THE LIBERATOR IS PUBLISHED EVERY FRIDAY MORNING.

AT THE ANTI-SLAVERY OFFICE, 21 CORNHILL.

ROBERT F. WALLCUT, GENERAL ACENT.

TERMS-Two dollars and fifty cents per annum Five copies will be sent to one address for TEN

pottans, if payment be made in advance. All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (POST PAID,) to the General Agent. Advertisements making less than one square

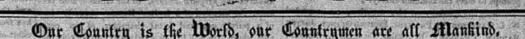
se tel three times for 75 cents—one square for \$1 00. The Agents of the American, Massac Pennsylvania and Ohio Anti-Slavery Societies are authorised to receive subscriptions for the Liberator. The following gentlemen constitute the Financial

Committee, but are not responsible for any of the debts of the paper, viz :- FRANCIS JACKSON, ELLIS GRAY LOBING, EDMUND QUINCY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.

To the columns of THE LIBERATOR, both sides of

every ques ion are i upartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR. VOL. XXIV. NO. 3.



BOSTON, FRIDAY, JANUARY 20, 1854.

J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholders!

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

Yes! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perfective of their dominion over their

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

of preserving the African slave trade; the second was THE STIPULATION TO SURBENDER PUGITIVE SLAVES-AN

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 staves—for articles of merchandize, under the name of persons In fact, the oppressor repre-

senting 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 THEREST

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

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

WHOLE NUMBER 1198.

REFUGE OF OPPRESSION. From the Christian Observer. THE SLAVERY QUESTION IN THE GEN-

ERAL ASSEMBLY. [Second Paper from Dr. Cox, in reply to the strict-ures of S. G. S. and others .- Eps.]

After it was seen that action was inevitable, our Committee thought that the wisest and the most Committee thought that the wisest and the most proper way to refer all the documents to a special committee, and this was adopted by the house. For this, no apology is needed. We are not obligated to be infallible; and acting honorably, and as wisely and as generously as we knew how, we are not very renorseful; even if the event prove that a more excellent way should have been adopted-about which I have yet no conviction.

I now proceed to characterize the documents,

generally, with only one exception.

1. The idea of 'sin per se' more or less pervaded the whole of them; that is, that it is a sin, in its own nature, for the relation of master and slave own nature, for the relation of master and save according to law to exist, in all circumstances. This fanatical lie, this casuistical absurdity, this gross political blunder, as I have said, pervaded and characterized them all, though in forms and degrees more or less various, as more or less strong and dense, more or less express and obvious. And this error is the proton-pseudos and the ideal proto-plast of all the fanatical, and the impracticable, and the infidel agitation in our country. It is the fiend with the face of an angel, that perverts thousands in this nation; owing his sway to his scraphic countenance, and even infatuating many of the ministers of Christ; like a certain allied personage in the apocalypse, whose tail drew the third part of the stars of Heaven, and did cast them to the earth. If a man will be such a simpleton, it seems to me, that, with the Bible open before him, he de serves rebuke more than argument, for his stupid perversity; even if he is in other things a sound and good Minister of the Gospel. But such minis-ters, I know, exist among us, incorrigible and often reckless; with whom the inspired adage, that Wis-DON IS PROFITABLE TO DIRECT; wisdom—not zeal and partisan impulse; science—not steam for the guid-ing radiation of the good ship of the Church, is derided, spurned away from them, and treated as an obsolete and exploded dogma in this famous age of light and progress.

In reference to this error, and in illustration of

its folly and its falsehood. I propose to say more, in the treatment of the subject, before I close. If, indeed, I ought to be forbearing, with my brethren especially, who hold it, on the ground that I was once myself infected with it, and which I own with hamiliation and regret, for I verily thought I ought to do many things contrary to what I know now to be right, let it be remembered, that very peculiar circumstances and very peculiar influences induced it; that I had not then examined the subject, or derstood it, as I now do; that I was neither in corrigible, nor long, in the hallucination; that I left it as soon as, proving all things, I found it was not good, and so not to be held fast, or held at all; and that, in this rectification, the proximate cause was merely the calm perusal of the New Testagolden rule, by their fruits you shall know them, to such knaves, pharisaic and faitbless, as were in Boston and vicinity, the chief Sabbath-breaking, church-despising, minister-hating, God-defying leaders of the proposed national agitation. Mer who deride the Constitution and the laws of their country; who confessedly would sooner destroy this glorious Union, by far, than support and pro-long its blessed jurisdiction; whose actions and whose measures are about as disorganizing, and as ungodly, as they well can be; whose Christianity is full of fundamental heresy and practical corruption; to say nothing more of their fanatical ill-manners and reckless audacity. Those are not the men to awe, or govern, or lead the Church and the Ministers of God! Farthest from them is best. There are no worse enemies of all righteousness, no worse traitors, no worse counsellors, no worse foes to the slaves, in the world, than they; those very prime ministers of the abolition enterprise; those exalted hypocrites and infidels, forever aping the glories of philanthropy and piety. We might as well have 'charity' for Tom Paine, and Joe as well have 'charity' for Tom Paine, and Joe Smith, and Pius Ninth, as for them; and if good men and ministers would religiously consider their ways, in regard to them, I am sure they would so come out from them and be separate, as God's people, as no more, by their example and their sanction, to uphold so carious an enterprise - so bad ;

2. As one error leads to another—a self-propagating brood! So a natural consequence to the foolery of sin per se doctrine is—that the bare fact of one's complication with slavery is just cause of disci-pline; and that it must be so rated, and treated by the judicatories of the church. And this is

prima face evidence of crime! Hence—
3. There must be 'progress' in all our ecclesiastical action. This looks to measures ulterior, and eventually or soon, to executing, at rectal-if not by wholesale, in reference to all the Presby-teries and the churches south of Mason's and Dixon's line, and of the Ohio river. This is the horrid and the crowning matter of those sentiments

These three characteristics show not only the real animus of those abminable documents, but they are too justly the exponents of all our own infected districts and compromised presbyteries. I give the facts and the state of the matter, as it appeared to me then, and as it appears to me now as with great conviction I write it, that it may b known: and in the name of God, I denounce the folly, and the delusion, and the malignity, of id genus totum, as contrary to his word, and doctrine, and his cause, and comforting mainly to the devil

Yes! this trio—in per se; ecclesinstical disci-pline for it; and 'progress' in the matter of agitation, progress every year, shows why I was sick at the progress every year, shows why I was sick at heart, as I read these short-sighted documents, written by pions dunces, for the main part: so sincere, so devoted, such martyrs, and such fanatics, that reason and scripture were as if it were ascertained by them, that the word of truth and soberness were no longer proper for the church and the ministry of God. If there is a right and a wrong way in the matter, it is the former only that they also in the matter, it is the former only that they alin the matter, it is the former only that they always lose, the latter that they constantly prefer;
an! as we have remonstrated till we are tired, and
without hope, we now rebuke them openly, and
withstand them to the face, because they are to be
blamed, while the mischief they have already
done to the church and the country is greater than
either they or we can ever we face covered. We
sither they or we can ever we face covered.

done to the church and the country is greater than cither they or we can ever—we fear—correct. We can endure no man, by special pleading and temporizing, to extenuate what they did at the Assembly. All that, is but part of the great expanse of the great pervading fanaticism. It is only a specimen of the whole. They avow their purpose and their plan. They love the Assembly mainly as they can use it, and ride it, like Jehu—without his prapriety, without his commission, without his benefi-

ORGANIZATION OF NEBRASKA.

WASHINGTON, Jan. 4, 1854. The following is the highly important report of the Solate Committee on Territories, accompanying the bill for the establishment of the territory of Nebraska. It is understood that it is entirely from the pen of Judge Douglas, the Chairman of the

The Committee on Territories, to which was referred a bill for an act to establish the Territory of Nebraska, have given the same that serious and de-liberate consideration which its great importance demands, and have directed me to report it back to the Senate with various amendments in the form of a substitute for the bill. The principal amendments which your committee deem it their duty to commend to the favorable action of the Senate in a under consideration, the following provisions: which your committee deem it their duty to com-mend to the favorable action of the Senate in a special report, are those in which the principles es-tablished by the Compromise measures of 1850, so far as they are applicable to territorial organizations, are proposed to be affirmed and carried into practical operation within the limits of the new

Territory.

The wisdom of those measures is attested not less by their salutary and beneficial effects in allaying sectional agitation, and restoring peace and har-mony to an excited and distracted people, than by the cordial and almost universal approbation with which they have been received and sanctioned by the whole country. In the judgment of your com-mittee, those measures were intended to have a far more comprehensive and enduring effect than the mere adjustment of the difficulties arising out of the

they regard the settled policy of the government, sanctioned by the approving voice of the American people, your committee have deemed it their duty to corporate and perpetuate in their Territorial bill the principles and spirit of those measures. If any other considerations were necessary to render the propriety of this course imperative upon the committee, they may be found in the fact that the Nebraska country occupies the same relative position to the Slavery question as did New Mexico and laws of the United States as is vested in the Circuit of the Constitution and laws of the United States as is vested in the Circuit of the United States as is vested in the Circuit of the United States as is vested in the Circuit of the United States as is vested in the Circuit of the United States as is vested in the Circuit of the United States as is vested in the Circuit of the United States as is vested in the Circuit of the United States as is vested in the Circuit of the United States and the a disputed point whether Slavery was prohibited by law in the country acquired from Mexico. On the one hand, it was contended, as a legal proposition, that Slavery, having been prohibited by the enact-pistret of Columbia. ment of Mexico, according to the laws of nations, we received the country with all its local laws and United States, and that a law either protecting or prohibiting Slavery was not repugnant to that in-strument, as was evidenced by the fact that one half of the States of the Union tolerated, while the other half prohibited the institution of Slavery. prohibiting Slavery was not repugnant to that instrument, as was evidenced by the fact that one
half of the States of the Union tolerated, while the
other half prohibited the institution of Slavery.—
On the other hand, it was insisted that, by virtue
of the Constitution of the United States, every citizen had a right to remove to any territory of the zen had a right to remove to any territory of the Union, and carry his property with him under protection of law; whether that property consisted in persons or things. The difficulties arising from this diversity of opinion were greatly aggravated by the fact that there were many persons on both sides of the legal controversy, who were unwilling to abide the decision of the courts on the legal matters in dispute. Thus among those who claimed that the Mexican laws were still in force, and consequently that Slavery was already prohibited in those territories by valid enactment, there were many who nsisted upon Congress making the matter certain, by enacting another prohibition. In like manner, some of those who argued that the Mexican laws had ceased to have any binding force, and that the Constitution tolerated and protected slave property in those Territories, were unwilling to trust the decision of the courts upon that point, and insisted that Congress should, by direct enactment, remove all legal obstacles to the introduction of slaves into

chose territories, Such being the character of the controversy espect to the territory acquired from Mexico, a imilar question has arisen in regard to the right to hold slaves in the proposed Territory of Nebraska when the Isdian laws shall be withdrawn, and the country thrown open to emigration and settlement. By the eighth section of 'an act authorizing the by the eights section of an act authorizing the people of the Missouri Territory to form a Constitu-tion and State Government, and for the admission of such States into the Union on an equal footing with the original States, and to probibit Slavery in ertain territories,' approved March 6, 1820, it was

That, in all that territory ceded by France to the United States, under the name of Louisiana, which lies north of 86 degrees and 30 minutes north latitude, not included within the limits of the State contemplated by included within the limits of the State contemplated by this act, Slavery and involuntary servitude, otherwise than in the punishment of crime, whereof the parties shall have been fully convicted, shall be, and is hereby forever prohibited: Providet, always. That any per-son escaping into the same, from whom labor or service is lawfully claimed in any State or Territory of the United States, such fugitive may be lawfully reclaimed and conveyed to the person claiming his or her labor or service, as foresaid.

Under this section, as in the case of the Mexica law in New Mexico and Utah, it is a disputed point whether Slavery is prohibited in the Nebraska country by valid enactment. The decision of this question involves the Constitutional power of Congress to pass laws prescribing and regulating the

cence. Some apologies and an attempted excuse for it, we regard it as disengenoous, and even mendacions. With it all, I have no communion; and whatever be the result to our church or our country, I shall ascribe it, if good, alone to the over-ruling wisdom of Providence; if evil, to the genuine nature and tendency of that bypocritical and spurious virtue—though some better men may be compromised with it.

SAMUEL H. COX.

SAMUEL H. COX.

ORGANIZATION OF NEBRASKA. to the legal points in dispute. Your committee deem it fortunate for the peace of the country, and the security of the Union, that the controversy then, resulted in the adoption of the compromise measures, which the great political parties, with singular unanimity, have affirmed as a cardinal article of their faith, and proclaimed to the world as a final settlement of the controversy, and an end of the agitation. A due respect, therefore, for the avowed opinions of Senators, as well as a proper sense of patriotic duty, enjoined upon your com-mittee the propriety and necessity of a strict ad-herence to the principles, and even a literal adop-

When a imitted as a State, the said territory, or any portion of the same, shall be received into the Union with or without Slavery, as their Constitution may prescribe at the time of their admission.

That the Legislative power and authority of said ter-ritory shall be vested in the Governor and a Legislative Assembly.

That the Legislative power of said territory shall ex-

tend to all rightful subjects of legislation consistent with the Constitution of the United States and the provisions of this act; but no law shall be passed interfer-ing with the primary disposal of the soil—no tax shall be imposed upon the property of the United States, nor shall the lands or other property of non-residents be taxed higher than the lands or other property of resients.

Writs of error and appeal from the final decisions of

recent acquisition of Mexican territory.

designed to establish certain great principles which would not only furnish adequate remedies for existing evils, but in all time to come avoid the perils of a similar agitation, by withdrawing the question of Slavery from the balls of Congress and the political arena, and commit it to the arbitrament of those who were immediately interested in, and alone rewho were immediately interested in, and alone reliate for its consequences.

Their action to what lower and decided by the said Supreme Court, without regard to the value of the natter, property or title in slaves, the said writs of error, or appeals, shall be allowed and decided by the said Supreme Court, without regard to the value of the natter, property or title in slaves, the said supreme Court of the United States, where the value of the amount in controversy, to be ascertained by the oath or affirmation of either party, or other competent witness, shall exceed one thousand dollars, except only that in all cases involving title to slaves, the said supreme Court of the United States, where the value of the property or the amount in controversy, to be ascertained by the oath or affirmation of either party, or other competent witness, shall exceed one thousand tollars, except only that in all cases involving title to slaves, the said supreme Court of the United States, where the value of the property or the amount in controversy, to be ascertained by the oath or affirmation of either party, or other competent witness, shall exceed one thousand tollars, except only that in all cases involving title to slaves, the said supreme Court of the United States, where the value of the amount in controversy, to be ascertained by the oath or affirmation of either party, or other competent witness, shall exceed one thousand tollars, except only the oath or affirmation of either party or distribution. lowed and decided by the said Supreme Court, without regard to the value of the matter, property or title in controversy; and except, also, that a writ of error, or appeal, shall also be allowed to the Supreme Court of the United States from the decisions of the said Supreme Courts, created by act, or of any judge thereof, or of the District Courts created by this act, or any Utah, when those territories were organized. It was cuit and District Courts of the United States; and the District of Columbia.

To which may be added the following proposidomestic institutions attached to the soil, so far as tion affirmed by the act of 1850, known as the 'Fu-

That the provisions of the 'act respecting fugitives

From these provisions it is apparent that the

compromise measures of 1850 affirm and rest upon the following propositions: First—That all questions pertaining to Slavery in the territories, and in the new States to be in the territories, and in the new States to be formed therefrom, are to be left to the decision of the people residing therein, by their appropriate representatives to be chosen by them for that pur-

se. Second—That 'all cases involving title to slaves, and 'questions of personal freedom,' are referred to the adjudication of the local tribunals, with the rights of appeal to the Supreme Court of the United

Third—That the provision of the Constitution of the United States, in respect to fugitives free service, is to be carried into faithful execution in organized territories' the same as in the committee have prepared, and which is commended to the favorable action of the Senate, proposes to carry these propositions and principles into practical operation in the precise language of the com-promise measures of 1850.

THE LIBERATOR

'APOSTACY.

Mn. Entron-In the Liberator of November 4, 1853. over the signature of 'Q,' I find myself charged with having, thirteen years since, apostatised from the cause of Freedom, and, now, being engaged in 'selling ghosts by the dollar's worth, in Boston.' In reply to this grave accusation, I have to say, that I began my anticlavery career twenty-eight years ago, before the name of my accuser had been heard of in connection with this cause. If you examine the files of the old Zion's Herald for 1826, you will find the first articles I ever wrote against Slavery ; and, in the pages of my Book of Human Nature, favorably noticed in the Liberator of June 21, 1853, you will find my last one. During this time, I wrote the 'Appeal,' and then begun that discussion which, finally, rent in twain the Methodist Episcopal Church. For seven years, I edited the Walchman, an Anti-Slavery paper, in New York, for which I was once indicted and unsuccessfully tried for libel; and, seven times, during the six successive years, gress to pass laws prescribing and regulating the domestic institutions of the various territories of the Union. In the opinion of those eminent states men who hold that Congress is invested with no rightful authority to legislate upon the subject of Slavery in the territories, the eighth section of the act preparatory to the admission of Missiouri, is null and void, while the prevailing sentiment in a large portion of the Union sustains the doctrine, that the Constitution of the United States secures to every citizen an inalienable right to move into any of the territories with his property, of whatever kind and description, and to hold and enjoy the same a under the sanction of the law. Your committee do not feel themselves called upon to was I arraigned and unsuccessfully tried before the committee do not feel themselves called upon to enter into the discussion of these controverted questions. They involve the same grave issues which produced the agitation, the sectional strife, all my labors were performed. Does my friend Heary

Quincy ever at the South, since he was known as an eries, and unite mankind in love and blessedness.

Yours, very affectionately, ed upon his head? The truth is, my whole life and public labors, for the last twenty-eight years, have been one unbroken testimony against Slavery; and, for the nd exclusiveness in the Church, and out of it.

But, says 'Q.' LaRoy Sunderland has 'seceded' and 'apostatised,' because he is now 'selling ghosts by the dollar's worth in Boston.' Well, what is meant by all this? I suppose I am at liberty to take it as a hate each other. Even when they talk of love, they loke, or as a sneer, or as a slander, or all three of these breathe the spirit of hate. They sacrifice the interests And if I do understand what is meant by it, then I pro- of men, to the interests of their sects and priesthoods. ounce it a sheer fabrication, an unmitigated falsehood. They have no regard for men, except as materials for was never a medium for the so-called spiritual mani- building up their power, and ministering to their stations. I never demanded a dollar for any of the selfishness and pride. They sacrifice truth to childish ittings held at my house, nor did any man, woman or traditions, and justice to unnatural laws and customs child ever pay me the first red cent for any thing of the They dread free thought, free speech, and free action. kind. William Lloyd Garrison attended spiritual sit. They dread nature, and would silence her, if they ings at my residence, 28 Elliot street; Boston; did he could. They dread the earth, and would force her to pay a dollar? Henry C. Wright attended a number of keep the secret of her history, if they could, lest her imes ; how much did he pay? George Thompson, Esq., story should throw discredit on their creeds and chroni-

hat were given at my house in Boston. When I do act not fail to repel insinuations as unmanly as that which churches are to seek the freedom, the happiness of mandeed, were I to allow myself thus to brand and sfigma- freely. They are to listen to all her voices, and to weltise any man, who might, perhaps, chance to differ from come all her revelations. The earth, the stars, the me in opinion upon any subject.

LAROY SUNDERLAND,

28 Elliot st., Jan. 7, 1854.

Im In regard to the "Spiritual Manifestations," we lieve that Mr. Sunderland's course has been disinterested, upright and honorable, and therefore regret that any thing mercenary or invidious has been imputed to him in our columns, in this particular. Though he has not been visible, as a public laborer, in the anti-slavery cause, for several years, (having devoted himself with enthusiastic zeal to scientific investigations and experiments,) yet we have no reason to doubt the friendliness of his feelings to the most radical form of auti-slavery, ectarian prejudice. We are sure that 'Q.' meant to do him no intentional injustice.]-En. Lib.

LETTER FROM JOSEPH BARKER. SALEM, (Columbiana Co., Ohio,) }

ers talk, read, laugh or play, till a quarter after 7. hen business begins. At a quarter to 8, we have a hort lecture ; and, after the lecture, a discussion of he sentiments, and style of delivery of the lecture, till 9. At nine, the members do as they please till half-past 10. Some dance, some sing, some play; some talk, some sit in quiet, and others read. At half past 10, we

The first lecture was by Caroline Grisell, the second by Josephine Griffing. These I did not hear, though I beard a favorable account of them. The next was on Anusements, by myself. Next came an address by George Sunter, on the true end of life, and another, the same evening, on Books and Reading, by myself. Our last lecture was by J. W. Walker, on the Real and the Ideal. On the subject of this last one, there was a somewhat lengthened discussion. The first lecture was by Caroline Grisell, the second

w have made a start, others will probably follow,

connection with the Association, to deliver courses of and mercy, it would be but prudent for the ology, Logie, Rhetorie, Philology, Chemistry, and Physiology. We hope the time may come when we shall add teachers, schools, museums, and all other helps to intellectual and moral improvement. Why not? The time has come for the friends of truth, of freedom and of humanity, throughout the country and throughout the world, to unite their efforts for the regeneration of all things. Churches of humanity should be found in every place. These churches should correspond with each other. Men and women of talent should be employed to me and down the country presching the ogy, Logic, Rhetoric, Philology, Chemistry, and ployed to go up and down the country, presching the truth, forming new churches, and building up those altruth, forming new churches, and building up those already formed. Discussion with the sectarian and apostate churches and priesthoods should be encouraged. Tracts should be circulated on every subject, presenting the truth in its simplest and most moving forms. Periodicals and papers should be started, unfolding and inculating the truth, and defending it against the at-

C. Wright remember? For, often did I see him parta- tacks of the erring and the bad. Books on all useful ing of the same humble fare, while he wrote in my ful subjects, should be multiplied, and sold at the lowffice, in Nassau street, No. 96. I might justly ask, est prices. Bookstores should be opened in every place. there it was, or achot it was, I did, which constitutes The lecturers should circulate tracts, papers, pamphlets e an 'apostale' from Freedom's cause? Was it in and books. We are stronger than the sectarians and [847, when I was mobbed in Virginia by a slaveholding apostates; and if we will use our strength as we ought, abble, and compelled to fly for my life? Was Edmund we shall deliver the world from its divisions and mis-

JOSEPH BARKER

P. S. I am asked what I mean by apostate priests and churches. I answer, I mean all priesthoods and ast ten years, more especially against Sectorianism churches that have deserted the cause of truth and humanity. This, all the churches and priesthoods of the world have done. They have separated themselves from common men. They have divided men. They have made men enemies to each other. They teach men to breathe the spirit of hate. They sacrifice the interests

from England, was present at my house a number of cles. They dread the stars, and would quench their rays, lest by throwing more light on the philosophy of What Mrs. Cooper, the 'medium,' may have done, the Universe, they should throw into the shade the what directions she may have followed, in regard to blundering theories of a rude antiquity. They dread er accommodations for persons who came to her rooms, the human heart, and fain would smother it, lest its cithout having been invited there, it is not for me, here, utterances should expose their errors and their crimes. say. I never gave sittings, never controlled those They dread all God's ministers, all truth's oracles, and war with every form of science and of virtue. In s medium, I shall not admit such men as 'Q.' at a dol- short, I call the priestheods and churches apostates, ar a-head, that is certain. And, until I do apostatise because they have deserted man; and I call them secrom a sense of manly justice and fair dealing, I shall tarians, because they have divided man. Our new Q. has made against me. For, recreant I must be in- of universal man. They are to commune with nature heart of man, are all our ministers. The Universe is our sacred book. The laws of the Universe are our rules of life, and obedience to them is our only virtue

> From the Hereford (Eng.) Times, Dec. 17. CLOTEL; OR THE PRESIDENT'S DAUGHTER. By William Wells Brown, a Fugitive Slave. London: Partridge & Oakey, Paternoster Row.

The name of Mr. William Wells Brown, the fugitive from American slavery, has become so well known through his lectures on that infamous sys-tem, during the last four years, in various parts of this country, that anything from his pen possesses refutation to the slaveholders' enlarger that the negro race are incapable of anything above forced toil, Mr. Brown occupies a position in public es-teem only second to that of his powerful-minded compatriot, Frederick Douglass. Without Mr. Douglass's vivid imagination, deep pathos, and wealth of language, Mr. Brown has achieved not less honor by the clearness of his statements, his My Dear Friend:
You remember the suggestion made, at the meeting held at our house, when you were here in October, about the formation of an Association of liberal people, for mutual improvement and social enjoyment. The Association was formed a week or two after, and it has now been at work for eight or ten weeks. At first, we met at each others' houses, but our houses soon proved too small. Some weeks ago, we took a large room. The Association naw numbers about pinety. We meet once a week. The doors open at half-past six. The members talk, read, laugh or play, till a quarter after 7. generally happy choice of language, and the calm powerful lecture on Monday night, (reported in our oth page.) while the neat little book before us is not less pleasing evidence that he knows how to wield the pen of a ready writer.

* Clotel ' is a tale, made up (as we learn from the preface) chiefly from incidents in which Mr.

Brown was either an actor or an eye-witness. It records the life of a daughter of the late President

Jefferson, who, upon her father's death, suffered

all the horrors of a system which he so eloquently

Ideal. On the subject of this last one, there was a same was a same with the subject of this last one, there was a same with the subject of this instance of the subject of w have made a start, others will probably follow.

Ship in a slave, but requires implicit obedience from her, on pain of death, if her tyrant choose Thus far, our meetings have been satisfactory; the latter ones more so than the former ones.

We hope, in time, to have a Reading Room and a Library, where the members may find the best and most instructive books and periodicals, in all departments of literature and science. We have an admission fee and a monthly subscription to meet expenses. Any member may introduce a friend, but want of room obliges us to charge such visitors ten cents for admission.

Some of us contemplate the employment of lecturers in connection with the Association, to deliver courses of connection with the association, Politics, Morals, The-rid of slavery as a measure of personal safety, easy. Logic, Rhetoric, Philology, Chemistry, and In 'Clotel,' the writer has touched lightly upo

ISAAC T. HOPPER.

is introduced to us in all the phases which his life is introduced to us in all the phases which his life assumed. We forget the author's exquisite English, her faultless style, the nerve and pith which she cannot help infusing into what she says.—we forget that we are reading a narrative, that another is telling what friend Hopper was;—we simply see him as we used to see him—smiling, standing, chatting, stepping briskly along—the kindliest, shrewdest, wittiest, most energetic, most religious, most venerable of philanthropic men. This is the highest praise a book like this can get. The author never remembers herself, even enough to suppress never remembers herself, even enough to suppress herself. Like a perfect matron, she introduces her guest and friend, remaining herself unintroduced, but cheerfully present to make all comfort-

able and happy.

The truthfulness of the introduction is a rare beauty. One is nauseated with the eulogies of modern biographies. A boy who never played a practical joke must make a stupid and uninteresting man. He cannot make a hero, of any kind, except a hero of his ralet de chambre. We want to know something about the madeap pranks of such a man as Isaac T. Hopper was: we want some early blossoms from the tree of his rare genius; some of the evidences that, in his soul, energy was innate, and not manufactured by discipline. But how often we long in vain for these earlier phenomena of nature,—the door of a healthy curiosity slammed to in our faces by a morbid criticism, and the prodish mediocrity of common biographers! Mrs. Child is one of the few who recognize this claim of the world at large upon the celebrated few, and she is not afraid of lowering herself, or her venerable friend, by showing him en dishabille, and in the 'undeveloped state.'

Every lineament of Isaac T. Hopper's youthful character is prophetic of his wonderful deeds and experience. It is not slight joy to see that the ministers of mercy are sent down all ready for their work. No one can adequately comprehend the Reformation, who has not seen the hard old por-Reformation, who has not seen the hard old por-trait of Luther's father in the Wartzburg. Every item in the infancy and youth of Hopper is needful to give us perfect assurance that things do not happen in this world by chance, but come by law, and that only by obeying the application of the divine laws, we can secure the divine intervention. I asked a friend if he did not feel a despair in going through the streets, and looking into the faces of haggard women and degraded men. 'No,' he said, 'he only felt his unfaithfulness.' 'I feel my powerlessness,' I replied. He said that some did a great deal of good, and so could each and all; he instanced Friend Hopper. 'Isaac T. Hopper,' said I, 'was not an individual. He was the focus and agent of a ligh social organization; an organization, not formal and mechanical, but spiritual command. He was one of those rare centers of the

and real. He had the energies, wealth, time, eves and affections of a thousand men and women at his divine life in the world, ended with a mighty pulverizing force; he crystallized the virtue and power of society around himself. If a man saw a desperate case of oppression, or of degradation, and felt himself powerless to help, he sent for Isaac T. Hopper, and acted through him. He reached out his hands into thousands of pockets, and took what whatever temporary fear he may have felt in re-gard to it, before his mind became wholly delivered from hands of God, for which we so often pray and wait in vain. He had the knowledge, the cunning, the truthfulness, the diplomacy, the energy, the invention, the utter fearlessness, the inexhaustible love and patience, which they wanted. In him it was theirs by right of community and spiritual asso-ciations, and they used it. The whole city,—mayor, aldermen, constables, citizens,-used Isaac T Hopper for benevolent purposes, because he was born and trained up, usable, like a river, or a tree,

or an iron ore.

Now it is no joke for a biography to refuse to tell us how such a man was made so to the necessities of the time. And Maria Child has nobly refused to joke with us. She has told us how admirably strong and good his ancestry and parentage was; how strong and good he was begotten, nursed and grown; how fearless he was in sport; how his and grown; how fearless he was in sport; how his energy was exercised even in cruelty; how the cruelty was rabbed from it like rust by conscientiousness; how brave, and modest, and true-hearted to his love be was; how his strong soul climbed also towards heaven in the experiences of the still undimmed light of early Quakerism. Thus we are prepared to look for the man, and to comprehend him when he comes, who has to climb the sides of the French ship, and be thrown overboard, and reenter the grog-shop from which he had been just pitched unceremonionsly out of the second story window. It is a divine pleasure thus to behold an angel in the very process of growth. The study of no other department of natural history is so good and happy for us.

and happy for us.

It has been said that the book had suppressed the religious element. This I have heard with unfeigned amazement. What idea of the religious element could such an objector have! Certainly not a Christian idea of it—the love of God—pity and help to man—dignity—purity—faith and eternal sunshine in the soul. If Isaac T. Hopper was not a religious man, there never walked a man with God on earth. He was a written bible to all who-knew him. He had the most absolute faith in God, and Providence, and Christ, and virtue. No man was more regular and happy in his daily and weekly wor-ship. It was a service to see his redisest, venerable. and Providence, and Christ, and virtue. No man was more regular and happy in his daily and weekly worship. It was a sermon to see his radiant, venerable face, when he worshipped. Fullof fun to the very last, he was full of a most holy and most reverent spirit all his days. He did many a cunning thing, but never a mean thing that could disturb or debase his prayers. In his war with the selfish and unscrupulous, he picked up the shields with which had laws and a depraved public opinion filled the streets, but he wielded them so as never to cast a shadow on himself. In his subterfuges and stratagems, we see that he never forgot that God was truth. His replies were wonderfully worded, so as to maintain his uprightness and dignity. No one ever accused him of lying, who did not hate the causes of his benevolence. He was a man of unwavering truth and untiring worship.

I congratulate Christendom on the appearance of this beautiful picture: for all such belong now to. Christendom,—and feel sure that it will do its work in shaming down the tyranny of the slaveholder, and the selfishness of the merchant, and encouraging as well as instructing the timid and the weak, to lend more efficient aid to the cause of every benevolence. None can read it without rising up a wiser, better and firmer man. None can read it without bating slavery more cordially, and making new resolutions to resist and overthrow it. None can read it without a warmer and more intelligent pity for the drunkard, the prostitute, and the

our read it without a warmer and more intelligent can read it without a warmer and more intelligent pity for the drunkard, the prostitute, and the abandoned,—without having the hope awakened that he, under God, may also help to save the world, and some poor soul from going to destruc-tion.—Spring field Republican.

The Black Swan' is now singing in the

From the Manchester (Eng.) Times. THIRD LECTURE OF GEORGE THOMPSON ESQ. ON AMERICAN SLAVERY.

The third lecture was delivered at the Friends' Meeting House, on Monday last, in which Mr. Thompson endeavored to sketch the present state of the churches and leading religious denominations of the United States, in regard to the question of slavery. He computed that, in connection with the various Christian denominations of the United States, there were five millions of persons, and upwards of 30,000 ministers. He gave statistics of the number of members and ministers in the different sects; together with the number of slaves owned by members of these churches. The Rev. Albert Barnes, one of the leading clergymen of the Presbyterian denomination at Philadelphia, had expressed his decided opinion that there was no power out of the church which could sustain power out of the church which could sustain slavery for a single hour, if it were not sustained by influences within the church; and Mrs. Stowe had borne similar testimony. The lecturer then took the principal religious bodies separately, beginning with the Presbyterians, and reviewed their conduct in regard to slavery during the last two years; he would not go further back. One of the most curious ancedotes he related, was the affair of a book written by the Rev. Dr. Judd, a statement of the separation between the old and new schools of the Presbyterian body. When it came to be discussed by the Buffalo general assembly last year, whether or not a second edition of this book should be issued, the members from the South objected to those passages of the book which represented the differences of opinion on the question of slavery, as one of the chief causes of that division; and it was therefore resolved, that Dr. Judd be requested to prepare two editions of the of slavery, as one of the chief causes of that division; and it was therefore resolved, that Dr. Judd be requested to prepare two editions of the book, one of which, intended for circulation in the Southern States, should have the objectionable passages omitted! The indecent behavior of certain reverend gentlemen from Tennessee and Mississippi, at the last Prosbyterian assembly, (new school,) was also reported, to the surprise and disgust of the audience. The lecturer said it was a fact, that most of the religious bodies had been retrograding in regard to slavery. He noticed, however, some favorable symptoms, such as the fact that the Rev. Dr. Pennington, a colored man, who has been educated in Europe, is at this moment the moderator of the presbytery of Brooklyn and New York; and in the case of the Episcopal Church, the application of colored churches to be admitted, after being refused on two occasions, had lately been acceded to. In the Methodist Episcopal Church, when the motion to suspend Bishop Androws, because he was a slavebolder, was carried, the Southern members separated from the conference; but the Northern ones who remained, however, did not yet constitute an anti-slavery church, the vast majority of their preachers, especially, being still quite hostile to the anti-slavery movement, although there was an active effort being made in particular quarters, in New York and New England, to procure the enactment of a rule of discipline, rendering slaveholding a disqualification for church-membership. The Methodist churches at the South boldly maintained slavery in its worst forms, and had memorialized the general conference to repudiate the tenth section of in its worst forms, and had memorialized the gen-eral conference to repudiate the tenth section of their discipline, which reproduced slaveholding, although it was a mere dead letter; and the South Carolina conference had actually expunged that section. Among the Baptists in the North, there were particular churches and associations who were particular churches and associations who were sound in anti-slavery principles; but the general denominational body was pro-slavery, standing in amicable relationship with the slave-holders of the South. The American board of commissioners for foreign missions, which had done a great deal of good in its way, received, without scraple, contributions from the South; and the American Tract Society had never printed a line in direct or indirect rebuke of slavery, while on every other moral question, on all other vices, grave or venlal, on dancing, the observance of the Sabbath, and on going to places of public entertainment, tracts had been issued by it. The American Bible tracts had been issued by it. The American Bible Society, although liberal funds had been offered for that express purpose, had printed no Bibles for the slaves; and the Sunday-School Union, for hav-ing once issued a little tract, in which a child. ing once issued a little tract, in which a child, having read the story of Joseph, was represented as asking the simple question, 'Mamma, what is a slave!' was exposed to the displeasure of the South, and obliged to withdraw the tract. Meanwhile, the true abolitionists of the United States had been branded as infidels, and the meanest arts had been employed in England also, to vilify such men as William Lloyd Garrison. The lecturer declared that, after having had, for many years, intimate temmunication with the men who were thus slandered by hypocritical professors in churches, he never met with any persons of a more pure and nover met with any persons of a more pure and spotless Christian character. They were infidel only to a slaveholding religion, but faithful thereby to the precepts of Christ. And what could the people of England do in this matter! They should continue to send over faithful remonstrances to their brethren in the United States, who failed to contend against slavery, and encouragements to the brave abolitionists. But they would do little good, as religious bodies, unless they took the po-sition of no communion with slaveholders. There was no religious denomination in England which had, as yet, formally assumed that position; they were now required to declare unequivocally, that slaveholding was a sin, under all conceivable cir-cumstances, and could never be tolerated. And, in the case of the persons who might be sent to this country in a religious character, from the United States, it was the duty of religious peo-ple here, without violating the ordinary courtesies of hospitality, to signify their resolution to show no favor to those who are identified with the ac-

cused system.

The lecturer then referred to the energy and in telligence which have lately been evinced by the free colored people of the United States, in their colored people of the United States, in the United free colored people of the United States, in their religious associations: from which he was glud to anticipate, that shortly the colored race would supply the most efficient agents in obtaining the emancipation of their enslaved kindred. He noticed, especially, the head of the colored race at present, Frederick Douglass, whose eloquence was not surpassed by any statesman in the British Senate: and Samuel R. Ward, who gave to all that saw and heard him, by his abilities and character, an undeniable example of the capabilities of the negro race. In conclusion, he observed, that helping to abolish the slavery of America was effectually helping to secure the future civilization of the ally helping to secure the future civilization of th world, the perpetuity and extension of liberty in Europe, as well as in the United States, which now retained, in the system of slavery, the greatest stumbling-block to all friends of liberty, and the stumbling block to all friends of liberty, and the greatest argument of despotism. He announced finally, that the concluding lecture of this course, which was to have been delivered on Thursday which was to have been delivered on Thursday next, will be postponed to a more convenient period after Christmas; it will be occupied with the commercial and economical relations of England to the slavery question, and especially as they may cencern the government of our vast Indian empire, and the supply of cotton, so important as the material of our staple manufacture. He should have been pleased to have the presence of an opponent at those lectures, who might have questioned any statement that he made; he would readily, at any time, come forward to substantiate all that he bad asserted, if any such opponent appeared.

The Rev. George Hinde, who presided, said he was almost ashamed, as a religious man, to think of the conduct of the churches in America; and he hoped the time would soon come, when the church-

was almost ashamed, as a religious man, to think of the conduct of the churches in America; and he hoped the time would soon come, when the churches, both in England and there, would so understand Christianity, as to refuse the right hand of fellowship to a slaveholder. He thanked Mr. Thompson for his eloquent and interesting lecture, from which he received so much information.—A vote of thanks to the lecturer, expressing hearty sympathy with the abolitionist party, and approval of the means recommended for their aid, was moved by Mr. F. Chesson, seconded by Mr. Griffiths, and passed by acclamation; this was duly acknowledged, in doing which, Mr. Thompson said that he hoped, when they next fact again, to discuss the subject of British India, they would have the co-operation of the public of Manchester. He was engaged in the advocacy of that subject in Manchester in 1837; at that time, the Anti-Corn Lengue was yet in its infancy; and those who conducted it then requested him to assist them by lecturing. He consented to do so upon condition that, his services being given gratuitously, the men who were the leaders of that cause, and who constituted the council of the who constituted the council of the might render it, give him their co-operation when he wont into the affairs of British India. Those terms were acceded to, and their ratification was

published in the Manchester papers, and celebrated by a tea-party, with Mr. M. Phillips in the chair. He might now call upon those excellent men to redeem their pledges which they gave him then—He knew they were willing to do so; he knew that Mr. Cobden's heart was in the cause of British India: he need not tell them that Manchester had a representative in parliament, who, more than any man during the last session, stood on the principle of doing the most liberal justice to the natives of British India. He had seen some of those men, and hoped for their active assistance: and he hoped that a state of feeling would be produced in this country in regard to slavery, similar to that which existed in regard to the bread-tax, until its abolition.

JOHN B. VASHON IS DEAD.

and true man—one of the oldest, and one of the most consistent advocates of the Slave's freedom, and of the colored man's elevation, who has yet arisen among our proscribed race, has been overtaken by death. This event took place at a Railroad Station at Pittsburgh, from which Mr. Vashox was about to take a passage for the East. He died of apoplexy—cut off, as it were, in a single moment. We do not know the age of our departed friend; but he must have been between 60 and 70. He was a cotemporary of James Fortex and of Bishop Allen,—the colored men who first stood forth in public opposition to the early doctrines and measures of the American Colonization Society, and in manly assertion of the just rights and liberties of the free colored citizens of the Republic. Although a private citizen, following an occupation which made constant demands upon him, Mr. Vashox was ever foremost, both at home and abroad, wherever duty called him to serve and and abroad, wherever duty called him to serve and and abroad, wherever duty called him to serve and to make sacrifices in the cause of his people; and perhaps to an extent greater than usually falls to the lot of earnest men, he shared the respect and affectionate regard of all who cooperated with him. He was, even now, perhaps, on his way to attend the State Council of colored men of Pennsylvania; and if so, his death, like his life, was in the harness. Mr. Vasuon was one of the most hospitable of men For twenty years in Pittsburgh, his house was thrown open to all who came to advocate the claims of bleeding humanity. There are very few distinguished Abolitionists in the country, who have not been under his roof. In the early days of the cause, when its friends were every where persecuted and hated, shelter was here found; yea! joyfully proffered. When W. L. Garrison was in prison in Boston, our departed friend made a pilgrimage to see him—and he spoke of nothing with grimage to see him—and he spoke of nothing with more enthusiasm and eloquence, for years afterwards, than of this visit to the champion of immediate emancipation. In his kind hospitality he was not alone, for his good wife seemed never better pleased than when her house was througed with her husband's friends. Ever cheerful, buoyant and youthful, Mr. Vasnox was the life of all social circles which surrounded him. Though an old gentleman, he was blest with that happy temper and disposition which deprives age of its barrenness, and gives to old age the freshness and vigor of youth. His death, in Pittsburgh, will be deeply lamented, and his loss will be held almost irreparable. A more minute and a more worthy no arable. A more minute and a more worthy no tice of the decease of Mr. Vasion, we hope will be furnished us by some person better qualified than we, to do his memory justice. Truly, a brave and an monorable friend of his people has fallen.—Frederick Douglass's Paper.

HAWORTH WETHERALD.

It is our painful duty to record, this week, th death of a devoted friend of the Anti-Slavery cause, and a valuable member of the Executive Committee of the Pennsylvania Anti-Slavery Society. Haworth Wetherald died on the evening of the 7th inst., at his residence, in Camden, N. J. As the Recording Secretary of the Pennsylvania Anti-Slavery. ing Secretary of the Pennsylvania Anti-Slavery Society, which office he filled for several years past, he was well known to the abolitionists of this State. More intimately was he known to the Executive Committee of that Society, with whom he labored long and faithfully, winning their high esteem by his purity of heart and fidelity of life.— Ohio in January, (as he could not at that time remain He has left them to mourn for him as for a brother

Ever reserved and modest in demeanor, quiet and gentle in spirit, his were the virtues which are most justly appreciated in private life, and all who knew him there, will bear testimony to the beauty and excellence of his character. And he was ever equal to the most trying emergencies of the anti-slavery conflict, true to the right, unswerving in his allegiance to the highest principles of

and moral strength, so readily to resist it, so rare.

The calm serenity of his life had a fitting claim in his peaceful death. The very great sufferings of his last illness were borne with perfect resignation to his Heavenly Father's will; no murmur of impatience disturbed the calmness of his soul, and with the language of filial love and trust upon his lips, he passed through the portals of eternal life. opinions on this point, as we intend to publish the pretty Pennsylvania A. S. Feeeman.

ON THE WRONG TRACK.

Not many days since, the people of Norfolk, Va., were thrown into a state of terrible excitement by the news of the escape of seven 'chattel persons,' who, tired of the luxuries of bondage in the Old Dominion, were supposed to have migrated north-ward. Somebody ventured to suspect that they went off in the California steamer Star of the West, bound for New York, and forthwith the Norfolk papers flamed with indignation at the supposed papers named with indicators of the law, 'secret agents,' &c., &c., and uttered terrible threats of what'should be done, if their suspicious were well

The Mayor invoked the aid of the lightning to warded to her address, saysconvey a message to the agent of the steamer in New York, instructing him to board the vessel in New York, instructing him to board the vessel in advance of its arrival, and to seize the fugitives, if they could be found. The agent, whose name is Morgan, relieved the anxiety of the Norfolk people by the prompt assurance that he would obey the mandate of their Mayor with alacrity. Officer Caphart, the woman-whipper of Norfolk, (the scoundrel whose agency in the Shadrach case, at scoundrel whose agency in the characters,) was Boston, will be remembered by our readers,) was Boston, will be remembered by our readers,) was faith increased, and the latter have their sins reproved degratehed to New York; with instructions to see despatched to New York; with instructions to see the business done up according to rule, and save the Union once more with a great salvation! Well, it seems that the Star of the West was boarded eight miles below New York but after the most diligent search, the fugitives were not found! Caphart went back to Norfolk in a state of fearful disappointment, and the patriotic people of that place are now seeking consolation in the suspicion that the fugitives got off in some coasting craft bound for the North. Query: Since the slaves are so exceedingly happy and content in bondage, why does it not occur to the people of Norfolk that those negroes may have gone South, in order to insure a larger measure of the blessings and delights of Slavery! Why don't they send Caphart for them in the swamps of Arkansas!—A. S. Standard.

DR. CON'S LETTER.

A brother sent us the paper containing this effusion, which at his suggestion we copy. It is a rare compound of arrogance, pedantry, bombast, and absurdity. His treason to the holy cause of freedom is openly acknowledged. It is truly a pretty spectacle for an apostate abolitionist, who has basely deserted a cause, which be known now as well as ever he did to be the cause of God and humanity, to brand the consistent anti-slavery ministers and members of his own church, who have maintained their fidelity to truth, as 'pious dunces.' But we suppose it is necessary for every one once tainted with the infection of sympathy for the poor, to do works of supererogation in base subserviency to the corrupt public sentiment, at the dictation of which he has apostatized from the faith he

tion of which he has spostatized from the faith he once preached.

When such superlative impudence, and such unblushing acknowledgments of defection from truth, are received not only without rebuke, but with applause, by a large portion of the New School Presbyterian Church, it is sad evidence that that Church is treading the same downward road with 'Dr. Hexagon Cox.'—Free Presbyterian.

For the Letter of Dr. Cox, here referred to, see 'Refuge of Oppression,' on our first page. It is he divinity of Doctor Diabolos.

THE LIBERATOR.

No Union with Slaveholders. BOSTON, JANUARY 20, 1854.

ANNUAL MEETING

MASS. ANTI-SLAVERY BOCIETY.

The Annual Meeting of this Society will be held at he MELODEON, in Boston, on WEDNESDAY, THURSDAY and FRIDAY, Jan. 25th, 26th, and 27th, commencing at 10 o'clock, A. M. The friends of the Society in partic This announcement fell upon us, as we are sure it will fall upon multitudes of our oppressed people, with distressing and mournful effect. A brave and true man—one of the oldest, and one of the our country, that its doom is sealed—that its absolute ular, and of the Anti-Slavery Cause generally, are desion, and thus to indicate afresh to the Slave Power of our country, that its doom is sealed—that its absolute and utter annihilation is decreed—that the conflict is to be carried on with renewed vigor—and that the Spirit of Emancipation is one that never grows weary or dis heartened, but is always confident and elastic, and eve

> W. L. GARRISON, W. PHILLIPS, EDMUND QUINCY, JOSEPH BARKER, CHARLES C. BURLEIGH, CHARLES L. REMOND

In behalf of the Board of Managers of the Massachu

FRANCIS JACKSON, President.

It will amply suffice, we trust, simply to remir all the friends of the cause in this State, that this ann versary commences on WEDNESDAY NEXT, and to express the hope and belief that they will allow no slight hindrances to prevent a large and spirited attendance on their part. The crisis demands it.

THE ANTI-SLAVERY BAZAAR The lucid and encouraging Report, from the pen

Miss ANNE WARREN WESTON, which we have the pleasure of laying before our readers this week, will be readers with deep interest and high gratification on both sides of the Atlantic. It will be seen that, despite many seamounting to FOUR THOUSAND, TWO HUNDRED ity. The richest reward of well-doing be theirs, individually and collectively !

BIBLE DISCUSSION AT PHILADELPHIA In November last, while lecturing in Philadelphia. JOSEPH BARKER, of Ohio, offered to meet any of the clergy in a public discussion on the Inspiration and Authority of the Bible. His offer was accepted by the Rev. William McCalla, (Presbyterian,) an old debater and rampant theological pugilist, who, after a few en counters with Mr. Barker, ingloriously backed out. having been pretty effectually 'used up,' in the estimation of those who attended the discussion.

Mortified at this result, another clergyman, of the

same religious persuasion, the Rev. Dr. Berg, a picket man, was put forward by his party to cope with Mr longer from home,) and meet his new opponent, face to face—the disputants agreeing to meet eight successive evenings, with liberty to extend the time four evenings more, by mutual consent. The discussion has commenced, according to the stipe

lations. On our last page may be found a report of th delphia Register. We ask all candid minds to mar the wide difference, on the score of dignity, fairness reform. The daily life of such a man is a constant benefit to any community, and his death is a serious loss to a world where moral evil is so prevalent, to the discredit of Dr. Berg, and highly creditable to can hold a discussion with a 'heretic,' without exhibiting the spirit of a rowdy, or dealing in the language of a blackguard? McCalla showed himself to be as vile copious reports of this discussion, as they appear, from day to day, in the columns of the Register.

We refer our readers to the announcement, in our acvertising columns, that Mr. Barker intends giving a course of Lectures in this city-probably commencing on Tuesday evening, Feb. 8th-on the Inspiration and Authority of the Bible. It will be seen that he is willing to discuss this question with any of the clerical profession in this region.

TRIBUTE PROM SCOTLAND.

One of the most intelligent, clear-sighted and untiring anti-slavery women in Scotland, in a letter received from her by way of acknowledgment of a volume for-

· I gratefully acknowledge the receipt of your valuable gift, 'Selections' from your writings. I have read the book with an extraordinary degree of pleasure and profit. I feel such a desire to drink in the spirit it breathes, that when I lay it down, I long to take it up again, to be refreshed; wishing all the time I could put it into the hands of all I know, friends and foes, that the former might feel their minds elevated and their

Though I write but seldom, I am ever familiar all your movements, being a constant reader of The Liberator. I have no source of literary enjoyment equal to what I derive from that paper. May you be long spared to spread abroad the blessed truths it enunciates, is my earnest wish and prayer.'

MOTORPATHY. We call the attention of all invalids in Boston and its vicinity, to the advertisement o Dr. HALSTED, of Rochester, N. Y., in another column Dr. H. is no quack, but a highly respected physician whose treatment of various diseases is as unique as i his been successful; and we have great pleasure in commending him to public patronage. It will be seen that he is to be at the Revere House, in this city, from the 19th to the 39th of January.

Among various matters, excluded from our col amns this week, to make room for the highly encoun aging and interesting Report respecting the late Anti-Slavery Bazaar, are letters from Rev. Samuel J. May, of Syracuse, and Rev. Hiram Wilson, of Canada Westan account of the proceedings of the Man State Council of Colored Americans, recently held it this city—and also a sketch of the business enter of colored people in Boston, by William C. Nell.

TWENTIETH

The brightness of the year 1854 did not fall without its shadows on the community of which we make a part. The storms of the 28th and 20th of December, unpre-cedented in severity for many years, had brought sorrow to some homes, actual bereavement or pecuniary loss to many, serious annoyance, inconvenience and anxiety, and to all, that subduing, saddening infaence which is experienced, however temporarily, when any 'great outrages of weather' unsettle the thoughtsecurity as to life and safety that usually pervades the public mind. For several days the mails were stop-ped, and almost all communication with the environs of Boston cut off. When tidings could arrive, and nearly every hour brought fresh intelligence of peril, disaster or shipwreck, it certainly would not be unnatural if, in sel in which they were sent from Glasgow was shipsome minds, the whole coloring of thought assumed a graver and more sober hue. This has been the case ith ourselves. The Bazaar of 1853 has closed with what we are entitled, in our circumstances, to estimate as brilliant success, the receipts being four thousand, two of a purely gay and festal character, of an occa- box from Cork was displayed at the same time, and the degenerate into mere thoughtlessness and frivolity. Increased receipts; but still, as our first two days are How it may be in Bazaars designed for the support of always the best in respect to sales, we could not but repopular charities, we are unable to say; but when we gret that so many valuable and beautiful articles should tentation of the American Anti-Slavery Society, we assure all who are willing to listen, that ours is grave stances. They must necessarily be unpacked and exwork, performed in any but a thoughtless and irrespon- amined under great difficulties. Mrs. Massie's full and sible spirit.

freely contributed that spiritual and ideal wealth 'English Lake Scenery.' whose price is above rubies. But all these gifts, however diverse their sources, come to us with words for a little work very tastefully got up, entitled, 'Slaveof the most earnest encouragement, with assurances ry, the Crime and Curse of America.' A large num of exhaustless sympathy, and promises of continued ber of copies having been received for gratuitous dis support. Much of the help thus given by deed and tribution, the Committee have circulated them as ex word, is sent from other lands. To the moral beauty of tensively as was possible, and, as far as might be i the contribution, it adds not a little in our eyes, that such their power, have endeavored to bring the work before is the case. The fact itself furnishes a most invigorating the notice of members of pro-slavery evangelical churchtestimony to the truth of the principles on which the es, (if we may be allowed to depart so far from the Anti-Slavery enterprise is based. By a spontaneous original meaning of words, as to place them in such conviction, overmastering nationalities and usage and collocation.) creel and language, men differing, world-wide, in all Two of our Scotch boxes, those from Edinburgh and under no conceivable circumstances can one man hold pared to speak of their contents in terms of high culo

another as goods and chattels. ly unworthy of the great work to which they are con-secrated. Our distant friends cannot know the difficul-Scarfs of the Murray pattern, were greatly admired. ties and discouragements that every step beset such an could have sold many more than we did. undertaking as ours. It is the Twentieth Bazaar that May we take the liberty of inserting here, that a not reside in Boston, and several of its most effecient members are absent from the country.

seen co-workers with us almost from the beginning of received with very great pleasure. The example of a long life devoted to deeds of self- the abundant and beautiful collection of our Perth

standings and misrepresentations, and absence of popu- Stands, were highly acceptable. Perhaps here is a fitlar sympathy, to which our position exposes us. Why, then, do we refer to all this? Not, certainly,

for the purpose of discouraging or saddening a single heart that has ever bade us God speed.

There is a practice in the Catholic Church, which rotestant as we are, attracts our sympathy. Any suf- what exceeded the demand. ferin Ceno matter bow earthly its character, any labor, however mundane and common-place, becomes ennobled blessings interwoven with so many memorials of patient toil, the gifts that enrich it alike of the high and the Auchterarder and Montrose, in that of Glasgow. low, the happy and the sorrowing, the self-sacrifice that marks every step of its progress, the weariness, La Rue box, furnished in the judgment of the Commitrifices God is well pleased." From the following towns and cities in Great Britain.

ourgh, Glasgow, Perth, Dublin and Cork.

pool, and hence, by help from such a quarter, we are up of shillings, sixpences and half-pence contributed by the more encouraged. We are aware how much we owe her fittle pupils and herself.' to the influence of the Bev. Francis Bishop, whose travels a year or two since in this country, contrary to the usual experience of English gentlemen, particularly and from various ladies in Clara, Waterford, Wakefield elergymen, seems but to have deepened his horror of and Lyons' Mills.

The Ladies' A. S. Society of Clogher, County Tyrone,

The Bristol Box included collections from Chelter ham, Gloucester, Bridgewater, Bath, Frenchay, Chatham, Southampton, Isle of Wight, Yarmouth and Chuodleigh. As usual, almost all the articles were pret ty and well chosen, and some particularly elegant and valuable. This was especially the case in respect to the Honiton Lace. A great part of it, (and several very handsome articles were received, beside those contained in the Bristol box,) was sold on the very first morning the Bazaar opened. A very beautiful Honiton Lace Pin Cushion, with the word Liberty formed in the work, the gift of the lace-maker, was greatly admired, and sold readily. The Basket Work was eagerly sought for, and, indeed, most of the Bristel articles found a good

The congregation of the Rev. George Harris, though National Anti-Slavery Bazaar, occupied with the erection of a new church, and unu sual claims on their charity in consequence of the previous these who are forbidden, by law, to worship God ac cording to their own consciences, and whose worldly estate is such, that pestilence in their midst is esteemed boon instead of a curse.

ous response to our call. All the little objects of taste and art, pictures, books, &c., contained in the Leeds box, and the Papier Mache in that from Manchester were much valued. We should return our thanks in an especial manner to Mr. Wilson Armistead of Leeds, for books and tracts that actually reached us. We are not wrecked, and the package lost.

In respect to the very costly and elegant collection sent from London by Mrs. Massie, we have to regret that it should have arrived so late. Notwithstanding our utmost exertions, we were unable to obtain the box hundred and fifty-six dollars. To the minds of most persons, the mention of a Ladies' Bazzar suggests ideas and the Bazzar closed on the 31st. The very pretty sion where it is well if the galety and festivity do not effect of their arrival was at once evinced in the greatly are speaking of one whose funds are devoted to the sus- have been absent at the opening. It is almost impossible

ample lists were a great assistance ; but as such beautiful crochet work as that we received from Cork, is hardly thought and feeling that accompany the exquisite and beautiful donations of which the Bazzar is made up. our Cork friends affixed their own prices. The mag-These latter suggest only taste and skill, and elegant nificent Ottomans in the London box were the admiraleisure, and abundant wealth; and the looker-on can tion of all beholders, but we were able to dispose of onhardly do else than associate such brightness of color- ly one. The other has been carefully reserved for anothing and harmony of tint with the glow of health and er sale. The beautiful Silvered Glass also met with its happiness. But with these suggestions, do the facts due appreciation, and sold readily, no specimens so fine accord? Far from it. From the homes of actual pov- having been offered before in Boston. But the crownerty, from young girls painfully earning their own ing glory of the London contribution were the very bread, and yet saving something to purchase the material that shall be fishioned into the gay clothing, never of Mauchester. The subjects are—'The Independents to be worn for their own decoration, from chambers of asserting Liberty of Conscience before the Westminster sickness and languor and helpless disease, from Asy- Assembly, 1644, and The Royal Agricultural Society lums for the Blind, from schools that Charity has es- of England.' In the former, most of the faces are portablished for the help of the wholly indigent, -it is from traits which have been taken at great expense and sources like these, that very great and valuable assistrouble from original paintings, and in the latter, the tance is obtained. True, also, the gifts of the happy and portraits are those of living individuals. Both these the prosperous are here; also, the glittering ornament attracted very great attention, and the first named was that has graced many a gay pageant, the exquisite purchased by Mr. Wendell Phillips, as were also the picture, in which the painter has made real his hap- valuable portraits of Sir Humphrey Davy, John Dalpiest conception, or recalled some favorite scene, the ton, Esq., and Rev. Dr. Massie. 'The Royal Agricul admired and successful volume, fresh from the hands of tural Society' will be sure to find a ready sale next its author. The minister of religiou, the philosopher, year, as it would, we think, have done this, bad it been the artist and the poet have given us of their best, have received in sufficient season, as will also the beautiful

To the Rev. Dr. Massic, the Bazaar is much indebted

beside, are laboring together in the promulgation of Glasgow, arrived in ample season, and having time for the cardinal doctrine of our anti-slavery creed, that a very careful and thorough examination, we are pregy. The beautiful Embroidered Muslin, Shawls and We have barely indicated the sources of the motives Scarfs of different patterns, Dress Pieces and some very from and by which the donations to the Bazaar are elegant Aprons, are the articles that occur to us on the obtained. Suffer us, on behalf of the immediate man- Glasgow table as peculiarly saleable. On the Edinagers and promoters of this effort, to assure these gen- burgh table, one beautiful Prize Plaid Shawl with erous donors that they are received in a spirit not whol- rose, thistle and shamrock worked upon it, and two

has just closed. The interest afforded by novelty and the handsome Highland Shawl, in which the colors are spirit of adventure has long since died away. The num- simply blue and white, would, at the next Bazaar, find ber of abolitionists in the city which sent back Thomas a ready purchaser? Such an one has been inquired for Sims is necessarily small, and of that small number, with praiseworthy perseverance for several years, and only a few are so situated as to give to the Bazaar much we would gladly, by-and-by, be able to supply the

We are grateful to our Edinburgh friends, for some very good Autographs. Those written particularly for Within the last two years, two of those who have the occasion, by the venerable James Montgomery, were

the conflict, have passed onward to a higher service. Owing to some unfortunate mistake in Great Britain. sacrificing beneficence, the memory of beauty, genius friends did not reach us till the second week of the Baand gifts still more excellent,-these are all that re- zaar. The box was finally sent to New York, instead of Boston, and it was only by great exertion on the part of Of the thousand petry toils and wearying annoyances Mr. Gay, that it arrived in season. The missing box and uncongenial duties that attend the Bazaar, we will had been waited for with so much anxiety, that its ar not speak. They would be burdensome under any cir- pearance was hailed with the utmost delight. The cumstances; for buying and selling, even when viewed abundance, variety and beauty of its contents, fulfilled as a prelude to getting gain, is not in itself an interest- our warmest expectations. The Travelling Bags, Tidies ing occupation. Neither do we dwell on the misunder- Afighan Blankets, Crocheted Collars, Book and Flower ting place to remark, that no Drawing Room Cushions however beautiful, are as saleable with us as they have been. As we are able to furnish beautiful Tidies to no company the Cushions, said Cushions last a most un reasonable time, and hence our supply this year some-

We must not omit to make mention of many town that contributed generously, through the Scotch boxes all sanctified, if removed from the category of com- Contributions from Reading, Bolton, Leigh, Chelms mon duties, and performed as a religious offering. Let ford, Leeds, Nottingham, Maidstone and Sheffield, wer it be so with this annual Baraar. The prayers and included in the Edinburgh collection; from Kinroes

care and anxiety that are its necessary attendants—let tee the most attractive table with which it has ever us, as it were, east them all upon the altar of our presented us. Beside the usual supply of pretty and faith, remembering, as we do so, the words, 'To do useful articles for ladies' and children's wear, a very good and communicate, forgot not; for with such sa- handsome Bronze was greatly admired. Fish Scale Bracelets and Brooches, very pretty and tasteful, were something entirely new. The bog oak ornaments, se arge and valuable donations were received :- Liverpool, weed baskets, and a great variety of toys and small arti-Bristol, Newcastle, Leeds, Manchester, London, Edin- cles, made this box very salcable. Of the De La Rue assortment we need say nothing. The mere name i burgh, Glasgow, Perth, Dublin and Cork.

We had peculiar pleasure in the reception of the sufficient to commend the workmanship to the patronage of our public. The friends who contribute to the purchase from that town. The close connection, too, that exists are assured that in no way can they invest their money between Liverpool and the United States, renders it more wisely. Speaking of contributions for this fund, loubly valuable. Probably no town in the United a friend writes, 'The most affecting of these is £1 9. ingdom is so pro-slavery in its sympathies as Liver- peace from a young school mistress in Waterford, made

The Dublin box also contained handsome donation from Henry Fearncombe, of Wolverbampton, England

ent a number of pretty and useful articles, be a donation in money, which we shall acknowledge

In the multiplicity of cares devolving upon the ma agers and saleswomen, they hardly find time to suitably advertise some of their most valuable property. It is owing to this cause, we think, that two valuable work presented by Mr. R. D. Webb, of Dublin, remain unsold We insert his notes respecting them, in hope of still find-ing a purchaser, as, unlike many of our wares, these lose nothing by delay.

PREDHON Revolutions de Paris, 15 tom. Svo.
Par. 1789-93.

This very curious book is in fact a series of papers the events of the day, published from time to tit through these five eventful years. It is edited throug out in the most ultra revolutionary spirit, and justifiall the wildest and most shocking acts of the Terrorist

I believe such a set as the present to be extremely rare, and that from the nature and period of the publication, it must be so. Although connected with booksellers for the last thirty years. I have never seen another copy. This book would be an interesting addition to a public library. The present copy belonged to the late Chief Justice of the Common Pleus, (Ireland,) the Right Hon. John Dogherty.

I should mention that the volume was illustrated with cuts of a very rude kind, representing some of the most terrible and ferocious acts of which they treat.

MARTIALIS EPIGRAMATA. Venet 1 195.

This edition will be found to be particularly described in Barnet's Manual du Libraire, and the prices which

This edition will be found to be particularly described in Barnet's Manuel du Libraire, and the prices which it brought at various sales range from sixty francs in the earlier to one hundred and five francs for copies more recently sold. With the exception of a few of the first leaves which are stained, the present copy is in beautiful condition, being almost as fresh and clear as if printed last year. It is bound in Russia.

The other volumes, of a more popular character included in Mr. Webb's donation, sold readily, as did many copies of anti-slavery poetry, for which we are indebted to the kindness of Miss Ireland, of Belfast,

But among all the encouraging items of which we ought now to take note, none are more cheering than the tokens of sympathy received from our friends and associates in France. Not one of the valuable and beautiful donations received from them but comes charged with the earnest prayers and benedictions of the giver, for our cause and its advocates. We entreat the Paster Martin and the Paster Monod, with their families, to receive the assurance of our deep gratitule for their valuable contributions.

To Madame and Monsieur Geoffrey, St. Hilaire, to Madaine De Tourgueneff, to Madame Brenier, to Mada ame De Stael, to Mademoiselle Lecomte, to Mulame Meynieu, to Mademoiselle Wild and Madame Juillerant, to Mesdames Byrne and Power, to Madame De Chaune, to Madame Belloc, to the family of the great and good Arago in particular, and to many others not less deeply interested in our cause, we beg leave to express that sense of grateful obligation which will impel us to constant energy and fidelity in its service. In the midst of the persecution and violence we are so often obliged to witness and to meet, how much do we not owe to those friends who give us, from time to time, to feel the consolation of influences so kindly and gracious as those which come to us from France !

We will not attempt to enumerate the exquisite articles in China, Bronze, Buhl Ivory and Leather; the Drawings, Pictures, Photographs, Toys, and petits objets of every variety, that made up the Paris collection. We think the French box, of this year, the most elegant nd attractive that Mrs. Chapman has ever been able to forward. A gift from Mrs. F. G. Shaw, of the wood work of Sorento, redolent of olive groves and orange bowers, furnished Christmas and New Year's presents that were entirely novel, while Mrs. Follen's con-tribution from London was rich in Pictures, Books, and the prettiest possible Toys.

We have alluded to the donations of the absent members of our Committee, simply for the purpose of shewing that while we are holding out our hands to the whole world for help, we are performing a condition essential to securing the aid of others, helping ourselves and also 'remembering those in bonds as bound with them,' as well abroad as at home.

We now come to the detail of an event, at which we are greatly grieved, and where we are sure all abolition hearts will sympathize with us. That a heavy pecuniary loss should have been sus-

tained by a Cause so poor as ours, of course we deeply regret, but that is nothing to our sorrow that the most unwearied labor and generous devotion of time and money should be met with entire failure and disar-

Madame C. B. Hunt, a most earnest friend of the slave, resident in Stuttgart, Wurttemberg, not satisfied with her own private contribution to his cause, but anxious for some public expression of German sympathy, undertook, almost alone, to procure the presentation of this subject to the public, in connection with collections for the Baznar. Her exertions were very ably seconded by Pralat Kapff, a clergyman of high standing, who introduced the subject to his congregation in a very impressive manner. The work was highly successful. German artisans contributed articles and fabrics unknown in this country. German ladies of rank sent rare articles from their family repositories. Authors gave their own volumes, and artists beautiful views of the Wurttemberg Alps and adjacent scenery. Madane H. writes as follows :- 'It would be gratifying to Mrs. Stowe to know that " Uncle Tom " had so successfully performed his mission, that notwithstanding all the disfor bringing the cause before the public, still, from many distant places, as soon as the Bazzar was pointed out as a means of assisting in the emancipation of the oppressed, trifles were forwarded, some of them evidently from people in very humble life. Amongst others, I ought perhaps to mention the way in which I received the portraits of the Prince and Princess of Wurttemberg. They must have been sent by the dener, Philip Schmabried of Munclinigen, the day after be had the advertisement, and I have no doubt they were in his eyes the greatest ornament of his humble dwelling. "Is the sender a frame-maker, or has be a shop?" I asked the carrier who brought them. "Led bless you! he is only a peasant, and he took then down from his walls," was the answer. I only hope they may find a purchaser who will recognise in then the hidden moral worth that they certainly posses, when one calls to mind the value persons of that class

set upon such ornaments for their dwellings." This precious box, the object of so much care and industry, and obtained under so many disadvantage, was wrecked in the steamer Humboldt, pear Halifat, This fact supplies the apology for the non-appearance at the Baznar of several articles mentioned in our ad

ertisements.

It only remains to us to proffer to Madame Hunt and her condjutors, the assurance of a gratitude proportion ate to their exertions. Their labor has been last to the promotion of the Baziar, lost to the treasury of the slave, but the fresh motive to hope and encouragement it has supplied to our hearts, can never be lost; and as to their own souls, it shall in no wise lose its reward.

The contributions of the American abolitionists are in amount about the same as in previous years. Herticultural Hall is so entirely inadequate in size, that we can hardly allow our country friends any room for separate tables, and this circumstance is naturally sent-what discouraging in its tendency. We hope it may be in our power to make more ample arrangements anothr year. Several of our most active Ludies' Societies have chosen to assist us by contributions of money, rather than articles, -a mode equally useful and accept able. Other towns propose shortly the holding of Fair at home, the proceeds of which are to be devoted to the American Society. The greater part of our goods tha remain unsold are forwarded to these sales. Our for eign friends will perceive that this arrangement prireats the necessity of any sacrifice of merchandire ca our part, and much enlarges the sphere of our opera-

We have received, in various ways, valuable assistance from the following places:-Boston, Springfield, Milford, Fitchburg, Leicester, Duxbury, Blackstone, Concord, Salem, Lynn, Fairhaven, Fall River, Danvers, Roxbury, Cummington, Weymouth, Cambridge, West Cambridge, Raynham, Dorchester, Hingham and Leominster, of Massachusetts; Rochester, Troy and Staten Island, New York; Portsmouth, Concord, Weart and Amberst, New Hampshire; Portland, Maine; Randolph, Vermont; and Brooklyn, Connecticut.

A great proportion of the articles contributed were of a useful character, and the more necessary on that account, so many of our foreign importations belonging so entirely to the domain of taste and art. Visitors of casionally say, 'It is a pity you have not a larger to riety of useful and cheap articles. To such we would reply, it is almost impossible, with our scanty accommodations, to give such goods due prominence; a good deal of clothing suitable for charitable purposes was necessarily overlooked on the present occasion. We propose, to the sale of particular goods, to have the articles so to the sale of parranged, that the business of bargain and sale may be greatly facilitated.

We owe special acknowledgments to Rochester, Ports mouth and Portland, for the very neat and beautiful halies' work sent from those places. It is very well suited to the Boston demand. To our Troy friend, we return our best thanks for 'needle-work which is needlework, and which proved eminently profitable to the Barsar. The very tasteful articles, sent by Mrs. Howe of Cambridge, sold at once. Among our American objects of taste, we must instance the beautiful Lamp jects of taste, we must instance the beautiful Lam, Shades, made by Mrs. Francis of Cambridge and Mis Bealford of Dusbury; the ingenious and tasteful Beatford, of Dubody, the ingenious and tasteral Leather Work by Mrs. Bramhall and her friends, and the magnificent Bronze Vases, presented by Dr. Dix. To Mr. John P. Jewett, we are greatly obliged for his generous gift of many popular Anti-Slavery works. A Herbarium, from Miss Wilbur of Rochester, on which great time and care had been expended, we regret to say, was unsold; but we feel not the less obliged by the kindness that prompted the gift. We find such things are in little demand, people preferring to make their

We are indebted to Pictou, Nova Scotia, for a few very nice articles. Mr. Edmund Jackson's annual gift of twenty-five

boxes of excellent Soap, found, as usual, an immediate sale, as did much of the Britannia, Glass and Japaned Ware, so generously presented by Messrs. Morey & Ober, P. F. Slane, Kanes & Johnson, E. N. Cate and J. C. Wyman, to whom we would beg leave to return our very sincere thanks.

We would also proffer them to Messrs. F. A. Sumner & Co., for their loan of china, and to the friends, who so liberally supplied the refreshment table. The Committee feel, likewise, that they are again indebted for such kin luces and personal assistance as materially lightened the burden of their labors, to Mr. Daniel T. Curtis.

They are also very sensible of the courtesy of the gentlemen of the Horticultural Society's Committee. It is a simple act of justice that we would refer to the services of the Rev. Samuel May, General Agent of the Massichusetts Anti-Slavery Society. Not ourselves, only, but the whole American Society are his debtors. It would have been with extreme difficulty that the Bagaars of the last two or three years could have been held at all, had it not been for the most generous devotion of time and strength on his part. We fee that we have given a very imperfect record of the gifts and labor, which have secured to the Bazzar so gratifying a measure of success; but, in view of the dificulty of recalling such a multiplicity of details, we know that our emissions will be pardoned.

An unusually large number of visitors and purchasers were in attendance, during the first week ; but on the second, the very terrible storm to which we have referrel, proved most seriously detrimental. Commencing on the night of the 28th, it continued with unabated violence through the next day and night, leaving the streets almost impassable, and completely precluding all access to numbers of the country friends, who had postponel their visits till the Baznar's second week. In the opinion of excellent judges, our receipts were diminished not less than \$500, by this cause. As the Hall had been engaged, and all arrangements made, in respect of closing on the 31st, it was not thought best to depart from the original intention.

When we take into account the storm, disappointments and hindrances, in respect to the arrival of boxes, and the absence of the Liberty Bell, which circumstances rendered it inconvenient to issue, and then rememberthat our receipts have exceeded those of last year by \$200, we shall have occasion to feel that we have great

While money-making is our primary object, we yet manage to secure collateral results of a very agreeable, as well as useful character. The Baznar furnishes an occasion, on which Anti-Slavery people of all shades of opinion, the pro-slavery world and the Poco curante, all meet together, and from the conflict of sentiment and exchange of ideas that ensue, it cannot be but that good is evolved. Much social enjoyment and much serious business are compressed into the ten days through which the Bazaar continues, and many friends from a distance make their annual visit to Boston at this sea-

After so long an absence from the scene of her early la bors, as Mrs. Child's residence in New York has occasioned, we hailed her presence as a helper, with the liveliest satisfaction. We participated in the great pleasure she with the first Anti-Slavery Fair, held in the December of 1831, entirely by the personal labors and contributions of herself and Mrs. Ellis Gray Loring. In every point of view, the reminiscence is full of encouragement.

With very earnest and peculiar emotions of interest, the Committee welcomed the presence and sympathy of Mrs. Stowe. We are very grateful for the kindness with which she placed at our disposal the very beautiful plate, presented her by friends of the slave in Great Britain. Placed in the centre of the Hall, it attracted much attention, and, of course, admiration. The Letter of the Women of England, with its 576,000 signatures, was placed close by, bearing ample testimony to the universality of the Anti-Slavery spirit in that Kingdom. We trust its gentle and persuasive words may yet fulfill their holy mission.

One of Cumberworth's exquisite statuettes in bronze was included in the French collection. It represented a woman of color, with two white children on her lap. Nothing could be more striking and effective, than the expression of the whole group. Its price was one hundrel dollars. Various friends, visiting the Bazuar, combined in its purchase, and presented it as 'a mark of their respect and esteem,' to Mr. Wendell Phillipssome of these not uniting in all his Anti-Slavery opinions, but highly appreciating his personal character and entire devotion to the service of that race, which Cumberworth has so charmingly idealized.

Here, with thanks and blessings for all who have lent us the help of their word, or deed, or silent sympathy, we would gladly stop. We know that any words o counsel or encouragement from us, are, on this side the Atlantic, not needed. The field of conflict and duty lies clearly before all other eyes as before ours, and on its perplexities or involvements, we have no light that may not be equally shared by all.

It is not exactly thus with our coadjutors in Great Britain. Private correspondence assures us that there, the position of the Society with which the Bazaar stands identified, is not wholly apprehended, or even when apprehended, accepted without much reservation and distrust. By incessant pains and promulgation, we have at length made men understand, partially, at least, the eatholicity and breadth of our platform, that on it, men and women of all nations, and conditions, and creeds, and politics, can meet in harmonious action, ignoring, for the time, all other differences of opinion, and united, so far as their Anti-Slavery life is concerned, by the recognition of the sin of slavery under all circumstancer, and the duty, consequently, of its immediate abolilion. Charges, grossly injurious and untrue, have been alleged against us. It has been said that, on this platform, we have brought irrelevant and extraneous topics, and have endeavored to make use of the time and instrumentalities of the Society for the inculcation of opinions, foreign to the objects of our association. These charges have their foundation either in enmity to the great principles that we represent, or in the strangst misapprehension. The dominant sects of the country can hardly understand that certain great, and, in heir eyes, all-important doctrines are no more to be aserted as truths on our platform, except incidental-7. than are the converse propositions. Their memers can enforce and illustrate Anti-Slavery truth in whatever way they please; but if smaller and more heretical bodies, represented in our councils, choose t as the same liberty, by speaking in their own theologcal tongue, the Society holds itself responsible for beither. It does not forbid the believer in endless pun ical tongue, the Soc

ropose, another year, if possible, to have tables devoted ishment to urge repentance on slaveholders and prowhen the preacher of a universal salvation enforces the same repentance, by alluding to the mercies that will, as he thinks, be extended to all. It is valgarly said, 'It takes all sorts of people to make a world.' It takes the liberal sects, or belong to none at all. all sorts of sects, and creeds, and parties, to make up a To remely this evil in the eyes of the evangelical A. pro-slavery world; and hence, when we rally for the slave's liberation, common sense calls on us to unite all it upon them to care not for the heresies of a portion sects, and creeds, and parties in an Anti-Slavery fellow- the abolitionists of this country, but to concern the ship. To make their arguments and appeals effective, people must necessarily use such as are real and influential to their own convictions ; but if the slave's retheir own theories on other subjects, be such theories ty of great and highly blamable dishonesty. Against interpretation of parliamentary rules will admit. We believe no Society, of so entirely popular a character, ever sinned less in respect to extraneous topics.

But another objection is presented, where the difficul-

ty, intrinsic in the nature of the case, is, of course, emies of the American Anti-Slavery Society have changed their ground. 'It is not an Infidel Society, but a Society that has a great many Infidels in it.' To look it a cause for war between the two nations. We again at this matter fairly, requires a wider view than many repeat, it is for the churches of Great Britain to take of our British friends are able to take. Their own agitation for the abolition of West India slavery offers lly. It is necessary to their own vitality, which must specnothing analogous to the state of things that has obtain- ily perish before the blighting influence of pro-slavery ed for the last twenty years in this country. No institations, either civil or ecolesiastical, were the least af- ness? and what concord hath Christ with Belial? facted in Great Britain by the abolition of West India slavery. Half a dozen other questions—questions, too, religious rather than political—have involved important modifications of what may be called the institutions of the country. The Trinitarian controversy, meaning. But West India emancipation did not go down to the very marrow of things, as do these questions. It was a noble struggle with a mighty moneyed patient, because He is eternal, says St. Augustine. interest, and too great credit cannot be awarded to British abelitionists. But, we repeat, their situation differed very widely from ours. The Constitution of our country, as expounded by its authorized interpreters, has provided, by the most careful and astute arrangements, for the continuance and perpetuity of slavery. All our civil institutions are, therefore, in some sense based upon it. Having no national ecclesiastical establishment, we cannot affirm the same of the American Church, in the same absolute and positive sense, that we do of the State; and yet it is virtually and actually so. The voters and the church members are the same persons. The men who vote for the Fugitive Slave Bill on a week day, and arow themselves ready to carry out its requirements, are the same men who sit down at the Lord's table on Sunday.

To abolish slavery, under such circumstances, is tantamount to a revolution. True, the abolitionists pray and labor that it may be a bloodless one; but just so far as their weapons are spiritual, just in the proportion as their warfare lies in the realm of ideas, will be the amount of the evil with which our foreign friends find fault, and which we are called upon to correct. This, it is out of our power, in any direct way, to accomplish. Inwoven as slavery is with every institution of the country, the earnest discussion of its abolition must almost of necessity connect itself-with a parallel discussion of the great doctrines underlying the whole civil and ecclesiastical fabric. We repeat, that this is not the fault of the Anti-Slavery Society, but something inherent in the nature of the case. Hence it is that the abolitionists have looked so carefully to their foundation principles, the sinfulness of slavery under all circumstances, the duty of its abolition at all hazards. It is in no rash or thoughtless spirit that they have initiated opinions that have convulsed, and are destined of our money nor one hour of our time, or to be other still more mightily to shake, this whole nation. True, wise than sorry that he holds opinions we consider unthey began in ignorance whither their path might lead, ignorant of almost every thing but that it is safe to do bids us to go. Earnest rebuke and moral indignation right, safe for the State, safe for the Church, safe for

We apprehend that now is the very time to have faith in God ; to say that having him for our refuge, " we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.'

and overturn, and overturn,' preparatory to the com- so, is our hope. ing of His kinglom. To such of their members as offered this prayer in sincerity and truth, and not as mere idle words, it should not come with an overwhelming terror and astonishment, when the salt that has lest its savor is being cast out and trodden under foot. If, with a few insignificant exceptions, the churches of America are the strongholds of oppression, slaveholding and slave-hunting forming no bar to communion with any sect, the revelation of such facts, and the recognition of the real character that they imply, must almost of necessity involve a parallel theological warfare. Mrs. Olds, Unionville, Ohio, Miss Bradford, Duxbury, Mass.,

If any evils pertain to such discussion, we be to Richard Clap, Dorchester, them by whom the offence cometh! Read the earlier remonstrances of the abolitionists with the American Church. They contained nuclenial that she was the very pillar and ground of the truth,' till her own inhu- Portsmouth Female A. S. " man and profligate declarations made it a duty to Chrisman and prolligate declarations in the state of the state exponent. This naturally leads to wider discussions. Misses Andrews, Newburyport, "Misses Andrews, Newburyport, "J. S. Stafford, Cummington, "Enoch Hebard, Randolph, Vt.

Of one thing we can most sincerely assure our British friends: they incur no shadow of responsibility for any Fall River F. A. S. Society, belief or unbelief that may prevail in this country. The sole results of the National Bazzar, with exceptions too trifling to be enumerated, go to the support of the National Anti-Slavery Standard, and the maintenance of Received by Mrs. Chapman in Paris, and expended the Anti-Slavery Office in the city of New York. The Editors of the A. S. Standard are Messrs. Sydney H. Gay and Oliver Johnson ; Mr. Elmund Quincy, Corresponding Editor. Both as an anti-slavery and a literary paper, it sustains a deservedly high character, and cannot, we believe, be justly censured for any important departure from the great principles of mutual re spect and toleration on which the members of the Society have bound themselves, in their associated capacity, to proceed. We challenge investigation on this point, and we beg all parties feeling themselves aggrieved, to state in the columns of the paper the very words and phrases at which they take umbrage, and not to dwell

Let us hurrically present one other consideration The religious tenets professed by an overwhelming majority of the churches of the United States, almost with out an exception by the churches in the slaveholding States, (leaving the Catholics entirely out of the question,) are those denominated evangelical. Hence the increased temptation to support slavery under which members of those sects labor. The liberal sects (to use popular phraseology) are small, and comparatively insignificant bodies. There are only two or three Unitarian congregations, to our knowledge, south of Mason and Dixon's line. When we take into account the difference of belief in respect to church fellowship that exists between ortholox and liberal churches, it is very easy to see why the latter should find it much easier than the former to co-operate with the Anti-Slavery Society. The theory of the one sect is, that the church is a society of good men, (of the regenerate,) -of the other, that it is a society of men seeking to become such. With the one party, the sacrament is a seal of their acceptance; with the other, only a means of grace. One is bound to defend the personal Christianity of its communicants, the other not at all. 1 J. M. McKim. Hence the difficulty that an orthodox man finds in act-ing with us, unless he be prepared to take the great step 1 S. May, Jr. of coming out, and being separate from churches which we denounce as apostate. The Unitarians and Universalists, holding very different views in regard to church sellowship, have very little temptation religiously to be

clavery men, by all the motives drawn from his own and worldly considerations, that their temptations arise, tremendous creed; neither has it aught to object when We have said this to show that it is not from any sympathy existing between the Anti-Slavery Society any one sect more than another, that so many of its

S. churches of Great Britain, we would respectfully urge selves energetically, and at once, with that Practical In fidelity which is sapping the foundation of every orthodox sect in this country. Christianity and slaveholding demption be not their end, but simply the inculcation os cannot exist together. Anti-Slavery as is the public iment of Great Britain, it must rise infinitely highe right or wrong, then are the parties thus offending guil- before it can tell upon the churches of this country. An apostate abolitionist from the pulpits of Boston, fresh such, the Society guards itself as effectually as a liberal from the defence of the Fugitive Slave Law, is welcome to the Anti-Slavery pulpits par excellence of Great Britain. Such anti-slavery as this can never accomplish the work

The exclusion of Dr. Prime from the platform of the British Bible Society was a triumph of anti-slavery nore perplexing, and far less easy of solution. The en- principle; but the rarity of such an event was shown by the strong feeling with which it was received by the re ligious public of this country, who really seemed to think strong and effective action on this subject, and that speedfellowship. What communion hath light with dark

We will add a few words more on the general question

and close a paper already too long. The intellect of the civilized world is convinced as t the enormity of the system we are attacking. A new and unique mode of defence is beginning to obtain in the Papal aggression, (so called,) the disruption of the some quarters. The sins and sufferings of slavery are National Church of Scotland, afford instances of our conceded, but abolitionists are urged to patience-by what consideration, think you? Because God is patient with the sins and sufferings He witnesses! 'He is

We must confess that, to speak of the Maker and Governor of all things, the Self-existent and Omniscient whose kingdom is where time and space are not, whose methods and sovereignty are in so many instan ces inscrutable, as waiting patiently for the evolution of His own all-perfect purposes, and thence inferring that it is the duty of His creatures to look with patience on scenes of wrong and outrage which they could not contemplate patiently as borne for one day by themselves. is a species of cant, the impiety of which is equalled only by its inhumanity.

With the heart of the nation colder and harder than marble, and a mere handful of men awake to the Slave's terrible wrongs, and striving to create some sympathy for them, this miserable talk of patience, and of judicia calmness, in summing up the arguments on all sides o the question, and of scientific surveys of the whole field of conflict, appears to us extremely out of place.

It is good to be always zealously affected in a goo thing,' is a maxim eminently safe to follow. The best stand-point from which to consider this question is that which the Slave occupies. We can but imperfectly approach to that, but perplexities become easy of solution in proportion as we do so. If we will but remember how much education, and temperament, and the providen tial arrangements of life, have had to do with the formation of our own most cherished opinions, we shall be bette able to exercise the virtue of a perfect toleration. We mean by this, the allowance of the same rights to others in matters of religion, tha twe claim for ourselves. This sentiment is easily assented to, but it covers a great deal of ground. It implies that an individual has a perfec right, not only to believe, but to feach and promulgate as earnestly as he pleases, whatever he thinks true. It doe not bind us to read or to hear, to give him one sixpeno true. Farther than this, an enlightened toleration for belong to wrong-doing, and not to erroneous opinion. It is a confusion of mind on these points that has led to all the persecution and religious hatred that the world has ever witnessed. A life devoted to the service of God and man is the best testimony we can bring to the truth of our own creed, and the best rebuke to the error of that of another.

That the people living in the nineteenth, and not in the sixteenth century, may attain to this knowledge, is our Puritan Christendom, that the Lord 'would overturn, earnest prayer: that the abolitionists have already done

January 16, 1854.

DONATIONS To the Twentieth National Anti-Slavery Bazaar. Misses E. and M. Cushing, Hingham, Francis Jackson, Boston, Concord Ladies' A. S. Society, Mass., Friends of the Cause in Lynn, Mass., by Miriam 29 00

Johnson, Weare Ladies' A. S. Society, N. H., Nathaniel Barney, Nantucket, Blackstone Female A. S. Society, Mass., Thomas Brown, Boston, Warren Delano, Fairhaven, Mass.,

MONEY

5 00

there for the benefit of the Bazaar. Mile Wild, Mile De Montgolfier, Madame Meynieu, Charles F. Hovey 10 60 50 Madame Mohl Marcus Spring Miss Mary G. Chapman,

By A. W. Weston. Mrs. Ellis Gray Loring, \$10 00 Mrs. G. R. Russell, 10 00 Mrs. Wendell Phillips, 10 00 Miss Henrietta Sargent, 10 00

MERCHANDISE

Received for the National A. S. Bazaar. Received for the National A. S. Bazaar,

2 boxes from Glasgow, by Andrew Paton.

1 box from Perth, by Mrs. David Morton.

1 box from Elinburgh, by Mrs. Jane Wigham.

2 boxes from London, by Mrs. Massie.

1 box " " by Mrs. Follen.

1 box from Bristol, by Mrs. H. Thomas.

1 box from Leeds, by Joseph Lupton.

1 box from Newcastle, by Rev. George Harris.

1 box from Newcastle, by Rev. Francis Bishop.

1 box from Manchester, by Miss Whitelegge.

2 boxes from Dublin, by R. D. Webb.

1 box from Cork, by Miss Jennings.

1 box from Paris, by Mrs. Chapman.

1 box from Italy, by Mrs. F. G. Shaw.

PARCELS

Received in the Bazaar Boxes, as follows :

5 pks. Miss Grew. 4 F. Douglass. 1. W. L. Garrison. 1 Mrs. Stowe. Bristol,
Rev. R. C. Waterston.
Rev. Theodore Parker.
Miss Weston.

DONATIONS In Money to the Bannar, received through the Leeds John C. Haynes, Boston,

and Dublin Bores. Miss Parkes, London,
Miss Williams, Bridgend,
Miss K. Williams, "
Mr. Buckton, Leeds,
Collected by Mrs. Dewsnap, Leeds,
Collection in Leeds,
Olive Leaf Circle, Selby,
Clogher, Tyrone Co., Ireland,

Death of Thomas H. Perkins .- It is our Death of Thomas H. Perkins.—It is our melancholy dury to announce the death of the venerable Thomas H. Perkins, of this city. He died at his residence, on the 14th inst., at the advanced age of 89. Mr. Perkins has, for many years, been widely known as one of the most respected and influential citizens of Boston. He was distinguished for his skill, enterprise and success, as a merchant, and for his integrity, public spirit, and sterling worth as a man. He possessed an ample fortune, and a truly benevolent heart. Many of his liberal and munificent acts are on record, and will long be remembered and urged as an example by coming generations.—Boston Journal.

Dr. Harriot K. Hunt, of this city, is in ngton, a guest of Gerrit Smith.

The steamer Europa was seized at New York, on Monday, by the officers of the Customs, two individuals, one of them the steward, having been de-tected in smuggling lace.

Death of Rev. Dr. Bates.—The Rev. Joshun Bates, D. D., for twenty-one years President of Mid-dlebury College, died at Dudley, Mass., on Saturday last, 14th inst.

Member of Congress Arrested.—Mr. Mc-Mullen, member of Congress, has been arrested in Washington, and bound over to keep the peace; on the charge of assaulting the bar-keeper of Brown's Hotel. Cholera at Sea .- Pifty-four emigrant passen-

gers died at sea, on the voyage of the ship Continent from Liverpool to New York. The disease was cholera. She had a boisterous passage of forty-two days, and ar-viced or Sanday. rived on Sunday.

The ship Priberlous, from Hamburg, arrived in New

York, Monday, after a passage of eighty-six days, reports that twenty passengers died of cholera on the voyage. Capt. Battyer died of the disease on the 12th of November. Cholera in the West Indies .- By the arrival at New York, of the United States storeship Relief, Commander Fairfax, from Rio Janeiro via St. Thomas,

we learn that the cholera was making terrible ravages at the latter place. It is said that three hundred negroes had died of the disease within ten days previous to the arrival of the Relief.

The Rev. Mr. Pitman, long a well-known and popular clergyman of the Methodist Church, died on Saturday last, at his residence in Trenton, N. J.

A man, named David Jones, was recently found deal in the woods of West Andover, where his dog had watched him, without food, during six days and nights, leaving her pups to die at home for want of

Gy The N. Y. Tribune's correspondent states the project of colonizing the Musquito coast, is wholly Southern in its purposes—the design being, to transport slaves there. The grant to the company is said to embrace 300 miles of sea coast.

No. I. of a neatly printed weekly paper, called the 'Pulpit and the Rostrum,' to be published in Boston, by Jerome B. Taft, editor and proprietor, has appeared. The design of it is to give verbatim reports of Sermons, Lectures, Platform Speeches, &c. These, of course, will be popular reading to many; and we see not why the plan should not prosper, provided due care is taken not to bestow upon the public, prematurely in print, performances which their authors desire to mete out orally and in due order, to various communities during the season.—Christian Reg.

The Slave Trade in Cuba .- A late arrival from Cuba brings a decree from the new Captain General, upon the subject of the slave trade, in which he pledges himself to enforce the laws against the importation of slaves from Africa, and compel a faithful observance of the treaties of 1817 and 1835, for the suppression of the treaties of the property of the treaties of the trea sion of the traffic. As a substitute for the importation of slaves from Africa, he proposes and authorizes the introduction of free Indian laborers, Asiatic and Spanintroduction of free Indian laborers, Asiatic and Span-ish. This is doubtless the measure that has 'thundered in the index' as a scheme for the Africanization of Cuba. A short time will suffice to determine its true character, and show whether those who have anathematized it in advance 'spoke by the card' or not.

Large Sale of Slaves.—We learn from the Farmville (Va.) Journal, that upwards of 100 slaves were sold at auction in that town on Tuesday. Of these 85 belonged to the estate of Josiah Chambers, deceased. and brought the sum of \$46,660 cash, being an average of a fraction over \$542.

Each of the four steamers of the Collins line have crossed the Atlantic about forty times, convey-ing in the aggregate from fifty to sixty thousand per-sons, and not a life has been lost by carelessness, neglect,

Three physicians, at Montreal, pronounced some bones found in a stove, to be those of a woman; whereupon Anderson, a soldier, was arrested for murdering his wife, who had disappeared. She returned a day or two afterwards, having been abused by her husband, and gone out to sewing. The bones were those of a pig. Many of the practitioners in Canada receive their, education in the medical schools of the

The Slave Power on the Bench .- The Free States, with a population of nearly fourteen millions, have four Judges on the circuits of the U. S. Courts. The Slave States, with a population of little more than aix millions, have fire Judges. Every one of these in the Free States, with the exception of McLean, was selected with especial reference to his opinions on Slayery.

The Hull Advertiser says : ' Mr. Routledge the publisher, who has astonished the bookselling fra-ternity by agreeing to pay Bulwer £2000 a year, for ten years for the copyright of his novels, is sail to have sold 600,000 copies of 'Uncle Tom's Cabiu,' by which he cleared £15,000.'

Slave hunters have been prowling about

The donations of merchants in Boston, in New York and Philadelphia, at the suggestion of Missiphia, have furnished life-boats, buoys, &c., &c., for Sable Island. A Library is also to be placed there for the use of the shipwrecked in winter, when they cannot reach the main land.

DONATIONS RECEIVED FOR CAPT, DRAYTON, Thomas Brown, Friend, J. P. Blanchard, 0 10 0 0 10 0 0 10 0 0 10 0 0 6 6 1 14 10 Charles N. Rosero, Sar Harbor, L. J. Charles N. Brown, Sag Harbor, L. L., Ellab Wight, Bellingham, Seneca and Frances Wight, do. Martin and Calvin Rockwood, do. V. W. and Seth Holbrook and E. Craig, do. William Sears, Jr., Milton, Elizabeth B. Chase, Valley Falls, R. I., Albert M. Chase, Canton, Colman W. Gilbert, by J. A. Howland, West Brookfield, George Ellis, Boylston Market,

> THE UNA - A Monthly Journal devoted to the elevation of Woman. Published at PROVIDENCE, R. L., and edited by Mrs. PAULINA WRIGHT DAVIS.

FRANCIS JACKSON.

Price ONE DOLLAR a year. The second Volume commences Jan. 1, 1854. NOTICES OF THE PRESS :

Boston, Jan. 17, 1854.

'It is filled with original matter, is gentle in tone steadfast in purpose and tasteful in appearance.'-[Tri-'The Editress has enlisted valuable aid, and is hersel

adequate to the work she undertakes.'—[Phila. Register.

'We welcome "The Una." May it find its way into many homes, and that its seeds of truth will be a hundred fold."—[Wor. Spy.

THE UNA can be found at the store of Bela Marsh, Bookseller, No. 25 Cornhill. Price 10 cents single copy.

ANTI-SLAVERY PAIR IN PITCHEURG. An Anti-Slavery Fair will be opened at the Town Hall in Fitchburg, on WEDNESDAY evening, Feb. 8th, and will continue through THURSDAY, 9th.

A great variety of useful and fancy articles will be offered for sale, among which will be found many rich and rare foreign articles, from the late Boston Bazaar. We cordially invite all the friends of the cause, in Fitchburg and the vicinity, to cooperate with us in furnishing refreshments for the Fair.

Donations of money, or other available articles, will be gratefully received. The proceeds of the Fair will be devoted to the use of the American Anti-Slavery

Public speaking may be expected each evening. Refreshments may be sent to the Hall, during th Fair, or left with either of the Committee. ELVIRA KINBALL, MARGARET P. SNOW, SARAH T. D. ROBINSON, EMILIE J. WELD, ADELIA C. SMITH, LOUISA JOSELYN, SARAH BARKER, Filehburg.

FRANCES H. DRAKE, MARIA PHILLIPS, CATHARINE B. LANE, Leominster, LUCINDA MILES, Mrs. BIGELOW, Westminster. ELIEA HOWE, SUSAN B. EVERETT, Princeton.

> JOSEPH BARKER OF OHIO.

SARAH LAWRENCE, MARTHA BARKER, Gardner.

Proposes to deliver three or four Lectures, in the city of Boston, on the following topics :-THE BIBLE-ITS ORIGIN, CHARACTER, AND TENDENCY.

Is it the production of God, or of man? Is it a ma of divine oracles, or human thoughts? Is it all true and good, or is it a mixture of truth and error? Is its tendency, when recognized as of divine authority, good or

Discussion allowed after each lecture. The lecture offers to discuss the whole question with any recognized minister of the leading churches of the country.

The time and place for the delivery of the Lectures will be announced in the next Liberator, and in the daily papers.

BF REV. A. T. FOSS, an Agent of the Mass A. S. Portsmouth, N. H....Sunday......Jan. 22

ESSEX CO. ANTI-SLAVERY SOCIETY. A Quarterly Meeting of the Essex County Anti-Sla-rery Society will be held at ESSEX, on Saturday eve-ning, and Sunday, day and evening, February 4th and

5th.
Rev. Andrew T. Foss, Changes L. Remond, and other speakers, are expected to be present. JOSEPH MERRILL, Sec's

DIED-In Collinsville, (Ct.) Dec. 30, ELMARTE A. daughter of George W. and Exertise Waterings

ETTA, farewell! thy journey here is ended And all thy sufferings, all thy pains are o'er; Thy happy voice is now with that of angels blended, Chanting sweet notes of praise on Canaan's shore.

THE NEW HYDROPATHIC COOK BOOK, with three him Execution of a Negro.—The negro Charles, dred receipts for cooking on hygienic principles, con Execution of a Negro.—The negro Charles, who was convicted of an attempt to commit a rape upon a respectable lady of Charleston, Va., was executed on Friday last in the presence of a large concourse of spectators. He made no confession of his guilt, but on the scaffold made a few disconnected remarks, in the course of which he said, 'I have done some things that I ought not to have done, and left undone many things which I selection and Preservation of Dietetic Materials, &c. &c. By R. T. Trall, M. D. With one hundred illus trative engravings. I vol. 12mo. Price, delivered free 87 dents. Published by FOWLERS & WELLS.

New York, No. 131 Nassau street. Philadelphia, No. 231 Arch street. Boston, No. 142 Washington street. Dec. 23. stassus comes

MOTORPATHIC CARD. DR. HALSTED

CLOSES his institution at Rochester, N. Y., until the 15th of April next, to comply with the solicitations of many Physicians and Ladies, who are anxious to avail Les Slave hunters have been prowling about New Belford within a few days, in quest of fugitives. But they did not succeed in their hunt. New Belford six poor hunting ground for these follows. The two persons whom they meant to eatch and ensiare, are now beyond their reach.

Steamboat Accident and Loss of Life.—A telegraphic despatch, dated Cincinnati, 14th inst., states that Memphis papers report that the steamer Gen. Bem, bound from that city to Arkansas River, struck a sing in the Mississippi, and was torn to atoms in five minutes, and sunk to her hurricane deck, when the whole cabin floated off, leaving the hull with fifteen passengers below the surface, all of whom perished. The cabin passengers and crew were rescued by the steamer Saranac, has concluded an important treaty with the Mexican Government. The treaty agrees to give 39,000,000 acres in Mesilla Valley for \$20,000,000, of which \$55,000,000 are to be reserved for paying claims, including the Garay grant, &c.

General Lombardini is dead, and Gen. Almotne has succeeded him in command of the army.

Severe Cold.—At Bangor, on Tuesday morning, the thermometer shood at 24 degrees below grow and a succeeded him in command of the army.

Severe Cold.—At Bangor, on Tuesday morning, the thermometer shood at 24 degrees below grow are constantly and the service of the succeeded him in command of the army.

Severe Cold.—At Bangor, on Tuesday morning, the thermometer shood at 24 degrees below grow and the succeeded him in command of the army.

Severe Cold.—At Bangor, on Tuesday morning, the thermometer shood at 24 degrees below grow are constantly and the several for paying claims, including the Garay grant, &c.

General Lombardini is dead, and Gen. Almotne has succeeded him in command of the army.

Severe Cold.—At Bangor, on Tuesday morning, the thermometer shood at 24 degrees below grow and the several for paying claims, including the Garay grant, &c.

General Lombardini is dead, and Gen. Almotne has succeeded him in command of the army.

Mirder and Suicide.—He

pired about six hours after. It was a love affair. Both parties were respectably connected.

Dr. Halsten will be in Boston, at the Revere House from the 10th to the 30th of January; in Worcester, or the last of February; in Springfield, at the Massaoi hourgh. The Court ordered the Marshal to report the names of all persons who resisted the attempts of the Railroad Company to repair their track.

The donations of merchants in Boston, New York and Philadelphia, at the suggestion of Miss Dix, have furnished life-boats, buoys, &c., &c., for Sable Island. A Library is also to be placed there for the use of the ships recked in winter, when they cannot reach the main land.

The Year 1853 Has been a year prolific in good Books. John P. Jewett & Company, Among their numerous issues, have published the fol-lowing, which have met with great favor from the public, and large sales, and which should be found in every Library. Mirs. Child's Tife of Isaar C. Bopper,

One of the most intensely interesting books ever published. 10,000 copies in 4 months. THE SHADY SIDE. A thrilling tale of the vicissitudes of a country minis-ter's life. ?',000 copies in 8 months.

THE MYSTERIOUS PARCHMENT OR, SATANIC LICENSE. A powerfully written Temperance Tale. Fourth Thou

LECTURES TO YOUNG MEN. BY REV. RUFUS W. CLARK. First thousand sold in four days.

Voices from the Silent Land, OR, LEAVES OF CONSOLATION FOR THE APPLICATED. BY MES. H. DWIGHT WILLIAMS. A beautiful gift for a friend in affliction.

THE LAST HOURS OF CHRIST. BY W. G. SCHAUFFLER, Missionary at Constantinople.

A religious work of rare excellence and beauty. THE PERSIAN PLOWER. Being a Memoir of a daughter of Rev. Justin Perkins, of Persia. A sweet child.

DR. E. C. ROGERS'S GREAT WORK

ON THE Philosophy of Mysterious Agents. The most learned and satisfactory explanation of the spirit rappings yet published.

The Writings of Prof. B. B. Edwards, WITH A MEMOIR BY DR. PARK.

Similitudes from the Ocean and the Prairie. BY LUCY LARCOM. Literally, a book of gems, or string of pearls.

A SABBATH SCENE. BY JOHN G. WHITTIER. With thirteen Illustrations, by Billings.

THE KEY

UNCLE TOM'S CARIN A new 12mo. edition just out. 3 90,000 copies published of the Svo. edition. HINTS FOR THE HOUSEHOLD.

BY REV. WM. M. THAYER. PICTURES AND STORIES PROM UNCLE

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

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

F A Series of Letters addressed to Judge Edmonds, A. J. Davis, Dr. Dexter, and others, on Spiritualism, by Dr. E. C. Roders, Author of the Philosophy of Mysterious Agents. We anticipate a series of very able letters. All who know Dr. Rogers are aware that he is equal to the task. For sale by all Booksellers.

NEW MUSIC BOOKS.

POLYHYMNIA, AND EUPHONIA. The first, a collection of Sacred Music. Euphonia, a collection of Glees and part Songs. By HEUBERER and

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

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

The Boston Almanac for 1854. AND ITS NEW COMPANION, THE LADY'S ALMANAC. JOHN P. JEWETT & CO. will publish the above seautiful and useful Annuals, the Boston, Dec. 19, the Lady's, Dec. 1st. A work so long and favorably known as the Boston Almanae simply needs announcing to secure its sale. This number will contain sixty new and superh engravings, twenty-four of these being the new churches of Boston built since 1842, elegantly engraved, with the usual variety of other matter. The Lany's churches of Boston built since 1842, elegantly engraved, with the usual variety of other matter. The Lady's Almanac, after the elegant style of the other, is a new claimant for public favor, which we believe it will find. It will be a most useful little pocket manual for the ladies, containing a great variety of useful receipts, boquets of flowers, and calendar and memorandum vignettes, pages for each day and month of the year, portraits of our most distinguished female authors, hints for the toilet, numerous engravings, &c. &c.; elegantly bound in cloth, with gilt edges. Same price as the Boston Almanac. For sale by all Booksellers.

IMPROVED METHOD OF

Champooing and Hair-Dyeing. MADAME CASTEAUX having established herself over the Comb, Toilet and Perfumery Store of A. S. Jordan, No. 191 Washington street, (entrance in Norfolk Avenue,) would avail herself of this medium

Norfolk Avenue.) would avail herself of this medium for tendering thanks to the Ledies of Boeton and vicinity for the liberal patronage awarded her, and would respectfully assure them that, by unremitting endeavors to please, she hopes for a continuance of their favors.

Her arrangements for Cutting and Dressing La lies' and Children's Hair, for Dyeing and Champooing, are such as win the tribute of praise from all.

She has a Hair Restorative which cannot be excelled, as it produces new hair where baldness had taken niace.

ble Hair Dye, warrantel not to smut, (a desideratum long looked for.) Her Ne Plus Ultra, f.r. renovating the complexion, removing freekles, &c., is fast commending itself to favor. For all her compounds and their application she warrants satisfaction, or demands

no pay.

Ladies can be waited on at their own residences, or at her room, which will be open from S. A. M., to 7. P. M. She has numerous recommendations from the fashionable circles of Boston, Providence, and elsewhere, which can be seen by those who desire.

Baston, January 27, 1854.

A New Work for the Public.

SPIRIT INTERCOURSE, containing Incidents of Per-SPIRIT INTERCOURSE, containing Incidents of Personal Experience, from notes taken while investigating the New Phenomena of Spirit Thought and Action; together with various Spirit Communications through himself as Medium. By HERNAN SNOW, late Unitarian Minister at Montague, Mass. Boston; Crosby, Nichols & Co. New York; C. S. Francis & Co. For sale also by Partridge & Brittan, New York; by Bela Marsh, 25 Cornhill, and by the Author, at Harmony Hall, 103 Court st., Boston.

January 18.

VISITING DENTIST.

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

He fills teeth so as permanently to save them.

His mineral teeth on gold plate are unsurpassed.

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

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

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

Boston, Nov. 4, 1863.

POETRY.

HOPES AND PEARS, Our hopes are like the wreaths of foam That glitter on each shining wave. When with a gushing sound they come, The white and thirsty beach to lave. The waters part—the ripples gleam A moment on the silent shore, And vanish as the hopes that seem A moment bright, and are no more.

Seeking for love, for fame, for power, To the fair threads of life we cling. For hope we call a withering flower, And tune a harp with broken string. And hope will shed a glimmering ray Of light on Pleasure's ruined shrine, For mouldering columns still look gay When summer sunbeams o'er them shine.

Though severed he Love's magic chain, Still to its broken charms we trust, And hope to mend the links again, When grief has eaten them like rust. Frail as the bubbles on the beach That hope may be—a transient beam ; But, reft of joy, 'tis sweet to teach The heart to hush its grief and dream.

Our hopes are like the flowers that bloom Upon the mountain's verdant side, That mountain's heart a burning tomb, Cleft by the lava's scorehing tide. They spring and flourish, fade and die, Like human hopes—as frail and fair, While quenchless fires beneath them lie, Like human passions hidden there.

Our fears are like the clouds that shed Their gloom across a summer sky; When life is fairest, some wild dread Of grief is ever hovering nigh. The gloom may pass, the shadows fade, And sunlight only seem to reign ; But still there is a lingering shade, A fear that clouds will-come again

Where the bright wells of gladness spring. Hope will the youthful beart decoy, But Fear is hovering there, to fling A shadow on the path of Joy. A canker worm within the fruit, A serpent in the linnet's nest. A sentry ever grim and mute, Is Fear within the human breast.

A rainbow never spans the sky, But some dark spirit of the storm, With sable plume, is hovering nigh, To watch its soft and fairy form. Hope never chants her fairy song, Or bids us rest beneath her wing, But Fear, with all his phantom throng, Is in the distance hovering.

We seek the laurel wreath of Fame, And all her fickle favors trust, To live-perchance without a name-And find the chaplet turn to dust. Life wears away 'mid smiles and tears-The wedding peal, the funeral toll ; But though o'ershadowed still by fears, Hope is the sunlight of the soul.

From the Southern Literary Messenger. JULIA SLEEPING.

BY CAROLINE HOWARD. Hush! let the baby sleep! Mark her hand, so white and slender, Note her red lip, full and tender, And her breathing, like the motion Which the waves of calmest ocean In their peaceful throbbings keep.

Hugh ! lat the baby rest! Who would wake from blissful sleeping, To this world, so filled with weeping, Those sweet eyes, like stars o'erclouded, Those calm eyes, with dark fringe shrouded, Those crossed hands upon her breast?

Hush ! let the baby rest ! See each white and taper finger, Where a rose-tint loves to linger, As the sun, at evening dying, In the bosom of the West.

See on her lip a smile ! 'Tis the light of dreamland gleaming. Like to morning's first faint beaming : Hush ! still solemn silence keeping, Watch her, watch her in her sleeping As she smiles in dreams the while.

I would paint her as she lies, With brown ringlets damply clinging To her forehead, shadows flinging On its whiteness, or where tracings Of the blue veins' interlacings On its snowy surface rise.

God ! hear our fervent prayer ! Through the whole of life's commotion, As she stems the troubled ocean, Give her calm and peaceful slumber And may sorrows not encumber Her unfolding years with care !

Ah, see! her sleep is over, Flushed her cheek is; she is holding Mystic converse with the folding Of the curtains o'er her drooping : What beholds she in their looping, Mortals ne'er beheld before?

Now, from her bath of sleep, Many a deep'ning dimple showing. She hath risen, fresh and glowing, Like a flower that rain bath brightened, Or a beart that tears have lightened-Tears the weary sometimes weep.

> Herself the silence breaks ! Hear her laugh, so rich and ringing ; Hear her small voice, quaintly singing ; She hath won us by caressings, We exhaust all words in blessings, When this precious baby wakes

THE NOBLE ARMY OF MARTYRS. FROM POEMS BY ANNA BLACKWELL

Men, erect in scorn of wrong, Seers of the truth of things True hearts' brothers, brave and strong, Fed from Life's perennial springs :--

Self-devoted, self-denying, For a world in sorrow lying ; Glorious is your god-like aim, Glorious be your deathless fame !

Mountain thoughts are lone and cold, Though they seem so near the sky; Pioneers ! your pathway bold Thus outstretcheth sympathy.

Common joys of common minds
Lie beneath your feet afar;
Courage! Heaven's fresh morning winds Waft you strength from cloud and star

On! until life's daily course Prove the fulness of its source Till, through System, Sun, and Soul, God's grand harmonies shall roll!

WORDS AND ACTIONS. Few and simple be your words, But your actions strong as swords.

THE LIBERATOR

GREAT DEBATE ON THE BIBLE

The long-expected discussion between Mr. Joseph BARKER, of Ohio, and and the Rev. Dr. BERG, of Philadelphia, was commenced on the evening of the 10th inst., at Concert Hall. The audience crowded the im mense room to overflowing. Floor, gallery, aisles and platform were all full. Our reporter (says the Philadelphia Register) could not make his way up to the stand. His report was, most of it, made while up in the aisle, a benevolent stranger holding his hat. It will not, therefore, be found very full. We aim only to give the general train of reasoning of each speaker. WM. D. BAKER, Esq., Chairman; Rev. John Cham-BERS and Mr. THOMAS ILLMAN, Moderators. At half past seven, the Chairman read the rules agreed on by the parties. The most important are as follows :-

Mr. Barker rejects the Bible as a Divine Revelation Mr. Barker maintains that the doctrines, laws and institutions of the Bible are of no superhuman au-

The Topics-1. The internal evidence. 2. The external evidence. S. The tendency of the Bible, when the book is received as of Divine authority, Mr. Barker maintains to be injurious.

King James's Bible to be the standard, with liberty of appeal to the original Hebrew and Greek.

The discussion to continue for eight evenings, with the understanding that it may be extended, by mutual onsent, for four evenings more.

Mr. Barker opens the discussion, and Mr. Berg rejoins on each evening. Mr. BARKER-Some attempts have been made

prejudice the public against me prior to my arrival. I am charged with being an Englishman. This is true. My defence is, that I couldn't help it. I am also charged with not being a naturalized citizen. This is also true. My defence is, that the laws do not permit me to be naturalized until a longer residence than I can claim. My opponent will not avail himself of these charges, because it happens that he was born and educated in the same borough and parish with myself. [He then invited a candid and impartial hearing.] We have to consider.

1. The origin of the Bible. 2. The tendency of its contents.

The common doctrine is, that its origin is divine, and its contents sacred. Our view is, that it is the work of imperfect men, that its teachings are purely human, and that it bears upon every page man's liability to err. All books, as far as we know, have the same The Bible is a translation. The Greek and Hebrer

manuscripts are translations. The original manuscripts, of which they profess to be copies, are lost. The contents of the present translation are erroneous. Its contents, its grammar, its logic, its rhetoric, and its poetry, all bear marks of human weakness and imperfection. Its contents are of a mixed character : much truth, much error, much virtue, much of the contrary, much salutary philosophy, and much extravagant error. Its morality corresponds neither with our sense of goodness, mercy, justice, or charity.

1. It represents the Deity as subject to human infirmity-as cating, drinking, washing his feet, resting after six days' work on the seventh day. 'On the seventh day he rested, and was refreshed.' Exodus 31 : 17. And the Lord was with Judah, and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had that his boastings are idle as the wind, and wild as its chariots of iron.' Judges 1: 19.

2. It represents God as deficient in knowledge. He is said not to have known what Abraham was until he had tried him with the sacrifice of his son Isaac. (See Gen. 22: 12.) Nor did he know what the Israelites were until he had tried them forty years in the desert.

3. It represents God as having a local habitation somewhere on high, as coming down, as travelling from place to place. 'And the Lord came down to see the Gen, 11 : 5. We find that he is said to have received information by report of the wickedness of Sodom and Gomorrah. 'I will go down now and see whether they have done according to the cry of it which has come unto me ; and if not, I will know.'

4. It represents him as changeable, as repenting of his acts. It says he repented of having made man, of having made Saul king.

5. It represents God as partial—as loving Jacob and necessity of a Divine revelation. hating Esau; (see Malachi 1: 2, 3, 4, verses:) as lov- 1. The very instinct of the human conscience leads They were not allowed to eat the flesh of beasts that had where you will, every race manifests this. ites more than all the rest of the world. died; but they could sell it to the stranger. They could not take usury of each other; but they might take it of assimilated to that of the being he worships. In every

grandsons of Ahab were killed for his sin. The Amalekites were slain for crimes committed several centuand races are condemned for the sin of one. All ser-vindictive and fierce. The worshippers of the godd pents were cursed because of one. All women were subjected to the rule of their husbands forever, because of Eve. Man was sentenced to eat his food in labor and in sorrow, and to die. And some say the death meant is worse than bodily dissolution. God is said to have moved David to number the people; David does so; God is angry because he does so, and gives him the choice between seven years famine, three months defeat before his enemies, or three days pestilence; David chooses the pestilence, and there died of the people, from Dan even unto Beersheba, seventy thousand men. And when the angel stretched out his hand upon Jeru-Here we have God represented as moving a man to sin, ing seventy thousand innocent people!

7. It represents God in still darker colors, attribuof Israel of the Midianites." All the males were slain, the sense of God, transferred their senses to the gods. male children, and all the women that had known men. Men will be what their gods are. A part of the booty was given to the Lord as his share. Suppose, for the sake of argument, that a man could in the eleventh of Joshua, we learn that the Lord originate the idea of a pure God—how could be persuade hardened the hearts of certain tribes that they should the people of the existence of such a Being? He could come against Israel in battle, and be destroyed. Josh- do nothing but make atheists. Two things are indisun bung five kings upon five trees. God is said to have pensable. I. A pure object of worship must be found. hardened Pharaoh's heart. The result was, the death 2. A pure Being being revealed, the manifestations of the oldest child, not of Pharaoh, but of every one of his character and attributes must be attended with such his subjects. The Lord is said to have commanded Saul power as to convince. to go and smite Amelek, to 'slay both men and women, All this we Christians claim we have in the Bibl infant and suckling, camel and ass.' Samuel hewed Such a restimony we have in its miracles, in the fulfil Agag to pieces before the Lord. And the story of the ment of its prophecies, in the purity of its morality, flood! Were all impure? Were there no stainless we excellence of its institutions, and in the experience of men and little children? Were all so lost that they were the inner life of the believer. Ask Mr. Barker when to be destroyed without one word of pity or compune- he obtained his ideas of a God?-what object he pro

Jeptha of his own daughter is mentioned without a word of blame. [Dr. Berg here interrupted the speaker, to ask him to read the passage. Mr. Barker did so, remarking that he did not usually read, because it took time, but if at any time he misstated, he would retract Indians would blush to be with men who have no souls.

9. It represents God as sending lying spirits. These tempted Ahab to war. Paul says he sends delusions, that men may believe a lie.

qualities; but these contradictions only prove it to be qualities; but these contradictions only prove it to be the work of fallible men. It says he is changeable; and that he he is unchangeable. It says that certain men saw God; and that no man hath seen him at any time. It says that he has a body, and that he is a spirit; that he repented, and that he is not the son of man that

he should repent; that he was partial to Jacob, and hat he is impartial; that he grows weary, rests and is refreshed; and that he is almighty, and never weary that he has a local dwelling, and fills heaven with h imensity ; that he does not know certain things, and that he is omniscient; that he tempted Abraham, and that he tempts no man; that the sin of the father shall be visited upon the child, and that the proverb shall be heard no more—'The fathers have eaten sour grapes and the children's teeth are set on edge'; that he i cruel, and that he is good to all; that he accepts hu nan sacrifices, and that he has no pleasure in them. These contradictions are so many proofs that these books are of the same origin with others.

The morality of the Bible is often low. The atroc ties and immoralities of the Israelities are frequently passed without blame. Abraham teaches his wife to lie : David is said to have done right in all things, except in the case of Urish the Hittite. Solon blamed for his profligacy, but for taking wives from among the Gentiles, leading the people from the wor ship of Jehovah. David's prayer (see 100th Psalm) i a terrible curse. [Slight applause when Mr. Barker took his seat.]

The Rev. Dr. Bang was introduced by Rev. Dr. Cham bers, and was received with loud applause and cheers pite of the previous request of the Chairman, that there should be no demonstration of feeling. The majority evidently sympathized with the learned Doctor We greatly regret that his rapid enunciation prevente us from getting any thing like a satisfactory report of his speech. Our subsequent efforts to obtain the note from which he spoke, were without success. It was elo quent, and elicited several bursts of applause.

He said, I am sorry that I interrupted Mr. Bar ker, although I would have been justified by the rules Mr. Barker did not once touch the first proposition un der discussion. He wasted his first hour. The Doctor here went into an argument in defence of religious con troversd. He said that Christ had once engaged in controversy with Satan for forty days, and why should he not engage in one with an infidel-commonly be lieved to be a child of Satan? There were two prov erbs in the Bible, which Mr. Barker might say wer contradictory : Answer a fool according to his folly, and Answer not a fool according to his folly. It might be said that he was giving notoriety to an infidel. But i might be well some times to place a crown of notoriety on the head of an infidel, that, like the cap and bells or the head of the court fool, it might announce the quality of the wearer wherever he went. Why should Mr. Barker, even if he could not believe for himself, wish to take away from others their only hope and consolation their comfort in the hour of death? Some men live as infidels, but there are few who die as such.

Mr. Barker rejects the Bible because he thinks it full of contradictions. He brings up the old arguments disproved a thousand times. Infidels think better the Bible than they will allow. I saw an advertise men in the Ledger, by a member of the Sunday In stitute, who proposed to discuss whether Rev. Mr. Me-Calla, in his late debate, consistently maintained the character of a Christian divine and polemic. Why didn't they ask whether a man was a consistent athe ist, socialist, or member of the Sunday Institute? They were constrained to render obeisance to the virtue of the Bible, to its high moral tone. They were a little of the faith of the devil, who believes and trembles. Mr. Barker challenges me to answer. I am here to do so. Depending first upon the grace of the God of Christians and the prayers of all good men, I hope to show

ravings. We pity a blind man ; we regard him with tender ness; we will not abandon him. But when a blind man labors to persuade us to put out our eyes, that we may be like him, we laugh at the futility of the attempt. A man without faith is blind. Faith is the eye of the soul.

The debate commences on the first point. It has not been touched. Mr. Barker rejects the Bible as of city and tower which the children of men builded. Divine authority. I must prove, 1st, the necessity of a Divine revelation. If Mr. Barker rejects the Bible, he is bound to produce a rule of right, a moral touchstone, in its place. He is bound to reconcile us to the loss of what we hold most dear. With what will he do it? Has he nothing of superhuman authority? If not, his only stand is with the gods of stupid, drivelling atheism. And, before two weeks, we will drive him to take his stand there. I offer three facts in support of the

a stranger. They were not to make bondmen of each other; but they might make slaves of strangers.

act of worship, there is a tendency to a nearer approach to the standard. The Egyptians worshipped beasts other; but they might make slaves of strangers.

6. It represents God as unjust, visiting the sins of the standard. The Egyptians worshipped occurs, worms, reptiles, leeks and onions; and it is shown in their character. Some of the ancients worshipped Ve the parents upon the children. The seven sons and their character. Some of the ancients worshipped Venus; their worship was obscene. Others worshipped Bacchus ; they went into orgies of the most disgusting ries before by their ancestors. Whole tribes, classes character. Those who worshipped Odin and Thor were Khiva are murderers, robbers and prostitutes. In China, the priests of Buddha understand this idea of assimilations of the worshipper to the thing worshipped.

They say, 'Think of Buddha, and you will become like Buddha 1

Now, then, the question is, Are there any res in the human mind to prevent this degradation? This brings us to the third fact.

3. No effort of the human mind has resulted in em cipating the race from idolatry.

The first objects of worship were the planets. Fr. these, men fell to beasts and reptiles; and then to idols salem to destroy it, the Lord repented him of the evil, of wood and stone. Much is said of the humanizing and said to the angel that destroyed the people, It is effects of art and science; but the experience of the enough, stay now thy hand. II. Samuel, 24: 16. Greeks and Romans contradicts this. Their worship was vile and obscene; so much so, that the earth fairly angry because he sinned, sparing the sinner, and kill- recked with the fumes of hell. Philosophers tried to identify these gods with virtue, to explain them as myths. It was the age of incipient atheism. One ting to him the direct cruelties. In the 31st of Num-bers, he is said to order Moses to 'avenge the people of Israel of the Midianites.' All the metabut Moses was wroth, and gave orders to kill all the How can the stream rise higher than the fountain

tion?

8. It represents God as accepting human sacrifices.

The seven sons of Saul were hanged before the Lord.

(See II. Samuel, 27: 9.) The horrible sacrifice by ination? Either the Bible is a revelation or a fraud; [Loud applause. Dr. Berge stopped a moment to giv the Irishman's advice: 'Be asy; and if you can't b asy, he as asy as you can.] You speak of charity-where are your charitable infidels? Their association with a Christian community has made them what the are. Once, in the history of the world, infidel charity was permitted by God to display itself. People call the poch 'The Reign of Terror.' Its emblem was the guil

> If the Bible is not superhuman, then it is of no vital authority. It is valid only on the ground that Might

makes Right. If men are to govern, there is anarchy, for one man has as good a right as another, and force is tyranny. If the Decalogue is of human origin, there is no wrong in violating it. [The Doctor here went into a beautiful development of this proposition, applying it to each commandment.] If my opponent should ask me, 'Would I steal?' I would answer, 'No; for by a happy inconsistency, your life is better than your doctrine.' Under his theory, an act in a crime only because it violates a human law. Then the Felees or Patagonians can prescribe what is right, and morality would sink to their level. Infidel morality is a nose of wax. It would introduce anarchy and tyranny, and make earth a pandemonium, where none but devils could inhabit. [The peroration of the speaker, on the danger to the Sabbath and the family, was of elaborate rhetorical finish.]

We cannot do justice by any sketch from our notes The points that struck us most were his defence of rulers as a terror to evil doers, his merciless castigation of the infidel defenders of woman's rights, and his dec laration that, with Christianity, all could be conten with their lot, whether rich or poor, bond or free. When he censed, there was long and loud applause.

The discussion will be resumed to-morrow evening, at a quarter past 7 o'clock.

From the Glasgow Sentinel, of Dec. 17. SABBATH DESECRATION ON THE CLYDE

The Second Division of the Court of Session or Thursday, advised the case of Sir J. Colquboun c. the Proprietors of the Emperor Steamer. From the interest attached to the case, the Court House was much crowded, while the judgment of the

Bench was being delivered. The LORD JUSTICE-CLERK delivered the following as the opinion of the Court:—As this appears to be a case of what may be termed public expectation, the Court is desirous that the grounds of the judgment to be pronounce, shall be accurately understood. And as we confine ourselves most strictly to the views, sufficient for disposing of the only question before us—viz., whether an interdict should be granted in the Bill Chamber, upon the showing of the suspender—it will probably turn out, that many may be disappointed, who have looked to this discussion as likely to decide some questions of general interest. At a very early part of the discussion, it appeared to the Court, and the suspender seemed latterly to assent to that view of the matter, that the case could not completely embrace any question as to desceration of the Sunday. The suspender presents this suspension sole-ly in respect of his alleged rights, as proprietor of certain piers on the shores of the Garcloch and ng, and the prayer of his suspension is directed against the respondents plying to, and land-ing passengers at those piers on Sundays, and the complainer, as proprietor of the lands of Gareloch-head and others, and the piers mentioned in the Note of Suspension, is entitled to interdict against the use of these piers, or trespass on these lands, contrary to his declared wishes and intentions. and by parties having no right to said piers or lands. In support of this plea, as expressed, no rights, and to which I shall presently advert. last statement in the reasons of suspension, and the last plea in law, appear, at first sight, to questions of civil and patrimonial right between parties having title and interest to try such a quesparticular instances, to apply for suspension in orparticular instances, to apply for suspension in order to prevent certain things being done on Sundays, in particular localities, we give no opinion,
as such questions will depend entirely on the particular state of the facts in which such questions
may arise. But this is a suspension at the instance of the proprietor of lands along the shores
of mavigable lochs, founded on his rights qua such,
and directed against a proceeding which he alleges
and is to prove, against his rights. If his first
plea in law, limited as it is to Sundays, is unfounded, and if he can exclude persons from those
tions are competently issue. But at present, we assume
what the suspender himself sets forth. And, on
say prima facic case in the Bill Chamber) that a
party who builds piers in such situations, avowedly for the accommodation of all who resort to them, on
payment of dues, and levies dues from all who come
to them, in order to derive a revenue from the use
of these by the public, must be taken to make these
pleas in law, limited as it is to Sundays, is unfounded, and if he can exclude persons from those founded, and if he can exclude persons from those tions are concerned; that in respect of, and in repiers on Sundays, in the exercise of his rights as

one will to proceed and the can exclude persons from those pleas in they, fluited as it is to Sunday, a is not concerned; that in respect of and in reparation of the same, then the separate question, whether sailing the atomic with passengers on Sundays is an illegal profacation of the Sundays is a considered the sundays is an illegal profacation of the Sundays is a considered the sundays is an illegal profacation of the sundays is a sunday is an illegal profacation of Sunday is equally out of the tease, —Ion, 1st, list application for integration of the sunday of the sunday is a sunday in the sunday is a sunday of the sunday is a sunday in the sunday in the sunday is a sunday in the sunday in the sunday is a sunday in the sunday is a sunday in the sunday in the sunday is a sunday in the sunday in the sunday is a sunday in the sunday in the sunday in the sunday in the sunday is a sunday in the sunday in the sunday in the sunday is a sunday in the s

termed their views of the Sunday Question, termed their views of the Sunday Question, they could not be expected to pay any attention to the character of the day, as any reason for abstaining from forcing a videal passage, notwithstanding the preparations for resisting their landing. Such collisions and breaches of the peace were plainly inevitable, if force was resorted to to prevent these parties landing at these piers, and the course adopted was as singular, on the part of one desirous to preserve the sanctity of the Sunday, as the forcible entrance was natural for those one desirous to preserve the sanctity of the Sunday, as the forcible entrance was natural for those who disregarded Sunday. But these alleged outrages, though the statement is calculated at first to make an impression, have no legal bearing on the question which we have now to decide.

Having cleared the case of these matters, the proper question arises in very peculiar circumstances. The suspender sets forth, 'that he is the proprietor of lands extending along almost all the north-enstern side of the Gareloch, and at the head of the same, which is a loch on the river or Frith of Clyde, navigable something very like an arm of the sea, and into which the tide flows, and also of lands along the shores of Lochlong, a great arm of the sea, at Arrochar, and also at Row. Then he says, that to facilitate access to his lands.

Then he says, that to facilitate access to his lands, portions of which he has feued for building, he has erected various piers on his own lands, for landing from and embarking on board the steamers that pass and re-pass these lands. These piers were formed entirely at his own expense, or under arrangements with his tenants; and since their formation, he, through his tenants, or others employed by him, has been in use to charge and receive payment of sums for the passage of passen gers, goods and cattle, along the piers. This ha continued since the date of the crection of the piers, the complainer being held and recognized by all parties as the proprietor of the piers. These piers were enclosed by gates situated at their extremity, and upon ground forming part of the com-plainer's property. He, through his tenants, or others, aforesaid, has uniformly exercised the right of shutting and locking these gates; and passage through the same was only permitted at any time on payment of the sums which had been fixed by the complainer—which sums were uniformly paid. Then he afterwards goes on to state that gates for the purpose of enforcing payment of the dues, as the exaction from any one who lands. The defenders admit, at least as to one of these piers, that there is a regular table of these dues. and that they have been regularly paid. The sus pender further sets forth, not in very satisfactory terms, that these piers are used by the public. He says that the whole piers were used; he adds, by the complainer's permission, every lawful day, steamers frequenting them. I take this to be admission of public resort to those piers, and that

they are thrown open to the public on the payment of these dues. It can mean nothing else. He does not say the piers have been used solely by himself and his tenants, or by any particular parties to whom; or gratia, he has given leave. Now, the Court is ready to assume at present, and as the condition of which the question is to be conreasons of suspension are rested on his rights as sidered, the allegations of the suspender, and he proprietor. The leading plea is as follows:—'The cannot ask more than that the case should be taken on his own showing. We assume that the piers were built by him, and that he has regularly levied certain dues, and enforced payment of them by gate-keepers, as the condition on which the public have used them. He has not stated on what authority he has so levied dues, and the no Court is not called on to give any opinion, which argument was really addressed to us, nor did the suspender attempt to take the ground, that he sanction to the exaction of dues from the public, could exclude the public at all times, and to any extent he chose, from those piers. The second and third pleas relate to certain alleged outrages, which are alleged to be invasions of his private loch. The respondents raise no objection to these rights and to which I shall present a description. The dues; but the Court is not, on the other hand, t the last plea in law, appear, at first sight, to go further, 'The acts complained of being, in themselves, illegal, and in violation of the various statutes on the subject of Sabbath profanation, is any ground on which a court of law can proceed for holding such exaction to be legal. The sideration, it is clear that the reason of suspension and this plea in law are brought in only to side the sideration, do not complain of these last the respondents, again, do not complain of these last the respondents. ought to be interdicted.' But, on attentive consideration, it is clear that the reason of suspension and this plea in law are brought in only to aid the suspender's alleged rights as proprietor, and in this way—viz., that, as proprietor of the pier, he is the more entitled to have the parties interdicted against plying to it, because the day on which they land is Sunday, and because such a resort to his pier is a profanation of the Sunday. But he has one prevent to interdict these parties from sailing a profanation to be legal. The respondents, again, do not complain of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers as any interference with the navigation of these piers. no prayer to interdict these parties from sailing a tive of the Crown to these piers, as not interfer steamer on Sundays. So far as is known to us, ing with the navigation of these arms of the sea there is nothing to prevent this vessel from leaving. These licenses, and the representations on which the port of Glasgow on Sunday, and sailing down they proceeded, we have not seen. That they the Clyde to either Loch, more than against any recognized an uncontrolled power as proprietor on the Clyde to either Loch, more than against any recognized an uncontrolled power as proprietor on vessel leaving any port on Sanday, or sailing in any part of the British seas. And Sir J. Colonhoun could not, in this court, present any suspension on this ground, and does not. We sit to decide on the part of the Crown tends to stamp more strongly on them, the character of public this ground, and does not. We sit to decide on piers. But equally on this point the Court intimate no opinion as to the right of a party to erect any such pier on the shore of a navigable portion tions. Whether in the Court of Session, parties of the sea coast, without proper grant and author may or may not be able to qualify an interest, in ity, from whatever quarter such authority may

his own showing, bars any such assertion of as absolute right as proprietor. The most plansible way of putting his case is, that he is not bound to serve the pier on Sundays. I am not prepare to say that he may not be under an obligation to say that he may not be under an obligation to say that he may not be under an obligation to say that he may not be under an obligation to say that he may not be under an obligation to say that he may not be under an obligation to say that he may not be under an obligation to say that he was the say that the consideration that we must look to the interests and sinate tions of other parties than those who crowd stead tions of other parties than those who crowd stead. tions of other parties than those who crowd steas. tions of other parties than those who crowd steas.
boats on Sunday, on such excursions—the part of
the public whose interests are certainly the least
deserving of consideration. We must look to
those who, for necessity and unavoidable objects those who, for necessity and distributed objects to see dving relatives, to reach home rather that to see dving relatives, to reach home rather than remain in towns where their business is deer, is remain in towns where their business is done, in continue long and necessary travelling by pulse roads to which these piers give immediate across (and at Arrochar there are two public roads it least, at the very end of the pier, which form two great entrances to the Highlands,) resort to see the say in boats hired for the purpose of great entrances to the Highlands,) resort to such great entrances to the Highlands,) resort to such piers, say in boats hired for the purpose of expediting them in such objects; and we must look to the case of vessels driven in by stress of weather, or fog, and glad to find a landing-place anywheresay one of the passage boats to the Clyde for other parts of the kingdom, detained one or two days by fog—as is said to have happened within the last few days—not knowing where they are going, groping about, or driven by weather toward any of those piers on Sundays, and desirous to lead their miserable passengers, and to take shelany of those piers on Sundays, and desirous to land their miserable passengers, and to take shetter for their vessels. The suspender's plea would give the right to deny access to all his piers; and the answer, if attempted, that he would only en-clude such resort in this steamer, only brings out the more clearly the repugnance of his uncon-trolled and arbitrary exercise of his alleged right as proprietor, and of the exclusion of some paties, and the admission of others, to the part of a pier resorted to by the public, and at which ren-nue is drawn from the public. The Court mast recollect that there is no public law which shap up piers, harbors, and highways on Sundays There is no law against travelling on Sunday by land or by sea, entitling toll-keepers to shut their gates, and harbor-masters to exclude vessels of Sundays, and deny all passage or access. The on Sundays. There is no law which prohibits re-sels, in all circumstances, from landing passenger on Sunday. The application for such prohibits here, rests exclusively on the suspender's alleger right as proprietor, and against any such right w are at present of opinion that the public use of the piers, and his levy of revenue from the public be the exaction of dues for such use of the pier, prima facie an answer quite sufficient to n application for an interdict in the Bill Chamber. If the suspender says, I will not provide attendance on Sundays, I will assume further (though that may be a doubtful point) that he is not bound to give such attendance. But what will be the re-sult! He will lose his dues, which I take for granted he would not draw on Sundays, for his own benefit, and the respondents do not required him to give attendance. But closing the gates and shutting the piers on Sanday is a very different matter. I must add, however, that I include in shutting up the piers, the withdrawal of the usual and necessary means of landing provided for the times. That he would no more (as we are at present advised) be entitled to do, than to close the piers. I only mention this to avoid misconstru tion of our opinion, and to exclude views which may lead to other such unseemly and scandales profanation of the Sunday as both parties seen to have been guilty of.
Without, therefore, committing ourselves to an final opinion, but viewing the matter as we are conpelled by the suspender to take it up, in referen

to a demand for an interdict de plano, we are of opinion that, on his own showing, he has not make out such a prima facie case in support of his right as proprietor, in the circumstances of the case, u varrant us to grant the interdict he asks for There is a portion of the prayer not applicable to the piers, but generally asking for interdict against landing passengers on any part of the property of the complainer. But I do not think we are called upon to deal specially with that part of the ap-plication. 1st, Because the suspender has stated no such case of general landing along his proper-ty, and the respondents desire only to resort to his piers. 2d, Because we might be interdicting large portions of the sea coast, without any facts below us; and 3d, Because we might prevent the mspondents from landing a private party, even on of the appellant's own feuers, opposite his fer. The Court, therefore, are of opinion that this re claiming note must be refused.

It is very probable that to many; not converse with legal discussions, and not able to appreciate ate the stern obligations of judicial duty, the judgment will be thought to proceed on very call legal views, which such parties may think far to narrow and technical for the disposal of such queceed on such cold legal grounds. But the par-mount duty in the judgment-seat is to resist al matters of mere impression, and to exclude al considerations, except those which directly and the decision of the dry point of law, to which, a the opinion of the Court, the discussion is rel-

Lord Cockbunn concurred with the Lord Justie Clerk. So far as the present application went, thought the suspender was not entitled to and terdict. He had chosen to erect a pier on the me gin of a navigable loch, apparently for his era convenience and emolument. This pier had been opened to the public, and he held that this was dedication to the public which could not be cape clously interfered with. He was not at all sharms ciously interfered with. He was not at all suffied that any proprietor along the shore of the sor a navigable lake, had the right to put up purs. He was not at present aware that the Admirkly could grant any such power to private parties, at that the Crown could deprive the lieges of any part of the shores of the Clyde, or of Lochlong at the Gareloch, by giving power to a proprietor a creek a nier upon it. erect a pier upon it.

Lords MURRAY and Wood entirely agreed in the opinions expressed by the Lord Justice-Clerk mi The Court then passed the note, and refused is

PERSONAL MEMOIR OF DANIEL DRAF TON,

COR Four Years and Four Months a Prisoner T Charity's sake) in Washington Jail, Included Narrative of the Voyage and Capture of the School Pearl. Price 25 ets., or 38 ets. in cloth

SIX YEARS IN A GEORGIA PRISON. Named of Lewis W. Paine, written by himself. Second

TWELVE YEARS A SLAVE. Narrative of Sol mon Northup, a Citizen of New York, kidnapped a Washington City in 1841, and rescued in 1853, frost Cotton Plantation near the Red River in Louisian

For sale by BELA MARSH, 25 Cornhill. Dec. 28. S mos.

PROCEEDINGS OF THE HARTFORD BY BLE CONVENTION,

FOR sale at this office; a bound volume of \$83 pt. ges 12mo. Price 75 cents. It can be sent by sale for 15 cents additional charge.

Reformed Medical Practice. DR. A. A. GIFFORD having returned to New Boltord, solicits a share of patronage in the con-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 treatmentated seasons. It will remain under the medical direction of Dr. George Hoyr, until the return of Dr. Rogens from Paris, in April, 1854.

Tenas, usually, from 7 to \$9 per week.

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

GOOD NEWS POR THE INVALID

TAROY SUNDERLAND'S Pamphiet on 'Healog for of postage, on the receipt of one letter stamp, per of the Address 'New Mernon or Cune,' Boston, Marion of Cune,' Boston, Marion of Cune,' Boston, Marion of Cune, Marion of Cune, Boston, Marion of Cune,