in a land of slave drivers, sanction not their denial of civil and social rights to the colored people by your silence, or you will become a participator in these wrongs, and all your overflowing words, all those gifts of eloquence and genius of which you are the undoubted possessor in a large degree, will, inpossessor in a large degree, will, in-

stead of crowning you with honor, place you in the category with other gifted men who have prostituted their talents to base purposes, and who have been a bane and not a blessing to their race.

But I have botter hones of you, my friend.

enables you to carry all hearts with you, and it is little less powerful to lead the multitude when its dictates are less commendable.

This morning I have read your sentiments, expressed in no less fervid language, on a far different theme—on the occasion of an entertainment given by the New Jersey Grenadiers, to which you were an invited guest. It is in reference to your expressions at that assemblage, that I desire now to address you. I differ from you, as I have ever done, as to the value of physical force for the overthrow of tyranny. I believe a resort to it has ever tended to rivet the chains of slavery more tightly, and that, in the few instances in the history of our race of tyranny. I believe a resort to it has ever tended to rivet the chains of slavery more tightly, and that, in the few instances in the history of our race in which it has seemed to be successful, man's happiness has not been increased in reality, or his freedom secured through its means; but I do not mean to argue this point with you at present.—Your 'voice is still for war,' while, 'I most confess, my thoughts are turned on peace. But I am not bound to test you on my principles, but to bring you to the bar of public opinion upon your own.

You profess to hate slavery with a deep and intense hatred. You profess to love liberty with an affection so ardent and sincere, that even, with all tense hatred. You profess to love liberty with an affection so ardent and sincere, that even, with all your eloquence—and it is great—you find yourself unable to give full utterance to its impressions on your soul. Your hatred of the one, and your love of the other, induced you to peril your life, and cast you forth an exile from your native land. Are those feelings really rooted in your heart? or, are they not rather the emanations of a distempered patriotism, which limits your sensibilities, and prevents you from being the advocate of universal liberty? I want to go into your own soul, and as an honest and true man, answer the questions to your own conscience. I helieve if you answer them truly, and then determine to act out your convictions, that there is no peace for you, no moisy, heartless popularity for you, in the dishonored land of your adoption.

It is common to point to the United States of It is common to point to the United States of America as triumphant evidence of the value of physical force resistance to tyranny. Men say that freedom was gained and secured there, by a resort to arms. I contend that liberty was neither the aim nor the result of that contest which ended in their independence. Whips and chains for four

That this conceit d, broken-down stage manager as we understand him to be, should

TAS a specimen of the manners and wit of this Inflated Mr. A. Bunn, take the following extract from his

been a bane and not a blessing to their race.

But I have better hopes of yon, my friend. I trust you will distinguish yourself as an American citizen—as the friend of freedom—freedom for all. You cannot stop short on the threshold of the temple—you must enter boldly into the interior, and there, in the face of men and angels, proclaim yourself a true disciple. I have been looking for John B. Dillon to do this: I have been looking for John B. Dillon to do this: I have been looking for Riohard O Gorman todo this. I hope John Mitchel will, when he aets foot on America, prove himself a true man. Your aspirations after freedom met my full sympathy; but with these matters I am not now concerned. I hut hold you to your own arowed principles; and these demand of you, if you would maintain an untarnished name and fame, a consistent advocacy of universal liberty. Some of those men whom we knew in Ireland as the professed advocates of this glorious principle, have, in America, proved themselves false to their professions; they have not disappointed me, as I never troated them: but that Thos. F. Meagher, John B. Dillon. Richard O Gorman, Jun., John Mitched, John Martin, Wm. Smith O Brien, and a few other exiles whom I did not know so well, and esteem so highly, should be found wanting in their honest advocacy of truth and justice, or as the outspoken friends of the oppressed everywhere, would, indeed, be sead disappointment to me, and greatly weaken my faith in my fellow-man.

T have always had a strong inclination to look at We visited the same hall the following day,

chloroform.

'As a mild specimen of the openness with which Miss Breiner speaks of prominent persons, we will quote her remarks on Lucretia Mott, principally, however, for the anecdote told of Mr. Dana. 'I have dined,' she says, 'with Lucretia Mott, in company with all her children and grand-children—a handsome, flourishing multitude. She interests rather than attaches me. Her husband, Mr. Mott, is a strong old gentleman, who seems to maintain his place, though he is obscured somewhat by his wife's glory. It is said that he is pleased by it, and it does him honor. At a public company with all her children and grand-children —a handsome, flourishing multitude. She interact handsome, flouri speaker, and would be still indicate a listened a little more attentively to other people's observations and thoughts, especially on the slave question; but that she does not,' When we consider how liberal Miss Bremer is in her calogies on the authors she meets, we presume, from the fact that Mr. Dana is, with her, merely 'a distinguished litterateur,' that she never met him. The lecture to which she refers, no other man in America could have written, and both as a poet and a critic, Mr. Dana undoubtedly occupies the first rank among American writers. The story, though good, is wrongly told. Lucretia Mott made the remark to the lecturer, after the discourse was over, not to the audience. We trust that Mary Howitt, the translator, and not Miss Bremer, is responsible for the flash epithet 'splendid.' Lucretia Mott can hardly feel herself complimented by being calleda 'splendid woman and speaker,' who would be still more 'splendid' if she listened more to Miss Res. more 'splendid' if she listened more to Miss Bre-One would suppose that Miss B. was speakanker, instead of a simple, dignified, and powerful Quakeress. But a subtle

tone of insult runs through the whole description.

The charge that Miss Bremer brings against Lu-The charge that alls bremer to other people's cretia Mott, of not listening to other people's thoughts and observations, are of the character Miss Bremer is accustomed to make. Inleed, she has too great a desire to hear herself ilk. According to her own account, she thought and observed a great deal of Mr. Emerson; and if hat gentleman retains the errors of his metaphyscal system, it will be from an utter incapacity ceive the light which the author of . The Neighbors 'was kind enough to radiate upon him. The Rev. Theodore Parker also came in for a share of per bountiful intellectual wealth. It seems, from her account, that Mr Parker, though he has spent his life in exploring theology, has only arrived at ethics; and, with the kindness of her nature, she nformed him of that fact, and opened a controversy on the subject. She probably availed berself liberally of that logical resource known as the lady's reason, and Mr. P., to his eternal honor. lady's reason, and Mr. P., to his eternal honor, was too gallant to contradict a woman, and heard her with admirable 'candor,' and 'conceded many things.' Mr. Parker is a master of irony, and we can conceive of his reading this account of his 'giving in,' with a peculiar sparkle about his lips and eyes. Mr. Alcott, a man unfortunate in some expressions of his opinions which have wandered about het in the depth, delicacy and largeness of expressions of his opinions which have wandered abroad, but in the depth, delicacy and largeness of his detached thoughts, second to few transcendentalists in the United States, and an idealist who has really grappled with some of the problems of life, is dismissed as 'the good Alcott,' after his system has been overturned by the citation of a commonplace. Miss Bremer has complacently re-corded the trashy traisms by which she obtained hese triumphs over men who are at least thinkers; and she does not appear to be aware that they know that two and two make four, as well as she. Indeed, the most edifying portions of her volumes are those which chroniele her victories in matters relating to metaphysics and theology, when metaphysicians and theologians listened to her thoughts and observations. We trust that this ficent result of her visit to the United States holding their naughty opinions, charity will be thrown away upon them, for they sin against light, and error is transferred from their intellects to their wills. But we conclude that this last and worst consequence of their heresics will not occur.

There is nothing in old world tyranny which finds not an aggravated parallel in new world tyranny. The Madiai were imprisoned in Tuscany for circulating the Bible, and Mrs. Margeret Douglass is sent to prison in America for learning poor children to read it! This is to accompany our bragging glorifications the world over. Think of that, ye soporific compromisers with Satan! Here is an account from the Norfolk News, of the trial of an American Woman—and a nobler, the records of heroism can scarcely find. Behold her, ye Northern cringing services, and blush!

the bright side of human affairs, a great faith in self-time triumph of justice upon earth. These still live in my heart, in spite of many disappointments. The conduct of Irishmen in America to wards the colored people is not at all creditable to us, at home or abroad. May you, and the other friends I have named, be true and not blind guides to them in fature. In this hope, I remain, my dear sir, faithfully yours,

Dublin, 35 Eccles Street,
I5th Nov. 1853.

A VERY INFERIOR BUNN.

On the Stage before and behind the Cartain.'

On the Stage before and behind the Cartain.'

Whoever has been able to find an agreeable mens to all all all ment in the sickening gossip in which Miss Bremer shapes the said all ment in the sickening gossip in which Miss Bremer shapes the side of her character, may also expect another source of enjoyment in this work of Bunn's. The authors may be remembered by some, as one who was leteraring, last year, in various portions of the castern and middle States, on subjects connected with the Drama, and who interested his auditors only so far as he presented before them, is his own of the sun subjects connected with the Drama, and who interested his auditors only so far as he presented before them, is his own of the many and who interested his auditors only so far as he presented before them, is his own of the sun subjects connected with the Drama, and who interested his auditors only so far as he presented before them, is his own of the castern and middle States, on subjects connected with the Drama, and who interested his own of the castern and middle States, on subjects connected with the Drama, and who interested his own of the castern and middle States, on subjects connected with the Drama, and who interested his own.

to inprisonment for not less than six months.'

A few more such women would break down that barbarous law. Virginia prisons wont hold a dozen of them. But what a shame—gnawing—blistering shame to our country!—what a damning crime bofore high Heaven!

THE SKELETON IN THE HOUSE.

upon its horrors. The slaveholder, or the sup-porter of slavery in this our day, is emphasically, over and above every other man, the creature of but one idea. Slavery is his meat and his drink. It is the atmosphere in which he breathes. his companion by night and by day. It is the fountain of all his own thoughts, and it is the weight and measure by which he estimates the thoughts of every other man. Nothing comes to him on its own merits and unencumbered, either from the realms of mind or matter. Every truth of religion, every dictate of charity, every senti-ment of philanthropy, every glowing hope and every generous feeling, every fact of science and every generous feeling, every fact of science and every deduction of logic, before being accepted or countenanced by him, has to be examined in its influence upon slavery. And, accordingly as its bearing is for or against, so is decided the question of its reception into the mind. And especially so is decided the question whether it shall be allowed

to direct or influence the conduct of the individual. The support and defence of Chattel Slavery the most abject mental servitude, a necessitates creates a slavery of the soul, which, to every truly independent mind, is a thousand times more gall-ing than the worst fetters of the worst physical held entirely. For such mental bondage, such slavery to slavery, such perversion of the powers which alone elevate man in the scale of being, such stultification of the intellect, and such self-inflicted dungeon incarceration of the soul, who can help feeling pity and commiscration !—N. Y. Tribune.

From the Detroit Free Press. C. C. BURLEIGH'S LECTURE.

The Anti-Slavery Lecture, delivered at the Con regational Church, by C. C. Burleigh, of Connecticut, was one of rare merit. Its style was chaste,

The Anti-Slavery lecture, derived a to established and observations.' We trust that this beneficent result of her visit to the United States will be felt in the conversion of all the heresiarches will be felt in the conversion of all the heresiarches will be felt in the conversion of all the heresiarches will be felt in the conversion of all the heresiarches will be felt in the conversion of all the heresiarches will be felt in the conversion of all the heresiarches will be felt in the conversion of all the heresiarches will be felt in the conversion of all the heresiarches will be felt in the conversion of all the heresiarches will be felt in the conversion of all the heresiarches will not make the proposition of the result of the result of the true of the result of the true of the result of the result

of slavery, are but its legitimate fruits; that they are no more abuses of slavery, than the apple is an abuse of the tree. In the light of these truths, let him sanction such a system of iniquity who can.

THE AFRICANIZATION OF CUBA.

Mr. Corbin, a Virginia gentleman, and a private friend of Lord Howden, wrote to that nobleman, asking information as to the ridiculous rumours of an English design on Cuba. Lord Howden answered :-

'My DEAR CORBIN: I have this moment received your letter of yesterday, and I assure you that it has not in the least embarrassed me. Our long friendship gives you a perfect right to ask me any questions that in a public situation I can answer with propriety, and your tact will have told you that, in the present case, I must be full as anxious to impart the fruth as you to know it. I have read the strange statements you have sent me about England wishing to 'Africanize' Cuba, and about the arrangements which I have been making at Madrid to that effect. I give you in the most solemn manner such laughable (though wicked) fabrications allow, my unqualified contradictions of the whole matter. I have not the slighest hesitation in telling you what have been, during the last three years, my negotiations with the Spanish Government respecting Cuba, and you will see whether there is even the slightest foundation for rumors which seem to have been most seedilously spread abroad in the United States. Firstly, I have been making unceasing representations at the number 'MY DEAR CORBIN : I have this moment received abroad in the United States. Firstly, I have been making unceasing representations at the number of slaves annually imported into the island, and complaints of the almost open manner in which the traffic was carried on under the very noses of the Captains General, always excepting the excellent General Concha. Secondly, I have been making fruitless attempts to get the Spanish Government to declare the abominable traffic in men piracy—that is to say, to follow the example of the United States in this particular. Thirdly, I have passed my time in anxious solicitations to obtain piracy—that is to say, to follow the example of the United States in this particular. Thirdly, I have passed my time in anxious solicitations to obtain the ultimate and complete freedom of those negroes called Emancipados, who have been fraudulently detained in bondage since the year 1817, in disregard of treaties. I rejoice to say that the Spanish Government has listened to the dictates of justice and humanity, and has granted me this boon. Fourthly, I have been endeavoring to procure an abrogation of that intolerant and immoral law, by which foreigners whishing to settle in Caba, are obliged to change their religion, on the somewhat startling principle (not understood elsewhere) that becoming good subjects. To these official negotiations I have added, at various times, friendly and official exhortations to improve the internal system of the island, by facilitating the administration of justice, and by liberalizing the nominations to office and employment among the natives of the island. You will see what I really have done, or rather attempted to do, is very different from what I am said to have done in your papers. When the true state ed to do, is very different from what I am each have done in your papers. When the true state of the case is known, and ignorance or male-volence dispelled, I even reckon upon the good which of your countrymen in the success of the

unless she executes her engagements, and modifies her intolerance, she can never hope to enter again, and as she ought to do, into the hierarchy of na-Believe me, my dear Corbin, with great regard. Yours sincerely, F. Corbin, Esq., Paris.

wishes of your countrymen in the success of the measures I ask, so consonant with your own laws and institutions. In all that I have here told you

with entire candor, the United States can only see the natural working of England's declared and

unchanging policy in a cause which is dear to her; and Spain berself must feel that, in days like these,

THE SECOND JUDGE JEFFRIES.

An affidavit published in the Philadelphia Daily Register, of the 5th inst, gives another chapter of the Wilkesbarre Slave case. It is something new, in this age, to hear a Supreme Judge promise to hang a citizen if he is so unfortunate as to fall into his clutches. We annex the affidavit, as it will be rather a curious 'matter of record,' as the lawyers

Before Gilbert Burrows, a Justice of the Peac in and for the county of Luzerne, and State of Pennsylvania, personally came John L. Butler, of Wilkesbarre, in said county, and being duly sworn, deposeth and saith as follows, viz.

deposeth and saith as follows, viz.:

About two years ago, I met Judge Grier in the city of Washington, D. C. The Judge asked me if I knew one Gildersleeve, of Wilkesbarre. I replied that I did: that he was a respectable merchant, and a conscientious, good man. Judge Grier said to me, I hear that he harbors negroes and gives them arms. I replied, he may harbor negroes, but I think he would not arm them. Judge Grier then requested me to tell Mr. Gildersleeve, from him, that if he, Gildersleeve, should ever be brought before him, that he would hang him; which message I delivered to Mr. Gildersleeve, on my return home.

Sworn and subscribed, Oct. 28, 1853, before

Southean Justice. A mulatto woman, named Ann Matthews, was brought before the mayor, yesterday, charged with being free, and remaining in the Commonwealth contrary to law. From the evidence before the mayor, it appears that she is the property of Edward Matthews, who hires her to Mr. Robt. Lumpkin, who has had her at his slave jail for the last three and a half years. About five years ago she was permitted by her owner to visit Philadelphia, where she remained three or four months, and left there a child, when she returned to Virginia; which child, we inferred from remarks at the examination yesterday, she had been in the habit of visiting. Mr. Matthews still claims her as his servant, and has more than once recently threatened to sell her. The mayor discharged her, while he informed her owner and hirer that he should instruct the police of the city to regard her as a slave, and see that she should not be allowed the privileges of a free woman.—Richmond Mail, 24th.

A letter from John G. Fee, to the editor of the Christian Press, states that James B. Crepps, one of the most active members of Bethesda church, Bracken county, Ky., has been arrested and imprisoned on the accusation of a dissipated man who had been convicted of an attempt to entice away slaves, and who was told by the slaveholders that 'his only chance was to turn State's evidence against some one. He accordingly criminated Mr. C. and three colored men, who, he said, told him that they had helped away extain slaves. The Press, in a postocipt of later date, says that Mr. Cripps has been balled, and one of the colored men sequitted.

The time is probably near at band when this government will be forced, by the most imperative national interests, into some decisive policy relative to Cuba. Perhaps the most important subjest which will occupy the attention of Congress at its next session will be our relation toward Cuba, and the action necessary to be taken by the United States in order to counteract the schemes of Great Britain and France. It is now generally understood, since the re-

13 b-nd en

fusal of our government to enter into the tripartite treaty, that England has fallen upon the novel projet of importing negroes from Africa to Cuba, ap-prentieing them for a given number of years, and then giving them their liberty, by which process, in the course of time, the 'Queen of the Antilles' is to be a nation of free blacks. The pretext em-ployed as a palliation of this diabolical design (we can term it nothing else, when we remember the tragedy of St. Domingo) is to secure the island against the encroachments of this nation. Whether England is justifiable in tearing thousands of African freemen from their native shores, in order to thwart what she regards as the settled purpose of our country, or not, we leave for posterity to determine; but of one thing we are well satisfied, that the people of the United States will never suffer her to exercise such an arbitrary stretch of authority. Great Britain has, for an indefinite length of time, assumed the general direction of affairs all over the globe. So long has this usurped prerogative been acquiesced in, she has come to igine that we, too, as a matter of course, will defer to her dictation. There are many reasons why the United States should resist this effort on the part of England to deprive us, in all time to come, of the possibility of attaching Cuba to this confederacy. Although we do not recognize on the part of our government any right to interfere with the political affairs of other nations, yet we do conceive that it is the great representative of republi-canism, whose mission it is, by the force of exam-ple, to win the people of the whole earth to the adoption of a free government; and, as opportunity offers, to embrace them within our territories to throw over them the shield of our own free constitution, and initiate them into the mysteries of civil liberty. The aim of England is to place it forever out of our power to fraternize with Cuba, by making it a nation of free negroes.

whether the prosperity of Cuba or the happiness of these States be regarded, in either case it is plainly the duty of this country to repel the unauthorized and impudent interference of Great Britain. As long as we remain inactive, England Britain. surely has no conceivable occasion for interfering with the affairs of that island; and if she should, the probability is that her movements will only ac-celerate the conjunction which is ultimately to

Whether our sentiments are those of a fillibuster or not, we are decidedly of the opinion that when England begins to more in the execution of her designs toward Cuba, a me steps should be taken by the people of the United States toward counteracting them.

A SCOTCH TESTIMONY AGAINST AMERI-CAN SLAVERY.

At the grand Banquet given in honor of Mrs. Harner Brachez Srowz, in Edinburgh, in April last—the Lord Provost in the Chair—the Rev. Dr. Gothele was

Dr. Guther, on rising, was received with loud and protracted cheering. He said—I rejuice in the opportunity of praising God this evening, that he has given to our day in the noble lady who is now our guest, one in whom the finest genius is associated with the truest piety. (Cheers.) But I do not come here this evening so much to express my admiration of Mrs. Stowe, as I do to express my sympathy for the slave, and my detestation of that accuraed system. I do not feel, minister as I am, and as I have the honor to be, that I am doing anything uncongenial with a week devoted to the remembrance of the great redemption; and, indeed, if there was any place where I might wish to take my stand in pleading with slaveholders, it would be at the altar, and any arguments I would use, I would draw from the memories of that very Rewould draw from the memories of that very Re-deemer—for by the cross he died on—by the bitter sop he drank—by the cords that bound him, by the spear with which he was wounded, I would implore American Christians to undo that heavy burden,

American Christians to undo that heavy burden, and let the oppressed go free.

I do not come here to speak harshly of America. Our own country excepted—they will pardon me for saying so—(laughter)—where is there a faith so pure, a press so free, where so many Bibles, so many family altars, a flag so respected, and liberty so peaceable? It appears to me the very soil and air of that land—though never having been in it, I do not know what effect it would produce on me—make extraordinary changes on a man. Take me—make extraordinary changes on a man. Take an indolent Celt, and let him go to America, he becomes active; take a wild Irishman, he grows civilized. (Laughter) A blind and bigoted Papist, his eyes are open, and he turns his back on Rome. Let it be borne in mind, that America and Great Betting the company of the compan it be borne in mind, that America and Great Britain are now the only sanctuaries for oppressed freedom. (Cheers.) I say that, at this blessed moment, liberty speaks no tongue but Saxon, and is only to be found among Saxon people. Look (pointing to the flags displayed in front of the platform) at these stars there, though wanting the stripes. (Cheers.) Who does not know that these stars and your union flag are now the only safeguards against European oppression! Let it be told to America's glory and honor—that sae never shut her arms and never shut her gates against a bleeding son of freedom, and never gave him up bleeding son of freedom, and never gave him u to the tyrant's hand. I stand on this platform a this moment, believing that the liberty and freedom of this world depend very much on hearty coopera-tion and brotherly kindness between the country of my brethren and my own. I would rather neve speak another word, than that I should say a worspeak another word, that that rained any action to wrong that country. Therefore, if I am going to say anything to them which is not exactly agree able, I hope they will pardon me. I would touch the sore with a hand as tender as an eminen gentleman who is near me (Professor Simpson. (Laughter.) I would touch the sore with the ten derest hand possible. I would speak as that lady has written. (Loud cheers.) I am very much disposed to say of this young nation of America, that their teasing us with our defects might just get the answer which a worthy member of the Church of Scotland gave to his say who were saidlesstiffed. Scotland gave to his son, who was so dissatisfied with the defects in the Church, that he was de with the defects in the Church, that he was de-termined to go over to a younger communion—' Ah, Sandy, Sandy man, when your lum reeks as lang as ours, it will maybe need sweeping too.' (Laugh-ter.) Now, I do not deny that we need sweeping; everybody knows I have been singing out about sweeping for the last five years. Let me tell my good friends in Edinburgh, and in the country, that the sooner they sweep, the better; for the chimney may catch fire and reduce your noble fabric to ashes. They told us in that letter which appeared in the newspapers, in answer to the most gentle and most newspapers, in answer to the most gentle and most Christian address that went from Stafford House that our poor needlewomen had to work sixtee hours a day. 'Tis true, and pity 'tis 'tis true. hours a day. 'Tis true, and pity 'tis 'tis true.'
But does the law compel them to work sixteen
hours a day, I would like to ask the writer of the
letter! are they bound down to their garrets and
cellars for sixteen hours a day! May they not go
where they like, and ask better wages, and better where they like, and ask better wages, and better work! Can the slave do that! (Cheers.) Do they tell us of our ragged children! I know something about ragged children. But are our ragged children condemned to the street! If I, or the Lord Provost, or any benevolent man should take one of them from the street, and bring it to the school, dare the policeman—miscalled officer of justice—put his foot across the door to drag it out again to the street! (Cheers.) Let me tell the writer of the letter who compares our defects with slavery. the letter who compares our defects with slavery that this is done in America to the fugitive slave and may be done any day. The sentiment I have been requested to speak to is, that American slave ible with Christianity. Let no on isunderstand me. No one will drive me to such a false position as to assert that no man who i connected with slavery can be a Christian. (Hear hear.) But British slavery was incompatible with British Christianity, and British Christianity pu down British slavery, and American Christianity will by and by put down American slavery. And there are only two ways of putting it down. I do not believe, if Wilberforce and others had never existed, that slavery would have been abolished at this day, and if religion do not do it, then a cry

' Hereditary bondsmen, know ye not, Who would be free, themselves must strike the blow I say America has to choose between the one

will arise and chant in their ears O'Connell's

I say America has to choose between the one or the other. She must choose between the jubilee trumpet of Jamaica, or the wild war shriek of Hayti; but I pray to God that the masters, and not the slaves, will commence the work of liberation; for, if the former do not do so, the land will be deluged in blood, and the oppressed will have their vengeance. I am saying nothing violent. If I do not approve of violence, I can excuse it; knowing my own weakness, and knowing that other men are just as weak as myself—(laughter)—perhans not a my own weakness, and knowing that other men are just as weak as myself—(laughter)—perhaps not a charitable opinion, but I can't help it—I can justify violence. Last winter, I was returning home in a wet stormy night, and I found a poor child standing weeping at the gate of the Charity Workhouse—I do not mean to blame the officials, but the sys-—I do not mean to blame the officials, but the system is bad—it needs sweeping—the lum reeks. (Hear, hear, and a laugh.) Very well, I found the child in a wintry, wet stormy night, and I asked what ailed him. He was houseless, he was friendless. His father was dead, his mother had deserted him; he had wandered all the way from Ireland to find her in this great big city. He had slept the night before in the Canongate, the parties sent him to the Charity Workhouse—they sent him back, and he was tossed from the one to the other, for In the Charity Workhouse—they sent him back, and he was tossed from the one to the other, for none would take him. It is nothing to hear it, but had you been with me and seen that street swept of all its inhabitants by the fierceness of the storm, the young child, the naked limbs, the pelting of the rain on that weeping child, and heard the sobbing of his lonely heart, you would not be surprised if I told you I lost my temper, that I thundered at that door and burst it in, asking the official in such tones of anger, 'Do you mean that infant to die on the cold pavements of a wealthy city!' that I was obliged to apologise to the honest man for my violence. (Laughter.) I am not much given to losing my temper; nevertheless I do believe I could not venture into the slave states of America. I do not believe, if I saw a man in God's image set up for auction—a female blushing through her black skin as some villain rudely handled her, as the panderer to his violence and lust—to see the mother's last ambricant the howing of the mathematical statements. as some villain rudely nancied her, as the panderer to his violence and lust—to see the mother's last embrace, the bowing of the mother's head, the breaking of the mother's heart—I would thank any man to hold my hands then. (Cheers.) Therefore, I can excuse any violence, at least in any ma fore, I can excuse any violence, at least in any man who had seen such scenes as these, but as to spending time in proving that slavery was incompatible with Christianity, I had as soon prove that the sun is brilliant; I had as soon prove that two and two make four. Incompatible with Christianity! I don't say incompatible with the genius of Christianity, or the founder of it; but I put it to this meeting, I put it to the world, I put it to this meeting, I put it to the world, I put it to any slaveholder in all America, is it not incompatible with the precepts of Christianity! 'As I have loved you, love you one another.' Will that stand with slavery! 'As you would have othere do unto you, do ye so unto them.' Will that stand with a vou, do ye so unto them.' Will that stand with a vou, do ye so unto them.' Will that the two p.les of the earth are not farther asunder than slavery and these blessed words. Observe, I don't say, and I wish it to be understood that we in this country don't take credit to ourselves for yielding perfect obedience to these commandments; very lar

there is a world-wide difference between the defects incident to poor humanity; and the legalised system of opposition to this commandment such as sixery gives. Don't tell me that they feed and fatten their slaves. I was once the minister of a country parish, and I know that the farmer always fed his horses, and I know that the farmer always fed his horses, and I know that, in order to sell them, he always fattened them. Don't tell me how you amuse them—how the negro beneath the pain-tree dances and sings, and is merry. These are the tricks of despotism: we have them on the Continent yonder. Slavery is incompatible with Christianity, whether it is in America, the West Indies, or Europe, in the New World, or in the Old Christianity, whether it is in America, the West Indies, or Europe, in the New World, or in the Old Christianity, whather have alayer in Europe, Christianity put down slavery in Great Britain. (Hear, hear, and cheers.) Our forefathers were sold in the markets of Rome: and it is because the genius of the Gospel is found pervading our constitution and our laws, that we have that noblest law on any statute book—and I hope soon to read it on the statute-book of the free States of America—that no slavery to the slave-dealer, to the alaveholder, to the slave-pursuer, 'I dare you to touch me.' Our old Scotish thistie bristles up between him and the whole of them, and it says, 'Nemo me impune lacessit.'

(Applause.) Ay, let the fugitive slave, hunted through New York, Pennsylvania, or any other State, take ship, and followed by the whole American navy, only see St. Kilda, with the wind in his sails, and bending over the bow of that ship, spring on that rocky isle, and the man is free. (Luddichers.) Let the black man's foot but touch edigonal sails, and bending over the bow of that ship, spring on that rocky isle, and the man is free. (Luddichers.) Let the black man's foot but touch edigonal sails, and bending over the bow of that ship, spring on that rocky isle, and the man is free. (Luddichers.) Let the verdant fields, and then what happens! Our Queen —may God bless, and long preserve her—(cheers)
—our noble Queen—(renewed cheering)—with a
woman's heart, and a sovereign's hand, comes down from her throne, raises the cronching fugitive, and bids him raise his head, and if need be, she will summon the British navy from India's distant shores to protect that man. (Loud applause.) And may the day soon come, when the descendants of may the day soon come, when the descendants of those noble men who stepped from the deck of the Mayflower to found that noble empire, shall write on their statute-book, 'No slave can live in these free States; the moment he touches them, he is free. I am sure of this, that if the Pilgrim Fathers were to raise their heads from their graves. and see in the land which they consecrated by their prayers, slaves with manacles and bleeding bodies, every man of them would go back into his grave, and hide his head for shame. They said, 'we are well weaned from the delicate milk of our mother country; and so they might, for she was a step-mother to them—'we are joined together as a body, in a most sacred covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we hold ourselves strictly united; it is not with us; ' and I say the men of the free States might adopt the language— as with men whom small things could discourage,' or as the poet has it-

. We but ask our rocky strand, Freedom's true and brother band; Freedom's strong and honest hand; Valleys by the slave untrod, And the pilgrim's mountain sod, Blessed by our fathers' God.'

(Cheers.) Now, I have done. I have only to that I believe if the churches, and if the good mein America, answering to the call which Mrs. Stow nas made, will do their duty, as I am sure lik Christian men they will do it, slavery is not only doomed, but abolished, its knell rung actually by a woman's hand. That noble lady has lived to hear a world weeping over her touching story: God grant that she may live to hear another sound grant that she may live to hear another sound— that of the trumpet of jubilee sounding forth from the Rocky mountains to the Atlantic shores. (Great applause.)

From the British Anti-Slavery Watchman THE INAUGURAL MEETING OF THE MAN-CHESTER ANTI-SLAVERY UNION.

This meeting was held on the 24th ult., in th This meeting was held on the 24th ult., in the Friends' Meeting-House: and although the weather was exceedingly unpropitious, about 2,000 persons were present, some of whom came from a considerable distance. We are unable to give more than a brief sketch of the proceedings; and must refer our readers to the Manchester papers for further details. The chair was taken by Mr. Thomas Clegg, whose name is well known in connection with belief the growth of cotton in Africa. He described some lbid. of his operations on that continent, and expressed his gratification at their satisfactory results. After the adoption of the Constitution had been moved and seconded, Mr. Jos. STURGE addressed the meeting, and having urged the claim of the Free-labor ques-tion, he read extracts from recent letters from Prof. and Mrs. Stowe, relating to the same subject. conclusion, he expressed the hope ' that the day would soon arrive when the sun should neither rise would soon arrive when the sun should neither rise upon a tyrant, nor set upon a slave, —a sentiment which received the hearty plaudits of the large as
O! seek not to conquer with musket and sword,

But by Truth spoken boldly, in tones full and clear which received the hearty plaudits of the large as-

Mr. L. A. CHAMEROVZOW next spoke :- He urged upon the cotton-spinners that, as by purchasing cotton produced by the unrequited toil of the Slave, they were the innocent supporters of Slavery, it was their duty to promote the growth of free-labor cotton in India, and other parts of the world.—

Our laws should be made for all men and all time. Some misconception is afloat as to the purport of this part of Mr. Chamerovzow's speech—therefore, we refer our readers to a letter from that gentleman, which will be found in another column. He next alluded to the iniquitous position of most of the American Churches on the Slavery Question; and produced a thrilling effect on the assembly by declaring that many of the ministers of these Churches 'lashed their slaves before going into their pulpits and had the Word of God in their lips, but th iniquity of the Devil in their hearts.' He urg on the part of the denominations of this country. He also alluded to the Pro-slavery ministers, as well as 'the silent men,'- wolves in she clothing,' who come to this country, and with 'a calm, sneaking air,' act the part of deceivers, but who happily, as in the case of Mr. Prime, do not like Cæsar, 'come, see, and conquer,' but 'come, see, and ere conquered.' The chairman at the close of Mr. Chamerovzow's speech objected to his harsh language: but, amid the reiterated plaudits of the assembly, that gentleman said that he 'did not think he had applied epithets at all too strong; and that if the chairman had looked into the depths of the iniquity as he had done, he would be of the same opinion.' So we thought.

Mr. George Thompson proposed the next resolu-

'That this meeting, being of opinion that amongst the means which may be adopted by British abolitionists to accomplish the overthrow of slavery, the two most efficacious are,—first, the moral testimony of religious denominations in this country against that iniquitous system, addressed by way of remonstrance to those denominations which either defend or do not condemn it; secondly, the snear argument of the collision. nominations which either defend or do not condemn it; secondly, the encouragement of the cultivation in India, Africa, and other countries, of cotton and other produce now grown by slave labor;—expresses its entire concurrence in that part, especially of the policy of the Manchester Anti-Slavery Union, which embraces these operations, and recommends that vigorous measures be adopted to carry it into effect.

On rising to address the meeting, Mr. Thompson On rising to address the meeting, Mr. Thompson was greeted with enthusiastic plaudits, which were again, and again, repeated, and throughout his eloquent speech the intensest silence was preserved, which was only broken by deafening cheers. In a friendly manner he rebuked the chairman, and said that 'although he might not speak harshly of the gambler, he might be allowed to speak strongly against the dice.' Healluded in beautiful language to the Clarksons and Wilberforces of the past, and referring to one who was present he said 'when the again, and again, repeated, and throughout his eloquent speech the intensest silence was preserved, which was only broken by deafening cheers. In a friendly manner he rebuked the chairman, and said that 'although he might be allowed to speak strongly against the dice.' Healluded in beautiful language to the Clarksons and Wilberforces of the past, and referring to one who was present he said 'when the idea in the latest only to rot, his name wilf be treasured by the suffering.' He chanacterized Slavery as 'the one stupendous act of Atheism and immortality, which it is possible for man to commit:—as the greatest outrage against dut that we must war with the idea, until we have hunted it out of the earth. Mr. Thompson next forcibly advocated unsectarianism as the basis of Anti-Slavery action; and as an illustration said 'that every Abolitionist should co-operate with the severy men have been read out of the party. Among these martyrs, Frederick Douglass, the eloquent fugitive, must now be enrolled. He has too much reverence for the Bible to come up to the Parker and Garrison idea of freedom. We are glad that this process of excommunication is going on. We think it will result in great good. Many have been accustomed to associate anti-slavery with skepticism, socialism and women's rights. And they have had cause hitherto. But now Christian men who hate oppression, and are laboring for the oppressed, seem determined to rally around the Bible. And in this union they will find a strength that they have not had while trying to act with elements so discordant.—Presbytwien Herald.

ndia question. He exposed the falsehood of the ro-slavery Churches, which do not take action gainst Slavery, professedly on the ground of it leing beyond their province; and caused considerable amusement by showing that, notwithstanding this was the position of the New School Presbyte.

the same cause, at the Inaugural Meeting of the Manchester Anti-Slavery Union.

Since the foregoing was written, we have beer requested to announce on behalf of Mr. Sturge, that he inadvertently made a mis-statement at the meeting when he said that not £5 had been subscribed in Manchester towards the Testimonial to Mrs. Stowe. The amount was not large, but the Ladie Olive Leaf Circle, alone, contributed £10.

ANTI-SLAVERY SOIREE.

ANTI-SLAVERY SOIREE.

A most interesting Anti-Slavery Soiree was held on the evening of the 28th ult., in the School-room, of Lever-street Chapel, Manchester. There was a numerous attendance of Friends of the Cause. After tea, the chair was taken by the Rev. A. Gilbert, who made an effective speech; after which, Mr. George Thompson delivered a long and eloquent address, in which he grasped, with a master-hand, the subject of Cotton in India; defined the position of the Pro-Slavery Churches of America; and showed what the Abolitionists of this country could do, both by moral and commercial agencies. could do, both by moral and commercial agencies to effect the overthrow of Slavery. At Mr. Thomp son's request, questions were put to him by person who wished to obtain information on any particular portion of the general subject, and his replier gave much satisfaction, and elicited enthusiastic applause. The questions related to the expense of free-labor, compared with slave-labor; the danger of immediate emancipation: the practicability of forming a company to work plantations in India the character and results of the Fugitive Slave Law and the reason why America has abolished the African Slave Trade. Mr. Josias Brown, (of the African Slave Trade. Mr. Josias Brown, (of the Free-labor warehouse,) and the Rev. A. Weston, then addressed the meeting. Mr. F. W. Chesson proposed, and John Kirkham, Esq., seconded a vote of thanks to Mr. Thompson, which was carried by acclamation; after which, the proceedings terminated. Mr. Clegg kindly sent some specimens of African Cotton; a view of the first Cotton-cleaning Establishment at Abbea Ruta; and a native loom, with apparatus, &c., complete for spinning:
—for the inspection of the Friends.—Ibid.

Mr. George Thompson's Lectures .- We are glad to announce that Mr. Thompson will deliver course of lectures in Manchester, on the Slaver, Question. He will lecture in Rochdale on the 7th of December. Several influential gentlemen o that town have formed themselves into a local committee. Arrangements are being made for Mr Thompson to deliver lectures in Bury, Heywood and other important places in the manufacturing districts.

We have great gratification in announcing that the Friends, with their accustomed liberality, bave given the use of their large meeting-house for Mr. Thompson's forthcoming Lectures. We hope, and believe, that it will be crowded on each occasion.—

From the British Anti-Slavery Watchman. A CONVERSATION

Between William Lloyd Garrison and an American WILLIAM LLOYD GARRISON.

AMERICAN D. D.

Away! you No-government leveller! WILLIAM LLOYD GABRISON. AMERICAN D. D.

Away ! you heretical leveller ! WILLIAM LLOYD GARRISON. O! pity the wrongs of the manacled Slave! With anguish no more let his manly heart swell? Come, join me—the noble, the Christian, the brave!

AMERICAN D. D. Away ! you unbearable Infidel ! WILLIAM LLOYD GARRISON. See the Church on the side of injustice and might! Her ministers preaching to make it appear That the holding of slaves is a scriptural right.

AMERICAN D. D. Impious, Deistical leveller!

WILLIAM LLOYD GARRISON. where Mammon and Moloch have reigned A temple of Justice and Freedom to rear, And purge from my Country her horrible stain.

AMERICAN D. D. Detestable, Infidel leveller !

If compliments from such quarters can be grati fying to Mr. Douglass, it must be because he is an altered man, both in spirit and position.

ABOLITION SPLIT,-Frederick Douglass, says th N. Y. Journal of Commerce, bolted from the Garrison faction of Abelitionists some time ago, to join the Free Soil party, and has since been an o of severe attack on the part of his old associates. The Rochester American says:

We regard the war made upon Douglass by Garrison & Co., as a striking exhibition of the vin dictive spirit in which professional philanthro pists of that stamp usually pursue brethren who do not bring water to their particular mill. The hate and denounce nobody with quite so much bit terness us another 'friend to the slave,' who dif fers from them in matters of detail and expediency

INFIDEL ANTI-SLAVERY .- We have spoken h

THE LIBERATOR

BOSTON, DECEMBER 23, 1853.

is to the freedom of the Anti-Slavery Platfor the safety and propriety of allowing free discuss THE LIBERATOR, on all subjects mooted in its columnad also as for what we are justly to be held reble, in conducting an independent and impartial junal,—it may be serviceable to lay before all such following Letter, written in reply to a private note sent to us by a highly esteemed friend, who is deeply interested in the cause of the oppressed, and sincerely desi-rous that nothing should be said or done, by any of its advocates, needlessly to elienate any from its support.

THE LIBERATOR - PREE DISCUSSION -THE BIBLE QUESTION.

BOSTON, Nov. 30, 1853.

You frankly say- In regard to you, your paper, and n some measure your party, I am in an b barrassment. I sympathise with you in many of your positions: others I consider erroneous, hurtful to liberty and the progress of humanity.' Still, you believe us to be ' honest and conscientious' in our opinions. What those erroneous opinions are, you do not state.

I am not able, therefore, to make any reply, on that score. The ground we occupy, as abolitionic ply this :- 'Immediate emancipation is the duty of the master, and the right of the slave.' Our motto is, No Union with Slaveholders, religiously or politically. This is only the practical application of our principles to whatever sanctions or upholds slavery, in Church or State. I am not disposed to conclude that you regard such sentiments as 'hurtful to liberty and the progress of humanity'; and yet, as these are comprehensively all that we entertain and promulgate, for the overthrow of the slave system, I can only vaguely conjecture to what clse you have reference. Believing, as I do, that none of the positions assumed by the American Anti-Slavery Society can be successfully assailed,—and desirous of having them tested as severely as possible,— are cordially invited, without regard to their scripture permit me to say that if, in any particular, you think or theological opinions, and on which no person is and a privilege to publish whatever you may feel inclined to write, by way of animadversion or protest. Of THE LIBERATOR you speak in a friendly spirit, and

profess to admire ' its frankness, fearlessness, truthful-

ness and independence,' I thank you for this tribute 'At the same time,' you add, 'I regard with apprehension and sorrow much that is in it.' Why are you thus apprehensive? It seems to me a suspicious symptom. Are not the righteous 'as bold as a lion'? The Psalmist could exclaim- The Lord is my light and my salvation whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Your alarm indicate a want of confidence in the truth ; nay, I will not say in the truth, but in the soundness of your own opinions. In the truth, your mind is serene; in regard to certain theological views, it is confessedly perturbed. In saying that there is much in THE LIBERATOR which you 'regard with apprehension and sorrow,' am I not correct in surmising that you make no reference to th pro-slavery matter which occupies so liberal a portion of its columns? You would not, I think, have me refuse a hearing to slaveholders of their abettors. I doubt not you appreciate my paper all the more for granting them fair play, and feel no solicitude as to the effect of this course upon the popular mind. Let the discussion go on,' you will exclaim, and 'God speed the right.' And, yet, what heresy has ever beer broached in THE LIBERATOR, which, for impiety and barbarity, will compare with the defence of man-stealing as a divine institution? And why are you not troubled on this account? Shall I answer my own question? It is because of your faith in the absolute and eternal rectitude of the anti-slavery cause : you are sure that no weapon that is formed against it car prosper. It is only the slaveholder who is alarmed in view of a full investigation of this subject. He wishes only his side of it presented. Now, how does it happen my friend, that, touching the discussion of another subject, you participate in his uneasiness? I mean nothing invidious by this illustration. It seems to me that what, in The LIBERATOR, you 'regard with ap prehension and sorrow,' should fill your bosom with composure, and elicit from you high commendationnamely, that I allow no topic to b columns, without giving both sides an impartial hearing. To this rule I have adhered with such fidelity, that no one charges me with its violation. Especially have I ever taken pains to lay before my readers, whatever I have found in print in opposition to my own views, whether relating to Anti-Slavery, Non-Resistance, the Bible, the Sabbath, Woman's Rights, &c. &c. In what do you discover the 'frankness, fearlessness, truthfulness and independence' of THE LIBERATOR, if not in this treatment of all conflicting opinions? That you occasionally find in the paper sentiments distasteful to you, at variance with your ideas of right, is not at all surprising. So do I. But what then? Is not this inseparable from free discussion? And may not 'error of opinion be safely tolerated, where truth is left free to combat it ?? You objection is fatal to the freedom of the human mind—to the existence of a free press. You say- Were the Liberator circulated only among

intelligent, well-balanced minds, able to discriminate between good and evil, I should not feel so much apprehension.' So says the Romish Church in regard to the indiscriminate circulation of the Bible among the laity So says Absolutism, respecting the diffusion of intelli gence among the masses. I am surprised at the narrowness of your limitation. Are the people not to be trusted? Are the Pope, and Nicholas, and Francis Joseph, right in the conclusions to which they come? Would you have the laws of nature repealed, because they are so often violated, either ignorantly or wilfully? Shall not a beneficent Creator continue to spread the table of his bounty for all, because so many surfeit themselves? Does he err in causing his sun to rise on the evil and on the good, and his rain to fall on the just and on the unjust? Besides, I believe the patrons of THE LIB-ERATOR will be found to possess remarkably 'intelligent, well-balanced minds,' and to be interested in all the great reforms of the age; and I have yet to hear of any person who has been made less humane, just, Christlike, by his candid perusal of it. On the contrary, thousands gratefully acknowledge that they have been deeply indebted to it for higher and nobler views of God of human brotherhood, of life and duty. What other journal in this country is so feared and hated, so proscribed and anathematized, by slave-traffickers and slave-owners, trimming politicians and profligate demagogues, hireling priests and religious formalists, mercenary journalists and servile publishers,-all that is vrannical in the Government, and corrupt in the Church? How is it habitually characterized by the Satanic press' - Bennelt's Herald, the New York Observer, the New York Express, &c., &c. ? Can such s journal be 'hurtful to liberty and the progress of humanity,' in any rational sense? Can it be safely trusted only among intelligent, well-balanced minds, able to discriminate between good and evil'? Ah ! here is the cause of your disquietude !- What

fear is, that it will take from poor Uncle Tom his Bible, and give him nothing in its place.' And you say sig-nificantly, 'You understand me-do you not?' Frankly. I do not. First-I do not understand, if the Bible be all that you claim for it, and if every adverse criticis upon it in The Liberator is allowed to be met by friendly one, why you should be anxious as to its just appreciation. The more the anti-slavery coin is rubbed, the brighter it shines does it not? The more * Unch Tom's Cabin' is assailed, the more impregnable it is seen to be. And the more the Bible is sifted, the more highly it will be prized, if it be all holy and true.

Second-I do not understand how any one from poor Uncle Tom his Bible,' if that be a lamp to his feet, and a light to his path, and the word of the living God to his soul; and it seems to me that

you throw positive discredit upon his religious ex-perience and inward regeneration, by making such a opposition. If the infernal cruelty of a Legree could shake his trust in his God and Saviour, do really think a full discussion of the merits of the Bible, pro and con, might induce him to throw that volume

Third-I do not understand how it follows, even Uncle Tom, or any body else, should be led astray reading Tue Linemayon, because it allows both side of every question to be discussed in its columns, the such a "frank, fearless, truthful and independen heet, as you concede it to be, ought no longer to posse hese characteristics, but should be one-sided, narror Finally-I do not understand why the imp

thrown upon The Lineraron as tending to rob 'Une Tom' of his Bible. I know of no writer in its page: who wishes to deprive him of it, or of any comfort he may derive from it. It is for him to place whateve stimate he can upon it ; and for you and me to do the same; but for neither of us to accept any more of i han we sincerely believe to be in acco reason, truth, eternal right. How much of it is truand obligatory, each one can determine only for him-self; for on Protestant ground, there is no room for papa infallibility. All Christendom professes to believe in the inspiration of the volume; and, at the same time all Christendom is by the ears as to its real teachings Surely, you would not have me disloyal to my cor science. How do you prove that you are not trammelle by educational or traditional notions as to the entire anctity of the book? Indeed, it seems to me very evident that you are not free in spirit, in view of the 'ap prehension and sorrow' you feel, because you find your conceptions of the Bible controverted in THE LIBERATOR

me, that any who are distinguished in the Anti-Slavery cause should be rejecters of that Bible, on which be arraigned for anything else but compromising the rights of the slave. Who shall oracularly decide wha constitutes a rejection of the Bible? Not you or menot anybody. Who are the rejecters of that book, t whom you refer? I know of none. If, however, ther are such, it is not as abolitionists, but as men. The wide dissent from your opinion, or from mine, in regard to the authority and value of the Bible, it is not necessaril heresy,-unless the great Protestant right of privat judgment be heretical, as Papal Rome says it is. You and I are as likely to err as others, and may make n higher claim to infallibility than others. I must re spectfully protest, therefore, against your invidious thrust at 'any who are distinguished in the Anti-Slaves cause,' or who are not distinguished, because they not endorse your opinions concerning the plenary in spiration of the Bible. You might as properly expres grief and sorrow of heart," because there are Units rians, Univeralists, Quakers, &c. &c.,-those who reject the ordinances, those who deny the doctrine of everlasting punishment, those who do not believe in the trinity,-to be found among the abolitionists, and all are not Orthodox.

You say it is on the Bible you ground all your hope of the liberties, not only of the slave, but of the whol human race. How does it happen, then, that, in a nation professing to place as high an estimate upon that volume as yourself, and denouncing as infidels all who do not hold it equally sacred, there are three million and a half of chattel slaves, who are denied its por session, under severe penalties? Is not slavery sano tioned by the Bible, according to the interpretation of it by the clergy generally, its recognized expounders What, then, does the cause of bleeling humanity gain by all this veneration for the book?

My reliance for the deliverance of the oppreuniversally is upon the nature of man, the inherer wrongfulness of oppression, the power of truth, and the omnipotence of God-using every rightful instrumentality to hasten the jubilee.

Again you say- I cannot but regard the admission by some abolitionists, that the Bible sanctions slavery, as equally unwise and groundless." But if this is their honest conviction, would you not have them express it? their unswerving fidelity to principle, in refusing to accept it as the inspired word of God? If such were your understanding of any portion of the book, would you not reject it as barbarous and immoral-especially if it consigned you, and your husband, and your children, and your father and mother, and your brother and sisters, and all your relatives and friends, to th horrible doom of ' Uncle Tom'? I am sure you would even though you should be branded as infidel by all the clergy and all the churches in Christendom.

For myself, I do not know of a single member of th American Anti-Slavery Society, who admits that the Bible sanctions such a system as that of American slavery. In any meeting of that Society, I believe such an interpretation of the Bible would be unanimously rejected. Ever since its organization, it has uniform ly wielded that volume against the impious practice of chattelizing men, women and children; and one of its heaviest and most frequent accusations against the slave system has been, that it makes the Bible an uplawful book in the hands of the slaves.

Possibly, in this particular, you may be better formed than I am as to the Biblical views of the ' Garrisonian abolitionists.' Possibly, some of them may be lieve that American slavery is sanctioned in some part of the Bible ; yes, in both the Old and the New Testament. What then? First-in this opinion, they a sustained by nine-tenths of the evangelical clergy the United States, and so cannot be heretical, if the lat ter are soundly orthodox. Second-so believing, they (unlike the clergy) declare the record to be false to that extent, and hold it to be 'a self-evident truth, that all men are created equal, and endowed by their Creato with an inalienable right to liberty.' They fill yo with ' grief and sorrow,' and you cannot refer to ther without registering your protest against their course. Bu you can, and do, recognize the clergy aforesaid as the ministers of Jesus Christ, and sit at the same communion table with them, and have never called for their expulsion from the pulpit or the church, though they say and teach, first, that chattel slavery is san tioned by the Bible ; and, second, that therefore it can not be sinful. How marvellously inconsistent is you conduct, as between these parties! Third-whateve may be the convictions of a few individuals in the ant slavery ranks, as to the pro-slavery character of som parts of the Bible, the American Anti-Slavery Society entertains no such views of the book, as all its official proceedings will testify. A few years since, it twice offered to place five thousand dollars in the treasury of the American Bible Society, provided that Society would agree to expend that sum, with some additional approriations, in circulating the Bible among the slave pop ulation ; but the offer was rejected. Moreover, it is remarkable fact, that the American Anti-Slavery Society is the only organization in this country, that has ever caused to be written, and circulated broadcast through the land, a defence of the Bible against all its proslavery interpretere. [See that masterly and unan-swerable work, Weld's Bible Argument.] Ought not your solicitude, as to the book, to be given to the American Bible Society, and to the great body of the Orthodox clergy, rather than to the American Anti-Slavery Society, or to any of its friends?

You do me but simple justice in expressing your b lief that I shall be well-pleased with your frankness and sincerity; and I will cherish the hope that you will be equally well-pleased with mine, as exhibited in this

Yours, with high regards, WM. LLOYD GARRISON.

ber, ELIZABETH HETRICK, a benevolent Col ber, Elizabeth Hernica,
England, was divinely moved to write by Pupis entitled Immediale, not Gradual Engage little did she dream that it would prove the m little did she dream that it would prove the most plan instrumentality that had ever been wielded for the day instrumentality that had ever been wielded for the his tion of British West India slavery, and bring to a pen-termination the lingering struggle begun at a major period by CLARKSON and WILDERFORCE, and public period by CLARKSON and WILDERFORCE, and public by such dubious success for the lack of an access ing principle on the part of the friends of the fee When HARRIET BEECHER STOWE was induced to real her tale for the National Era, entitled Usas In-CARIN,' it is not probable that she anticipated in pa-CABIN, it is not probable that she antenpred is pe-lication beyond the columns of that journal; and pehaps no one has been taken more by surprise that be. self at the world-wide interest which has been un fested in that unpretending work. It would be a her. ling task to trace its influences, at home and then ling task to trace as manufaces, at more and deal upon the individual heart and the popular and the upon the individual near, and the popular had be the humblest cottage to the prouder palse, is any languages, and among many nations. In Eschal, a

languages, and among many nations. In Expand, a pecially, it has produced an electrifying effect, as in kindled the slumbering embers of anti-slavey miles kindled the stumbering camers the abelian of Conat Slavery, never has there existed so deepand poses al Slavery, never has there existed so deepand penels a feeling on this subject as at the present nonest.

And this is only the beginning of the end. To depa and perpetuate the impression thus made, a highly a and perpetuate the society of the Society of Friends, Wilson Armstrad, of Leels, his casel & be prepared and printed no less than HVZ BYDED De prepared and printed the series consider thousand anti-slavery tracts, (the series consider of 82 different kinds, varying from 1 page to 23 page each,) at a very low cost, for general sale and distributions. tion. This is indeed striking while the iron is be Unbounded praise and everlasting honor be given this enterprising, world-embracing philanthropis! & proffer him the benediction of three millions and a he of American slaves, for this great service raderd h their cause. We thank him, too, for the ceples of the various tracts he has published, and transmitted by a and to many others engaged in the work of delivery the spoiled out of the hand of the oppressor-assers him that they shall be effectively used, as they u gratefully appreciated. They erince a knowledge of the subject, a familiarity with anti-shvery strings, power of discrimination, a thoroughness of principle, and a soundness of judgment on the score of adaptation, equally gratifying and surprising.

The whole series makes a handsome volume, with the following as the title page :- "Liberty is the Birthright of All. Five Hundred Thousand Strekes for Freelen. A Series of Anti-Slavery Tracts; of which Halfa Wil-

lion are now just issued by the Friends of the Negra Lay the axe to the root of the corrupt tree.' Luda; W. & P. Cash, 5 Bishopsgate Street ; William Tvecle, 387 Strand; and may be had of all Bockellers, As companying it is a vignette, representing the Upu tra of Slavery-avarice and injustice the roots theref-h fruits cruelty, oppression, violence, knavery, vice, rolbery, brutality, lust, treachery, villany, adulter, in, rapine, murder, suicide, death, traffic in the seals of bodies of men-&c., &c. The friends of humanity an seen wielding their axes, on which are inscribed 'Unch Tom's Cabin ' and ' Anti-Slavery Effort,' and exclaiming, 'It is loaded with all the villanies of human asture !"- A few more blows, and down it must come! This accursed Upns tree has too long flourished on the earth ! ' It also contains several graphic pictorialssuch as, 'Sale of Estates, Pictures and Slaves in the Rotunda, New Orleans '- Slave-owner shooting a Fagitive Slave '- Fugitive Slave escaping the person of Bloodhounds '- The Mysterious Box,' containing Heary B. Brown- Slave-Branding '-&c., &c. This selume is afforded at the low rate of 2s., or about 45 cents. In addition to this, we have received other rolumesthe first entitled, 'A Cloud of Witnesses against Slavery and Oppression; containing the Acts, Opinions, and Sentiments of Individuals and Societies in all Arm. Selected from various sources, and for the most part chronologically arranged. By Wilson Armistead.' A most valuable book for reference. The others, in the parts, entitled, 'The Garland of Freedom; a Collection of Poems, chiefly Anti-Slavery. Selected from various Authors, by a Friend of the Negro.' This Collection powerfully to impress all minds, especially those of the rising generation, with the deepest sympathy first those who are clanking the galling chains of slater is

our highly favored but incomparably guilty land. So much real manifested abroad in this erest nonment of the age should stimulate the friends of the slave here, who are brought into immediate contact with the Slave Power, to more self-sacrificing efforts that they have yet made ; and if we can 'better the emple ! which has been so nobly set us by British philathropy, it devolves upon us to do so.

Encouraging as all this is, we have further cheering intelligence to lay before our readers, in regard to ou cause in England The elegent Gronge Tecares & once more actively in the lecturing field, and intends to devote several months to the work of enlightening, our solidating, and directing the philanthropy and pirty of the British nation, in opposition to the impieus shot system of America. For that work, no man living a so well qualified as himself. With a gift of popular eloquence unsurpassed, and a prophet-like pear of rebuke, he unites the most thorough knowledge of the subject, and accurately understands all the places and operations of the Slave Power in the United States That the most signal success will crown his labers, then is every reason to believe. From a private letter jut received from him, at Manchester, we venture to make the following extracts, for the gratification of his nomerous friends here, and in confirmation of the statement we have made in regard to his purposes :-

"I have made up my mind to derate the next eight or nine months to an attempt to rekindle, and properly direct, the anti-slavery feeling of the people of the country. I have commenced, and in good carnest. My first appearance was at a meeting of 2000 person a the Friends' meeting-house here, on the 24th allwhere my reception was as enthusiastic as in days of yore. The Society of Friends here have placed ther house (the finest in the kingdom) at my disposal, and I have already fixed for a preliminary course of far lectures. A few nights ago, I attended an anti-slave? ten party, and spoke for two hours, much to the sain faction of my audience. I have invitations from all parts of this most important district. My espements, at present, are as follows: the places are all within twenty miles of Manchester, which I shall make my bead-quarters.

December 2, the town of Bury. " 5, " Heywood. Blackburn. er 6, Rechdale. Clitheroe. er 8,

12, 15, 19, and 22, in the Friends meeting-house in Manchester. These, with some intervening lectures, will bring me to Christmas, when I shall go home a few days, and re-commence the carpaign with the new year. Liverpool, Leeds, Sheffeld, the whole of Yorkshire, and Scotland, are in prospect Here will be work enough for some time to come. am well posted up on every matter connected with the movement on your side. There is only the differenced ten or twelve days between my information and that of the man in Boston. I never get a Liberator, Standard, or Freeman, but I spell it through, and then I am equal with you as respects knowledge of the state of things. The Ark is with you. Let not the politicians touch it. I see more than I can express, but my hope is in the American Anti-Slavery Society. Ouvard beloved friend! I am with you in labor once again I will realize your presence by my side in every een flict, and will strive not to be unworthy of my cen

VISIT TO EUROPE.

The last number of the Ohio Anti-Slavery Bugle The last named of the Call Sant-Statery Bugle contains a letter from PARKER PILLSBURY to the Editor of that paper, in which he says :-

The tour of which I speak, to commence on the first The tour of which I speak, to commence on the first of the year, is one long contemplated, and earnestly desired. It is a voyage to Europe. In October, the desired is a letter, declining the labor of Lecturing and Agent a letter, declining the labor of Lecturing dering the coming winter, in the employ of the Society. daring the coming was on its way, another was coming while my letter was on its way, another was coming me from a young and excellent friend of mine, in Management of the coming was a compared to the compar

while my tenter me from a young and excellent friend of mine, in Massachusetts, proposing a trip to the Mediterranean. And knowing how poorly anti-slavery has paid in the 'material aid,' be generously proposed to bear no inconsideral provided portion of my expenses.

The offer seemed almost a special Providence. At any rate, it can be so considered. My health had become too poor for longer field services at present. My agency had been resigned, or at least the resignation tendered. My family are in as good condition to be left as ever before—perhaps better—and so now seems my time. And then the stern, inevitable destitution of means, has been in part struck down by the generasity of a few friends, whose kindness I am striving in ain, I fear, to deserve—and on the whole, my prospect nsity of a few friends, whose kindness I am striving in rain. I fear, to descree—and on the whole, my prospect it as a tatering almost as could be desired.

My hope and expectations are to visit Britain, France and Italy, and to do something for the cause of Free-

schiered, if both body and mind are not greatly strength-enel for the work to which I have consecrated my life. Since this letter was written, the friend whom Mr.

PILLSBURY expected to accompany him to Europe has given up the voyage, but it will not prevent Mr. P. from making his contemplated tour. He will sail from this city on the 4th of January next, for Liverpoolbearing with him the best wishes and fervent benedictions of a host of attached friends and warm admirers. No one has labored more unremittingly or more power fally in the Anti-Slavery cause than himself ; and, with his health impaired, it is time that he should have the respite contemplated; though wherever he may be, he will never forget to plead for the slave. Our friends is England will rejoice to make his acquaintance.

When Mr. Douglass cast the supremely absurd and obviously malicious imputation, through his paper, upon the Executive Committee of the American Anti-Slavery Society, that, to avoid the charge of 'in-Melity, they had adroitly induced PARKER PILLSBURY, HEXRY C. WRIGHT, and STEPHEN S. FOSTER, to stay away from the anniversary of that Society in May last, nothing more seemed to be necessary than a positive de nial of it on the part of the Standard and Liberator : but since he has recently renewed it, a word on the subject from the persons implicated seems to be called for : and, accordingly, we give the following letters from Mr. PILLSBURY and Mr. WRIGHT, which should cover their assailant with confusion of face. Doubtless, to their testimony, Mr. Fosten (who is now in Michigan) will ald his own, as soon as it can be transmitted to us. It is not needed to satisfy any true friend of the antislavery cause, but only to take out of the hands of the enemies of the American A. S. Society, a weapon put into them by one who has hitherto been prominently connected with that Society as its friend and advocate.

LETTER PROM PARKER PILLSBURY. Bostox, Dec. 20, 1853. DEAR FRIEND GARRISON :

Perhaps it may be needful, for once, to depart from my usual practice, of letting time and my own life answer whatever of falsehood my opponents or enemies allege or publish against me. It is not because I feel any personal interest or concern in the matter of my -attendance at the last Anniversary of the American Anti-Slavery Society, about which FREDERICK Douglass seems determined to make capital against the integrity and honor of the Executive Committee, as well as the Anti-Slavery movement.

To most persons, a distinct denial on the part of that Committee, of what he charged against it, would be sufficient. It seems not to be so, however, with Mr. Douglass. As I have been shown an extract from his paper, in which he seems determined to persist in his intimation, that myself and others were kept out of the last Anniversary on account of our Infidelity, (or, to use his own language, 'tastefully thrown into the background,") it seems obligatory on me to tell what I know about it. If that be not all that is needful to rescue the Committee from any such imputation, then I fear they will have to remain under it.

Two weeks before the Anniversary, the Committee wished me to make a series of appointments, over the Naugatuck Railroad, through Connecticut, so as to be at New York, in time for the meetings. Then the General Agent informed me that some applications for lecturers had come from New Jersey, and he wished me to take them also in my route. This would all have been agency work; and so I was not only desired to be at the Anniversary, but both the Committee and the General Agent had an eye to my doing so without expense.

Secere indisposition, however, resulting from a long and tedious succession of boils, compelled me to decline the proposal.

On the Friday previous to the opening of the Anni versary, I had occasion to write Mr. PHILLIPS, then with Mrs. PHILLIPS at the Water Cure, in Northampton In my letter was something from which he inferred that I was not intending to go on to New York. He immediately wrote me a note, asking why; and he added, "If the Board at Boston have not voted the money to pay your expenses, I will take the responsibility-and not only this year, but at the anniversaries hereafter.' My reasons for not going were, however, as strong after, as before-and hence my non-attendance.

As STEPHEN S. Posten is still away in Michigan, may be proper for me to state, that when we met for the frat time, after the charge against the Committee had been made by Mr. Douglass, we discussed the propriety of denying it on the behalf of the Committee. I declined doing so, on the ground that it was not needful, and nothing was so hard for me as to be in collision with professed friends. And I said then, what I have often repeated since, that I did not believe FREDERICK DOUG-Less could say any thing against me, which would call me out in answer or defence. So I feel still.

the rith han ing our is to on- of the is is in the our is in the our is in the our in the our is in the our in the our is in the our in the our

But as the integrity of others, and of the Anti-Slavery platform, is involved in this affair, it seems to me hardly right to be silent.

I therefore send you this testimony with great cheerfalaess-though deeply sorrowful that the course of our eld, and once very highly valued friend, has made it necessary. Yours, most truly,

PARKER PILLSBURY.

LETTER FROM HENRY C. WRIGHT.

Boston, Dec. 18, 1853.

Why were not Parker Pillsbury, S. S. Foster, and H. C. Wright, at the anniversary of the American Anti-Slavery Society, last spring? In consequence of the ominence given to this question by Mr. Douglass, in his groundless attack upon that Society, and the cause of anti-lavery as carried on by it, and in consequence of the inquiry being put to me directly, and often, by those who sympathize with him, I will answer it for

It is certain I was not there ; for which Mr. Douglass if I understand him, has offered, substantially, two rea tons : (1.) That I was not there, because the Committee advised me to stay away; fearing lest my presence on their platform might injure the reputation of the Society at home and abroad, by reason of my Infidelity. and so prevent their getting aid from those who had no Umpathy with my views. (2.) That I myself judged t best not to be there, lest I should injure the Society in the estimation of Christian people, by attaching to it the reputation of Infidel.

These hints about the Committee could have been made by Mr. D., I think, for no other purpose than to produce the impression, here and in Great Britain, that the Society was an Infidel Society, and that he believed it to be so; for when he made the suggestion, he knew full well the Society had never pursued any suc

policy, and that the gentlemen who constitute the Com-mittee, above all others, would never advise any one to dred receipts for cooking on hygienic principles, co mittee, above all others, would never advise any one to stay away from its meetings because he was called an Infidel. I do not believe he thinks they ever did or of Food to Health; the Chemical Elements and Proxi-

I was 250 miles distant; had just finished printing a Selection and Preservation of Dietetic Materials, &c pamphlet; had paid to the printers all I had, and owed &c. By R. T. Trall, M. D. With one hundred illustration of Dietetic Materials, &c. them more; and, under the circumstances, did not feel justified in going, though my desire to be present was 87 cents. Published by FOWLERS & WELLS. never stronger. This is the simple truth, so far as my absence was concerned. Money, I have none, to aid in the abolition of human slavery; absolutely none. I have had health of body, activity of mind, and a heart deeply sympathizing with the enslaved; and these, for sixteen years, have been consecrated to the overthrow of this tyranny, without being the agent of any Anti-Slavery Society, and without receiving a dollar from any one. Thus shall I labor, till rictory or death come to relieve me. Thus situated, my body cannot always Under these circumstances, it seemed to me, at the

be present in anti-slavery meetings, where my heart is. time, and ever since, an act of unscrupulous haste and rashness, to say the least, in Mr. Douglass, to try to make my absence an occasion to bring odium upon the cause, as advocated by that Society.
HENRY C. WRIGHT.

REPORM IN DIET.

tions, or whose nerves are flustered by rum and tobacco, or whose skin is crusted over with dirt, can no more appreciate lofty moral and intellectual teachings, than a swine can appreciate pearl necklaces. Logic, humor, pathos, eloquence, are wasted on such persons. Their gross habits block up every avenue by which sublime ideas might enter. Since reform lecturers and writers encounter this difficulty on every side, and are stopped short by it in many cases, how warmly should they welcome every means of physical renovation ! He who acts the part of a Moses, in leading mankind from the Egypt of disease toward the Canaan of health, is the pioneer of a long line of glorious rulers and prophets. A 'Hydropathic Cook-Book,' from the pen of Dr. R.

T. Trall, has just been published by Fowlers, Wells & Co., 131 Nassau St., New York, and 142 Washington St Roston It contains about 250 recipes, all of which have, at some time, been tried and approved; and it is embellished with numerous engravings of the grains, fruits, and vegetables most proper for food. Its cost is 50 cents in paper covers, 75 cents in cloth binding, and it can be ordered by mail. If a copy of it were in the hands of every housewife in the United States, its cheap, simple, and salutary preparations would soon come into use; the purses of the people would be spared many drafts for costly and hurtful dainties; the bodily strength and endurance of the next generation of Anglo-Saxons would increase above that of any former generation, not excepting our stalwart Puritan ancestors-whereas we are growing slender and puny, by reason of luxurious, stimulating diet. Lastly, if the American people took more thought what they should eat and drink, obeying the rules impressed upon them by experience and science, they would be half-converted to Anti-Slavery, Peace, Temperance Land Reform, Woman's Rights, etc., in a single year And instead of ridiculing and insulting those brave individuals who lecture on such themes, they would listen engerly to what was to be said in favor of any move ment that promised to bless our race and honor our W. S. GEORGE. Charlestown, Mass., Dec. 18, 1858.

UNCLE TOM IN PAINTING AND STAT-UARY.

It should be noted, among the favorable signs of the times, that artists, of all grades, now find it not only a congenial, but a remunerative work, to represent the creations of Mrs. Stowe's genius in pictures and statues. The people of Boston, and of large towns generally, have long been accustomed to see Uncle Toms, Evas and Topsys without number, in engravings of various degrees of merit and price. Lately, they have been whatever of uneasiness or riot on the part of any body. represented in beautiful and spirited engravings printed in oil colors, by Baxter, or some of his imitators; and now I find not only large engraved heads, in the finest style of Parisian mezzotint, one of Uncle Tom, to take part in any exercises that the emergency might to take part in life-size, and another of Eva and Topsy, but a group in real bronze, showing Eva putting the wreath of jessa-mines around Tom's neek, and separate statuettes of door worship to the ministrations of Mr. Parsons. mines around Tom's neck, and separate statuettes of door worship to the r. George Harris, and Eliza and her child. I infer, from N. Y. Ecening Post. seeing these elegant and expensive works in the shop windows with Paul and Virginia, Little Nell, and Unbeen touched by them as by their predecessors, but

as the ornaments of their parlors and chambers .- C. K.W. DEATH OF DR. JOSIAH P. PLAGG.

A heavy gloom was cast over many minds in this city, on Tuesday last, on hearing of the sudden decease, that morning, of Dr. Josiah Fosten Flags, 31 George Eddy, of Portsmouth, N. H., in attempting to Winter Street. For some time previous, he had been quite ill, and was evidently in the grasp of a quick consumption, though he was not wholly confined to his one or both limbs is considered necessary. The man lies house. In a paroxyism of derangement, he threw him- in a critical condition, but it is believed he may recover. self from the third story of his dwelling to the pavement beneath, surviving only a few minutes after the terrible shock. He was one of the most experienced Anti-Slavery, Peace, Temperance, Woman's Rights, Religious Freedom, as well as the Arts and Sciences all received his hearty support. He was a perfect gentleman, an unfaltering friend, a generous benefactor, (Vt.) Eagle.

and in all the relations of life a model man. · How shall we mourn thee? With a lofty trust, Our life's immortal birthright from above!
With a glad faith, whose eye, to track the just,
Through shades and mysteries lifts, a glance of love, And yet can weep !- for nature thus deplores
The friend that leaves us, though for happier shores.

And one high tone of triumph o'er thy bier, Thou, that rejoicing in thy mid career,
Not to decay, but unto death, hast bowed:
In those bright regions of the rising sun,
Where victory ne'er a crown like thine had won.'

THE BAZAAR.

The Anti-Slavery Bazaar was opened on Wednesday last, in Horticultural Hall, School Street, under favorable circumstances, and was thronged with admiring of joy at the event. visitors. The receipts of that day were upwards eleven hundred dollars. Let every friend of the cause, in this region, endeavor to make its pecuniary results greater than ever before. Remember that the operations of the American Anti-Slavery Society largely depend upon the proceeds of this Bazaar. As usual, the contributions from the other side of the Atlantic are beautiful, liberal, and highly attractive.

Will Mr. Douglass send us a copy of his paper of August 19th, containing the article he wishes us to insert in THE LIBERATOR, respecting Messrs. WRIGHT and PILLSBURY, that we may lay it before our readers? The copy we had has been mislaid. We commend the from those gentlemen, which we publish this week, to a place in his own columns, as an act of sim. ple justice to them, and to the American Anti-Slavery

ever would do so.

But it is asked—'Why did you stay away?' Simply and solely because I HAD NOT THE MEANS TO BE THERE. tive Value of Vegetable and Animal Substances; the New York, No. 131 Nassau street,

> Philadelphia, No. 231 Arch street. GERRIT SMITH HAS SPOKEN! The telegraphic inteligence from Washington is to the following cheering

Boston, No. 142 Washington street.

ect. This is to be prompt in Freedom's cause. 'Mr. Gerrit Smith made his debut in the House in Mr. Gerrit Smith made his debut in the House in a strong abolition speech. He contrasted the kidnapping of Martin Kozsta by Austria with the kidnapping of slaves in our own land, and while endorsing to a certain extent the conduct of Capt. Ingraham and the administration, declared that they had not got far enough; he would have had the unconditional release of Kozsta at all and every hazard. Mr. Smith's speech elicited marked attention, and was replied to eloquently by Mr. Preston, when Mr. Dean obtained the floor, the committee rose and the House adjointnel.

The 'National Council,' originated by MR. GARRISON:

A rabid conservative was once heard to say that he never knew a Hydropathist or Vegetarian who wasn't inclined to be radical on all subjects. This remark was doubtless correct. Persons whose bodies are kept in a healthful and vigorous state, by simple food and cold water, naturally embrace truth when it is presented to them, for their minds are in good working order. A man whose stomach is crammed with animal abominations, or whose nerves are flustered by rum and tobacco. one hundred miles of Erie, Pa. A petition from the colored people of Canada to be admitted into the Union was granted; and the mode of such admission, whether of Canada or of any State not now embraced in it, was prescribed. The next meeting of the Council is in Cleveland, on the 17th of May next.

> Fugitive Slaves .- The Norfolk papers hav announcements of the escape of seven slaves from that port, in a New York vessel, as alleged, accompanied by the usual excited denunciations of 'daring violation of law' by 'secret agents,' &c.
>
> The Norfolk Beacon says: As soon as our worthy and efficient Mayor heard of the escape of the negroes, noticed by us on Tuesday, he sent telegraphic denoted

noticed by us on Tuesday, he sent a telegraphic despate to the agent of the Star of the West, at New York, thold them in custody. Mr. Morgan, the agent, replie at once, stating that he had sent a messenger with in structions to board the steamer as far out as possible and that our Mayor might be assured that he would us his best endeavors to carry out his wishes in the matter He also requested the captain to bring the steamer t anchor at North River, and to lock up the negroes i the safest place on board—to put a guard over them and detain them at all hazards until further instruc-

Dreadful Riot and Loss of Life on the Illi nois Central Railroad—A bloody riot took place among the laborers on the Illinios Central Railroad at Lasalle, Story, a contractor, and a party of frishmen, durin which, one of the latter was shot dead. Shortly after

wards, Story's office was attacked and pillaged, and Story, who had concealed himself in a barn, was found and brutally murdered, his head and hody being horribly mangled. Mrs. Story was also fired at, but It is reported that Mr. Story's foreman, on the other

side of the river, has shot nine laborers.

The Sheriff of Lesalle County was specifly on the spot, and after some resistance, during which an Irishman was shot dead, and two wounded, thirty of the rioters were taken. The ringleader of the rioters escaped, but measures have been taken for his appro-

Catholic and Anti-Catholic Excitement in New York.—There is some excitement in New York city in consequence of the arrest of a street preacher named Parsons, on Sunday of last week, by order of the Mayor. Parsons proclaims eternal war upon Catholic and every thing foreign. An indignation meeting was holden in the Park on Wedne-day evening, on the ground that religious freedom and freedom of speech had been invaded by the action of the Mayor. Resolutions were passed and available passed and exciting speeches were made, and the meet-ing adjourned to meet in Metropolitan Hall this week.

Ship-Yard Preaching. - Sunday afternoon at 2 o'clock, a crowd of nearly ten thousand congrega-ted in the ship-yard, at the foot of Third street, East

Wreck of a British Ship and Loss of Two windows with Paul and Virginia, Little Nell, and Un-dine, not only that the general heart of humanity has been touched by them are by their producers but July, on a reef known as Richard Rocks, off the south people of wealth and taste now begin to seek such works people met a watery grave. She left Hong Kong on the as the ornaments of their parlors and chambers — c. w. w. 20th of June, with a heavy cargo and two hundred and twenty Chinese laborers, for San Francisco. An Eng-lish gentleman, named Sutton, and Major Poore, of the American service, and two Portuguese merchants, were also passengers.

Shocking Accident .- A man by the name of

Shocking Railroad Accident .- A railroad accident of a peculiarly painful nature happened at Whitehall on the 3d inst. As the train was crossing the and skillful dentists in the country, remarkable for his ingenuity and constructiveness—a consummate master to his profession. But he was not less praiseworthy for the deep interest he took in all the progressive movements of the age, as a friend, patron and advocate. Whitehall on the 3d inst. As the train was crossing the bridge near that village, the engine and tender were trown off, from some cause, and the legs of the engineer caught between the two in such a way that he could not be extricated. The fire from the engine was scattered over him, and in his agony he begged for some one to kill him. No one being willing to relieve him in that way, and every other attempt to release him having failed, he took a knife and cut off his own leg at the knee joint. The terrible operation was too severe to be endured, and he died in about ten minutes.— Brattleboro'

Great Fire in Brooklyn .- The block eight splendid dwellings on Brooklyn Heights, known as the Colonnade row, was entirely destroyed by fire at as the Colonnade row, was entirely destroyed by fire at an early hour Monday morning, together with two or three adjoining dwillings. They were all occupied by single families who were asleep at the time the fire broke out, and the excitement among the inmates was consequently very great. No lives, however, were lost. loss on the buildings is about \$100,000. The loss the burning and breaking of the furniture must be very

Arrival of the Steamer ' Sarah Sands' Portland.—The screw steamship 'Sarah Sands,' the pioneer of the Liverpool and Portland line of steamers, arrived at Portland on the 17th inst., bringing 205 pas-

Portland was all life and animation on the occasion,

Barbarism in Massachusetts .- The Luca family' were refused accommodations at a hotel in West-ield, on account of their color. The keeper of that field, on account of their color. The keeper of that hotel should be 'passed round' in the papers, so that the public may avoid stopping at his house for entertainment. The New Haven Register says:—'The 'Luca family' are respectable and well-conducted persons, and desagving of as good treatment as any other 'family;' and, as little of an abolitionist as we are, we would not patronize a hotel where they had been treated so rudely.'

The Anti-Slavery Bataar at Boston .- The The Anti-Slavery Bazaar at Boston.—The contributions of useful and fancy articles recently sent from this country, we are glad to learn, have not been short of former years. The value of the box from Elinburgh has been estimated at £147, 10s.; from Glasgow, £103; Perth, £73; Dublin, £137; beside-contributions from the following places:—Leeds, Sheffield, Bolton, Leigh, Nottingham, Makistone, Chelmsford, Alton, Exeter, Reading, Kirkaldy, Dunse, &c., &c.—British Friend.

THE TWENTIETH National Anti-Slavery Bazaar

WEDNESDAY MORNING, DEC. 91, AT HORTICULTURAL HALL, SCHOOL STREET And for objects of novelty, antiquity, art, taste and curiosity, fashion, convenience, elegance, dress and house-hold ornament, it affords an opportunity to be found so where else for the selection of Christmas and New

We cannot furnish a full advertisement, some of ou

most elegant and useful foreign Boxes being yet on their way; but among the very great variety of articles re-ceived, are included the following. Besides the usu-al vast amount of Bead work. Berlin worsted work, knit work, net work, morocco work, carved work and patch work after the latest invention and most ap proved fashion, many rare specimens of art, bijouteric and verfu demand particular description. Among these are porcelain Lamp Shades by which the light is tempe ed to weak eyes and delicate health, and the mind trans ported to various celebrated and beautiful spots Europe and Asia, among which are the following :- Interior of Notre Dame, Vaults of St. Denys, Swiss Chalet at Grindenwald, Chateau at Carcasonne, Scene nea Constantinople, Snow scene in the north of France Cathedral of Amiens, Scene near St. Cloud. Bohemia. Glass Jugs, Bobeches, vases and paper knives. Busts of Dante, Petrarch, Tasso, Ariosto, Camoens, Alfieri Rachel in Phèdre and in Adrienne Lecouvreur, Bérer ger, Cromwell, Joan of Arc, Madame Recamier, Mary Stuart, Madame de Maintenon, Raphael, Arago, Goethe Schiller, Shakspeare, Victor Hugo, Michael Angelo, Charlotte Corday, Murillo, the Medallion of Mrs. Srows made during her stay in France by the celebrated Sculptor David d'Augers, and sent by him to the Bazaar, with others of the Italian Patriot Manini, and Agago, The Chateau of Chillon in Oils by Dutret, a port-folio of photographic architectural Studies, principally of Parisian Monuments, Notre Dame, the Louvre, and others. A Head of the Savior in biscuit, of much merit, Carl Cases of the Oak taken from John Knox's hous in Edinburgh, with drawings of the scene where he firs administered the Sacrament.

Vases, Cream Jugs, Extinguishers, Candle Sticks, Inl. Stands, Baskets, Single Tea Cups of elegant varieties, laborers. Apply to WILLIAM C. NELL, 21 Cornhill Boxes, Tasses a la reive, [the stand of which is also a cover for the Cup,] beautiful Tea Sets for children, Plates or Card Receivers exquisitely painted in groups of flowers, Cologue bottles, Etruscan Candie Sticks, Match Stands, all painted, gilded or decorated, in admirable taste. One Lilliputian set of the Characters of Uncle Tom's Cabin, in Dresden China. Swiss Wood Work, Baskets, Paper Knives, Cups an

Work Boxes, carved and painted.

Cumberworth's beautiful Statuette of the Woman of Color with her Children, the pendant of the one presented from the Bazaar last year to Mrs. Stowe. The op portunity of studying it as a work of art is alone worth the visit to the Bazaar. Pastille burners, Vases for Flowers, Tropical leaves. A Bell by Feuchères. All the above are rare and admirable for their artistic merit. Besides these are Candle Sticks, Vases, Ink Stands, Books sent by Mail to any Post Office in the U. States Paper Knires, &c., &c. Toys.

Puzzle boxes, Boxes of Toys comprising villages poultry yards, gardens, &c. Toys exhibiting character and costumes, among which are the French Officer and Saneur of the Old Guard, the Dame de la Halle, the Peasant Woman of the Pyrenees, the Sailor company of

in ebony, in perfume cases fitted up with gilded crystal, York, or 142 Washington street, Bosto and smaller boxes inlaid and enamelled with tortois shell and gold.

art. Small view of Algiers in Gonache, very beautiful:
a view of Snowden in Oils, of great merit. Port Folio

Accidents and Emergencies. By Alfred Smee. Notes of Dieppe, dessin a' la plume, by Mons. Bunoret ; the same whose sketches in the same style of the environs Cook-Book, Hydropathic. With new Recipes. B. of St. Germain have just been presented from that city. R. T. Trall, M. D. Paper, 62 cts. Muslin, 87 cts. of St. Germain have just been presented from that city

A magnificent Port Folio, richly inlaid, lined and studded, presented by Madame de Stael to the Bazaar ; Bor Oak ornaments and Brooches. A variety of ladies' ornaments in new styles.

A large and beautiful collection, contributed for the first time from Germany, includes very exquisite Bohemian Glass, Reutlingen Lace, Toys of an entirely unique description, a Panorama of the Wurtemberg Alps, colored, Bronzes from Hannu, Table Mats of different colored woods which roll up, Lithographs and German books, and a variety of articles entirely new in our market. A large collection of interesting books, in many cases presented by the Authors, and accompanied by their autographs. Also, several rare volumes not elsewhere to be obtained in this country. Boy and Birds, with engravings by Landseer, the blocks of which have been destroyed; valuable Autographs, a large collection of most exquisite Honiton Lace, and our usual assortment of beautiful Highland Shawls and Scarfs of the following patterns :- Royal Stuart, Lass of Annandale, Helen McGregor, Lady Macbeth, Lass of Gala Water, Shepherd's Lassie, Meg Merrilles, Lass of Bal- Midwifery and Diseases of Women. A Practical Work lochmyle, Lass of Gowrie, McDuff and Murray ;-Shetland Shawls and Spencers, very beautiful; elegant Milk Trade in New York and Vicinity. By Mullaly Fish Scale ornaments for ladies, something entirely new. Bristol Baskets from the Blind Asylum, Papier Mache Bristol Baskets from the Bind Asylum, Lapler H. Pendleton. 60 cts.

Writing Desks, Work Boxes, Blotting Books and Card
Philosophy of Water-Cure. By John Balbirnie, M. D.
A Work for Beginners. 30 cts. tion; new Music and Waltzes for the Piano, A most exquisite Ivory Fan, a genuine Louis Quinze. The above-named articles comprise but a portion of the col-

The Letter of the Women of England to the Women of America, with its 576,000 signatures, may be seen at the Hall during the Bazaar's continuance. The beautiful gifts presented to Mrs. Stowe by friends

of freedom in Great Britain, she has kindly permitted us to offer for exhibition on this occasion. ANNE WARREN WESTON.

MARY MAY, ANN GREENE PHILLIPS, CHARLOTTE S. SARGENT, SARAH SHAW RUSSELL, LYDIA D. PARKER, LOUISA LORING. HENRIETTA SARGENT, HELEN E. GARRISON, E. C. VON ARNIM, SUSAN C. CABOT, FRANCES MARY ROBBINS.

Our friends in the city and in the country ar inded that the Refreshment Table will need a supply of Tea, Coffee, Sugar, Butter, Bread, Biscuit, Cake of all kinds, Cold Ham and Tongue and other meats, and in general of all other articles suitable to a refri Particularly do we need a daily and large supply of Cream and Milk, for which we would look to our friends in neighboring towns.

To Cornespondents.—In our next number we shall publish the Sermon delivered by the Rev. CHARLES E. lopgs, Minister of the First Parish in Barre, Mass., on Thanksgiving Day, which has made some excitament in that place.

Datices of Meetings, &c.

ANTI-SLAVERY CELEBRATION

POREPATHERS' DAY, AT PLYMOUTH A general meeting of the friends of Freedom, my and near, in connection with a Quarterly Meeting of the Old Colony Anti-Slavery Society, will be held in Plymouth, at Leyden Hall, on Saturday evening and Sunday, Dec. 24th and 25th, commencing at 7 o'clock on Saturday, and continuing through the day and evening of Sunday.

Among the speakers to be present on that occasion are William Lloyd Garrison, Wendell Phillips, Edmund Quincy, and Parker Pillsbury.

ROURNE SPOONER.

BOURNE SPOONER, President of O. C. A. S. Society.

REV. ANDREW T. FOSS, an Agent of the Ma Hubbardston.......Friday evening, Dec. 23.
Rutland........Sunday " 25. WORCESTER CITY ANTI-SLAVERY SOCIE-

TY.—The next lecture before this Society will be delivered by Rev. Thomas K. BEECHER, of Williamsburgh N. Y., on Friday evening, Dec. 23, at the City Hall. O. K. EARLE, Secretary.

REV. A. T. FOSS, an Agent of the Mass. A. Society, will speak at FALL RIVER, on Sunday, Jan 1st, day and evening. Also—in NEW BEDFORD, on Friday evening, De-

FALL RIVER.—CHARLES C. BURLEIGH WIL TREMONT TEMPLE will be open for public

ership every Sunday morning and afternoon

MASSACHUSETTS STATE COUNCIL OF COL-ORED AMERICANS. The members elect of the State Council are hereby notified to meet in Boston, on Mon-day, Feb. 2, 1854. The hour and place of meeting will be duly announced.

WILLIAM C. NELL,
JEREMIAH B. SANDERSON,
Mutional Members elect for Massachusetts.
Boston, Dec. 20, 1858.

SITUATIONS WANTED .- Three active colore

WANTED-A seamstress in a family. Apply t WILLIAM C. NELL, 21 Cornbill.

WOMAN'S RIGHTS DOCUMENTS. WOMAN'S RIGHTS DOCUMENTS.

The undersigned wishes to collect some six or eight sets of documents thus far published on this subject, to bind in as many volumes, and deposit in different public libraries. Any person, possessing spare copies of any of the Reports of Woman's Rights Conventions, will confer a favor by mailing them to the address below given;—as some of these pamphlets are now difficult to obtain.

T. W. HIGGINSON,

Dec. 22—2w. Worcester, Mass.

Dec. 23-8w REMOVAL .- The Prisoner's Friend Office removed to B. H. Greene's Bookstore, 124 Washi street, corner Water street.

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FOWLERS & WELLS, CLINTON HALL, 131 NASSAU STREET, NEW YORK, AN

142 WASHINGTON STREET, BOSTON. Peasant Woman of the Pyrenees, the Sailor company of troops of the Line, Mariner's Compass in a ring, Dolls of every kind and variety.

Enemisteric D'art.

The above name is given in Paris to a description of inlaid work too artistic in design and execution to be called a manufacture. It is made in small square work boxes for ladies, lined with silk and decorated act amount may be remitted. All letters containing orders should be post-naid, and directed to Econtaining orders. with flower groups by eminent artists, on alabaster set Welts, either at Clinton Hall, 131 Nassau street, New Land Control of the Control of

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Pocket Books, Card Cases, Port Monnaies, Ladies' Reticules, Writing Cases, and Tourists' Cases, with other articles too numerous to mention, of De la Rue's exquisite workmanship.

Paintings and drawings in all the various styles of art. Small view of Algiers in Gonache, very heartiful:

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One large volume. \$1 25. Children; their Hydropathic Management in Health and Disease. By Dr. Shew. \$1 25.

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cience of Swimming: Giving Practical Instruction to Learners. 12 cts. Water-Cure Library; Embracing the Most Important Works on the Subject. In seven large 12mo. volumes. A family work. S6.

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HYDDOPATHY, and the Natural Sciences generally. Booksellers supplied on the most liberal terms. Agents wanted in every State, county and town. These works are universally popular, and thousands might be sold where they have never yet been introduced.

To prevent miscarringes, delays or omissions, all letters and communications should, in all cases, be postpaid, and directed to the Publishers, as follows:—FOMERS AND WELLS, Clinton Hall, 131 Nassau-st. New York, or 142 Washington st., Boston,

P. S. Either of these works pre-paid and sent by

[To be continued.] Agents and Booksellers supplied by
FOWLERS & WELLS,
Dec. 28. 1w. New York and Books CHEMICAL LECTURES TO LADIES

NEW ENGLAND FEMALE MEDICAL COLLEGE,

274 WASHINGTON STREET. Professor Ws. S. Brown, from Glasgow, author of Chemistry for Beginners, will give a Course of Thirteen Lectures to Ladies, at the above-named Institution, at 8 o'clock, on Wednesday and Saturday after-

The Course will embrace the fundamental principles of Chemistry, and their application to elegant property

The Course will embrace the fundamental principles of Chemistry, and their application to elegant accomplishments and domestic arts; as Cooking, Adulteration of Food, Poisons and their antidotes, Ventilation, Dyeing, &c. The whole to be illustrated by numerous and interesting Expensioners.

The afternoons named have been selected to accommodate Teachers in the Public Schools; though the knowledge that will be obtained of this beautiful and practically useful science will be of interest and value to all ladies who may attend.

Tickets for the Course, \$3, to be had at the Lecture Room of the College.

SAMUEL GREGORY, M. D., Secr'y, Boston, Dec. 3, 1853.

The Year 1853

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

Among their numerous issues, have published the following, 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. Bouner. One of the most intensely interesting books ever published. 10,000 copies in 4 months.

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A thrilling tale of the vicissitudes of a country minis-ter's life. ?',000 copies in 8 months.

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Literally, a book of gems, or string of pearls. A SABBATH SCENE. BY JOHN G. WHITTIER.
With thirteen Illustrations, by Billings.

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In press, to be issued in a few days, a thrilling work in the Catholic question, entitled, THE CONVENT AND THE MANSE.

THE DOVECOTE: OR, HEART OF THE HOMESTEAD. A genuine New England Home Story.

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.

A Series of Letters addressed to Judge Edmonds, A. J. Davis, Dr. Dexter, and others, on Spiritualism, by Dr. E. C. Rooms, Author of the Philosophy of 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 beantiful 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 elegant 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, boquets of flowers, and calendar and memorandum vignettes, pages for each day and month of the year, portraits 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 Bookseliers.

PERSONAL MEMOIR OF DANIEL DRAY-TON.

FOR Four Years and Four Months a Prisoner (for Charity's sake) in Washington Jail. Including a Narrative of the Voyage and Capture of the Schooner Pearl. Price 25 cts., or 38 cts. in cloth.

SIX YEARS IN A GEORGIA PRISON. Navrative of Lewis W. Paine, written by himself. Secotion. Price 38 cts. TWELVE YEARS A SLAVE. Narrative of Solo-

mon Northup, a Citizen of New York, kidnapped in Washington City in 1841, and rescued in 1858, from a Cotton Plantation near the Red River in Louisiana. For sale by BELA MARSH, 25 Cornhill.

PUBLIC PUNCTION OF WOMAN.

JUST published, and for sale by ROBERT F. WALL-CUT, 21 Cornhill, "A SERMON OF THE PUBLIC FUNCTIONS OF WORLN, preached at the Music Hall, March 27, 1853. By Theodoxe Panken, Minister of the Twenty-Eighth Congregational Society. Phonographically reported by J. M. W. Yerrington and Rufus Leighton." Price 6 cents single—50 cents per dozen. KNICKERBOOKER FOR DECEMBER,

CONTAINING, together with the usual variety of the Magazine, the first of the LAYS OF QUAKER-DOM—to be followed by others in succeeding numbers. Price 25 cents. Postage on the same sent by mail, 4 ets., For sale at this Office.

POETRY.

For the Liberator. PREEDOM OR SLAVERY.

BY W. MILNE. · Preedom or Slavery ! · Ever welling up From the deep fountains of the human heart, This ory is heard ; whilst Slavery's bitter cup Man thrusts on man ; and in the human mart, Puts up his equal brother, where, for gold He in the shambles with the brute is sold.

God of eternal justice, truth and love! How long shall implous, heaven-defying man, ously exalt himself above Thy laws supreme, and Truth's obstruction plan ! Still stronger fastening manacle and chain, Whilst his scarred victims shrick, but shrick in vain. Porever, Lord, shall wickedness prevail, And proud oppressors treat thy laws with scorn

Is trampled Justice evermore to fail?

Is Truth no more thy footsteel to adorn? Unsulfed and triumphant, from the dust Shall it not rise, O Lord !- for thou art just.

Thy groaning children held in Slavery's thrall, Raise not to Thee in vain the censeless cry; For He who drank the wormwood and the gall, Hath on th' oppressor and th' oppressed his eye Justice may seem to linger for awhile, Yet with the mighty shall divide the spoil.

Hear, proud America ! the warning voice !-' Freedom or Slavery !' rings upon thine ears ; Thy branded millions wait to greet thy choice With jubilee songs, or curses, groans and tears Thy national existence, name and fame, Hang on thy choice—thy glory or thy shame Alas! for thee, with laurels freshly bound

Around thy lofty, yet unfarrowed brow; That, soiled and withering, they should strew the ground Whilst at the shrine of human slavery thou Art bending low-and, prompt at Mammon's beck, With thieves consenting to bow down the neck. Alas! so early of thy glories shorn !

The nations at thy recreancy hiss! Pointing the finger with a grin of scorn, They cry, 'Was ever mockery like this? A people still in Freedom's natal throes. Leaguing together Freedom to oppose !* Shades of the mighty dead, for freedom slain,

Could ye return, and gird your armor on, And see the leprous, deepening, damning stain Of sullen slavery o'er the nation gone, And not again unsheath the gleaming brand. To purge the curse from your adopted land?

'Freedom or Slavery!' This inquiring cry
Must bring the answer, 'Liberty, or death!' Goaded to madness, men will dare to die, And dying, dearly sell their blood and breath. Woe to a nation when its cursed ones smite, And measure swords with tryrants for the right! Dark is the cloud that over Europe broods-

But, hear ye not, ye who have ears to hear. That sullen murmuring, as of seas and floods, Which heralds tempest when the Storm King's near Whilst pent up winds hold in their fiery breath, Fraught with avenging elements-and death ! 'Freedom or Slavery !' Stern and startling cry-

It comes on every breeze, from every land ; And faithful Echo lifts her voice on high, Reiterating, loudly, the demand, Freedom or Slavery !' and the hour of doom. Darkly, to despots, now begins to loom. · Freedom or Slavery' for the human race,

Demands the restless spirit of the age :-The cry grows louder-hosts come face to face, And deadly strife or moral warfare wage :-O, when shall might to truth and sunsion yield. And victory crown the bloodless battle-field ?

The despot kings on Europe's tottering thrones, May seek to hinder Freedom on her way : Mid hosts of slain, and shricks and dying groans, Tyrants may bear a little longer sway— To be, like stubborn Pharaoh with his host, In a red sea of fiery vengeance lost.

Oppressors now but wake their armies up. To hasten on the final work of doom ; To fill the measure of a blood-red cup, And sink in execration to the tomb :-The gag, the fetter, and the galling chain, Must fail in Freedom's fraternizing reign.

Freedom and Slavery !' how should these agree? Freedom, God's gift, with Justice born and nursed Slavery, hell-born, and nurtured on the knee Of tyranny, by God and man decursed. How should the twain on friendly footing dwell? Who to agreement can bring heaven and hell?

GO AHEAD.

Go ahead-and do not tarry ! Nought is gained by standing sill; What though you at times miscarry? Let no fears your bosom fill. Scarch the causes of your errors, Gather wisdom from the past, To the wind give all your terrors, 'And you'll go ahead at last.

Go ahead-in useful doings Let your motto be, 'I'll try'; He who ever is despairing, Bankrupt hearts and hopes are nigh. What though you and wealth be strangers-Onward, upward, be your aim, And those real or fancied dangers Soon you'll put to flight or shame.

Go ahead-the world reforming, In civil, moral Freedom's name All those forts and outposts storming, Which your enemies may claim.

Yield no bulwark, take no quarter, Compromise no cherished right: Freedom's treasures never barter, Stand for them with all your might.

Go abend, then-don't defer it, Life's short span soon flits away ; If you'd finish aught of merit, You must ply your task to-day. Set the ball in instant motion, To keep it going strain each nerve, Nor doubt that ultimate promotion Will yield the laurels you deserve.

GIVE! GIVE!

BY REV. J SMITH, CHELTENHAM, ENGLAND. The sun gives ever ; so the earth-What it can give, so much its worth ; The ocean gives in many ways-Gives paths, gives fishes, rivers, bays ; So, too, the air, it gives us breatl When it stops giving, in comes death. Give, give, be always giving:

Who gives not, is not living. The more we give,

God's love bath in us wealth upheap'd, Only by giving is it reap'd : The body withers, and the mind, If pent in by a selfish rind. Give strength, give thought, give deeds, give pelf, Give love, give tears, and give thyself. Give, give, be always giving ; Who gives not, is not living.

The more we give,

The more we live

THE LIBERATOR

GOSPEL OF INPIDELITY.

BOSTON, Dec. 16, 1858. Manan-In a private letter to W. L Ganamon

dated Dec. 12, touching FREDERICK DOUGLASS, JOH

On one point, I confess myrelf to be puzzled. Why are Wright, &c. so sensitive to the term Infide? If I understand H. C. Wright's letters in The Liberator, he openly professes to be what is called, commonly, an Infidel. Names are given for convenience sake—such as Unitarian, Baptist, Universalist, and Infidel. They mark the belief of the individual. If H. C. Wright is not an Infidel, what is he? I inquire honestly; for if any body had asked me if he was one, I should have answered yes, without a moment's hesitation; in the answered yes, without a moment's hesitation; in the same manner as I should have said that May was a

and which Mr. Douglass has endeavored to make on subject, that this is your position.
the readers of his paper—that the question, whether e.g. You admit that the Bible and the prophet the readers of his paper—that the question, whether e.g. You admit that the Bible and the prophet Wright, &c., were infidels, is the original and main Moses, Joshua, Samuel, David, &c., claim to have been question between him and his former associates. No directed and commanded by God to slay the inhabitant such question was ever raised by Mr. PHILLIPS or Mr. of the ancient nations of Canaan for their iniquities GARRISON, or by myself and the two others to whom but you believe that they were entirely mistaken in th allusion has often been made by Mr. D. The sole and respect, and that the representation of the Bible to the single question raised by Mr. PHILLIPS, at Framingham, contrary is fulse. Surely, my dear sir, the words of on the first of August, was this :- Did the Executive Committee of the American Anti-Slavery Society ad- emn consideration. 'If they hear not Moses and the vise PARKER PILLSBURY, S. S. FOSTER and HENRY C. prophets, neither will they be persuaded though on WRIGHT, to stay away from the anniversary, last rose from the dead.' Has not the Son of God, 'the

Mr. Douglass had asserted, substantially, in his pa- thority which you deny? per, that they did. Ar. Purlites denied it; or that the Committee had ever given such advice to any one; taken on a subject of such magnitude, other prophets and asked Mr. Douglass for the proof of his assertion. might be mistaken in respect to other revealed matters. Such proof he has never given; and for the simple No reliance can be placed in the animating prediction reason, that none exists. Since the formation of the of Isaiah, Jeremiah, Ezekiel, Daniel, &c., of the reign Society, with the exception of two years, and the five of righteousness on the earth. Neither have wicked years I was in Europe, I have been present at its an- men good ground to fear the awful threatenings of the my own manner, my own views of the Anti-Slavery may have been mistaken. The divine authority of the question, as it my in my own soul. From the first, I Bible is manifestly subverted. The hope of eternal life tried to feel, think, speak, as a slave, and in some has no solid basis. The foundation of the claims measure succeeded. When Humanity, in the person of Jesus of Nazareth to be the Son of God and 'very a brother or sister, is on the auction-block, my nature Christ,' is removed. It was both out of the law of is there, I am there. All that is done to the slave is Moses, and out of the prophets, that the apostle perdone to me. This, for twenty years, has been the deep suaded the people 'concerning Jesus.' Acts 28: 23. and ever-present feeling of my heart on this question. If Moses and the prophets were mistaken on other sub-Of course, I have felt, thought and spoken to all of slave- jects, concerning which they claimed to be inspired by holders, and of all which they bring to justify their con- God, they might be mistaken also in relation to this duct, as a stave. Whatever sustains slaveholders, as The principle impeaches the divine authority of the New such, is the deadly for to me, and, of human kind. Testament, which confirms that of the Old. It im-Liberty is a self-evident truth ; slavery, a self-evident peaches the wisdom of Christ himself, who reproved the falsehood. Whatever sanctions a self-evident false- Jews for not believing the writings of Moses. John 5: hood, is itself such.

Thus feeling, I have ever appeared on the Anti-Slavery platform, and there given utterance to my soul lings, for the imperative commands of Jehovah, was unas if I were a chattel slave. The religious, political, social, literary, and commercial surroundings of the slave have been, and are at this hour, generally against him, and on the side of the oppressor. Concerning all these, I have felt, thought, and spoken on that platform, asyou and every human being would, that felt for the slave, 'as bound with him.' I was regarded and treated as a beast, a chattel, by these surroundings; arraigned and tried before the nation, on the question- of Life, among those who take nothing ' away from the AM I A MAN, OR A BEAST? the nation deciding that I words, of God's prophecy; many of whom have sealed was a beast, and, what are recognized as the religion their testimony to its verity with their blood. and God of the nation, brought in to sanction and give authority to the decision. Living in an atmosphere, every moment filled with the agonizing cries of millions of these belpless, innecent ones, and seeing and feeling the nature I so proudly bear and fondly cherish, daily thus scorned, insulted, sold in the shambles as the nation's peculiar, most profitable and favored article of commerce, could I help but cry out ! Could I stop to consider matter or manner? All my social and domestic endearments, and even my very nature, ignored-absolutely and forever ignored-by a people calling themselves Republican and Christian'! Could I do otherwise than cry out for help as a man amid a burning building? What must I think and say of those who put me in that building, set it on fire, and prevent my escape from the devouring flames?

Yes, indeed, I have, on the anti-slavery platform, brought many charges against what the people of this country call their church, their republicanism, their given. Christ, and their God; for they were all combined to hurl me from the platform of Humanity, and to herd me with the beasts of the field, and among them to find my Bible, my Christ, my Heaven, and my God. They have robbed me of my manhood, in the person of my crushed and helpless brother and sister. Thank God, I have been able so to utter myself, that those who had ears to hear, have heard and understood. Dear Madam, I will not outrage the woman, the wife, and the mother, in your heart, nor insult Humanity, by asking pardon for one emotion or thought I ever uttered against surroundings that thus contemn and degrade the nature we bear. Human tongue can pever justly characterise them; the human soul can never justly estimate them; only the All-seeing can ever truly measure the depth of their injustice and their malignity.

Thus feeling and speaking in regard to slaveholders their apologists and backers, and all that sustains them, what has the American Anti-Slavery Society done about platform. I say the same of its individual members ture. Not one of them ever asked me, or wished me, to my knowledge, to stay away from their meetings. I have They are two in number, one for the Just and Equation to many of the Society's devoted friends. It could not tend to the manner in which its agonies are uttered. Not one restraint has that Committee ever imposed on my utterance; to say they have, is to accuse them by a deep reverence for the nature I bear, and for its reand destiny, I have been there, and wherever else I could be, to aid all of every creed, color, country, and condition, to rescue it from the wrongs heaped upon it by American Slavery.

But, 'Why so sensitive to the use of the word Infidel?' I will answer this inquiry in another letter. HENRY C. WRIGHT. Thine.

LETTER PROM REV. HENRY GREW.

FRIEND GARRISON:

You have probably noticed my brief article in the Pennsylvania Freeman, occasioned by Mr. McKim's the petitions in their respective neighborhoods. We declaration, that all the members of the Pennsylvania Anti-Slavery Society would set their seal to his unqualified denial of your infidelity relative to the Bible.

I had prepared another article for the P. F., giving my reason for considering your belief, that various things recorded in the Bible, and therein claimed to be the word of the Lord, are the mistaken declarations of fallible men, involves a skeptical and infidel principle, in respect to the divine authority of the Bible. As it ter, directed to the Secretary of the Convention, Susa was deemed inexpedient to discuss the subject in the B. ANTHONY, on the First of February, without fail. Freeman, my brief disclaimer, with a simple statement,

Well-knowing that, whatever you do not believe, you do believe in free discussion, I beg leave to offer to the public, through the medium of your liberal periodical, some further remarks on this important subject. Your indefatigable labor of love to ameliorate he

man wo, I desire duly to appreciate. To this, some of your friends appeal, as adequate to sustain their unqualified dealal of the charge of infidelity. As the you will admit, does not prove your faith in the divine

words and acts recorded in the book, which the book itelf claims to be the words and acts of divine inspire ion and direction. He who does this, manifestly reject the dirine authority of the Bible; although he believes as he does of other books, that many things therein

The Bible claims, that the ' prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1: 21. Nor is this the testimony of the New Testament only The Prophets of the old, preface their declarations with "Thus saith the Lord." (Jehovah.) ..

Now if any person believes, that parious things which the Bible declares men 'spake as they were moved by the Holy Ghost,' or which the Bible declares God commanded them to speak, did come by the will come man,' and were contrary to God's truth and will, I ask, is not this infidelity in respect to the divine authority of the Bible?

I understand, from your own communications on th

Him who spake as never man spake, demand your sol spring, in New York, on account of their Infidelity? faithful Witness of the truth, established the very au

Moreover, if these prophets were continually m iversaries, and appeared on its platform, to utter, in Bible. If Moses was mistaken, all the other prophets 45-47. Assuredly, a man who could be so mistaken as to be imposing upon a nation his own vain imaginworthy of credit.

How can you justify the Savior in administering such

reproof, without criminating yourself? I pray our Father in heaven to grant you grace to add to your virtue a consistent faith in his Word. May your noble struggle for oppressed and outraged humanity be crowned with His divine blessing ! O, may your loved and hated name be found at last in the book

Truly yours, HENRY GREW.

WOMAN'S RIGHTS.

CIRCULATE THE PETITIONS! The design of the Convention, held very recently i Rochester, was to bring the subject of Woman's le gal and civil disabilities, in a dignified form, before the LEGISLATURE of New York.

Convinced, as the friends of the movement are, that in consistency with the principles of Republicanism, females equally with males are entitled to FREEDOM. REPRESENTATION and SUFFRAGE, and confident as they are that woman's influence will be found to be as refining and elevating in public as all experience proves it to be in private, they claim that one half of the People and Citizens of New York should no longer be governed by the other half, without consent asked and

Encouraged by reforms already made, in the barbademand that this work of reform be carried on, until every vestige of partiality is removed. It is proposed, in a carefully prepared appress, to specify the remain ing legal disabilities, from which the women of this State suffer; and a hearing is asked before a Joint Committee of both Houses, specially empowered to revise and amend the Statutes.

Now, is this movement right in principle? Is it wise

Should the females of New York be placed on a lev el of equality with males before the law? If so, let us petition for IMPARTIAL JUSTICE to Women.

In order to insure this impartial justice, should the females of New York, like the males, have a voice in appointing the law-makers and law-administrators If so, let us petition for Woman's Right to SUFFRAGE.

Finally, what candid man will be opposed to a refer ence of the whole subject to the Representatives of New it? The Committee of that Society are yet to offer their York, whom the MEN of New York themselves elected first word, indicating that I was not welcome to their Let us then petition for a hearing before the Legisla-

A word more, as to the Petitions given below. ner, were offensive, on the score of judgment or taste, PRAGE. It is designed that they should be signed by RIGHTS OF WOMEN; one for WOMAN'S RIGHT TO SUFhave been otherwise. The heart of a slave cannot at-one years and upwards. The following directions are men and women, of lawful age, that is, of twentysuggested :-

1. Let persons, ready and willing, sign each of the my ulterance; to say they have, is to accuse them petitions; but let not those, who desire to secure Wo man's Just and Equal Rights, hesitate to sign that per wished them to; it was never necessary; for, impelled lition, because they have doubts as to the right or expediency of women voting. The petitions will be kept separate, and offered separately. All fair-minded persons, of either sex, ought to sign the first petition. We trust that many persons are prepared to sign the sec-

2. In obtaining signatures, let men sign in one col umn, and women in another parallel column. 3. Let the name of the town and county, togethe with the number of signatures, be distinctly entered on the petition , before they are returned.

4. Let every person, man or woman, interested this movement, instantly and energetically circulate must send in the name of every person in the State,who desires full justice to woman,—so far as it is possi-ble. Up, then, friends, and be doing, to-day.

5. Let no person sign either petition but once. many persons will circulate petitions in the same tow and county, it is important to guard against this pos sible abuse. 6. Finally, let every petition be returned to Roch

In behalf of the Business Committee, WILLIAM HENRY CHANNING.

Rochester, December 8.

ETITION FOR THE JUST AND EQUAL RIGHTS OF WOMES The Legislature of the State of New York have by the Acts of 1848 and 1849, testified the purpose of the people of this State to place Married Women on an equality with Married on, in regard to the holding, conveying, and devising of real and

qualified denial of the charge of infidelity. As the premises do not contain the conclusion, it cannot be inferred therefrom. Your benevolent action towards men, you will admit, does not prove your faith in the divine authority of a particular book.

Infidelity, in respect to the divine authority of the Bible, I understand to consist in denying the fruit of the sense and Ak.

Miss Lucy speaks as glib as a lawyer; and she proved as plain as the rule of three, that the women folks had already sale good doctors, and good merchants, and therefore could do anything else, only who cannot read or write, is 062,838, viz: 289,644 makes, and 578,231 females. The number of personal property.

We, therefore, the undersigned Petitioners, in the United States, over twenty years of age, who cannot read or write, is 062,838, viz: 289,644 makes, and 578,231 females. The number is about policy of making a gesture with one hand, and clapping that Women, alike married and single do still suffer under many and griseous Lucal Distriction of the States which amount of the states and states which amount of the states which amount of the states and of the states

embly of the State of New York to appoint a ont Committee of both Houses, to reviee the tutes of New York, and to propose such amendants as will fully establish the LEGAL EQUALITY of omen with men; and we hereby ask a hearing fore such Committee by our accredited Represen-

PETITION FOR WOMAN'S RIGHT TO SUFFRAGE. Whereas, according to the Declaration of ational Independence Governments derive t National Independence, Governments derive their just powers from the consent of the governed, we earnestly request the Legislature of New York to propose to the people of the State such amendments of the Constitution of the State, as will secure to females an equal right to the Elective Franchise with Males; and we hereby ask a hearing before the Legislature by our accredited Representatives.

N. B .- Editors throughout the State, in favor this movement, are respectfully requested to publish this address and the petitions.

INDEPENDENT LECTURES.

FRIEND GARRISON: The course of Lectures got up in this city with the

above title, consisting of six male and four female Lecturers, has occasioned some excitement among the opponents of progress. It was a new thing to present
females to lecture on such an occasion; but the very
first one, ANTOINETTE L. BROWN, seemed, for the time at least, to have completely stopped all opposition—so remarkably pleased and satisfied were all her hearers; and it was the first time, at either of the courses, that the Hall, (though seating only about 700 at most,) was morning last, about Miss Brown and the Lecture, was excellent and truthful, but it was only the words that were in nearly every one's mouth. The evening before her Lecture, a Doctor of Divinity, by the name of NEALE of your city, delivered a Lecture here in the course, on 'Natural Life Lyceum.' He did not fail to make several flings at the Reformers, and at the Wowere in nearly every one's mouth. The evening before make several flings at the Reformers, and at the Woman's Rights movement. He rehearsed a long quotation from Milton's 'Paradise Lost,'—the imaginings of masterly efforts, every way equal to the best literary that Bard, of the conversation between Adam and Eve -and said in those days there was no Woman's Rights movement, &c. He was rather witty and smart. I asked a wealthy gentleman present, after the Lecture, if he thought any one would have taken him for a D. D. if he had not been so advertised. He was of the opinion they would not. Such miserable stuff as has been got off by many of the Lecturers we have had here in years past, was the principal reason of getting up the Independent Course,' and I am happy to say that, HEDGE, Unitarian, into whose congregation the Liturgy has just been introduced, took occasion, I learn, yesterday, (Sunday morning,) to deliver a discourse against was made for these institutions; that all true reforms must come from the Church, and instanced Jesus Christ, Calvin, and Luther. I thought all these three came out against the existing Church in their day. A lady, in coming out, said she believed the minister wished to carry the people back into mother church.

The person who gave me this information said that, in a recent evening discourse, on the evidences of Christifore. He looks like a smart, enterprising mechanic,

ed in Salem, by the Rev. gentleman here referred tohow acceptably, read and see :-

Old and the New,' a subject fruitful of discussion, a theme for dissertation—one upon which all minds love to linger, and one too, which the progression of our time, with all its starting attendants, has made so familiar to us—was the material of Miss Brown's lecture last evening. So compact, intelligent, and so highly attentive an audience has not yet distinguished the lecture season, as that which, on this occasion, filled Westminster Hall. The novelty of such a spectacle; the gratification of such a curid the eminent intellectual character of the speaker, all contributed to such a result.

Conservatism, covered with the dust of the past,

grey, cold and powdered, was treated with the re-spect due to antique, yet venerable things and ideas. Progress, with its bright promises and fascinations, was presented to the vision as a moving panora ma; and the auditory kindly informed that centuries and centuries of ages were yet to pass, but man would

still be in the infancy of his progress.

The lecture was sprinkled all over with rich metaphors, with graphic figures, and that rare quality of modern productions—'originality.' The ideas expressed, were clothed in beautiful language, such as none but the finest intellectual gifts could esent that did not regret the close, and not one present that did not regret the close, and not one that did not leave the hall with the most profound respect for the rare moral and mental endowments of the speaker .- Providence Journal.

MAJOR DOWNING ON WOMAN'S RIGHTS.

' Jerry, where do you guess I've been to-day!

Convention, and thus talks on the subject:—

Jerry, where do you guess I've been to-day! You can't guess if you try a week. I've been to the Woman's Rights Convention. I have, upon my honor, in the Broadway Tabernacle, this very day. There wasn't nothin' there to hurt nobody, and I shouldn't be afraid to go again. I guess there was a thousand women folks there, and three or four thousand men; but the men didn't seem to be a mite afraid, and one buld-headed man, I believe they said his name was Garrison, made bold to take a seat upon the stage, right alongside the head women folks. I trembled for him when I first saw him there:—but they never touched him, and he sot there the whole time, looking as meek as a lamb and bold as a lion.

An old lady from Philadelphia, Mrs. Mott, was Cheerman or President, and she was raly a smart pidd lady. She did the business man fashion, and a good deal better than I've seen a great many do it. One woman read a speech, something about progress, but it was too larned for me; I didn't seem to get hold of it much, though I soppose it was all right. The gestures could be better.

But when Miss Lucy Stone got up and made the pretitest little stump speech you ever heard, every-body waked right up. She looked pretty, and/she spoke pretty; and she is pretty; that is, as far it off as I store, it is to be said the work of the stage of the spoke pretty; and she is pretty; that is, as far it off as I store, it don't know how she'd look closestu. I didn't believe in Bloomer dresses before, but I almit to new. They become the little, short, straight, round Miss Lucy very much, though I aim is sure they d be quite the thing for Sally Star, straight, round Miss Lucy very much, though I aim is sure they d be quite the thing for Sally Star, straight, and the expenditure as their minds he had a canning little way of making a gesture with one hand, and clapping.

Think of It.—The whole number of persona in the United States, over twenty years of age, who cannot read or write, So,064 and and other t

independent as if she were a little President of the United States. For a nice, dainty stump speece Miss Lucy is the man; and if she was up for Co gress, I tell ye, Jerry, I wouldn't ask if it was the Hard Shell or Soft Shell ticket, by jings, I'd vote for her.

Women's Rights.—This was the subject of an interesting lecture given before the City Lyceum at the Cameneum, on Thursday evening, by Rev. Dr. Burnouchs. A view of the progress of the reforms of the day, relating to the position of woman, was graphically presented. From the days of Aristophanes to the present time, reformers have existed, who have been endeavoring to stir up a jeakousy of the rights enjoyed by the sox. The doctrines of Mary Wolstoneraft, as displayed in the Woman's Rights Conventions of the present day, were well portrayed. The lecturer regarded the laws respecting the property-rights of woman as susceptible of improvement, and the rewards of female labor as inadequate, but doubted whether any material change in other respects would add to her happiness, elevation or usefulness: possessing, as she does, the means of the highest mental and moral culture. Woman in her proper sphere is moral culture. Woman in her proper sphere is the Corinthian capital, giving beauty and strength to the noble structure of the domestic edifice.

E. H. CHAPIN AND H. WARD BEECHFR.

We extract the following notice of these two celebrated pulpit orators from the Gaspel Banner.
The extracts are taken from a letter written in
New York, by Rev. Mr. Drew, the Editor:

A detention, though it has given me no op latter on Sunday, Oct. 9. I fou the same great man at home. His sermons were lyceums. The house was thronged, both morning and evening; and he kept every member of his immense audience so chained by the power of his eloquence, that you might almost have heard a pin drop in the most remote part of the edifice. I on passing out of the house, if Brother Chapin always preached as well as that at home! His reply was—'Yes, always, and sometimes even better. Last Sabbath evening, he delivered decidedly the ablest sermon I ever heard from any man living.' thus far, we have given the people something worth their time and attention, although they have not been sustained as they should have been. FREDERICK H. of the United States; nay, from various parts of the world. He is a national preacher; his influence is not local; but he stands here in New York as day, (Sunday morning,) to deliver a discourse against a preacher of our faith for the whole country. Reform and Reformers. He said that the Church and Government were God-ordained institutions; that man weight of care and labor it brings with it.

He is a Christian, which is the highest style of man. He bowed adoringly at the cross, and beheld in the sacrifice of Jesus the pledges of a world's redemption and salvation. His labors cannot but result in good. No man can hear him preach, and go away a worse man.

a recent evening discourse, on the evidences of Christianity, he spoke of Theodorf Parker, and said it was unfair to call him a Christian, who denied the preexistence of Christ, and the miraculous conception.

But there is great opposition to our course of Lectures from certain quarters. I think, however, that they will not hinder every body from attending the mental and moral feast prepared for the benefit of the people.

S. W. W. *By the following paragraph from the Salem Free-man, it appears that the same lecture has been deliverhouse and inspired awe. We never heard his like.

Beecher is not so eliquent as his 'brother Cha-

Mechanic Lyceum.—The lecture before this the two greatest pulpit orators in America. But Mechanic Lyccum.—The lecture before this body, on Thursday evening, was by Rev. Dr. Neale of Boston. The subject of the lecture was a misnomer—being an usnatural medley on 'nature.' We know not when we have listened to so strange a mixture of sense, wisdom and good council, with fun, levity, grimace, pomposity, and hadly pronounced poetry. The laughter which showed the delight of the audience is not, we trust, to be interpreted as a sign of approbation. It is however very easy to 'make the unskillful laugh'—quite as easy as to 'make the judicious grieve.' Such a lecture, coming from a divine of years and experience, deserves rebuke. a low running black thunder, ch MISS ANTOINETTE L. BROWN'S LECTURE. The yellow and forked bolts begin to fall—here—there —everywhere—upon the synagogues of Satan, upon the temples of Mammon, upon the saloons of Bacchus—upon, indeed, every dwelling and abode of iniquity—and they full with crashing thunder and in terrible effect upon them, till every fragment God's fury which scatters the ruins in all directions. We heard it thunder and lighten list night, after we returned to our lodgings in New York. The peals upon the city were terrible; but they were nothing to the assault which Beecher made, the preceding day upon the gods of the people and the sins of the great city.

COLORED ORPHAN ASYLUM. The seventh anniversary of this asylum was held last evening in Hope Chapel, Broadway, the proceedings consequent upon which were highly interesting. They were commenced by J. B. Collins, Esq., one of the advisors of the institution, reading the 35th chapter of Isaiah. The children then sung the annive sary hymn, after which the Managers' report was read, showing the following results: The total ideas expressed, were clothed in beautiful language, number of children is at present 235, inclusive of such as none but the finest intellectual gifts could produce. Sentences superbly framed; periods rounded with a grace not surpassed by the number of children is at present 235, inclusive of thirty day scholars, ont of which 116 read with ease, and but 66 imperfectly, and many of the remainder are well-advanced in history, physiology, philosophy, drawing, &c. It then went on to state, that the accounts received this year from the manner subdued, governed by genuine modesty, far removed from that haughtiness which many supposed would be predominant; there was not one fying. Most of them are highly interested in their pursuits, and the boys are preparing to become practical farmers. Opportunities have of late presented of placing some of the children at trades, which have been hailed by the Managers as an omen of promise, indicative of progress, for many of them have decided inclinations for mechanical Major Downing has been to the Woman's Rights almost impassible harrier. This, it is to be hoped, will gradually subside as their minds become ened and improved, and their characters ele

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N. B. One of the partners (bit. Malalans) is a top. of the care of EBY TRADE of New York for twenty years, and for several years has conducted the business on his ear account. A leading object in establishing the prices firm, both by the parties themselves and their forms and advisers, has mg been to contribute to the SOCIAL ELEVATION of the COLORED PEOPLE, they feel use ELEVATION of the COLORED PEOPLE, they fee has ranted in making an appeal for patronage, as they see do, to all that class of merchants throughout the coastry, who sympathize with the object now expressed, and who would gladly avail themselves of so direct a method and so favorable an opportunity to substant We hope to see all such in our establishment, and we express the confidence that the favors bestovel upon us by our friends will be the interest of themselves as selling up.

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