1 / 365

TERMS - Two dollars and fifty cents per enpm, in advance. Pire copies will be sent to one address for the giller, if payment be made in advance. All remittances are to be made, and all letters paint to the pecuniary concerns of the paper are to

w directed, (POST PAID,) to the General Agent. Advertisements making less than one aquare inand three times for 75 cents — one square for \$1.00. The Agents of the American, Massachusetts. femylvania, Ohio and Michigan Anti-Slavery Soneis are authorised to receive subscriptions for Tax

The following gentlemen constitute the Finandi Committee, but are not responsible for any of the the of the paper, viz:-Francis Jackson, En-ETA QUENCY, EDMUND JACKSON, and WENDELL

WM LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers

BOSTON, FRIDAY, DECEMBER 21, 1860. WHOLE NO. 1565.

NO UNION WITH SLAVEHOLDERS

19-4-1

of our fellow-creatures; nor ought this
perpetilated, if experience shall demons
can only continue through our participat
doing. To this conviction the free States
— William Rilsery Charlespa.

# REFUGE OF OPPRESSION.

VOL. XXX. NO. 51.

REULLITION OF PATRIOTIC SENTIMENT. The townsmen of philosophers Redpath, Phillips, and others, did not appreciate their generous feel-ing for wicked and ugly old Osawatomie Brown. To be plain, the people of Boston are quite satisfied that the fanatic performed not a great act, but perpetrated a terrible crime; and he has been justly hanged for it in an ignominious manner; and that m place of honor, he deserves reprobation. And thre with this correct view of the whole case, they piritedly proceeded to the Temple the day of the meeting, and effectually hindered the rabid abolifrebrands from manufacturing laurels for the

contemptible hero of Harper's Ferry.

We are proud of this. It is true, the interruphe are proud of time. It is true, the interrup-tion has given the meeting some notoriety, which is to be regretted; but as the same meeting was intended by its authors to express the highest ap-preciation of the people of Boston for John Brown, the interruption, though a violation of the freedom of speech, cannot be well objected to. It is now dear to the country, that in Boston, John Brown is very wretched individual-that in it, there is no irrational desire to interfere with the property of the South. Our city has been often grossly mis-represented on this point. Mr. Phillips and others of his class have too frequently saddled their own extreme views on their fellow-citizens. The ice is now broken. It is not likely that the furious abo lifenists amongst us will ever again attempt to make themselves the exponents of the public feelthey do, they are almost certain to gain nothing but failure by the enterprise. While we cannot largely commend-for reasons already given -the interruption of this meeting; yet there are some thanks due to its spirited authors. Their act was violative of one of the highest American priveges-freedom of speech-but it was against a sec dangerous men they exercised it, and it has a great city from vile misrepresentation. secence is other just.

It would be superfluous to reason with Mr. Resipath and his triesads on the irrationality of their Enthusieste for negroes has so large a posession of their faculties, that no argument can should be spinnilly commemorated, is essentially nod. But their application of it in the case of frown shows them to be unable to distinguish beeren noble and ignoble acts; and the interruption her encountered in his apotheosis in their own nty, should convince them that the same metropoholds both him and them in utter contempt This is the proper fate of criminals and their abettors. It is particularly gratifying to find Boston peaking thus out, at the present time. The fact cannot but have a good effect on the enthusiastic people of the South, whose secession movement may be justly attributed to the Abolitionists of the Northern cities. If our city had acted in this man ner before, it is quite certain that the country would not be so agitated as it now unfortunately is. But better late than not at all; and the present ebullition of true patriotic sentiment may be followed by a great many.—Boston (Catholic) Pilot.

The calling of such a meeting at this time, to say the least, was poor policy and worse tasto; but there are some men who never consult anything but their own feelings and passions, regardless of consequences. Such men do but little good in the world, and are of little use, except to keep the elements from stagnation, and to give the people of t something to talk about. If they occasionally meet with a rebuff, as in the present instance, they only receive what every one must expect who goes ahead of public sentiment. It is pretty evident that the resolutions adopted at the meeting referred to, express the sentiments of Bostonians, as well as a majority of the people of the State, quite as nearly as any that would have been passed by Fred Douglass and his associates. Whether tha was the proper time and place for the expression of those sentiments, is a question for wiser heads to decide. What we need now is cool and calm judgment, and not frothy speeches and boisterous decla mation. Windy demagogues and sensation speakers have ruled long enough, both North and South, and it is time reason and common sense resumed their sway .- Lynn Reporter.

We cannot too earnestly express the hope that if any mosting should be called by the fanatics who assembled in the Tremont Temple last week, all good citizens will keep away from it. Such a meeting wood be an insignificant and contemptible affair if attended only by those who sympathize with its ob jet. It would be elevated into undue importance an attempt to interrupt its proceedings. The bellows who got up that meeting 'love to be persecuted,' and nothing would please them better than to be the martyrs of a riot. Garrison's fame, of which many of them are emulous, dates from his fight before a Boston mob, some quarter of a century and

ary ago.
If there are any citizens who suppose that a \* free there are any citizens who suppose that a live speech 'meeting is necessary at the present time, let them hear in mind that among those who favor the nimest freedom of speech, there is a great difference opinion as to the proceedings in Tremont Temple. The meeting was called—not as a meeting of the sympathicers with John Brown—but as a 'People's Contention' and are the stall all suchoes had Convention,' and under that call, all who chose had a right to attend the meeting, and take part in its proceedings. The majority in attendance, under such a call, had a right to organize the meeting, and pass such resolutions as they pleased. Under this view of the case, which is certainly a reasonable one, the proceedings in Tremont Temple did not violate the right of free speech, showever impolition they may have been. Freedom of speech was fully vindicated in the Joy atreat meeting in the evening. rindicated in the Joy street meeting in the evening, where the craxy heads poured out their wrath and bitterness against the very authorities who were protecting them in the exercise of their right of free speech, or rather of free vituperation .- Boston Jour

# A GOOD INDICATION.

From a telegram, we learn that James Redpath's John Brown meeting, which was called at Bostonica Monday last, was disposed of in a very summary and appropriate manner. It was monopolized by the anti-John Brown citizens of the place, who chose Richard S. Fay, Chairman, and passed resolutions denouncing Brown, justifying his execution and lauding Virginia. The Abolitionists vainly endeavored to get a hearing. Finally, the police were called, and, amid much confusion, the hall was cleared, and closed up by order of the Mayor. The scene of the next wake will probably be North Elba, where unlimited freedom will perhaps be given these pitiful beings to how forth their dismal ditties. At all events, we are gratified to see that the people of Boston are beginning to look upon these demonstrations in their true character—a public muisance—a stanch in the router of every good citizen. From a telegram, we learn that James Redpath's a public nuisance—a stench in their true character— speblic nuisance—a stench in the nostrils of every good citizen.—Topeka (Kanses) Tribune—Border Ruftan Democrat

# SELECTIONS.

of the same wallies a live in the

or to returned the state

From the National Anti-Slavery Standard. THE TWO BOSTONS.

Our readers have all of them read before now he details of the farcical attempt of the Boston Brokers to break up the John Brown Meeting in men who called the Boston Meeting of the 3d of the Tremont Temple on the 3d inst. We say far- December. The Tribune, in its editorial comments cical, for though their good will was bloody enough, on the affair, and even its own correspondent in his they had not the pluck to reduce it to act. They excellent narrative of its details, speaks of them as cical, for though their good will was bloody enough, on the anar, and even its own correspondent in his they had not the pluck to reduce it to act. They excellent narrative of its details, speaks of them as would have been very glad, no doubt, if some of their Irish accessories had assassinated Mr. Phillips. Nothing can be less justly descriptive of those exon his way home from the evening meeting, but they had too much regard for their own necks to rather think that they would be much more justly make a binding contract with any of them so as to semake a binding contract with any of them so as to secure the performance of the deed. In fact, it appears that the leaders of the mob prudently hid themselves. when the police were arrayed against them instead of on their side, and after they had received timely warning that there were men, not unused to fighting and well accustomed to the use of arms, who were determined 'to make an example,' in the words of John Brown the Younger, of some of the rioters, should the police prove false or insufficient to keep them outside the door. However tragic their plot, the denouement of their drama was simply farce of the broadest kind.

The purpose of these heroes of the kerb-stone was doubtless to assure the slaveholders that Boston was still true to her traditions of kidnapping, as illustrated in the cases of Sims and Burns, and that she might be trusted, as in 1835, to 'snake out' and discomfit the disturbers of their peace nd dignity. Had the history of the 3d of Decem-A demand being made upon the City authorities for protection, the Mayor and Aldermen had the sense to see that it was a thing they could not refuse, without exposing themselves to wrath and indignation of much more consequence to them five years have wrought a mighty change, even in Boston from that of 1835. Then, the mob was openly instigated by men of the first social position and the greatest weight of character. Now, the whatever—their claim to be gentlemen, which the Anti-Slavery papers even have conceded to them, resting solely, as we are credibly informed, upon their coats being whole at the elbows and their shirts not noticeably dirty. But neither pecuniarily nor politically were they of any significance whatever. In 1835, there was no part of the popula-tion, excepting the hunted Abolitionists themselves, that had a word to say againt the Garrison Mob The mob party was in possession of the State, and even Governor Everett was emboldened to hint at potential penalties for free speech.

Now, the situation of affairs is entirely changed. In Boston itself, there is a large minority which have been educated by the Anti-Slavery agitation of have b been brought up by the Abolition senoniments.

What appeared at first merely rediculous, beginning and Raltimore, from whose incom
The police indeed claim to have done their duty that was beginning rather late. of New York and Baltimore, from whose incom-petent or corrupt municipalities the State has in-interposed to take the protection of the persons and properties of the citizens to whom it is due, defend, being small and situated at the bottom of a from the sovereign authority, no doubt were of main weight with the Boston authorities. Plain intimations which had been given, that Governor Andrew would have the appointment of the police of Boston the next year, struck terror into the hearts of the men, and dismay into the souls of their masters. At any rate, sufficient measures were taken, by the detailing of a large body of the police and the holding in readiness of an adequate military force, to enable the John Brownists, as the newspapers called them, to carry on their meeting in the evening to a prosperous issue. Accordingly, those who defeated Burlingame; in the evening they military force, to enable the John Brownists, as the evening mob was much worse than the morning one; newspapers called them, to carry on their meeting that consisted merely of the aristocratic portion of those who defeated Burlingame; in the evening they the report which will go down to the South, of Boston, will be, that the municipal authorities, with force and arms, sustained the right of the admirers of Capt. Brown to hold their meeting, and the sustained the right of the admirers of Capt. Brown to hold their meeting, and the sustained to a part points they pleased to the sustained the sustained the right of the sustained the sustain deliver their minds on any points they pleased to the fullest extent they liked. So that the whole beneficial result of this bill-brokers' coup d'etat of December, if any, will be to recommend the indiidual heroes of the moving attack to the favor of the slaveholders having business in Boston. An advantage which, in the present state of affairs, we apprehend, will not command a premium at the

rokers' Board. If these ridiculous persons, who undertook to carry on a war of which they had not counted the cepting to curry favor with the slaveholders or their advisors, (if there really were prompters of any consequence behind the scenes,) it was un-doubtedly that of intimidating the Republican maority of the Massachusetts Legislature into repealjority of the Massachusetts Legislature into repealing the Personal Liberty Bill, or performing such other acts of degradation as may make the beaten party forgive the successful one. If so, nothing could be more intensely asinine than this means directed to such an end. It is bad enough to be asked to revoke the deliberately and repeatedly defined policy of the State under menace of South Carolina, without being expected to cower before the sumy fasts of the petty Shylocks of their own directed to such an end. It is bad enough to be naked to revoke the deliberately and repeatedly defined policy of the State under menace of South Carolina, without being expected to cower before the spuny fasts of the petty Shylocks of their own capital city. It is a kind of 'pitchfork-enticing' which we rather think the members from the rural districts of the Bay State will not think inviting enough to yield to their seductions. If there is one truth in the future which it needs no prophet to foretell, and which the wayfaring man, though a fool, cannot mistake, it is that any man in Massachusetts who yields an inch or bates a hair of the position she now occupies, in the presence of the streats of the South, will be disgraced and dishonored in her eyes, and forever discharged from her service. And so we believe it will be as to all the other free States which have ever undertaken to perform the very first duty of civil govornment—the protection of the weakest members of the Commonwealth. If, in the several States, or in Congress, there he any truckling on the part of men charged with the interests and the honor of the Morth, before the menaces of the South, we be unto the men who consent to the dishonor of the diagraced that he interests and the honor of the diagraced of the section, and the denial of the principles that raised them to power, will perial, like Jonah's gourd, before the holding nation of the perial temptation to abuse themselves, in the hope of a quiet reign for Abraham Lincoln the number of the section, and the denial of the principles that raised them to power, will perial, like Jonah's gourd, before the holding nation of the propose. The leaders of the Republican party are under great temptation to abuse themselves, in the hope of a quiet reign for Abraham Lincoln the number of the section, and the denial of the principles that raised them to power, will perial, like Jonah's gourd, before the holding nation of the land of the principles that raised them to power, will perial, like Jonah's go

and a peaceable enjoyment of the paradise of office for themselves; but they may be assured that they are in much more danger of political ruin through the disruption of their party than through the disruption of the Union.

And before leaving this subject, we think it no more than right by all parties, to correct an error which obtains extensively as to the quality of the party,' as we incline to believe that every man es pecially interested in that meeting voted for Abraham Lincoln. We do not think that there was a Garrisonian, meaning thereby an Abolitionist of the stamp of the American Anti-Slavery Society, among them. They are always careful to distin guish themselves from us when they come into our meetings, as we are to make clear the specific dif-ferences which separate us from them when we go into their assembly. They believe insurrection to be the chief means by which abolition is to be brought about. We do not. We hold that black men have the same natural right that white men have to rise and vindicate their liberties by force of arms, whenever there is a rational chance of success. We do not think it wise or humane either towards the slaves or the masters, to stimulat and incite insurrectionary movements. We be-lieve that the application of truth to the minds of ber ended with the clearing of the Tremout Temple the people of the free States, and, as far as possibly orders of the Mayor, by the expulsion of its ble, to those of the slave States, to which we owe lawful occupants on the demand of riotous in the present hopeful condition of affairs, is still the ble, to those of the slave States, to which we owe the present hopeful condition of affairs, is still the truders, there might have been what John Adams true method of preparing the way for the peaceful called 'a plausible appearance of a probability' of deliverance of the slaves. We are ready to distinct the truth of this gloss. But, unluckily for them, the meeting refused to be so suppressed, and adjourned to another place for the evening session. The remembered by all who recount the court of the place for the evening session. this passage of our history.

## Correspondence of the Worcester Daily Spy. LETTER FROM BOSTON.

BOSTON, Dec. 5th, 1860. In spite of the financial and political anxieties Boston; and the Boston of 1860 is a very different now prevailing in this city, the late riot at the Tre-Boston from that of 1835. Then, the mob was mont Temple furnishes the chief subject of conversation among all classes. Everybody compares it to the famous Garrison mob of twenty-five years ago. leaders were men of no consideration or importance But the astonishing difference is seen in this, that whereas it then took ten years to produce a whole some reaction, it has now taken but twenty-four hours. It is now difficult to hear of any man in any party, who justifies the affair, outside of the small knot of fast merchants, sporting men and custom house bullies, with whom it originated. I heard a prominent Bell and Everett merchant say this morning,- It was an act of stupid folly. It was worse

than a crime, it was a blunder.

It is conceded by all, that the meeting, if left alone, would have been a failure. Its numbers were very small, and many of the speakers announced were not present. If the intruders had simply voted In Boston itself, there is a large minority which to adjourn it, as they might have done, it would have been educated by the Anti-Slavery agitation of have been dishonorable, but not riotous. But they a quarter of a century into the apprehension of the pushed their blackguardism so ridiculously far, in truth that mobs are not to put down meetings, and passing those preposterous resolutions; and the that mayors are not appointed to be their instru- Boston Courier showed such inconceivable folly, in ments. And the State is entirely in the hands of its threat that the next persons silenced should be this promising class of political purples who have this promising class of political pupils who have Sumner and Wilson, that everybody awoke instant-

petent or corrupt municipalities the State has in-in the everang, but that was beginning rather late, interposed to take the protection of the persons Moreover, the African chapel was an easy place to and properties of the citizens to whom it is due, defend, being small and situated at the bottom of a

of propriety that might have come from getting regular control of the meeting—they being the ma-jority. After Mr. Martin had been called to the chair regularly, taken his place, and appointed a committee, a man in the body of the hall rose, and nominated Mr. Fay for chairman, put the question himself, and declared Mr. Fay elected, who thereupon took possession of the chair. Of course, the Massachusetts legislature might at any time be upon took possession of the chair. Of course, the Massachusetts legislature might at any time be broken up by an armed mob with equal plausibility. So plain is this inference, that the proposal for a metropolitan police system, similar to that of New York, is meeting with great favor in influential quarters. The ground is taken that as Boston is the seat of the Legislature and the metropolis of the State, it is absurd to leave the enforcement of the State, it is absurd to leave the enforcement of State laws to the whims, prejudices, or fears of a mere city official, be he Mayor, or Chief of Police, but that the State authorities should control the city police. Such a measure will no doubt touch keenly the pride of Bostonians, who have heretofore delighted in contrasting their city with New York,—but the days are gone by when Boston ruled Massachusetts.

One thing I must not omit to say. It was reported in advance that the Southern law students from Cambridge were to have a hand in the riot. I am inferred, however, that the only Southern man preced took the side of the friends of order. He say that the only one on that side who drew a weapon; several had them, but were persuaded by Sanborn and others to keep them out of the way.

This man, however, kept his hand on his bowler had, with the nithy remark. I was driven out of the Patriot thinks we should hardly dare to say knife, with the pithy remark, 'I was driven out of Charleston for free speech, but I'm d—d if they drive me out of Boston.' The State street gentlemen were observed to give him a wide berth, reserving their energies for small or elderly colored men. FREE SPEECH.

ton were avowedly actuated by political motives,— to pacify the South and save the Union,—though they themselves would be mobbed at the South, as Professor Mitchell was threatened, if they abthere declaim in behalf of the Union.

"As Mr. Buchanan is about to retire from office, and the Southern dynasty at Washington is drawing to an end, it is difficult to see what political re-ward the Boston rioters can hope for, unless it shall be the meager consulships that the Southern Con-federacy may seek to establish in Northern ports. Perhaps, however, a continued interest in Southern trade would be as satisfactory to these rioters and their backers as any political promotion. It is a pity that they should work without pay; and that they may not fail of some reward, we give them the gratuitous benefit of a conspicuous advertise-

The leading rioter at Tremont Temple, the Ryn-Beacon street, Boston. It was no more respecta- an intellectual and moral blight upon their States, ble, and no less contemptible, for Richard S. Fay shall yet be extended into any and all of our Nato usurp the direction of a meeting called by others, tional Territories, in order that their ascendancy for Isaiah Rynders to do precisely the same thing ment shall be perpetuated forever—by the addition, at the old Tabernacle in this city, a few years ago. from time to time, of new Slave States to our The chief ally of Richard S. Fay, was JAMES Union. In order to supply this increased demand MURRAY Howe, of Brookline. All the reports of for laborers, they would have us re-open the Afrithe riot at the Temple agree in making this Fay can Slave Trade,—roll back the civilization of our and Howe the ringleaders of the rioters. Hence-country more than a half a century. Nor would forth let them be recognized and remembered as carefully identified by their Christian names and their places of residence. The Boston correspondent of the Tribune adds quite a list of secondary names; but as the reward of the rioters may be too small for subdivision, the credit of the affair should go in the first instance to Richard S. Fay, of Lynn, and James Murray Howe, of Brook-line. With such competitors, Bynders must look well to his standing with the South. The kidnap-ping of John Thomas was hardly so illustrious a deed, as the forcible ejection of Mr. Frederick Douglass from a hall hired and paid for by his per-sonal friends. When the 'Union Men of Boston' undertake the violent suppression of free speech, the old Empire Club of this city must look well to its laurels.—New York Independent,

# THE REIGN OF TERROR.

It has heretofore been the fashion for the hotneaded Southern desperadoes to monopolize all the nonors which may arise from the employment of

and also that the laws of the Commonwealth affixing proper penalties for disturbances of the public
peace be rigorously enforced. If the city of Roston
is powerless to protect her citizens, let it he understood that the State authorities, uninfluenced by the
greed of gain, and the pressure of monied power,
will attend to their Constitutional duties, in such
cases, and perhaps Mr. Richard S. Fay may learn a
lesson which will tend to allay his scal in behalf of
slavery, and make him hereafter a more peaceable
member of the community.—Statesica Advocate.

PRESION OF SPEECH VIOLATED IN BOSTON.

The Patriot thinks we should hardly dare to say to the face of the men who broke up the Tremont Temple meeting last week, that they were a 'mob.' Why should we not? Does the Patriot mean to intimate that we, too, should be treated to mob argument, in such a case? We don't know how such a proposition strikes others, but to our mind THE BOSTON BIOTERS.

When Captain Isaiah Rynders essays to break up an anti-slavery meeting in this city, it is well understood that he acts for political effect, and with a view to political reward. His Marshalship under Mr. Buchanan was well carned. The broadcloth friedrick at Tremont Temple and Music Hall in Boston were avowedly actuated by political motives, to pacify the South and save the Union,—though the state of the proposition strikes others, but to our mind it savors strongly of Austrian despotism and the law of the bludgeon; and yet this is a fair inference, from the Patriot's article. As to our having sympathy with the Temple Meeting, that is a slander and a calumny. We have no desire to canonize the pathy with the Temple Meeting, but the Temple Meeting, that is a slander and a calumny. We have no desire to canonize the pathy with the Temple Meeting, but the Temple Meeting, that is a slander and a calumny. We have no desire to canonize the pathy with the Temple Meeting, but the Temple Meeting, that is a slander and a calumny. We have no desire to canonize the pathy with the Temple Meeting, but the Temple Meeting, but the Temple Meeting, that is a slander and a calumny. We have no desire to canonize the pathy with the Temple Meeting, but the Temple Meeting, that is a slander and a calumny. We have no desire to canonize the pathy with the Temple Meeting, but the Temple Meeting, but the Temple Meeting that is a slander and a calumny. We have no desire to canonize the pathy with the Temple Meeting, but the Temple Meeting that is a slander and a calumny. We have no desire to canonize the pathy with the Temple Meeting, that is a slander and a calumny. We have no desire to canonize the pathy with the Temple Meeting that is a slander and a calumny. meeting; but when they were there, they had no right to outrage free speech by such proceedings as those which we have commented upon. The Pat-riot ought to be ashamed of itself for countenancing or defending such miserable business.—Yarmouth Register.

## NO COMPROMISE WITH OPPRESSION. That long-tried and untiring friend of the oppressed Rev. SANUEL J. MAY, of Syraouse, N. Y. delivered a timely, earnest and faithful Discourse from his pulpit on Thankagiving Day, on the condition of the country-concluding in the following emphatic strain :--

The spirit of oppression is insatiable. Tyrants must needs be full of fears — jealous of their power, and incessantly seeking new securities. The ders of the day, was Richard S. Fay who halls Slaveholders are peremptory in demanding that from Lynn, but is said also to have a house on their system of labor, though it has operated like Beacon street, Boston. It was no more respecta- an intellectual and moral blight upon their States, and to insult Mr. Frederick Douglass, than it was in the National Legislature and Federal Govern country more than a half a century. Nor would all this satisfy them. They have more than insuch. But as the names of Fay and Howe are timated that our own laboring population ought to borne also by gentlemen of respectability and char- be reduced to the condition of theirs! So that, if acter in Massachusetts, these two rioters should be we would let the South Carolinians have their way, not a man among us who guides the plow, or digs the soil, or plies any of the tools of the mechanic, would any longer be free—certainly he would not be admitted to the elective franchise.

Nothing, then, is to be gained by concession and compromises! but everything may be lost. It is the downward way, which ends only in perdition. Well has the greatest of our statesmen said. The day of Compromises has passed.' Let, then the vantage ground, which has been fairly won by the friends of Liberty and Humanity, be generously but firmly maintained. It is the reward of unwearied labors, long continued.

wearied labors, long continued.

Thirty years ago, WILLIAM LLOYD GARRISON came forth from his obscurity, and raised the cry of impartial liberty—freedom for the colored not less than for the white inhabitants of our country.

'Truths would you teach, to save a sinking land,
All fear, few sid you, and none understand.'
Such was his experience. Although the principles which he announced were as intelligible and obviously true as the leading doctrines of our Declarabrute force in fleu of argument, when an adversary viously true as the leading doctrines of our Deciaraundertakes to exercise his constitutional rights, in 
that benighted land of blood and crime,—but it appears from recent developments in the city of Boston, that this delectable privilege is to be no longer 
exclusively confined to the chivalry of the slayeholdwhen the state of the slayeholdis accepted by only a few.

ing States.

Preston S, Brooks stands no longer alone as an embodiment of roffianism, for a worthy compact has been found in the person of Richard S, Fay, a merchant of Roston, whilom a Director of the B, & S. Glass Co., whose conduct as a prominent leader of a gang of 'respectable' rowdies, who, on Monday last, assailed and broke up a peaceable meeting of people assembled under a call issued for a gathering of persons to consider the most feasible method to abolish the 'sum of all villanies,' American slavery, entitles him to the condemnation of every one who possesses a spark of true manliness or love of justice. We do not remember to have read of a more dastardly outrage—a more despicable attempt to put down free discussion and establish the reign of terror than this foray of Richard S. Fay and his band of 'respectable' sooundrels. We trust that potitions will be immediately circulated throughout the Common wealth, for the signatures of every lover of Free Speech in Massachusetts, praying our Legis lature to pass s Metropolitan Police Law; so that the laws of Boston may be protected hereafter in their right to assemble or of any other ruffians; and also that the laws of the Commonwealth affir in the laws of the Commonwealth affir right to assemble whenever and wherever they please, to discuss any and every question they please to discussion at the law of the Commonwealth affir propose be rigorously enforced. If the city of Boston feeted, we cannot be too thankful. It is, too, the

pledged, at least, to withstand the further extension of slavery. That is a good, for which, if it be effected, we cannot be too thankful. It is, too, the precureor of something better. When the monster inquity shall be pent up within its present limits, it will prey upon Itself. It can live but by a stretching out into new regions; and feeding upon their virgin soils.

Of course, the Slaveholders understand all this; and they are alarmed, that the beginning of the end of their 'peculiar institution' is at hand. You must not wonder at their excitement, nor be dismayed by their fury. They may do some damage, though not, I trust, so much as they threaten. The greatest harm they can do is to frighten or permanent as to make some new compromise, or to reach that the standard one, and to pay for the fugitives that we may shelter, or help to escape. Already has the suggestion come from near the headity cannot be suggested to the standard of the stand The talegraph brought news of the breaking up of a meeting of John Brown sympathiars, who had gathered in Boston to celebrate the anniverse the old Missouri one, and to pay for the fighter or persons to be breaking up the meeting were of the highest respectability—men of wealth and standing. And many Northern journals counternance their acts, and stigmatise the meeting as one of dangerous fanaties. But what of that 9 years and the processions would be reasonable. Far atheretis the movers in the meeting were Abolitionists and Garrisonites? Have not they a right to freedom of speech? And who is to be the arbitrate who is to decide whether or not a man is too is natical to be allowed to hold to his own views, and promulgate them too. If he can influence others to become his followers? These things are done in the principle differ, when put into practice in the North? Suppose a meeting was called in Clave and of all whose approaches the median of a series of the North? Suppose a meeting was called in Clave and of all whose approaches the misson the principle differ, when put into practice in the North? Suppose a meeting was called in Clave and the South, in these a decent Republican journal that would advise or counternance may be do men, however respectable, in breaking up that cases in the publican between the south and the suppose was annualled by the days of men, however respectable, in breaking up the meeting by force? And if freedom of speech? And if freedom of speech? And if the days of the latest the word and the principle differ, when put into practice in the principle differ, when

and keep forever what they, in their blinded eager-ness for universal empire, passionately threw back into our hands. Let us be as scalous for liberty as they were for slavery, and keep the door, as they have thrown it, open, that we may avert the curse of domestic servitude from the territorities Bouth, as well as those North of the Missouri line.

as well as those North of the Missouri line.

As to the other proposal in the Albany Evering
Journal—that we should pay for the furfitives we
may harbor or shield from recapture—the people
would not do it, if their legislators should agree to
require it of them. It would be base so to do; it
would be recognizing the right of property in men;
it would be paying for obeying the golden rule,
paying for yielding to the impulses of our humanity; for refusing to be the brutes, the bloodhounds that the Fugitive Slave Act would make us.
O, let me entreat you to make no further conceshounds that the Fugitive Slave Act would make us.

O, let me entreat you to make no further concessions to the oppressors of maskind! The dissolution of our Union would indeed be a great calamity; but a far greater evil would it be to perpetuate our Union by agreeing to perpetuate, upheld, or extend the system of slavery. If we are calm, indulgent, allowing the Slave States to go out of the Union if they choose, they will soon find out their sad mistake—a mistake far more mischievous to them than to us. For what can they gain by the dissolution of their Union with us? Nothing but a temporary gratification of their passionaleness. They will be equally near to the Free States, which will then be to the fugitives from slavery what Canada now is. They will be equally near to the dreaded abolitionists, who recognize no geographical boundary, or political restrictions to their sympathies with the oppressed, and their exertions for the deliverance of the enaitved. They will be equally near to the north star, that will guide the flying bondmen as unerringly to the land of freedom them are The world. equally near to the north star, that will gaide the flying bondmen as unerringly to the land of freedom then as now. They will be equally near to, or rather, I should say, equally far from God and Christ, and the common sentiment of humanity. These all are working together to effect the subversion of that system of all unrighteousness, which slaveholders are endeavoring to uphold. Unless, therefore, slaveholders are mightier than the true and the right, mightier that God, Christ, and the better part of man's nature, they must be discomfitted in the un squal conflict.

fited in the un squal conflict.

The abolitic of slavery is but a question of time and man rr. Come it must, 'come it will,' said Mr. Jefferson, 'if not by the generous energy of our own minds, it will come by the awful processes of St. Domingo'—servils and civil war. Would to God the men of his day had beeded his counsels, his warnings! We must listen to them,

and follow them now.

Unless it can be shown that negroes are not men—that they have not hands, affections, pasmen—that they have not hands, affections, passions—that if you wound them, they will not bleed, and if you wrong them, they will not revenge;—unless this can be made certain, we may be sure that our nation, in deferring the day of emancipation, is treasuring up for itself such a measure of wrath as never yet was meted out to any people. Nay, more: it must be shown that the blood of African mingled with that of any extensions is Nay, more: it must be shown that the blood of Africans, mingled with that of any other people, in the smallest measure, despoils it of all its humanity, and reduces the offspring to brutes; aye, that the blood of the 'First Families in Virginia,' the blood even of the haughtiest Anglo-Saxon aristocrats of South Carolina, mingled with a drop that has flowed in the veins of a slave mother, is deprived of all the temper and spirit of the sire;—we must have all this proved beyond a doubt, or we shall have nothing less to look for in the day of the Lord, than some leader more terrible than Toussaint L'Ouverture; yes, as irresistible as Moses armed with the powers of the Almighty, who shall armed with the powers of the Almighty, who shall arise from the midst of our boudmen, and avenge them as wronged, blighted, peeled, outraged human eings have never yet been avenged upon their oppressors.
Now is the accepted time; now is the day of

our national salvation! The best time to begin to do right is the present time. The only way to to do right is the present time. The only way to rid ourselves of the consequences of sin, is to sin no more. 'Cease to do svil, learn to do well,' is the divine counsel. The blessed results of immediate emancipation in the British West Indies illustrate the way in which we should henceforth persevers. Let not the lying prophets in our land any longer deceive us on this point. 'The right way is the safe way.'s

Much has been done by the anti-slavery laborars in our country, the last thirty years. Much more remains to be done. We are upon the threshold of succest. We must not recede. Let us hold fast what we have gained, and press forward.

of success. We must not recede. Let us hold fast what we have gained, and press forward.

We of the North are but little less guilty than our Southern brethren, in respect to the enalayed. Let us show ourselves ready to share with them, as much as we may, in the expenses, as well as the toils, that must be incurred in the work of

much as we may, in the expenses, as well as the toils, that must be incurred in the work of raising up millions of ignorant, imbruted slaves to the condition of intelligent, virtuous freemen, and, in due time, citizens. We cannot, indeed, pay for their liberation from slavery, for that would be to acknowledge the right of their oppressors to hold them in bondage, until they shall have been paid to let them go. It would be to recognize sind sanction the assumption of 'property in man,' which is the essential wrong of 'the peculiar institution.' So far as emancipation is concerned, it is not a question between us and our Southern brethren. It is a question before the impartial Father of all men, between the oppressors and the oppressed, the staveholders and the suslayed. The alsaves have a perfect, inslienable right to their liberty this moment, whether we are or are not able, or willing, to pay for their liberation. And they cannot be held in bondage a moment longer, without added an. We of the North cannot pay the slaveholders, for they demand more than we say give. We ought not to pay them, for they would be, in due time, enriched tenfold, if they would be, in due time, enriched tenfold, if they would onwert their alsaves into a five laboring population. The experience and the enlightened sentiment of Great Britain admonish us, that the compensation should be given to the slaves rather than to their masters. Banish, them at once from your minds all thought of paying the ilaveholders for the wrong, let us of the North, in the same apprit, or perfectors in far years infquity, let us profer them all the sid we can render. Let our wealth and the wealth of the nation be put in requisition to relieve their pouniary unbarrasments, if any should unies; to furnish the freed new with such comforts and reservant enters and their callulations as will be indispensable everywhere to cashe them and yet more, their children and testical them.

# The Liberator

HO UNION WITH SLAVEHOLDERS. BOSTON, DECEMBER 21, 1860.

EXTRAORDINARY SCENES FOR A NEW CO POST DENGLAND SABBATH, SALES AND SALES

THE POLICE ON DUTY AT A PLACE OF WORDERS, Wendell Phillips speaks at Music Hall on Mobs and Education' - He is Mobbed in the Street,

but protected by the Police Authorities.

On Sunday forenoon, the Twenty-Bighth Congre gational Society (Theodore Parker's Fraternity) held their usual Sunday meeting in Music Hall. It having been rumored for several days previous, that Mr. Phillips was likely to be mobbed and assaulted, a large detachment of police was in attendance at the ball, at an early hour. Before the services commenced, large numbers of the police were stationed in (wo small rooms adjoining the platform. Others were stationed in various parts of the hall and building. Members of the detective police force were also present. The audience was truly immense,

The regular religious exercises of the day were ed in the usual manner. Mr. John R. Manley read the hymn commencing-

O true reformers, not in vain Your trust in human kind;
The good which bloodshed could not gain,
Your peaceful zeal shall find.'

Mr. Phillips then read the following selections from Beripture :-· Why do the heathen rage, and the people imagine

a vain thing?

The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away

their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and tex them in his sore displeasure.

And it came to pass on the morrow, that the

And it came to pass on the morrow, that the tulers, and elders and scribes, And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at

And when they had set them in the midst, they asked. By what power or by what name have ye this?
Then Peter, filled with the Holy Ghost, said unto

them, Ye rulers of the people, and elders of Israel.

If we this day be examined of the good deed done
the impotent man, by what means he is made whole: Be it known unto you all, and to all the people of Istael, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you

This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, wl creby we must be saved.

Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

And beholding the man which was healed standing And beholding the man which was nealed standing with them, they could say nothing against it. Mut when they had commanded them to go saide out of the council, they conferred among themselves, out of the council, they conferred among themselves, fraging, What shall we do to these? for that indeed fraging, what shall we do to these? for that indeed

a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot But that it spread no further among the people, let

us straitly threaten them, that they speak henceforth to roman in this name. And they called them, and commanded them not

to speak at all, nor teach in the name of Jesus.

But Peter and John answered and said unto them Whither it be right in the sight of God to harken unte you more than unto God, judge ye.'

Ti e following prophetic hymn, written by the late Henry Ware, Jr. was next impressively read by Mr. Phillips, and sung by the choir :-

Oppression shall not always.

There comes a brighter day.

When freedom, burst from every chain,
Shall have triumphant way.

Joht shall over might prevail,
in mail, Shall have triumpnani way.
Then right shall over might prevai
And truth, like hero armed in mail,
The hosts of tyrant wrong assail,
And hold eternal sway.

What foes shall bid the progress stay Of truth's victorious can?
What arm arrest the growing day, Or quench the solar star?

What reckless soul, though stout and strong, Shall dare bring back the ancient wrong, Oppression's guilty night prolong, And Freedom's morning bar?

ADDRESS OF MR. PHILLIPS.

I was present here last Sunday, and noticed that some of the frie ids of the speaker expressed their sympathy with his sentiments, by applause. You will allow me to request that to-day, at least, we preserve the usual decorum of this place, and this hour, and listen, -even if you should like anything particularly, in silence.

About a fortnight ago, on the third of this month, -certain men, supported by the Mayor, broke up an Anti-Slavery meeting. I propose to consider that morning, as illustrating American education. Some of you may think that everybody talks, now, of elavery, free speech, and the negro. That is true; and I am not certain that the longest liver of you all will ever see the day when it will not be so. The negro, for fifty, or thirty, years has been the basis of our commerce, the root of our politics, the pivot of our pulgit, the inspiration of almost all that is destined to live in our literature. For a hundred years, at least, our history will probably be a record of the struggles of a proud and selfish race, to do justice to one that ances have thrown into its power. The effects of slavery will not vanish in one generation, or even in two. It were a very alight evil, if they could be done away with more quickly.

Frederika Bremer said, the fate of the negro is the romance of our history. It will probably be a long while, a very long while, before the needle of our politics will float free from this disturbance, before trade will cease to feel the shock of this sgitation, before the pulpit can throw off vassalage to this prejudice and property, before letters take heart and dare to speak the truth. A bitter prejudice must be soothed, a bloody code repealed, a huckstering Constitution smended or made way with, social and industriel life re-arranged, and ministers allowed to take the Bible, instead of the Stock List, as the basis of their sermons. Meanwhile, you must expect tha every shock and oscillation of the stormy element will stir up the dregs of society, lewd fellows of the beser sort, to deeds of anger and outrage; and mean while every honest and earnest man will speak, and every such man will be glad to hear, as occasion calls of this the great duty that Providence has placed in

I bate no jot of trust that this noble trial of selfgovernment will succeed. Heirs of a glorious past we have membed enough to be the benefactors of future, and to hand down this hard-parned fabric freed from its greatest, perhaps its only, danger.

The p anting of these States always amused the con-nal bins res, and has been a subject of the deepest in-terest to thoughtful men. \*The wildest theories of the no I umble that so statement condescended to no-it, unit a legislation without precedent was pro-ed off-hand by the instincts of the people.' The bondest scholar of that day said, 'No men is leer for his learning," a southment which Edmu

the wonder and the study of statesmen. It was only another proof that governments are not made, they grow, that the heart is the best logician, that character, which is but cousin to instinct, is a better guide eyes. Snobbish soms of fathers letely rich, anxious to than philos phy. Wordsworth said, of a similar

· A few strong instincts, and a few plain rules, Among the herdsmen of the Alps, have wrought More for mankind, at this unhappy day, Than all the pride of intellest and thought.

That surrise has colored the whole morning of o history. It is the cardinal principal of our nation life, that God has given every man sense eno manage his own affaits. Out of that, by a she cess, come universal suffrage and the eligibility every man to office. The majority rules, and law rests on numbers, not on intellect or virtue. A sound rule, and if not the only one consistent with freedom and progress, at least, the one that best serves these. But the harm is, that while theoretically holding that no vote of the majority can authorize injustice. practically, we consider public opinion the real test of what is true and what a false; and hence, as a opinions we shall express; and what meetings we shall express; and meetings we shall express to the meeting we shall expres that, practically, our institutions protect, not the in- ing a majority, took rightful posses terests of the whole community, but the interests of the majority. Every man knows best how to manage his own affairs. Simple statement ; perfectly sound; but we mix it up, somehow, with that other rule, that every man is eligible to office, and then we hurry on to the habit of considering every man competent for every thing. Does a man achieve success in some particular point, we hail him a universal Crichton, and endow him with a genius for all work. A mechanic invents a new stitch in a carpet-web; straightway he is named for Congress. Does a man edit a respectable daily to bankruptcy, we put him on a commission to choose for us water not fit to drink, or let him carry a railroad half-way to ruin, by paying dividends that were never earned. That militia Colonel survived a Western brawl-call it a battle and a victory, and choose him President at once. This man is a brilliant historian-send him Ambassador to England. Another has argued ably an india-rubber case -send him to fade out in the Senate. Does a man fail utterly-a bankrupt poet or office-seeker .he edits a newspaper. We lack, entirely, discrimination. Because a man is entitled to draw upon us for fifty dollars, we put a thousand to his credit. That a man edits the Tribune so as to pay-no very high order of talent-is no proof that he knows better than other men who should be President of the United States. Bayard Taylor may be a genius and a traveller, without the least trace of patriotism or the least spark of a gentleman. A hundred years ago, you must have served an apprenticeship of seven years to make a shoe; now talk seven months on the right side, you may be Governor of a State.

I said that, in spite of the heedlessness and good nature of this mistake, the rule that every man should be eligible to office is the best rule you can have. Our large measure of national success, spite of this heedlessness, shows how truly the Swede spoke when he said, ' Quantule sapiestia regitur mundus, -how little wit it takes to hold office! But. though life be long and sunny, one fit of severe illness is a great evil. It is quite true, that routine incapacity atumbles along very well at common times, but there come hours when we need a pilot, and then we suffer. Such an hour we have just passed through.

Certain men, who seem utterly ignorant of the principle that only by letting each man speak exactly it, if anywhere, on the passage of its resolutions. In w hat he sees fit, at the time he chooses, can the progress of truth be secured, attempted to put down cert sin other men, assembled to discuss the abolition of a Committee to appoint officers. That Committee slavery. I want to look at that event as illustrating the ignorance of the actors, the ignorance of the press, and the incapacity of the City entire, well-recognized right to do, as the Chairman Government. And I take this subject specially be- of that meeting. cause it enables me to lay before you a correct acno journal of the city has bestirred itself to procure. justice to both parties, the assailants and the assailed.

have all serious objections to mobs in the abstract, but none at all to mobe in the street, none to this particu- know parliamentary law enough to remember that he lar mob. This was not a case of virtuous men refusing to obey a bad law, of whom it has been well saidthey do not dispute the right of the majority to command, they only appeal from the sovereignty of the nation to the sovereignty of mankind.' But this was strict parliamentary law, no motion-for all the books a case of the right of free speech, a right which no lay it down that no motion can be made without adsane man in our age and land denies. Yet you have dressing the Chair '-there having been no motion, no rebuke from the daily press of Boston, of a mob, nouncement of the vote, either by the Chairman or well dressed, met to crush free speech. I have by Mr. Anonymous, when Mr. Richard S. Fay walkknown Boston for thirty years. I have seen many ed to that platform and assumed to be Chairman, he mobs. With one exception, I have yet to see the first amounced himself the ringleader of a mob, (sp. word of honest rebuke, from the daily press, of a well plause, and one cry of 'No!') in the strictest lette dressed mob met to crush honest men; and that ex- of parliamentary law. Journals that undertake to ception was the Boston Daily Advocate of Mr. Hallett, know, style him the rightful Chairman. And when in 1835 and 1837. (Let me say, in pessing, that it is a Mr. Douglass, in common courtesy, handed him singular result of our institutions, that we have never glass of water, Mr. Pay says, . This acknowledges had, in Boston, any but well dressed mobs. Still, me as Chairman! Profound logician, this Mr. Fay! they are dangerous precedents—well dressed men hire A glass of water is his title to office, and Mr. Fred hungry mechanics to mob free speech. Beware! such erick Douglass is authorized to confer it. men may 'better the instruction.' The 'flour mobs' followed close on the pro-slavery mobs in New York.) But such a press - what a tool, what a despicable

The press will think me unjustifiable, perhaps, for they affect to have discovered that there was no mob. only the majority taking rightful possession of a public meeting. We will consider that bye-and-bye.

The press says the mob was composed of 'Bosto do not make a gentleman? Ill manners and igno-Market, does not. Running, before you are sent, men, does not make one. And yet these are the only to offer a resolution, and that was himself, on his own be born again into the Kingdom of Mammon, before a resolution. he thinks such men gentlemen. And as the ringleaders were not born in Boston, let us save the dear who nominated him, he does not wait to have the old town from the disgrace of having them called resolutions seconded, he does not call for the mays Boston gentlemen. The gossip of the street says they but he declares them carried. This could not have were excusable on account of pecuniary losses—they were men out of employ. The ringleader said he and grow pale when hundreds cried out 'Shame! came there to eave his property. Let us examine of came there to save his property. Let us examine of what material the mob was really made. We have a some one saying, 'Don't be frightened, we won't who make up this Chamber of Inquisitors, this new Star Chamber, that undertakes to tell us, as Archbishop Laud and Charles Stuart told our fathers, what bishop Land and Charles Stuart told our fathers, what rick Douglass addresses him. He turns, introdu creed we shall hold, and what public meetings we Mr. Douglass to the audience, and gives him the

Weak sons of a oderate fathers, dandled into effeminacy, of course wholly unfit for business. But overflowering trade sometimes laps up such, as it does all flowering trade sometimes laps up such, as it does all there is a motion before the house. This vigiliant obtainable instruments. Instead of fire engines, we take pelle and dippers, in times of sore need. But to adjourn, declares it carried, and then introduces such the first frost nips into idleness. Narrow men, ambitious of office, fancying that the inheritance with the first frost nips into idleness. Narrow men, ambitious of office, fancying that the inheritances and hids him remember the rule of the call, to speak briefly, and it to the point! [Great laughter.] Bloated distillers, some rish, some without wit snough to keep the money they stole. Old families run to seed in respectable dullness. France agreement and.— We have the appoint many makes.

not mustly see, get looked as when they trouble our eyes. Snobbish som of fathers lately rich, anxious to show themselves rotten before they are ripe. [Hithers to, there had been no demonstrations from the heart or, except occasional suppressed laughter at the speaker's secrema. The laughter here was received with hisses by a portion of the audience.] These, taking courage from the presents of bolder request, some from jail and others whom technical skill saved therefrom; the whole led by a third-rec. afrom; the whole led by a third-rate lawyer broken down to a cotton-clerk, (hisses,) borrowin city, not one able to give a resson or an excuse for the prejudice that is in him,—those are the men, this is the House of Nobles, whose leave we are to sak before we speak and hold meetings. These are the men who tell us, the children of the Pilgrims, the repre sentatives of Endicott and Winthrop, of Sewall and a we shall express, and what meetings we shall ing of the 3d of December, (applause and cries of Good,') and 'without violating the right of free speech, organized it, and spoke the sober sense of Boston !

Boston ! I propose to examine the events of that morning in order to see what idea our enlightened press entertain of the way in which 'gentlemen' take possession of meeting, and the fitness of those 'gentlemen' to

take possession of a meeting. On the 3d of December, certain gentler J. Sella Martin, James Redpath, Mr. Eldridge, Mr. O'Connor,-hired the Tremont Temple for a convention to assemble at their request. The circular which they issued a month before, in November, invites the leaders and representatives of all the Anti-Slavery bodies, and those who have done honor to their own souls by the advocacy of human freedom, to meet them in convention. Certainly the fops and the clerks of Boston could not come under that description. The notice published the day before, proclaimed that the convention 'was not met for debate, that each speaker should confine himself to giving, briefly, his views on the question,-"How shall American Slavery be abolished?" ' Does Mr. Fay, or any one of his associates, dare to say in the presence of the citizens of Boston, that he entered that hall to join, in good faith, in any such investigation? The temper and quality of the meeting was shown by the statement of that notice, that it chose the anniversary of the 'martyrdom' of John Brown as the day for its meeting, and mentioning his death as 'too glorious to need defence or eulogy.' If any one of Mr. Fay's associates entered that hall with written resolutions in their pockets, denouncing John Brown and expressing 'hogror for his piratical, bloody and nefarious attempt,' by what claim, as gentlemen, do they justify their presence there?

But waive that, and grant that they were rightfully present. When a convention assembles at the call of a committee of gentlemen, it is a well-recognized and settled right and custom of the callers to recognize that convention through a committee, or otherwise to appoint officers for the body. If the committee report a list, it is sometimes put to vote, and sometimes not. When a vote is taken, it is mere form; for all well-disposed men, if they contest a convention, uniformly leave it the right to organize itself, and meet

conformity with this custom, the Rev. J. Sella Martin took the floor as temporary Chairman. He appointed reported a list, with Mr. Sanborn of Concord as Chairman. Mr. Martin announced him, as he had an

But, suppose the Convention chose to insist its strict count of the course of events that morning, which right, and to organize itself without regard to its callers. Then it was perfectly in order for any member to And I seize this, the first opportunity given me, to do address the temporary Chair, and make a motion to that effect. Did any one do it? No. On the con-Look first at the press. With the exception of the trary, one person, who seems to shrink from having Atlas and Bee, no one of the daily papers has uttered his name known, nominated Mr. Richard S. Fay as one word of hearty, fitting rebuke of the mob. They Chairman, [ Good! cheers and hisses,] and put the motion. This anonymous skulker does not seem to should address the Chair, or that he should wait to have his motion seconded; but without that, and without any call for the nays, Mr. Fay assumes to be Chairman. There having been, then, in the eye of

And then commences an exhibition of his derful powers as a presiding officer. The moment Chairman takes his seat, the first duty is the call for the appointment of Secretary and other officers. This wonderful meeting had no officer, except its equally wonderful Chairman. Unburdening himself of his coat, he was not self-possessed enough to find in his pocket the scroll of resolutions which every one saw protruding from it-whereupon he said, +I thought gentlemen. A very natural mistake for a press that had got among honest men. Some by standers does not know a mob when it sees it. But can we let thought this insolence. I am rather inclined to be that description stand? Broadcloth and fine linen lieve it possible that, having escaped from the mob to our platform, he was congratulating himself upor rance do not make one. Barning a right to twelve having gotten once more among honest men. [Mucl months in the House of Correction does not make one. laughter.] He then undertakes to read the resolu (Laughter.) Resisting the laws, to help the Stock tions, and offer them to the Convention, ignoran again-ignorant again, that there was just one ma with volunteer haste, to do the dirty work of base in that meeting, and only one, who had no zight colors by which men before unseen made themselves theory; for every boy knows, except this young cotvisible, that day, on the surface of affairs. One must ton-clerk, that no presiding officer is entitled to offer

Pollowing, then, the example of Mr. Anony been fright, for although he was observed to tremble floor, ignorant again-ignorant again, that a motion to adjourn is not debatable. Some one in the audi-ence, while Mr. Douglass is speaking, reminds him there is a motion before the house. This vigilant to keep the money they stole. Old families run to vention alts and listens half an hour to a speech find by the instincts of the people. The seed in respectable delliness,—frages existative east,—born only to est. Trading families, in the third general seed falses, a sentiment which Edmund technol; and it seems as if our comparated falses proved it. They framed a street what their fathers made by amuggling in India. Sevep in a hundred young regues, the gitel of mothers twice adjourner, is done with, takes his hal and which, after two hundred years, is still and the diagrace of their names, good as moughts to jakes—this orderly Chairman!

pay the expenses. [Laughter.] And when mr. may reminded him, during the pendessy of the motion to adjourn, that he must not no so until he had arranged for the payment for the hall, this representative of State street defied Mr. Hayes to compel him to pay for the hall that he had used. I blush, even for State street, under such a fact. And the gallant men that followed him -O, shame even to Boston dandles - ware heard encouraging each other with crise of 'The Police are with us—the other side pay for them, and we use them!'

which failed, however, to produce any sensation) who, when some one asked, Who captains this schooner? captain a parliamentary mob, but found it rather too much for him. Being fully determined, however, to opponent to a duel, then knocked him over the head with the butt of his pistol while his back was turned. Lord George Bentinck leapt from the sporting field much.

After the kid-sloved mobocrat had left the hall. Mr. Sanborn quietly requesting the real friends of order to remain seated while the mob followed its vain. Then Mr. J. Murray Howe, without any flimsy veil of parliamentary pretext, a bully girdled by bulincited the police to arrest all whom his followers disturbance. And the shameless Mayor closed the scene (hisses)—the plot unmasked by the quiet discipline of the friends of order was disclosed, and the stand alone. We have not had a decent Mayor for City Government succored its defeated accomplices ten years. (Sensation, and vehement hisses.) Vassals by clearing the hall in the prostituted names of law and order. (Loud cheers and some hisses.)

I have named only the leaders of this mob, and de-Mayor? I am sorry to say that among that crowd seldom seen in an anti-slavery meeting, whose presence there, at that unusual hour-ten o'clock in the looking down on Washington street, the gilded names were on special duty in those streets in the night proud motto- The Union, the Constitution, the Bu- strate took his seat. The only person arrested for forcement of the Laws.' (Cheers.) One of those that night's disorder is one black boy, fourteen year names, which the city has hitherto loved to honor, was present in that crowd, in a class of meetings I do not remember, precisely, the mob against the where he is seldom seen-never at ten o'clock in the Irish in Broad street, but I am told that the same is the encouragement of his unusual presence, the enforcement of the most sacred of all laws, that of free quelling mobs. One was Neal Dow, in Portlandof the Mayor?

Some men say that free speech was really crushed mont Temple from those who had hired it. Let us ought to be written in letters of gold,—taught pursecourt. Those men whom he fought can say they wealth of Philadelphia petitioned him not to allow to crush free speech; but do not let us dignify Jack sentiments of Mr. Curtis?' 'No, sir,' was the an-Sheppard and Dickens' Fagin into Cromwells and swer; "I know only that it is my duty to protect Bonapartes. These mobocrats intended to be Crom- him.' Do you know, sir, that the wealthlest houses wells. So did the two tailors who undertook to tear have petitioned you to stop the meeting?" "Yes down the throne of George the Third, and issued the sir.' What shall you do if they appear, and put a famous proclamation- 'We, the People of England.' stop to the lecture?' ' Fend them to the watch-History does not record that they succeeded: neither house.' (Applause.) Mr. Curtis lectured, and Mayor did their imitators on the third of December. Still, Henry was re-elected. While such men these angry and misguided men incurred very grave opposed to rotation in office. (Laughter.) responsibility. Stealing a hall is not very bad in It is a long while since we have had such a Mayor. death, several, and ill treated many of them. If any one of those mangled men had died of his wounds, Richard S. Fay, in the sight of God and all honest men, if not of the law also, had been a murderer The atonement he owes to our city which he has disgraced, is a public acknowledgment of his crime. The compensation he owes to those men pillaged and beaten by his followers, is that, so far as gold can, he sees that their sufferings are alleviated. Let us hope that the wealth and the influence which countenance his wrong will move to aid him in his repentance.

The picture is one of men undertaking work for which their education never fitted them-a common mistake of American life. There are thousands among us, engaged in mechanical routine, whose have large grasp, and take in the universe. Critical hours unveil the lustre of such spirits. Our self-made men are the glory of our institutions. But this is a case of men undertaking to join in public debate and preside over public meetings, whose souls are actually absorbed in pricing calice and adding up the Republic tremble, the settlement of which i columns of figures. It is a singular sight. White identical with the surviving of our government; a men, having enjoyed the best book education—to see topic upon which every press, every legislature, evthem struggling with two colored men, whose only ery magistrate, south of Mason and Dixon's line. education was oppression and the anti-slavery enterprice! But in that contest of parliamentary skill, the two colored men never made a mistake, while anniversary of the martyrdom of the only man whose every step of their opponents was folly upon folly, name stira the pulses of Burope in this generation. Of course, upon the great question of moral right, (Derisive laughter.) English statesmen confess never there is no comparison. History gives us no closer to have read a line of Webster. You may name parallel than the French Convention of Lafayette Seward in Munich and Vienna in Period to We and Mirabean assailed by the fish women of the ples, and vacant eyes will ask you. Who is he?

Let us turn now to the part of the City Govern ment. Every man eligible to office—but with a race like ours, fired with the love of material wealth, with ent given us by God to subdue and crowd it with cities, to unite the oceans with rails—in such an age and with such a race, trade must absorb all the keenest energies of each generation. The consekeenest energies of each generation. The conse-quence is, that politics takes up with small men, men with not grasp enough for large business, with leisure, therefore, on their hands, men popular because they have no positive opinions—these are the men of poli-tics. The consequence is, as De l'ocqueville has hint-ed, that our magistrates never have more education than we give to the men, that they have no personal common fines only try common new. In a calm see reputation, wealth, position, seeing their houses pillouts alike show mastership in floating. On the laged, their friends mobbed in the streets, have third day of the month, we night have supposed that forced this question on reluctant Senates and statement man, until, at less, all other issues driven out of the

set a mob, that the duty of the police was not to

who stabe his patient in order to cure the disease.

But our Mayor, poor se he is, did know all this. He was awed but of his duty by the social position of the mobeurata. The individual pollocumen were respectable and orderly, evidently disposed to enforce order had they bean allowed. No complaint can be made of them. But we know neither them nor their Chief. For us, the Mayor represents the City Government. I hold him, single and alone, responsible for the spacess of the mob. (Blight hissing.) Abolitionists are the best judges; they have been through many such a some. They savert that if they could Some men assert that Mr. Fay really came to that hall to put down free speech by violence. As it was said that no man was ever so wise as Lord Thurlow looked, so these citizens think no homest man was ever so ignorant as Mr. Fay appeared. But I am iquilment to believe that he came there designing to crush that Convention in a parliamentary way, but the could know how to do b. This the country of the distribution is a publicly avowed his belief, that had the Chief did not know how to do b. This the country of the country around down the platform his purpose to did not know how to do it. Like the captain of the simply announced, from the platform, his purpose to Maine schooner caught in our harbor narrows (here keep order impartially, order would have reigned; a youth in the gallery raised the cry of 'All up,' but the mob knew the police, in spite of their individual feelings, must obey orders, and were therefore. called back, 'I undertook to esptain her, but find it stantly boasting, 'The police are all right,' 'They are rather too much for me.' Bo Mr. Fay undertook to with us,' "Three cheers for the police"! (Cheers and hisses.)

To the courtesy and forbearance of the abolition brush the Convention, and finding the quiet and ists, the Chief of Police has borne public witness. trained friends of it able to outwit and out-general They were the only persons assaulted, yet they were him, he took refuge in violence. He challenged his the only persons arrested. They were the only persons knocked down, and they were the only persons carried from the hall by the police. The Chief says that individual abolitionists were removed by misand the race-course to the leadership of the House of take. Singular that this mistake should never have Commons. Perhaps Mr. Fay thought he could do as occurred to those who were using their canes and their fists, and should have taken place only in regard to persons conspicuous for their courtesy and for-

The friends of the Mayor urge that the mob was leader, showed them that all their labor had been in too strong for the whole force of the government. Let him show that he spoke one word, that he lifted one finger, that he remonstrated with one rioter, and lies, failing to excite any violent resistance, urged or we will grant him that excuse. But the pilot who says the storm is too strong for him, must show that struck, on the ground-of removing the cause of the he put his hand once, at least, upon the helm, to see whether it would obey the hold.

Our present Mayor is not singular; he does not of the grog-shop, and mortgaged to State street, what could you expect from them? Of course Smith and Bigelow are beneath notice-mere hounds of the scribed the pitiful quality of their followers. You slave-hunt, a hand's-breadth shead of the pack. But will ask me, how did such a mass influence the these other degenerate magistrates find here and there a predecessor to keep them in countenance; indeed, were men influential by wealth and position, men all the mayors on the Atlantic coast are their models, with one or two noble exceptions. That mob which Mesers. Fay and Howe inaugurated, spent the night morning-sitting in silence, was an encouragement to among our colored citizens' dwellings, beating, kicktheir personal friends, the mob. You may see, still ing and stabbing all whom they met. The police of Lawrence and Dickinson, and, side by side, the The morning opened, the courts assembled, the magold, who had defended himself against bullies!

morning-while his personal friends resisted, with true of that riot, that none but those assaulted were arrested. I have known three cases of magistrates speech. Need I explain any otherwise the servility not necessary, I think-done merely to show his courage. Any man who steps one step out of his path to prove his courage is of course a coward. But out, on that occasion. O no! that same day, that let us grant Portland her fame-she has quelled a same meeting held a session, addressed by the most mob. Providence, also, under a magistrate whose hated of its speakers, expressing their opinions on name I wish I could remember, (Governor Arnold, 1 slavery and the scene of the morning. The exact, am told,) quelled her mob with builets; and last literal truth is, that Mr. Richard S. Fay stole the Tre- year, Mayor Henry, of Philadelphia, - a name that hope he will pay his debts without going through proud ignorance and brutality to obey the laws. The were never sued, yet, for any hall they had used; he Mr. Curtis to lecture. One of the petitioners waited cannot say as much, to-day. Doubtless, they intended on him and said, "Sir, do you know the treasonable

men who hardly know what they are about. Vio- Your magistrates have always needed twenty-four lating the rights of your neighbors may be forgiven, hours, and closetings with indignant citizens, befor when the parties offending will soon repent, and those they learned their duties. In 1835, Mayor Lymanrights are no more affected than the sun by the cloud a lawyer, a scholar, a gentleman-instead of protect that passes over him. But when Mr. Fay had housed ing Mr. Garrison, or dying in front of him, spent the himself in luxury and quiet, at night, that lawless critical hour of the mob's existence in vain interand coward spirit which he had stirred up and let oessions with his personal friends, in pitiful appeals loose, broke into the houses of our hated and friend- to drunken broadcloth, (alight blesing,) and wen less colored people, pursued any one of them it dared home to realize the noble opportunity he had lost of follow, finding him alone, cruelly beat, almost to endearing his memory to law, liberty, and the good name of the city, to realize the grave duty he had failed to meet, and to spend his after life in bitter and unavailing regret over that disgraceful and wicked hour of his magistracy. But he lived-he lived to repent; and later services did endear his name to the Commonwealth. There is no evidence that our mor recent Mayors know even enough to be ashamed.

The men of that day lived to beg pardon of the very persons they had mobbed. All Boston glorified them, that month; they walked State street is pride. But you would think me cruel, to-day, if gibbeted their names. The hour is near, it knocks at yonder door, when whoever reminds an audienc that Richard S. Pay and Mayor Lincoln broke up a anti-slavery meeting, will be considered, even b State street and the Courier, bitter and uncharitable (hisses,) as eminently unchristian, in reminding the disgraced and the forgotten of their sins. What was the meeting thus assailed? It was

meeting met to discuss slavery, -a topic which makes flings defiance at the Union, amid the plaudits of Mr. Pay and his friends. What day was it? The Seward in Munich and Vienna, in Pesth or in Na-But all Europe, the leaders and the meases, spoke by the lips of Victor Huge, when he saidof Brown is more than Cain killing Abel; it is Washington slaying Spartacus. (Laughter from parts of the hall, and from others applause.)

What was the time of this meeting? An h when our Senators and Representatives were vindicating the free speech of Massachusetts in Washington, in the face of armed men. Are we to surrender it in the streets at home, to the hucksters and fops of the Exchange? This day on which I speak, a year the Exchange ! This day on which I speak, a year ago, those brave young hours that held up John Brown's hands faced death without a murmur, for the alarw's sake. In the light of their example, God forbid we should give up free speech !

Whom is in proposed to silence! Men who for thirty years, from the Ocean to Kansas, sacrificing reputation, wealth, position, seeing their homes pillaged, their friends mobbed in the stream, have

arens, God chains this age to the redemption of ite slave. Victors in such a fight, after such a fait slave. Victors taught this nation, at such well on after maying the discussion, who are thee irden the secretaries their gold against our rights? Who; that weign who parades his two hundred thouse this boases were produced as the will spend every one of the dollars, and this agitation ? That attempt to announced before, from the steps of the Ren House, The unhappy statesman, defeated, her, broken, eleeps by the solemn waves of the Ather Catalina gladios contempei, non tuos perinsees The half omnipotence of Webster we defied heeds this pedlar's empty wind?

How shall we prevent such insolent attempt to the future? Educate the future Pays more the oughly. Teach them the distinction between ditin and dollars. Plant deep in the heart of the same the conviction of the utter sacredness of the right of free speech. Our fathers made their som hate the Pope so thoroughly, that hatred of Popery is to be ger an intellectual conviction, but has beger an interest of Yankee blood and bone. Pat the sacredness of free speech into the same cooling Carve in letters of gold in every school house the letter of our loved Governor elect—the best week Massachusetts Governor has said since the first Will throp gave his fine definition of civil liberty. Mr. Andrew says :-

. . The right to think, to know and to atter John Milton said, is the dearest of all liberia.
Without this right, there can be no liberty to as people; with it, there can be no slavery."

And Mr. Andrew goes on :-

"I care not for the truth or error of the opinion "I care not for the truth or error of the opinion held or uttered, nor for the wisdom of the word at time of their attempted expression, when I consider this great question of fundamental significance, the great right which must first be secure before free so ciety can be said to stand on any foundation, but only on temporary or capricious props.

Rich or poor, white or black, great or small, wi

or foolish, in season or out of season, in the right or in the wrong, whosever will speak, let him seak, and whosever will hear, let him hear. And it as one pretend to the prerogative of judging another man's liberty. In this respect there is, and then can be, no superiority of persons or privilege, not be slightest pretext for any.

Thank God for such a Governor to come! (4) plause.) Make that Marsachusetts, and then we me stop a boy in the streets and make him Mayor er that, without need of thought or consultation, he will gird himself to protect unpopular free speech, mi put down fashionable riot, instead of lastly protest ing fashionable riot, and putting down unpopular for speech.

I have used strong words. But I was ben Boston, and the good name of the old town is toud up with every fibre of my heart. I dare not that myself to describe the insolence of men who under take to dictate to you and me what we shall sayin these grand old streets. But who can adequately tel the sacredness and the value of free speech! Who can fitly describe the enormity of the crime of in riolation? Free speech, at once the instrument as the guaranty and the bright consummate flower of all liberty. Free speech in these streets, once trai by Henry Vane, its spostle and champion, Ire speech, in that language which holds the dying ward of Algernon Sydney, its martyr. As Evereu and near forty years ago:

· I seem to hear a voice from the tombs of depend ages, from the sepulchres of nations that died been the sight. They exhort us, they adjure us is is faithful to our trust. They implore us, by the long trials of struggling humanity, by the awful secret of the prison-house where the sons of Freedom has been immured, by the noble heads which have been brought to the block, by the elequent ruins dis-tions, they conjure us not to quench the high the is rising on the world. Greece cries to us by the convulsed lips of her poisoned, dying Demostless, and Rome pleads with us in the mute penusor d her mangled Tully.

Letas listen to the grave and weighty words of the nephew of Charles James Fox, Lord Holland, m is protest, when British Tories tried to stop the discusion of Catholic Emancipation-words of which Escaulay says : 'They state a chief article of the colucal creed of the Whige with singular clemes. brevity and force ':-

"We are," Lord Holland says, well aware that the privileges of the people, the rights of free discussion and the spirit and letter of our popular institutions must render—and they are intended to render—the continuance of an extensive grievance, and d the dissatisfaction consequent thereupon, dangerou a the tranquillity of the country, and ultimately salversive of the authority of the State. Experience as theory alike forbid us to deny that effect of a free Constitution: a sense of justice and a love of libray equally deter us from lamenting it. But we have always been taught to look for the remedy of set disorders in the redress of the grievances which pa-tify them, and in the removal of the dissatisfactor from which they flow; not in restraints on securi privileges, not in inroads on the right of public dies

Governments exist to protect the rights of miner ties. The loved and the rich need no protection they have many friends and few enemies. We have praised our Union for seventy years. This is the ist time it is tested. Has it educated men who have their rights, and dare to maintain them! Car ! bear the discussion or a great national sin, mehand deep in the prejudicess and interests of millions! I so, it deserves to live. If not, the sooner it masks out of the way, the better.

The time to assert sights is when they are deried; the men to assert them are those to whom they ar denied. The community which dares not protect humblest and most hated member in the free utterance of his opinions, no matter how false or hateful is only a gang of slaves.

At the conclusion of the exercises, Mr. Phillips's friends flocked upon the platform to congratulate him. After a while, Mr. Phillips left the platform, sconpanied by several friends, who were joined in the lower entry, by some twenty in number. At the party emerged from the building to the avenue lesting from the Hall to Winter street, a large ctord was found collected there, who set up various cies. such as 'There he is!'- Crush him out!' Does with the Abolitionists! Bite his bead of! All up ! ' &c., and surged toward Mr. Phillips, with the manifest purpose of preventing his egres. In the however, they were balked by the resolute front of his friends and the energy of the police, who keel the crowd to give way.

On entering Winter street, the mob, which sizes: lockaded the street, yelled and hissedgand gare re to their impotent rage by such cries as those great above; but the arry proceeded down the street, sel up Washington street, surrounded by a street tachment of police, and followed by an immen throng of people, many of them, however, friend Mr. Phillips, and determined to protect him has lujury. No demonstrations of violence, largely were made. The singular procession excited the tention of people living on the route largely, and the windows looking on the street were crowded rid faces expressing wonder and curiosity. Armed a a few of his friends, when three cheers were first by some of those present, which were asswerd if requested the crowd to disperse, which they be though somewhat slowly, and with manifest relat-

ance. So ended the diagraceful scene.

It cannot be concealed, that there is cherished words Mr. Phillips, by the Fay and Hove rough his sublime moral heroism and triumphast rinder.

Iton of free speech, a spirit as insane and markets as it is destardly and unprovoked—for they were to destard. deniably the aggressors. But let then bears! De violence they are threatening, if attempted, will fer fully recoil upon themselves. Goo state and ANOTHER BELL-EVERETT MOB.

doing, in short, just what Mr. Lincoln ought to have done at the Tremont Temple. Not only were the 2750 seats of the Music Hall occupied, but the spaces around the platform and on the sides of the Hall were all filled with persons standing, so that there must have been 3300 people

The subject of Mr. Phillips's discourse was-Mobs, and Education.' The selections from Scripture which he read, among the preliminary exercises were significant and appropriate; the first being Dami's psalm- Why do the heathen rage, &c .- and the second, that passage from the Acts of the Aposthe which describes a combination of conservatives arsinst free speech in their time; ending, . Whether n be right in the sight of God to hearken unto you, more than unto God, judge ye.'

Before commencing his discourse, Mr. Phillips remarked that, having been there on the previous Sunday, he had noticed that the friends of the speaker Mr. Frederick Douglass) responded to some of his remarks by applause. On this occasion, he begged that his friends would observe the customary decorum of the time and place, and would abstain from applauding, even if they should hear something that particularly pleased them. It is important to note the request, for two reasons. The pro-slavery papers. ('religious' and other) have been accustomed wantonly to lie respecting the usages of Mr. Parker and his congregation, that many people suppose the clapping of hands to be of frequent occurrence there. And those who wished to disturb the meeting on this occasion might be supposed to use this false impression to explain away their own disorder. especially since one of the Tremont Temple rioters ad the impudence to say, when a bystander remonstrated against the outrageous noise he was making-We have a right to applaud.' During the progress of this discourse, one of the

most admirable that even Mr. Phillips ever delivered. amore and hisses from time to time interrupted the susaker, his friends, meanwhile, keeping silence, as se had remested, save when, by a low sh, they protested against Asse unseemly interruptions. The almost all in the rest of the Hall, and the extreme parts of the upper balcony. If other well-dressed ruffians, as is their enough, had intended to aid the tumult in portions of the Hall nearer to the speaker, thry were overswed by the great assembly, one of the noblest that ever appeared there, of friends of Mr. Phillips and of freedom of speech. On two different occasions, these rioters repeated their howls whenever the speaker recommenced, after waiting for plence, showing a purpose to stop his discourse by drowning his voice. But the sounds soon died away, and the laugh, that some of the disturbers once or twice attempted, sounded mournfully hollow and

At the close of the discourse, the mob, seeing that they were outnumbered in the Hall, arranged themselves partly in Winter street and partly in the passage leading from it to the Music Hall, to attack Mr. Phillips as he came out. As soon as he appeared, they raised the Bell-Everett cry, 'All pp,' and rushed towards him. His friends kept a firm circle around him, and the police encircled and assisted them; and they thus proceeded to his house, the baffled mob yelling and cursing around them all the way home.

A policeman, who was one of the party, told me this friend of humanity from brutal assault, on his way through Washington street on Sunday noon. Wishing to get his opinion, I saked-Was it necessary to have so many? And he answered- Without them, he never would have got home alive They would have trampled him down in the street ! I asked a 'reporter,' who had seen the whole transaction- Were there any of the roughs there? He answered-'No, they were merchants' clerks' adding, by way of explanation- They have to do it It's their living!' The brutal ferocity of this mob of well-dressed young men, like that of its predecesfor in the Tremont Temple, was incited and directed by the cotton interest.

Such is another of the spasmodic efforts of the evi spirit of slavery. When its casting out is seen to be inevitable, it tears and rends the patient. When Satan comes down, 'in great wrath,' it is 'because he knoweth that he hath but a short time. - c. x. w.

NO SLAVE-HUNTING IN MASSACHUSETTS The following petition is now in the hands of reliable friends of freedom, in all parts of the Commonwealth, for immediate circulation. It is precisely the same which, for the two preceding years, has been signed by thousands of the most virtuous and humane portion of the people, and which ought to be subscribed by every man and woman in Massa. chusetts. Those to whom it has been sent are earnestly urged to be up and doing, for the time is short between the present and the period for the assembling of the Legislature. Let every family, and every per son, be tested by its presentation; let it be (as it will) a revelation of character and of purpose; and let the world know how many there are among us who 'remember those in bonds as bound with them,' and are therefore for protecting the fugitive, or, on the other hand, how many are still for allowing slave-hunters to seize their prey with impunity on the Paritan and Revolutionary soil of the old Bay State, and to act as heir accomplices in kidnapping.

To the Honorable Senate and House of Representative of the Commonwealth of Massach

The undersigned, citizens of Massachusetts, respectfully ask you to put an end to SLAVE-HUNTING in Massachusetts, by exacting that no person, who has been held as a Slave, shall be delivered up, by any officer or court, State or Federal, within this Commonwealth, to any one claiming him on the ground that he owes service or labor to such claimant, by the laws of one of the Slave States of this Union.

We have on hand at least fifty columns of important matter, pertaining to the Southern secession movement, and the state of the country generally,and not less than a score of communications on alle,— but we are constantly driven to the closest quarter for lack of space. Correspondents must exercise pa-tience, especially when they see that we arbitually occupy less room for their greater accommodation.

When a great nation is within 'thirty days of cruel

does not plead for freedom of speech, and rebuke In a country like ours, where all are sovereigns,

and where mutual forbearance must be constantly same right to present his views as the Protestant, and ried the body and blood of Christ to the disciples. should receive the same protection. The pro-slavery Ah, when he was bearing about that cup, he was man has the same right to utter his sentiments as thinking of Monday, of how loudly he would yellthe anti-slavery man. If the infidel wishes to celebrate the birthday of Thomas Paine, he has the same right, under our laws, to do so, that you have to come to church, and celebrate the birthday of the Redeemer. If any company of men wish to commemorate the birthday of Benedict Arnold, they should be allowed to make their speeches unmolested. If the followers of that poor, wronged, misguided fanatic, John Brown, wish to commemorate his death- read as follows:day, they have the same right to do so that we have to meet here this morning. And if for a moment we allow the idea that a mob can control this principle, or say who shall speak and who shall not, society is abroad; they have become a nuisance, which, in selfor say who shall speak and who shall not, society is dissolved. You say that a Benedict Arnold meeting defence, we or a John Brown meeting is a nuisance. Well, there are not a few who will say that an Orthodox church man's sacred right.

Free speech cost too much to be surrendered without a struggle. As a denomination, we have ever is been the advocates of free discussion. It has been our mission to fight out this question. It was for free speech that Reger Williams fled from his complainting of Phillips and his crew, to the empty free speech that Reger Williams fled from his complainting of Phillips and his crew, to the empty platitudes of Sumner, or the insolent bravado of Williams. that two hundred of the police assisted in guarding his way to Providence—then a wilderness—to build up, among savages, a commonwealth where speech should be free. For this great right, President Dunster gave up his presidency of Harvard College, choosing to leave the station of so much honor, rather than stifle the truthful utterances of his lips. For free speech, Obediah Holmes was beaten until his breath was almost exhausted, and he was taken down from the whipping-post with the flesh hanging ceeds of slave labor, who have been fattening on the in gory welts. For free speech, our fathers suffered proscription, privation and death. To purchase this right, they gave up all. No principle was dearer to the men of the Revolution. And in the memorable struggles for independence, in the conflicts with tyranny in England, in all the contests for Italian independence and unity, free speech never has been lost sight of, never has been forgotten. The price of this freedom has been paid in agonies and blood.

> It is also worth too much to us to be surrendered stop.' If we preach on intemperance, the mob will heart, a false heart. forbid it; and every minister will be obliged to ask a But perhaps some one says that the subject of alsere at the mercy of a mob.

> public meeting was called in this city, to be held on cussion, that will not bear free speech, we say to you

PREEDOM OF SPEECH VINDICATED. In the nation. Most of those men who usually go to Our readers will recollect that among those who mantully endeavored to vindicate the right of free speech at the Tremont Temple meeting or the 3d inst. (which was rictously broken up by Richard S. Psy. J. Murray Howe, and their lawless supporters.) was Rev. Dr. Eddy, Pastor of the Baptist Church in Harrison Avenue in this city, and formerly Speaker of the Massachusetts House of Representatives. On the Sunday following, (9th inst.,) he promptly came forward in his pulpit to rebake the rictous outbreak, and to maintain the sacredness of free speech. That purtion of his discourse which related to that subject will be found below. The time is coming when the discipling they were men who usually go to such meetings had wisely received to attay away, and the papers had egreed to take no notice of the proceedings. Now, as to the abstract right of those cardings. be found below. The time is coming when the dis-claimers contained in it, relating to John Brown and or dragged from the platform, and the meeting con the Abelitionists, will be deemed unjust and abourd. | trolled by a mob of Boston gentlemen! This city has never seen a spectacle so disgraceful as that, since William Lloyd Garrison was led through these streets war, it becomes men to consider what they do, to with a rope round his body, and freedom in his walk carefully and act discreetly. With dissolution person received a wound which has yet scarcely staring us in the face to-day, on the verge of rupture healed. No anti-slavery man was allowed to speak, and bloodshed, it would be a crime in any man to an analyse were heaped upon the humble persons who trifle with the elements which are now working around had called the meeting, and a disgraceful riot raged us. No man knows what is before us; for a time like from ten o'clock until one. The Chief of Police this has never been seen in the history of our nation- came with a posse of men, and could have restored a moment so pregnant with great events has never order in a few minutes. The officers under him were been witnessed, since the days of the Revolution. It ready and anxious to do their work; but the ineff. is a time for calm, deliberate utterance, and for earnest ciency of the Chief-who is evidently no more fit for appeal to God. Angry contention, harsh denuncia- his position than a child, and who only made a bad tion, and mob violence were never more out of place, matter worse—prevented the restoration of order, or and never possessed of more fatal power than now. the maintenance of peace. And the Mayor, it is At such a time as this, it becomes every Christian said, sent word from his cosy room in the City Hall man to take his stand on the right, and planting him- that he could not protect the meeting, in the just self there, stand firmly and kindly at his post of exercise of its rights. He had police enough to keep duty. But it is not to national affairs that I wish to call your attention, not to a political question that I was here; but not enough to check a mob of a hunwish to refer; for you will all bear me witness that dred Boston gentlemen. And out the tidings have this pulpit has never yet, on any Sabbath day during gone, North, South, East and West-that a mob has the present ministry, had political themes introduced broken up an anti-slavery meeting in Boston. O, into it. But a great outrage has been committed what disgrace! O, what shame! It is to be told at during the past week, not on a political party, but on Five Points in New York; it is to be told in the the moral sense of the Christian community: the streets of Charleston; it is to be repeated in distant privileges of freemen have been assailed, and free Texas—that free speech has been trampled under speech has been stricken down in the city of Boston—foot in the New England metropolis. What com-the Athens of America. The pulpit would not be fort it will give to the mobbers and the lynchers in true to itself, if it should be silent under such an out- the South, where some of you have creditors, but rage. It would deserve all the taunts and reproaches where none of you dare go to collect your bills! that infidels and fanatics cast upon it; it would be They will feel glad that they have some in the North worthy of the scathing rebukes, the bitter invective ready to do their work-infamous work it is, quashing of skeptic tongues and pens, if it did not demand for discussion, trampling on free speech. When men all men the sacred right of speech ;-for if the pulpit inquire who the rioters were-whether they came from North Street or Commercial Street, the answer every sin, it is as useless as a wooden box filled with will be-' No, they were Boston gentlemen' 1 O shame! shame!! These men have blotted the fair name of Boston, put a stain on the history of the city which all the waters of Massachusetts bay cannot exercised, any invasion of the right of speech should wash off. How it will sound in the West, in the be promptly and decidedly rebuked. If one class in South, in England! How the cheek of the American the community say what another class should talk abroad will tinge with shame, when he reads it—a about; if a mob attempts to restrict one sect or party peaceable meeting broken up in Boston by a mob! in its utterances, the government is at an end, law is And such a mob! I saw in it men of wealth! I abolished, and society dissolved. Every man has a saw church members! I saw a grey-haired deacon right to speak freely. The Roman Catholic has the of a Christian church? The Sunday before, he car-

Crucify him! crucify him!! And there, too, was man for whom twenty thousand people, voted to put him in the highest office of the Commonwealth. Of course, as they were there, they are willing that we should say so.

Well, then, this mob of gentlemen passed some resolutions - the thing you see was premeditated. The resolutions were all prepared, and one of them

4. That the people of this city have submitted too are determined shall henceforward be

What does that mean? Surely, that all persons is a nuisance, and ought to be abolished; that a Bap- who print or in public speeches utter language untist church is a nuisance, and should be abated. One palatable to the 'mob of gentlemen,' shall be dismorning, in the year 1680, the members of the First posed of, the meeting broken up, the rights of the Baptist Church in this city went to the house of God, speakers trampled under foot, and the city disgraced and they found its doors nailed up, and a placard on by mob violence. I say here, and now, that Prancis the wall forbidding any person to enter. A Baptist II. of Naples, of Francis Joseph of Austria, never church was a nuisance to be abated. The Baptists of issued an edict more diabolical than that. A mob of Boston at that time fought out the battle of free Boston gentlemen resolve that free speech shall be no speech, and gained a victory, and they should be the longer tolerated in the metropolis of New England ! last set of men on earth to trample down the free- And what interpretation does the Boston Courier put upon it? On Tuesday morning, it said this :-

No such assembly for that or any similar purpose

It is, then, resolved by a mob in Boston, that the most eloquent of all the 'fanatics' of our times, and even our honorable Senators in Congress, shall no more be heard in this city—that free speech shall be reserved for Yancv and Toombs when they come, but denied to Bostonians!

On what times have we fallen? and whither are w drifting? Do men who have grown rich on the problood of the poor creatures who toil in bondage, think that they can stop free speech in Boston? Do they think they can prevent the pulpit from telling the world that slavery is an accursed thing? Do they think they can stop the lips of the advocates of reform? The thing is a monstrous impossibility. I tell you, that that question will be discussed in that same hall, by lips that no insult can silence.

The meeting to which I have referred as being held at the Temple would have had few sympathizers, if without a struggle. The pride of New England has let alone, but a mobbed meeting, a persecuted band long been, its freedom of speech. When in the will find a multitude of friends. With the men who South free discussion has been crushed out, we have had control of that assembly, we as Christians have said to our Southern friends, 'Massachusetts is a little in common. With the anti-church, anti-Union ace where all may speak. Fancuil Hall, Music views of Mesers. Garrison and Phillips, we can have Hall and Tremont Temple, are open alike to Senator no sympathy. With those who glorify John Brown, Toombs, Mr. Yancey, or Jofferson Davis. We have we have no part or lot. With those who at this time said to men of all calls, " We will protect you in free would inflame and agitate without end or aim, we speech.' Nothing has added more to the glory of must not join. But when men are mobbed, we are a New England than this. If men did not wish to libel on manhood if we do not speak for freedom of hear this or that doctrine discussed, they remained at speech. That is too sacred a thing to be trampled home, and toleration of all opinions has been allowed. down, even when the majority (and the majority is And if for a moment we yield the right of speech, often nothing but a tyrant,) decide that it is abused where are we? The mob breaks up a meeting of one and perverted to vile or wicked purposes. I have no kind in Tremont Temple to-day: to-morrow, it breaks sympathy with disunion, or unjust aggressions upon up a meeting of another kind. By and by, this same North or South, but I have sympathy with persecu ob will turn upon the pulpit and say, 'you must be ted people; and if ever my heart fails to go out tosilent.' If we preach on slavery, the mob will cry, wards the oppressed, I will discoun it as a worthless

mob what he shall say in the pulpit. You see at very is so terribly exciting, that it must not be disonce that there will be no safety anywhere, if the cussed; that to prevent the magazine from exploding, principle of free speech is given up; and it is the free speech must be trampled under foot. Strange duty of every man to rally to its support. When a argument in an age of reason ! Suppose a man has a mob strikes down the right of the humblest citizen of store house which he stocks with powder, and then this Commonwealth, it strikes down you and me, and in great alarm runs up and down the city, saying to all of us. The only principle we can establish is the people, . You must put all your fires out, lest the toleration of all opinions. Other men have the same sparks should ignite my powder; the foundries must right to express their views as we have ours. They stop, the steam mills must suspend, the fires must be have the same right to discuss our principles as we all put out." What would you say to him? Why, have theirs. The moment free speech is given up, we of course, you would say, "Sir, you must remove your

powder; our fires shall burn." Now let us look at a few facts. A few days ago, a So, if you have a curse that will not stand free dispublic meeting was called in this city, to be hold on the anniversary of the death of unfortunate John Brown. The call for the meeting, which was published in all the papers for a week, instead expressly that the object of the gathering was not to sudgies John Brown, but to consider the great question of our age, 'How aim American Stevery to Abolished!' Among those announced to speak were clergymen of four or five different persuasions. It was deemed unfortunate by many that the meeting about the called at this time, in the midst of unparalleled excitances.

MARY AND PROBERCE; OF, Grave and Gay. From t Many and Properties at Stryage. Prom the Fifth London Edition, with Illustrations. pp. 225. Lursa; or, The Island. pp. 282.

LEILA IN ENGLAND. A Continuation of Lella; or The Island. pp. 312.

Laura At Hour. A Continuation of Leils in Reg-land, pp. 283. Boston; Published by Crosby, Nichols, Lee & Co. 1861.

These five volumes, beautifully illustrated, are printed and bound in uniform style. They are by Any France Types, and have attained a wide cir-culation in England, and will doubtless find many Lerra Av Horra. A Continuation of Lells in Regland. pp. 283. Boston: Published by Crosby, Nichols, Lee & Co. 1861.

These five volumes, beautifully illustrated, are printed and bound in uniform style. They are by Axx Frarra Tyrras, and have sitained a wide circulation in England, and will doubtless find meny purchasers here. The authoress excellent conversational and descriptive talent, and keeps up an unbroken interest from the beginning to the end of each volume. The incidents are numerous, and the moral lessons inculcated excellent; but much of the theological tesching is distasteful to us, though it will prove highly acceptable to the orthodoxy of the age. In the preface to Maxx and Fronzesce, the writer says it has often been remarked with regret by her, that in books written for the purpose of conveying religious instruction to children, the scheme of ing religious instruction to children, the scheme of Redemption and the doctrine of the Atonement have attempt, when touching on these most solemn points, to simplify to the youthful reader what has been so much more ably done by others, in works addressed to those of maturer years.' We agree with her that it is a very feeble attempt '-throwing, as it does, no light upon the subject, and dealing in pious commonplaces, to which no definite meaning can be attached There is no end to the religious cant in Christendom about these doctrines; and, as usually presented, they are snares rather than helps to a true life. At least, such is our belief; and to this extent we are willing to be considered heretical. Aside from this incidental portion of these volumes, they will be found very pleasant and entertaining reading for the long winter evenings. Those who are seeking for suitable gifts for the season will find every variety at the establishment of Crosby, Nichols, Lee & Co.

THE LAND OF THE SUN; or, What Kate and Willie Saw There. By Cornelia H. Jenks. Boston: Crosby, Nichols, Lee & Co. 1861.

This is a real child's book, with a score of pictures. tistrating in a simple and agreeable manner the incidents of a voyage to Cuba, and giving lively descriptions of scenery, cities, towns, plantations, public Challeston? Because? I prefer that Charleston should buildings, festivals, manners and customs, &c. It will make a very acceptable Christmas or New Year's late danger. Because I have no disposition to rus. no allusion whatever to the system. Could any but an American woman make such an omission? Does it imply insensibility on her part, or the fear of giving offence, and thus curtailing the sale of the work?

OPTIMISM THE LESSON OF AGES. A Compendium of Love and Power of ever-present God. Written by BENJAMIN BLOOD. Boston: Published by Bela Marsh, 14 Bromfield Street.

A cursory perusal of this neatly printed volume of 132 pages satisfies us of its original strength, manly directness, and power of thought and expression. But Autocratic Theology; the Authority of Reason; the Motives of Theorists; the Unity of God; the Will and Free Agency; Social Relations; Our Evils-&c., &c. We have no acquaintance with the author, but his blood appears to be vital, and its circulation vigorous. It is commended by Ralph Waldo Emerson as 's work to be prized by the most thoughtful people; and by Wendell Phillips-justly styled as unexceptionable in matters of taste, if not of politics. - a chivalrous, scholarly, and undoubted gentleman,'-as 'terse, fresh, original, (as far as any thing may be now-a-days,) mainly true, and, as a whole masterly.' Read, and see if it be not so.

GLENELVAN; or, The Morning Draweth Nigh. By Annie Maria Minster. New York: A. B. Burdick, a London Court Room. Sir Charles Morgan's Aunt, and her opinion of the Law.

This volume is 'most affectionately dedicated to

THE ILLUSTRATED SELP-INSTRUCTOR IN PHRENOLOGY AND PHYSIOLOGY; with over One Hundred Engrav-in Canada. Pitcalm's Island. ings; together with a Phrenological Chart of Character. By O. S. and L. N. Powler, Practical Phrenologists. New York: Fowler & Wells, Publishers, 308 Broadway. We can most heartily commend this compendium

of phrenological and physiological science to all classes. It embodies a large amount of valuable and common sense matter, pertaining to the development and regulation of the various mental faculties and bodily functions; and its illustrations are to the point, and of a thoroughly demonstrative character. 'Phrenology,' it is candidly admitted, 'is yet in its infancy. Though it is perfect in itself, yet our anowagon of it is not it is perfect in itself, yet our knowledge of it is not men, and this course of lectures concludes the twelve yet perfected. As every successive generation makes Mrs. Dall originally projected. advances upon the preceding one in astronomy, chemistry, and other departments of science, so Gall and Spursheim have discovered only the landmarks of this science, and have left much to be filled up by others.

A PRACTICAL ILLUSTRATION OF WORLN'S RIGHT TO Labon': or, A Letter from Marie Zakrzewska, M. D., late of Berlin, Prussia. Edited by Caroline H. Dall, author of ' Woman's Right to Labor.' 'Historical Pictures Retouched. &c. Boston : Pub lished by Walker, Wise & Co. 1860. pp. 167. This book, which reads like a movel, and yet is

as fertile in wise practical suggestions as a sermon-ahould be, is an auto-biographical letter, written to a friend by Dr. Marie B. Zakrsowski, and afterwards granted for public use to the urgent solicitations of Mrs. Dall, who has well performed the task of editorship. The authentic history it contains, of a young girl who had an active mind, a desire to use her powers in some manner practically beneficial to herself and those around her, ingenuity to devise means of accomplishing this good purpose, and independence enough to employ them, persistently pressing forevers enough to employ them, persistently pressing forevers to the highly bonorable and useful position she now holds, is fitted to do interest sorrive among the young women of this country. Greek numbers of New England girls spend their years uselessly in the rate of routine, stifling not only vague appreciant for something better, but a membraness of fitters to routine, stifling not only vague appreciant for something better, but a membraness of fitters for containing the particular metal employment, which yet they do not venture to undertake, because the public guinten of their little world does not venture in live and that the particular metal employment, which yet they work appropriate for women. The reading of this book might estimates soary, new content to live and the might estimate to appropriate to an attain the real of intelligent and anotal human beings. Mirs. Dall describe the standard as she once was, to standard the standard human beings. Mirs. Dall describe the standard as she once was, to standard the standard of a true life from its obscurity. However, and attain the real of its standard and the standard human beings. Mirs. Dall describe the standard as she once was, to standard the standard human beings, which has already been above to be to be the permit others, altered as she once was, to standard the standard place. It is a standard to the standard place to the permit others, altered as she once was, to standard the standard place to the permit others, altered to the standard place. The permits of the standard por this permits of the standard provides and the standard provides and the standard provides girl who had an active mind, a desire to use her pow-

EXCITEMENT IN BROOKLYN, N. Y. -- THE SPIRIT OF VIOLENCE SPREADING.

Correspondence of the Boston Traveller.

New York, December 17, 1860

Be patient with all men! was the text; and the Redemption and the doctrine of the Atonement have been generally explained in language too vague and obscure to meet the comprehension of a child—and ahe therefore offers this little story as 'a very feeble.

After church, a great growd, accompanied Mr. Beecher to his residence, from the steps of which he made a characteristic address, which, as it is short and to the point, I enclose:

and to the point, I enclose:

'My friends, I thank you for this quiet manifestation of your devotion to the cause of free speech, and of your love for me. I do not think there was any consaion for alarm, nor do I imagine that I really needed any protection. If, however, there had been trouble, and I had fallen, it would be the very best thing that could happen for the cause in which I am working—but nothing will happen to me or my family or my house—I have not lived in this city thirteen years for nothing. (Voice—"That's so.")

You all know full well that though laboring earnestly, I labor in love. ("We won't sive you un—

nestly, I labor in love. ("We won't give you up— we'll stand by you," &c.). I have no doubt of it. You always have done so, and I trust we shall always yet be found working together in the cause of free-dom—the cause of freedom for all men, of all opinious -and, above all, for free speech and the cause of God. Good night!

Hearty 'Good nights,' 'You're all right,' and an occasional. God bless you, from the crowd, saluted Mr. Beecher's retreating form, and ended the 'mob-bing of Plymouth Church,' and the 'lynching of its In some remarks upon his course, Mr. Beecher

make a very acceptable Christmas or New Year's present. Although the most prominent thing to be seen in Cuba, especially in connection with the plantations, is slavery in all its deformity, the writer makes I do not that I fear death—I do not fear it. But I do not fear it.

killed. Not that I fear death—I do not fear it. But I do love to work, and I have no mind to have my work cut short if I can help it.

I do not mean to run my head into the halter that is dangling there, because they want to hang me. I have no desire to die verticelly. (Laughter.) My Master has commanded me, saying—"If they persecute you in one city, flee to another." And a man is a fool who would not get out of a certain danger if he could, and escape to where he could gath regions. what we think."

UNPAID PLEDOES in aid of the Massachusetts A. S. Society, made in January last, or previously, are now payable, and it is hereby requested that the same may be paid at the earliest practicable day. Donations in behalf of the Anti-Slavery cause will be faithfuldirectness, and power of thought and expression. But ly consecrated to the redemption of the millions of it instantly challenges a slow and thoughtful examination by all thinkers, and we must take time to read ments should be made to Edward Jackson, Treasurit more carefully. It treats upon Democratic and Autocratic Theology: the Authority of Research the Washington street.

WOMAN'S RIGHTS UNDER THE LAW. Mrs. Dail's Lectures, 16 Summer Street. Mrs. Dazz will deliver a course of Lectures on three successive Wednesday afternoons, at the Room of the Young Men's Christian Union, No. 16 Sum-

WEDNESDAY, Jan. 9th, at 3 o'clock, P. M. Jan. 9. French and English Law.

Oriental basis for the Law's estimate of woman. Common proverbs. Roman Law not pertinent. The estimate of the French Law shown in the rights of property, marriage and franchise. Women in the public employ never promoted. The estimate of the Law regulates the price of Labor. 'The Lawe's Resolution. English Common Law. Divorce for hope-less insanity not allowed. Results. Anecdote of

Jan. 16. The English Common Law-continued. Samuel Longfellow, the friend of genius, the inspired thinker, the saint in the man.' It is well written, Mrs. Norton. Hungarian Law contrasted with the thinker, the saint in the man. At its well without Mrs. Norton. Hungarian Law contrasted with the and, aside from its literary merits, deserves special Rnglish. Practical immorality of the Law, which commendation for its humane and reformatory spirit, makes virtue in the wife depend on vigilance in the aiding as it does the cause of emancipation and of the lawband. Suffrage. Objections met. The Art Critic rights of woman, in the culmination of the purpose of the heroine of the story.

The property of the Law, which is the wife depend on vigilance in the aiding as it does the cause of emancipation and of the lawband. Suffrage. Objections met. The Art Critic rights of woman, in the culmination of the purpose of the heroine of the story. Trial. John Stuart Mill on Suffrage. Women of Upsal. VDames de la Halle. Blackwood in 1854. Abbesses in Parliament. Buckle's Lecture. Changes Jan. 23. The U.S. Laws and the Secret of Su

Jan. 23. The U.S. Lause and the Secret of Success.

The despotism of a Republic. Kent. The man's notion. Poynter on Consistency. The Laws of nineteen States changed in ten years. Graham's decision. Mrs. Dorr's claim. New York Bill. Complication of legislation. Mrs. John Adams and Mrs. Hannah Cobbold. Human rights. Patient thoroughness the title to respect. Through Labor to Suffrage. Mean men. Woman's right to man as counsellor and friend. The historical development of the question. The practical question. Mahomet and the Venetian Catechism. These lectures are given in the afternoon in order

to permit persons from the neighboring towns to at-tend. The subject is very little understood by wo-

Doors open at 2, P. M. Admittance to each lecture, 25 cts.

H. FORD DOUGLASS will speak at Hubbardston, Friday, Sunday, Dec. 21 Priday, Priday, Bunday, Monday, Monday, Jan. North Oxford. Leicester, Oakdale, West Boylston, Princeton, 31. Tuesday, Wednesday, Holden, Clinton, Lancaster Bunday, Tuesday, Wednesday Thursday, Harvard,

HENRY C. WRIGHT will lecture at Beth-el, Vt., in Bullard's Hall, Sunday, December 23. He will attend a Free Convention in same place, to commence on Tuesday, Dec. 25, and to continue three or four days, as shall be deemed best by the

EF SPERCH OF JOHN BROWN, Ja., de livered at the Joy Street Baptile Church, on the Anniversary of the death of his father, Capit volta Brown, appears in the Westly Angle-Saxon of Dec 22d, copies of which will be sent to any address on the receipt of five orats. Address

BY BSSEX CO. ANTI-SLAVERY SOCIETY. The next meeting of the Society will be held at Law-rence, Sunday, Jan. 30th, day and evening. Gras. L. Rassorn and A. T. Foss and others will speak. The public are invited.

CHARLES L. REMOND, President. LYDIA M. TENNEY, Sec y.

EF A. Ti Fow's collection as Hyunnis, acknowledged last week, should have been \$6.50, instead of

EF SITUATION WANTED.—A lady who has had large experience in matters of house-keeping, and who is eminently qualified satisfactorily to discharge the duties connected therewith, dasires a situation of their as house-keepes, or matron of some unablified ment, in this city or vicinity. The best of references given. Address X., Anti-Slavery office, 221 Washington street.

LITTLE CHILDREN can be furnished with board and kindly cared for at No. 1 Newland (out of Dedham) street, Boston, by Mrs. J. M. SPRAE.

RESSIE S. LOCKWOOD, M. D. Vor. 160 No. 34 AUBURN STREET, B

Particular attention paid to the Diagnosis and Treatment of Chronic Di OFFICE HOURS from 11, A. M., till 2, P. M., 104 Nov. 23. 3m.

PREE DISPENSARY,

FREE DISPENSARY,
For Women and Children, 274 Washington street,
Boston. Open every day, from 13 to 1 o'clock.
The above institution (in connection with the
LADIES' MEDICAL ACADEMY) is now execute
the gratuitous treatment of Women and Children,
and for Surgical Patients of both sexes. Difficult
cases may have the benefit of a Consultation on
Wednesdays, at 12 o'clock.

Minwirzar. Attendance by duly qualified female
practitioners will be provided for the poor, at their
own homes, free of charge.

Dr. Bessin S. Eccawood, Physician for December.

DIED-In this city, December 18th, Mr. Rossar

BORD—In this city, December 18th, Mr. Roberts, (colored.) aged 80. He was probably the oldest stevedore in this city, and always commanded the respect and confidence of his various employers. By untiring industry and frugality he acquired a handsome property. From the commandement of the Anti-Slavery struggle to the close of life, he took a lively interest in its welfare, and in the darkest hours and most troublent times always achieved. and most troublous times always evinced a hopeful spirit, fully believing that liberty is yet to be pro-claimed 'throughout all the land unto all the inhabi-tants thereof.' Though dying without the algelt, the fulfilment of his trust is certain in the order of events. NEW SERIES OF TRACTS.

so of the Published of Ten FI Shows at

AMERICAN ANTI-SLAVERY SOCIETY. AND TO BE OBTAINED AT THE

Anti-Slavery Offices, 5 Beekman Street, New York;
107 Fish Street, Philadelphia; 15 Stenben Street, Albany; and 221
Washington Street, Boston.

No. 1. Correspondence between Lydia Maria Child and Governor Wise and Mrs. Mason, of Virginia. pp. 28. 6 cents.

No. 2. Fictor Hugo on American Slavery, with letters of other distinguished individuals, viz., De Tocquieville, Mazzini, Humboldt, Lafayette, &c. pp. 24. 6 cents.

pp. 24. 5 cants.

No. 3. An Account of some of the Principal Sieve Insurrections during the last two Centuries. By Joseph Coryen. pp. 36. 5 cents.

No. 4. The New Reign of Terror in the Slaveholding States, for 1859-80. pp. 144, 10 cents.

No. 5. Daniel O Connell on American Slavery to with other Irish Testimonies. pp. 48. 5 cents.

No. 6. The Right Way the Safe Way, proved by Emancipation in the West Indies and electers. By L. Maria Child. pp. 95. 10 cts.

No. 7. Testimonies of Cant. John Record of Heren.

No. 7. Testimonies of Capt. John Brown at Harper's
Ferry, with his Address to the Court. pp. 15.
3 cents. No. 8. The Philosophy of the Abolition Moveme

By WENDELL PHILLIPS. pp. 47. 5 cents. No. 9. The Duty of Disobedience to the Fugitive Slave
Act: An Appeal to the Legislature of Massachusetts. By L. Maria Child. pp. 36. 5 cents.
No. 10. The Infidelity of Abolitionism. By Wm. LLOYD
Garrion. pp. 12. 3 cents.

No. 11. Speech of John Hossack, convicted of a Vio-lation of the Fugitive Slave Act at Chicago, Ill. Pp. 12. 8 cents.

No. 12: The Patriarchal Institution, as described by Members of its Own Family. Compiled by Lydla Maria Child. pp. 55.5 cents.

No. 18. No State-Hunting in the Old Boy State: An Appeal to the People and Legislature of Massachusetts. pp. 24. 6 cents. A deduction of fifty per cent. from the above

price will be made where a dozen or more copies are taken. Gratuitous copies will be sent by mail, for examination, on receiving the nostage charge.

COMMONWEALTH OF MASSACHUSETTS. MIDDLESEX, ss. To the Heirs at Law, Creditors, and all other persons interested in the last Will of JOHN CABOT, late of Newton, in said county,

WHEREAS, application has been made to me to WHEREAS, application has been made to me to appoint George of Jackson, of Boston, Trustee under the Will of said deceased, in the place of Faix-cis Jickson, of Boston, in the county of Suffolk, resigned—you are hereby cited to appear at a Probate Court, to be held at Cambridge, in said county of Middlesex, on the second Tuesday of January next, and the second Tues Court, to be held at Cambridge, in said county of Middlesex, on the second Tuesday of January next, at nine o'clock before noon, to show cause, if any you have, sgainst granting the same. And the said George Jackson is hereby directed to give public notice thereof, by publishing this cita-

tion once a week, for three successive weeks, in the newspaper called the *Liberator*, printed at Boston— the last publication to be three days, at least, before said Court.
Witness my hand, this 27th day of November,
in the year eighteen hundred and sixty.

WILLIAM A. RICHARDSON, A true copy : attest, J. H. Tylan, Register IMPORTANT PAOTS ABOUT

THE PERUVIAN SYRUP INTERESTING TO ALL INVALIDS.

THREE-FOURTHS of all the sickness and suffer-ing in this world are the result of derangement of the physical system, consequent upon a weakness and impaired condition of the natural forces. the physical system, consequent upon a weakness and impaired condition of the natural forces:

The principal vital force is the iron contained in the blood. This is derived from the food we cat: but, if from any cause or derangement, the measury amount of iron is not taken into the circulation, the whole system suffers, and unless the definingly is supplied, all the natural powers are weakened, and sometimes to a degree which brings on suffer, presentation of the physical and, mental forces. Then follows every imaginable complaint, all arising, however, from a deterioration or bad state of the blood.

Among these are Dyspecie, Norwow Delility, Languer and Depression of Spirits, Scropius, Piles, Skin Diseases of every description, Tendency to Consumption, Weakness of the Saxual Drygas, Polapsus Uteri, and diseases of the female system generally, and all complaints accompanied by weakness or presentions of physicial and mental energy. In all these cases, THE PERUVIAN SYRUP has effected the most astonishing cures, and the great secret of the wonderful success is, the simple fact that it at each supplies the deliciency of that indispensable ingredient, from in the Blood.

The statements of cures which are published in our pumphlet may be relied on as stroop true in servery case, in proof of which, we will, at any time, on application, above the original letters and attainments of the persons cured.

Event Isyano snource made where the CARTER,

JOHN P. JEWETT & CARTER

No. 39 Summer Str For sale by all Druggists. Oct. 26. 6wi

# PORTRY.

OF THE PLAN THER. ST 10ES O. WHITESE

Lift again the stately smallers on the Bay State's Give to Northern winds the Pine Tree on our ban-nor's fattered field I.

Some of men who sat in council with their Bible

g England's royal missive with a firm, "Tau THE LORD!

Rice again for home and freedom | set the battle is What the fathers did of old time, we their some to do to-day.

Tall us not of banks and tariffs cease your paltry Shall the good State sink her honor that your sam bling stocks may rise? Would we barter men for cotton !-That your gain

may be the same.

we kies the feet of Moloch, pass our children through the flame? Is the dollar only real !- God and truth and right

Weighed against your lying ledgers must our man hood kick the be Oh, my God 1-for that free spirit, which of old in

Smote the Province House with terror, struck th crest of Andrea down !-For another strong-voiced Adams in the city's stree to cry:

'Up for God and Massachusetts !- Set your feet of Mammon's liet Perish banks and perish traffic spin your cotton' latest pound But, in Heaven's name, keep your henor-keep the heart o' the Bay State sound !

Where's the MAN for Massachusetts? Where's th voice to speak her free? Where's the hand to light up bonfires from her mour tains to the sea?

Besta her Pilgrim pulse no longer? Sits she dum in her despair? Has she none to break the silence? Has she none do and dare? Oh, my God ! for one right worthy to lift up her rust

ed shield, And to plant again the Pine Tree in her banner's tar tered field !

### SILENCE IS CRIME. BYJOHN G. WHITTIRE.

Now, by our fathers' ashes! where's the spirit Of the true-hearted and th' unshackled gone? one of old freemen, do we but inherit Their names alone

Is the old Pilgrim spirit quenched within us? Stoops the proud manhood of our souls so low That Mammon's lure or party wile can win us To silence now?

No! When our land to ruin's brink is verging, In God's name, let us speak while there is time Now, when the padlocks for our lips are forging, SILENCE IS CRIME!

What whell we henceforth humbly ask, as favore Rights all care own? In madness shall we parter For treacherous peepe, the PREEDON Nature gave us. God and our charter?

Here shall the statesman seek the free to fetter Hers Lynch law light its horrid fires on high ? And, in the Church, their proud and skilled abetto Make truth a lie?

Torture the pages of the hallow'd Bible. To sanction crime, and robbery, and blood: And, in Oppression's hateful service, libel Both man and God ?

Shall our New England stand erect no longer. But stoop in chains upon her downward way, Thicker to gather on her limbs, and stronger, Day after day?

O no ! methinks from all her wild, green mountains From valleys where her slumbering fathers lie-From her blue rivers and her welling fountains, And clear, cold sky-

From her rough coast, and isles, which hungry Oceas Gnaws with his surges—from the fisher's skiff, With white sail swaying to the billow's motion Round rock and cliff-

From the free fire-side of her unb From her free laborer at his loom and wheel-From the brown smith-shop, where, beneath the

hammer, Rings the red steel-

From each and all, if God hath not forsaken Our land, and left us to an evil choice, Loud as the summer thunderbolt shall waken A PROPER'S VOICE !

Bisylling and stern! the Northern winds shall best Over Potomac's to St. Mary's wave; And buried Preedom shall awake to hear it Within her grave

O, let that voice go forth ! The bondman sighing By Santee's wave, in Mississippi's cane, Shall feel the hope, within his bosom dying, Let it go forth ! The millions who are gazing

Sadly upon us from afar shall smile, And unto God devout thanksgiving raising, Bless us the while

5. O, for your ancient freedom, pure and holy; For the deliverance of a grouning earth; For the wrong'd captive, bleeding, crush'd and lowly Let it go forth!

With all they left ye perilled and at stake?
Ho! once again on Freedom's holy alter The fire awake ! Prayer-strengthened for the trial, come together, Put on the harness for the moral fight, And, with the blessing of your heavenly Father, MAINTAIN THE RIGHT!

Sons of the best of fathers I will ye falter

SONG OF THE FREE.

BY JOHN G. WHITTIES. \* Elving, I shall assert the right of Fare Dracus eros; dying, I shall assert it; and, should I leave a other inheritance to my children, by the blessing c God I will leave them the inheritance of Fare Fare ortics, and the example of a manly and independent defence of them. — Danie! Webster.

Pride of New England! Boul of our fathers! Shrink we all craven-like, When the storm gathers? What though the tempest be Where 's the New Englander Shamefully cowering? Free were the sleepers all, Living and dying!

Overal's free surges!
Ge—let him silones.
Winds, clouds, and waters—
Never New England's own
Pree new and daughters!

Pree as our rivers are
Ocean-ward poing—
Free as the breezes are
Over as blowing.

Up to our alters, then, Courage and loveline Deep let our pledges be:

Truce with op Nover, oh i never i By our own birthright gift.

Be the pledge given I If we have whispered truth, Whisper no longer; Speak as the tempest does Sterner and stronger; Still be the tones of truth Startling the haughty South With the deep murmur;

God and our charter's right, Preedom for ever! Truce with oppression, Never, oh i never i

# THE LIBERATOR.

NEW PUBLICATIONS.

THE ANTICHEST OF NEW ENGLAND. A Set preached at the opening of the Essex North Conference, Haverhill, Mass. Sept. 9, 1860. By Charle Beecher, Georgetown, Mass. Boston: Crosby. Nichols, Lee & Co, pp. 35.

This pamphlet shows all the eccentricity, but less than the strength, that one expects of a Beecher. Commencing with the declaration that the Bible is unquestionably, the strongest, the most successfu work ever published,' it assumes, in addition to this,

the hypothesis constantly assumed by the Orthodox it not be suspicious if, in so very ancient a document, clergy as a fact—namely, that that collection of books it not be suspicious if, in so very ancient a document, therefore an a fact—namely, that that collection of books it not be suspicious if, in so very ancient a document, therefore an it not be suspicious if, in so very ancient a document, there were not controlled in the suspicious if, in so very ancient a document, therefore were not controlled in the presumption is, that all is genuine which is not proved apurious. The burden of proof is therefore on a single doctrine contrary to common sense, or that cannot be defended as honorable and right." What is 'the Antichrist of New England' referred to in this pamphlet, remains somewhat obscure, in spite of the thirty-five pages that are occupied with describing, satirizing and opposing it. It seems to be, however, a 'school,' a 'system,' a 'criticism,'

mitting it.

It is stated on p. 7 that the 'criticism' in question apostles' of this 'school' allege that 'None of the after the time of Moses, are interpolations,' inster writers of the Bible claim to have written by divine of parts of the original document le inspiration, and therefore it is a gratnitous thing to It is worth while briefly to describe here the for assume that they did.' As I do not happen to know any persons who hold the two positions last mention- evade by the crafty use of the word interpolations. ed, I should have been left quite in the dark as to school' that he declares to teach them, but that in ker and Mr. Garrison as the persons he is opposing, and calls their system (p. 28) ' a moral sans culottism, a gospel of the guillotine.' This malicious statement ignores the material opposing facts that Mr. Garrison is a teacher of Peace no less than of Anti-Blavery, and that, in this and some other respects, his ideas are materially different from those of Mr. Parker. But these are only specimens of a disingenuousness, an unfairness of statement, (to select the mildest of the appropriate terms,) which characterize the whole work. If the sophistry should be abstracted from Mr. Beecher's defence of his own theories, and the error from his statements and insinustions respecting other men, and their ideas, little bulk, and less weight, would remain to the pumph-

To give an example of the sophistry of which speak-a sophistry by no means peculiar to Mr. Beecher, but freely used by all clergymen of his class when defending their professional hypothesis in regard to the Bible—he constantly seeks to represent The Bible' as a unitary work; a work describing and inculcating one system, instead of two; a work the several portions of whose two great, and sixtysix small divisions, are in perfect harmony with each other; a work in which the dignity, authority, into support every statement and every idea of every other writer in the two collections of Hebrew and

Here is a specimen of these assumptions, pp. 8, 9: Does not the Bible claim that God called Abraham (Gen. 12: 1, Acts 7: 2.) and entered into a special covenant with him and his seed after him? (Gen. 15.) covenant with him and his seed after him? (Gen. 15.)

Does it not claim that that covenant was renewed is to be presumed to be certainly correct! These are that, in pursuance of it, (Ex. 3:) God brought larged out of Egypt with signs and wonders and an outstretched arm, entering into a covenant with them at Sinsi? (Ex. 24.) Does not the Bible claim that the him at proceed spurious. The burden of proof is, therefore, on the negative. whole national economy, in its three permanent parts, prophetic, sacrificial, and civil, was then and there directly instituted by God himself, through there directly instituted by God himself, through Moses? (Ex. 19: 5, 6; Deut. 4: 1-8.) Does it not claim that the prophetic office was then made peramount? (Deut. 18: 15-29.) Does it not claim that God established the nation in Canaan nt not claim that (sod established the nation in Gaman by miracles, raised them up judges, sent them pro-phets, and finally gave them his son, Messiah? Does not the Bible distinctly claim that the nation in all this is the unique and special organ of divine commu-nications for the race? (Rom. 9: 4, 5; 3: 2. Rx. 4: nications for the race? (Rom. 9: 4, 5; 3: 2. Ex. 4: 22;) and that no such thing had ever been seen or heard of before? (Deut. 4: 32-37.) Boes it not claim that Christ came as the express fulfilment of that covenant? (Gal. 3: 16; Rom. 10: 3, 4:) Does it not claim for Christ absolute jurisdiction over human belief and affection, saying, 'Ho that believeth not on the Son shall not see life, but the wrath of God abideth on him? (John 3: 36, 1 John 5: 9-12.) . . Does it not claim that he ordained twelve apostles, and gave them the keys of the kingdom of, heaven, with power to bind and loose on earth twelve spostles, and gave them the keys of the king-dom of heaven, with power to bind and loose on earth and in heaven. (Matth. 16: 19; 18; 18.)

The true answer to these questions is-No! the Bible does not claim ony one of these things. The references which Mr. Beecher has appended to these passages, to try to make his questions seem to require an affirmative answer, do see show this, but they show something very different, namely; that in some of these the writers of the thirty-nine books which were after-wards collected by somebody, (we know not whom,) to form the Old Testament; or else by one or two in-dividuals among the writers of the twenty-even books which were afterwards collected by somebody (we know not whom,) to form the New Testam And the force of each of these claims depends upon the evidence we can find of the integrity, intelligence and good judgment of the particular writer is question. Each of these writers, and his book, must stand or fall by the evidence respecting himself and itself.

But Mr. Beecher's unfairness is not confined to sophistical assumptions like the above. He enterpresents the scope and meaning of the federidant wri-ture of particular passages of Scripture. Thus he

\*Hose not Paul, at a time when the OH To ment cancer was regarded with almost ideletices, erence, say— All Scripture is God-inspired (2 Tim. 5: 16.)

A still worse specimen of Mr. Bercher's habit of misusing passages of Scripture is where he tries to make it appear (pp. 10, 11,) that the threst which closes the account of John's visions in the late of Pat-mor is designed to cover the two collections of Jaw-ish and Christian Scriptures, instead of the single book, called "Revelation," in which it occurs. These is not the slightest reason to suppose that the write of that book for a moment imagined a binding up this work with other works to form the New Tests ment, still less an attempt to represent it as appropriately connected with the Old Testament also.

Another cophistical assumption, used by Mr. Beeche as by his clerical brethren, is the use of the terr Word of God as synonymous with the Bible. He should first show that such a term is applicable to that

book.

Such enormously deceptive claims, assumptions an implications are made by writers of Mr. Beecher class, that it is worth while to quote another passage from him, to show his method of sargument, a his way of bringing an argument to a point :

Let us, then, to bring the argument to a point look a moment at the Pentateuch. Why, we sak, it not reasonably certain that Moses wrote the

and if you give that up, you are all affeat."
That is, an oblinary notice, by an unknown appended to an ancient author's work, is suffice

that seem reaconable?

"But there are interpolations, here and there."

None, we reply, of any consequence. But are we to adopt the principle that interpolations in an anciet work are fatal to its genuineness as a whole? Would be a support to the principle that the principle that interpolations in an anciet work are fatal to its genuineness as a whole?

Mark the crafty implication, that the account the death and burial of Moses, which forms a continuous part of the narrative of the book of Deuter onomy, was 'appended' to that book!

Mark the entirely groundless assumption, that th authorship of the Pentateuch by Moses, apart from which either denies the clerical hypothesis above the objections cursorily noticed here, is well atmentioned, or demands sufficient evidence before ad-Mark the deceptive manner in which the objector

made to concede that certain passages scattered tells us we do not know certainly the authorship of through these books, which show a knowledge, on the a single book of the Bible'; and further, that 'the part of the writer, of events in Jewish history long

of the argument which Mr. Beecher attempts to If a writer on the early history of the Pilgrim Fawho Mr. Beecher meant by 'the apostles' of the there of New England spoke incidentally, in the course of his remarks, of the Missouri Compro other parts of his pamphlet he names Theodore Par- mise and the Dred Scott decision, we should be perfeetly assured (should we not ?) that his work mus have been written after the occurrence of those two

events, because he could not else have known of their existence. Now, the book of Genesis contains this passage (12: 6, 7.) I designate the significant part by italics

\*And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord sppeared unto Abram, and said—Unto thy seed will I give this land.

The middle one of these three sentences refers to time as past, which was not past until the latter part of Joshua's reign, many years after Moses. It is plain, then, that the document, of which this sentence forms a continuous part, must have been written by some one who lived as late as the expulsion of the Cansanites; therefore not by Moses.

Again, the book of Genesis contains this passage the commencement of a genealogy of Edomite rulers

And these are the kings that reigned in the lan And these are the reigned any king over the children of Israel. And Bels, the son of Beor, reigned in Edom, &c., &c.

It is plain that the document of which this forms continuous part must have been written by some on who lived at least as late in the Webser bistory as the time of Saul, the first king; therefore not by Mosce

If Mr. Beecher wishes to have these constituent parts of the book of Genesis regarded as interpolations,' det him prove that they are such. But to prove is no part of his purpose; for, with unspeaksble hardihood, he goes on to tell us that his theory respecting the Mosaic authorship of the Pentateuch

on the negative.'

I ask the author of this astonishing sentence Why should we entertain such a presumptuous 'pre-

sumption' to the sumption of the sumption of the sumption of the sumption of the sum of stances of direct and irreconcilable contradiction sc numerous as those of the Bible, the claim of plenary inspiration for it would be simply ridiculous and ab surd. But in the case of the Bible, these very contradictions (which Mr. Beecher guardedly calls differences, strengthen his belief. Here is his language:

'And what shall we say of the differences fundamental to the saivation of science, if not of the soul? Do they cast suspicion on the plenary inspiration of the Bible? Methinks it would be far more philosophical to say that, properly considered, they strengthen it; for it is not likely bodies so widely oppugnant would continue loyal to the same book, unless it had a divine strength.

To assume 's divine strength,' inhering equally in every part of the multifarious collection of writings which form the Bible, is one of Mr. Be ingenious little manosuvres for explaining its recep tion among men as a highly valuable book, honore cherished and complimented, however imperfectly cases, not in all, the thing claimed by Mr. Beecher the very weighty influence operating to the same was really claimed by one or two individuals among and, of forty thousand elergymen, scattered through lem will be solved without the hypothesis of 'plens.

> Let me say here, since this namphlet a Parker and Mr. Garrison for their statements respecting the Bible, that these eminent benefactors of their age have not only never denied the high value and excellence of that book, but they have constantly

are infallibly inspired of God, he also, as green are infallibly inspired of God, he also, as green inher the liberty of judging what parts of it to 0 and what not to skey. The difference pervent and Mesers, Parker and Gazzison, as far as progon, is a difference of degree, and not of kind, instance in point is suggested by one of his borquestions, laft unanswered, but designed to suggested to the control of the later on that it must be answered in his favor.

Who instituted the Lord's day, in o of the Restifrection, if not the drat go

By \* the Lord's day, he means Sunday. And by instituting 'it, he means instituting such a use of Sunday as is now practiced by his particular sect, and the allied group of kindred sects, under the utterly name of the 'Christian Sabbath,

ansutherized name of the 'Christian Sabbath Who instituted the Lord's day in commen instituted for such a purpose. Certainly, the present churches of Orthodox Congregationalists do not derstand it so. Ask them why they go to me on Sunday, and forty-nine out of fifty of their churc members will confidently point to the fourth com-mandment of the Jewish decalogue, or else to the first two verses of the second chapter of Genesis, as the answer, utterly and absurdly inappropriate as both of them are for such a purpose. And not one in fifty of them will even think of citing 'the resurrection,' as his reason for the observance of Sunday as a Sabbath. until he has been driven from several previous refuges of lies in the attempt to account for it.

It is needful to the maintenance of the power and influence of Mr. Beecher and his clerical brethren, that they persuade their people to observe Sunday as a Sabbath. To secure their compliance with this custom, Mr. Beecher tells his people that God requires it of them, and that God's command to them, to this effect, is found in the Bible !- In spite of the directly opposing facts that the writers of the Bible are unar mous, from beginning to end, in designating Satur day as the Sabbath, and declaring that the Sabbat was an institution peculiar, and designed to be peculiar, to the Jews. Here is one instance where Mr Beecher takes the liberty to depart from the teaching of the Bible, and to preach (and practise) another

I will give one more instance. Mr. Beecher claims plenary authority for aposto teaching, and triumphantly declares that the twelve apostles had spower to bind and loose on earth and in heaven.' Let us see how he regards their authority when he chances to differ with them in opinion. The spostle James gives the following precept re-

specting the treatment of the sick. (5: 14.) 'Is any sick among you? Let him call for the

and imperative duty for the sick and their mends; a 'Virtoo,' sed 1, holdin' the infatocated man by duty which Mr. Beecher is bound to practise in his the coat-collar, 'virtoo, sir, is its own reward. own family, and to enjoin upon his people, especially Look at me! 'He did look at me, and qualed bed if they are accustomed to disregard it. Does he fuffil my gase. 'The fact is,' I continued, lookin' round this duty? Does he when any member of his own this duty? Does he, when any member of his own family is sick, send for the elders of his church, and have them put oil on the patient? Does he, when, being called to visit sick persons, he finds they have neglected this duty, admonish them with regard to it and urge its performance? Does he, when he finds that the members of his church, with one consent imitate 'the world' in utterly neglecting to obey this precept, preach in favor of it, condemn disobedience to it, and insist that the sick shall be ciled by the elders of the church, 'according to the Scripture'? Nothing of the sort!

insist on the hypothesis (even while beliefing it by his practice) of James's absolute inspiration and plenGo home. Stand not upon the order of your ary authority? How does he dare to take away a in', but go to onet! Et in five minits from this command of Scripture in this case, and to 'add' to Scripture a command for the observance of Sunday as a Sabbath, if the denunciation at the end of the book of 'Revelation' covers the whole Bible, as he remeof 'Revelation' covers the whole Bible, as he repre-sents, and if it is a denunciation really to be feared, as he represents? His theory and practice do not hang together.

as characterizing Mr. Beecher's pamphlet are the following. He thinks it important to believe in a proexistence of souls, before their appearance in this world. minster Divines left off—a formula of which I do not pretend to understand the import. And he indulges, from time to time, in a strain of exalted phraseology, such as the Western people call 'high-falutin,' as firm, and just course, and then if a State wants to minster Divines left off-a formula of which I do not

I marvel the stones did not cry out, and the bones of the immortal Edwards burst from their occuments, when such voices echoed in Nassau Hall and Andover, in Philadelphia and Boston. When the proud Philistine walks up and down our New England Israel, and defice the armice of the living God, what snawer do these Saule and Abners send back to his

answer do these name and Amers send nack to his deadly challenge? —ib.

Nover is the New [Covenant] more effulgently divine than when, in a world full of blasphemy, the white horseman rides in, and with steady hand, and eye of fire, transfixes his elect through and through."

I have small space left in which to speak of the position of Mr. Bercher, in this sermon, (and elsewhere,) in regard to slavery. While admitting, (amaging exercise of candor!) that the churches have need to confess sine of omission towards the slave, he decisrs that 'time will show their head, heart and system to be right in this matter. And he humbly opes that his own conviction that 'slaveholding is a ain' is also 'the honest conviction of the New Eng-

Mr. Beecher's hope in this matter has humble, very humble. For, if the chumbes of New England cherish any such conviction as he attributes to them, (I meen humbly hopes concerning them.)
they have kept it covered with a bushel as effectually
as Mr. Bescher's church has done.
Dr. Cheever also heartily believes that slavehold-

ing is sin. We have no need to consult, or to publish, certificates to that effect, for he has made it so plain by his energotic speech and action, in the pulpit and out of it, that, even with the disadvantage of having but half a church to cooperate with him, he is hete by the nation, saints and sinners alike, searcely is m Mr. Parker and Mr. Garrison are hated, and for

seemon know the anti-alayer church, as far at least no wo

The resolutions of Mr. Resolut's church, which have seen alumbering in the clerk's record book for twenty years, are very excellent resolutions, if the paster or the church had the heart to use them. But, to all outward appearance, they remain a dead letter, used merely for show on certain occasions, as the Catholic riest uses the wood of the true cross. To all outward appearant nce, South-side Adams is acknowledged brother of Mr. Beecher, and his church as a sister with Mr. Beecher's church, in the same

Call you this backing of anti-slavery ! 'A plague upon such backing ! '

Even in the act of calling upon the churches of New Rogland 'prayerfully' to do more than they have ever done against slavery, Mr. Beecher takes pains to give a thrust at Dr. Cheever's Church Anti-Slavery ciety, saying that this doing should be effected 'not by new societies —we have societies enough, and to spare—but by the local churches.' Yery well. In this statement I heartily agree with Mr. Beecher. But will he and his 'local church' set the example and, if they really do not fraternize with South-side Adams and his church, (especially since his recent intensely pro-slavery Thanksgiving sermon,) will they set their candle on a candlestick, and make that fact manifest }—c. K. W.

ARTEMUS WARD AND OLD ABE.

The last Vanity Fair has an account of an interview between the President elect and Artemus Ward. The latter finds Mr. Lincoln persecuted by applicants for office, and describes the means by which he clears the premises:—

'Good God!' cried Old Abe, 'they cum upon me from the skize—down the chimneys, and from the bowels of the yearth!' He hadn't moren'n got them words out of his delikit mouth before two offiss-seekers from Wisconsin, in endeverin to urawl atween his legs for the purpuss of applyin for the tollgateship at Milwawky, upon the President eleck & he would hev gone sprawlin into the fire-place if I hadn't caught him in these arms. But I hadn't more'n stood him up strate, before another man cum crushin down the chimney, his head strikin me viform onto the door. Mr. Linkin, should the infatocated being, 'my papera is signed by every clergyman in our town, and likewise the skoolmas-

Sex I, 'you egrejis ass,' gittin up & broshin the dust from my eyes, 'I'll sign your papers with this bunch of bones, if you don't be a little more keerful 'Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.'

If Mr. Beecher's hypothesis respecting the inspiration of the Bible, and the plenary authority of the Apostles, is correct, this passage points out an explicit and imperative duty for the sick and their friends; a correct, this passage points out an explicit and imperative duty for the sick and their friends; a correct, this passage points out an explicit and day! The patrit should be rewarded!'

and imperative duty for the sick and their friends; a correct, this passage points out an explicit and day! The patrit should be rewarded!'

every ile lamp carrid round durin' this campane. wish there was. I wish there was furrin missions to be filled on varis lonely islands where epydemics to be filled on varis lonely islands where epydemics rage incessantly, and if I was in Old Abe's place I'd send every mother's son of you to them. What air you here for?' I continnered, warmin' up considerable, 'can't you giv Abe a minit's peace? Don't you see he's world most to death! Go home, you miserable men, go home & till the sile! Ge to pedite the second of in tinware—go to choppin wood—go to bilin sope— stuff sassengers—black book—git a clerkship on sum respectable manure cart—go round as original Swiss Bell Ringers—becom 'origenal and only' In this case, Mr. Beecher chooses to use reason in opposition to Scripture. He chooses, in this particular, to agree with Mr. Parker and Mr. Garrison. I certs, with techin appeals to a charitable public think that, in so far, he does well! But why does he insist on the hypothesis (even while beliefing it by Campbell Minstrels go to lecturin at 50 dollars

nents, and if it is a denunciation really to be feared, loose? & if he gits among you, you'll think Old Solferipo has come again and no mistake! You ought to heve seen them scamper, Mr. Fair. They among the eccentricities which I have mentioned a characterizing Mr. Beecher's pamphlet are the following the second property of the pronger property of the pronger property of the pronger property of the pronger was clear.

How kin I ever repay you, Mr. Ward, for your istence of souls, before their appearance in this world.

He thinks it important to 'join on' where the Westminster Divines left off—a formula of which I do not
sir?'

coode, let 'em Sescesh!'
'How 'bout my Cabnit Ministre, Ward?'

Such are the concessions that have been quite generally made by the leaders of Christendom, and that on the very field of Waterloo, when the squadrons of the enemy, flushed with anticipated triumph, are thundering in upon our hollow square.—p. 19.

'What shall we say of those who, while the squadrons of Antichrist come rushing in full onset on our aquares, command us to ground arms, and let them ride us down?—p. 20.

If you want a Cabinit as is a Cabinit, fill it up with showmen, but don't call on me The moral war figurer perfeshum mustn't be permitted to go with showmen, but don't call on me The moral wax figger perfeshon mustive to permitted to go down while there's a drop of blood in these yeins!

A. Linkin, I wish you well! Et Powers or Walsott was to pick out a model for a beautiful man, I scarcely think they'd sculp you; but ef you do the fair thing by your country you'll make as putty a singel as any of us, or any other man! A. Linkin, use the talents which nature has put into you justice has put into you justice

dishnaly and armly, and an war kin, adoo!

He shock me cordyully by the hand—we exchanged picture, so we could gase upon each other's limiments when far away from one another—he at the hellum of the Ship of State, and I at the hellum of the show bisoes—admittance only 15 cents.

ARTEMUS WARD.

From the Portland (Me.) Transcript. HORNBY SECREDES! LETTER FROM STRAN SPIKE.

Honney, Nov. 19, 1860.

the sun hes gone daown to the oriental chambers the sun hes gone daown to the oriental chambers flingin its knockturnal rays on acur glorious Union for the last time! One bright an very pertickerler for the last time! One bright an very pertickerler star is so tor absout to set.

Its no use tryin to dispuise it—heartless Elack Republicans may deride an lart. So Zero fieldled when the confiamation was burnin Rome—larfin won't squinch the Bres.

Horsby it diready sullified, an, onless suthin is done pretty quick, she'll ser seed!

I naint time to write all the perticklers. I've of least thin a Union-saver, and true to my perlitical instincts, am doin my best to hold on the pieces. But this time the Union is too much for me. While I'm runnin arter one piece, two or three more gots. is this time the Union is too much for me. While a runnin arter one piece, two or three more get rift, an the divil in a gale of wind her an ear is compared to mine.

Jo to lest is using we thought everything was a his. We expected of course, that Bruckinbridg Duglis was elected, and that the statooles of the stitleotion was consequentially min. But A law was

Wot dreapt of h

streak of chain lightnin acut of blue sky—a thendeshowl when it want at all expected, now then
in Jincoary, a cattamount without no har on or as
Ethiopian aligger changin his spots, couldn't be
knocked us furder into the latter cend of next week
than did the news of Abraham Hanibal's election:

Of course a thown meetin was the fust thing in
order arter, we got over the fust shock.

Cap'r Perterbation Pillabury on takin the cher
remarked as follors—
remarked as follors—
Fuller citizens. Fust an last it hes bin my let
to preside over several or more meetins—but mee-

Feller citizens. Fust an last it hes hin my let to preside over soveral or more meetins—but sever before hew I approximated the discharge of manifest duty with such a tumultooous feelin of awful nonemather than the sponsibility.

Feller citizens. We've heern an talked of crass afore, but put all the crisises that ever was the crisises was inwented, together, multiply on by all the figgers in the multiplication table, add the nomainder an earry for every ten, bile an storp from an carry for every ten, bile an steep from july to charmity, an this ere that we've met to conally to examine, and allo the hull. I may any with the classics — it are — "Hoe some bonem line plu

\*Feller citisens: It ar my painful duty to an anounce to you that Abram Hannibal—a quodoctar generian, an Illinoy nigger, with eight quarter parametriater blood into him, has been elected to sray the destinations of these suvrin states! At this pint Jim Peabody ris for information. It would respectfully ax the cheer how many quarter parameters make a full?

ser decided the question sout of order, and The cheer decided and question and of order, and directed that Jim should be cared and of the most ing, which, arter a hard tuesle, was done, as the

ing, which, arter a maru suesic, was done, as the Cap'n continered.

Feller citizens'—says the Cap'n says he, 'What is to be did! Shall we put up with this violation of sour constituotional rights, or—'

Here another Black Republican wanted to know the same is continual right hed bin violated! The what constituotional right hed bin violated!

people, says he, hev only exercised their cale-able legal frankincense an I should like, Mr. Cherman, to her you pint.

Afore he could finish, his hat was promply kneel. ed over his eyes, an he was cared into the entry to cool his heels with Jim Peabody.

The Charman thanked me an tothers who totel the feller aout, for aour promptness in maintains the right of speech, an said he 'would take the oc-casion to say—that this war a free meetin, an hopel everybody would free their minds.'

everybody would free their minds."

There want only one other 'black' in the haose, an when the cheer said this, he half ris, but I gis him a look that meant some pison, an he sot down mighty spry, an tried to look as though he'd bels idee of gettin up.

'To resume' said the cheer. 'Shall we give in, equincle, kerflumux an back daown, or shall we ris in the vartooous indignation of insulted majesty as daown trodden what do ye call it, raise half kellumby, an thurby set an example which will.

lumby, an therby set an example which will p sown to onborn footoority?

Mr. President—beg parding—I forgot I var that flunckshanary myself—Feller citizen—I have got no great of a voice, owin to bein choked the got no great of a voice, owin to bein choked she young with a tough doughnut; but sich as if at, it is for war! Sir—leastwise gentlemen of the jun-or more properly speakin feller citizens—I lore the Union—I do by hokey! But, "Hie san justa,"! love Hornby more. I love to contemplate the span stangled banner underlatin its brazen folds amid in stary amplitoods of onmittigated spilication. I yield to no livin critter, whether that critter is found mid the tarnal snows of the equatorial plans, or brilin neath the tepsicorial visisitods of torrid empyreans, in admiration of the Assena Ragle! But sir, I would see that flag cut up for poultice bandages—I would see that eagle placks barer than bare-rock, and his ment used for well-bu afore I'll see the rights of this savrin taoun innde or upset. Gentlemen, I dont know what the rights is, but my praced motter is naw as en,

I will naow appint Permission Peabody a comittee of the hull to draft resolutions expressing the common sense of this meetin.

While the committee was nout making the some of the meetin, the Tipsycorial Glee Club sang the Marcellus hymn-altered for the occasion.

Sons of Hornby, Wake to glory-

Old Dan Tucker' an 'The frog he would a wooing de. with great effect. Deacon Penderms was axed to pray, but he would nt, so we pased the balance of the time in stompin, imitation pip, roosters an tom-cats. The committee on resolutions offered the following

'In the name of the State-forevermore, and SS. Whereas the people of Hornby, being of and mind an lawful age, do depose an say— lst. Resolved: That all men is created free in

equal—exceptin them that is nt.

2d. Resolved: That the election of Abrau Hasibal is a direct insult to Hornby, and orient to be put up with, so it ortent.

3d. Resolved : That onless the said Abraham stall take back everything he has said agin the peace as dignity of this suvrin moonicipality—or elbe he'st said nothin, he due not faithfully promise not to be it agin, then this moonicipality will proceed to sta tify itself accordin to statoote made an provided. 4th. Resolved : That we hev the right, an vil

5th. Resolved: That the Selick men be empowed to borry on the credit of the taoun, of they man the sum of \$24,19, to put the Hornby Phalan on a war footin.
6th. Resolved: That the "Stars an Stripe" be an hereby is abolished, an that a new flag be ob tained, emblasoned with the taous arms—a wood-chuck rampant, with the motter "I bites," as an

star in the center.
7th. Resolved: That this ere goen sout of a serhuman critters may had an jeast, we is gratifed be know that nater is more seriouser, an is make demonstrations suitable to the sollum ewent. De sirthquake of Oct. 19, was a leetle ahead of time to be sure, but on the hull creditable. That it spots on the sun, an since the 6th of November it reses later and later, at the same time settin siries an airlier. The moon also is gibeous, an some that its got the phases, for all of wich this meetin

suitably grateful.

8th. Resolved: That moast of this distress. sitoontion is owin to Portland. Thartore Resolved that we will care nour tetters to some other maries an that we repudiate all demands wich Portland

folks hold agin us. 9th. Resolved: That this meeting do mow so -wich it did. All the above is facts, I make no comments-is

SELF-CONTRADICTIONS OF THE BIBLE.

ONE HUNDRED AND PORTY POUR PO positions, theological, moral, historical and special notations from Scripture, without comment; ea-dying most of the palpable and striking self-co-adictions of the so-called inspired Word of Self-Pourth Edition. Price 16 cents, post-paid. Eght for a dollar. Sold by all liberal booksellers, and by the publisher.

Oct. 5-6m. 274 Canal street, New York

IMPROVEMENT IN Champooing and Hair-Dyeing MADAM BANNISTER (formerly Madem Car-

MADAM BANNISTER (formerly Madam CarManux) would inform her kind and liberal jetrons and the public, that she his removed to 13.
Washington st., and 20 West st.; where will be found
her Restorative, the most celebrated in the walk, as
is prevents hair from turning gray, and produces set
in all diseases of the scalp. She stands second is
none in Hair-Dyeing and Champooing.
Ladies waited on at their residences, either in a
set of town.

TEMTH NATIONAL WOMAN'S RIGHTS

CONVENTION.

CONVENTION.

JUST published, a full Report of the proceeding of the TRNTH NATIONAL WOMAN'S RIGHTS CONVENTION, held in the city of North, May 19th and 11th, 1860, 100 pp. large of the Princip of the North Office of the Princip of th Grance, and others, with the resolutions, &c., unling an encoadingly interesting and valuable documents at a limited number of sopies have been printed many of which have been disposed of in advance a publication. A word to the wise, &c.

Price, 25 cents; by mail, 30 cents.
Address ROBERT P. WALLOUT, 221 Washing