

held her. The correctness and beauty of her sentiments went home to every heart, we are sure; and we can conceive of no possible objection that any one could make to a single sentence uttered.

And it is impossible to express too high an admiration of the beauty, propriety and elegance of her diction. In that respect alone her lectures would compare favorably with any of the best that we have heard.

She, who can thus command the highest intellect, the noblest impulses of the heart, the utmost refinements of sentiment, and the loftiest powers of language, may, indeed, feel that woman has powers for all the fields of intellect that usage, not Providence, has consecrated to man.

Miss Lucy Stone appeared in the Bloomer costume last night, and it seemed very becoming to her. How far we might be pleased with its general adoption, we cannot say.

From the Ashtabula (Ohio) Sentinel. WILLIAM LLOYD GARRISON. This well-known Anti-Slavery Lecturer was advertised to speak in this place on Friday last.

Mr. G. refuses to vote, because he thinks the U. S. Constitution sustains slavery, yet he ardently desires the political regeneration of this nation. We think his ardent carriage him beyond the practical point in this matter.

He has been charged with infidelity; and his views of the Bible and Christianity are far from what we hold; yet we have rarely met with a man in whom the religious sentiment appeared stronger than in him.

It is thus Mr. G. appears to us—not as infidel, not as irreligious—buts living in the strongest faith in his Divine Father, and imputed as such, from the abstract and practical, which he rejects whatever is not immediately applicable to the end in view.

From the Voice of the fugitive. FREDERICK DOUGLASS IN CHICAGO. The Congregational Herald of that city, in speaking of the character of Mr. Douglass's lectures in Chicago, says:

"We were much pleased with the spirit which he (Mr. D.) manifested, and the genial good humor with which he delivered his lectures. He repudiates entirely the infidel and anti-christian views of Garrison and his associates, as well as their doctrine of non-resistance."

From the Pennsylvania Freeman. REWARD OF MERIT. The recent course of Frederick Douglass towards his old friends and associates of the American Anti-Slavery Society, is very naturally earning him a reward of praise and glory from the enemies of that society and the cause it represents.

invokes, is their exultation at what they deem an important accession to their hostile ranks. The same breath that utters maledictions on the name of Mr. Garrison and his associates, pours imprecations upon Mr. Douglass, and reiterates his lumpy against them.

"We appreciate the sympathy and apprehension of Mr. Douglass for his brethren—yes, more, we honor his honesty and fidelity in denouncing the Garrisonian Infidel Abolition party, and separating himself and his influence from their fanatical movements."

It is time the colored people of the free States ad shaken themselves from the clouds and dust wrought on them by the heartless flattery, soulless falsehood, deception and treachery of Infidel Abolition demagogues.

From the Liberator of June 7, 1844. EXTRAORDINARY ASSURANCE AND DULCITY. About a fortnight since, a person of gentlemanly bearing came into my office, and introduced himself to me as President Nevin, of Franklin College.

Nothing can possibly exceed the prodigious, reckless mendacity of a great majority of the political and religious press of this country. They show an utter want of truth, honor, fairness, and honesty, in their contests with each other.

Character is more valuable than life, and honorable men so esteem it, then these relentless assassins of character are, more villainous than the basest slanders against the most honorable of men, and the most heroic and pure-minded women.

On the day following, I attended a meeting of Garrison and his friends, (meaning the annual meeting of the American Anti-Slavery Society, which was held in New York, and in which I was present.)

Now, I do not remember to have met with an instance of greater assurance and duplicity than this. After the meeting, I was introduced to the faithful men and women, who still adhere to the old anti-slavery platform, and after sending them to Ohio for publication in the Liberty Courier, I came directly to Boston, and artfully to insinuate himself into my confidence and friendship.

REMARKS. 1. When Mr. Douglass accuses us of "slandering" him, he uses language precisely as we use towards him, he brings a false charge against them. 2. When he characterizes the article in the British Banner, denouncing the Garrisonian abolitionists as "infidels and disorganizers, and congratulating Mr. Douglass for having withdrawn from their company, as marked with all the chivalric virtues (!!!) of Dr. Campbell, he indicates how sadly complete has been the change wrought in his own views and feelings.

taining such opinions, he should take me by the hand, apparently with the cordiality of a brother abolitionist, and by deception enlist me in his service, instead of frankly reporting me for my course, free to face, or declining to be indebted to me or to my associates as the tried advocates of the slave.

As the letter of recommendation which I gave to this individual was obtained under a false garb on his part, and a misapprehension of his real character on mine, I hereby retract whatever I may have said in it, and forbid his using it to promote his own purposes, and call upon him either to destroy it in the most effectual manner, or to return it to me at the earliest opportunity.

Mr. Nevin, it will be remembered, in his letter to the Courier, did not attempt to give any evidence on which his sweeping denunciation was founded; but presumes his word to be all-sufficient to destroy the anti-slavery character of Garrison, and all who knowingly and truly sympathize with him.

From the Anti-Slavery Bugle. THE PROFLIGACY OF THE PRESS. Nothing can possibly exceed the prodigious, reckless mendacity of a great majority of the political and religious press of this country.

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THE LIBERATOR.

BOSTON, NOVEMBER 18, 1853.

SECOND DECADE ANNIVERSARY OF THE FORMATION OF THE American Anti-Slavery Society!

It is almost twenty years since the AMERICAN ANTI-SLAVERY SOCIETY was organized by a Convention held for that purpose in the city of Philadelphia. How eventful is the history of the Society and of our country during this period!

It was my good fortune to be present at the National Woman's Rights Convention, at that time in session at Cleveland. The attendance of persons, interested in its great object, from different parts of the country, was large, and the array of talent and moral worth exhibited on that occasion truly remarkable.

By order of the Executive Committee, WM. LLOYD GARRISON, President. EDWARD QUINCY, Cor. Secretary. SYDNEY H. GAY, Sec. Secretary. WENDELL PHILLIPS, Rec. Secretary.

After an absence of six weeks from our editorial chair, on an anti-slavery tour in Ohio and Michigan, we once more resume it—returning our very grateful acknowledgments to our friend Mr. QUINCY, for his kindness in conducting THE LIBERATOR during that time, without any other compensation than that which is to be derived from the heartfelt satisfaction of "helping the cause along."

At this stage, feeling morally indignant at his dastardly conduct, and that it was due to justice to brand him according to his deserts, I rose, and said: I submit to my friend Mr. Barker, the uselessness of attempting to correct the misrepresentations of his assailant, who seems to be incapable of speaking the truth, and who is manifestly both a rowdy and a blackguard.

It happened that I was among the last to leave the hall, after the adjournment. As I was passing through the entry, I was accosted by an individual, evidently perturbed, (a brother of Mr. Nevin,) when the following colloquy took place. I give the language verbatim.

"I want to speak to you." "Certainly. Let us step into the hall. [We did so—two or three persons, probably N's accomplices, lingering around.]

Of our visit to the West, we may comprehensively say, that it was gratifying to us, beyond our highest anticipations; that we were everywhere found a kind reception, and obtained a candid hearing, except in the single instance of exclusion from all the halls in Detroit, though the meetings we held in that city, in the colored Methodist Church, at the request of the colored citizens, amply compensated for any slight or injustice on the part of the white population; that we added to our list of friends, many with whom it was worth circumnavigating the globe to become acquainted; that we were so much pleased with what we saw of Michigan, that, if we should ever "pull up stakes" in the old Bay State, we should be strongly tempted to put them down in that fertile soil; and that we were entirely satisfied, that anti-slavery labor and means can be more advantageously expended at the West, where society is in a plastic state, where there is no moneyed aristocracy, and where priestcraft and bigotry are comparatively powerless, than at the East.

SPIRITUAL AND PHYSICAL RUPTIANISM.

REV. E. H. NEVIN AND HIS BROTHER.

The readers of THE LIBERATOR have already been apprised of the fact, that during my sojourn in Cleveland, a short time since, a violent assault was made upon me by the brother of the Rev. E. H. Nevin. Of course, no truthful account of that occurrence was given in any of the Cleveland papers; but it was so represented as to screen the cowardly assailant from condemnation, and to make me appear both blameworthy and ridiculous.

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FREDERICK DOUGLASS IN CHICAGO.

NOVEMBER 18.

We have given, on our last page, a long letter from a correspondent at Chicago, highly laudatory of the addresses delivered by Mr. Douglass in that city, of the short time since, on the subject of slavery. As to what is said of the earnestness, ability and eloquence merited; for there are very few persons in the world, who surpass him in rhetorical power, ironical sarcasm, or melting pathos. It appears, however, that the course of his lectures, Mr. Douglass took occasion to narrate the circumstances of his conversion from the views he formerly entertained as to the pro-slavery character of the Constitution, to those advocated by Gerrit Smith, William Goodell, and Samuel R. Ward.

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NEW PUBLICATIONS.

THE CHRISTIAN ANTI-SLAVERY CONVENTION: A Sermon, by Thomas Westworth Higginson, Minister of the Worcester Free Church. Boston: Benjamin B. Mussey & Co. 1853.

This Sermon appears to have been elicited by the Annual Convention of Unitarians, recently held in Worcester, and continuing in session some three or four days. 'What were the sublime questions,' asks Mr. Higginson, 'worthy of time and eternity, which should be handled and handled there? They were as follows— Shall we admit to the Communion Table only saints, or every body who professes to be a Christian? A third question I did not hear discussed.—What is to become of us, the Christian body? Mr. H. makes some very sensible comments upon the folly and imbecility exhibited by the Convention in the discussion of topics so utterly powerless for good, while nothing was done or said in regard to any of the great reforms of the age, which alone possess true religious vitality, and which have for their object the overthrow of crime and the elevation of the low-lying—of the multiplication of religious forms or observances. This whole discourse is so admirable that we should be glad to publish it entire, if our limits would permit. Some extracts from it we shall give hereafter.

LECTURES TO YOUNG MEN. By William G. Elliot, Jr., Pastor of the Church of the Messiah, St. Louis. Boston: Crosby, Nichols & Co. New York: Charles S. Francis & Co.

These Lectures are—I. An Appeal. II. Self-Education. III. Leisure Time. IV. Transgression. V. The Ways of Wisdom. VI. Religion. Many of the suggestions contained in them are worthy of practical adoption, though common-place; but we find nothing more radical recommended, or hinted at, than what is popularly regarded as decent and commendable. 'Our churches,' says the preacher, 'ought to be filled with young men; our communion-table should be crowded with them.' This indicates 'an eye to the main chance'—the support of the pulpit—nothing particularly serviceable to the cause of humanity. To join a church, to sit at a communion-table, now-a-days, is not the slightest evidence of heroic virtue or the spirit of self-sacrifice.

PROCEEDINGS OF THE WOMAN'S RIGHTS CONVENTION, held at the Broadway Tabernacle, in the City of New York, on Tuesday and Wednesday, Sept. 6th and 7th, 1853. Published by the Committee. New York: Fowler & Wells, Publishers, Clinton Hall, 131 Nassau Street—1853. pp. 96.

Thanks to the enterprising publishers for this invaluable pamphlet—containing, as it does, a fair and full report of the proceedings of one of the most important and most ably conducted Reform Conventions yet held on either side of the Atlantic. Here may be seen the speeches of Lucretia Mott, Lucy Stone, Ernestine L. Rose, Paulina W. Davis, Frances D. Gage, Antoinette L. Brown, C. I. H. Nichols, Harriet K. Hunt, Susan B. Anthony, Caroline E. Severance, and other gifted and noble women, as well as those of William Henry Channing, John Pierpont, Charles C. Burleigh, Wendell Phillips, and W. L. Garrison—covering the whole ground of debate, and embodying a large amount of cogent reasoning and glowing eloquence. An Appendix should have been added, containing the full misrepresentations of the doings of this Convention which were made by the 'Satanic press' in New York, in order that every intelligent reader might see, at a glance, how utterly unreliable, and lost to all decency, are the newspapers generally in that Babylonish city. A full account of the scandalous behavior of the well-dressed miscreants who endeavored to break up the meeting on the last evening of the session, should also have been given with the utmost fidelity. We know not how large an edition has been printed, but were the number of copies multiplied even to ten times ten thousand, they ought to find a ready sale in every part of the country.

THE NEW ILLUSTRATED HYGIENIC QUARTERLY REVIEW, Vol. I., No. 1. A Professional Magazine, devoted to Medical Reform, embracing Articles by the Best Writers, on Anatomy, Physiology, Pathology, Surgery, Therapeutics, Midwifery, &c. Reports of Remarkable Cases in General Practice, Criticisms on the Theory and Practice of the various Opposing Systems of Medical Science, Reviews of New Publications of all Schools of Medicine, Reports of the Progress of Health Reform in all its aspects, &c. &c., with appropriate Illustrations. Terms, \$2.00 a year, in advance. New York: Fowler & Wells, Publishers, Clinton Hall, 131 Nassau street. October, 1853. pp. 192.

We give the title-page of this new Quarterly, with an abridgement, as easily enabling the reader to observe its scope and purpose. The contents of the present number are—I. Introduction. By R. T. Trall, M. D. 2. Diseases of the Heart. (Illustrated.) By R. T. Trall, M. D. 3. The Two Practices. A Review. By E. A. Kittredge, M. D. 4. Scrofula. By James C. Jackson, M. D. 5. Dietetic Use of Alkalies. By G. H. Taylor, M. D. 6. Report on Hygiene. By Levi Reuben, M. D. 7. Paralysis—Palsy. (Illustrated.) By Joel Shaw, M. D. 8. Reports. Cases by R. T. Trall, M. D. 9. Criticisms. 10. Reviews. 11. Vegetarianism. By William Bennett. 12. Records. 13. Miscellany. With various Illustrations. Success to this new periodical!

THE STATE ELECTION.

The annual State Election, which took place in this Commonwealth on Monday last, resulted in a manner highly gratifying to the Money Power in State Street, and to Hunkerdom universally—especially in the rejection of the new Constitution by a majority of five thousand votes. There was no choice of Governor by the people—the several candidates for that office obtaining the following votes, in round numbers:—Washburn, (Whig), 60,000; Bishop, (Democratic), 55,000; Wilson, (Free Soil), 30,000; Wales, (Anti-Maine Law), 5,000. The Whigs have secured a majority in the Senate, and a large majority in the House of Representatives, and will therefore have the control of affairs for the ensuing year, by the choice of the Governor and Council. The Free Soil vote has diminished seven thousand, a result most unexpected by the party, and operating pro tempore like a wet blanket.

The vote in Boston against the new Constitution stood as follows:—Yes, 3,653; No, 9,778; being a majority of almost 6000 in the negative. Leaving out, therefore, the vote of this one city, the verdict of the entire Commonwealth, (three hundred and twenty-four cities and towns inclusive) would have been in favor of the new draft.

The causes which operated to effect this rejection were various. The opposition of the Hon. John G. Palfrey and the Hon. Charles Francis Adams somewhat divided the Free Soil party, and had a discouraging effect. The attempt to restrict the large cities was resisted by the dominant Whig power with all the zeal of intense selfishness. But, unquestionably, the votes of the Irish population, concentrated as they were against the new Constitution, under the advice of the Catholic priesthood and their organ, the Boston Pilot, (one of the vilest pro-slavery and anti-reform papers in the country), were alone more than sufficient to turn the scale, by a heavy preponderance.

But the cause of Reform is simply hindered, not crushed, by this rejection. A sordid, soulless Conservatism may exult over it for the hour, but a powerful reaction is yet to come, and the Right shall yet be gloriously in the ascendant. Forward!

A communication from PARKER PALLADY is in type, but is unavoidably deferred till next week. A communication from GILES B. STEBBINS is on file for insertion in our next paper.

PROCEEDINGS OF THE COLORED CITIZENS OF DETROIT.

On Tuesday evening, Oct. 25th, 1853, pursuant to previous notice, a large meeting of the colored citizens of Detroit met in the A. M. E. Church, to express their opinion of Wm. Lloyd Garrison, Ably Kelley Foster, and her husband. The meeting was called to order by the appointment of Messrs. George DeBaptist as Chairman, and W. Lambert, Secretary.

After the report of the meeting had been stated by the Chairman, a Committee of three, consisting of W. Lambert, Rev. W. C. Monroe, and W. Dolton, were appointed to prepare and present business for the action of the meeting. After a short conference, the Committee reported the following preamble and resolutions, which, after being ably supported, were accepted:—

Whereas, we, the oppressed portion of this community, many of whom have worn the galling chain of slavery, and know, by sad experience, its brutalizing effects upon both body and mind, and its damning influence upon the soul of its victims; and whereas, we, in the help of God, and the anti-slavery sentiment that now pervades the land, have been enabled to escape from the prison-house of slavery, and partially to obtain our liberty; and, having become acquainted with the life and character of our much-esteemed friend, Wm. Lloyd Garrison, who has been pleading our cause for the last twenty-five years; and, whereas, we have always found him true to our interest, continuing to cry aloud and spare not, in opposition to the great sin of American slavery, even while a reward of five thousand dollars was offered for his head, by our Southern tyrants; and, whereas, he has suffered himself to be mobbed repeatedly, and dragged by a rope around his body through the streets of Boston by his pro-slavery rabble, and yet continue boldly and fearlessly to plead the cause of the poor, down-trodden slave, until he is now able to cause his guilty enemies to quail and tremble beneath his bold and powerful denunciations of their guilt, while he (as a reward of his labors) beholds the public sentiment of the country greatly revolutionized in behalf of human liberty; therefore, be it

Resolved, That we hail Wm. Lloyd Garrison as our Liberator from bondage, and the great apostle of human liberty in this slavholding country, and, as such, deserving of our heartfelt thanks, praise and confidence.

Resolved, That we view Abby Kelley Foster and her husband as the true friends of the slave; and, therefore, we have no dislike as to the shape of his head, or the length of her face; but we do have a great love of hearing the word which comes out of their mouths, for we perceive that they are well calculated to bring the guilty to a sense of their guilt, by presenting their acts, and proving them by their own printed documents.

Resolved, That we know, by sad experience, that the popular churches of this country are the bulwarks of American Slavery; and that they are, we believe, built upon a sandy foundation, and destined to be swept away.

Resolved, That we believe the true Christian Church to be the bulwark of Liberty, and that it is founded on the rock Christ Jesus; therefore, neither Garrison, nor all of his (so-called) 'crack-brained fanatics,' will be able to shake it; nay, not even the gates of hell shall ever prevail against her.

Resolved, That we view Garrison and his anti-slavery co-workers as the great corrective element in the political arena of this slavholding country, and that their denunciations of both Church and party are the efficient agents which drive all good and honest-thinking men into the channel that leads to an anti-slavery Church and Free Democracy.

Resolved, That while we feel pained at the two articles in the Daily Democrat of this city, attacking the Fosters and Mr. Garrison, and very strongly condemn them as unjust, we will still give it our warmest support.

Resolved, That as the long-lost rights and liberties of an oppressed people are only gained in proportion as they act in their own cause, therefore, are we not loudly called upon to arouse, and wake up to our own independence;—for 'they who would be free, themselves must strike the blow.'

Resolved, That we will here take the necessary steps towards organizing an association, to be known as the Sons and Daughters of Liberty, whose objects shall be to kindle the fire of Liberty upon the altar of every heart among us, and to fan the same into an exploding flame, which will consume all the pro-slavery dross from the liberty-loving souls of those who, otherwise, would be abolitionists.

Resolved, That a copy of the proceedings at this meeting be presented, for publication, to the Daily Democrat, and Daily Tribune, of Detroit; the Allied American, of Cleveland, Ohio; Frederick Douglass's Paper, Rochester, N. Y.; Liberator, Boston; and the Voice of the Fugitive, Windsor, C. W.

On motion, a committee of three, consisting of Messrs. Lambert, Fishbowl and Bibb, was appointed to draft a constitution and laws to govern the proposed Association, and to call a meeting and report when ready.

On motion, adjourned.

GEORGE DEBAPTIST, Chairman.

WILLIAM LAMBERT, Sec'y.

PENNSYLVANIA A. S. SOCIETY.

The annual meeting of this Society, which was held at Norristown on the 24th, 25th, and 26th ultimo, though not so numerously attended as usual, in consequence of the highly unpropitious state of the weather, appears to have been an occasion of deep interest, in spite of the absence of prominent speakers. The presence of our beloved conductor, J. MILLER McKim, after an absence of several months across the Atlantic, made him a cause of heartful pleasure to his numerous friends on that occasion. He gave a highly interesting sketch of his travels abroad, with particular reference to the anti-slavery enterprise.

Among those who participated in the discussion at Norristown were Oliver Johnson, Assistant Editor of the Anti-Slavery Standard, James and Lucretia Mott, Rev. Samuel Aaron, B. Rush Plumly, Chandler Dartington, M. B. Linton, Thomas Whitson, J. B. Taft, Edward M. Davis, and Lewis Gage. The following are the Resolutions that were adopted on the occasion:

1. Resolved, That the American Anti-Slavery enterprise is one of personal interest to every individual in this nation, inasmuch as the liberties of each, and the prosperity of all, are involved in it; and as Slavery is not a sectional, but a national crime, it is a duty which all owe to themselves, their posterity and their country, to labor for its immediate overthrow.

2. Resolved, That the statute popularly called the Fugitive Slave Law, is a bold and impious denial of the rights of man and the authority of God; that it corrupts the Judiciary, depraves the Pulpit, and debauches the Conscience of this nation; and, therefore, it is a sin on the part of any individual to attempt to enforce it, or to obey it, and our obligations of obedience to God and love to man require us to protest against it by earnest words and brave deeds.

3. Resolved, That in the scenes of barbarous cruelty recently enacted in Wilkesbarre, and in the judicial proceedings consequent thereon, in which officers of the United States Government trampled on the plainest principles of law and justice, offered gratuitous insults to orderly and peaceable citizens, and outraged the common sympathies of humanity; we see the natural results of the execution of this infamous statute, and the danger which it threatens to the liberties of every American citizen.

4. Resolved, That we gladly welcome to her home, and to the place which she has so long and so usefully occupied in our ranks, SARAH PUGH, the Treasurer of this Society, and that, while we have felt the need of her counsel and her labors in carrying forward the operations of the Society, we rejoice in the conviction that, during an absence of nearly two years, she has rendered invaluable service to our cause in foreign lands.

5. Resolved, That we have heard with deep interest and satisfaction the account given by James Miller

McKim, the able and faithful Corresponding Secretary of this Society, of his recent visit to Europe, and especially to Great Britain and Ireland; and that we tender him our hearty thanks for his disinterested labors to promote a better understanding between the abolitionists of this country and those on the other side of the Atlantic, and to awaken among the latter a deeper as well as a more intelligent interest in the great struggle for the abolition of American Slavery.

6. Resolved, That we renew, with increased emphasis, the expression of our long-felt abhorrence of the spirit and principles of the American Colonization Society—a Society which, for duplicity, misrepresentation, falsehood, and inherent wickedness, is unsurpassed by any or all of the numerous instrumentalities which are brought to the support of American Slavery; and that we regard it as the duty of abolitionists, in their several localities, to wage an uncompromising war upon a Society whose principles and measures are repugnant alike to humanity and justice, and an outrage upon the rights of the colored people of this country.

7. Resolved, That this Society rejoice in view of the announcement that the American Anti-Slavery Society will celebrate the Second Decade Anniversary of its formation in the city of Philadelphia, on the 24, 4th and 5th of December next; and we hereby express the hope that the abolitionists of Pennsylvania, as well as those of other States, will be largely represented at that occasion.

CINCINNATI ANTI-SLAVERY BAZAAR.

The Fourth Anti-Slavery Bazaar closed week before last, on Friday, and notwithstanding the rain, which fell in torrents all the last day and evening, will fully realize the best wishes of its friends, the proceeds amounting to about a thousand dollars. Our expenses were trifling, and we acknowledge thankfully our indebtedness to the many kind friends who made them so, and have so liberally contributed to this result both by giving and buying. One fact should not be omitted, that our citizens have given far more readily and largely than ever before; some five, ten, and even fifty dollars, in goods or money, and many who have never done any thing till now, have gladly answered our call, and made us feel that they approved our efforts. This we mainly attribute to the increased interest produced by our Convention in the spring. Our variety was greater, and none the less useful than heretofore, and we cannot but hail the signs of the times, as presented in these annual demonstrations, as pointing most encouragingly to the 'good time coming.' About two hundred dollars' worth were contributed by our Massachusetts friends. The beautiful Sea Mosses of Mrs. Sarah Russell, of West Roxbury, attracted deserved attention, and sold well; also, a box of delicate and beautiful articles from Mrs. Shorey, of Delham, and one from Mrs. Jewett, of Dayton, were gratefully received. Neither must we forget the nice butter, fruit, and yarn stockings from Wilmington, Ohio, and the contributions in money from New Richmond, as unexpected as they were welcome. It would be impossible for us to enumerate all the friends who have sent us the useful articles of every day's consumption, but we thank them from our hearts, for the slave's sake, and cannot too often remind them how valuable they are to us, and how gratefully we appreciate them. One friend said, on seeing our fine squashes go off almost before we could mark them, that had he known we wanted such things at our Fair, he could have furnished a table full. We wish all would feel that we want a good many tables full of all sorts of things such as good friends have, and busy housekeepers want for next year, and our fund might be doubled. People are beginning to understand us, and are coming to our sales, expecting the homely and solid things there, which correspond with our stern estimate of right and wrong, justice and freedom, and we must try and meet the demand. We have never raffled, and we believe we are respected in it. It surely cannot be right to do that in a Fair, which would destroy our character elsewhere.

As the appropriations of the Society may be interesting to those who have aided us, we would say, that our Annual Convention will be sustained in the spring, and that donations have been made to the Anti-Slavery Bazaar, Frederick Douglass's Paper, the Liberator, the American Society, Voice of the Fugitive, Vigilance Committee, and George Thompson Fund. All the journals which we assist are sent to us for distribution every Friday, at the Society meetings, and any number can have them if they wish.

On behalf of the Board,

SARAH OTIS ERNST.

STATE ELECTION IN MASSACHUSETTS.

FOR GOVERNOR.

Table with columns for Counties (Washburn, Bishop, Wilson, Wales) and Votes.

FOR GOVERNOR.

Table with columns for Counties (Suffolk, Essex, Middlesex, Worcester, Hampshire, Hampden, Franklin, Berkshire, Bristol, Norfolk, Plymouth, Barnstable, Dukes, Nantucket) and Votes.

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FOR GOVERNOR.

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Dr. McGill, the Governor of Maryland, in Liberia, has presented Mrs. Stowe with a massive ring, of African gold and African manufacture.

Two bright-eyed little boys, one aged two and the other about five years, sons of Mr. Horton, of Boston, died a few days since from eating candy which had been colored with some poisonous substance.

Over two-thirds of the members of the next Congress will serve for their first time in that capacity.

The Cincinnati Columbian says: 'Sixty-three emancipated slaves, from the interior of Kentucky, destined for Liberia, under the care of Rev. A. M. Cowan, passed through town yesterday, en route for their final destination.'

An application for divorce has been made by Christopher Robinson, formerly of this city, before the Supreme Court of Maine, from Mrs. Eliza Robinson of this city, and an order of the Court was served on her on Wednesday last, in Lynde paper.

Great Speed by an Bronaut.—A telegraphic despatch from Lancaster, Pa., says:

Elliot, the aeronaut, who made an ascension at Baltimore to-day, landed at Christians, in this county, making a distance of eighty miles in an hour and ten minutes. The last thirty miles was done in the almost incredible time of twenty minutes. He says he reached an altitude of four miles, and was hurried along by a heavy gale nearly the whole distance.

The colored people of Cincinnati have succeeded in establishing a reading-room, and are about to start a paper devoted to their interests, to be edited by a young colored gentleman.

Rev. James Gallaher, late chaplain to Congress, died at Brunswick, Mo., on Tuesday of week before last.

Henry Ward Beecher has seven hundred applications to lecture before Lyceums this winter! New applications are coming in every day.

The twenty-eighth annual report of the Wesleyan Academy, at Wilbraham, shows that institution to be in a flourishing condition. It has 900 pupils, 302 males, and 597 females.

H. H. Robinson, editor of the Cincinnati Enquirer, has instituted a suit, laying damages at 20,000 dollars, against Gen. S. F. Carey, the Temperance lecturer, for slander issued through the Ohio Organ.

Attack of Paralysis.—Hon. Charles G. Atherton, of Nashua, N. H., was last Thursday afternoon attacked with paralysis—rendering the whole left side of his body useless to him. Yesterday he was unable to talk, yet he had written some few letters to his friends, being possessed of the use of his right arm.—Boston Chronicle, Saturday.

[Mr. Atherton expired on Tuesday. He was the author of what was called the Gag Rule in Congress, and his memory will be infamous with posterity. He was a most unscrupulous politician, of the worst stamp of New Hampshire demagoguism, and a servile tool of the Slave Power. His exit is the gain of Humanity.]

High Rate of Postage.—It is calculated that the postage on letters sent by the President of the U. States to the Emperor of Japan, will have cost about \$1,246,707.—N. Y. Herald.

The returns of the California election, nearly complete, show 85,976 votes for Bigler, Democrat, for Governor; and 35,107 for Waldo, Whig. Bigler's majority, 506.

Cuba.—The Washington Union, in an article headed 'England and Cuba,' says:—

'If Spain chooses to retain Cuba in its present horrible condition, we have nothing to say—it is her business; but when she surrenders the protectorate into British hands, or otherwise endangers our safety, we stand 'prepared to enforce' those great American principles which have been so repeatedly enunciated and so heartily responded to by the people of the United States.'

Quick Work.—The Printery of the Manchester DeLaine Company, with all its machinery, was destroyed by fire on the 22d of September last. And yet, on the 27th of October—a little over a month thereafter—the Company were prepared to commence printing again in their own works, and on the 23d of November the first sample case of their goods was laid down in the New York market.

Mortality on Shipboard.—The packet ship Albert Gallatin, cleared from Liverpool with 785 passengers, arrived at New York, on the 20th ult., having lost of her passengers and crew two of the crew with cholera.

The packet ship Forest King, from Liverpool, reports thirty-eight deaths among her passengers and two seamen; and the Garrick, from the same port, arrived on the 30th ult., had twenty-five deaths. The aggregate number of passengers brought in both vessels amounted to 977.

TREASURER'S REPORT

Of Receipts, from Aug. 5, to Nov. 1, 1853.

Table with columns for Receipts from Worcester Co. A. S. Society, donation on account of agents, and other sources.

TREASURER'S REPORT

Of Receipts, from Aug. 5, to Nov. 1, 1853.

Table with columns for Receipts from various sources including donations and collections.

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Total, \$71 69

NATIONAL ANTI-SLAVERY BAZAAR.

The National A. S. Bazaar will open at Horticultural Hall, School-Street, on Wednesday, December 21st.

The Managers would take this opportunity to entreat a more earnest and generous cooperation on the part of all the members and friends of the American A. S. Society than on any previous occasion. Having enlarged the sphere of its operations, and increased the number of its agencies during the present year, it will stand in need of larger pecuniary supplies, which will, we trust, be furnished to it through the Bazaar's instrumentality. We will proceed to suggest several modes of action, by either of which we shall feel ourselves essentially aided.

First, by Donations of money. We shall thankfully receive any sums that may be sent us immediately, for the purpose of being expended in the purchase of materials for manufacture, or that may be given at the time of the Bazaar and through its Treasury, for the purpose of increasing the general receipts. All such donations will be acknowledged in the columns of the Standard and Liberator, and in the Bazaar Gazette. It is not in the power of all the slave's friends to give much of their time or personal service to his cause. Of such we claim only the bestowal of their money and sympathy; and beg them to believe that the former shall be economically and faithfully appropriated, and the latter received as a fresh source of encouragement and stimulus. A few dollars only sent from each town in Massachusetts, how greatly would our funds be increased!

Second, by Donations of articles. Almost every kind will be suitable and acceptable. Very few articles have ever been sent us, for which we were not ultimately able to procure a market. We would in an especial manner request the Ladies connected with the Anti-Slavery enterprise to send us large supplies of manufactured goods as if we received none from our Foreign friends. We have found, by experience, that the larger our supplies, the greater is the demand; there is no loss on the articles that are unsold at the time the Bazaar closes. We receive constant applications for assistance from Fairs held all over the country, whose funds are in one mode or other devoted to the help of the American Society, and hence it will be seen our market is unlimited. Clothing for Ladies and Children, of a useful description, Knitted Stockings, Gloves and Mittens, Belts and Combs, if not too high priced, will all be found particularly saleable; and we would especially request of our country friends that they would, in these respects, remember us.

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

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

Boston, November 6.

MARRIED.—In Andover, Nov. 2, by George Foster, Esq., Mr. THOMAS YOUNGER to Miss JANE DUNCAN.

Notices of Meetings, &c.

SALEM FEMALE A. S. SOCIETY.—The concluding lecture of this course, before this Society, in the Lecture Hall, on Sunday evening next, Nov. 20th, will be delivered by WILLIAM LLOYD GARRISON.

REV. ANDREW T. FOSS, an Agent of the Massachusetts A. S. Society, will lecture as follows:—Portland, N. H., Sunday, Nov. 20. Bradford, Vt., Sunday, Nov. 27. Hopkinton, N. H., Tuesday eve, '27. Henniker, N. H., Wednesday eve, '28. Weare, N. H., Thursday, '28. Dec. 1. Mill Pond, N. H., Friday, '28. Milford, N. H., Sunday, '28.

G. B. STEBBINS, an Agent of the Mass. Anti-Slavery Society, will lecture as follows:—Knightsbridge, R. I., Friday eve, Nov. 18. North Attleboro', Sunday, '20. Attleboro', Monday eve, '21. Foxboro', (Paine School) Tuesday, '22. Gardner, Sunday, '27. New Bedford, Monday eve, '28. Wrentham, Tuesday, '29. Fitchburg, Wednesday, '30.

NOTICE.—HENRY C. WRIGHT will hold meetings in Hopedale, Sunday, the 27th, on God and Man, and the relations of man to God, and of God to man.

REMOVAL.—The Prisoner's Friend Office is removed to B. H. Greene's Bookstore, 124 Washington street, corner Water street.

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

WORCESTER COUNTY (SOUTH) ANTI-SLAVERY SOCIETY.—The Annual Meeting of the Worcester Co. South Division A. S. Society will be held in WORCESTER, at Horticultural Hall, on Sunday, Dec. 18. A general attendance of the members is requested, and all persons are invited to attend. Further particulars hereafter.

EFFINGHAM L. CAPRON, President. EMERY A. LOVELAND, Secretary.

CIRCULAR.—The Twelfth Baptist Church of this city, of which Rev. L. A. GRIMES is Pastor, have, with the liberal aid of many of our citizens in this city and vicinity, together with the untiring perseverance of the Society, raised and paid towards their meeting-house nearly six thousand dollars. They have not been able to finish their house, and have worshipped nearly two years in their vestry. The cost of finishing the house will be about five hundred dollars.

The Ladies of this Society are preparing to hold a Fair, to assist in finishing said church, the sales to commence on the 21st of November, 1853. Said church is located on Southac street. They will be very thankful

POETRY.

The following highly creditable effusions are taken from an unpretending little volume of poems, by J. M. WHITEFIELD, of Buffalo, a young colored man, who is employed professionally as a barber, but who evinces genius of no common order. Every encouragement should be given to him to enable him to surmount the difficulties of his position, and develop the faculties of his mind.—[Ed. Lib.]

SELF-RELIANCE

I love the man whose lofty mind, On God and his own strength relies; Who seeks the welfare of his kind, And dare be honest, though he dies; Who cares not for the world's applause, But to his own fixed purpose true, The path which God and Nature's laws Point out, doth earnestly pursue.

May those great truths which they maintained Through years of deadly strife and toll, Be by their children well sustained, Till slavery ceases on our soil— Till every wrong shall be redressed, And every bondman be set free! And from the North, South, East and West, Peans shall rise to Liberty.

THE LIBERATOR.

THE JUSTICE OF GOD.

MR. EDITOR:

In your paper of last week, C. K. W. has some remarks on the work of Dr. Edward Beecher, on which I desire to make a few strictures. C. K. W. says, 'An eternal hell must remain an imputation, either upon the presence or the benevolence of God; that those who ascribe to him the prearrangement of such a hell, do ascribe to him something at war with the principles of honor and right.'

Let us consider some of the most obvious principles of honor and right, and see whether they are regarded by the Creator in the mode in which the government of this world is conducted.

For instance: It is one of the plainest principles of honor and right, that men ought not to be punished for the breach of laws of which they had no knowledge, and no power of gaining knowledge. Is this principle observed in God's natural system? Is not man born an ignorant and helpless creature, in the midst of an infinitely complex system of natural laws, of which centuries of study and experience have given us as yet but very uncertain and imperfect knowledge—and is not the world filled with the suffering which this ignorance produces? Is this just?

It is not a fact in medicine, for example, that excellent and well-disposed men, after years of study, have come to entirely wrong conclusions as to what are the laws of the physical system, and under these wrong conclusions, done most conscientiously exactly the wrong things;—yet, has not the penalty of these laws, thus blindly expressed, been visited in sickness and death, not only on themselves, but their patients? Should we call such legislation just in human law-givers? Is not Caligula held up as a monster, because he published his laws in such a manner that the people could not read them, and then punished them for their infraction? Can we say of a Being who has done, as we see, this thing, that he will not create an eternal hell, because we think it unjust?

Would we not say, a priori, that justice required the Creator of sensitive and suffering beings, when he placed them under such an inflexible system of natural laws, at least to endow them with an intuitive perception of what they were? Such a perception, in many cases, is given to brutes, and saves them a deal of suffering.

Again: Our sense of justice would require that the innocent should not suffer for the sin of the guilty. But does not the unoffending infant often inherit from a licentious or drunken parent suffering and disease? Are not the sins of the parent visited on the children to the third and fourth generation? Is this just? But is it not a fact? Nay, what is still more unjust, a licentious or temperate man often enjoys, through a naturally firm constitution, many years of health and comfort, while he is infringing the laws of his being, while the whole weight of the punishment accumulates itself on the broken constitution of a miserable infant who comes after him? Can these facts be denied? Can they be reconciled with justice? What may we expect hereafter of a Being who thus deals with us here?

Again: Our sense of justice would require that human beings, entering into this world, should be placed in situations favorable to their development in virtue. Is not a large majority of the human race born under influences, under which for them to grow up just, unselfish, generous and pure would be a moral miracle? In a Being who has all power, is it generous or just thus to locate new-born, inexperienced minds? Think of the slave plantations of our own country—of the dens and haunts of infamy in our cities; then think of those nations in which impurity, revenge and cruelty are a systematic part of education, as among the Thugs of India and our American Indians.

C. K. W. says, 'We cannot reasonably attribute to the All-wise such a blunder as the teacher of a Primary School would make, who should systematically place in haunts of infamy, and under teachers of vice, those children who had not made the expected and reasonable amount of improvement.' &c.

It appears that, on the supposition now assumed, this is just what the All-wise has done, in very many cases in this world—and that with new-created, inexperienced minds; and if he has done it once, why will he not do again?

C. K. W. speaks of this world as the 'primary school.' Look at the teachers! Legrees, Sambo and Quimbo are fair representations of a large class of the teachers, under whom new-created beings are placed in the first forming years of existence, and it does not seem likely that a Being who has for ages thus exposed inexperienced minds, will cease to do it in future ages. But it is said, all this is to terminate in the perfect holiness and happiness of every mind at last. How do we know that? Do we reason that, because things never have been, therefore they will be? Because the Ruler of the universe has systematically acted contrary to all our ideas of right, kindness and justice here, that therefore he will bring all things out in accordance with them hereafter?

This is a problem for those who reject the Bible and pre-existence to solve. The facts they cannot deny. Can they solve them? H. B. S.

REPLY.

[Having changed to call at THE LIBERATOR office before the above communication was printed, I was indulged with the privilege of reading it in time to append to it the following reply.—C. K. W.]

I have no disposition to deny the facts so forcibly stated by H. B. S. I frankly confess, also, my inability to explain them; and I can recognize them as the work of Infinite Benevolence only by the exercise of faith.

I further admit, that the superintendence of perfect Wisdom, Power and Goodness cannot be proved, nor even reasonably inferred, from the past history, nor present state of mankind, although a very plausible course may be made out by selecting the convenient portions of that history, as Paley and Butler have done. If we look at the evil with the good up to the present time, and refuse to look further, the ways of God are not justified to man.

Moreover—for I do not shrink from disclosing all that to H. B. S. will seem the difficulties of my position—no opinion expressed by any writer of the books collectively known as 'the Bible,' and no argument of any later writer, within my knowledge, seems to me adequate proof, either for my own acceptance, or for presentation to a doubting mind, of even the existence of a God. I recognize his existence, perfection, and superintendence of human affairs, only through the exercise of faith.

If, still further, you ask me, Whence comes this faith? I must frankly reply, I do not know, unless God gave it me; it is perfectly in accordance with my idea of His character that He should give it to me; and if to me, equally to every other human being, in what He sees to be the appropriate time and place; but thus much is certain, I repose upon this idea, of a God, perfect in every imaginable excellence, with as constant, as entire, as unflinching assurance as upon any of the things that I can prove; for instance, that two and two make four. I feel no more doubt, I have never any more tendency to feel a doubt, of the former than of the latter. The existence of such a God, and the immortality of men, seem to me two of the most probable things in the world; and I have repeatedly been amazed at the additional confidence felt by persons who had always reckoned themselves believers in these things, after a supposed interview with the spirits of their deceased friends. My own trust is already absolute and perfect, and seemingly incapable of augmentation.

With this idea of a perfect God, (thus taken for granted, because I cannot help believing it, and because it seems to me the most probable and natural belief,) the existing and recorded sin and misery of the world come in conflict. If now, in view of this conflict, the atheist on one hand says to me, 'There is no God,' and the biblicist, on the other, says, that God is of such a character as not only to have created millions of souls, knowing that they were to suffer unexpressed agonies through all eternity, but under these circumstances to laugh at their calamity, and mock when their fear cometh,' to refuse an answer to their call, and to hide himself from their search, I must say to both, Friends, I cannot accept your conclusions. My reason rejects the hypothesis that chance has originated the globe on which we stand, with its productions and inhabitants, and my reason, conscience and affections all revolt from the idea of ascribing to the Infinite Father that malignity and cruelty which men have imagined to be the crowning wickedness of their fabled Devil. Even though I cannot reconcile all I see in this world with my idea of a perfect God, there is no need of ascribing to him the gratuitous and infernal barbarity of having provided, before the creation, for more and infinitely worse evils than exist in this world, to continue and increase through the endless ages of eternity. My perfect God would not have created men at such a cost.

Let us suppose that you and I have the power to create an unlimited number of sentient, immortal beings. Suppose that as fast as we pluck leaves from a forest, each leaf becomes conscious and immortal, and we assuredly know that the result of this creation will be that a certain proportion, amounting to many millions, of these living beings, must suffer unexpressed agonies throughout eternity. Should we not be base and inhuman beyond description, to continue plucking leaves at such a cost? And could we reconcile ourselves to these dreadful results, and continue the deliberate manufacture of such sufferings, by the plea that thousands were happy for one that was miserable, or that each of the sufferers would have a chance of escape, in a certain brief portion of his existence? Allowing both these pleas to be true, I ask, could we be considered humane and beneficent beings, if we voluntarily commenced and continued these creations, knowing assuredly all the time that such would be the result? As to the theory of pre-existence, whatever useful purposes it may answer, it does not remove my difficulty, which is that a perfect God would not create beings, the known result of whose creation would be their everlasting misery, however numerous their chances of escaping from it.

There is no necessity for us to suppose that any of the evils in this world are eternal in their duration. A great proportion of the temporary evils which we see are plainly beneficent, both in purpose and result, as the burning of a child's finger, by which it learns to keep away from the fire. It is plain that, after that child has become intelligent, holy and happy, those temporary blunders and consequent sufferings through which it has passed in the journey towards intelligence, holiness and happiness, will seem of comparatively small consequence. These, foreseen from the beginning, would form no valid objection to the creation of that child. But to create the child with the certainty that it would go on increasing in sin and suffering through all eternity, would be appropriate to the character commonly ascribed to Satan, but absolutely incompatible with that which I ascribe to God.

All classes of Christians expect, as they advance beyond this world, to learn more of God's purposes, and see more of the excellences of his character. Perhaps we shall ultimately see, that all those events in human history which now appear unmixt evils to us, are links in a grand chain of beneficent action, as truly as the burning of the child's finger, which also, to its ignorance, appeared an unmixt evil. The deduction of an endless hell in the next world from ten minutes' smearing of the child's finger in this, seems to me a palpable non sequitur. It may be equally a non sequitur from slavery, intemperance, licentiousness, and their results. I, at least, will avoid this blunder. Believing in God, I do not believe in a devil, or in the eternal continuance of any thing devilish.

If, with my limited knowledge, I were to plan the creation of a world, I should of course leave out what seem to me to be evils in this; but knowing that God is perfect both in wisdom and goodness, I know that his plan is better than mine would be, and that these evils will be temporary, while good only will be permanent. 'The end is not yet.' In the entire beneficence, the unblemished excellence, the glorious beauty of that end, though now I see it not, yet believing, I rejoice, with joy unexpressable.

You urge against my suggestion of this world being the primary school, that Legrees, Sambo and Quimbo are the teachers in it. True, they are so in the beginning of it. But Sambo and Quimbo have already been converted, in this very primary school, the first stage of being. They are now to receive and impart blessings through all eternity. Probably Legrees will be converted in the grammar school, the next stage of existence, and Loker in the academy, the third stage, and Marks, if he hold out so long, in the college, the fourth, and every human being in some one of the countless stages that remain; and all this, because such a course, or something better, is the obvious and necessary course for Infinite Love, which may be better than our highest ideas, but is certainly not worse.

It seems to me that there is an immense difference between temporary evil, at the commencement of a series of changes, and permanent, everlasting evil, and that the former does not at all involve or imply the latter. We must both admit that evil seems to exist now; but my idea assumes its ultimate extinction, yours its perpetuity. Which is most likely to be God's idea?

FREDERICK DOUGLASS IN OHIO.

CHICAGO, Oct. 26, 1855.

MR. GARRISON:

DEAR SIR:—During the last two weeks, Frederick Douglass has been through Northern Illinois, speaking anti-slavery to the people. We of the Garden City have been especially favored with his presence; he has spoken here eight or ten times, and I have been one of his auditors nearly every time. I went to his meetings with peculiar interest, because it has not been my fortune before now to hear him since his change of views with regard to the character of the Constitution of the United States, and the duty of political action under it. Having heard him frequently when his home was in New England, and remembering the character of the

anti-slavery testimonies he then bore, I felt quite desirous to ascertain from his own lips, whether his change of views had made him likewise in this good cause. During his sojourn in this city, I heard him make six speeches, each of which was more than an hour in length, and most of them more than two hours.

Crowds of people flocked to hear him; and the largest halls in the city were thronged to overflowing, and his entrance into the hall was always the signal for a tumult of applause; not a single sigh or disorderly demonstration of any kind manifested itself at any of these meetings; respectful and earnest attention pervaded them to the last. Do not imagine that it was the weakness and coldness of Mr. Douglass's speeches that caused this treatment. Charge not this result upon him, but credit it to the anti-slavery heart of the people of Chicago. It has been my good fortune to hear most of the prominent anti-slavery men of Massachusetts many times, and the simple truth compels me to say, that never from one of them, nor from all of them, have I heard stronger and more faithful testimonies against the giant sin of our land, Slavery, and every thing and every body that helps to support it.

While his dignified and manly bearing, his strong and vigorous eloquence, have captivated and enchanted our people, he evidently came among us not to prophesy smooth things, but to tell us the whole truth. The duty of immediate, unconditional emancipation was distinctly and forcibly enunciated; and the two great political pro-slavery parties of the land received such a castigation as they richly deserved and will long remember; the cruel and wicked prejudice against color received its fitting notice in terms of rebuke and condemnation; that atheistic abomination, the Fugitive Slave Law of 1850, received its due share of execration, and resistance to it, at all hazards, even unto shedding blood and the killing of the kidnappers, was proclaimed as the doctrine of the speaker. Nor did the pro-slavery churches of the land escape the thunders of his anathemas, and the sarcasm of his cutting rebukes. Nearly the whole of two evenings was devoted to a consideration of the character of the American Church. You, Mr. Garrison, and our friends Foster and Pillsbury, have a reputation for being peculiarly severe in your animadversions upon the character of the church in our midst. Never in my life have I heard any of you deal harder blows in stronger language against the American Church as a whole, than I have heard from the mouth of Frederick Douglass during the last two weeks. At one of the meetings, after Douglass had spoken an hour on this branch of the subject, he gave way to Dr. Elder, of Philadelphia. This latter gentleman, while assenting to the general proposition that the churches are unfaithful to the slave, was less strong in his expressions about their character. He seemed to think it was not reasonable to expect them to come out right upon this subject all at once, and thought they would come up to the work by and by—all in good time. I thought his remarks had a tendency to set like a quietus upon the troubled waters which the previous speaker had stirred up. At the close of Dr. Elder's remarks, Douglass again spoke for half an hour. Every statement he had made, every position he had taken, was distinctly and positively affirmed, and not only affirmed, but proved. Slaveholders and churches at the South, and their pro-slavery abettors at the North, were placed in the same category with sheep-stealers. Resolutions of Methodist Conventions, Baptist and Presbyterian Conventions and Assemblies, were frequently quoted from memory, to prove their respective characters, as tried by the anti-slavery test.

I have always had (or thought I had) a just appreciation of the ability and talents of Frederick Douglass; but as I have heard him night after night, for six successive times, always glowing with eloquence, unanswerable in logic, keen in satire, sparkling with wit and humor, remarkably fertile in pertinent illustrations and interesting anecdotes, now moving to tears and anon convulsing with laughter his crowded audiences, speaking so many times without repeating a single illustration or train of thought, I have looked upon the man with admiration and with wonder. It really seemed as though the half had not been told of the wonderful abilities of this whilom fugitive slave.

On one occasion, he spoke of his change of view about the nature of the Constitution; he told how you and other Massachusetts abolitionists early took him by the hand and called him a brother, and passed upon you a merited compliment for your sympathies with the lowly black man, whether bond or free. He told how early he took THE LIBERATOR, and that for a long time it was his meat and his drink; how, under the instruction of yourself and your coadjutors, starting from the premises you had laid down, he very naturally arrived at your conclusions, and having no counter influences at work, retained those opinions for a series of years. When he went to Rochester, his faith was strong in the pro-slavery character of the Constitution and the duty of standing aloof from the government, and laboring for its overthrow. In his new locality, he was brought into connection with new men, and lost, to a considerable extent, the society of yourself and friends. He arrayed himself in argument against William Goodell, and was thoroughly beaten at every point. Again he tried it with the same man, and subsequently with Samuel R. Ward and Gerrit Smith, and found himself beaten every time, by each and every one of them. As he facetiously remarked, it seemed to be getting fashionable to give him a drubbing. At first, he thought the fault was in his inability to maintain his views, and not in the views themselves; but as he continued to meet the men I have mentioned and others in debate, and found himself worsted at every encounter, the thought gradually stole upon him that it was possible his views might be wrong. He re-examined the subject, in the light of history and experience and of law, as well as of morals and religion. He read upon the subject, he reflected upon it, and after careful, mature and anxious deliberation, came to the conclusion that his former views were all wrong, while those of Gerrit Smith and his coadjutors on this subject were all right.

Now, Mr. Garrison, what ought an honest and faithful man to do under circumstances like these? What would you yourself do, if fully convinced of the unsoundness of your views on a given point? Renounce them, like a man, would you not? I know you would. No honest man could do less than this; and the renunciation should be public and wide-spread as the preaching of the sentiments had been before. Is it said that Frederick Douglass is not sincere in his change of opinions? Who dares affirm this? I have yet to see the first man that will make such a charge.

Now, in view of these remarks, I desire to ask a few questions, and I ask them not in a critical or capricious spirit, but with a sincere desire to understand fully the reasons for Mr. Douglass's estrangement from his old friends. Why is he estranged from the sympathies of yourself and of the Society which acknowledges you as its exponent and head? Why do you characterize his course as wayward and hostile? Why do you place his articles in the 'Refuge of Oppression,' side by side with the vilest pro-slavery venom from the vilest abettors in the land? Is it on account of his change of opinion on the constitutional question? Shall it be said with truth that you and your particular coadjutors cannot tolerate an honest difference of opinion? I hope not. I am bound not to believe it, if I can help it.

I know that you tolerate such difference in your views; why not, then, in Mr. Douglass? You welcome to your platform and your sympathies Theodore Parker and T. W. Higginson; yet both of these gentlemen, I believe, are in favor of political action. You speak in the highest terms of praise of that noble man, Gerrit Smith, and he probably had more influence in converting Mr. Douglass than any other man. Now, if the latter deserves to be rebuked and cast into outer darkness for his course, what kind of condemnation is sufficient for the instigator thereof?

If this is not the reason for the present state of things, what is the reason? Is there some secret history connected with the matter? Is there one, desire to know all

the facts in the case before making up my opinion, and I think it due to all concerned that the facts should be known.

Is not Frederick Douglass faithful to the cause of the slave and to the highest convictions of his soul? Is he not bestowing upon that cause all the energies of his mind, his pen, his God-given genius, and his all-powerful eloquence? Can you possibly answer these latter questions otherwise than in the affirmative? I think not.

How can you, then, say that such a man's wayward and hostile' to you? I have been accustomed to think that nobody could be true to the slave, and hostile to you at the same time. O! that these bitter personalities might be sunk in the fathomless ocean, or buried deep in the earth, beyond the possibility of a resurrection!

It was natural and right that you should labor hard to prevent Mr. Douglass from changing his views, and to savor them when he did change. But, granting him to be sincere and conscientious, as I think you must, why, I ask, in the name of all that is humane and liberal and Christian among men, and particularly among brethren in the same good work, should he not be received as before to your sympathies and your hearts, and welcomed to your platforms as a brother beloved?

Having recently come from the East, I miss very much my anti-slavery associations. Why do you and others of the war-worn veterans in this noble cause sometimes extend your visits as far as this goodly city? You labor much in Ohio—why not come further? A warm reception awaits you; so thinks your humble servant. As 'westward the star of empire takes its way,' so the true national eagle, bearing impartial liberty for all in his beak, must plume his wings for a flight beyond the western lakes. This has been a very strong anti-slavery town, but the compromise views of 1850, sweeping over the land, blighting every thing it touched like the simoon of the desert, made Chicago quail. 'Presto—change!' says the little giant who bears the surname of the man who has occupied most of this article, but 'the talcote of whose shoes he is unworthy to stoop down and unloose'; and straightway the big men and the little men of Chicago hurried back into the ranks of one or the other of the pro-slavery parties, it was quite immaterial which. Editors and newspapers changed front 'with alacrity,' and swore by the Fugitive Slave Law; and all the people said Amen. But, stay; I should not have said all, for there were righteous men enough left to save the city. The great anti-slavery heart of Chicago and of northern Illinois, also, beats yet, though less strong and firm than formerly. Notwithstanding the 'adjustments' and 'settlements' of 1850, the pro-slavery deluge which subsequently swept over the land, and the atrocious black laws which disgrace our statute books, anti-slavery 'still lives' in the hearts of the people. It needs but the trumpet tones of the tried and true advocates of our cause to rouse it into life and action. Shall we not have a portion of the attention of those who plead the cause of the suffering and the dumb? Send out to us, then, the missionaries of freedom, for verily, 'The fields are white already to the harvest.'

J. T. C.

MORMONISM, PRESENT AND FUTURE.

From an editorial article with the above title in the N. Y. Tribune, commencing with some reflections upon the Destiny of this Republic, we take the following:—

We are led to these remarks by seeing in some English journals a degree of editorial unhappiness on the solution of the Mormon problem. The rapid development of the Mormon community in all that constitutes material power and prosperity, is admitted to be worthy a place in the annals of heroic pioneering and industry. Beneath their stalwart and the desert is made to blossom like the rose, and their skillful enterprise is gradually making them independent of foreign manufacturers. All the external characteristics of a thriving, social State are found among them; but yet their existence contains elements that are held to be dangerous to the welfare of the country, and whose removal forms a very knotty and puzzling question. The usual failure to apprehend their practical working, and beneficent, corrective influence, are strikingly manifested in regard to this subject.

The difficulties between the Mormons and the people of the other States are not difficult of reconciliation, except in the matter of polygamy. On account of this peculiarity, it is suggested in some quarters that war must ultimately be made upon them, and their sect be put down by main force. And those who cannot quite approve so extreme a remedy, still regard the phenomena offered by the increase of the Mormon church with great anxiety. Both these classes of people overlook the fact that the evil in question needs only to be let alone, in order in time to work its own cure. Wherever industry, newspapers, and the English language exist, polygamy, no matter on what superstition and perverted appetites it is based, cannot stand against the progressive enlightenment of the people. It is a false institution, and carries within itself the certainty of its extinction. We must apply to it the democratic rule of liberty, and reliance upon free discussion. And the other ramifications and absurd features of the Mormon theory, if it must be suffered to wear itself out from its own hostility to the culture and wants of a civilized people, and from the pressure of the superior manners and intelligence of society round it. If there be State interference, legal coercion, to oblige the Mormons to surrender their oriental interpretation of feminine character, it will create a book of martyrs for them, and prove a seed for their church, which is to take centuries, perhaps, to uproot. The way is to show to the women the full of their degraded position in allowing themselves to be considered unfit for heaven, except as wives of he-saints. This can be done by gentle example and mild teaching—or at the worst by strong remonstrance, but not by force. Christendom has been spitting on the Jews for eighteen hundred years; it has deprived them of all the ordinary avenues to honor and success; and yet the Jews flourish as a sect. So will it be with Mormonism, if persecution seek to eradicate polygamy and kindred errors.

And after all, the polygamy of Salt Lake Valley is not simply an outgrowth of Mormonism; but its existence is due to the imperfect recognition of woman's rights in Christendom. Except in this country, women cannot be said to have any rights, and even here they are scantily and grudgingly acknowledged, save in a few particulars. In Europe, women are normally brutalized and degraded. Their natural protectors, or allies, men, are seized by conscript laws, severed from home during peace, and murdered or mutilated in war, and the women are reduced to the level of beasts. If there be one occupation more foul and filthy than another, the chivalry of Europe assigns it to women. If Pandemonium in full council had been consulted to devise a condition of habitual dishonor and undeviating degradation, it could not have conjured up a worse state for woman than that which elects her to fill offices of shame, dirt, hardship and brazen publicity. In this country, however, women are better off. True, they are taxed without representation; they have no votes to contest with rum-ho partnership or tobacco-smoking patriots; but still the native instincts of decency and woman above the fall shades and sorrows to which the system of Europe consigns her. The exception to this, of course, is slavery, by which fifteen hundred thousand creatures of the sex and sympathies of our mothers, wives and daughters, are bought and sold like swine or oxen; and to question the godlike purity and political excellence of such treatment of that sex, which has fired poetry and prophecy with all that it can claim of the good and noble, is to endanger the existence of the Union.

On top of the execrable hypocrisy which cants with villainous whine over the polygamy of the Mormons, and justifies evils even more outrageous! Let us wipe off the stains and vices of slavery, and then our morality will be less pharisaic. Let us, above all, reverse the tenderness and devotion of women. Let their innocence and simplicity be their constant; they have no votes to contest with rum-ho partnership or tobacco-smoking patriots; but still the native instincts of decency and woman above the fall shades and sorrows to which the system of Europe consigns her. The exception to this, of course, is slavery, by which fifteen hundred thousand creatures of the sex and sympathies of our mothers, wives and daughters, are bought and sold like swine or oxen; and to question the godlike purity and political excellence of such treatment of that sex, which has fired poetry and prophecy with all that it can claim of the good and noble, is to endanger the existence of the Union.

Let their voice be heard as potent as that of conscience, though as still. Give them in Christendom—in republican Christendom—the same respect of education, wealth, fashion, blood, or color, and the polygamy of the Mormons will melt into the yeasty waves of the sea of opinion which will every where roll around it.

THE NEW YORK INQUIRER

Says, in its notice of the late W. M. Temperance Convention, in which it rebukes the rowdiness manifested there: 'We are not inclined to predict any very marvellous triumphs of any Reform in logic and the force of the public.' And 'we own to the public,' 'we should not be inclined to predict that any marvellous results from the mass of incoherence and soporific. There is not a moment of mind in the requirement, that is so unimpressive a porridge as the clerical. About nine tenths of the porridge much in subservience to Mammon, that they seem afraid to utter an original, a new, manly, and unpopular thought, lest they should lose their place, go from the force of tradition, custom, fashion, superstition, or pecuniary interest, far more than from their own 'free will.' And yet they pray awake for a half hour, bid such women as Lucretia Mott, Lucy Stone, and Antoinette Brown, keep silence in public; and cry 'shame, shame, when they lift lips up her voice for God and his kingdom.' We are quite sure that the 'free will' of the 'public' would cause many thousands to vacate their present seats, to hear such earnest, stirring, and effective speech as is uttered by the women of the Platform. Let the women have an open field and fair play, and see what will be the result. The Inquirer seems disposed to allow them this privilege, notwithstanding its small faith in woman's 'logic.'

REPORT UPON A JUDGE.—The fierce and bloody Jeffries, wishing to impair the credibility of a witness in a case before him, said, in open court, that 'he knew him.' The assailed witness answered, that it would tend him to be more careful ever after how he made acquaintances.—Phil. Register.

Our Philadelphia neighbor should be careful. Judge Jeffrey's house, or some humble modern imitator of his, might be the scene of a similar outrage. We have already been prosecuted and bound over to answer for libel, in a civil suit, where we could give the truth in evidence, but in a criminal one, where the greater truth, the greater the libel. However, we shall probably through safety, unless the prosecutors resort to the ruffians they use so freely at Wilkesbarre.—Phil. Daily Register.

COTTON FROM INDIA. Mr. Hugh Fleming, Secretary of the Manchester Commercial Association, has received information that Mr. W. Rathbone, of Liverpool, has been directed by the Hon. East India Company to forward to him for disposal in Manchester, 250 bales and eight half bales of cotton received from Bombay, by the Mariani Moon, under the sanction of the Association, to be sold at public auction, and the proceeds to be applied to the relief of the poor of the district. It appears that 240 bales of this consignment are from the Bharwar collection, grown from New Orleans seed; 34 bales and eight half bales from the Belgium collection, also grown from New Orleans seed; 15 bales indigenous, from the same collectorate; and 5 bales from the Ahmedabad collectorate, grown from New Orleans seed.—Manchester Guardian.

PROPOSED ANNIHILATION OF LONDON. Rome, acting through her allies—Naples, Tuscany, Spain and Portugal—is now insulting and humiliating Protestant England. In Naples, under the sanction of permission of the Government, a pamphlet has recently been published, containing the following passages:—'The world will never have peace until all the sovereigns allied shall be able to destroy this plundering people (England), and wipe them away from the nations of the earth.'—until the people are dispersed like the Hebrews—until London, like Jerusalem, shall be a ruin and ashes—then Europe will be safe. Let us console ourselves in this. France will do it—the time approaches.—Edinburgh News.

FUGITIVE SLAVE LAW. The following quotation, in regard to the benefits of this law to the South, are from the Charleston Mercury:—

'The South has gained nothing but a loss by this law.' 'It was a stupid blunder on the part of Southern statesmen.' 'The value of the slave lost is estimated, if it follows, while hatred to the institution allowed opposition. It at home, are increased by its features, and the barbarous enforcement of them.'

Progress of the Magnetic Telegraph.—The first American Magnetic Telegraph Line was established in 1844, between Washington city and Baltimore. The aggregate number of main and branch lines in the U. S. States, at the present time, is about one hundred. There are completed and in operation, 27,000 miles, and 10,000 more are in progress of construction.

Three Hundred and Forty-eight Lads Lost.—English papers by the Niagara announce one of the most terrible catastrophes on record—the total loss of the British ship Annie Jane, Mason, commander, belonging to Liverpool, which was driven ashore on the iron-bound coast of Barra Island, during the recent gales on the night of Wednesday, the 25th of Sept., no fewer than three hundred and forty-eight persons, —men, women and children,—met with a very grave.

At the trial of fire engines at Hartford, on the 20th ult., the Phenix Company, No. 3, threw a stream of water 161 feet in height, and won the silver pitcher presented by Gov. Seymour of Connecticut.

Official Common School returns show the full number of pupils in attendance in New England, to be 641,938. The cost of instruction for the year has been \$2,025,151. In Massachusetts, the law requires each town to raise by tax at least \$1 50 per child between five and fifteen years of age.

The proprietor of a lively stable, writing from Sacramento, says he keeps five hostlers; three of the five were formerly 'Broadway dry goods clerks,' and the other two, Baptist clergymen!

Overlin.—The catalogue of this institution presents a grand total of 1305 students, viz: 717 males, and 587 females; of the latter, ten are in the college department, and fourteen preparing to enter it.

WILLIAMS, PLUMB & CO., IMPORTERS AND WHOLESALE DEALERS IN CHINA, GLASS AND EARTHEN WARE. No. 71 BARCLAY STREET, (One door East of Greenwich street,) and in the immediate vicinity of the NORTH RIVER AND GREAT KILLSLIDE DEPOTS.

Their assortment being complete in all the styles and qualities that comprise the stock of a Crochery House, they feel assured that they will be able to give the fullest satisfaction to all who may feel disposed to purchase their goods.

N. B. One of the partners (Mr. WILLIAMS) is a colored man, and has been connected with the CROCKERY HOUSE, and has conducted the business on his own account. A leading object in establishing the firm, both by the parties themselves and their friends and advisers, having been to patronize the colored ELEVATION of the COLORED PEOPLE, they feel warranted in making an appeal for patronage, as they are ready, who sympathize with the object now proposed, and who would gladly avail themselves of every opportunity and so favorable an opportunity to serve it. We hope to see all such in our store, and to express the confidence that the firm have bestowed upon us by our friends will be the interest of themselves as well as ours.

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

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WEST BOSTON CLOTHING HOUSE. LEWIS HAYDEN would respectfully call the attention of his former customers and the public generally, to his ample stock of CLOTHING, FURNISHING GOODS, HATS AND CAPS.

Being connected with one of the very largest Clothing Houses in Boston, he is prepared to furnish friends that he will get up every kind of custom garment at the shortest notice. He hopes the friends of freedom, especially, will favor him by a call, as he is ever ready to call services to slavery. One and all are invited to call, where they will always be treated fairly, and with good bargains, at 121 CARROLL STREET, BOSTON. Boston, April 29, 1863.