Trans-Two dollars and fifty cents per annum, Fire copies will be sent to one address for TEN

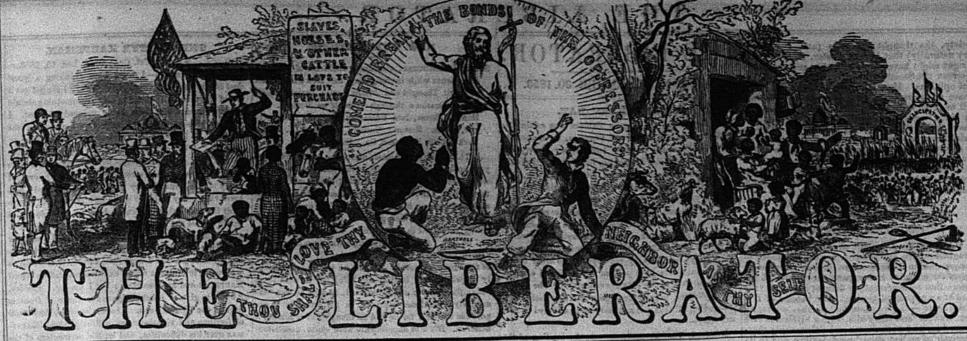
ottens, if payment be made in advance. All remittances are to be made, and all letters rating to the preuniary concerns of the paper are to ad reded, (rost PAID,) to the General Agent. Advertsements making less than one square in tel three times for 75 cents—one square for \$1 00.

The Agents of the American, Massachusetts, vania and Ohio Anti-Slavery Societies are auferriet lio receive subscriptions for the Liberator. The following gentlemen constitute the Financial ee, but are not responsible for any of the debts of the paper, viz :- FRANCIS JACKSON, ELLIS GRAY EDMUND QUINCY, SAMUEL PHILDRICK, and WENDELL PRILLIPS.

WESTELL PHILLIPS.
Of In the columns of THE LIBERATOR, both sides erry question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.

VOL. XXIII. NO. 52.



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

J. B. YERRINTON & SON, PRINTERS.

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

Yes! IT CANNOT BE DENIED—the aleveholding

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

BLAVES. The first was the immunity, for twenty years,

of preserving the African slave trade; the second was HE STIPULATION TO SURRENDER FUGITIVE SLAVES-OR

engagement positively prohibited by the laws of God. delivered from Sinai; and, thirdly, the exaction, fatal

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

the name of persons in fact, the oppressor representing the oppressed! . . To call government thus con-stituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

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

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

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT-

OF THE NATIONAL GOVERNMENT."- John Quincy Adams.

BOSTON, FRIDAY, DECEMBER 30, 1853.

WHOLE NUMBER 1195.

REFUGE OF OPPRESSION.

From the Beston Courier. THE GARRISONIANS AND FREDERICK DOUGLASS.

We never object to an assault of the Abolitionists upon the Courier. The warfare constitutes a part of the food upon which they live,—their passion of the hood upon which they live,—their passion and ill-blood must break out somewhere, and when their assaults are confined to the Courier, there is some assurance that they are 'kept out of mischisf' for the time being.—that no sensitive person who has a care for their maledictions and heir anathem is is disquieted, and that they have m particular scape-goats in their own ranks, for the moment, who has rebelled against their arbitrary and despotie authority, and who is to be crueffed under their sanguinary laws. They must have someholy to fight with, or they must die, lke the scorpion within the ring of fire, by the poison of their own fangs. If one of them should be left on a desolate island, he would quarrel with himself a dozen times a day, though he were a member of a dozen different peace societies. Their philosophy is fault-finding—their business is grumbling and denunciation, and they are never perfectly happy unless absolutely miserable. They know no neutrals. They have exhausted the language in applying invectives to their opponents, and diabolism, flankeyism, submission to the South, cow rdice of the North, and such like phrases, are issued at every hand, with all the palsy of inantion, until any public but the Abolition public would grow stomach-sick of the interminable administerings of their monotonous doses, which are never varied except by the changing of one abusive word for another.
Still it is refreshing to receive one of their savage

attacks, where the ferocity has no discount, and the hatred has no veil-where they raise the knife to strike to the bone, because it is the open, undisslavery 'enterprise,' who were the first in that field, and who will be the last to quit it. Their raving denunciations have some character about them, as compared with the feeble, milk-and-water, parti-colored effusions of those who use Abelition-ism for a temporary political and personal purpose, and who to-day are most religiously and conscientiously affected by the horrors of slavery, while to-morrow the wind may shift, and they sink into non-committalism, or utter oracular and deprecating phrases of nothingness about the dangers of 'sectionalism' and the disasters attached to disunion. We prefer the pure article, without any admixture or adulteration—which everybody can understand, and of which it may be said, that he who runs may read,' and he who reads may run

EK,

ond

teeth

zbib dvice

or to rofes-testi-lege-tham, dlege-NELL, pridge

nd inmeant
of eaday.
husirefit of
exterior
exterior
mafit for
ment,
of no
and

r. ork.

BI-

atten gene

HATS

lething y kind that he short-ecially, e hard to call, th gcd

GHTS

The purists and ultras of the anti-slavery creed have, within a few months, commenced a warfare against Frederick Douglass, the colored champion of their party, because he has had the imprudence to think for himself upon some one matter which is among their crazy conventionalities. If such heresy should extend, or be tolerated at all, there might be an end soon to the influence of all white leaders of black hosts, and therefore he must be put down. Garrison, Phillips and Quincy fulminate against him at once a bull of excommunication. The first crime of Douglass was, we believe, in recognizing the authority of the Constitution of the United States,-a 'rank offence,' which has been visited severely upon him by the Liberator, the National A. S. Standard, and other Garrison journals. They attacked his family relations—they sneered at his sincerity—they derided all his explanations, and they hissed him and looked black upon him at their tings. But the black Abolitionist was more than a match for his lighter colored brethren, as will be seen by the following extracts from his paper, written after he had turned to bay upon his perse-

These extracts will be sufficient to show the character of the controversy, and who is best affected by it. Jaundiced in vision and inflamed by passion,' is the language used by the white Aboliwith his negro brother, who is as cool as the top o Chimborazo, and pays as little regard to the passionate ejaculations of the white agitator, as the mountain does to the wind that blows over it. The black man is more temperate, manly and courteous than his white opponent, but the expression of this opinion by the Courier may injure him with his party and his race, and we will say no more.

'NATIONAL DEMOCRACY.'

The Abolitionists have a lecturer named Parsons, at present employed in this county. He recently advertised and delivered a course of lectures n this town, upon what he styled Southern Life and out which were a miserable caricature rather than life-like pictures, as we learn from some who were present. The notice of the lectures was given in such a manner as to draw in some had at first no idea of the rank abolition character of the lectures.

The Portland Inquirer announces the same

course of lectures' in Buxton on the 16th inst., and on the 20th a meeting of the 'Friends of Freedom and Temperance' in the Baptist meeting house at Baxton Centre. 'Friends of Freedom and Tem-perance!' This phrase exhibits the miserable shifts to which the Abolitionists of this State resort, in order to build up their party. Wonder if they think Temperance has become so degenerate as to enter into a coalition with Abolitionism, and henceforth lean for support upon the negro mania ! We are willing and desirous that men of all parties should be temperate; but may heaven save Tem-

perance from an alliance with 'niggerism.'

The truth is, the Abolitionists have, for some time, been unable to get the people in any part of this country into their meetings in any consider-able numbers. They have frequently appointed meetings which have been total failures for want of an audience; and the fact speaks well for the good sense and patriotism of the people. Begging money and subscribers to Willey's paper have always constituted a chief part of the exercises at their meetings. Now they wish to harness Temperanee to their black team, to help them out of the limbo into which they have fallen. We do not believe they will secure the favor of the people by this dodge .- Saco Democrat.

THE UNION AND SLAVERY.

Extract from a speech made in Charleston, S. C. on the 4th of July last, by Richard Yeadon, Esq.

In the Union, we of the South are strong enough to In the Union, we of the South are strong enough to defend the institution of slavery within the limits of the defend the institution of slavery within the limits of the Union, and we have the inviacible strength of the Union to defend it against all assaults of any kind from abroad. We have only to be true to ourselves, and while members of the Union, the institution is impregnable against assult of any kind—covered with an impervious shield, and laving as its bulwark at once the Constitution of the Union and our own right arms.

SELECTIONS.

To the Editor of the Liberator :

Sin-As I am told you published, some weeks ago, in article from the London Inquirer, commenting on a pamphlet of mine touching the Slavery question, I request that you will insert also the following reply.

Yours respectfully.

J.-H. ALLEN. Yours, respectfully, Bangor, Deg. 14, 1853.

SLAVERY IN AMERICA.

To the Editor of the London Inquirer :

or instance, in his letter of August 25, he quotes the argument I have put into the mouth of a slave-holder, as if it were my own, it seems to me that he imputation is quite as unjust as the one I complained of before. And when, as in one or two cases, he cites half a statement, I do not easily cases, he cites half a statement, I do not easily but also for your sakes, my friends, for whose ad-recognise my thought, unless I see the other half. The argument is of a sort easy to misrepresent ; I

be judged somewhat by the nature of the case it has to meet. It seems to me, that in the discustance or whether he take any side at all. Wi

I was best able to give to the discussion, was of such a nature as I have hinted. Residence in various portions of the country, considerable intimations of the country considerable intimation of the country considerable intimations of the country considerable intimations of the country considerable intimation of the country considerable considera cy with persons of every section, and representing are trying to do both, or to do neither.

the great gulf between the parties. Willing and glad that each man should render his own share of service. I thought to constitute that we should service. I thought to render mine by attempting just that gulf, with a purely scientific exposition and a summary of rigid fact. As yet, I have not beard a single statement called in question from any source to which I feel called on to defer. The very value of such an argument (if any years) pable of rage or tears, in looking at this class of facts in this horrible matter of human slavery, that touch human passion and free-will, though I that touch human passion and free-will, though may not often 'make a parade' of them. But I believe that society is cast in a mould of providential necessity, which it is also wise to study. This s only to say, that there are organic laws of soial life and progress, or that there is a God in hu-

man history.

The matter of Liberia I will not touch on here: but only refer to the first paragraph of an article I wrote on it, in the Christian Examiner for Septem-I have given it, perhaps, as much attention as Mr. Estlin, and apparently with results different from his. As to his statement of my desire that the Anti-Slavery agitation should be henceforth discontinued, it is purely gratuitous; and is again exactly contrary to my statement, that 'we cannot wish the controversy suppressed or forbidden.' If I wished the discussion stopped,

why did I volunteer to help it on!

As to the ethical doctrine, that, in case of diffi-cult and divided duty, it is best for conscience to act when the case comes, it seems to me not only sound in point of philosophy, but the really and only safe course in point of practice. Any one.

From the Pennsylvania Freeman. A DISCOURSE.

Delivered December 11th, 1853, the Sunday after the Second Decade Celebration of the American Anti-Slavery Society, in Philadelphia.

BY WILLIAM H. FURNESS.

Judge not according to the appearance, but judge righteous judgment. '-Jonn vii. 24.

I make no apology, my friends, for asking your attention to this wise and good counsel of the great Teacher, with exclusive reference to that body of men, lately convened in this city, who are everywhere spoken against, and who have never been Six—I may not be entitled to complain of a lack of candor in Mr. Estlin's reply to my note of July 13; but I may be permitted to regret, the lack of critical discernment in one who has set himself to be my expositor before the British public. When, it is that I would do everything I can do, without a sacrifice of truth and right, to conciliate your kindest and most candid attention; but not for my own sake only, nor yet for the sake of the Slave alone, for whom I am bound by every considera-tion of Honor, Humanity and Religion, to plead,

In the great conflict between Right and Wrong, am sorry it proves so easy to misunderstand.

To Mr. Estlin, my style of writing may seem not only 'studiously abstract,' but inconsistent with itself. But an argument or statement must has to meet. It seems to me, that in the discussion of a very perplexed question of social ethics, (and social economy too.) what is wanted is an intellect that can admit facts seemingly discordant; not one that takes the more common and convenient way of choosing which it will not see. The civil liberties, but to our personal salvation. What discordance of the statement may be only a fair al character, to our personal salvation. What i describe havoc must it make of a man's understandplain of, in much of the anti-slavery discourse of ing and of his heart, if he is found using his unthe day, is, that it is aesthetic, and not practical: derstanding to justify Injustice, to make the Eternal that it is shaped to humor the ethical taste of a particular portion of the public, not to meet the whole question as it lies in the complexity of fact and in the perplexity of men's judgment. It really seems to me, that in the multitude of speech, there was room for one single statement, studiously dispassionate (not 'abstract') which might be, in the other hand, how must it enlarge that it is season to me, that in the multitude of speech, there was room for one single statement, studiously dispassionate (not 'abstract') which might be, in the other hand, how must it enlarge there was room for one single statement, studiously dispassionate (not 'abstract') which might be, in its measure of ability, a judicial summing up of the argument, or scientific survey of the field. The only question would be, as to the competency of the execution; not, certainly, as to the desirableness of the attempt.

A little unprehadiced attention would show I has a spring of life and rower and reace welling. A little unprejudiced attention would show. I think, that my pamphlet (ill-timed or otherwise) was nothing else than such an attempt. It is simply (what perhaps it has been best entitled) a simply (what perhaps it has been best entitled) a part of him from decay? My friends, there are ten part of him from decay? My friends, there are ten view of some of the conditions under which the question of Slavery in America has to be met at the present time. Some of these conditions, I think which you may believe, as much as they can be be-Mr. Estlin would do well to reconsider. Among them must certainly be reckoned our political condition, and the temper of the public mind; not as matters of apology or attack, but simply as matters of fact. I considered that, as to a part of them. ters of fact. I considered that, as to a part of them, Justice, Mercy, Freedom, the love of man and the I was entitled to speak with a fair degree of confi-dence; and that the particular contribution which

every shade of opinion on this matter, together As these things are so, then in reference to the with the strong and steady sympathies of a New England training, were the points I relied on: with how good judgment I do not affect to say. At any rate, I did not wish to do over again what was already better done by others.

The immediate fervor of discussion on the Fugitive Law was passing away. Politics had already got the better of philanthropy. The public mind seemed to be relapsing into what I thought a hurtful indifference, and lack of distinct conviction; while the general run of argument failed to cross the great gulf between the parties. Willing and particular case of which I speak, the recent gather-

very value of such an argument (if any) would consist in its being entirely dispassionate and free of personal feeling. Individually, I am not incapable of rage or tears, in looking at this class of But their fidelity and devotion to his Cause cannot feets in this being entirely dispassionate and free they be the wisest friends of the slave is disputed. But their fidelity and devotion to his Cause cannot be questioned. They have endured and are still enduring a weight of obloquy, such as has never fallen upon any other company of persons in this country. They have perilled all their prospects of personal success in life. Into one large portion of our common country they cannot go but at the hazard of their lives. They have labored long and faithfully. They have written or caused to be writfaithfully. They have written or caused to be writ-ten and published the greatest possible variety of appeals, arguments, histories, to enable the country to see and understand what Slavery is. They have studied the subject in all its bearings, political, commercial and religious. They have created an American Anti-Slavery Literature. They are an American Anti-Slavery Literature. They are the only Society that has published a powerful defence of the Bible against the charge of sanctioning Slavery. They have offered to the American Bible Society five thousand dollars towards furnishing every slave in the land with a copy of the Scriptures; an offer, by the way, which has not been accepted. So copious have been their publications in regard to the great Wrong, that the leading political men of our country have been in the habit of tical men of our country have been in the habit of sending to the Anti-Slavery Offices for facts and

abate an inch, and I will be heard.' The fires of public indignation were instantly concentrated upon him, but 'they served only to illuminate, they could not consume him.' The remote State of Georgia offered five thousand dollars for his person. Eighteen years ago, when he was not quite thirty years of age, a mob in Boston, that boasted of being guilty of an injustice, harms his own soul. It may be a small matter to those whom you condemn, that you judge them harshly, but it is not a small matter to you, whether you are just or a small matter to you, whether you are just or a small matter to you, whether you are just or a small matter to you, whether you are just or Georgia offered five thousand dollars for his person. Eighteen years ago, when he was not quite thirty years of age, a mob in Boston, that boasted of being composed of respectable and influential persons, seized this young man for no crime but for asserting the sacred rights of all men, bound a rope around his body, tearing his clothes from him, and dragged him through the streets, and it was only by his being hurried to jail that his life was saved. Although thus mobbed and treated as the filth and offscouring of the world, he drew friends around him, who were profoundly impressed by his earhim, who were profoundly impressed by his ear-nestnesss and self-devotion. Among those earliest friends of Mr. Garrison, was Samuel Joseph May, who spoke to us with so much acceptance last Sun-day morning in this place, himself a man of large, warm heart, whom to know is love. I have known him for more than thirty years, and among all who know him, he has always been venerated as one of the best of men. He, too, has been denounced, and hooted at, and threatened. Another of the early friends of Mr. Garrison was a woman, a member of the Society of Friends, whom you all know, whom Dr. Channing in one of his published addresses has pronounced 'a model of womanhood,' and the benignity of whose character the daily Press of this city, on a late occasion, seemed to want language adequately to portray. These three, with about fifty others, met in this city, just twenty years ago, many of them only with difficulty able to defray their own expenses, and formed the American Anti-Slavery Society, asso-ciated to proclaim the truths, which Mr. Garrison

formed the American Anti-Slavery Society, associated to proclaim the truths, which Mr. Garrison had asserted, and for which he and others had suffered the peril of their lives.

And the way now in which he has redeemed his pledge, that he would be heard,—has it not become an indisputable historical fact? Has he not been heard from one end of the country to the other! Those early, tried and faithful friends of the slave, those true disciples of the Lord Jesus, those lovers of God and man,—have they not gloriously accomplished what they devoted themselves to do! Are they not awakening the whole land to the evil and wrongfulness of making proland to the evil and wrongfulness of making pro-perty of man? They have not only aroused publie attention, they have fastened, they have chained it to this massive evil, this shameful blot, this glaring inconsistency. All that has taken place in relation to this subject within the last fifteen or wenty years has resulted as a natural and inevitvoices are but the echoes and reverberations of theirs. They it is who have produced all our eloquent writers and speakers, such, for instance, eloquent writers and speakers, such, for instance, as Dr. Channing, who was first moved to speak out in great part by the appeals of Samuel J. May. I often hear it said that Harriet Stowe's wonderful book has done more for Anti-Slavery than all the rest of Abolitionism put together. But that book never would have been read as it has been, if the Public had not been made ready for it by those who went before it. Others labored it by those who went before it. Others labored, and Harriet Stowe entered into their labors. They

welcome her most cordially, and rejoice to give her the utmost honor, and she as cordially acknowledges her obligations to those who preceded her. If her book is a cause, so it is also an effect. And they have not labored in vain, who have prepared the country to read that book as book was never read before. If this were all that they have done it would be enough to establish their claim upon our grateful consideration and respect. Thus far, my friends, I have stated only facts as grounds for your candid and righteous estimate of those persons who bear the odious name of Aboli

tionists. It is equally a matter of fact, that the sum and substance of all that has been charged against them is that they deal in harsh and denunciatory language. The answer always has been, that they have aimed only to speak the truth, to speak it in love, but to speak it plainly, without fear or favor. Mrs. Stowe's book is a fiction Years a Slave, the story of a man who, some thirteen years since, was kiduapped and sold into slavery. No man of common humanity can read that book, and not feel that it passes the power of language, adequately, to portray the horror and iniquity of the Slave system.

There is one reason to which I would particularly There is one reason to which I would particularly beg your attention, why we should be very careful how we judge. And that reason is, the very great danger we run in committing ourselves. In politics, this danger is pretty well understood, and politicians are exceedingly careful and wide awake on this point. But in the most serious and vital concerns of our being, we must take great care, for when we have once committed ourselves, it is a very hard thing indeed to change our ground, even though we find out that that ground is false and untenable. When once a man has publicly taken a position, instantly his pride fastens him to it like a chain. If you are committed to the Right, it is all well and good. Then, in your natural desire to maintain your position, you search for every sire to maintain your position, you search for every thing that can fortify it, you grow more and more interested in the Right. You discover all its reasons; you gather up and enjoy all it satisfactions; all its resources become yours. Looking into it more and more earnestly, its infinite beauty is revealed to you, and its transcendant worth. He who once enters upon the right path, and finds himself bound to justify himself to others for the way he has taken, is naturally prompted to keep on, to pursue the path he has chosen, and that path, beset though its entrance may be by perils manifold,—yet whither does it lead! Does it not

Once more I pray you, brethren and friends, to recollect, in forming your judgments of men and things, how often and how fatally mankind have failed to recognize their best friends. Remember how Barabbas, a robber and a murderer, was preferred to Christ, the greatest and holiest of men. sequence from their action. All other In that case, how monstrous was the delusion sequence from their action. All other And yet it was no strange thing. It has also but the echoes and reverberations of ways been so. In every age, men have always at the first persecuted their most generous benefactors.

. The man is thought a knave or fool, Or bigot plotting crime, Who, for the advancement of his kind, Is wiser than his time. For him the heulock shall distil;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared.
Him shall the scorn and wrath of men Pursue with deadly aim,
And malice, envy, spite and lies,
Shall descrate his name. Shall desecrate his hame. But Truth shall conquer at the last, For round and round we rus,
And ever the right comes uppermost,
And ever is justice done.

From Frederick Douglass's Paper of August 19. SOMETHING PERSONAL.

I have before alluded to the ungenerous and un

provoked attack upon me at Framingham, by Mr. Wendell Phillips. As nothing is said of this in the Liberator's notice of the celebration, and as it is a matter of some importance to me, personally, and my Anti-Slavery usefulness, I desire to give my version of the affair to the readers of my paper, fear or favor. Mrs. Stowe's book is a fiction, literally my version of the alian to the readers of my paper, considered, but there is another book which has been published within the present year, which claims to be, and which bears all the marks of a slight matter to be denounced by one so popular among Abolitionists as Wendell Phillips. He is being, a true narrative. The title of it is, 'Twelve Years a Slave,' the story of a man who, some esteemed as a gentleman, as well as an Abolitionist, Years a Slave,' the story of a man who, some third the speaker's own convice except the strength of the start of the speaker's own convice except the strength of the start of the strength of the speaker's own convice except the strength of things are ever said, because they prove nothing, except the strength of the speaker's own convictions. Still, I do not think it difficult for a generous mind, wishing to make the best of every thing, to see what the speaker intended to say when he used those offensive suppositions. He sought only to give utterance to his deep abhorrence of Slavery, and the iniquity of the laws by which it is protected. I cannot but think that the Apostle Paul expressed himself a little after the same strong, offensive fashion when he said: 'If an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.' We conceive of angels from Heaven as holy beings, and is it not offensive to suppose them to preach falsehood, and to deserve to be accursed? them to preach falsehood, and to deserve to be accursed?

But, letting the offensive things go, that were uttered on the occasion referred to, had all that was said at those meetings been reported, you would have seen what a serious, religious spirit pervaded them, and how very few and slight were the exceptions to that spirit. They were truly resident the creaming to that spirit. They were truly resident the creaming to that spirit. emplay and course in point of practice. Any one, and arguments on the subject, when such instruction and arguments on the subject, when such instruction as a subject of being touched by any moral arguments on the subject, when such instruction as done incapable of being touched by any moral arguments at all, and some incapable of being touched by any moral arguments on the subject, when such instruction are also as the subject of the second of the subject of the subject of the subject of the second of the subject of the subj

down the barsher features of Mr. Phillips's speech. Indeed, I take the fact that they have omitted to publish certain words of his, delivered on that oc-He [Douglass] is the last man I expected to meet here:

'He [Douglass] ought not to be here occupying a front seat, after what he has said.' This, and more of the same sort, would not look well on paper, and perhaps reporters are of the same opinion. This sounded like some of the miserable trash of the pro-slavery papers, that Phillips ought to leave this country, because he thinks badly of the Constitution. But here is the matter as reported for the

tion. But here is the matter as reported for the Liberator:

'In conclusion, Mr. Phillips said, that while he was just, and meant to be, to the great majority on this side of the water or the other, and to any great name that stood high in the world's esteem, he wished to make an application of the principle then and there. He was going to ask their friend, Frederick Douglass, to explain the doubt he had cast, in the columns of his paper, upon the integrity of the American Anti-Slavery Society. And he would say, that when he had an explanation to ask of any professed friend, he always asked it the first time he met him, and wherever he met him. It had lately been the disposition of their friend Douglass to represent, in his paper, the American Anti-Slavery Society as seeking to prevent the attendance of Henry C. Wright, Parker Pillsburn, and Stremen S. Foster, at their Anniversary in New York City, on account of the odium under which these gentlemen rested in the public estimation, with respect to their religious views. He had never known the hour when he had been anything else but proud to be the fellow-laborer of these devoted friends of the slave; and when he should be of as much service to the slave; acuse as either of them, and be as worthy of the confidence of the great Anti-Slavery public as their lives had proved them to be, he should feel himself in his proper sphere as a laborer in the Anti-Slavery field. As a member of the Board of Managers of the American Society, he felt this charge as a personal imputation; and he wished to ask Mr. Douglass what reason he had even to insinuate that the absence of those gentlemen was designed—was a propitiation to a New York mob—was a pro fatal a charge.

'Mr. Douglass, in reply, said that he should have been better pleased with the question of his friend Phillips, and far more ready to answer it, if he had stated the precise language, or anything near the language, he (Mr. D.) had used. The remarks thrown out incidentally in respect to that matter had no personal reference to any individual connected with the American Anti-Slavery Society; nor was the conjecture based upon the idea that any action had been taken by anybody to prevent the appearance of those gentlemen at that meeting. vent the appearance of those gentlemen at that meeting.
As he now remembered the substance of the remarks As he now remembered the substance of the remarks alluded to, it was simply a conjecture that those gentlemen had possibly remained away from the Annual Meeting, in consequence of the clamor raised against them on the ground of infidelity. He did not admit the right of any individual to summon him on that platform to answer questions thus categorically put. He did not come there to state grievances, or to criticise the action of the American or the Massachusetts Anti-Slavery Society. In his paper, like Mr. Phillips on that platform, he felt at liberty to criticise the character of any Anti-Slavery at liberty to criticise the character of any Anti-Slavery effort or any Anti-Slavery Society in existence; and he held his columns free to any one who should think injustice had been done to any party. He dissented entirely from Mr. Phillips's position, that he might not entertain an opinion of the shortcomings and mistakes made by himself (Mr. P.) and his friends, and yet sit under his voice and receive instruction, as he had that day. He felt that they were there for another purpose than to discuss the relation which he held to the American or the Massachusetts Anti-Slavery Society, and he could not consent to occupy their time in such a discussion. If, at another time, he should be called upon to show wherein he did not agree with his friends about him, why he had felt some estrangement from them, he could do so, and with none of the malice, none of the bitterness which had been unjustly—eary unjustly—ascribed to him.'

Having no desire for controversy with any friend of the slave, and being anxious that all my strength shall be thrown against the enemies of liberty, and the oppressors of my people, I promise my readers that I mean this to be my last article on this subject. The pressure from without is powerful enough, and hard enough to withstand, without provoking internal feuds. But now that the matter is up, I

will make clean work of it.

The paragraph upon which Mr. Phillips based his remarks at Framingham appeared in my paper three months ago. Here it is:

three months ago. Here it is:

'There was another feature of the meeting, which could not fail to be noticed by those accustomed to attend on such occasions, namely, the absence of Stephen S. Foster, Parker Pillsbury and Henry C. Wright; neither of these champions of freedom—men who have stamped their character on the Anti-Slavery movement, so that he who runs may read—were there. One or all of them should have been on hand. Their absence cannot but excite remark. They are the spice of such occasions. Injudicious, to be sure, for they have the faculty of saying just what they think, without much regard to time or place. They should have accompanied the ark on its restoration to its place in New York.

'Now, we suspect that these gentlemen have been induced to absent themselves on this occasion because their presence might give new force to the charge of infidelity, which is brought against the Anti-Slavery Society; which charge is operating very unfavorably to its prospects, especially in Scotland. If we are right in this conjecture, we are bound to commend their motive, while we must condemn the principle upon which they have acted, and the wisdom of their policy. The absence of these gentlemen will not silence the cry of infidelity, though their presence might increase it. The fact that they stayed away, taken in connection with others, is liable to be esteemed as a confession of past offences, and an acknowledgment of the justice of the censures heaped upon them; so that both the principle and policy are false and mistaken. The Anti-Slavery platform is broad enough for the world to stand upon; and we have an interest in maintaining its breadth. There is a principle of vital importance to the slave and to every other victim of injustice involved in the matter. To make the Anti-Slavery platform, even for expediency's sake, loo narrow for such men as Wright, Foster, and Pillsbury, is not to be endured in silence. We don't say it has been done; but we do say that, considering the circumstances, there is reason f

It will be seen that the foregoing makes no allusion to any action of Mr. Phillips in the matter. There is no imputation either upon any committee of which he is a member. The simple purport of that paragraph is, that the persons named in it might have remained away from the late anniversary of the American Anti-Slavery Society, because they were obnoxious on account of their religious opinions. That is all. It is not affirmed that they were kept away by any body, or that anybody wished to keep them away; but it is simply conjectured that they themselves had remained away for the reasons supposed. Now, that Mr Phillips should feel himself personally hit by that paragraph is a thing not worthy of notice. He was certainly not present in my mind when I wrote that paragraph; and why he should be so ready to defend

Mimself from imputations never east upon him, is a thing, perhaps, that he can best explain.

But sappose the charge to have been preferred against him as a member of the 'Board' of the American Anti-Slavery Society, there was nothing in such a charge, I contend, at which Mr. Phillips could properly take se serious umbrage. Had the Committee even gone so far as to have selected other speakers than Messrs. Foster. Pillsbury, and Wright, leaving them out altogether, and had they been charged with this omission, in plain terms, that charge would not have effected their integrity. Nothing is more common, in the action of the managers of Societies, than the exercise of such discrimination, in selecting speakers on given occasions. It is a prerogative never disclaimed by any Society. One man is selected, and another is not selected: one, perhaps, because he is judicious and argumentative, is called upon to move this or that resolution: another, perhaps, for the opposite reason, is selected to do something else; and this is all quite defensible, for every Society has a right to put its best foot foremost." To do so, or to be charged with doing so, is no imputation upon its integrity. Such action would only be adapting proper means to legitimate ends—the practice of a wise discretion—to use the favorite maxim of Abby Kelley Foster, it would be but giving 'the tools to them that can use them.'

But I scorn to take shelter under this plea, since

But I scorn to take shelter under this plea, since Mr. Phillips is determined to put the worst pos-sible construction upon my words, and to ring from them a meaning wholly foreign to their natural import. I will meet him upon his own ground, and reply not only to his written speech, but to his

spoken speech.

One of the sins alleged against me at Framing. one of the sins alleged against me at Framing-ham, and one deemed of special significance at the time, but which is, strangely enough, omitted in the Liberator's report, is this: He (Douglass) had been careful to make proclamation that H. C. Wright, Parker Pillsbury, Stephen S. Foster, are called in-fidels. To this I reply, I am not at all conscious of baying exercised any particular care in the fidels. To this I reply, I am not at all conscious of having exercised any particular care in the matter. I mentioned the circumstance, to be sure, but in no unfriendly spirit. The thing required no care to proclaim it. From the importance attached by Mr. Phillips to this point, it would almost appear that I had dragged forth, and given notoriety to an obscure fact; and yet, the thing has been a thousand times proclaimed by the gentlemen themselves. Indeed, these gentlemen seldom make an Anti-Slavery speech, that they do not mention the charge as being made against them. No, Mr. Phillips, this 'proclamation' (a large word) was already made. I only made mention of it; and, probably, carried the information to not a single person that did not know it before. Another fault set son that did not know it before. Another fault se to my account at Framingham is, (and no report is made of it,) that I neither affirmed nor denied the made of it,) that I neither affirmed nor denied the charge brought against these gentlemen. It was said, 'that the time was when I would have denied the charge of infidelity brought against them.' I admit that there was once such a time—a time when I would have denied, with all proper emphasis, such a charge. That I did not do it now, is not owing to an unkind or to an unjust disposition towards either of the gentlemen named but it tion towards either of the gentlemen named; but it is owing to an altered state of the case. These gentlemen have made progress, and do not stand where they once did. If the charge of infidelity. where they once did. If the charge of inhaeity, now brought against them, were the result of their faithfulness to the slave's cause—if that charge were purely the invention of a pro-slavery church, and of a dumb-dog ministry, conceived and brought forth with the diabolical purpose of giving aid and comfort to the traffickers in human flesh, without comfort to the traffickers in human flesh, without any probable foundation, (as I once honestly supposed it to be,) I would denounce it now, as I did then, with the utmost scorn and indignation. But I put it to Mr. Phillips with point-blank pungency, to say whether he believes this charge to have no other foundation than the malice of a pro-slavery church? He knows, and knows very well, that other than the malice of such a church has given currency to this charge. It is, therefore, asking a little too. to this charge. It is, therefore, asking a little too much of me, as an Abolitionist, to defend Messrs. Wright, Pillsbury and Foster, from the charge of infidelity. Those gentlemen do not themselves ask it. Messrs. Pillsbury and Wright would scarn to ask it. They not only are disbelievers in the Bible, and scout its inspiration, but, if there be any meaning in words, they glory in such disbelief, and laugh at the absurdity of recognising any book as of divine authority. A pretty ridiculous figure, indeed, should I cat, defending these gentlemen from

the charge of infidelity!

I should have to invent a new dictionary, and change the meaning of words, to defend these gentlemen from the charge of being infidels! An Infidel (according to Webster) is one who disbelieves the inspiration of the Scriptures, and the divine origin

of Christianity.'
According to this definition, and to the plain use of words, these gentlemen are infidels; and it would have been either the utmost folly or the grossest dishonesty in me to have pursued the course commended by Mr. Phillips, and to have defended these gentlemen.

This, indeed, I could have done, and did do,—
denied the right of any man to make the individual

opinions of these gentlemen a ground of separa-tion from them in their efforts to give liberty to the enslaved people of this country, and (as I understand Mr. Wright and Mr. Pillsbury) this is all they ask. It is certainly all that they or their friends have any right to ask. Yet, at Framingham, no credit was given me by Mr. Phillips for doing this. It was not the good that I did, but the good that I omitted to do, which he remembered; and that omitted good was the non-denial of the infidelity of Messrs. Pillsbury and Wright.

But to the main question of Mr. Phillips, namely, What reason had I to insinuate that the absence

of Messrs. Pillsbury, Foster and Wright was designed! I answer: First, Messrs. Pillsbury, Foster and Wright are probably the most unpopu lar members in 'the American Anti-Slavery Society, Second, the American Anti-Slavery Society had for two years, been wholly unable to obtain, in the city of New York, a hall in which to hold its anniversary; that, during these two years, it held its annual meeting in the cities of Syracuse and Rochester; and that at each of these meetings, the unpopular gentlemen spoken of were present, and conspicuous part, as, indeed, they have taken such part generally, in the meetings of the Society. The fact that three such persons, so nearly allied in opinion and position, should be absent, from the late annual meeting, is, to say the least, a striking coincidence, and might well provoke a remark. But there is another reason, taken in connection with this, which makes the coincidence still more remarkable. Perhaps there never was certainly not since the separation in 1840, such an effort made by the Executive Committee to present an imposing demonstration as at this anniversary. Circulars were not only sent to a few individuals who were invited to speak on the occasion, but who were invited to speak on the occasion, but many were sent out to private individuals, urging their special attendance on the occasion. It is true, I got no especial circular (and perhaps this helped along the insinuation), but my neighbors did. Now, it did seem, when the rank and file were so bountifully supplied with special invitation, all the more singular that three such champions (and they so much alike) should have been elsewhere than on the spot, on an occasion where such special pains had been taken to produce every that in the locker.' But, in addition to this, a smost unheard of course was pursued to obtain the *shot in the locker.' But, in addition to this, a most unheard of course was pursued to obtain the presence of distinguished persons on that occasion. Had any one told me, before that meeting, that any temptation would ever induce 'the American Anti-Slavery Society' to issue special letters, inviting New Organizationists to attend their annual meeting, I should have met it with a prompt denial. meeting, I should have met it with a prompt denial. But the fact came out there, at that very meeting, that sundry gentlemen, not in sympathy with the distinctive peculiarities of the Society, and who have not acted with it for the last dozen years, were especially invited to be present, and to take part in its deliberations. Distinguished members of what are termed the pro-slavery church were especially invited to attend. Even a member of the Executive Committee of that most bitterly hated of all Societies, the American and Foreign Anti-Slavery Society, (a Society for attending whose anniversary, I received a polite rebuke from the very gentleman to whom I am now replying,) was especially addressed, and invited to be present.

Now, I confess that all this looks very much like

Now, I confess that all this looks very much like an attempt to put 'the best foot foremost,' as I have elsewhere said. Let it not be supposed, how ever, that I disapprove of this unusual catholicity; I only wish it were a little more usual.

Well, taking these things together, with what came out at the same meeting, about the probable falling off of aid from England and Scotland, grow-ing out of the charge of infidelity against the

Society, the thought did arise (and I contend very naturally) that Messrs. Foster, Pillsbury and Wright might have been induced to remain away, to screen the Society from the odium of their infidel opinions. Here I drop the subject; and while Lhave no desire ever again to recur to it, I wish still to have it distinctly understood, not less by my kind friends than by my bitterest enemies (for I have both), that they need never to expect me to shrink from any legitimate controversy, (personal or otherwise) growing out of my relations to the cause of the oppressed and enslaved people of the United States. Yet I appreciate the wisdom of the Apostolic injunction, 'Iv it has possible, as much as lieth in you, live peaceably with all men.'

THE LIBERATOR.

BOSTON. DECEMBER 30, 1853.

FOREPATHERS' DAY.

The Landing of the Pilgrim Fathers was celebrated by the friends of Liberty and Progress, in connection with the Plymouth County Anti-Slavery Society, on Saturday and Sunday last, in Leyden Hall, at Plymouth. The meeting was addressed by Edmund Quincy, Nathaniel H. Whiting, Parker Pillsbury, Lewis Ford, and Wm. Lloyd Garrison. Much ground—pertaining to the

From the National Anti-Slavery Standard. FREDERICK DOUGLASS.

Were we the 'vigilant enemies' of Frederick Were we the 'vigilant enemies' of Frederick Douglass—were our feelings toward him those of 'unquenchable hate'—were it our purpose to 'exert the energies and expend the funds' of the Association we represent, to fling at his head 'the head of an appointed victim,' the 'hatchet of fratricidal war'—did we mean to 'pursue, misrepresent, traduce and vilify him, with a bitterness ever increasing, and a steadiness and violence only characteristic of malice, deep, broad, lasting, and in its worst form'—in short, (not to put altogether too agonizing and fine a point upon it,) were we, in common with all the rest of the American Anti-Slavery Society, its President and Vice-Presidents, Secretaries and its Treasurers, its Board of Managers, its Executive Committee, and its lay members, both male and female, the abandoned, members, both male and female, the abandoned, wicked, malicious, unscrupulous, arrogant, exterminating, negro-hating, and hypocritical conspirators which Mr. Douglass represents us to be, we should rejoice at the article from his paper to which we give so large a space in the present number of our own. In one sense, indeed, we are gratified—that thereby comes an end, we hope, to a very painful controversy, and that Mr. Douglass here acknowledges in terms, and displays in the intensest bitterness of spirit, the enmity to the Anti-Slavery Cause, as it is represented by the American Society and its ness of spirit, the enmity to the Anti-Slavery Cause, as it is represented by the American Society and its friends, that has been alleged against him. But not deeming ourselves so full of all uncharitableness, and so influenced by the basest motives, as he regards us, we cannot but regret such a development of character in one whom for so many years we character in one whom, for so many years, we character in one whom, for so many years, we honored and esteemed, and whose power of good for an oppressed people we considered hardly second to that of any other human creature. The article, however, long as it is, we copy, as well as another, for not copying which, he complains of us—as it seems to us, unreasonably, as we gave so much of it as touched upon the point at issue between us—that neither he nor any one else shall ever be able to say that we have denied him a hearing, and because we would rather err on the generous side in this matter than even seem to be, in ever so slight this matter than even seem to be, in ever so slight a degree, less than generous or just. Bear with us, reader, for this once, and we trust the necessity will not again arise, that your ear or our lips shall be pained by an allusion to a circumstance which can be productive only of evil to a cause which we both cherish, but which, like everything else human, must be subject always to human infirmity and foolishness, and sometimes sacrificed to human selfish-

ness and vanity.

Not indeed that we have much to say, or any intention of replying, article by article, to Mr. Douglass's indictment, or defence, or whatever title he may be pleased to apply to this extraordinary document. The sprawling sportsman, whose gun, though aimed at duck or plover, kicks back and knocks its owner over, is himself the best evidence that his shot has been otherwise harmless. The recalcitration of this piece also is, as between Mr. Douglass and ourselves, the only direction in which it is likely to do any damage. Doubtless there are people who will hold this article as his sufficient justification. but they are of a class whose prejudices preclude the possibility of any other than a foregone conclusion, and who would have held his total silence as equally triumphant. None who thought him wrong be-fore, will think him right now; and the few who have been waiting for further evidence in the case, by destitute, and his friends here, solicitous that he waiting to hear with patience and without passion. and disposed for a righteous judgment, wherever it might fall, can hardly fail to read in this 'enormous length' of vituperation, the condemnation of the man who is so blinded and confused by the violence of his wrath, as to acknowledge the truth of the charge against him, and be himself at the pains to gather together the evidence that his answer to serving of their admiration and sympathy. Contribu it is altogether idle. Having shown this, we may be, we think, dismissed from the farther consideration of the subject.

[Eleven solid columns of last week's Standard are occupied with Mr. Douglass's defence of himself.]

> From the Peansylvania Freeman. FREDERICK DOUGLASS.

gathers up and groups together several articles from of the same denominational faith :- the one by CHARLES Bugle, and the Pennsylvania Freeman, written at various times during several months past, in reply to attacks of his own upon the American Anti-Slavery Society or its prominent friends, and then devotes twelve columns of his sheet to a rejoinder. ity, in adroitness of appeal, and in unfairness and untruthfulness of statement, has rarely, if ever, been surpassed in the assaults of our enemics.— The article may be regarded as an open declara-tion of war against the American Anti-Slavery Society, and the Societies and presses in sympathy was openly rebuked.
with it. It is a melancholy exhibition of the Theother Sermon dominance of evil influences and passions, over a man of splendid talents and rare genius, which will sadden the hearts of the friends of the slave, and over which angels might weep. We believe the very Society, recently held in that city. It is a generou time will come when Mr. Douglass himself will tribute to the earnest philanthropy and efficient action regret that he ever yielded to the bad counsels, of that Society, and a most friendly vindication of its lowed in this matter.

What private griefs, or fancied wrongs, from the loss of subscribers or other causes, he may have had, we know not; but, without provocation from the Anti-Slavery press, as far as we remember, he repeatedly assailed with unjust imputations, misstatements, and insinuations, the managers and A SLAVEHOLDER'S IDEA prominent friends of the American Anti-Slavery Society. This naturally called forth a defence from the papers friendly to that Society, each one no-ticing the facts in its own way, as a matter of in-terest to its own readers, without a thought of 'concert' or 'combination,' or, so far as we know,

To beguile the judgment of his readers by exciting their sympathy, Mr. Douglass artfully represents himself, a 'humble, solitary individual,' as the persecuted, long-suffering, and innocent victim fact is which - well knows, they could not be of a savage, powerful, and relentless conspiracy of the American and Pennsylvania Anti-Slavery Societies, and all their presses and speakers, combined for his 'moral extermination.' He asserts that 'a fierce and bitter warfare' has been waged are not such poor people as you seem to think; they upon him, 'under the generalship of Wm. Lloyd have a good home and are as well provided for as most Garrison, with a view to destroy his Anti-Slave- of you in the North, and much better than your poor

ous conspiracy against one humble 'fugitive slave,' do; I have not consience scruples about my project that that fugitive slave has dared to differ from ty; which is secured to me by the Constitution of those societies, 'or from leading individuals in them, as to the manner in which he shall exercise his powers for the promotion of the Anti-Slavery cause, and the elevation of the Free People of Color in the United States.'

cased fancies?

No, Mr. Douglass, the crown of the martyr or the chaplet of the hero is not so easily earned, else Falstaff or Munchausen had been canonized or deified long ago. Whatever your merit or achievements, you are not yet a second Horatius, battling alone against a Tuscan army, nor a solitary Leonidas facing the hosts of Persia in a new Thermore and the second three terms of three terms of the second three terms of the se

mopylee.

As Mr. Douglass has made his formal declaration As Mr. Douglass has made his formal declaration of war upon 'the Garrisonians,' we shall hereafter know what to expect from him, and shall probably have less occasion to notice him than though his position was doubtful. We expect to find more important and more pleasant labor than controversy with him.

past, the present, and the future—was covered by the speakers, and the vital relation of the Anti-Slavery Movement to the cause of liberty throughout the world as well as to the safety and permanence of this republic, clearly and strongly portrayed. No more fitting tribute could have been paid to the memories of those who came over in the Mayflower in 1620. The follow ing resolutions were presented by Mr. Garrison, com prehending all that was necessary to be affirmed on tha

Resolved, That we commemorate the landing of the Pilgrim Fathers in no estentatious manner, by the performance of no hollow rites, with no parade of affected generation for their character and deeds,-but by resplutely grappling with the overshadowing and dea acal Slave Power of the land; by repudiating a Gov ernment which is pledged to the support of man-steal ing, and a Church which is dripping with blood, and thoroughly polluted; by acknowledging our allegiance thoroughly polluted; by acknowledging our allegiance to the higher law of God, as against the lower law of Congressional demagogues and judicial parasites; by 'remembering those in bonds as bound with them,' and seeking to break their fetters by the omnipotence of ruth; by a steadfast persistency in the right, a stiff nonconformity to popular wrong, and uncompromising ad-herence to principle,—regardless of established custom and institutions, prevailing opinions and ideas, legislative enactments and legal precedents, religious edicts and priestly interpretations, and whatever else interposes to hinder individual liberty and universal eman-

Resolved, That while a fragment of Plymouth Rool remains, it will rebuke the pharisaical devotee, the trimming demagogue, the facile conformist, the coward ly persecutor, the effeminate self-seeker, and justify unlimited contumacy, agitation, division, strife, and

secession, for righteousness' sake.

Resolved, That though it is true that 'the Pilgrin spirit has not fied,' it is equally true that, throughou this nation, its living presence is regarded as disor ganizing, schismatical, revolutionary and infidel, as i was at the time of the embarkation of the Pilgrin Fathers at Delft Haven, and treated accordingly.

The friends of the cause from abroad were greatly in debted, as-usual, to the friends in Plymouth for a mos hospitable entertainment.

CAPTAIN DRAYTON.

This noble man and generous hero, says the Com-menwealth, left us on Monday, doubtless never to visit us again. His constitution was wholly broken down by his imprisonment, and since his liberation, his little re maining health and strength have been continually wasting. He came on here a few weeks since, hoping to spend some time in Massachusetts, in travelling, and selling his narrative, (which has just been published,) and thus do something for his own support. But from the severity of the weather, or other causes, his health declined, and he became so feeble as seldom to leave the house, and finally to lose all hope of ever being essentially better, though, from the nature of his dis ease, he may perhaps live a year or two. He is entire shall have every comfort, so long as he may need it, have proposed to raise five hundred dollars for his benefit. As this will probably be the last opportunity that will ever be afforded us of administering to his wants serving of their admiration and sympathy. Contributions may be sent to Mr. FRANCIS JACKSON, of Boston

TWO REMARKABLE SERMONS.

metimes the Pulpit is ' faithful to its high trust ' and whenever any such phenomenon is witnessed, it excites almost as much surprise and interest, generally, as the appearance of a comet. This week, we have the In his paper of the 9th inst., Frederick Douglass mons, recently delivered by two courageous preachers the Liberator, Anti-Slavery Standard, Anti-Slavery E. Hodges, of Barre, in this State, which exhibits al the nerve and earnestness of the testimonies of the anand State in the plainest manner. It justly criticise some things contained in the late Proclamation of the which, in bitterness of spirit, in violence of hostil- Governor for a day of Thanksgiving, and exposes the hollowness of the popular forms of religious worship, with absolute fidelity. We are not surprised to learn that it created considerable excitement in the town for so it has been in other days, when popular iniquity The other Sermon is by WILLIAM H. FURNESS, of Phil

adelphia, which was preached with special reference to the Second Decade Meeting of the American Anti-Sla very Society, recently held in that city. It is a generou whether from within or without, which he has fol- leading advocates from the malicious imputations s commonly brought against them. Mr. FURNESS is largely imbued with the spirit of a divine benevolence, and never fails to improve an opportunity to bear hi

> A SLAVEHOLDER'S IDEA OF JUSTICE. With what cool barbarity the southern slaveholde

she suits me, and being raised together there is consid-He asserts erable attachment on both sides. . . Now they usefulness,' and ' to drive' him ' from the field white Laborers, and free negroes; I have been amon public Anti-Slavery effort; that the hatchet ratricidal war is uplifted, and is flung at you and know something of your pretended humanity of fratricidal war is uplifted, and is 'flong at the head of its appointed victim, (himself.) with the combined force of three strong arms, and with the deadly aim of three good marksmen.'

The only motive for this unnatural and murder—do; I have not consience scruples about my proper—do; I have not consience scruples about my proper— U. S. and sustain'd by the scripture of divine truth therefore it would not be the satisfaction you seem immagine, to give my property away; when that property would be seriously injure'd by the gift; and no The probability of such assertions is about upon a par with their modesty. Have Mr. Douglass's vanity and self-importance really swollen into such enormous proportions that he can believe these discovered functions. fisted gentry ; I have laboured hard myself and by the

> age ; ity all around you ; ready to receive all the simpathy that you are willing to bestow; I hope air you will carry out your instructions to me and do as you would wish to be done by in simerly situation."

NEW PUBLICATIONS.

SPIRIT INVENCOURSE: containing Incidents of Pers Experience while investigating the New Phone of Spirit Thought and Action; with various cations through Himself as Medium HERMON SNOW, late Unitarian Minister at Monta gue, Mass. Boston: Crosby, Nichols & Co. New York: C. S. Francis & Co. 1858. pp. 184.

This is one of the most interesting works that hav yet appeared in relation to Spiritual Manifestations, ar we commend the perusal of it to all candid inquirers of we commend the perusal of it to all candid inquirers on the subject. Mr. Snow evinces commendable caution and good sense in his presentation of the question. He is not impulsive, nor given to blind credulity, but strongly inclined in the opposite direction—'so much so,' he says, 'that, in early life, I was for a long time a decided skeptic in regard to the generally received of the Christian world.' Hence, he was at first strong ly impelled from having any thing to do with thes ifestations'; and afterward, he says he was 'ex cessively critical and captions' in his attempts to expose the matter ; for he had no thoughts of becoming believer. His first experiments were quite unsatisfac tory, and tended to confirm his skepticism, so that h could, 'with a fair conscience, speak of the whole mat ter as either an undoubted delusion or a gross imposi tion ;' but subsequent investigations compelled him t substitute faith for unbelief; and 'the result is,' he says, ' that I now find myself a firm believer in the reality of this new mode of spirit intercourse,' though not in all the claims that have been advanced, of this character. The 'spirit sermons,' in this volume, in respect to religious feeling and expression, are as reverent and devotional as any preached by the Rev. W. H. Corning; while the phenomena related, as witnessed by Mr. Snow, are curious, surprising, and inexplicable, we think, on any other theory than that of independent spiritual agency.

GOD WITH MEN: or, Footsteps of Providential Leaders By SAMUEL OSGOOD, Author of Studies in Christian Biography, &c. Boston: Crosby, Nichols & Co. New York: Charles S. Francis & Co. 1853. pp. 269.

The author of this volume says that the papers which compose it 'were written in order to give the young people of his parish some idea of the course of Divine Revelation, through the representative characters of both dispensations.' They are as follows :- I. Abraham and the Empire of Faith. II. Moses and the Law. III. Aaron and the Priesthood. IV. Saul and the Throne. V. David and the Psalms. VI. Solomon and the Hebrew Wisdom. VII. Isaiah and the Prophets. VIII. John the Baptist and the Precursors of the Messiah. IX. The Messiah and his Preparation and Plan X. The Messiah and his Ministry. XI. Peter and the Keys. XII. Paul and Gospel Liberty. XIII. John and the Word. XIV. The Disciples and the Unseen Witness. XV. The Theologians and the World to

THE PROPLE'S JOURNAL. New York: Alfred E. Beach,

This is an Illustrated Record of Agriculture, Mechan ics, Science, and Useful Knowledge, published month ly, each number containing 32 large pages of letterpress, beautiful printed on fine paper, and profusely illustrated with engravings, finely executed; price only 50 cents a volume ! Two volumes are published annual ly. The number for November contains 48 engravings some of them very large ; that for December contain no less than 72 engravings! This is rightly named 'THE PROPER'S JOURNAL,' and deserves to have a circulation by millions. Its influence upon the enterprise, invention and intelligence of the country cannot fail to be great and beneficial.

NORTON'S LITERARY AND EDUCATIONAL REGISTER FOR 1854. New York : Charles B. Norton, 71 Chambers Street.

This is an exceedingly valuable pamphlet, of two hundred pages, embodying a large amount of information in regard to Literature and Education, both a home and abroad. It contains a list of all the works that have been published in America and England, during the year 1853-sketches and statistics of the British Museum, Royal Library at Berlin and Munich. Library at Ste. Genevieve-of New York City, Phila delphia, Boston, Providence, Albany, and St. Louis. Also, Library Statistics of all the States in the Union Educational Information respecting England, Ireland and Wales, and various European countries. Also, the Proceedings of the Librarians' Convention, held in the city of New York, in September last-&c., &c.

THE SCHOOL FELLOW-A Magazine for Boys and Girls. Boston : Frederick Parker, 35 Washington Street .-Evans & Brittan, 697 Broadway, New York.

This claims to be 'the best and cheapest Juvenile Magazine in the United States;' and having obtained a high degree of popularity, commences its sixth volume with the New Year, enlarged and improved. Among its contributors are Mrs. Gilman, Caroline Howard, Miss Bates, Miss Tuthill, Miss Cheesebro- &c. It abounds with pictorial Illustrations, is prettily exe cuted, and afforded at only one dollar a year, in advance. Each number contains 36 pages, and is issued punctually on the first of every month.

THE BOSTON ALMANAC, for the year 1854. Published by John P. Jewett & Co. 17 and 19 Cornhill.

This Almanac is so well known as to need no com nendation. As usual, its table of contents is crowded with all sorts of useful information, Though it bears local title, it has a value and an interest as wide at least as New England. The Boston Almanac for 1848 contained views of the Churches then existing in the city. The present one gives views of twenty-four Churches since constructed.

DOVECOTE : or, the Heart of the Homestead. By the Author of the ' Cap Sheaf' Boston : John P. Jewett & Co. 1854. pp. 861.

This is another of the many neat, instructive and en tertaining volumns published by Mr. Jewett, whose en terprise is eminently deserving of the most brilliant suc cess. The work is divided into fifty-one chapters, and is written in a sprightly and enthusiastic manner. have been building here,' says the author, 'only a nes of memories. It is a home nest-into which any on may look from out his chamber window. If it is large enough for but a single world-wearied heart to brood in it will not have been built in vain."

THE IRON RULE; or, Tyranny in the Household. By T. S. Arthur.

THE LADY AT HOME; or, Happiness in the Household By T. S. Arthur.

These tales are designed as companions, and may t profitably read in every family. Mr. Arthur is one o the best writers of stories in the land, and has secure multitudes of readers and a large share of popular

Published by T. B. Peterson, 102 Chestnut Street Philadelphia. Price 25 cents.

THE ANTI-SLAVERY PAIR. On account of the fresh arrival of four new cases

goods, by the steamships America and Asia, it has been decided to keep the Fair open until SATURDAY EVE-NING, Dec. 81st. We hope that, on the closing days and evenings, the Bazaar may be thronged with pur chasers from country and from city, and that thus the women, at home and abroad, who have labored so abundantly for the anti-elavery cause, may be as abundantly compensated for their labors of love. Surely, it is ne I am bound to support and take care of them in old asking any great sacrifice, to solicit the professes friends of the slave to purchase useful and beautifu articles, at a reasonable price, and thus to gratify their taste and their wants while aiding to break his fetternot to improve the time and opportunity.

THE MARTYR KAUPPMAN. SALEM, (Col. Co.,) Ohio, Dec. 15, 1853.

Mr DEAR FRIEND-I have been thinking a great call of the case of Daniel Kauppman. I cannot get it out of my mind. It seems to me that something should be done to save him from being reduced to want. I was not present when the subject was named in the meeting, or I should have proposed a subscription on the spot. Will you please put down my name for ten dollars? If a hundred people will subscribe ten dollars each, I will subscribe a second ten dollars. I know that many of the Anti-Slavery friends are poor, and I also know that many calls are made on them; still, we can meet the case before us, and I hope we shall do so. I would not let the pro-slavery monsters have the pleasure of thinking that they have either ruined a man for harboring a fugitive, or frightened others from imitatng his example. If I were rich, I feel as if it would be a pleasure to bear the whole expense entailed on friend KAUFFMAN and his associates; but I am not. Besides, I want to give as much help to the cause of freedom here in the West as I can. I hope, therefore, the friends of freedom and righteousness will help friend Kaurr-man over his difficulties, and let the persecutors of the good and noble see that their power to crush and kill i not so great as they are prone to think it.

My love to all the friends of freedom. I think our Philadelphia meetings with great delight. The cause of truth and freedom is advancing, and if we Abolitionists are wise enough to respect the claims o truth and freedom in each other, it will continue to advance. But we must have no gagging. We must tol erate no attempt to stifle the godlike spirit in any one. The fears lest freedom of utterance in any meetings should injure the cause, are groundless. The danger is more on the other side. True policy, as well as fervent charity, will be nobly daring. It is bad policy, as well as selfishness, to move or stand still in dread of opponents or temporisers.

But let me not provoke a controversy. It is frien KAUFFMAN that I want helped. Raise him one or tw thousand pounds, and I can be comfortable.

Yours, affectionately, JOSEPH BARKER. Will the Pennsylvania Freeman and other Anti Slavery papers please copy !

WORCESTER COUNTY A. S. SOCIETY.

WORCESTER, Dec. 19th, 1858. The annual meeting of the Worcester County (South Anti-Slavery Society was held in Worcester, Horticul tural Hall, Sunday, day and evening, Dec. 18th, 1853 Chair taken by the President, and full and free dis

Rev. S. May, Jr., opened the meeting with a few in troductory remarks, and was followed by a hymn from the Choir and congregation.

Mr. May then offered prayer, and read passages from Scripture.

Rev. A. T. Foss addressed the meeting on 'Christianity as the power of God, designed and given to overthrow all the works of the devil, with a special application to the law of Slavery '-illustrating his position by many historical illustrations from the day of Christ, down to the present time.

Adjourned to meet at half past I o'clock.

AFTERNOON.-Remarks were made by Daniel S. Whitney. A discourse was then delivered by Parker Pillsbury, of great force and interest, from the text-'! came not to bring peace, but a sword.' A very large audience listened to this eloquent discourse - many standing throughout the whole.

The Committee on Nominations reported the follow ing persons for officers for the ensuing year :

President-Effingham L. Capron. Vice Presidents-Josiah Henshaw, West Brookfield

Abijah Allen, Millbury ; Moses Sawin, Daniel S. Whitney, Southboro'; Adin Ballou, Milford; Clark Aldrich, Westbore' Treasurer-John M. Fish of West Brookfield.

Corresponding and Recording Secretary-John H Executive Committee-Samuel May, Jr., Leicester

Abby K. Foster, Sarah H. Earle, Eliza A. Stowell, Olive Loveland, Worcester ; E. D. Draper, Mliford ; Henry Carpenter, Upton ; Joseph A. Howland, W. Brookfield. The nominations were unanimously accepted, and the officers chosen.

Finance Committee - D. M. Loveland, John H. Crane, - Provan, and Alfred Wyman.

At the close of Mr. Pillsbury's eloquent sermon, Dr. Stearns, of Boston, came on to the platform. What purported to be the spirit of Daniel Webster commenced speaking to the Society, employing Dr. S. for his medium ; but being somewhat lengthy in his introductory remarks, he was called to order by Mr. McComb, who objected to having the time of the meeting taken up in the discussion of the subject of Spiritualism. D. S Whitney hoped the speaker would be allowed to go on, and to have time to set himself right before the audi ence. The gentleman-i. e., Webster (?)-then proceeded to discuss the subject of slavery, taking the

ground that slavery, though a sin, was preferable to anarchy and confusion, and that we ought not to be in haste to get rid of it. [The remarks of the speaker, let him belong to what sphere he may, were superficial in thought, and obscure in language.] He was again called to order by Mr. McComb. A discussion here ensued on the right of the speaker to proceed, in which Dr. Martin, Mr. Fay, D. S. Whitney, Mr. May, Mr. Miller, and several others participated. The President insisted on preserving order, and upon justice being done to all. He was willing that spirits in the body or from without, should have a fair hearing, and should insist upon their being heard, so long as they confined their remarks to the question before the meeting. The

Society then adjourned to evening.

Met again at 61 o'clock, with a full house. Mr. Lor ing Moody first addressed the meeting on the dangers of being a Christian. Rev. A. T. Foss was introduced again, and made a short speech, and was followed by Parker Pillsbury. He occupied the time until the close of the meeting. Adjourned at half past 9.

EFFINGHAM L. CAPRON, President.

EMILIE A. LOVELAND, Recording Secretary.

ANTI-SLAVERY IN RUTLAND.

In the morning, our friend, Andrew T. Foss, spoke to

During the intermission, a friend aked Mr. Davis (the Congregational minister) if he would give up his evening meeting, and unite with us in an Anti-Slavery meeting. Mr. Davis very kindly said he would be glad to have Mr. Foss speak to his people that afternoon The invitation was gratefully accepted, and the people at the Methodist church, who were assembling, were notified of the change. The Congregational house was by the union of the two meetings, well filled.

ness and force, upon the vitality of the Anti-Slavery cause as a test of the character of individuals and organized bodies of men. He succeeded in securing the earnest attention of the large audience to the last word His powerful appeal to the youth, I am sure, cannot be without good effect. Mr. Davis gave up his evening meeting, and a good number assembled at the Methodi

Friend Foss spoke over one hour, demonstratin beyond the power of contradiction, that neither the Constitution, nor the great political parties, nor the re-ligious bodies of the land, have ever opposed a barrier of a straw's strength to the progress of the Slave Power, but that all these had been controlled by that power and made the chief instruments in its advancement the land, who have shamefully bowed to the Slave Pow

LATEST FROM EUROPE The news per Pacific is of thrilling interest.

The greatest naval battle since Navarine has be fought with terrible loss of life, and the total departion of twenty-three ships of war. The particular as follows: On the 30th of November, the chiral as follows: On the 30th of November, the chiral as follows: On the 30th of November, the chiral sin fleet from Sebastapel, under Admiral Massim of twenty-four sail, appeared off the Turkish sails of twenty-four sail, appeared off the Turkish sails. The battle immediately assess the teen Turkish sail. The battle immediately assess the batteries being of no force, the Russians force harbor. The Turks fought like devils, and was desperate bravery, scorning to surrender and desperate bravery. desperate bravery, scorning to surrender and after another was sunk, blown up or burnet after another was sunk, blown up or burnet. There is ships were destroyed, and one only remained to the falle. Seven Turkish frigates, two correct one and the er and three transports with several thousand ses has been totally destroyed, and Osman Bey, the Initial Vice Admiral, is taken prisoner. Each of the Initial ships had, besides their crews, eight hundred trapa board on the way to Circassia. Also a quactry of money to pay the fleet, which of course was allow money to pay the fleet, which of course was allow. The Turks burned or such seven Russian than namely, two line of battle, three frigates and in steamers; the battle lasted only one hour. The runs deer of the Russian fleet was so shattered that a cold scarcely reach Sebastapol.

der of the Russian neet was so shattered that a mail scarcely reach Sebastapol.

All Europe is in excitement at the desperate dance to the brave Turks; and the general opinion is that a European war can be no longer avoided with hour.

The Turks continued to gain advantages as had a Asia. On the line of the Danube, no movement is courred.

An attempt was made to take the Turkish faguir

An attempt was made to take the Turkish apply, with Osman Pasha on board, to Sebastapel, but as see began to sink while at see, Osman Pasha and the true were taken on board the Russian ships.

The Russian flagship had suffered so much, that is could hardly reach Sebastapell

Notwithstanding the war.

could hardly reach Sebastapoll

Notwithstanding the war, commerce is still active.
322 vessels have entered and 517 left Constantinoph is
the course of the last week.

The Russians are pushing their troops forward on the
road to Kalafat. The Turks are still engaged in forth

road to Kalaiat. Inclures are still engaged in feri.

fying that place.

Private letters from Paris state that the news of the disaster to the Turkish fleet was received with the profoundest astonishment and grief.

The Emperor is stated to have been overwhelmed by the control of the contro

the intelligence. Explanation is imperatively demanded by a considerable part of the Turkish naval force as permitted to be annihilated within so short a distance where the powerful English and French fleets were lying in inglorious case.

Municipal Affairs.—The whole number of Votes cast at the election in Beston, on Tuesday last, was 12,168. Necessary to a choice, 6085. No person has that number. J. V. C. Smith received 6077 test, and lacks nine of the number required to elect. John P. Bigelow had 4489, Jacob Sleeper 715, Aaron Hobart 748, acattering 128. 748, scattering 138.

At the last trial on the 12th inst, the rote for May

was as follows: —Whole number of votes, 12009. No. cessary for a choice, 6,520. Benjamin Scaver lad 5,651; Jacob Sleeper, 2,097; J. V. C. Smith, 4,500; Frederick H. Allen, 506; all others, 67.

Tremendous Fire in New York-The Gree Republic Burst.—About 1 o'clock, on Tuesday sorting last, a fire broke out in the Norely Bakery stablishment of Treadwell & Sons, No. 242, Frent stree, New York. It was completely destroyed, together win the greater part of its contents, consisting of a large amount of flour. The flames soon extended to the alamount of hour. The hames soon extended to the al-joining building, occupied by Jones & Rowland as ag-vision store, and through into Water street, destroying several other buildings. The wind blew a gale from the several other buildings. The wind blew a gale from the North West, covering the shipping at the docks with the burning cinders. The 'Great Republic' was seen in fiames, and burnt to the water's edge. The pucket ship 'Joseph Walker,' of the Black Star Line, is also a total loss. The clipper 'White Squall' was towed down the river a mass of flames. The clipper 'Red Rover' was towed out of dock in flames, and was eventually bent to the water's edge. The packet ship DeWitt Clinba was also very seriously damaged. Many other versus are burnt in their spars, rigging or hull. The ferry boats were busy in towing out vessels into the stress, by which many were saved.

by which many were saved.

The Great Republic was scuttled when she first too fire, but there was not sufficient water to sink her. Te-tal loss is now estimated at one million deliars; but is probably a great deal more. It is stated that Mr. Mr. Kay has insurance upon the Great Republic to the amount of \$300,000

The Erie Railroad Rioters are out (Dec. 21) in full force, nearly three hundred being now engaged in tearing up the track of the Western lim. The rowdies intend to stop the travel from this city to the Ohio State Line. The bells have been ringing and cannon firing for two hours. A mob of ruffians late gone to Fairview to incite the people there to rist. Another despatch says—A large body of men, headed by the Mayor and High Constable, are now supped in removing the track of the Western line, at the start crossings. No injunction has been served, so far at its Western line is concerned. The citizens of Fairius are about to take up the track in that village."

Progress of the Railroad War .- The rat at Harbor Creek yesterday was more serious that we at first reported, and causes great excitement here. It appears that the railroad officers, who were at Huber Creek to make repairs to the road, were attacked by a armed mob of 600 or 700. Mr. Coffin, a conductor at the conductor of the road o the Buffalo and State line, drew a revolver, and shot the Buffalo and State line, drew a revoier, so so one of the ringleaders, wounding him only. De rai-road men then attempted to retreat, but were testly the mob, and many of them shockingly beater, two three being nearly killed. The railroad men fauly reached the cars, pursued by the mob, who were termined to get hold of Mr. Dennis, the Superinteles, who they swore they would hang on the first telegrap role. They rushed upon them, and some of them had pole. They rushed upon them, and some of them had already got hold of Mr. D., and were dragging had,

when the engineer rushed forward and started the loo-motive. The mob jumped off, and the train resched to New York line in safety.

A passenger on one of the trains was knocked done in Eric yesterday, and brutally maltreated, The Company now refuses to run beyond the Sun line.

The excitement in this city is intense, and it is fearl that unless immediate steps are taken by the Gentl Government for the protection of the public, there will be a movement among the people of New York, which may entail terrible disasters on the whole county. Crime in Boston.—The Rev. Theodore Par

ker preached a sermon, Sunday, (Dec. 18,) we lend from the Boston Courier, showing that netwitshaling the increase of the population and the large faring emigration, there had been a steady decrease of crist in Boston. This is a gratifying and encourages fact Instructing Negroes .- We learn from t Norfolk Bacon, that Miss Rosa Douglass, disglet of the lady who was recently found guilty of teaching the groes to read and write, having returned from Ser York, appeared before the Mayor, and was held to had the sum of five hundred dollars for her appearant at the part term of the Supports. Court

in the sum of five hundred donated at the next term of the Superior Court. A Mermaid .- The Halifax Morning Chron-A Mermaid.—The Halifax Morning Curonicle says:—A most extraordinary fish was easief at the salmon net of Mr. Azet Hamlten, of Dundars, if the Donegal Bay. It is a beautiful creature; the best shoulders and waist resemble a womin; the lower partial of a salmon. When we saw it, it was alive in vessel of sait water, and Mr. H. hoped to present a vessel of sait water, and Mr. H. hoped to present a libraria. The stress are beautiful, and its are alive in that way. The eyes are beautiful, and its seas when touched become stiff, and the whole bely a peared sensitive at the touch. Many persons comme it a young mermaid.

The Constitutional Propositions.—The official account will show that the majority against the first, containing the frame of governmen, is 500; that against the second, or the provise to the strick a writs of habeas corpus, is 3784; against the thin, the writs of habeas corpus, is 3784; against the thin, the writs of juries to determine law in criminal cases, (88]; against the fourth, judicial remedies for claim spains the State, 3153; against the fifth, impresonment is the State, 3153; against the sixth, sectarian schools, 31; against the seventh, general law for corporations, 821, and against the eighth, general law for banks, 821.

Death of a Noted Stave-Catcher. - The Bal timore papers announce the death of Archbell 6. History, the notorious slave-catching pelecens of Bidgeley, the notorious slave-catching pelecens of the term of Cook, Zell & Edighethat city, formerly of the firm of Cook, Zell & Edighethat city, formerly of the firm of Cook, Zell & Edighethat city, formerly of the firm of Cook, Zell & Edighethat city, Notwithstanding the cruel and cowardly number of the alleged fugitive slave, Adams, at Columbia, Paper of the Columbia of the

Steamboat Explosion on the Ohio. - The teamer Zachary Taylor, bound from Lawrenceberg is inninnati, Dec. 21st, exploded her boiler at Taylor, lik, killing three persons and scalling ten others. Its lost was saved from sinking, and the upper table at much damaged.

FRIEND GARRISON,-Yesterday was a good day for the Anti-Slavery cause in this town

small but very attentive congregation of our people, in the Methodist church, to good effect.

Our friend Foss spoke for one hour, with great clean

church, to hear again of the slave in his bonds.

He closed by charging home upon the religious bodies of er, INFIDELITY to God and his Truth. I trust that a handful of seed was yesterday throw

into the earth, that will produce a good harvest. Yours, with much esteem, G. S. F.

Murder of a Free Colored Man .- The Al-Murder of a Free Colored Man.—The Alienstet American gives an account of a shocking tragedy on one of the Ohio steamboats. 'Some difficulty edy on one of the Chin steamboats.' Some difficulty occurred between the chambermaid, a colored woman, occurred between the chambermaid, a colored woman, and a niece of the Governor. The clerk of the boat passenger with the governor. The clerk of the boat interfered, and violently assaulted and kicked the chambermaid. She appealed to Mr. Bird, the steward, an bermaid. She appealed to Mr. Bird, the steward, an intelligent and estimable colored man, who requested intelligent and estimable colored man, who requested intelligent and estimable colored man, who requested intelligent and defended himself, and the clerk left him, but immediately returned with the pilot and captain, but immediately returned with the pilot and captain, but immediately returned with the steward with pieces of boards and flubs, until, under their blows, pieces of boards and flubs, until, under their blows, for the down of the clubs, but to tie him up 'and give him him with their clubs, but to tie him up 'and give him three handred.' Such is the doom which American three handred.' Such is the doom which American attempts to protect an innocent woman from insult and catrage.

The Pacific brings intelligence of the death of the celebrated authoress, Amelia Opie, which took place in the 85th year of her age, at Norwich, England. She was a member of the Society of Friends, and lived in seclusion, highly esteemed and beloved.

Death by Bed Bug Poison .- Capt. Bangs Death by Bea Bug Poison.—Capt. Bangs Nickerson, of Harwich, drank, through mistake, from a bottle, a quantity of bed bug poison. In consequence of its being immediately ejected from his stomach, it did not cause immediate death. He lingered along a number of days, and died on the 20th inst.—Cape Cod Ad-

The mail steamship Winfield Scott, which left Sun Francisco on the 1st of December for Panama, went ashore on the following day on the coast of Santa Barbara, and is a total loss. Her passengers and trea-

Murder and Suicide.—On Sunday evening, a Mr. Haynes, superintendent of the Poor House in Groton, in this State, during a temporary fit of insanity, cut his throat with a razor. He then attacked his wife with the same instrument, severing the jugular vein, and exusing her death in a short time. Haynes did not long survive her.

As a man was crossing the railroad track at Herkimer, on Friday, in a double wagon, the freight train going west came up, smashed the wagon to pieces, killed one of the horses, and carried the man about one handred rods on the cowcatcher, without doing him any material injury.

17 Hector Jennings, of Sandusky, Ohio, has been notified by his attorney in London, that he is the undisputed heir to one-half of the Jennings estate in England—about \$6,000,000.

TF A bill is before the Tennessee Legisla ture to tax dealers in slaves on the amount of their

Women's Rights .- The Missouri Legislature has before it a bill providing that no married man shall be allowed to indorse a note without the consent of his wife, and that no indorsement shall be valid in law

Bremer having called Savannah 'the city of gushing springs,' says that 'the old pumps, which are the only fountains in the place, ought to hold up their heads at the compliment, and wag their handles.' Heavy Damages .- Mr. Edward P. Fry, the

musical composer, has recovered a verdict of Ten Thousand Dollars damages against James Gordon Bennett, of the N. Y. Herald, for a series of alleged libels. A shoemaker at Syracuse, named Car-

son, formerly of Brooklyn, had a quarrel with his wife on the 17th inst. through jealousy, and stabbed her to the heart, killing her instantly. He then gave himself C. L. North, Meriden financier, has been

loged in jail. He is a member of an evangelical church, and was trusted with the property of widows, farmers and others, who find themselves ruined. The amount which his neighbors will lose by him is stated as high as \$100,000. A farmer who had just sold his farm, and banked the proceeds with North, loses all; and another person in Meriden is ruined by endorsing North's paper for \$150,000. Among his New York dupes is an ex-

The Legislature.-The Atlas publishes a revisel list of the members elect to the Legislature, classified according to their politics. The result is 197 Whigs, 11 Democrats, and 101 Coalition—giving a Whig majority of 85.

The Senate has confirmed the appointment of Messrs. Mason, Minister to France; Seymour, to Russia; and McLean, to China,

The spire of the First Dutch Reformed Church at Kingston, N. Y., was blown down on the 24th inst., crushing in the roof of the building. The spire was 218 feet in height, and had been built about a year. No one was injured.

North American Review .- Prof. Bowen has retired from the editorial chair of the North American Review, and Rev. Andrew P. Peabody, of Portsmouth,

Death of an Editor.—Thomas H. Shreve, one of the editors of the Louisville Journal, died recently, after a lingering illness.

Death from Walking on a Railway Track .-Death from Walking on a Rathedy Frack.—
It is woman, named Hennesey, and her child, about five years of age, were walking on the track of the Housatonic railroad, a few days since, the child a short distance behind the mother, when the train came up, ran over, and instantly killed them both.

Deaths from Drowning.—In noticing the re-cent death of a young lady at Spy Pond, the Springfield

This makes the fifteenth death from drowning 'This makes the fifteenth death from drowning which we have recorded since the frost-king began to bridge the streams and lakes—scarcely a week—and in almost every instance, the victim was in the morning of life. Nine of them were described as 'boys,' or were less than fifteen years of age. In fact, except two who were described as 'young men,' and one who lost his life in the attempt to rescue a drowning boy, all were less than nineteen. All, too, with two exceptions, went upon the ice to skate, or to amuse themselves in some other way, and therefore made their mournful exit, without a moment's warning.

Fatal Explosion .- A despatch from Charles ton, (S. C.) dated Dec. 22d, says:

ton, (S. C.) dated Dec, 2224, says:

'The steamer Matiborough, when on the point of starting, at 8 o'clock this morning, for Cheraw and other landings on the Pedee river, with an assorted cargo, exploded her boiler, instantly killing her captain, W. M. Smallwood; the mate, Mr. Bullen, formerly the captain of the bark Saranak; the chief engineer, Warren Stone, and, it is said, twelve out of the fifteen hands on beard

that the new Captain General has signified that he would do his utmost to prevent the landing of slaves on the island, and would endeavor to capture any on shore; but once on an estate, he could do nothing.

The New Expedition against Cuba.—The Washington correspondent of the New York Journal of Commerce thinks there is good ground for the rumor of another piratical expedition against Cuba—from New Orleans; and intimates that the recent articles in the Washington Union, on the subject of the Africanization of Cuba, were designed to prepare the way for such an expedition, by creating a state of feeling in the public mind that would palliate, if not justify it.

The ferrymen at Detroit say that 900 fagitive slaves have crossed into Canada the past year. It is also reported that 250 have crossed at Cleveland. Their market value must have been full one million of

The proposition to appropriate the sum of \$50,000 towards a monument to Mr. Calhoun, has been laid on the table in the South Carolina House of Representatives, by a vote of 60 to 49. It was objected that such a distinction in favor of Mr. Calhoun would be invidious, since Sumpter, Marion and other distinguished Carolinians have not been equally honored.

Herr Driesbach Attacked in the Lion's Cage
—Narrow Escape.—On Saturday, 17th inst, at the
Broadway Menagerie, Herr Driesbach narrowly escaped being tom to pieces by one of his trained animals. As well had entered the cage to go through
his performances with the wild beasts, a Brazilian tiger sprang upon him, and knocked him down. The
animal fastened her teeth into his breast, and no doubt
would have killed him, had not one of the keepers sucanimal fastened her teeth into his breast, and no doubt would have killed him, had not one of the keepers succeeded in dragging Herr Driesbach out of the cage. The tiger kept her hold of the lion-tamer till they reached the door, when she let go and went to her own apartment. A physician was called immediately, and it was found that Herr Driesbach was severely hurt, so as to disable him for a day or two.

INDEX THE LIBERATOR.

VOLUME XXIII.

A. Kard
Anti-Slavery in Belfast, Ireland
" " Scotland
" " Connecticut Abolition Fanatics Abolition Fanatics
Another Resoue
Atrocious Outrage
A. A. S. S. and its Opponents
A. S. in Wrentham and Vicinity
Apathy in New Hampshire
Archbishop Whately
American Slavery
Anti-Slavery in Acton
Anti-Slavery Cause
Alcohol as a Medicine
Anti-Slavery Advocate
Acknowledgments Acknowledgments
Against the Maine Law
Anti-Colonization Meeting Abington, Meetings at Anniversary Address to Churches Allen Prof., Marriage of Anniversary
at New York

Allen Richard, Letter from American A. S. Society
Abolition and Abolitionists Abolition and Abolitionists
Anniversary Week in Boston
Address from English Democrats
America, the Champion of Slavery
Anti-Slavery Meeting
Allen Prof. Wm. G., Letter of
Ashurst Wm. H., Arrival of
Address of the Col'd N. Convention
Another Victim An Abolitionist, by Dr. J. M. Baker An-Inquiry Atrocities at the South Alarming Intelligence Accursed be the Union Ashurst Wm. H., Phrenologically Anti-Slavery Meetings in N. Y. Abolition in New Orleans Anti-Slavery at the West Address on Slavery, del. in Scotland Address at Jerry Rescue Celebration Allen Rev. Mr., of Bangor Ashurst Mr., Return Home American M. Association American Slavery Anxious Inquirer American Slavery Arago, M. Death of Anti-Slavery Cause in America Anti-Slavery Conference

Administration and G. Britain
"F. S. Law Alexander Wm. Anti-Slavery Periodical American Abolitionists Atherton Chas. G. Africanization of Cuba American Madiai Case Anti-Slavery Soirce. A Discourse, by Wm. H. Furness

At Home Anti-Slavery in England

Beecher H: W., Subscription Bible Question Boston Notions Board of F. Missions Bible Question
Bazaar—Result of the 1)th Brown Antoinette L.
Beecher Dr., Defended
Bright John, Speech of
Bible Question
Bowditch on the Slave Law Bible Question Barbarous Enactment Bible as a Book Bible Discussion Borrowed Glory Bible Brown Mrs. C. S., Letter from Bible Question Bible and Spiritual Manifestations Bible Convention 83, 90, 95, Brown W. W., Letter from British and F. Unitarian Association Bible, Plenary Inspiration of Bushnell Dr., his Errors Bible Convention at Hartfor I Baytist Association of Kent and Sussex

Bible Question Barbarity Brown Antoinette Beecher on Colonization Ballon Adin Augustus Baptist Free M. Society Brown Wm. Wells, Letter of Brown Antoinette L., Letter of Bazaar
Bremer F., New Work
Burleigh C. C., Lecture of
British Philanthropy vs. Slavery

Cabin and Parlor Cass Gen., on Uncle Tom Colonization Code for Colporteurs Christmas Day and Joseph Barker Cheney Rev. Martin, Life of Clergy and Tobacco Clark G. F., Lette: of Clergy of America Constitutional Convention Colored People in Canada Church by Authority Complaint and Accusation Christian Press Convent Convent. Church Pro-Slavery Cahill Dr., Love of Liberty Convin Thes.
Churches, Appeal to
Chase and Weller, Senators
Colorphobia
Cincinnati A. S. Convention

Creed of Theo. Seminaries Cincinnati A. S. Convention Constitution of the U. S. Clay C. M., Welcome to Constitution and Ballot Box Constitution Anti-Slavery Constitutional Convention olored Militia Constitution of the U. S. Correspondence of the A. S. Standard Colonization Moralizing Catholicism, its Spirit Church and Slavery Colored Conventions Constitutional Convention Chapman Maria Weston Constitutions and Governments Constitutional Convention Cruelties of Slavery Change in a Short Time Colored Veterans Colored Veterans
Colorphobia on the Wane
Common Schools
Cruelty and Bloodshed Clay C. M., to the People of Kentucky Col. Schools in Cincinnati

Channing W. E. Calkins John, Letter from Church and Clergy Constitutionality Clerical Apostacy Colonization in Phila. Colonization in Phila. Christian Watchman and Mr. Choate Consistency Chambers, Rev. John

Chambers, Rev. John
Cuba
Cuban Slavery
Convention at Cleveland
Channing to Chambers
Cushing Gen., vs. Coalition
Calhoun, Views of
Co-Laborers Abroad
Conservatism Dead Ripe
Choice Language
Cuba, Emancipation in Cuba, Emancipation in Chapin E. H., and H. W. Beecher Justice of God

Despotism at Home Dewey and a Liturgy Dark and Bright Day Dress, Remarks on Dublin A.S. Meeting Death of Agitation Did the Liberator Dodge Dix in the Senate nocracy of Illinois

Disappointment
Dough Faces
Douglass Fred. Speech of
Democrats of Eng. to Dem
Dangerons Movement.
Davis Paulins W. Denying Christ Dewey, Rev. Orville ouglass's Paper, its spirit ouglass Fred, and his Paper ouglass S. A. at his Plantation ouglass vs. Purvis sorganizers uglass and the A. S. Papers Disgraceful Dix, Gen. John A. Dri, Gen. John A.
Denison, Rev. C. W.
Darlington Mechanics' Institute
Decade Meeting
Decline of Abolitionism Douglass Fred, in Chicago Detroit Free Press

Deputation from England Decade of the A. A. S. Society

Dilemma of Naturalism

Douglass and his former Associates 99 English Abolitionists 107 Essex Co. Society 114 Election Sermon 116 Everett E. on Colonization " " Speech on " Elegant Extracts 121 Elegant Extracts
122 Extraordinary Case
125 Essex Co. A. S. Society
125 Everett's Speech
128 Economy of Slavery
138 English Apologies for A. Slavery
136 Equal Rights of Citizens
136 Equal Rights of Citizens
142 Equal Rights of Citizens
145 Exposition of Sentiments
154 Edmonds, Judge, on Spiritualism
158 Essex Co. A. S. Society
161 Everett's Obiter Dictum Everett's Obiter Dictum 161 Essex Co. A. S. Society 162 English Anti-Slavery English Correspondence

178 Freedom in California

Forefathers' Day at Plymouth Foster Daniel, Letter of

177 Foster Daniel, Letter of
178 Farmer Wm. Letter of
182 Fugitives in Canada
185 Foster Daniel, Letter of
185 Foster S. S. Speech of
185 Fose Rev. A. T. "
189 Fiendish Outrage
189 Free Blacks in Virginia
189 Foss Rev. A. T. in Liecester
180 Fose Discussion Free Discu Foss Rev. A. T. Letter from Fair Play Foss Rev. A. T. Speech of Fourth at Abington . 201 Fourth at Abington
202 Friendly Tribute
205 Foss Rev. A. T.
Fourth at Abington
" " Milford, N. H.
" " Cummington
" of July Accidents

Extra Par Paniel Letter of July Accidents
Foster Rev. Daniel, Letter from
First of Aug. at Plymouth
Fourth of July at N. Dennis
Fiendish Barbarity
Female Impostor
Fugitives, Escape of
First of Aug. Celebrations
Faith in the Existence of Cod
Friend of the Slave
Freedom of Onition Friend of the Slave
Freedom of Opinion
Free Democracy, Their position
First of October
Free Democracy Meeting of
Framingham, Meeting at
Funeral, queer one
Firman from Washington Fosters and Garrison

> Good Merchant Gilbraith Ruth, Death of Graham's Magazine Giddings's Address Greeley's Horace, Lecture nian Movement Gates Thomas, Letter of Garrison Mr Remarks of Garrison Wm. Lloyd, Speech of

Flagg Dr. J. P. Death of

Fair Hit

107 108 109

112 116

136

Goodell Wm. Letter from Gross Outrage Gallant Negro
Greene Rev. Wm. B. Speech of
Garrison Wm. Lloyd, Speech of
Goodell's A. S. History
Garrison by A. J. Davis
Giddings J. R. Letter of
Garrison's Tour to the West Garrison's Tour to the West Garrett Thomas, Letter of Garrison Caricatured in Germany Grier Judge, Decision of Goodell Wm. Letter of 6 Garrison Wm. Lloyd
6 Grier Judge, Opinion of
7 "Decision
11 Gas Spring Salt Works
20 Goodell's Book

God's Word Garrison Wm. Lloyd Gnats and Camels Gospel of Infidelity -Grew Henry, Letter of

Hayti Hale John P. in Senate Holley Sallie Higginson T. W., Speech of Hayti, History of Holley Miss in Worcester County Houghton General on Kossuth Holley Miss at Hingham ... Leominster Hale John P., Dinner to Hale John P., Dinner to 83
Howitt William, Australia. 83
Higginson Thomas W., Remarks of 91
Holyoake vs. Garrison 113
Hale John P., Speech at P. 126
Harper's Editorial, Review of 114
How to Lie Roundly 145
Hope H. Slatter 157
Hunting Flies 174
Hired Libeller 177
Hornblower Chief Justice vr. F. S. Law 177
Honestly Let the Light Shine 179
Holyoake Mr., Defence of 186
Hout Harriot K., Protest of 188
Holyoake G. J. to W. J. Linton 191
House Divided 197
Haughton James to Francis Meagher 201

Infamous Decision Incident at Sea Insult to Mars
Impartial Justice
Inaugural Address
Illinois Slave Law Inaugural Address Infidelity Infidel Papers Impolicy of Slaveholders Instigators of Rowdylsm Ion and Reform Infidel after all Infidelity of Abolitionism Independent Lectures

176 " " Meeting 178 Judicial Impartiality 185 " Decorum 189 Jamaica, Emancipation in 189 Indians, Education in 189 Indians Education in 189 Indians Education in 189 Indians Education in 189 Indians Education in 189 Indians

Kidnapping Keep the list full Kentucky, Anti-Slavery in Kidnapping Clause Kentucky and Ohio

Lemmon Slaves
Lex Talionis
Lyceum A. S. Lecture
Ludies' Temperance Meetin Liberator Locke J. J. & W. P. Merrill Lower Law
Literary Toadyism
Lowell, Meeting at
Letter from a Fugitive
Legal Disabilities of We
Letter of D. Y.
Laws Par De Liberty
Lovejoy, Grave of
Letter, Langston to Nell
Lynch Law in California
Lamentable Bigotry
Letter from the West

Meeting in Perth, Scotland Miscellaneous Mass. A. S. Society
Moody Loring, Letter of
Mass. Insulted Mann Horsce, Letter of Methodism and Slavery Musical Concert

Lester C. Edwards Liberator, Letter on Free Dis

Mott Lucretia 40
Mann's Reply to Phillips 42
Mass. Legislature 49
Mann and Phillips 50, 54, 66, 74, 77,92, 142 Moral Consiste Moral Consistency Methodism and Slavery Men not Principles Mass. Legislature
Middlesex Co. Meeting
Mass. Legislature
Mann and the Caste Schools Mann Horace Letter
Mann Horace, position defined
Mann and Phillips controversy
Maine Law Mania 84, 88, 90 Mann Letter, Review of Mann Letter, Keview of Mann Horace Methodism vs Slavery Mann on the Constitution Mott Lucretia Mott Lucretia
Minister hunting his Slave
Meeting of Colored Citizens
May Mr. Reply of
Memorial and Maine Law
Meade Bishop
McLean Judge, Decision of
Man-stealing Decision
Murderous Prejudice
Methodist E. Church
McKim J. M. in Ireland

McKim J. M. in Ireland
"Mr. Return of
Mott Lucretia in Kentucky Moral Aspects of Ohio
Michigan State A. S. Society
Mormonism Present and Future
Martineau H., Letter from

Notices of the Liberator National Hypocrisy Northup Solomon Nichols Mrs. Letter of Northup Solomon
Nichols Mrs. Letter of
Nancy
Norfolk A. S. Society
No Slavery, No Infidelity
News from Slavery
N. Y. Central College
N. E. Anti-Slavery Convention
New Faith, The A. Union
New Religious Organization
Non Voters, Their Inconsistencies
National A. S. Bazaar
Noble African
North Carollna, Slavery in
Notes by the Way
Northup Solomon, Account of
Negro Catchers, short life of
New Trade in Slaves
New Hampshire, the Cause in
Niagara Falls
Negro Impudence
New Orleans, Abolition in
New School Presbyterians
Nevin President
Nevin E. H. and his brother
Nut for Negro Stealers

Ohio Legislature Ocean Penny Postage Old Colony A. S. Society Ohio, Letter from Opera Ejection Case
Old Colony A. S. Society
Osborne Lucy Colby, Death of
Opposition of professed Friend
Old Girls at Buffa o Old Colony A. S. Society Old Girls in N. Y. Ohio and Michigan Tour, to

Nut for Negro Stealers

157 158

President Pierce Cabinet Proscription Approved Parker Theodore Parker Incodors
Pro-Slavery Sophistries
Parker Rachel
Phillips Wendell, Speech of
Pillsbury's Lecture
Parker Theodore, Speech of Pillsbury and Sumner Phillips Wendell to H. Mann 34, 46, 5° Pillsbury Parker, Speech of Pierce Pres., Inaugural Personal Encomiums Phillips's Lecture Political Action
Phillips Wendell
Parker Theodore, Sermon of
Pierce Pres., Creed
Pious Discontinuance
Public Prayer
Pierce Franklin, Appeal to
Paul Mrs Anna
Partic Hymphys Poetic Humbug Philemon and Onesimus Political Programma
Porker-Phobia
Political Phobia
Political Phobia
Phillips Wendell, Speech of
Presbyterian G. Assembly
Pillsbury Parker, Speech of
Position Defined
Percersion of Justice Perversion of Justice Princeton, Meet ng at Perversion of Justice
Princeton, Meet ng at
Princeton, Meet ng at
Princeton, Meet ng at
Progressive Frien is, Sentiments of
Preservation of Morals
Preservation of Morals
Pather is Poems
Week's Experience
Worcester Co. Society
Webster, Statae to
Women's Rights Convention
Whiting N. H., Letter of
Whately Richard
Progressive Friends
Progressive Experience
Worcester Co. Society
Webster, Statue to
Women's Rights Convention
Woman's Rights
Woman's Rights
West India Emanoipation
Progressive Friends
Progre Preservation of Morals
Phillips Wendell, Letter from
Purvis Robert, Letter from
Putnam G. W., Letter from
Political Scoundrelism
Progressive Friends
Pro-Slavery Clergymen in England
Political Ethics
Parker's Theodore, Congregation
Profligacy of the Press
Penn. A. S. Society
Paltering
President's Message

Question Answered Queries Quincy Mr., Speech of Remonstrance from Scotland Religious Freedom Russia and the Russians Remarkable Escape Random Thrusts Reed Enoch, Case of

Rights of Woman Religious Imposto

158 165

Religious Impostor Rhode Island, Tour in

Reign of Terror Refugees' Home Society Reed Enoch, Death of Red Enoch, Death of Radical Reformers Rhode Island Consociation Rumored Slave Insurrection Rowland for an Oliver Race for Liberty
Rose Ernestine L., Spach of
Random Thrusts
Religious Testimony Refuge of Oppressit Return of Friends Residence of an Am Reverend Ruffianism

othern Audacity imner Charles, Lett clety in the Old Do Slavery in America
Smith Gerrit, Letter of
Slavery Question in Scotland
Slave Advertisements
Slavery Illustrated
Senate Committees
Scouking of the Dead Speaking of the Dead Sunter Geo. Jr., Letter of piritualism towe Mrs. in Ireland Suggestion to Abolitionists Stone Lucy at Brattleboro Stowe Mrs., Letter to Address to

" Address to
Slave Auction
Slaveholding and the Constitution
Stacy Geo. W., Letter of
Short Romance
Saul and Webster
Slave Auction in Virginia
Search Edward, Letter of
Still Peter and his Friends
Spiritual Manifestations
Scotland, Cheering from
Seaver, S. W., Letter from
Spiritual Manifestations
Slavery and the Constitution
Southern Ukase Southern Ukase Simmons A. F., Letter from oiritual Convention Spiritual Convention Slavery, its Prospects Slave Trading in Boston Smith Gerrit, Word to Stowe Mrs. in England Stowe Mrs. in England Search Edward, Letter from Stone Lucy, Speech of

Search Edward, Letter from
Southern Manliness, &c.
Stowe Mrs., Testimonial to
South Carolina
Spiritualism
Summer Hon. C., Speech at Plymouth
Stone Miss in Vermont

Satanio Press Sectarian Mendacity Stowe Mrs. H. B.
" " in Leeds
Slavery and the Church
Stockman E. A., Letter of Southern Troubles State Prisons and Lunatic Asylums Stowe Mrs. as a Writer Satan Transformed Southern Aid Society

Subterfuge of Infidelity Stone Lucy at Louisville Stebbins G. B., Letter from 181 Stockman E. A., Letter from Serious Call 188 Slavery Sunter Geo. Jr., Letters of Slaveholders' Confession Stone Lucy in Kentucky Skeleton in the House 201
Scotch Testimony against Slavery 202
Slavery in America 205
Something Personal, reply of F. Douglass 205
Sermon, by Charles E. Hodges 208

121 125 136

Truth Coming Out Transportation of Slaves
Things at the West
Tyler Mrs. Julia
Trask Rev. G. on Tobacco Travels in Europe
Travels in Europe
Temperance Convention
Taking Loave
Tobacco, use of discouraged
Treatment of Evil Doers Tribute to Abolitionists
Transgression, its Penalty
Temperance Convention
Trifling with the Cause of Liberty 50 Theatrical Abuse 53 Traitors to Liberty 91 Temperance and A. S. Lectur 119 Talking out in Meeting 143 Tour to Ohio and Michi ran 145 Thomas Miss S. A., Death of

To C. K. W. To H. B. S.
To C. K. W., and his reply
The Garrisonians and Fred. Gouglass
The Martyr Kauffman
The Gospel of Infidelity

Uncle Tom's Cabin Abroad
on his travels
Ultra Abelitionism Upton, Fast Day at Unusual Harmony Union of Abolitionists U. S. Constitution U. S. Com. Court Union and Slavery
"Dissolution of
Uneasy lies the Head Uncle Tom on the Stage Uncle Tom's Cabin in Philadelphia 142 Underhill E. F., Letter from Uncle Tom, Death of

Volume Twenty-Third 60 Visitors to Europe 62 Vandalism in the Senate Visit to the West Van Buren John at Washington Very Inferior Bunn

Worsester Co. A. S. Scalety Webster Webster's Will 112-126 West India Emanoipation
Woman's Rights
World's Fair and Slavery
Wright H. C., Letter from
World's Temp. Convention
Ward Rev. S. R. in England Ward S. P. In England
World's Temp. Convention 54, 146, 148,
Wright H. C., Letter from
Woman's Rights Convention
Worcester Co. A. S. Society
Winchendon, Meetings at
Wright H. C., by A. J. Davis
Work for Women
Western Anti-Slavery
World's Temp. Convention 156, 168,
What have Abolitionists Done
Woman's State Temp. Con. in Ohio
Whiting N. H., Letter of
Wilkesbarre Slave Case Wilkesbarre Slave Case
Weymouth Female A. S. Society
Western Field
Wilkesbarre Slave Case
Wilkesbarre Slave Case

Woman's Rights Woman's Rights at Cleveland World's Wonder Wayland Pres. at Rochester War—Labor—The Arts

161 Young Sarah H., Protest of

All is for the Best A Bath
An Extract
An Axiom
African Mo
Annie May

Bright Star Be Honest, Boys Beranger to his Old Coat Browning Elizabeth B., To Be Thou Ready

Clergy, Slavery, &c.
Corrupt Priest
Chrystal Nunneries
Cause of Liberty
Clear the Track
Charity Fund
Contented Man
Criminal

Dying Hour
Don't Care
Don't Run in Debt
Dare and Do
Don't Look on the Dark Side
Deds Eternal
Delusive Hope
Dialogue
F

Ebenezer Elliot Eliza the Senator's Wife Emancipation Entley George Earth and Air

106 Fugitive Slave Law 106 Four Philosophers 108 Filmore Mr. 109 Farewell to Drunkenne 109 First Robin of Spring 113 Friendship
115 Faith and Duty
115 Fugitive Slave Bill
117 For What shall Man Live Fame Forward Force of Love Freeman John Fugitive and Judge Freedom or Slavery

140-

116

Graves of Penn and Others Gavazzi, To Gentle Words Gentle Eva Go Ahead Give! Give

157

168

205

197

Hymn of Freedom Hints to the Girls 185 Heaven 187 Heart of the People Hopper Harvest Home Happy Pair of Emperors Harris Eliza Heroes of Art and Science Homeward Bound

208 Impromptu 208 I see thee still Justice, Love, and Truth John Bull and Brother Jonathan K

Kossuth, To King Cholera's Procession Life Law and Gospel Little Things Little Mary's Bequest Little Mary in Heaven 153 Lesson of Sorrow 156 Little Big Man Little Topsy's Song Liberty

Memory of C. S. Monody Moral Hero Morning, Noon, and Night 208 Musings
Man of the World
Man's Blindness
1, 9, 38 Mortal Change Martyrs Mutual Assistance Mission of the Reformer

No Work the Hardest Work Negro's Friend Noble Women Not to Myself Alone No Rest Night Winds

152 164 Old Winter Owe no Man a Dollar Our Ellen On a Slave Ode for Fourth of July October

> Punchiana Philanthropy Ph li s Mes. Ann T. G. Parser Rev. Theodore Prot ction to the Fugitive Poets' Themes Persevere Precepts Progress Progress
> Pope vs. Uncle Tom
> Parody
> Poor Man to his Son
> Pope and St. Peter
> Precepts
> Poor Man to his Son

Railway Car Rain on the Roof Rantoul Rules for success 126 Room where Charlie Died - Russet Gown Roum Esirit of t'e Are

Song of the Felegraph Song of Freedom Seasons Souls of the Children Souls of the Calidren
Slave Mother's Choice
Spring—A New Version
Speak Out
Sing to my Love
Stowe Mrs. H. B. Stowe Mrs. H. B. Sabbath Day in New York Stowe Mrs. H. B., To Sonnet to Summer Souls not Stations Spirits and Rappings Soar High! Soar High! Stop 'em 176, 204 Still Day in August 185 Slave 186 Self-Beliance

MR PILLSBURY IN NEWBURYPORT. NEWBURYPORT, Dec. 7, 1853.

FRIEND GARRISON: Our friend, PARKER PILLSBURY, presched at Market Hall, last Sunday afternoon, and lectured in the evening on Slavery. He had good audiences, and the truth spoken had a good effect. What a man he is! Never did language so sublime, so true, so like coals of fire, drop from mortal lips as came from him last Sunday. Would it not be well to publish

The Mayor and Aldermen of our city, at a meeting this week, revised the jury list, and every abolitionist's name was rejected; not one is allowed to be in the jury box. This is the second time this has been done; and in answer to an inquiry made by an abolitionist to one of in answer to an inquiry made by an abolitionist to one of these despots, he replied, we will not have them in the jury box, for they are opposed to the laws of our coun-try; at the same time, the Mayor, Henry Johnson, Esq., is opposed to the Maine Law, and his influence has been with the rummies and rumsellers. Rum Drinkers and some males who are almost idiots were put into the jury box. Yours in haste, P.

From the Newburyport Evening Union.

From the Newburyport Evening Union.

A new step in reform has been taken by Parker Pillsbury, the well-known anti-slavery lecturer, in turning preacher. Yesterday afternoon he had services at the Market Hall, as they are had in the churches, with the exception of singing. The Scriptures were read, the Lord's prayer included, and a sermon preached. Without reference to the doctrines, we may say that the sermon was well written, eloquent and stirring, pretty much as we might suppose that Luther preached in his times. The Garrison abolitionists have for a long period warred upon the established churches, protesting against them all as Protestants protest against the Catholic church, but making no great inroads. If they adopt the Pillsbury plan, they will be more successful in their struggle. How queer it will seem to see them form a church of their own, calling Garrison a Bishop, Pillsbury, Doctor of Divinity, and Foster, Professor of Theology!

PORTRAIT OF HENRY WARD BEECHER. If, as Byron says, it is the fate of famous men 'to get a wretched picture and worse bust,' Mr. Beecher is certainly in luck, and his multitudinous friends and admirers can congratulate him that his case is an exception to the general rule ; for a most admirable and life-like three quarter length Portrait of this remarkable man has been very finely engraved by J. C. McRae, of New York, from the celebrated picture by Thomas Hicks. In size it is 174 by 184 inches. Price \$3. It is all that can be desired. It may be obtained of Mr. HENRY Bowes, 86 Washington Street, Boston.

The proceedings of the Second Annual Meeting of the 'GARRISON ASSOCIATION,' held in the Belknap Street Church, will be published in our next number.

We are indebted to our friend, Mr. WILLIAM B Towns, of Brookline, for the Index to the Volume of the Liberator for the present year.

THE NEW HYDROPATHIC COOK BOOK, with three hun dred receipts for cooking on hygienic principles, con-taining also a Philosophical Exposition of the Relations of Food to Health; the Chemical Elements and Proximate Constitution of Alimentary Principles; the Nu-tritive Properties of all kinds of Aliments; the Rela-tive Value of Vegetable and Animal Substances; the Selection and Preservation of Dietetic Materials, &c., &c. By R. T. Trall, M. D. With one hundred illustrative engravings. 1 vol. 12mo. Price, delivered free, 87 cents. Published by FOWLERS & WELLS.

New York, No. 181 Nassau street.

Boston, No. 142 Washington street.

Philadelphia, No. 231 Arch street.

DIED-In Canandaigua, (N. Y.,) Mr. WILLIAM K. FOSTER, aged 44, leaving a wife and five children to mourn their loss. He was a kind father, an affectionate husband, and a dutiful son. His parents have lost a faithful friend, and the prop of their old age. The poor, crushed and down-trodden slave has also lost in him a kind friend. Truly, he was a veteran in the cause of the colored race, although residing in the midst of a pro-slavery community. His end was peace.
Although stigmatized in his life-time as an 'Infidel,' yet now he is no more, even his bitterest enemies are constrained to say he was a good man .- Com.

In Beverly, 17th inst., Mrs. Rose, widow of the late Mr. Reuben Larcom, aged about 90. The deceased was one of the last of that race of familiar, kind and faithone of the last of that race of maintar, which, but a generation or two ago, were permanent and almost indispensable fixtures in all the families of 'property and standing' in the community. She was of the Lovett family, and her husband Reuben, to whom she was married in 1793, was of the Larcon family of servants.

Datices of Meetings, &c.

FREV. A. T. FOSS, an Agent of the Mass. A. S. Soziety, will lecture as follows: New Bedford, Sanday, day and eve'g, Jan.
 New Bedford,
 Sanday, day and eve'g, Jan.
 1.

 Exeter, N. H.,
 Tuesday eve'g.
 " 8.

 Newmarket, N. H.,
 Wednesday
 " 4.

 S. Newmarket,
 Thursday
 " 5.

 S. Eillott, Me.,
 Friday
 " 6.

 Dover, N. H.
 Sanday
 " 8.

 Rochester, N. H.
 Tuesday eve'g.
 " 10.

 Farmington Dock, N.H. Wednesday
 " 11.

 Great Falls.
 " Thursday
 " 12.

 Salmon Falls.
 " Priday
 " 13.

 Portland, Me.
 Sunday
 " 15.

 Biddeford
 Tuesday eve'g.
 " 17.

 Saco.
 " Wednesday
 " 18.

 Kennebunk
 Thursday
 " 19.

 Portsmouth
 Sunday
 " 22.

TREMONT TEMPLE will be open for public worship 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, Jan. 2, 1854. The hour and place of meeting will

WILLIAM C. NELL,
JEREMIAH B. SANDERSON,
National Members elect for Massachusel.
Boston, Dec. 20, 1853.

SITUATIONS WANTED .- Three active colored men are now anxious to obtain situations as porters or laborers. Apply to WILLIAM C. NELL, 21 Cornhill.

WANTED-A seamstress in a family. Apply to WILLIAM C. NELL, 21 Cornhill.

WANTS A SITUATION, in a private family ;a young and active colored woman, who is competent to do general housework. Apply to R. F. Wallour, 21 Cornhill.

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,

\$1000.

Worcester, Mass.

N the receipt of \$1, (post paid,) I will send in structions necessary for engaging in a pleasant and honorable pursuit, in which any young man or energy can realize a profit of from \$3 to \$10 per day. This is no humbug. I have been engaged in the business for the two past years, and have realized a profit of \$1500 per year, and am still following it with increasing success. I have a number of young men travelling in various parts of the South and West, who are making a large malary for themselves, and a fair profit for me. To young men and others out of employment, this business offers facilities for money-making of no ordinary character. It is pleasant, honorable, and available at any time or position in life.

Address

B. C. LAMBERT,
Saratoga Springs, New York.

Dec. 16,

Dec. 23-3w

192

POETRY.

BY JAMES BUSSELL LOWELL Of all the myriad moods of mind That through the soul come thronging, Which one was e'er so dear, so kind, So beautiful, as Longing? The thing we long for, that we are For one transcendent moment, Before the present, poor and bare, Can make its sneering comment

Still, through our paltry stir and strife, Glows down the wished Ideal, And Longing moulds in clay what Life Carves in the marble Real ; To let the new life in, we know, Desire must ope the portal; Perhaps the Longing to be so Helps make the soul immortal.

Longing is God's fresh heavenward will With our poor earthward striving; We quench it that we may be still Content with merely living; But would we learn that heart's full scope Which we are hourly wronging, Our lives must climb from hope to hope, And realize our Longing.

Ah! let us hope that, to our praise, Good God not only reckons The moments when we tread his ways, But when the spirit beckons: That some slight good is also wrought Beyond self-satisfaction, When we are simply good in thought, Howe'er we fail in action.

> WISHING. BY JOHN G. SAXE.

Of all amusements for the mind, From logic down to fishing. There isn't one that you can find So very cheap as wishing! A very choice diversion, too, If we but rightly use it, And not, as we are apt to do. Pervert it and abuse it.

I wish-a common wish, indeed-My purse was something fatter, That I might cheer the child of need, And not my pride to flatter ; That I might make oppression reel, As only gold can make it, And break the tyrant's rod of steel, As only gold can break it!

I wish-that sympathy and love, And every human passion That hath its origin above, Would come, and keep, in fashion That scorn, and jealousy, and hate, And every base emotion. Were buried fifty fathoms deep Beneath the waves of ocean !

I wish-that friends were always true, And motives always pure; I wish the good were not so few, I wish the bad were fewer; I wish that parsons ne'er forgot To beed their pious teaching : I wish that practising was not So different from preaching !

I wish-that modest worth might be Appraised with truth and candor; I wish that innocence were free From treachery and slander; I wish that men their vows would mind; That women ne'er were rovers ; I wish that wives were always kind, And husbands always lovers !

I wish-in fine-that joy and mirth, And every good ideal, May come, erewhile, throughout the earth, To be the glorious real ! Till God shall every creature bless With his supremest blessing, And hope be lost in happiness,

KEEP UP A GOOD HEART. Keep up a good heart ! and look forth to the morro Don't turn to the past, it may serve to depress : The ills of to-day, for the future will borrow A summer of gladness to strengthen and bless Be firm as the rock that in ocean is planted, Be brave as the tempest that faces the storm ; Go forth with the step of the hero undaunted,

Keep home for thy compass, and life beating warr Keep up a good heart! It is useless repining; See glimpses of light on the track of life yet ; Be hoping and striving, not always divining A pathway to sorrow, with thorns ill beset ; 'Tis better to watch for the rainbow that shineth In beauty beyond, where the winds are at rest;—
* Each cloud hath a fragment of silver that lineth,* To temper misfortune, and maketh us blest.

Keep up a good heart ! never sluggardly wasting The rich gems of thought and of feeling away ; Go forward to duty, press on, and be tasting The produce of action: no longer delay. 'Tis true, we must travel o'er many a mountain, And pant with the life-load of wearisome care; Yet deep in the valley there gushes a fountain ; Its waters are living-ho! never despair.

Keep up a good heart ! 'tis the best way to lighten The yoke of existence, whatever thy lot: Ere day-break 'tis darkest—the morning will brighte Fear not, and for all there's a sunshiny spot. Hold fast the assurance, and firmly relying, Fear not, thou wilt reap the reward of the just ; There's peace and there's pleasure—a comfort undying. Who, true to their conscience, make heaven their trust

ST. STEPHEN. With awful dread his murderers shook, As, radiant and serene, The lustre of his dying look Was like an angel seen, Or Moses' face of paly light, When down the Mount he trod, And glowing from the glorious sight And presence of his God. To us, with all his constancy, Be his rapt visions given,

To look above by faith and see Revealments bright from heaven, And power to speak our triumphs out, As our last hour draws near, While neither clouds of fear nor doubt Before our view appear.

SONNET.

As some tall column meets its overthrow, levelled in the dust, reclines, at length, In all its graceful symmetry of strength, so manhood, in his middle years, lies low, Singled by death from out the statelies While yet he lifts his towering head clate, And feels the firmer for the very weight Of all that in dependence on him rest.

Ab, why should we bewail his present fall, Though prestrate now, and basely undertrod. If at the Master-Builder's final call, He stand amid the upright as before, A pillar in the temple of his God, And from his happy station go no more?

THE GOSPEL OF INPIDELITY. Boston, Dec. 16, 1853.

You ask-'Why are Wright, &c., so sensitive to the word infidel?' '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.' You make these inquiries of Mr. Garrison, 'honestly,' I doubt not-and he very justly considers that I am the person to answer them,-which I cheerfully do.

Whence the impression that I am 'sensitive to the use of the word infidel?" From any thing I have ever said or written? Certainly not ; for it is long since all concern ceased in me about being so called. It has also long been settled as a matter of no importance to be judged of men' in this thing. A name is nothing especially one which, like infidel, has as many mean ings as there are tongues that speak it. , How much of trath, justice, love of the spirit of Jesus is in my heart my life must and will tell. Mine should be the endeav or, that my life shall be a true manifestation of the life of my God-so far as the human can interpret the divine life. I really feel no anxiety whatever, so far as I am concerned, as to what name men give to that life provided I can but make the reality mine. Any name, however opprobrious for a time, and in the estimation of those who give it, may be made honorable and desirable. Witness the word Christian. What was it? What is it? An evil epithet, applied to one, conscious of pure motives, and earnest, self-forgetting desires, the elevation of the down-trodden and the debased, will assuredly, in time, come to stand for the character of the individual. So, when the term infidel has been applied to me, to bring reproach on principles or pracreproachful term was justly applied, I have thought I self, except by a change of life. Thus I have ceased to feel any sensitiveness when infidel is applied to me.

Nor do I feel concerned lest Anti-Slavery, Non-Reintrinsically bad and hurtful to human welfare, can be their consciences, by confessing that there are public sanctified and sustained, permanently, by calling it Christian ; none that is intrinsically good and beneficalling it infidel. The first time I heard the name of WILLIAM LLOYD GARRISON, it was coupled with infidel, church and clergy, generally, have sought to make them ures he advocated powerless, or even retarded their progress? Did a similar term of reproach applied to Jesus, prove his doctrines to be untrue, his spirit bad, or his actions impious? Did it deform their beauty, or retard, at all, their spread ? Infidel, as now used, is a term of certain opinions to be erroneous, and prevent their spread, it proves nothing to be false, any more than Christian proves a doctrine to be true. Infidel no more determines a man's character for evil, than Christian does for good.

But you say- If asked if H. C. Wright were as infidel, you should say yes.' You know the querist uses God so much as the men who support them and the the word in a bad sense, to designate in me something reprehensible. What would you mean by infidel in such a positive answer to such a question, when you know your answer would give the impression that you intended to condemn me as unworthy of respect or confidence?

Would you mean by infidel that I was untrue to my own standard of right ?-that I had no fidelity to my own acknowledged principles of justice and equity !that I was faithless to my own conceptions of God? No; ing ; for you would not give currency to such an accusation, against any one, unless you knew it to be true.

religion of the nation, and therefore to be condemned? is for every day; and what is not proper on one day, is say it is wrong to be faithless and untrue to any popular idea which has been sanctioned and established by Church and State; and to take the Catholic ground that heresy is a crime, that heretics have no rights, fully and happily, I trust. And now, on the first day and are justly punishable with death, or any penalty of meeting for worship and meditation, let me call your short of it. You would not thus reproach Jesus, the apostles, the martyrs, and all who have struggled for the true and the right against numbers and power. In 1836, and previously, total abstinence was denounced as infidelity. In 1834, and ever since, the doctrine that slavery is a sin, per se, was denounced as infidelity. The last work ever written by Moses Stuart,- Conscience and the Constitution,'-went to show that this doctrine is a libel on Christ and on God, and that all thanksgiving from and for the family and the home who asserted it were infidels. Non-Resistance, that forbids men to fight and kill one another, and inculcates love to enemies, forgiveness of injuries, good for than this contemplated in the present appointment of evil, and the learning of war no more, is, at this hour, the day, as is evident from the language of the official infidelity in this sense. The popular religion asserts announcement. It is regarded as a day for public that war and slavery may be right, and that God has Thanksgiving, for reflecting upon and expressing gratithe right to instigate men to kill and enslave one anoth- tude for certain great State and National blessings, or er. In this sense, Wesley, Fox, Calvin and Luther were both. And for all blessings, which are not theoret

Do you mean that I am an infidel because I differ from you, and am destitute of fidelity or reverence to what ful, and for a happy people to express their gratitude you cherish as sacred truth? No; this caunot be it; in a suitable manner. But the difficulty with me is for then would you brand Jesus as the prince of infi- that I am quite unable to see in what respects we really dels; for he differed from all the individuals about him do enjoy some of the privileges, for which, as a people in essentials. You would not accord to me the right of we are requested to give thanks. For me, therefore, private judgment to decide for myself what is true and quietly read a public document which enumerates som right, and then reproach me as unworthy of confidence, of these, to say the least, questionable privileges, t if I came to conclusions different from yours. This read without comment or disclaimer, and then proceed would be to make yourself an infallible standard, and to thank God for what I do not believe possessed, would ondemn all as evil, who differed from you.

Do you mean by infidel that I reject the idea of immortality ? Then am I conscious your answer is untrue, and there leave it. If you mean that I reject the trate, where are some things to which I most cordially doctrine of plenary inspiration—ir is true. But do assent, but others, from which I as cordially dissent, you say this is a reproach? Do you mean that it is And It is not so much the last proclamation I criticise, wrong to reject a proposition, for whose truth you can as the same general blindness and error, which, as see no proof? I cannot think you do. Why, then, call common rule, pervade all similar documents from year any man infidel, reproachfully, for doing that which to year and from Governors, of different politics you admit he must do, and has a right to do? For every much so, that it may be pardonable charity to regard man and woman must reject, and have a right to reject, it all as the stereotyped phrase of these papers, an that for whose truth they can see no proof. The argumeaningless as the prattle of a child, or as obsolet ment, in my mind, is all against plenary inspiration; laws which still exist on the statute book, but no wher in yours, it may be all for it. Very well. My God else. Though I must confess that I am tempted to re calls on me to reject it, as yours does you to receive it. gard this as part of the political verbiage so prevalent If faithful to your conviction, you deserve, and, so far and popular to-day. If so, not merely to be commented as I am concerned, shall have, the meed of fidelity to on and exposed to the common sense of the people, that yourself—the highest you can have. If I am equally they may see the folly thereof, but to be denounced by true and honest to my conviction, will you award to me every honest man. the same approval? or will you call me, reproachfully, Your beart will answer. No.

ple on it, would deprize any mortal of it, high or low. year to a recognition of God's providence in the affairs bond or free, my conscience acquits me of your accu-sation. I would take the Bible from none. I would ple of the Commonwealth—to thank-giving and praise destroy all that I conceive to be errors respecting it, and to the Father of mercies, for blessings, private a

will prove all things, and hold fast the good. THE GOSPEL OF INFIDELITY! I am not ashar as the word infidel is used by slaveholding, warmaking religionists ; for it is the power of God unti salvation. The religion of this country—what is now called the gospel of Christ—comes with chains, fetters,

THE LIBERATOR. fidelity, comes to break every yoke, and let the oppressed go free. The gospel of Christ, as this nation re ceives it, comes to impose burdens, grievous to be borne; the gospel of what the clergy brand as infidelity says- Take my yoke upon you, and learn of me and find rest and peace.' The gospel of Christ, as con strued by the American people and priesthood, is the death-knell of hope to millions of the imbruted and helpless.' The gospel of Infidelity brings glad tiding of peace and good will to all, even to the despised vic ns of American slavery. The gospel of what is called Christ passes by on the other side ; the gospel of who is called Infidelity pours the oil and wine into the wounds, and breathes hope into the hearts of those who have fallen among thieves and robbers.

God forbid, then, that I should be ashamed of the gospel of Infidelity, when applied to me by the advo-For this is the gospel of cates of slavery and war! Love which Jesus preached and lived. I can no reject its spirit and essential principles, than I can my own existence.

HENRY C. WRIGHT.

SERMON. PREACHED NOVEMBER 27, 1853, BY CHARLES E. HODGES, Minister of the First Parish in Barre, Mass.

JEREMIAH VIII. 20. 'The harvest is past, the sum ser is ended, and we are not saved.'

The few who were present in this place on Thursday ast, the day of 'Thanksgiving,' will remember that I declined availing myself of the usual license, granted to ministers on that day, of discussing matters not gen thoughts and deeds, for the relief of the suffering, and erally considered appropriate to the pulpit and the Sunday. They will remember, too, my reasons for this given at the time-viz : That I held that beautiful day of home associations, and home life, in too great reve rence and affection, to willingly say or do anything tices which I deem true, and deserving respect, I which should disturb the serenity of grateful worship, have ever felt too much self-respect to attempt a dence, except by my life; and when I have felt that the aught of asperity or ill-humor rankling in their breasts to cloud the sunshine of their domestic joys. And fur ought to be too just to feel injured, or to defend my- ther, that I considered it a cowardly subterfuge of the clergy to refuse to recognize true reforms, as the Chris tian's work and duty, by preaching them on the Lord's day'-His day, who was the Prince of resistance, Total Abstinence, Woman's Rights, or any formers. I consider it a partial, hypocritical, and cause which I am led to espouse as righteous, can therefore worthless tribute to the great work of reform be injured by the word infidel being applied to me, in matters social and public, for ministers to take this or to any of its advocates. No principle, deed, or cause, secular day, once a year, as an occasion for quieting measures, 'institutions,' and a popular opinion, which are not Christian-a day when there are few to hea cial, can be desecrated and defeated, or retarded, by and none to condemn the exercise of the licensed privilege of the occasion. Out of their own mouths are those, who take this course, condemned ; for the church by way of reproach; and from that day to this, the is opened on Thanksgiving day for Divine worship, as much as on Sunday. Whatever, therefore, is not a inseparable. Has this made the principles and meas- proper part of such worship on the Sunday, certainly is not for this or any other day of worship. God is ever the same, and desires true worship, whenever and wherever any is attempted. We will not presume to say, that He demands one kind on the first day of the week. and a different on the fifth. So, if there be any reareproach and condemnation; but, though the only ar- son for the distinction which is commonly made by gument used by the clergy and the church, to prove ministers, it must be looked for elsewhere. And the only conceivable reason, I think, is this,-that they conduct the exercises of a meeting for worship and instruction, not so much according to their convictions of what truth requires, or in obedience to the suggestions of conscience, as in conformity to the wishes and prejudices of their congregations. That is, they worship not church organization. And so, I say, such ministers condemn themselves out of their own mouths, by recognizing the Christianity of opposing slavery, or war, o intemperance, or the present unjust inequality of the sexes, or any other existing and popular evil, one day in the year, and denving the Christianity of such move ments by preserving them embalmed in eternal silence on every one of the fifty-two Sundays in each year Any man who preaches an Anti-Slavery sermon, for in stance, on Thanksgiving or Fast day, and never alludes this would not, I may venture to hope, be your mean- to the subject again till the next year's day of free speech, is utterly inconsistent and cowardly, by his own tacit admission. The much more consistent man and I will think this of you, till I have cause to alter my minister is he, who never advocates any reform on any day of the year. For, as I have said, whatever is Would you mean that I am opposed to the popular proper part of Divine worship in the church for one day,

> Moved by such convictions, I left unsaid some things which, nevertheless, I think ought to be considered at this time. You have passed your 'Thanksgiving' use attention to one or two matters relating to that daychiefly to those suggested by the invitations of our an nual official proclamations, to render thanks for blessings, the possession and enjoyment of which, by us may be fairly questioned. Truly, ' the harvest is passed the summer is ended, and we are not saved.'

Thanksgiving day, as I view it, is peculiarly a hom day-a day of family re-unions and family joys, and of For this and related blessings, I can earnestly and honestly give thanks. But there is something mo cally, but in fact, secured to us by our laws and institutions of government, it is proper enough to feel grate-

be simply hypocrisy. I propose, therefore, to refer to one or two things co tained in the proclamation of our present Chief Magis-

The proclamations usually commence, as does our las with some general exhortations to respect the honore If by infidel you mean that I reject the Bible, tram- custom of our ancestors, in consecrating one day in th root them out of all minds. Truth, alone, will stand.

Error must fall. If my views of the book be true, they will prevail; if yours, yours will prevail. Meantime, result of God's perfect laws. Then, as a matter of coaseless repetition, without which, a proclamation would hardly be recognized, but without which it would certainly be more sincers, we are called upon to ble

is, fetters, Before speaking of this last, however, let me say whips, bloodhounds and rifles, to enslave and imbrute word in regard to a clause in our last proclamation, human beings; the gospel of what the Church calls In-

to mean, it shows a mistaken reverence for existing evil.

In this case, an evil which is solely the result of selfishness and sin, but which it is the interest of selfishperity to call one of God's inscrutable blessings. I
cannot stay to discuss the subject presented. I will
quote the words, and barely give what meaning I get
from them. We should thank God, 'That in the graclous ordering of His providence, by which He has set
war; you may give the prestige of your sanction to inthe collision in familiar. He has necessarily may be subject to the State, Power, position, influence are yours—I
yield to your supremacy. You may make what laws
you will; you may form whatever compact with the
spirit of evil you will; you may legalize slavery and
war; you may give the prestige of your sanction to inthe solitary in families. He has preserved for us, amidst temperance, or the unequal and unjust privileges of sex, the temptations to evil by which we are surrounded, the well, so far, but mark the end) - whose varied fores are wisely planned to mould our nobler powers, human law the highest law ! And so it is ; the Church and fit us for a higher and better life.' Now, the ex- goes to the cancus and the Exchange to learn the truth ception I take to this, is, that I cannot regard the 'va- she must preach, and her vision coming through suc ried fortunes' of these homes, as any more a part of polluted channels is false. The Church needs vision the plan of the Almighty, than that intemperance and she needs to be freed from pusillanimous ministers, and lust are, in order that men may be bettered by passing worldly-minded men. She needs to throw off the inthrough their fires, and emerge, finally, purified and re- cumbrance of her dead forms, her idle ceren formed. Certainly, (and if I make myself understood, restrictive creed, and lay hold of the mighty evils of you will not think me captious.) God never designed or practical life. She must be the reformer of the world planned our present imperfect organization, in which and declare unto men their duties as men and Chriswealth is virtue, and poverty a crime—in which a few tians in the busy struggles of life. Abstractions! they men here and there possess inordinate means at the ex-pense of the mass. Certainly, God never put these men here, like the booms in our eastern rivers, which grasp roused, by the recognized messengers of truth, to a in their wide embrace the great wealth of lumber real, humanizing, practical religion. If the Church which those ancient forests drop into the stream, while does not this, then will she be deserted by the most ear the poor man in his skiff catches only the drift-wood nest men, who will not, longer, be filled with husks and and the waste which escape the monopolizer above.

God never planned that these two or three men should, scribed it, and such religion, too much as I have dein this manner, catch and hold the great mass of floating wealth around them, leaving to the less favored multitude only the drift and dross which will barely serviency to riches and slavery. We enjoy freedom support animal combustion. God never created monopor monopolites; they are the creatures and crea- property, and not men; which fosters the wrong of the tions of avarice. A living English poet has fallen into this same error, of attributing to Providence the miseries of the poor. Among many beautiful things, he

When God built up the dome of blue, And portioned Earth's prolific floor, The measure of His wisdom drew A line between the Rich and Poor.

And till that vault of glory fall, Or beauteous earth be scarred with flame, Or saving love be all in all, That rule of life will rest the same.

We know not why, we know not how Mankind are formed for weal or woe, But to th' Eternal law we bow, If such things are, they must be so!

Here is the same grievous error, of attributing the salpably false condition of society to divine wisdom and reordination. As I said, I have no time to discuss this question here. Simply this may be said, that these great and lamentable social inequalities are not of God, but of man's evil possessions, avarice, ambition, selfshness. So I cannot thank God for the 'varied fortunes of numerous homes,' nor for the presumed good thereof. That good, the fitting us ' for a higher and better life,' may be attained under a more generous, equal and Christian social order-one which will not only better fit us for a higher life, but give us greater happiness and culture in this present. Nor do I believe that because, or

'If such things are, they must be so.'

So much for one objection to the document, some o whose doctrines we are considering. I must pass over these things hastily; yet there is one sentiment, and little more than a sentiment in this document, which I cannot pass by.

We are here told to thank God that He has been pleased to continue to us the inestimable privileges of civil and religious freedom'; and 'that he has given to our keeping, and made clear to our consciences, those precious principles of liberty which secure our prosperity,' &c. &c. How clear these principles are in the God's pleasure that we should enjoy, to the fullest extent, those 'inestimable privileges.' But His providences are not immediate. He gives us blessings, which we may profit by, or pervert, as we will. He does not compel us to appreciate and enjoy them. We have them to use or abuse, at our pleasure, with sufficlent light bestowed to show us how we may best enjoy them; as a father gives his child a toy, -a knife, for instance,-with which to exercise his ingenuity and amuse himself. He teaches the boy the use of the implement, but he does not encase his hand in iron lest he should cut his fingers, nor insure him against its loss. The boy is grateful for the gift none the less because he sible danger of its being taken from him by force. But suppose a company of wanton boys come up, and actually do snatch that knife away, and then tell their victim that, if he dare speak of his loss and denounce their injustice, they will beat and perpetually persecute him. And, suppose further, that one of the guilty party, with solemn mockery, exhorts the boy to be very grateful to his father for the kindness which gave him the instrument of which he is forcibly deprived. Under these circumstances, would not the boy's feelings be those of natural indignation? Would he not be outraged at the barefaced hypocrisy of his adviser? And would he not, with justice, say-It is not for you to speak to me of gratitude! The question between us is, do you jus tify this act of your companions? If not, denounce it If otherwise, then enjoy your share in their injustice but do not call on me to be grateful for a blessing, of which, through your and their instrumentality, I am deprived.

The application of this homely illustration is obvious God gives us the blessings of civil and religious freedom, as other blessings. But he does not insure us against robbery of them by evil men in power. He does not secure us against the injustice of unprinci-

Civil and religious freedom! Have we them? In neasure, yes-in their fulness, no! Have the great political parties, of which our chief magistrates have so far, always been, sought to secure these blessings to us? No! Have they sought to deprive us of them Yes? With what sincerity, then, if his words mean any thing, does any man, of either party, call upon you and me to thank our God for these mercles of his, of which they have in no small measure robbed us, and in the first exercise of which they are doing all in their power to hinder us to-day?

What is our religious freedom? It is simply freedom in the choice of theological doctrine-freedom to be Unitarian or Trinitarian, Swedenborgian or Catholic But is this the full meaning of these great words, Religious Freedom? Is there not included in them, when fairly understood, the right to expound the supreme laws of God, and assert their supremacy over human codes ?- the right to bring religion down as the measure of practical life, public and political, as well as private; and having tried, by this infallible test, to expose the want of conformity wherever found, and to Christianity, as expounded by Christ, the assertion of warn men against becoming partners in the guilt,- himself as the God-man and man-God, and of the DIVINE does it not mean all this, and even more? And yet,
the organized Christianity of the day, the nominal
Are we not really, literally, co-heirs with Christ? the organized Christianity of the day, the nominal Christian Church, with its religious policy gathered from polluted channels, frowns upon any man who son, do they mean a real person, or an ideal person dares be wholly and universally a Christian. Our congregations seal the lips of their ministers with dollars; is, having definite form, conditioned in time and space persecution, or the inglorious martyrdom of expulfrom the pulpit. The prevailing Christianity will hav only prophets who prophesy smooth things. The Church is no longer the nursery of the pure truths of God; it no longer goes before the people; it no longer causes wicked rulers to tremble in their seats of power, or the supple tools of place and party to see their wickedness. It condemns not now the unhallowed influence of gain, nor scourges the money-changers from the Temple Alas! it grovels, and trails its once bright garments in

ting influence of numerous homes'-(very as the earth before a tempest. We will declare the State, however constituted, a divine institut points of theology must be ended; and men must be thank God once a year. And our civil freedom, what is that? It is the sub

under a government, State and national, which protect

ne, and subverts the rights of the other. And slavery

not dwellers in slave territory. The evil knows no geo graphical limits. It pervades the whole land, to con rupt its inhabitants, and curtail their freedom. We are a part of that union, which, with as shameless effronter, as a courtezan wears her shame, declares that its stabilit and prosperity depend upon sustaining slavery. live under a Constitution, which no logic can free from its fatal recognition of property in man. We are citi zens of a State which has mobbed defenceless women and noble men, for daring to speak and act for freedom which suffered its accredited agent, in a Southern city sent there under State authority, peacefully to test the validity of an oppressive law, to be insulted and ignominiously driven home, without so much as a word of pro test. A State, which, working against the liberties of its citizens, hangs its Court-House in emblematic chains ; which sent from its capital city, from its 'temple of justice,' in sight of its Christian Churches, with its armed militia for an escort, a brother man, a son of God, back to the misery and degradation from which he had escaped; which supports an infamous law, whereby, if you or I refuse to become its ministers, we are liable to imprisonment like a murderer or a thief, and to be despoiled, perchance, of the little property which we possees; a State which acknowledges the right of a few thousand men at the South, by their unjust slave representation, to control the legislation of the entire country, with its more than twenty millions, and so called, free inhabitants. This is our civil liberty ! And for this, too, we are invited to assemble in our usual place of worship, and thank God, on a special day once a year

Now, in view of these facts, to which I have only alinded, what shall we say of these proclamations Thanksgiving days? Are they hypocritical? Answer for yourselves, to your own conscience, and have I offended? If so, God forgive you, for I only speak the truth; and truth should not offend. It is time that all shame should eneral conscience, is very evident. Undoubtedly, it is be exposed; that men may learn to judge for themselves of the sincerity and truth of popular opinions, and to understand what blessings they really do enjoy. That they may not conclude, from all this boastful Babe prating of freedom which we hear from press and pulpit, the caucus, the exchange, the Government, that there fore we are truly free. Freedom is not sound, but solid substance; and the degradation of men is never more plainly shown, than by their quietly believing, that be ause selfish and interested parties call a curse a bless ing, it therefore is a blessing which is ours. We need a savior, as 1800 years ago, to unseal our blinded eyes and give us vision.

With gratitude for our many blessings, let us mingle efforts to enlarge and perfect them, and to exte others in God's great universe, the same we would ourselves enjoy. We have the true salvation of the rac yet to achieve, not by a morbid pictism, but by activ

and consistent Christian life.

If there breathe on earth a slave, Are ye truly free and brave? If ye do not feel the chain Are ye not base slaves indeed Slaves unworthy to be freed?

They are slaves, who will not choose Hatred, scoffing, and abuse, Rather than in silence shrink From the truth they needs must think; They are slaves, who dare not be In the right with two or three.'

I and my Father are one. 'That ye may know and believe, that the Father me, and I in him. And he that seeth me, seeth him that sent me.

Believe that I am in the Father, and the Father

At that day, ye shall know that I am in my Father and ye in me, and I in you. 'I am the vine, ye are the branch

nnot hear them now.'

Having been interested in the remarks of C. K. W

When C. K. W. and H. B. S. speak of God as a per or demand silence on those points, at the cost of petty -or do they use a form of words merely, having no conception or image attached or attachable to it?

Neither common sense nor highest reason can form

Henry Ward Beecher is about to publis the dust, creeping, eringing, crawling, where it should command. It says to the people, not, Be the god of thine idolatry cast down, and the true God worshipped in its stead,—but it says, 'Thy people shall be my people, and thy god my god.' It says to the money-chan-

the great sin of our land, -of which I have spoken to yo in detail so many times that I need say little of it now -slavery it is, which virtually deprives us all of civi liberty. It does not meet the difficulty to say, we are

Truly, 'The harvest is past, the summer is ended, an re are not saved.'

'Men, whose boast it is that ye Come of fathers brave and free,

Is true freedom but to break Fetters for our own dear sake? And with leathern hearts forget That we owe mankind a debt? No! true freedom is to share All the chains our brothers wear. And with hand and heart to be Earnest to make others free

They are slaves, who fear to speak

GOD.

He that bath seen me, hath seen the Father.

'I have yet many things to say unto you, but you

and H. B. S., I wish to ask a question or two, that may serve to bring out the truth. They both agree that reason and common sense ' are the ultimate arbiters of Truth. Is not the distinctive theological feature of

logical or proper conception of a person, uncondiin time or space, or uncontained in form; and when discussing such questions, words should be strictly onfined to their exact logical meaning

To sum all up, can we conceive of a Personal Go apart from Man ? If so, where and how ? F. S. C.

WILLIAMS, PLUMB & CO.

IMPORTERS AND WHOLESALE DEALERS IN

CHINA, GLASS AND EARTHEN WARE No. 71 BARCLAY STREET, One door East of Greenwich street, and in the inne-diate vicinity of the NORTH RIVER STRANBOAT LAND. INGS, and the NORTH RIVER AND ERIE BARROAD

THEIR assortment being complete in all the styles and qualities that comprise the stock of a Crockey House, they feel assured that the will be able to give the fullest actisfaction to all who hay feel disposel to

the fullest satisfaction to all who Lay feel disposed to purchase their goods.

N. B. One of the partners (Mr. Williams) is a colored way.

RED MAN, and has been connected with the CRUCK.

ERY TRADE of New York for twenty years, and for several years has conducted the business on his ora account. A leading object in establishing the presst firm, both by the parties themselves and their friends and advisors, having been to convibute to the Social ELEVATION of the COLORED Propelle, they feel variously in making an appeal for patonage, as they say ranted in making an appeal for patenage, as they are do, to all that class of merchants throughout the comdo, to all that class of merchants throughout the country, who sympathize with the object now expressed and who would gladly avail themselves of so direct and who wouth glassy avail themselves of so direct a method and so favorable an opportunity to subserve it. We hope to see all such in our establishment, and we express the confidence that the favors bestowed upon us by our friends will be the interest of themselves as well

This House sells at the lowest NET CASH PEREN. out will take the notes of responsible parties by adding but will take the notes seven per cent. per annum.

JAMES WILLIAMS,

DAVID PLUMB, JAMES J. ACHESON

Lays of Quakerdom.

THE publication of a SERIES OF NEW POEMS, under this title, will commence in the

KNICKERBOCKER MAGAZINE FOR DECEMBER These Poems are intended to commemorate the hero-ism of the 'Early Quakers,' and are from a pen thoroughly conversant with the Philosophy and Histo-ry of that people.

The first will be 'The Execution of Mary Dyer,' at

Boston, June 1st, 1659.

An extra edition of the Magazine will be issued, but Agents and Periodical Dealers should send their orders. early, to insure a supply.

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

WANTED, IN EVERY SECTION OF THE UNI-TED STATES, active and enterprising new, to engage in the sale of some of the best Eocks published in the country. To men of good address, reassing a small capital of from \$25 to \$100, such inducements will be offered as to estable them to make from \$3 to \$5 a day profit.

The Books published by us are all useful in their

wherever they are offered.

For further particulars, address, (postage paid,)

ROBERT SEARS, PUBLISHER, 181 William Street, New York.

Reformed Medical Practice. DR. A. A. GIFFORD having returned to New Bedford, solicits a share of patronage in the

munity.
Office and residence, Nos. 159 and 161 Union street. New Bedford, Nov. 24.

WORCESTER HYDROPATHIC INSTITUTION.

NO. 1 GLEN STREET. THIS Institution is well arranged for treatment at all seasons. It will remain under the medical direc-

ROGERS from Paris, in April, 1854. TERMS, usually, from 7 to 89 per week. For treatment without board, 3 to \$4 per week.

VISITORS TO NEW YORK CAN find accommodations, by the DAY or WEEK,

184 TWELFTH STREET. Corner of University Place, one Block West of Broad TERMS-From S1 to S2 per day; from \$5 to \$10.50

We intend also to furnish the best accommoda-tions found in any city for the residence and treatment of Water Cure patients.
O. H. WELLINGTON, M. D.
New York, Sept. 23, 1853.

GOOD NEWS FOR THE INVALIDI LAROY SUNDERLAND'S Pamphlet on 'Heeling by NUTRITION, without Drugs,' will be sent to you, free of postage, on the receipt of one letter stamp, pre-paid. Address 'New Mernon or Cune,' Boston, Ma

VISITING DENTIST. DR. MANN (formerly MANN & MELBOTENT, Summer street,) now resides at 13 Avery street. He attends exclusively to those who choose to be waited

attends exclusively to those who choose to be waited upon at their own houses.

He fills teeth so as permanently to save them.

His mineral teeth on gold plate are unsurpassed.

He also makes the patent continuous gums with teth on platina, specimens of which he will exhibit, and show their superiority.

He receives no patients at home, but will visit, eithing the professional additional accounts of the professional additional contents.

it specimens, state terms, and give professional advise without charge.

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

Boston, Nov. 4, 1853.

DR. J. S. ROCK, DENTIST,

WILL remain in Boston for a short time, prier to W ILL remain in Boston for a short time, past his departure for Europe, and offers his professional services in Dentistry, having the highest test-monials as to his character and skill, from Elisha feet send, Professor of Operative Dentistry, in the Philad-phia College of Dental Surgery,—T. L. Buckingham, Dentistry of Machanical Dentistry, in the same College, **Rec., &c. Applications left with Mr. William C. Neil.

21 Cornhill, or with Mr. Lewis Harden, 121 Cambridge street, will be promptly attended. street, will be promptly attended to.

PERSONAL MEMOIR OF DANIEL DRAY.

POR Four Years and Four Months a Prisoner (far Charity's sake) in Washington Jail Including a P Charity's sake) in Washington Jail. Includings Narrative of the Voyage and Capture of the Schoots Pearl. Price 25 cts., or 38 cts. in cloth. SIX YEARS IN A GEORGIA PRISON. Narrative of Lewis W. Paine, written by himself. Second Education.

TWELVE YEARS A SLAVE. Narrative of Selemon Northup, a Citizen of Ner. York, kidnapped is
Washington City in 1811, and rescued in 1833, from 3
Cotton Plantation near the Red River in Louisians.
Person 21, 00

For sale by BELA MARSH, 25 Cornhill. Price 81 00.

PROCEEDINGS OF THE HARTFORD BI-BLE CONVENTION, OR sale at this office; a bound volume of 283 pe

for 15 cents additional charge.

Dec. 9. WEST BOSTON CLOTHING HOUSE.

LEWIS HAYDEN would respectfully call the atter-tion of his former customers and the public grai-rally, to his ample stock of CLOTHING, FURNISHING GOODS, HATS AND CAPS.

Being connected with one of the very largest Cething Houses in Boston, he is prepared to furnish every kind of garment. He would also inform his friends has the will get up every kind of custom garment at the shortest notice. He hopes the friends of freedom, especially, will favor him with a call, as he has seen some hard est notice. He hopes the friends el freedom will favor him with a call, as he has seen sen will favor him with a call, as he has seen sen service in slavery. One and all are invited to call, where they will always be treated fairly, and with god bargains.

121 CAMBRIDGE STREET, BOSTON. bargains, at

PUBLIC FUNCTION OF WOMAN. JUST published, and for sale by ROBERT F. WALL.

GUT, 21 Cornhill, "A SERNON OF THE PERMIT FOR THORS OF WOMAN, preached at the Music Hall, March 27, 1853. By THEODORE PARKES, Minister of the Twenty-Eighth Congregational Society. Phonographical Parkey Phonographical Price of Cents and Rafes early reported by J. M. W. Yertington and R