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The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are autherised to receive subscriptions for the Liberator.

The following gentlemen constitute the Financial

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

If In the columns of THE LIBERATOR, both sides

every question are impartially allowed a hearing. WM. LLOYD GARRISON, EDITOR.

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

J. B. YERRINTON & SON, PRINTERS.

No Union with Blaveholders!

THE U. S. CONSTITUTION IS 'A COVENARY WITH DEATH AND AN AGREEMENT WITH HELL."

F' Yes i 17 CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions so

of preserving the African slave trade; the second was the structures to surremper formers slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exection, fatal

the name of persons . . . . In fact, the oppressor re

senting the oppressed!... To call government thus con-stituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

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

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

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

OF THE NATIONAL GOVERNMENT.'- John Quincy Adams.

to the principles of popular representation, sentation for SLAVES—for articles of merchan

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BOSTON, FRIDAY, DECEMBER 9, 1853.

WHOLE NUMBER 1192.

## REFUGE OF OPPRESSION.

From the Boston Courier. SLAVERY.

The fierce, indiscriminate and violent onslaught upon the slaveholding part of the nation by a philanthropy that, in many of its phases, deserves to be called 'malignant,' has contributed far more than called 'malignant,' has contributed far more than any other cause combined to the enactment of a fogitive slave law, which, but for the recent antislavery agitation, no one would have deemed necessary, while it kindled a storm of excitement which, at one time, threatened to engulf us all in one common ruin. Fortunately, we had a man at the helm whose wisdom and courage proved equal to the emergency, and the speech of the 7th of March brought back reason and good sense to take the place of violence and fanaticism.

Slavery is said to be a sin, but yet we find no direct prohibition of it in the Bible, but on the

direct prohibition of it in the Bible, but on the recognized there, while it is certain that than once recognized there, while it is certain that for some purpose God has permitted its existence since the creation of the world. That he intends American slavery to be an exodus of the African race, from their native barbarism, and a means of educating and fitting them for the great experiment of self-government, seems not improbable; and this supposition derives more force than the fact that re seems to be no other way in which they could be thus educated, since it is only as a subject race that they can exist and flourish in contact with the

The existence of the colored race is only suffered at the North, because of the paucity of its numbers. The importation of an hundred thousand of this race into any one of our free States would soon satisfy us of that fact, and yet we call upon the South to free their slaves at once, and apply every term of reproach, vilification and abuse on them, because they are not ready to take our advice. The slaves of the South are well clothed and fed, and taken care of in sickness and health, in youth and old age, and, with very rare exceptions, they are As a class, they are probably cheerful and happy than any other, and that they increase rapidly furnishes strong evidence that they are in a position best suited to their present

That the two races cannot co-exist and flourish in any considerable numbers, except where one is the acknowledged superior, is proved by all the experience we have had upon the subject; and, if I am not mistaken, by the history of the world, since the first man was created. Whether the African race is sufficient in and of itself to make progress. if left entirely to isself, is another question, and one of great interest. It is clear that the experione of great interest. It is clear that the experi-ment cannot be tried in this country, as there is no part of our territory in which that race could ever remain long by itself. The problem must be solved in Liberia, whether, if left to themselves, the freed slaves will retrogade from the point of civilization to which they have attained in slavery, great reason to hope, not only that the Liberians will be able to sustain themselves, but that they will introduce the arts of life and the blessings the gospel to their benighted countrymen, while they help to extinguish that inhuman truffic which has so long tempted the cupidity of the stronger

on ts, ti-ice in cal

nd tu ere cts in lis,

all co-

It may be a compensation, that if Africa's children have been dragged through the borrors of the Middle Passage, that their descendants have been returned with the germs of civilization, acquired during their long servitude, to take root upon their native shores, and finally to bring the dark race within toe pale of civilization and Christian nations-perhaps, in some respects, to outstrip

them all.

Liberia is the only hope of the colored man, and his true friends will tell him so, for they know it must be so. We may declaim as much as we please on those fruitful themes, 'liberty' and 'chains and slavery,' but liberty is only valuable only as we can profit and improve by it. There can be but little doubt that the slaves of

our Southern States are in possession of as much berty as is suited to their present condition; more especially as in this country freedom can bring them no equality, but only a degrading sense of in-

them no equality, but only a degrading sense of inferiority, and a social position as hopeless and deplorable as can well be imagined.

It is to be hoped that more sober and just views will prevail on this subject, and that our ultra abolitionists will see the folly they have been committing while they have undoubtedly acted with good intentions. It were better that they should endeavor to ascertain and be guided by those laws which have always governed the social relations of differing races, and listen to the voice of experience rather than to the promptings of excited feelings.

The late exaggerated fiction of Mrs. Stowe is, I apprehend, likely to effect any thing but good, either to the cause of Christian charity or human freedom. Its tendency is to excite bitter feelings

lota. Its tendency is to excite bitter feeling among slaveholders, who feel themselves wronged, as in fact they are, while it panders to that morbid sensibility already too rife amongst us. Cases of hardship are to be found in all conditions of life, which require but the pen of genius to excite our deepest sympathy, and fire us with indignation that such wrongs are suffered to exist. The three millions of slaves, however, in this country, will probably furnish a smaller proportion of such cases than the same number of men, women and children taken from the most favored parts of the world, and of this Mr. S. of this Mrs. Stowe, who has resided in a slave State, is no doubt fully aware. To point out cases of individual suffering is easy, and Mrs. Stowe will have

is no doubt fully aware. To point out cases of individual suffering is easy, and Mrs. Stowe will have
dividual suffering is easy, and Mrs. Stowe will have
the satisfaction of having added to that prejudice
already too common against a large class of our
citizens, on account of that which they could not
have prevented, and cannot now help, while she
herself can suggest no remedy for the evil, except
the very slow process of colonization. She has also
contributed to furnish new arguments to those who
are always eager to find some cause of complaint
against our republican institutions.

The conclusion that Liberia is the only hope of
the colored race constitutes the most useful part of
her book, and the assistance thus given to the colonization movement furnishes same excuse for the
exciting pictores she has drawn,—pictures which
must necessarily arouse the bitterest feelings at
home, while they tend to prejudice us in the eyes
of foreigners, who either do not or cannot understand the real nature and bearings of negro slavery
is the United States—a remark which may be applied with no little force to a large proportion of
our own people at the North, who indulge in such
violent declamation against a system, the practical
operation of which they have never witnessed, and
know only from the inflammatory statements of
excited reformers.

Uncle Tom's Cabin is written with ability and

intended to help on what was supposed to be a good cause, but I am much mistaken if the fair authoress will not see the time when she would give a large portion of her great profit had she never

reputation by their efforts in the cause of abolition ism, and that the future will accord to them the merit which the present refuses to allow, will find themselves entirely mistaken, for the reason that, however good may have been their intentions, they have proceeded upon a false basis, by undertaking to do what in the nature of things cannot be done. Immediate emancipation would be immediate extermination. The difficulty exists in the constitution of the negro race, and the entire incompatibility of the two races with each other, when brought together in a state of equality.

Nor can this state of things be changed until the

kin. It is no part of wisdom to attempt to ignore this great fact of creation, and to east the blame upon the white race, where it does not belong. It belongs, if any where, to Him who made both races, was ordained for a wise purpose, we must suppose, that they cannot both live and flourish together but has given them different parts of the earth to inhabit :-who has permitted a portion of the less favored race to be for a time the servants of the stronger—perhaps that they may carry back those seeds of civilization which shall spring up and grow n the land of their forefathers.

In this view the American Colonization Society

presents the strongest claim upon our patronage and support. It offers the only feasible plan for amelioration of the condition of the colored race, and of finally redeeming them from a land of bon-dage, not to perish miseraby in contact with another race, but to take a stand as men, and to lay the foundation of a civilized republic which shall be known and respected throughout the world.

A FRIEND OF THE COLORED MAN.

# THE LIBERATOR.

Boston, Nov. 26, 1853.

To the Editor of the Liberator :

DEAR FRIEND :- The following letter on SUNDAY OR-ERVANCE was originally written for an English newspaper. The substance recently appeared in the 'Glasgow Sentinel.' If you think it will be of use to your readers, it is at your service. The prizes that called forth those essays were given by a Scotch gentleman, and, at his expense, the essays were gratuitously circu-

Another letter I also enclose, addressed to the London Leader,' but refused insertion. The occasion of its being written was, that paper's out and out commendation of Franklin Pierce, when in his inaugural address he expressed his determination to execute the Fugitive Slave Law.

GEORGE SUNTER, JR.

DERBY, Nov. 4, 1852. Sin :- The servants of the Midland Railway Com-

any, of whom I am one, as also those employed on all the railways in the kingdom, have been, or are being, each presented with a neat volume, entitled ' The Worknan's Testimony to the Sabbath,' being the first three of one thousand and forty-five competing prize essays by rorking-men, designed to show the temporal advanta-

The notion which originated the writing, publication, nd new gratuitous circulation of those essays, is, I eg to record my protest against, what I cannot but rehe peculiar holiness of the first day of the week.

Of all the virtues enjoined and the vices prohibited n the New Testament, those of Sabbath-keeping and be kept equally holy. Sabbath-breaking are never named. Christ himself, he practice. 'The Sabbath was made for man,' is a this fellow, we know not from whence he is.' half sentence of Christ's, adroitly, appropriated as a notto to the first of those essays. The whole sentence,

comprehend his spirit, was to make men and women toly, leaving days to take care of themselves. If Sunservice of God? All Christians agree that, on Sandays, When Monday morning comes, is this requirement re-laxed? Or can that be an acceptable Sunday service, from sin. which looks for a six-days' relaxation of the strictness of Sunday requirements? With such service, the devotees of superstition may seek to propitiate their \* gods many'; but if, on Sundays, we ought to be wholly devoted to God, we cannot make a difference as to the rest of the week, but in the way of abating from the

in. To Christ, all days were alike, who had but one object to live for, -to do the will of his Father; but one employment,-He went about doing good. We pray, To the Editor of the Leader : or at any rate are in the habit of saying, 'Thy will be Sin-If you were the victim of that institution, of done on earth, as it is done in heaven.' How agrees which Franklin Pierce has been chosen the especial that, of dividing the days into hely and common, and guardian, would the tone of your remarks upon it be giving to the devil the lion's share of them? Is only any thing like what they usually are in the columns of every sixth day kept holy in heaven, I wonder? Be the Leader?

In estimating the character of the new President, and quires is not the observance of a day in seven, but the presentation of ourselves, in lives of unintermitting debrack, with one hand raised to bearen, and the other on presentation of ourselves, in lives of unintermitting debrack, with one hand raised to bearen, and the other on the help with a selembly affirmed his determination. presentation of our select, in lives of unintermitting or votion. If the spirit, which presides over and inspires the ordinary avocations of mankind, is one of selfashness and mammon worship, as those essayists justly assume, our business is to set durselves against that, and not our business is to set durselves against that, and not Stowe's 'story book,' as you call it, but of those that Stowe's 'story book,' as you call it, but of those that

hely day.

Those writers extensibly plead the cause of the laboring poor,—seek to show the temporal advantages of the Sabbath to working men,—necessary to recruit their wasted energies of body and mind; also as affording a Uncle Tom's Cabin is written with ability, and and as furnishing a happy, ever-recurring season of down war prosecuted for the purpose of giving extent and

mestic bliss to the poor family, whose members have een scattered through the week, and to whom home, but for this day, would be little more than a place for supplying the animal wants of food and sleep.

If it were the irrevocable order of heaven, that the ordinary and necessary engagements of life should be degrading and oppressive, there might be plausibility in the provision of a Sunday retreat-a sanctuary. But it is not God's will that our week-day employments should have any tendency to induce forgetfulness of Himself, or to deaden our purest aspirations. If such is their effect, it shows either that the employments are wrong, or followed from wrong motives. The common affairs of life ought to be engaged in, in the same spirit that we usually conceive to be proper in such engage-ments as the preaching or hearing of sermons, or in offering up prayer. Imagine a community, or but the eading members of a community, thus living, thus emulating that singleness of purpose which characterized Him, of whom it is said, that he left us an example that we should walk in his steps; keeping every day holy by lives of beneficence, by devotion to the work of hu man redemption from sin and misery. Such a spirit prevading our common life, would quickly relieve the toiling masses of all excessive labor, and secure to them the amplest opportunities of intellectual and moral

But, because we have a Sunday religion in the place of this every-day religion, a religion of observances and ceremonies for the religion of love, a religion which dapts itself to the selfishness which alike characterizes and curses every class, therefore is the working-man's lot so hard, his toil so excessive, and his chances of spiritual improvement so small. Bakrupts usually offer to their creditors some percentage of genuine property; but our fashionable religion, in offering to God this observance of a day, has not this merit. If our week-day employments are not holy, neither can our Sunday observances be holy. If we allow the currents of ordinary life to run in the channels of selfishness, we cannot turn the streams backward every seventh day. Our week-day evil spirit cannot be cast out by magic, or by any arbitrary manœuvre. As like priest, like people, so like week-day, like Sunday.

This craven spirit, of conceding to the devil the dominion over the ordinary avocations of life, deserves the severest reprehension; and this offer to compound with heaven, by the mockery of observing a day, is a daring impiety which makes a bad matter worse. If, during six days of the week, we mean to worship the devil, let us honestly confess it. No parade of Sunday observance can make compensation—can neutralize the evil of our ordinary lives. It is but the license with which our self-deception furnishes itself, for the week-day fraud of our business transactions with heaven-the prescribed day's penance for the week's indulgence. Bring no more vain oblations, incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the

Christ came not to destroy the law, but to fulfil it. The law against murder was comprehended in His law, which precluded anger; the law against adultery was comprehended in the broader law, which extended its control to the wanton eye ; he repealed not the justice which dietated, 'an eye for an eye, and a tooth for a tooth,' but superseded it by the higher law, 'I say unto you that ye resist not evil.' The distinction between ordinary testimony and testimony on oath, he abolished, not by lowering the obligation to speak the truth on those occasions in which oaths are wont to be ubmit, a serious mistake. I would give all honor to administered, but by extending those obligations to whatever of good motive may impel those who are so our most common verbal intercourse, 'Let your year incerned for the better observance of Sunday, but I be yea, and your nay, nay. So with the Jewish Sabbath ; he repealed none of its sanctity, gave no ligard as the anti-christian and demoralizing doctrine of cense to think our own thoughts, speak our own words, or do our own deeds; but he abolished its distinction from other days, by requiring that they should all also

With what self-complacency many now-a-days call when accused of Sabbath-breaking by the Agnewites of Christ Lord, but dream not of their fellowship with fudea, denied not the charge, but justified himself in those who boasted, "We are Moses' disciples! As for

Make the tree good, and the fruit will be good also If our hearts are right with God, our lives will show The Sabbath was made for man, and not man for the forth his praise. Working-men, and all men are called Sabbath, was uttered in justification of Sabbath labor, upon, by every consideration affecting human happi-such labor as formed part of the ordinary occupation of ness, to abandon their selfishness and selfish pursuits; then Sunday railway travelling, which gives Scotch and other Pharisees such umbrage and alarm, will be as holy as helping an ox or an ass out of a pit, or as healing the sick. Then, on the bells of our steam-horses, lay only is the Lord's day, to whom belongs the rest of we may truthfully inscribe, "Holiness to the Lord." the week? Are we, during six days of the week, under Our worship will be in spirit and in truth, not in forms ess than the highest obligations to devote our all to the and shows; our 'divine service,' not a performance commencing at half-past ten on a Sunday morning, and we are undoubtedly required to singly serve our Maker. at half-past six in the evening, but a daily sacrifice our temple, God's universe; and our Sabbath, a rest

Yours truly, GEORGE SUNTER, Ja. P. S. It will not add anything to the value of the preceding observations, but it may serve to disarm prejudice, to remark that those views are more or less corroborated by some of the most eminent of the Protestant Reformers, including Luther, as also by Paley, strictness of such requirements, and so giving license to and the present Archbishop of Dublin, as well as by the

head, with one hand raised to heaven, and the other on the huly book, he solemnly affirmed his determination to 'preserve, protect, and defend the Constitution of the United States, —it would be well to imagine one's self

spirit of the national government. It is befitting in such a man to characterize the holiest emotions of the human heart as 'fanatical excitement,' and as 'the rash counsels of human passion,'—to cordially endorse the Fugitive Slave Law, and give the assurance that he will their position on behalf of the slave, and to whose spirit of the national government.' It is befitting in such a man to characterize the holiest emotions of the Fugitive Slave Law, and give the assurance that he will see to its excution; and then to put the climax to his professions of devotion to the Moloch of Slavery, by a blasphemous appeal to God and his overruling providence for 'national security.'

'The ladies were in ecstacles!'—of the Mrs. Tyler tribe, it may be presumed. Before joining the Leader in its echo of the declaration of the idolizing crowd, that was created by this 'compromise,' in its echo of the declaration of the idolizing crowd, that was created by this 'compromise,' citadels of slavery to their very centre. The excitement that was created by this 'compromise,' citadels of slavery to their very centre. The excitement that was created by this 'compromise,' with every supplied the devoted Benjamin Lundy with every and active anti-slavery enthusi-

its echo of the declaration of the idolizing crowd, that

slavery, in stigmatising the anti-slavery agitation as tional and fanatical,—can commend Franklin Pierce Republic and its white population. What can be the his boldness; a price set upon his head; every-ralue of a Union, that can be endangered by pleading where denounced and hated; his enemies sought for human liberty,-that is dependent on Slavery for its to crush him, but in vain. His heart was about

The Leader seems to lose no opportunity of speaking intemptuously of those English women, who have premed to urge the women of America to do what in them es to ameliorate the condition of American slaves; and presents an alliance with ' Uncle Tom ' as antagonism 'Uncle Sam.' The plainest dictates of justice demand e freedom of the slaves. Can any true interest of the thite population be served by delaying this justice? You tantalize those English women with the degraded condition of a large mass of our own population. If those remonstrants against American slavery are indeed the oppressors of their own domestics and poor neighors, let the canting hypocrisy be exposed; but there pressed, wherever found; and the charity that thinketh no evil, in the absence of counter evidence, would be glad to believe that such were these remonstrants. You would have England to interfere on behalf of European freedom by force of arms, but on behalf of American the Cardinal State of the charity in its true colors. But in the struggle with slavery, whose hypocrisy, cruelty and ferocity, are proved that it is impossible to speak; with any degree of effect, in those mild, charitable terms which some persons recommend. How can the Legrees be spoken of as gentlamen and the Gardinal State of the colors. freedom not so much as a gentle womanly remonstrance. men ! f universal liberty; it neither belongs to America nor lic can be made, but is so much done on behalf of enslaved Europe, while every directer effort for Hungary,
Italy, or for our masses at home, as truly serves the
victims of that institution over which Franklin Pierce
has been appointed to preside. They are the enemies of
freedom, consciously or unconsciously, who can represent Negro liberty in the United States as inconsistent
with European liberty. Those who, in America, are so

But the most sorious, because the most successcall charge against the American Anti-Slavery So-

in a different state of society, where there were no slaves to hunt. But, for the practical ends of slavery, for the working of its infernal machinery, for prosecutor with the spirit. for the working of its infernal machinery, for prosecu-ting as crime, truth, justice, and mercy, for 'slavery's your of need,' he is 'the man for the time,'

Yours, truly, GEORGE SUNTER. Jun.

## SELECTIONS.

From the London Anti-Slavery Watchman THE ANTI-SLAVERY MOVEMENT IN AMER-TCA.

The commencement of a good and great cause, is generally unpretending. It is seldom that persons of exhalted position, or commanding influence, are the first to advocate unpopular truths; or that they hasten to ally themselves to a progressive movement, in the dark and weary time of its weak and suffering infancy. Christianity, in the days of Roman power and magnificence, was taught by poor men—who toiled for their daily bread by the sweat of their brow—and since those days, the pioneers of almost every reform have been in worldly circumstances, as well as in other respects, true successors of the apostles. But in no case, has this general rule been more remarkably verified, than in the history of the Anti-Slavery Movement in America. The commencement of a good and great cause, is

perpetuity to Slavery,—volunteered with alsority as an accomplice in the commission of a national crime, which, when humbly imitated by private individuals on their own account, usually meets the retribution of the gallows.

Such a man has been fitly chosen to execute the provisions of a Constitution, which, according to John Quincy Adams, makes the 'preservation, propagation and perpetuation of Slavery, the vital and animating spirit of the national government.' It is befitting in

in its echo of the declaration of the idolizing crowd, that Pierce is the man for the time, I would take into account what might be supposed to be the 'ecstacies' of the ladies represented by the Cassies, the fugitive Eliza Harrises, and the refugee Ellen Crafts, in view of such a scene.

And the Leader can join the most virulent defenders of slavery, in stigmatising the anti-slavery agitation as a large of the devoted Benjamin London with earnest, and active anti-slavery enthusiasm. In ten years, he held two hundred public meetings, visited nineteen States, and performed two voyages to the West Indies. He was peculiarly the man for his work—for nothing could damp his ardor, or shake his courage. In 1829, William Lloyd Garrison became associated with Mr. Lundy in 'The Genius of Universal Emancipation's anti-slavery enthusiasm. In ten years, he held two hundred public meetings, visited nineteen States, and performed two voyages to the West Indies. He was peculiarly the man for his work—for nothing could damp his ardor, or shake his courage. In 1829, William Lloyd Garrison became associated with Mr. Lundy in 'The Genius of Universal Emancipation's approach of the ladies represented by the Cassies, the fugitive Eliza Harrises, and the refugee Ellen Crafts, in view of such a second of the ladies represented by the Cassies, the fugitive Eliza Harrises, and the refugee Ellen Crafts, in view of such a second of the ladies represented by the Cassies, the fugitive Eliza Harrises, and the refugee Ellen Crafts, in view of such a second of the ladies represented by the Cassies, the fugitive Eliza Harrises, and the refugee Ellen Crafts, in view of such a second of the ladies of the ladies represented by the Cassies of the ladies of the TION, an Anti-Slavery paper, which the latter gen-tleman had established in Baltimore. Mr. Garrin his resolution to enforce the Compromise acts, that is, no plain English, in his resolution to faithfully sustain the interests of slavery. You are concerned for the inthe apostle of the Anti-Slavery Movement. Soon the chole Union is wanted just now for the purposes of the marked him for its victim. Cast into prison for fear, and his conscience beyond the reach of gold. On January 30th, 1832, the New England Anti-On January 30th, 1832, the New York Slavery Society was formed. To describe the course of Mr. Garrison and his associates, since that people was a second than we have at riod, would occupy more space than we have at our disposal in the present number. From the outset of their career, they have consistently and energetically advocated the duty of IMMEDIATE AND unconditional EMANCIPATION, the recognition of which principle, on the part of the abolitionists, we hold to be vital to the prosperity and success of the cause. Some of their modes of action have unquestionably changed; but the change we believe to have been for the best. They have been denounced for the harshness of their language; or, in other words, they have been abused for speaking THE TRUTH to the slaveholder, and painting his in-iquity in its true colors. But in the struggle with

You represent the Americans as competent to deal with

Then another cause of complaint against the abdlement. The cause of the American slaves is the cause that they ere 'enemies of all civil government.'— England, but is a question between the enemies and the friends of freedom in both hemispheres. No honest effort on behalf of the black slaves of the model Republic can be made, but is so much done on behalf of enslaved Europe, while every director effort for Human and the states Constitution; but it does no simply on the ground of its being a pro-slavery

with European liberty. Those who, in America, are so heroically laboring to give freedom to the blacks, are notoriously the friends of universal liberty, and instead of resenting our assistance, they are continually imploring it, and ever ready to reciprocate our kind offices on behalf of these reforms in this country, in which all and it offers the grasp of friendship, and the bond of union to mer of all sects and parties, who are on behalf of these reforms in this country, in which all the true-hearted are engaged.

For the cause of Slavery, Pierce is no doubt 'the man for the time.' To be this, it was not necessary that he should be an out-and-out supporter of 'involuntary servitude.' No doubt he has an abstract love of justice, and would disapprove of a Fugitive Slave Law it is your duty to help it. But you cannot work with me -- for I ay house Tian Thou!' We ap-

With these narrow views, an article has been re-With these narrow views, an article has been recently written in 'The British Banker.' The writer
says, 'The church, indeed, has been most woefully
to hlame. Her guilt has been unntterably great;
but after all, if she be penitent, and reformed, and
come to her right mind—she is to do the work.'—
We have no objections to her doing the work; on
the contrary, it is with us a subject of constant desire. But if she will not do it—if she will persist
in exillabiling—is no other instrumentality to be in evil-doing—is no other instrumentality to be employed? Are the mouths of those to be closed who do not belong to her, or who have come out of her because of her iniquity? In short, is the redemption of the slave to be made dependent on the will of the church? Ten thousand times No! but cursed tyrant, Slavery, from off his throne.

\* By this compromise, (which was originated by the Hon. Henry Clay,) Missouri was introduced into the union as a slave State; while, as a 'set-off,' Maine was admitted as a free State.

From the London Anti-Slavery Advocate. HORRIBLE TREATMENT OF A COLORED SUBJECT OF GREAT BRITAIN BY THE STATE OF GEORGIA.

Truth, it is sometimes said, (and with good reason,) is never without its witnesses. Do what its enemies may to gag, silence, or crush it: it still lives and speaks. Hence, we find in the history of the United States, and especially since the Declaration of Independence, that there were always some clear-sighted, honest-hearted haters of oppression; who, by pen and tongue, denounced the institution of Negro Slavery as a monstrous curse, and a frightful wrong. Indeed, for many years previous, as well as for a long time subsequent to the formation of the republic, many, if not most of the ecclesiastical bodies of the country uttered solemn protests against Slavery, as an unjust and irreligious system; but unfortunately these deelarations were not accompanied by corresponding settion. As might be anticipated from this fact, year after year, the churches and the ministry became more and more unfaithful, until they attained their present pro-slavery position. Their gradual retorgression was necessarily attended by a similar

end of the three kingdoms resounds with indignant remon strance when a British traveller is insulted or imprisoned for a night, when his papers are searched and his baggage detained by an Austrian police official, or when a lady tourist gets into trouble by an attempt to diffuse what she believes to be correct religious views amongst the population of Tuscany. To all this outcry we have no objection. No nation is truly great which fails to extend protection to its own citizens. But the grounds of interference in the case we have alluded to, sink

rference in the case we have alluded of interference in the case we have alluded to, sink into insignificance when compared with the sufferings to which our unoffending colored fellow-subjects are liable who approach the shores of South Carolina or Georgia. It may not be known to every body that the whole white population of these States (which by their intense devotion to the fistitution of slavery virtually control the Union, and successfully defy the British Empire,) is hardly greater than the population of Liverpool and Manchester. We have been requested to reprint the story of John Glasgow in the Advocate, and we do so the more readily, as we can preface it with the story of John Glasgow in the Advocate, and we do so the more readily, as we can preface it with the following pithy remarks, just received from an American correspondent, who is habitually cautious in his statements, and knows whereof he affirms. Having full confidence in our friend's view of the case, we are reminded by the craven and selfish conduct of our government in this matter, of the famous remark of the Swedish chancellor on the policy of rations:—Alas! with how little the policy of nations :- Alas! with how little wisdom the world is governed.

### Worcester (Mass.) Sept. 18th, 1853.

'I have been on the point of writing to the editor of the Anti-Slavery Reporter, relative to the case of 'John Glasgow,' of which he gave some account in his paper. That account was copied into the Anti-Slavery Standard, where I read it with mingled horror and amazement—horror at the atrocious and villanous cruelty practised upon him—amazement, that the British government will passively submit to such a horrible outrage on one of its own free subjects, and to such a gross insult to itself. Cannot Mr. C. and his friends in London get that case fairly and squarely before the government. Cannot Mr. C. and his friends in London get that case fairly and squarely before the government? Cannot it be well substantiated and proved? If it he as stated in the Reporter, and the British government submits to it, that government is disgraced most utterly and fallen to the low level of the government of the United States. If the British government will not come forward to vindicate its own honor, and rescue its own subjects from slavery so wickedly and shamefully forced upon them, it is not fit to be longer 'a power in the earth,' it had better give up at once to Nicholas of Russia—though I don't know that even Nicholas would accept homage and service from a nation which had cept homage and service from a nation which had succumbed and been silent under the insults and petty tyrannies of that insolent and braggart State of South Carolina—or Georgia either. I deeply feel that this is a case where the British people cannot be silent, where the British government must not be inactive. A determined resistance to such not be inactive. A determined resistance to such tyranny and wrong may just as well be made first as last. Emboldened by their impunity and success—seeing that they really may venture to make slaves of British subjects, and lay upon them the slaveholder's cowardly lash, and subject them to every conceivable cruelty, without notice of the British people or government, they will preced to British people or government—they will proceed to other and even more shameless cases, until they really are what they have so long thought them-selves—the monarchs of all, and all men their born slaves.

'It is said that the British government foar that the treaty with the United States will be annulled the treaty with the United States will be annulled on our part. There is no danger of it whatever. The slave power rules here; and that power will never consent to a rupture with Great Britain,—for two mighty reasons: 1st, Great Britain is her best customer for her cotton, &c.; trouble with Great Britain would bankrupt every mother's son of them. 2nd, in case of difficulty with Great Britain, there would be a general insurrection among her slaves, and a final end to slavery. Be not alarmed by American threats of annulling the treaty. It is the old game of bluster and lies which, the South has played off on the North so long and with such effect. England ought to be above and beyond heeding the slaveholder's threat. Let her insist on the most entire respect being shown to all her subjects, and make it known and understood that she will not submit for a single hour to such a flagrant outrage as the enslavement of one of her citizens. If Great Britain yields to this cowardly browbeating, what use is it for any other nation to resist oppression and wrong! Great Britain has an imperative duty, not to herself alone, but to liberty and humanity the world over. In a case an imperative duty, not to herself alone, but to liberty and humanity the world over, in a case like this. SAMUEL MAY, Jr.

From the English Republic. PALTERING.

'Despise as traitors all who would betray secred liberty for solfish wealth.'—G. J. Holyoake's Address to the Democrats of the United States.

Paltering is one of the commonest of vices. Menknow the truth, have at their tongues' end, and
pass through life, with close-shut lips, for fear the
truth should come out at some unwelcome time and
mar the fortunes of the utterer. In every age of
the world is some monstrous wrong which must not
he mentioned to ears polite, some wickedness which
good breeding is to pretend to hide everybody's
knowledge, some crime which honest men are asked
to wink at, for fear of hurting the feelings of others.
Call it by any pleasant name you may choose, ex-

to wink at, for fear of hurting the feelings of others. Call it by any pleasant name you may choose, excuse it with any amount of special pleading, this pattering, this prevarication, this fast and loose speaking, this hiding the truth for convenience's sake, is falsehood and is cowardice.

In America the palterer's 'trap is the Slavery-Question. From Daniel Webster and O'Connell to Theobald Mathew and Lowis Kossuth, it catches all the half-men of our day. And now one who seemed to offer us a better promise is slipping into the same nitfall.

ed to offer us a better promise is slipping into the same pitfall.

Thomas Francis Meagher has been feasted by the club of United Irishmen in Boston. At the dinner he was of course expected to speak. He did speak. But we look in vain through the columns of the Nation's report for any traces of the Meagher of '43, Elequent common-places! Words! No more.—Had there been nothing less—nothing worse than common-place, our disappointment had kept silence. But Meagher had to compliment his listeners, and he could not do it truly. Of Irish blood as most of them seemed to me, they were Americans, and of course the flag of the dim stars and bloody strapes hung darkly over their heads in respectable Eancuil Hull. Meagher's compliment must be a falsehood; and unworthy of him.

He apoke of Boston—of its ' public spirit, which for every true word spoken claims and insures an ample hearing—which for the play of intellect and the torkings of the conscience demands the widest field,—which discards, deposes and annuls the tyranny which on the one and the other hand inflict the garb of fashion and the chain of fear,—which is

science, in history, in politics, in religion, instinctively conforming to the provisions under which we live, would maintain the freedom deprived of which the intellect becomes a cripple and the conscience a slave. He spoke of the whole Union:—'I have visited twenty-five States; and that the spirit of which I speak was evident, active, paramount, in each and all, instrict truth I bere assert. I have seen no difference between the North and the South. Everywhere among the citizens of this marvellous republic have I found that freedom of thought, freedom of

instrict truth I bere assert. The conce between the North and the South. Decrywhere among the citizens of this marvellous republic have I found that freedom of thought, freedom of speech, freedom of discussion, and rights solemnly declared in the instruments under which these various States are moulded, admitted by the willing sense, guaranteed by the laws, and by the intuitive conservatism of the people made irrevocable.

How could Thomas Meagher utter such an enormous lie? Of the two sentences we quote every word is false,—and every man knows it. Is the patriot of '48 sunk into an 'intuitive conservatism'? Has his intellect already become a cripple and his conscience a slave! Even then, let him bave some mercy on THE UNWILLING SLAVES against whom his paltering tongue so loosely wags. Alas for our proud young tribune,' who can thus stoop to anoint his forehead with the stime of all the crawling things whose shame has overgone that old crawling things whose shame has overgone that old

hway of convenience. Will Meagher retort on us by pointing to that Will Meagher retort on us by pointing to that lately issued Address from the Democrats of England to the Democrats of the United States! We tell him, and we tell the true democrats of America, that that Address bears a lie on its very face, that its procurer is not entitled to speak of the democrats of England; that he did not even (as he asserts he did) 'circulate it among such British Democrats as were accessible to' him. That paltering address, which prays for the safety of the slateholder, speaks not the thought of the Democrats, but only of the Atheists of England. Will Thomas Francis Meagher turn palterer with them!

#### REPUBLICAN LIVERIES.

Mr. Sanford, the United States' Charge d' Affaires Mr. Sanford, the United States' Chargé d' Affaires at Paris, has won some applause by daring to wear the simple dress of an American citizen at the French Court. We can not but think the applausand the simple dress of an American both out of place. If a' Republic' can accredit a friendly envoy to a Despot, and such a Despot,—if a decent American is not ashamed to be, under any circumstances, the guest of a Villain, crowned or not,—so much fass need not be made about the livery. Dip the Stars and Stripes in the gutter of a Paris shambles: that will make the fittest dress for an shambles : that will make the fittest dress for an American Ambassador to the Court of Napoleo the Little. But the daring of the nineteenth century is all of this same complexion. Put an honest coat on: that's all.—*Ibid*.

### A SLAVEHOLDER'S CONFESSION.

An agitation is going on in several of the cottor planting States, in favor of exempting a certain number of slaves from forced sale under execution. The plan is advocated as a means of strengthening the slave system, by making it the interest of al non-slaveholders to purchase slaves, and become non-slaveholders to purchase slaves, and become direct parties to the system; and it is quite probable that a law of the kind proposed will be passed in Alabama, and perhaps some other States, during the coming winter. It is very zealously advocated in the Mobile Tribune by Mr. Percy Walker, in a series of papers, in one of which he replies to the objection, that an exemption law would be an ac knowledgement of the weakness of slavery, in the following manner. His admissions of the weaknes of slavery were probably intended only for Southern ears, but they are none the less important, nor less encouraging to anti-slavery effort.

There is no disguising that the institution (slavery) is weak, nor will the avowal render our position more dangerous, especially if we couple with tion more dangerous, especially if we couple wit it evidences of a determination to add to its strength The unequal distribution of slaves, as exhibited in the census returns—the restlessness we manifest whenever the institution is assailed—the conduct of our public men-the readiness with which they have yielded to freesoil demands in the settlement of controversies in which the rights of the slave States were involved—the ardor with which we contended for the annexation of Texas, because it would enlarge the area of slavery—the desire so genera in the South for the incorporation into the Union of the Island of Cuba, from the belief that it would of the Island of Cuba, from the belief that it would strengthen the slave States—the general outbreak of indignation. (as it were but yesterday.) following the announcement that England and France were prepared to enter into negotiations with Spain, the object of which was to provide for the emancipation of the slaves in Cuba—all attest its weakness and our own sense of it.

"The moral power of the world is arrayed against us on this subject. European governments and people regard slavery as a reproach. The French republic, even while her garments were driping with

public, even while her garments were driping the blood of the revolution, celebrates her birth by decreeing emancipation in her colonies. In England, her parliament rings with denunciations of American Slavery. Her diplomatists and statesmen scheme against, her foreign secreturies protest on while her garments scheme against, her foreign secretaries pagainst the statute of a Sovereign State, pr against the statute of a Sovereign State, prohibiting colored mariners from entering her ports; address formal remonstrances to the general government, and when told that the matter rests in the State alone, and is beyond the reach of federal action, lament the inefficiency of international law to abate the grievance. The wives and daughters of British peers and officials address American woman, invaling them to aid in removing what men, invoking them to aid in removing what these titled intermeddlers regard as an abomination in the sight of God. A gifted but shameless woman, false to her sex, false to her country, dead to all sense of truth, delicacy, (and I had almost said decency) writes, for a base, bad purpose, a book libelling her sex, and slandering her countrymen, and when she visits England with the feeling of a traitor, mingled with the rapacity of a usurer, she is feted and honored by Lords and Commons, peers and peasants. oking them to aid in removing what

and peasants.
'Men of all ranks and classes beyond the ocean unite in protesting against the institution.

'In this country, parties, sects and States have warred against it in every form, except by a resort

Our very sensitiveness under these assaults argues our fears of the strength of the institution.

'To think, then, of concealing a weakness which is so patent, is absurd; and to caution us against acknowledging it, is to make cowards of us. Let us

not deceive ourselves.

We stand alone, with nothing to break or turn aside the force of opinion, which surges and roars around us as an angry flood.

Nowhere but in the slave States are the defend-

ers of slavery to be found. There and there only is to be found whatever strength it has. The strength needed depends upon ourselves, and must be sup-'If there be indifference to the institution on the

part of our non-slaveholding citizens, this feeling must be supplanted by one of interest in and for it. Invite them to enter into direct relations with it—interweave it with their thoughts, habits and daily life. Strive to make them regard it not only as essential to them, but all important to the State. as essential to them, but all important to the State. Let it be viewed as a State right, and its defence a State duty—that it is a vital part of the State's structure—the badge and evidence of State sover-eighty—that it is the great element of our prosperity, and that its surrender carries with it individual ruin and State decay.

PERCY WALKER.

From the Rochester Advent Harbinger and Herald. GARRISONIANISM-WHAT IS IT!

Selections from the writings and speeches of WILLIAM LEGYD GARRISON, with an Appendix. R. F. Walcutt, 21 Cornbill, Boston.

This is the title of a bound volume of 410 pages, 12 mo., containing, as understood, the leading anti-slavery and religious principles of the author, practical and theoretical, as they have been held and published, from the time of his starting the cars and published, from the time of his starting the of immediate emancipation in Boston, twenty-years ago, at the ago of twenty-three, until the sent time. I had but just laid down this book fror first perusal, when I read in the Advent Harbin of May 14, that Garrisonianism was infidelity, that of Jacobinism, of the worst stamp. Very a lar statements, I knew, had been published of

Various events, however, of late, had led me to

loubt whether I had, after all, sufficient kn of Mr. Garrison's theory and practice of religion to join with the populace of his pro-stavery oppo-nents, in considering him an infidel. I, therefore to join with the populace of his pro-slavery opponents, in considering him an infidel. I, therefore, became solicitous to learn more definitely, and from a proper source, what Garrisonianism really was, in order to judge of its merits or demerits accordingly. And just at this time, or four days ago, I unexpectedly had a short personal interview with this distinguished gentleman, when I told him my desires, as above, not knowing that he had published the book now under consideration, or any thing of the like. Upon this, he presented me with a copy of it, which of course, I have examined with unusual attention and interest, containing, as appears, a clear and correct view of his religious sentiments. And now, in the brief expression of my own opinion of this book, as a whole, it seems my duty to say, that I find in it no infidelity, no Jacobinism, nor any thing aiming to prostrate the my duty to say, that I find in it no infidelity, no Jacobinism, nor any thing aiming to prostrate the Bible or Christianity, as reported, while, as appears to me, the very opposite of all this is held up conspicuously throughout the book. In doing this, he has necessarily and justly exposed the present extreme apostacy of the nominal Christian Church and ministry, together with their strangely perverted views and teachings of the Word of God, especially much of the Old Testament, which they indirectly, at least, represent as imputing to God a character infinitely the opposite of what he possesses, as though he were literally the god of human battles, exciting and stirring up nations and individuals to exciting and stirring up nations and individuals to slaughter each other, and to indulge in all manner

slaughter each other, and to indulge in all manner of crimes, which become popular, under ecclesiatical and civil powers, which follow the god of this world, rather than the meek and lowly Jesus.

In this exposure, it is true that Mr. Garrison takes the liberty of rejecting the popular view of the plenary or full inspiration of the Bible, as we now have it, substituting what he considers a better and more sure way of drawing from it only such destrines and practices as will harmonize with the golden rule, with the light of nature, and with human reason properly exercised, or in unison with the Spirit of God.

H. JONES.

# THE LIBERATOR

No Union with Slaveholders.

BOSTON, DECEMBER 9, 1853.

SECOND DECADE American Anti-Slavery Society!

The Twentieth Anniversary of the formation of the American Anti-Slavery Society was celebrated by general meeting, in the City of Philadelphia, of the J. May, now of Syracuse, N. Y., one of the origina members and friends of the Society-Philadelphia have signers. The reading was heard with profound attening been the birth-place of the Society, on the 4th of tion. December, 1833.

On Saturday, December 3, 1853, the Society asset bled in the Sansom Street Hall, and, at 10 o'clock, A M., was called to order by the President of the Society,

WILLIAM LLOYD GARRISON.
On motion, Voted, That James Miller McKim, Han nah M. Darlington and Margaret Jones be a Committee to nominate suitable officers of this meeting.

Said Committee reported the following list of officer which, being read to the Society, was unanimously accepted, and the persons therein named were accordingly

President-WILLIAM LLOYD GARRISON, of Boston. Vice Presidents-James Mott, of Pa.; Thomas Garrett, of Del.; Francis Jackson, of Mass.; Peter Libby, of Me.; John L. Clark, of R. I.; Samuel J. May, of N. 7.; Robert Purvis, of Pa.; Edmund Quincy, of Mass.; Lucretia Mott, of Pa.; Bartholomew Fussell, of Pa.; Joseph Backer, of Ohio; Hannah Cox, of Pa.; William H. Furness and Henry Grew, of Philadelphia.

Secretaries-Samuel May, Jr., of Boston; Oliver John on, of New York; Cyrus M. Burleigh, of Philadelphia; Sarah Pugh, of Philadelphia; and G. B. Stebbins, of

toohester, N. Y.
Finance Committee-Benjamin C. Bacon, of Pa.; Abby Kimber, of Pa.; Benjamin Brown, of Ohio; Alice

Business Committee-Wendell Philips, Mary Grew Charles L. Remond, Charles C. Burleigh, Anne Warren Weston, James Miller McKim, Edward M. Davis, Thom-

Mr. GARRISON, on taking the chair, made an eloquent and earnest address to the Society. He said that, in holding this twentieth anniversary, he must congratulate all who participated in the formation of the Society. and also all those who had, since that time, united in the work of delivering the slave, upon the present meetficial and temporary movement. It is great, deep, world-wide, affecting all the hopes and interests of humanity, and identical with the advancement of the race. Our instrumentalities are the same now as at the beginning-the faithful and uncompromising utterance of the truth-its application to all associations, and institutions, and men, without respect to persons. And our spirit, said he, has been, as we believe, the true spirit, tue and highest well being of all, seeking the harm of

Since this Society was organized, probably not less than twelve hundred thousand of new victims have been added to the number of slaves of this land. All this that, against which, twenty years ago, we associated our strength, and pledged our unceasing labors. This wrong is of a peculiar character—outstripping all other wrongs, and in itself the sum and complication of all conceivable wrongs. It is probable that not less than one hundred thousand new victims are now annually born into Slavery. This is the prostration and annually lating of lation of everything which honors, exalts, and really onstitutes humanity. It is an annual loss and outrage to humanity, equal to the blotting out of a population as large as that of Philadelphia, once in every four years. If this thing, which is continually, every day and every hour, done in this country, were done on the coast of Africa, for any reason, the doer thereof would be, by the laws of this land, subject to death. I do sebelieve, said Mr. G., that the general execution of the Law of Congress against the Slave Trade would not leave any body alive South or North of Mason and Dixn's line. Not that I wish to see anybody hanged, said Mr. G., but desire that every one may repent of his wickedness, and be saved from all evil.

Twenty years ago, it was common throughout the land to hear much said of the evils of Slavery. Even at the South, many professed to deplore it, and in these ways was exerted to quiet the conscience of the people, and to reconcile them to inaction respecting the growing wrong of Slavery. But now, all this is chang-ed! All masks are off. Every bouse, as it were, and do we hear the hypocritical lament, that Slavery is great evil, from the lips of men who are doing everything in their power to uphold it. The disguise is strip ped off. Slavery is now justified in State and Church s a good thing-a right thing-an institution in ac cordance with the rights of man, and with the Bible at the revealed will of God. No God is to be allowed bu the revealed will of God. No God is to be allowed but one who justifies human Slavery, no Christ save one who is in unity with man-stealing, no Church but one which fellowships the Slaveholder, no Constitution but that which guarantees the perpetuation of Slavery, and no party to be tolerated, nationally, which does not recognize the Slave Power. This is indeed, in many re-

ed, so, on the other hand, have friends been multiplied, and that greatly, on both sides the Atlantic. And such friends! how true, how staunch, how clear-sighted!
Will they ever be discouraged? Never. Will they ever lay down their arms, and cease from work? Never. the breast of the slave, and brings nearer the day of

ubilee—God grant that it may be very near!

The first ten years of the Society's existence narked by the efforts of mobs to destroy the Soc and crush the Anti-Slavery cause. The spirit of vio-lence went forth through almost every city, town and village, breathing out threatenings and slaughter, and matter by what means. But it was in vain. Du last ten years, the tactics have been changed. We hea little or no objection made to our movement now, be-cause of our doctrine of the duty of immediate emancipa-tion, or because of the low and hypocritial cry against us of Amalgamation.

Now, the great outery against us is that we dels—a cry chiefly raised by those who are in the closes alliance with slaveholders and slave-traders, and who have left nothing undone to bring the sanctions of God's word to justify and sustain Slavery. A hireling priestgood and a corrupt press have uttered this cry, and are now uttering it. But in vain-in vain. No weapon formed against our Cause has ever prospered; none ever will. As Gerrit Smith said, No men on the earth are more thoroughly Abolitionists than the slave-holders; for let the doom of Slavery be hanging over themselves, and they would resist it with a vehe

and desperation greater even than any at the North. Friends, our work is before us. Twelve hundre thousand victims of the Slave Power more than whe we began, are to be delivered ! But our enemies, and the enemies of the slave, are now made manifest-the field is clear-our cause is just, it is God's own cause and his omnipotent blessing will be upon it,-

'For truth shall conquer at the last— So round and round we run, And ever the right comes uppermost, And ever is justice done.'

Mr. Garrison's speech was received throughout wi close attention, and with many marks of approval. The President read letters from Hon. Gerrit Smith Rev. E. H. Chapin, Cassius M. Clay, Esq., of Kentucky George W. Julian, of Indiana, and Henry C. Howells, o

Pittsburgh. It was voted to publish these letters with the pro eedings of this meeting.

The Declaration of Sentiments, put forth by this Sc ciety at its organization, was then read by Rev. Samue

#### DECLARATION OF SENTIMENTS.

The Convention assembled in the City of Phila delphia, to organize a National Anti-Slavery Socie ty, promptly seize the opportunity to promulgate the following DECLARATION OF SENTIMENTS, as cherished by them in relation to the enslavement of one-sixth portion of the American people.

More than fifty-seven years have clapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. The corner-stone upon which they founded the TEMPLE OF PREEDOM WAS broadly this—

that all men are created county. that all men are created equal; and they are endowed by their Creator with certain inalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.' At the sound of their trumpet-call, three millions of people rose up as from the sleep of death, and rushed to the strife of blood; deeming it more glorious to die instant-ly as freemen, than desirable to live one hour as slaves. They were few in number—poor in resources; but the honest conviction that TRUTH, JUSTICE and RIGHT were on their side, made them in-

We have met together for the achievement of ar enterprise, without which that of our fathers is in ty, and probable results upon the destiny of the world, as far transcends theirs as moral truth does

In purity of motive, in earnestness of zeal, i decision of purpose, in intrepidity of action, in stendfastness of faith, in sincerity of spirit, w would not be inferior to them.

Their principles led them to wage war

Opportunity for prayer being given, vocal prayer was offered, in a fervent spirit, by Henry Grew, of Philato entreat the oppressed to reject, the use nons for deliverance from bondage; re

carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God to the pulling down of strongholds.

Their measures were physical resistance—the marshalling in arms—the hostile array—the mortal encounter. Ours shall be such only as the opposition of moral purity to moral corruption—the destruction of errors by the potency of truth—the ing, and upon the unquestionable progress, and many destruction of error by the potency of truth—th signal triumphs, of the cause during the past twenty overthrow of prejudice by the power of love—an years. Our movement he said, is no short-lived, super-

Their grievances, great as they were, were tr fling in comparison with the wrongs and suffering of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and re ligion—never subjected to the lash of brutal task

and one most acceptable to God—the spirit of human brotherhood, of good will to all men—desiring the virketable commodities, as goods and chattels, as brut beasts; are plundered daily of the fruits of the toil without redress; really enjoying no constitutional nor legal protection from licentious and murderous outrages upon their persons, are ruthlessl torn asunder—the tender babe from the arms of

condition of more than two millions of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slave-

indisputable facts, and in the laws of the slave-holding States.

Hence we maintain,—that in view of the civil and religious privileges of this nation, the guilt of its oppression is unequalled by any other on the face of the earth; and, therefore,

That it is bound to repent instantly, to undo the heavy burden, to break every yoke, and to let the

oppressed go free.
We further maintain,—that no man has a righ

knowledge him, for one moment, as a piece of mer-chandize—to keep back his hire by fraud—or to brutalize his mind by denying him the means of in-tellectual, social, and moral improvement.

The right to enjoy liberty is inalienable. To inrade right to enjoy floerty is malienable. To invade it is to usurp the prerogative of Jehovah. Every man has a right to his own body—the products of his own labor—to the protection of law, and to the common advantages of society. It is piracy to buy or steal a native African, and subject him to servitude. Surely the sin is as great to an

him to servitude. Surely the sin is as great to en-slave an AMERICAN as an AFRICAN.

Therefore we believe and affirm—That there is

no difference in principle, between the African slave-trade and American Slavery.

That every American citizen who retains a hu-man being in involuntary bondage as his property, is, according to Scripture, (Ex. xxi. 16,) a MAN

That the slaves ought instantly to be set fro

nents, and obligations of mankind, and a presump-uous transgression of all the holy commandments— and that therefore they ought instantly to be ab-

rogated.

We further believe and affirm—that all persons of color who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives, as others; and that the paths of performent, of wealth, and of intelligence, should be opened as widely to them as to persons of a white complexion.

We maintain that no compensation should be given to the planters emancipating the slaves;

Because it would be a surrender of the greatfundamental principle that man cannot hold property in man.

SE SLAVERY IS A CRIME, AND THEREFORE IS

Nor AN ARTICLE TO BE SOLD;

Because the holders of slaves are not the just proprietors of what they claim; freeing the slaves is not depriving them of property, but restoring it to its rightful owners; it is not wronging the master, but righting the slave—restoring him to himself:

Belf;
Because immediate and general emancipation would only destroy nominal, not real property; it would not amputate a limb or break a bone of the slaves, but by infusing motives into their breasts, would make them doubly valuable to the masters as free laborers; and

as free laborers; and
Because, if compensation is to be given at all, it
should be given to the outraged and guittless
slaves, and not to those who have plundered and

slaves, and not to those who have pabused them.

We regard as delusive, cruel, and dangerous, any scheme of expatriation, which pretends to aid, either directly or indirectly, in the emancipation of the slaves, or to be a substitute for the immediate and total abolition of Slavery.

We fully and unanimously recognize the sovereignty of each State, to legislate exclusively on the subject of the Slavery which is tolerated within its

subject of the Slavery which is tolerated within its limits: we concede that Congress, under the present national compact, has no right to interfere with any of the slave States, in relation to this momentons

subject:
But we maintain that Congress has a right, and is solemnly bound, to suppress the domestic slave trade between the several States, and to abolish Slavery in those portions of our territory which the Constitution has placed under its exclusive ju

risdiction.
We also maintain that there are, at the presen time, the highest obligations resting upon the ple of the free States, to remove Slavery by moral and political action, as prescribed in the Constitution of the United States. They are now living under a pledge of their tremendous physical force, to fasten the galling fetters of tyranny upon the the Southern States; they they are liable to be called at any moment to suppress a general insurrection of the slaves; they authorize the slave-owner to vote on three-fifths of his slaves as property, and thus enable him to perpetuate his oppression; they support a standing army at the South for its protection; and they seize the slave who has escaped into their territo-ries, and send him back to be tortured by an enraged master or a brutal driver. This relation to Slavery is criminal and full of danger; ir must be

These are our views and principles—these ou designs and measures. With entire confidence in the overruling justice of God, we plant ourselves upon the Declaration of our Independence and the truths of divine revelation as upon the Everlasting Rock.

We shall organize Anti-Slavery Societies, if pos sible, in every city, town, and village, in our nd. We shall send forth agents to lift up the voice

of remonstrance, of warning, of entreaty and re-We shall circulate, unsparingly and extensively,

anti-slavery tracts and periodicals.

We shall enlist the pulpit and the press in the cause of the suffering and the dumb.

We shall aim at a purification of the churches from all participation in the guilt of Slavery.

We shall encourage the labor of freemen rather than that of slaves, by giving a preference to their The addresses were all received with earnest attention

productions: and We shall spare no exertions nor means to bring the whole nation to speedy repentance.

Our trust for victory is solely in God. We may be personally defeated, but our principles never.

TRUTH, JUSTICE, REASON, HUMANITY, must and will

the friends of Liberty throughout the world, we hereby affix our signatures to it; pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this Declaration of our principles, to overthrow the most execrable system of Slavery passages of Scripture. that has ever been witnessed upon earth—to deliv-er our land from its deadliest curse—to wipe out the foulest stain which rests upon our national es-cutcheon—and to secure to the colored population of the United States all the rights and privileges which belong to them as men, and as Americans—come what may to our persons, our interests, or -whether we live to witness the tri-

our reputation—whether we live to witness the tri-umph of Libeary, Justice, and Humaniry, or per-ish untimely as martyrs in this great, benevolent, and holy cause.

Done at Philadelphia, the 6th day of December,

Mr. May asked leave to give some reminisc the Convention of 1833, and of the preparation of the Declaration of Sentiments. [A full report of his re marks will appear elsewhere.]

J. M. McKin acknowledged the general courtesy the newspaper press of the city, in announcing this speakers as to the infernal character of American sla meeting, and giving also a brief statement of the position of this Society, free of all expense to the Society. Susan Cox made some remarks, in testimony of he adherence to the Anti-Slavery cause.

Voted, That the hour of meeting this afternoon 24 o'clock, and this evening, 7 o'clock; and that the hours of meeting to-morrow be 10, A. M., and 24, P. M., and 7, P. M.

Peter Libby, of Maine, one of the Vice-Presidents.

Rev. S. J. May, by request, gave to the meet some further reminiscences of the Convention of 1833. On motion of Henry C. Wright, and seconded,

to be presented at the Annual Meeting of the Society

William Lloyd Garrison, Edmund Quincy, and Anne Warren Weston, were successively nominated and

JOSEPH BARKER, of Ohio, addressed the Society to the best ways and means of abolishing Slavery. His speech was able and highly interesting. HENRY GREW, of Philadelphia, spoke of the duty of

relying upon the blessing of God. The following preamble and series of resolutions introduced by Mr. Garrison, from the Business Com-

Whereas, The commemoration of the Second Decade of the American Anti-Slavery Society presents a favorable opportunity to renew its testimonials and to define its Resolved. That this Society, rejecting the use of all car-

nal weapons to effect its beneficent object, relies alone for success on the constant promulgation of the truth, and its faithful application to the consciences and hearts of the people; on ' the opposition of moral purity to mor-al corruption, the overthrow of prejudice by the power of love, and the abolition of Slavery by the spirit of re-That it still maintains, as at the beginning, that ever

an who retains a human being in bondage as a man retable commodity, is a man stealer. That any religion which recognises and

That, until the nature of man is changed, and the ms for the moral government of the Universe are rse, it is not possible for Slavery to be right, under any roumstances; and, therefore, all those who are held in

church, creed, or parchiment, assumes the rightfulness of the relation of master and slave, deserves to be execrated and rejected with horror, it being 'a self-evider ruth, that all men are created equal, and endowed by eir Creator with an inalienable right to liberty.'

That the rejection of this statement is a shameless epudiation of the Declaration of Independence, and the

That nothing is so important as to admit of the pos sement of the slave's liberation, even for an ho either the preservation of the Union, nor the safety o the Church, nor the peace of society, nor the enfranchisement of any people subjected to civil despotism but it is to be demanded at all times, under all circum ances, at whatever cost.

That the highest expediency and the only sound policy is obedience to the right; hence, the abolition of Slavery being demanded by justice, cannot be injurous to anything that of right ought to exist.

HENRY C. WRIGHT expressed his pleasure at th statement of one of the resolutions, that slavery was grong which no circumstances or authority can mak right, and earnestly maintained that slavery was a system of horrors and crimes so evidently wicked; that thatever sanctioned it must be wrong and of no auhority. If the law, the Constitution, the church, the clergy, sanction playery, they do not prove elavery right, but themselves wrong. If the Bible is proved to anction slavery, slavery is no more right, but the Bible is wrong.

The resolutions were further discussed by Esther Moore and Wm. L. Garrison.

James Morr gave notice that a large quantity of ar anti-slavery pamphlet, containing the Declaration Sentiments, and other important matter, was in the hall for gratuitous oirculation to all who would take and

Rev. JOHN J. KELLEY, of New Bedford, (colored, speke with great earnestness in favor of the plaines and most uncompromising language with regard to sla very and all its abettors.

HENRY GREW said he could not agree with a remark of Mr. Wright's, that God had no right to make a man into a slave, or authorise another to do it. He believe the Deity possessed that right, having absolute control over His creatures, though he did not believe He would

After some further discussion, the Society adjourne to 7 o'clock, P. M.

Evening. The Society met as adjourned, the larg hall being filled with a highly intelligent audience. At the opening of the session, the President read th following communication from the Quarterly Meeting of Progressive Friends at Kennett Square :

to. In substance, it expressed the sympathy of the Society in every effort for the abolition of slavery, and an nounced the appointment, on the part of the Society, of several delegates to the Convention .- T.] Mr. GARRISON, in behalf of the Convention, expres ed the high gratification which was felt at this evidence

[We have not received the document above referr

of sympathy and cordial cooperation, and welcomed the excellent and worthy delegates to a participancy in the deliberations of the Convention. The resolutions on the table were again read, after which the meeting was addressed by Thomas Whitson

Miss Elizabeth Wright, of Ceres, McKean county, Pa., Joseph Barker, Edmund Quincy and W. L. Garrison.

Adjourned to Sunday morning, at 10 o'clock.

SECOND DAY.

At the appointed hour on Sunday morning, the Pres ident took the chair, and called the meeting to order, gloriously triumph. Already a host is coming up to the help of the Lord against the mighty, and the prospect before us is full of encouragement.

Submitting this DECLARATION to the candid were drawn together by a deeper motive than curiosi. the spacious hall being filled by a very large audience. examination of the people of this country, and of ty-an eager and heartfelt desire to know all truth and

Letters from Mr. G. W. Lewis, on behalf of his fa ther, Samuel Lewis, of Cincinnati, Ohio, and from Rev. T. W. Higginson, of Worcester, Mass., were read and it was voted to publish said letters with the pro-

Many Cox expressed her firm conviction that the anti-slavery cause is the true Christian work and move ment of this country and time.

EDMUND QUINCY gave an explanation of his remark last evening, with regard to the difference between the ppression of this country and Great Britain.

The chair was taken by Robert Purvis, one of the Vice Presidents. JOSEPH BARKER made some very impressive stat pents concerning the terrible effects of the cruel legis-

lation of Great Britain in the case of the Corn Laws

Still, there was no difference between himself and other

CHARLES C. BURLEIGH, in a most eloquent and con clusive manner, argued the perfect identity of the anti slavery cause with the whole genius and spirit of the gospel of Jesus Christ.

Mrs. WILLIAMS, of Wilmington, Del., (colored,) said she must be indulged in a few words. She spoke with much emotion and most impressively, remarking that she had attended but few anti-slavery meetings; but ATTERNOON. The Society was called to order by she continued, I have been told that these men (pointing to Messrs. Garrison, Burleigh and others on th platform) are my enemies, the enemies of the colore people. Within a fortnight, I heard a Methodist mis On motion of Henry C. Wright, and seconded,

Voted, That a Committee of three be appointed to
prepare a history of the Society, and of the progress of
say freely, that I have heard more truth this morning, the Anti-Slavery cause, during the past twenty years, I have had my intellect more enlightened as to the character of God, and my heart more stirred with the love of God, than by all the preaching of all the ministers I ever listened to in my life. I wish that all the world were here to see and hear for themselves. I be lieve that all good and honest men would be affected by the truth spoken here. The audience were deeply moved by Mrs. W.'s earnest language, and she resumed her seat with the remark, 'I couldn't help speaking; I should have burst if I hadn't.

WENDELL PHILLIPS came forward and was received the large audience with a cordial welcome. He remarke that late as it was, he wished to bear his protest agains the idea that any of the oppressions of Europe, terrible as they are, are to be classed with American Slavery. Whereas, The commemoration of the Second Decade of American Anti-Slavery Society presents a favorable portunity to renew its testimonials and to define its alorery the character which belongs and can belong to no other form of oppression, of being not only the sum of all villanies, but a peculiar villainy, to which no other can be like

JOSEPH BARKER said that Mr. Phillips, in con of not having heard the whole discussion, had mis stood his meaning, as well as the origin of the disc relative to the oppressions of the British government Mr. Barker also made a frank concession of several positions stated by Mr Quincy, with which Mr. Quincys w

AFTERNOON.-Previous to the calling to order, & urner Truth (formerly a slave in the State of N fork) sang a plaintive song touching the wrongs of the

Joseph Banken briefly explained further his views

alavery as compared with English oppressions, and of the conduct of English emigrants toward Anti-Slan

WENDELL PHILLIPS acknowledged that as to the chaester of the emigrants from England to this country, Mr. Barker was doubtless better informed than himself, and more competent to speak of their course generally upon slavery. He (Mr. P.) might have been mistaken supposing that what he had found true in certain localities was generally true. With this remark being the topic, and passed on to speak of the occasion of the anniversary and the progress of the Anti-Slavery one during the past twenty years. He spoke for more than an hour, with extraordinary eloquence and power, tal was heard by the crowded assembly with the profuseder attention and demonstrations of the fullest delight. As no mere sketch of the speech could do it any justice, as as a verbatim report will be published with the other more important addresses of the meeting, we shall at tempt no sketch of it.

Susan Cox made an appeal in behalf of the case, to infinitely above all sectarian issues.

WILLIAM LLOYD GARRISON, calling Mr. Quincy, to con of the Vice Presidents, to the Chair, spoke at length, and with all his accustomed impresiveness and eloquezo, to demonstrate the worthlessness, in this age and country, of the ordinary profession of belief in Christ and its Gospel, as a test of character. The bold and faithful support of unpopular reform was now the same rest of love to God and man that that profession of faith me was. He also defended himself and the Abolitically from the sectarian and malignant charge of 'infidelity, maintaining the Protestant principle of the largest liberty of private judgment in all religious and theological questions, as upon other subjects. Adjourned.

a few remarks, explanatory of the views he advanced in the afternoon, as to the essentially popish and anti-Protestant assumption of the charge of 'infidelity' upon any, for their interpretation of the Bible Miss WRIGHT read some orginal verses of encourage

EVENING. On taking the chair, Mr. Garrison made

ment to those who, after twenty years' struggle against the Slave Power, may feel disheartened. Rev. SAMUEL J. MAY, in a few words, expressed ages his full and unalterable devotion to the Anti-Slavery

cause, as, in itself, the very cause of Christ and bi-EDMUND QUINCY reviewed the past moral position influence, and triumphs of the American Anti-Slavery

WILLIAM THORNE, of Lancaster county, discussed the moral teachings of the pulpit, and went into a defence of the Free Soil party, as a party which had conferred great benefits on the country.

George Sexten, Jr., of Derby, England, expressed his conviction that all oppression, whether that of the slaveholder, or of the British aristocracy, or of any European throne, is identical in spirit and productive of closely similar results.

WENDELL PHILLIPS reviewed, in a speech of great elsquence and interest, many events and incidents of the past twenty years, commenting upon public men, parties, sects, &c., with great force of reason, beauty of thought and language, and keenness of sarcasm.

Rev. Dr. FURNESS, though unprepared, he said, to make a speech, expressed his satisfaction in standing es this platform. He referred to many encouraging facts, and spoke to the Society in words of noble faith and of most welcome cheer. LUCRETIA MOTT spoke, almost as one inspired, and

with a feeling and force that seemed to reach every heart, on various topics of the cause. It was a beautiful and touching tribute to the power of Moral Principle, and a most eloquent admonition and exhortation to all who are laboring in the service of Truth, Humanity and

WILLIAM LLOYD GARRISON, with an impressive and fervid eloquence, showed how utterly destitute we are, in this country, of anything deserving the name of a political Union.

Adjourned to Monday, 10 e'clock.

THIRD DAY. The Society met again, on Monday morning, in Sansom Hall, and was called to order at 101 o'clock

by Samuel J. May, one of the Vice Presidents. LUCRETIA MOTT remarked that she thought it should be a matter of record, that during all our meetings, the most respectful and candid attention had been given, by the large and sometimes inconveniently crowled speakers. She regarded it as one among the many fa-

vorable signs of the times. ESTHER MOORE referred to evidences of the grat and wonderful change which had taken place, in regard to our cause, during the twenty years past. MARY CLEMENT recited some beautiful lines of the

late Elizabeth M. Chandler. After an animated discussion, in which 0, Johnson, J. Barker, Ira Gibson, of New Jersey, Dr. B. Fasel,

of Chester county, and others, took part, it was Voted, That in republishing, with the proceeding of this meeting, the Declaration of Sentiments, with the original signatures, there shall also be published, is a separate list, the names of the persons (women as vol as men) who attended the Convention of 1833, but isi no opportunity to sign the Declaration at that time and, furthermore, that another list be appended, it cluding the names of all others, present at this meeting.

who desire to affix their names to the Declaration. OLIVER JOHNSON said that, having examined the reports of our meeting in the daily press of this city, it nsidered it due to them and to ourselves to say, that they had generally spoken fairly of this meeting and it doings. One paper, in particular, had reported it rid especial fairness—the Daily Register. There est, however, one other paper, which had pursued a diffeent course, and had grossly and coarsely caricature its meeting. That paper was the Daily News-s paper whose influence in this city is small indeed, but shiel may find credit in some quarters. As an illustration of the malignant and calumnious spirit of this report, Mr. J. read its heading, and referred to some passeges in it. Among other false and scurrilous statements, it seems that Charles C. Burleigh, yesterday morning, said this Parker Pillsbury had actually baptized a number of dogs in a public meeting, when every one protect knew that Mr. B. expressly stated that story to be falsehood, and explained clearly how Mr. Pilster came to be so grossly misrepresented. A more complete falsehood, added Mr. Johnson, than this of the Delly News, never was published.

Mr. Garrison approved of branding such faguat falsehoods on the spot, in justice to the Society shid was maligned. He also saw, in the voluntary admest and defence of the American Church, by papers tomed to caricature and falsify our meetings, the # verest condemnation of that Church.

An incidental discussion arose as to the proper 19 precise limits to be assigned to the topics of de the anti-slavery platform, in which Henry Gree, Ta. L. Garrison, J. M. McKim, Lucretia Mot. Eshi Moore, Wendell Phillips, George Sunter, Jr., Joeph Barker, Wm. Brown, Thomas Whitson, Isaac Fist, of Maryland, and Charles C. Burleigh took part.

The following resolutions were introduced from the Business Committee :

Resolved, That the renewed and heartfelt the this Society be proferred to the many faithful friends a the Anti-Slavery cause, across the Atlantic, for the green and important aid which they have render it is their contributions to the National Basar and through other channels; and by their emphatic religious into the channels. mony, transmitted to this country from time to time, against the prostitution of the Christian faith and the Christian Church to the support of the impious system of slavery, by admitting slaveholders to Christian comf slavery, by admitting slaveholders to Christian opheed to the assertion, whenever or by whomeen that they are doing more harm than gool by interference for the emancipation of those in lends

our soil, but rather to multiply their expostulation warnings and rebukes, in the same spirit of good will and Christian fidelity, and to continue their pecuniary co-operation to the extent of their ability—assured that, in this manner, they are powerfully accelerating that, in this man and that day when the trump of jubilee shall proclaim liberty throughout all the land, unto all the inhabitants thereof.'

Resolved, That our most grateful acknowledgeme are tendered to our long-tried and inestimable fellow-laborer, James Millen McKim, for his gratuitous and effective vindication of this Society, and its prominen supporters, against the numberless false and malicious charges brought against them by the enemies of individual and universal freedom, during his late visit to England; and also to an equally devoted friend, Sanan Pron, for a similar labor performed abroad during a more protracted absence; and that we hall their return to these shores, in health and safety, and to the field of conflict, ready as hitherto to spend and be spent in the

noblest cause of the age.

J. Miller McKin, desiring to speak to these resolutions, but feeling unable to do so, at the present time, owing to indisposition, was by vote requested to draw up in writing what he purposed to say, that it might be incorporated with the proceedings.

e incorporated with the proceedings.

The following resolutions on the Colonization Society were reported from the Business Committee :

Resolved, That in regard to the Colonization enter prise, we make no issue on any of the following pointswhether Africa ought not to be reclaimed from barbarism and idolatry; nor whether black missionaries are not better adapted to its climate than white ones; nor whether it is wrong to assist voluntary emigration to the shores of that continent; nor whether the slave trade has not been crippled, or driven from their localities by the colonies already established; nor whether the setlement of Liberia has not attained, in the same period, as high a position as did the Plymouth or Jamestown colony; nor whether the condition of the free colored people in this land is not one of great hardship, and surrounded by many afflicting circumstances; nor whether, to those who are held in bondage, exile with penniless freedom is not preferable to a life of chattelized servitude; but it is, what are the doctrines, designs, and measures of the American Colonization Society, and is it worthy of the countenance and support of a civilized

and Christian people ? Resolved, That we abhor and repudiate the Coloniza tion Society, for the following among other reasons :-(1.) Because it sanctions the infernal doctrine, that man can rightfully hold property in his fellow-man-(2.) Because it is managed and controlled by Slave holders, whose aim is to give quietude, security and value to the Slave system, by the removal of the free blacks-(3.) Because it declares the leprous spirit of complexional prejudice is natural, and not to be removed even by the operations of the Holy Spirit upon the heart-(4.) Because it is the bitter, malignant, and active enemy of the Anti-Slavery enterprise-(5.) Because it stimulates and sanctions the enactment of soulcrushing laws and proscriptive edicts against our free colored population, under the pressure of which they shall find it impossible to stand erect on this their native soil, and may therefore be induced to emigrate to Africa-(6.) Because the motives it avows, the sentiments it inculcates, the means it uses, the measures it sanctions, are base, cruel, demoniacal-and, (7.) Because, from its institution to the present time, the objects of its professed commiseration have unceasingly borne the strongest testimony against it, as uncalled for, hateful, persecuting, and unnatural.

As the time had expired for which Sanson Hall was engaged, the Society adjourned to meet, without delay at the hall corner of Ninth and Arch streets. Reassembled according to adjournment, the Pres

dent in the chair. The resolutions on Colonization being taken up, Giler B. Stebbins spoke in their support, briefly, but to the

J. J. Kelly, Esther Moore, Josiah Bond, Charles C Burleigh, Elizabeth Williams, Sojourner Truth, Jarena Lee, Mr. Glasgow, James Walker, and others, continued the discussion The question was called for, and a strong and unar

imous vote was given in favor of the resolutions, and against the American Colonization Society.

The question was called for on the remaining resolutions, and being taken upon them, separately, they were adopted.

Rev. S. J. May, of Syracuse, N. Y., said he rose to recollect a statement which has appeared in the antislavery and other journals, to the effect that all the members of the Unitarian Society in St. Louis, Missouri, have emancipated their slaves, and that the Society now stands wholly free from participation in slaveholding. It appears that this is not true; a letter from W. G. Eliot, paster of the Society, published in the Christian Register, at Boston, denies the fact. Mr. May expressed, with much earnestness, the sorrow and shame he felt in being obliged to make this statement in correction of a report, which had afforded the highest pleasure to himself and many others.

Mr. Gannison offered the following resolution :-

Whereas, among the endless devices of the pro-sla very spirit, is the attempt to divert attention from the great issue now before the country, and to baffle the operations of this Society, by raising against it the most false and malignant outcries -such as that it is an Anti-Sabbath, an Anti-Bible, an Anti-Government. and un Infidel Society, &c. &c. ; therefore,

Resolved, That the only views which are sanction and promulgated by the American Anti-Slavery Socie ty, on these topics, are-That it is lawful on the Sab bath-day to remember the millions of our fellow-countrymen who have been plunged into the horrible pit of Slavery, and to combine to extricate them therefrom :-That the Bible is most foully and wickedly perverted, by the great body of the American clergy, to the sanction and support of American Slavery :- That any Government which makes merchandise of human beings, and hunts fugitive slaves, is to be execrated and repudiated forever : That the only infidelity which the Society endorses is that which breaks the yoke and lets the oppressed go free, and the only Christianity which it rejects as spurious, is that which vindicates slavery as compatible with justice, humanity, and the love of God.

J. M. McKm stated the facts in reference to the protracted and harassing prosecutions to which Daniel Kauffman and Stephen F. Weakley, of Cumberland county, had been subjected during the past six years, for harboring a family of alleged fugitive slaves, resulting in the conviction of Mr. Kauffman, and the acquittal of Mr. Weakley, in the U. S. Circuit Court, after which Judge Grier granted a new trial in the case of Mr. Weakley. Mr. McKim then read a letter from Mr. W., stating that he had, by advice of his counsel and friends, settled the suit by the payment of a large sum, and desiring the aid of all who sympathized with him in bearing this burden. Mr. McKim appealed to all present to assist individually this worthy and suffering man

The Secretaries of the American Anti-Slavery Society were instructed to obtain the original copy of the Declaration of Sentiments, as engrossed on parchment by Dr. Abraham L. Cox.

LUCRETIA MOTT urged attention to that portion of the Declaration of Sentiments which relates to our giving the preference to the products of free labor over the of slare labor. She begged the friends to consider also whether they did not compromise their principles by aid-ing in the purchase of individual slaves, thereby enabling the slaveholder perhaps to buy two fresh slave in the place of the one sold.

EDMUND QUINCY expressed the thanks of all the me bers of the Society and others present from abroad, to the friends resident in Philadelphia, for their abundant and generous hospitality.

After further impressive remarks, in reference to the final separation of the assembly, by Samuel May and W. L. Garrison, the Society adjourned size die.

Thus ended a meeting which, for ability in the dis-shall finally triumph over every obstacle; whether it

OLIVER JOHNSON, CYRUS M. BURLETON, SARAH PUOH, GILES B. STEBBINS.

LETTER FROM HON. GEORGE W. JULIAN. CENTREVILLE, Ind., Nov. 20, 1853.

DEAR SIR-I have received your letter of the 10th instant, inviting me to be present at the twentieth An-niversary of the formation of the American Anti-Slavery Society, to be held in Philadelphia, on the 3d and 4th December next. For this distinguished and un-merited honor, please accept my thanks. Most gladly would I be with you, and avail myself of the catholic invitation of your Society to occupy its platform, 'untrammeled in regard to thought or speech. Nothing could afford me more heartfelt gratification than to imbibe afresh the resolute purpose and martyr spirit of our great movement, by a friendly communion with its heroes; and it is therefore with unfeigned regret that I find myself precluded by other engagements from attending your celebration.

The object of your Society is ' the speedy and eternal overthrow of chattel slavery in our land.' The magnitude of such a work requires a faith in those who undertake it commensurate with its achievement. They must have faith in Providence, in Rectitude, in the trimaph of the Right, through the sincere strivings of men. All good causes lag and languish through lack of this faith; through a lurking suspicion which finds its way into our hearts, that injustice is a necessity under the government of the Most High. If we really believed in the truths to which we subscribe in words; if, in our judgment, we could find 'but one strong thing in this earth, the just thing, the true thing;' if we could fully realize that justice is omnipotent, and that slavery and every other refuge of lies must perish, because opposed to the beneficent ordainments of the Universe; and if men every where would acknowledge and practically apply these truths, humanity would be redeemed from its woes, and the millennial day would be ushered in upon the world. Here lies the grand difficulty with our movement. There are even many professedly anti-slavery men, who, I believe, are scarcely half converted who manifest no confidence in the power of truths they profess, by efforts or sacrifices for their advancement and whose hearts falter and grow cold when the signs of promise are all around their pathway. For myself I believe the Providence of God, availing itself of the blindness and wickedness of men, is hastening on a great crisis in the history of our country, and that the cause in which we are engaged is passing through a transition period from a feeble and unpopular, to a powerful and dominant movement, among the great forces that are shaking the world. This opinion is based upon facts which, to some, in

dicate the decline of free principles. The passage of the Compromise measures, now more than three years since, and the decree which simultaneously went forth that there is no higher law than the wicked enactments of men, the preaching of multitudinous heaps of lower law sermons, and the joining hands of Castle Garden politicians and atheistical Doctors of Divinity in the endeavor to dethrone Jehovah and inaugurate the Devil in his stead; the holding of grand Union meetings throughout the country, after the Union had been already saved by the plasters and nostrums of its political doctors; the calling out of the Army and Navy by the federal authorities to assist in the return of a fugitive slave, and the effort to drag from the grave of tyranny, and foist into our jurisprudence, the infernal doctrine of constructive treason; the cold-blooded conspiracy of the Whig and Democratic parties last year at Baltimore, against republicanism, humanity, and God; the recent case of John Freeman at Indianapolis, and the recking villany of the Marshal of Indiana in stripping the body of his victim so that a Christless squad of perjured miscreants and kidnappers might swear in purpose, we will agree to disagree in the means. I according to the pattern, which they did; the still more love 'the Union' as much as the 'Silver Grays' or recent case of William Thomas at Wilkesbarre, set on Southern canters; but I love it not for itself. I love it foot by blood-thirsty assassins acting in the name of the Government, and the heartless and high-handed judicial ruffianism of Justice Grier ;-these, and many other kindred facts which I might name, are not the tokens of disaster to our cause, but the sure prophecies of its triumph. As the natural fruits of the Slave of religious liberty, and the true Christianity-that re-Power, appealing to the hearts and consciences of the people, they were demanded by the times; for it has can rightfully, in this respect, exercise consorship over been said truly, that wrong institutions must grow to their full stature, and display all their diabolical enormity, before men will engage earnestly in the work of their overthrow. We should not desire to have Satan act with a prudent circumspection, and enlist the world on his side, or disarm its opposition by disguising himself in the drapery of decency. Let him show his cloven foot, and make palpable the fact that he is a devil, and his empire will be subverted.

Herein should the enemies of slavery thank God and take courage. We have unmasked the dragon. We have shorn it of its long-permitted immunity from the right of search, and compelled it to stand up in its unveiled ugliness before the judgment-seat of the world, The slave interest itself has become a most efficient helper in its own destruction, Its unhallowed rule has at length set the world to thinking, its great heart to beating, and its great voice to agitating. The antislavery spirit has pervaded our literature, and milhearts, in the old world and the new, are now throbbing responsive to the sufferings of the American slaves. It is rapidly moulding the public opinion of the civilized world, which Mr. Webster used to tell us is the strongest power on earth. It is remorselessly breaking into fragments the great political parties of our country, and at the same time extending its dominion into the churches and hierarchies, which it will either purify or scatter to the four winds, as a preliminary to the establishment of other systems, wherein shall dwell righteousness. These facts, and the glorious future of which they give promise, should animat us with courage, constancy, and an unfaltering faith, in our continual labors for the oppressed. You, I am sure, and those who constitute the American Anti-Slavery Society, will not be blinded or disheartened by the irregular ebb and flow of political currents, or by facts which drift about upon their surface, but you will penetrate beneath it to those great moral tides which un- school of this generation. Beyond all other question

of our cause, I am, yours, very truly, GEO. W. JULIAN.

FROM HENRY C. HOWELLS. Rose Dals, near Alleghany, Pa. } Nov. 28th, 1853.

My beloved friends in the cause of universal right-

Twenty years have passed since it was my happiness to address you on the formation of the American Anti-Slavery Society. Twenty years of patient, persevering and enduring toil in the happy service of the God of Love. Twenty years of persecution and defamation, with all manner of evil spoken falsely of you for the name's sake of Him who pities the poor and destitute. Taking joyfully the spoiling of your goods, and the jeopardy of your lives; the execration of tyrants, and the anathema of a hireling priesthood, you have, been thus far sustained by Omnipotence, shielded in the hour of danger, and cheered onward with the promises of Him who cannot lie, that Truth (and your cause is Truth)

thus ended a more described and spirit of liberality on the part of the speakers, deep and growing interest on the part of all present, fidelity to the cause of the enslaved, and a spirit of undisturbed and unfaltering reliance upon the truth of God, has scarcely been equalled and perhaps never surpassed, by any in the history of the Anti-Siavery enterprise.

WILLIAM LLOYD GARRISON, President.

Samuel May, Ja.,

Origin Johnson,

The part of phylacteries of what has been emphatically called "American Christianity." The Lord and Master, in addressing the latter class, said, that 'Publicans and hardressing the latter class, said, that 'Publi policy, sinking in the estimation of common honesty. Yet in her God-defying position, to cover her own shame she points at you, with the finger of affected, scorn and with a mendacious tongue cries, 'Infidel.' Would Go that the charge could not be retorted, with fearful re ality, and tremendous power! Again she shouts, 'Athe ist!' So did the idolators of Rome to the primitive Christians, because they would not worship their gods But the practical Infidels and Atheists are those who handle the word of God deceitfully, who honor Him with their lips, but in works deny Him, and His power defy They form a league with the enemies of God and man.

They deceive the South by false representations of their
best friends. They deceive the Nation, by representing those who would exalt it in righteousness as enemies their race. But what do we now see? When the professed friend

of the Redeemer are false to their trust, He maketh the wrath of man to praise Him. The Fugitive Law, black as the pit with moral pollution, is working a might change. The Theatre, too, burdened like Baalam's as with the sins of the nation, now with the tongue of hu manity rebukes the madness of the prophet! as in various places Uncle Tom's Cabin, with all its thrilling heart-breaking realities is acted to the life, before crowd ing, weeping thousands. The same class of the comm nity who once were proud to be your persecutors, will yet rejoice to do the roughest work of breaking the chains of slavery. Lastly, if human testimony is of any value, you have coadjutors among the spirits of the just made perfect, who from the upper world are teaching a purer morality han that taught by the churches generally.

Dear friends, my heart's desire is that the God of love may endue you with heavenly wisdom in all your deliberations, make you zealous and faithful to do His will, and preserve you in peace.

I must regret it is not in my power to be with you The loss is mine. But should any of my old friends, or any friends of progression, journey this way, I shall be happy to give them a passing home and hearty wel-

I cannot close this letter without expressing my joy t the successful and happy results of the first lectures given in the Slave States by those excellent women, Lucretia Mott and Lucy Stone. Much of the mighty work of reform is, I believe, yet to be accomplished by women disenthralled from ages of oppression. Southern-have often been represented by their false friends as incapable of any motive but sordid interest, but they have shown and will yet evince all the susceptibilities of humanity, and that they are capable of receiving and carrying out the truth nobly. All honor to those female champions in the cause of Righteousness!

Your friend, HENRY C. HOWELLS.

FROM CASSIUS MD CLAY.

CINCINNATI, Ohio, Nov. 21, 1858. GENTLEMEN-Your kind letter of the 10th inst., inviting me to attend the Twentieth Anniversary of the American Anti-Slavery Society, is received. I should be proud to be with the pioneers of the cause of Liberty, on such a day, did time allow ; but it does not. There is something significant in your going South. You have 'conquered a peace' in Boston. When you were driven from New York a few years ago, you immediately came in close sympathy with a large class of stern men and women, who before stood alouf in their countenance of your movement. New York is now won ; and Philadelphia must now determine whether gracefully, or no, she must submit to the unconquerable truth, and the progress of the age ! You are right when you class me with those who contend for 'the speedy and eternal over throw of slavery in our land, by all rightful instrumen talities.' L value it above all other questions. You fight outside of the Union ; I within it. So long as we agree conservator of the principles of man's equality and selfgovernment. I love it as the legacy of fathers who avowed that government had only its authority from the consent of the governed. I love it as the guardian also others. I love the Union as the banner-bearer of th aspirants of freedom of all lands and nations-lovely in order to be loved. But when it fails in these 'glorious' ends-and in these only 'glorious'-then, say I, let it

And as I thus love it, I shall make eternal war upon all those canting scoundrels, whether in Church or State, who would pervert its true prestige to the retainmen of slavery, and its extension and perpetuity. I return the war of lynchers and 'respectable' mobs! I return the war of those, however powerful, whose main business it is in these States to ! crush out abolitionism ! ! return the war of those who would by sermons, tracts, or literature, aid the reaction of anti-revolutionary avowals. I return the war of those, who, under the hallowed names of Democracy and Republicanism, stand by foreign despotisms, and who, amid blood and prisons, bear banners inscribed with 'law and order!' I return the war of the Supreme Courts of the United States, who, under the pretence of devotion to law, pervert every principle of justice, of the President of the slave power, and of a servile Congress! With a manly heart, which may be beaten down, but never conquered, I stand by you and all true men ; and my voice shall ever be, 'don't give up the ship.'

I am, truly, your friend, Wm. Lloyd Garrison, President. W. Phillips, E. Quincy, S. H. Gay, Secretaries.

FROM REV. T. W. HIGGINSON.

Woncesten, (Mass.) Dec. 2, 1853. DEAR SIRS-I thank you for the honor done me by your invitation to attend the Anti-Slavery celebration at Philadelphia, and regret that I cannot accept it, in consequence of other engagements.

I regard the Anti-Slavery movement as the moral derlie and heave onward the politics, the religion, and of the time, this tests every man first, and then educates him. I do not see how there can be, among generous With an assured trust in the progress and triumph and conscientious persons, more than one opinion respecting its principles, or more than two opinions re-specting its destiny. And which soever of these two last opinions we may adopt, our practical duty remains still

My meaning is very simple. This nation struggle inder one terrible disease, growing with its growth, and strengthening at the expense of its real strength. Now every disease has one of two results. Either the diseas kills the patient; or the patient, after all, outlives the

First, there are those, (and I am one of them,) wh think that the patient in this case will outlive the dis

and woman, enabling each one to fight more strongly or

2. But there are those who deny all this, and bel that Slavery is gradually gaining a larger and larger control of our National Government;—that the nation is too utterly prostrated ever to recover from the moral contamination;—that the United States, 'the Rome of the Dollar,' is destined to fall as the other Rome fell; that, in short, the disease will kill the patient. I do not believe this ;-but let it be so. How does this affect our practical action? It is remarkable, that it is in periods when States are declining, that individual virtue always shines brightest. It was so in Greece,-it was so in Rome. Seneca said, "Was there ever any State so desperate as that of Athens under the Thirty Tyrants, hen it was a capital crime to be honest' [it is pol ly a capital crime to be honest now]- and when the ly a capital crime to be honest now]— and when the Senate was a College of Hangmen, — [who was it whom a United States Senator threatened to hang?]—' Never was any time so wretched and hopeless; and yet Socrates, at that very time, preached moderation to the Tyrants, and courage to all the rest.'

It was Seneca who wrote this, and lived to act the same part himself in the decline of Rome. What s waste of virtue it seemed to them ! But now that Gree and Rome are long fallen, and the very names of their tyrants faded, Socrates and Seneca still live to guide and ourage a younger race, on another continent. So i is always with true Reformers in the worst of times; the immediate result of their labors is uncertain; the distant result is sure.

It was an ancient maxim, that ' it is far easier to con ouer a nation than one wise man'; and it is so now. I am, yours, very respectfully, T. W. HIGGINSON.

Wendell Phillips, Edmund Quincy, S. H. Gay,

FROM WM. G. W. LEWIS.

CINCINNATI, Nov. 29th, 1858. DEAR SIRS,-My father, Samuel Lewis, has receive a letter requesting his presence at your annual anniver-sary, at Philadelphia, on the third and fourth of Decem-

Mr. Lewis's health will prevent him from leaving home at present, while a severe attack of illness prevents his even answering your letter in the manner you suggested.

He wishes me, however, to say, that his oppositi to Slavery and the spirit that sustains it is still ur ing and uncompromising. He never expects to cease in his exertions to banish it from the land, while he lives or until it is driven entirely from our borders. The time has come, when Christians, whether in the organiz ed church bodies or out of them, must, if obedient to the faith, rally in defence of God's truth and of humanity, in opposition to oppression of every kind and every where.

Yours for the cause of humanity, WM G W. LEWIS Wendell Phillips, Edmund Quincy, Secretaries. S. H. Gay,

FROM HON. GERRIT SMITH. Messrs. Gannison, Quincy, Phillips and Gay: DEAR FRIENDS,-Your invitation finds me suffering under rush of blood to the head. My reply must there-

fore be brief. I should indeed long to be with you on the 3d and 4th proximo, but I cannot be. I hope to be able to be in Vashington at that time.

GERRIT SMITH. Truly yours, FROM REV. E. H. CHAPIN.

NEW YORK, Nov. 24, 1853. GENTLEMEN,-You rightly apprehend my desire for the speedy overthrow of slavery in our land, and my sympathy with every movement which tends to accom plish this object; but absence from home, and numerou engagements, render it impracticable for me to be preent at the meeting of the 3d and 4th of December.

E. H. CHAPIN. Yours truly, Wm. Lloyd Garrison, President. W. Phillips, E. Quincy, S. H. Gay, Secretaries.

LUCY STONE IN KENTUCKY. We venture to take the following extracts from a leter received from Miss STONE by the General Agent of the Massachusetts A. S. Society, dated Louisville, (Ky.) Nov. 18, 1853 :-

I have been here, in the midst of slaveholders, two weeks, lecturing on Woman's Rights. At first, I gave four lectures; then was invited to repeat the first, which I did ; then followed invitations to repeat others; two I repeated. I have had large and attentive and respectful audiences; and though I have, in almost every lecture, said something by which they would know that I disapproved slavery, they never greeted me with a single manifestation of disapproval-so different from New York ! I have conversed with many slaveholder in private, and while I have uniformly expressed my abhorrence of the system, they have as uniformly as sented to its wrongfulness, and wished they were rid of it. But they say that " whoever frees slaves here, must give bonds that they shall not become chargeable to the State; and that as many freed slaves have become so State; and that as many freed slaves have become so chargeable, a man who gives them freedom runs the risk of being burdened with a pauper population. They do not yet see, or acknowledge, that it is wrong to perpetuate a wrong, irrespective of the consequences that may grow out of its abandonment. The anti-slavery leaven is at work here; some noble emancipation-ists are doing well.

The other day, a slave ran from here, and, after the

The other day, a slave ran from here, and, after the manner of the children of Israel, she borrowed all the silver of the house, except one spoon, and nearly all the wearing apparel of every member of the family. One of the neighbors went to laugh with another at the misfortune, and returned to find that her slave had gone too! Inquiry was made for the stolen things, and a negro woman being suspected, application was made to her master to have her house searched, but he refused, indignantly affirming that she would do no such thing. They finally went to her house, and lo! she was no where to be found ! Self-emancipation is very active

I wear the short dress, and though I have walked alone all around this city, I have yet to hear or see the first unpleasant notice of it.

ANOTHER WOMANLY PROTEST.

To the Authorities of the City of Lowell, Mass., and citizens generally :

Sarah H. Young, merchant, a permanent resider of the city of Lowell, respectfully declines payment of the bill of assessment you have presented, and begs leave most carnestly to protest against the tyrannical

system of taxation without representation. In a city like Lowell, a large majority of whose citizens are women, whose interests are identified with the labor omen, to deny the right of franchise to this class, positively demonstrates the anti-democratic spirit of your laws. That the interests and rights of such citizens are trampled upon and wickedly disregarded, is obvious to the simplest mind. That the ignorance on the part of the majority of our citizens, is not the reason for the nsurpation of the right of elective franchise by the minority, is proven by the fact that many in the said minority are unable to write their names, or read the vote which they deposit. That immorality is not a cause whereby a majority of the inhabitants of Lowell cause whereby a majority of the inhabitants of Lowell are disfranchised is also shown, since, in the minority, intoxication, with its attendant vices, may reel to the polls and deposit its ballot. That religious faith has no bearing upon the question of individual rights, is a palpable fact, since Church and State are no longer re-

chusetts, no woman can hold or dispose of the property which she may by her genius and industry accumulate while she is in his custody. Let taxation and repreentation cohabit ever! This is respectfully submitted.

SARAH H. YOUNG, No. 120 Merrimack street, Lowell. November 22d, 1853.

MANCHESTER, N. H. An Anti-Slavery meeting will be held in Maxone ren, N. H., on Sanday, Dec. 11, and will be attended by Rev. A. T. Foes and Parker Pillsbury, Agents o Mass. Anti-Slavery Society.

LECTURES TO LADIES. We call attention to the Lectures to Ladies, (see notice,) by Prof. Brown. He comes highly recommended, and his Course will doubtless be very entertaining and instructive. His first lee ture (a free one) will be given to-morrow (Saturday)

Four Children Burned to Death .- On Fri day night, Nov. 4, three houses, situated at the west end of the village of Paris, in this county, were burned to the ground; and, melancholy to relate, four children of Mrs. Morrow, two boys and two girls, perished in the flames. The eldest, a girl, was aged 15 years. The fire originated about midnight, in the house occupied by Mrs. Morrow. It is one of the most heart-rending occurrences that ever happened in this county.—Sheboygan (Wil.) Sentinel.

\*toted on his back a hogshead of tobacco from the depot to the Centre Warehouse. It weighed 385 pounds The Southside Democrat says this is a fact.

A free negro, 70 years old, named Dr. Per-kins, has been convicted in the Circuit Court of Brack-en county, Ky., and sent to the Penitentiary for three years, for aiding the escape of a slave. Two other neyears, for aiding the escape of a slave. Two other ne groes and two white men have been indicted for the same offence.

James Gordon Bennett not only applied for the French Mission and was refused, but he actual stooped so low as to ask for the Consulship to Lyons-and was refused that also. Poor Bennett!

Maratime Murder .- The captain and all the crew, except one boy, of the schooner Heroine, Captain Cormack, of London, were lately mardered by the king and natives of Tabou, Africa. The schooner was subsequently recovered by the crew of the Tweed, from Bristol, England, and has arrived at Castle Town-

The Wilkesbarre Affair not yet Ended.—
The Grand Jury have found two bills of indictment against that miserable tool of the Slave Power, Deputy Marshal Wynocop. We were laboring under the error that the proceedings had under the infamous Judge Grier were final. Perhaps it may yet be sustained that the authority of a State is competent to protect its own citizens from brutal assault and informal arrest even by a United States officer. The Wilkesbarre Affair not yet Ended .-

A black man, named Tom, died at the plantation of Lemuel Green, near Greensboro', Geo., on the 31st ult. The age of Tom is reckened at one hun-dred and seventeen years. He retained his mind till within a few days of his death, and was able, a short time since, to walk about the vard

The Russians in Paris persevere in sta-The Russians in Paris persevere in sta-ting that the day is approaching fast for the annihila-tion of the Turkish armies in Europe and in Asia; and they speak with as much certainty as if it were already a fait accompli. Within a month from the present time, they say, an overwhelming force from Bessarabia will sweep the Turks from the principalities like chaff before the wind, and the Ottoman empire itself will be at the mercy of the Czar.

The Erie railroad, with its equipments cost \$25,000,000, and employs 200 locomotives

Dotices of Meetings, &c.

CHEMICAL LECTURS TO LADIES, NEW ENGLAND FEMALE MEDICAL COLLEGE, 274 WASHINGTON STREET.

Professor WM. S. BROWN, from Glasgow, author of 'Chemistry for Beginners,' will give a Course of Thirteen Lectures to Ladyrs, at the above-named Institution, at 3 o'clock, on Wednesday and Saturday after-The Course will embrace the fundamental principle

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

The afternoons named have been selected to accommodate Teachers in the Public Schools; though the

practically useful science will be of interest and value First Lecture free, on SATURDAY, Dec. 10, at 3 clock, P. M.

Tickets for the Course, \$3, to be had at the Lecture

Room of the College. SAMUEL GREGORY, M. D., Secr'y. Boston, Dec. 3, 1853.

ANTI-SLAVERY LECTURES

BROADWAY TABERNACLE, NEW YORK, 1858-154.

THE NEW YORK ANTI-SLAVERY SOCIETY, (auxiliary to the American Anti-Slavery Society,) believing the present time to be eminently favorable for a full and

champions of Freedom whose names, together with the times when they are severally expected to appear, are

ROLL OF THE PROPERTY OF THE PR	學的特別有意	STATE OF	outseas	包括数	
1. Hon. JOHN P. HALE,	Tuesday	reve'	g, Dec.	13.	
2. Hon. JOHN G. PALVREY,	St. Sandania	*	100	20.	
3. Hon. JOSHUA R. GIDDINGS,		"	**	27.	
4. Mr. C. LENOX REMOND,	所。 一	44	Jan.	3.	
5. JOHN JAY, Esq.,	是海峡市	146	14	10.	
6. Rev. HENRY WARD BEECHER,	SALS MARK	510 m	100	17.	
7. Miss Lucy Stone,	1 54		44	24.	
8. Hon. HORACE GREELEY,	7.794		-	81.	
9. Rev. WM. H. FURNESS,	<b>和</b> 可能性的		Feb.	7.	
10. WM. LLOYD GARRISON, Esq.,	2012/1903	5.44	ring (B)	14.	
11. Rev. THEODORE PARKER,	Get and a	16	968 SET	21.	
12. WENDELL PHILLIPS, Esq.,	11		1000	28.	
18. RALPH WALDO EMERSON, Esq.		•	Mar.	7	
TERMS OF ADMI	ISSION.		D TO		
Gentleman's Season Ticket.			\$2 00		

Lady's
One Admission for a Gentleman or Lady,
One Admission for a Gentleman and Two Ladies, The Lectures will commence at 74 o'clock. Doors

open at 61 o'clock.

Tickets for sale at Fowlers & Wells', 181 Nassau st.; at the Office of the National Anti-Slavery Standard, 142 Nassau street, (up stairs); and at the door of the Tabernacle, on Tuesday evenings.

By order of the Committee of Arrangements,

OLIVER JOHNSON, Chairman. New York, Dec. 2, 1853. ANTI-SLAVERY LECTURES IN WORCESTER

1853-4. A Course of ten or more Addresses will be delivered in Worcester, during the ensuing season, by the following Speakers:—

2. Rev. Antoinette L. Brown, of New York, Dec. 9.
3. Frederick Douglass, of Rochester, N. Y.
4. Rev. Samuel Johnson, of Salem.
5. Henry C. Wright.
6. Wendell Phillips, of Boston.
7. Henry Ch. W. Helle, of New York

Hon. John P. Hale, of New York. Rev. E. E. Hale, of Worcester. " N. Colver, " J. S. Adams,

The Lectures will be delivered at the City Hall, or mocessive Friday evenings, except that, during part of December and January, they will alternate with the Concerts of the Germania Society. Lectures commend

T. W. HIGGINSON, President.

REV. THEODORE PARKER will preach at Wa

REV. ANDREW T. FOSS, an Agent of the Masschusetts A. S. Society, will lecture as follows:

[anchester, N. H. Sunday, Dec. 11.

Tuesday ever 18.

Somusier Wednesday of 14. 

EF LORING MOODY will lecture on topics conshrewsbury.......Sunday, Dec. 11.

WANTED.—A young colored man wishes a situation in a family where, in part compensation for his services, he can enjoy some opportunity for improving his mind. Apply at the Anti-Slavery Office, 21 Cornhill.

CHARLES SPEAR will speak in the Universalist Church in Andover, Mass., next Sunday, day and evening, on the subject of the Proper Treatment of Criminals.

The Year 1853 Has been a year prolific in good Books.

John P. Jewett & Company. among their numerous issues, have published the following, which have met with great favor from the public, and large sales, and which should be

found in every Library. Mrs. Child's Tife of Isaac C. Bopper, One of the most intensely interesting books ever published. 10,000 copies in 4 months.

THE SHADY SIDE, A thrilling tale of the vicissitudes of a country minister's life. ? ,000 copies in 8 months.

THE MYSTERIOUS PARCHMENT

OR, SATANIC LICENSE A powerfully written Temperance Tale. Fourth Thou LECTURES TO YOUNG MEN.

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

First thousand sold in four days.

THE LAST HOURS OF CHRIST. BY W. G. SCHAUFFLER, Missionary at Constantinople. A religious work of rare excellence and beauty.

THE PERSIAN PLOWER, Being a Memoir of a daughter of Rev. Justin Perkins, of Persia. A sweet child.

DR. E. C. ROGERS'S GREAT WORK

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

The Writings of Prof. B. B. Edwards, WITH A MEMOIR BY DR. PARK. Similitudes from the Ocean and the Brairie.

BY LUCY LARCOM. Literally, a book of gems, or string of pearls.

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

THE KEY

UNCLE TOWS CABIN. A new 12mo. edition just out.-

HINTS FOR THE HOUSEHOLD. BY REV. WM. M. THAYER. .

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

NEW MUSIC BOOKS.

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

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

THE DOVECOTE;

OR, HEART OF THE HOMESTEAD. A genuine New England Home Story. The Infidelity of the Times: Being an exposure of the crudities and absurdities of Andrew Jackson Davis, and others of like faith: By

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

The Boston Almanac for 1854, AND ITS NEW COMPANION, THE

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

DR. J. S. ROCK. DENTIST:

W ILL remain in Boston for a short time, prior to his departure for Europe, and offers his professional services in Dentistry, having the highest testimonials as to his character and skill, from Elisha Townsend, Professor of Operative Dentistry, in the Philadelphia College of Dental Surgery,—T. L. Buckingham, Professor of Mechanical Dentistry, in the same College, &c., &c. Applications left with Mr. WILLIAM C. NELL, 21 Cornhill, or with Mr. Lewis HAYDEN, 121 Cambridge street, will be premptly attended to. street, will be promptly attended to.
December 2

PROCEEDINGS OF THE WOMAN'S RIGHTS

HELD at the Broadway Tabernacle, in the city of New York, on Tuesday and Wednesday, Sept. 6th and 7th, 1853. Just published, and now for sale at 21 Cornhill. Price 25 cents—postage 8 cents.

PROCEEDINGS OF THE HARTFORD BI-BLE CONVENTION, FOR sale at this office; a bound volume of 383 pages 12mo. Price 75 cents. It can be sent by mail for 15 cents additional charge.

Dec. 9. tf

ENICKERBOCKER POR DECEMBE

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

### POETRY.

From the Voice of the Fugitive. JOHN BULL AND BROTHER JONATHAN. Priend Jonathan, my young John! We'll take some chat together; Ye are a growing boy, John, As ever stood on leather; And loud your voice is heard, John, It sweeps the broad Atlantic; When ye become excited, John,

Ye act a little frantic. Ye say our laboring men, John, As it regards their station, Are worse than chattel slaves, John, That toil on your plantation; Like other boys ye think, John, Ye are more wise already, Than Johnny Bull your sire, John,

That good old man so steady. Friend Jonathan, my young John!

How strange a lad ye're growing; A Democrat ye are John, Much like a rooster crowing. When July comes along, John, Ye raise your poles to heaven, And talk of Freedom then, John, As all to man that's given.

Ye speak of factory girls, John ! That toll in town and city, As suffering more than slaves, John, And more deserving pity;
'And for our lab'ring men, John, Ye seem to have a horror, Each drop of sweat they shed, John Affects your hearts with sorrow!

Now, Jonathan, my boy, John ! We'll talk the matter clever ; John Bull has children poor, John Yet sell them he will never ; For little babes and mothers, John Our John will keep no shamble, For such ye'll find no market, John, In England, if you ramble. Queen Vic, unlike to Pierce, John,

Would never pledge the nation To catch her subjects thus, John, (Ye're proud of his oration !) She lets the poorest go, John, No bloodhound e'er pursuing, While on your own slaves' tracks, John, Such mischief oft is brewing.

Ye are a pious boy, John!

If we may take your preaching; Yet from your slaves the Word, John, Of Jesus and his teaching Ye will withhold, and try, John, To make them like your cattle, And for the Prince of Darkness, John, Thus do a valiant battle!

My democratic friend, John ! My pious boy and ready, My best advice to you, John, Is, keep a little steady ! Your crowing and your pray'rs, John ! With clanking chains are ringing, The mother's wail seems strange, John, When mingled with your singing ! WHITE LAKE, Mich.

From the Boston Journal. A DIALOGUE PHILANTHROPIST.

Weary pedestrian, where are you going? Bundle in one hand, and bandbox in t'other? TRISH HELP.

Going to seek a new place, if you please, sir-Sad is my heart, though my feelings I smother. PHILANTHROPIST. Yes, in your face I see marks of dejection ;

Why did you leave the last place where you lived. If for your mistress you felt this affection, Which, as you truly say, scarce can be hid? Why did you leave her ?-or did she, unkindly, And, without reason, cast you adift? It pains me to see you thus wandering blindly-Come, in my wagon I'll take you a lift. IRISH HELP.

Turn me away, sir, is it you say, sir? Troth ! I should like to see one that would do it. If you just think I'm a worm, drive away, sir, You and your wagon-I'll go it on foot. PHILANTHROPIST.

Did you not tell me that sad was your heart, ma'am Did you not tell me that you had no home? Did you not tell me how hard 'twas to part, ma'am With a good place, and thus wearily roam? IRIBH HELP.

May be you think that I can't get another : May be you think that no marm wants a girl : Go, get along with you, you and your brother, Or into your wagon a brick-bat I'll hurl! Maybe you think to this country I came, sir, To stick in one-place, like an old rotten log ! Troth ! and I'd think myself greatly to blame, sir, To come to a free land, and work like a dog. If you are so anxious to know just the rayson I left the place where I lived near three year, 'Twas cos the mistress had the imperence brasen, To tell me white sugar and butter were dear. And that she wished I would rise in the morning Without making her get out of her bed And come to my attic door just at the dawning. Knocking as if to awaken the dead. Says I, just lie still, then, till the fire itself makes, Keep in your warm bed, my honey, my dear, For it's the last time my morning's rest I breaks, To get up and wait on you, niver you fear. So off then I went, sir, this bright Monday I Left all the clothes standin' in suds-Up to the attic, without ever turning To look at her face, and packed all my duds, Into the bandbox, as you may see sir, Which I have carried full six miles to-day, Without iver a morsel of bread or of tea, sir, But niver mind that, I have had my own way ! " Brookline.

Laugh not, reader, at the philosophy and spite of the ignorant Irish girl. We once heard an educated divine give vent to his feelings in the same Christian spirit. He had prepared and published a theological work which met with a very limited sale, leaving the bulk of the edition on his hands. On being informed by his printer of its ill-success—'Never mind,' said he, 'Tee gratified my will'! This amiable 'divine,' too, as it happened, was a native of 'dare Ireland.'—
Print. Lib.

## BONNET TO A HAUGHTY BEAUTY

BY JOHN G. SAXE. You're very elegant, my lofty lady,

And have indeed a most bewitching face,
Which only wants a little modest grace
To make you beautiful as Byron's 'Haidee'!
A decent pride there's certainly no harm in;
The very best of us must still be human; But though fine features charm us in a woman,

Beauty with modesty is twice as charming !

I knew a lady, fairer, colder, purer Than any lee on Nova Zembla's side. Who grew so ugly with o'erweening pride, It took a regular small pox to core her Proud, she was spurned, but Nature, thus outwitted The girl was loved the mement she was pitted?

The dews of the evening most carefully shun; These tears of the sky for the loss of the sun.

## THE LIBERATOR

TO H. B. S.

I am happy to answer your 'few more questions (signed H. E. B., perhaps by mistake of the amanuensis, though some of them are founded upon a misappreher nes my first busine

se on which we act in the matters of ordinary we must judge of all things, and which were given us by the Creator expressly for that purpose. But the use of these instruments implies a distinguishing between things that differ, and would by no means allow us to run a parallel between the Creator and 'any intelligent being,' still less one so low in the moral scale as Louis

You justly characterize as 'absurd' an imagined mode of reasoning about the Emperor of France, which includes the following sentence. 'It is true that all the ner will be improved in character and benefitted in confacts of his past administration, as far as I have been dition (sconer or later) by means of it. If you ask m able to obtain them, are entirely against this sup-position, and would lead me to guile another result; but already said I do not know; but I have no idea of dis this does not in the least shake my faith.' Neither rea- trusting God on that account. son nor common sense seem to have been employed in this deduction, and I do not conceive myself to have given you any just ground for attributing a similar one much suffering, so much seeming injustice and cruelty to me. Certainly you mistake very much in saying that I reply, as I stated in my former letter, I do not know given you any just ground for attributing a similar one my confidence in God is without any basis but an im-

Whencesoever comes my conviction, previously stated to you, and which seems to me perfectly natural and probable, that human affairs are superintended by a God, supreme in every imaginable excellence, it is corroborated by the whole weight, be the same more or less, of those arguments of Paley and Butler which are commonly considered to demonstrate such superintendence, and which, however they may fall short of logical proof, must be admitted by every one to furnish a very strong presumption in favor of it. I think with these authors, and with Paul, that " the things that are made ' furnish us abundant reason for believing in a God, their maker, and though when an infidel says to me that, 'on the theory that "evidence of design requires a designer." God also requires a designer, and so another and another, ad infinitum,' I am unable to contradict him, my confidence remains unshaken, and I believe in God own theories. 'How do you know,' it is appositely askas firmly as in any of the things that I can prove.

view of the good and evil thus far developed in human history would not 'justify the ways of God to man,' still less would it justify the position of the atheist, or the devil-worshipper. The immense preponderance of good over evil in human experience makes a presump- of the divine providence in this world, as is forcibly tion quite strong enough not only to authorize the their prevailing almost universally among men, but to make him ridiculous who fixes his eyes pertinaciously upon the evil and will not look at the good, or who suffers a tenth or a ten-thousandth part of incidental evil to outweigh in his estimation the immense remainder of obviously systematic and prearranged good. The man who should attempt, from the phenomena of nature and humanity, to prove that there was no God, or only an infernal one, would fall much further short of his object than Paley and Butler have of theirs. If it is necessary to allude any further to 'Napoleon the Little,' I will say that I have yet to see any beginning of good in him, upon which to found even a favorable 'impression.'

I have told you that I know not whence comes my conviction of the existence and the perfect excellence of God; but on viewing this conviction side by side with the immense majority of the facts springing out of the life of man, I am quite satisfied of its correctness; and quite satisfied also to live by it not only to, but after. that event in life which is commonly called death. As to the (comparatively) few residual facts of sin and ard of moral action is not substantially higher than their misery, it seems to me the extreme of foolish credulity own; that it would be an impertinence for them to as to be led by them into atheism. True, I cannot satisfactorily explain them ; but, conscious that my knowledge is very limited, believing that Infinite Perfection can, and perfectly able to trust that he will, ultimately unravel this difficulty, and glorify himself in the progressive welfare of all mankind, I am content to wait, and I see nothing unreasonable in thus waiting. It is certainly more rational than to quit the probable (be-

of his creatures, and most when fear and final destruc--both the merits of that institution, and the prospect pupil who should be told from the commencement that details and minute discipline of the primary school itexplicable and satisfactory when shown in their proper relation as parts of an extended and progressive system. Let us, at all events, forbear to attribute injustice to God, while we are so very incompetent to criticise his plans. Is it not better, as well as easier, to assume that 'Tis all for the best'? It seems to me that 'the best' is the most likely result from the system of Infinite Per-

attribute, is the key to all that I think concerning Him and His works. The inability of my mind, in its present stage of development, to comprehend any particular part of God's works, does not in the least interfere with my faith in the absolute perfection of the whole. To proceed with my answers to your questions-Whenever a book, or a man, or a library, or a body of men, attribute unworthiness, imperfection or limitation of any sort to God, (that is, anything inferior to my highest idea of Him,) I dissent from that opinion and

and to consider candidly, your proposed demonstration of eternal evil from the light of nature, but I advise you rather 'by faith, to take a view of brighter scenes in heaven; for myself, as at present informed, I believe in God, the antithesis and destroyer of evil, but the Creator and Preserver of men.

There will certainly be as many ideas of God as there are different sorts of men, but the same practical rule may be given to each. First, assume God to be the highest and noblest that your imagination can conceive,

e progress in goodness, as not only to suggest anirm the idea that this is the first stage of a patient with this process, though it seems as slow to use the acquisition of the alphabet does to a pupil in the ary school. Of course, the Great Teacher ent see either the advantage or the justice. For my part, I am persuaded that he knows his business, and is acting for the real welfare of every one of his

Your series of questions about 'punishment' shows a idea of its character and purpose radically different from mine. I believe that God's ordinance, securi exact and full retribution to every sin, is expressly signed and adapted to promote the welfare of the sinne as well as of the rest of mankind; and I have such en tire confidence in God's administration of justice (a ways cooperating with love) as to expect that every six

To your next question, 'If the Creator be what you think him, why did he arrange a system involving But, firmly believing that all these things are arrange by Infinite Love and Wisdom, I feel no disposition eit er to 'curse God and die,' or to abandon my faith in a Perfect Deity, or to refrain from cooperating with His system so far as I do understand it.

I rejoice, my dear friend, if you have a view of Go wherein you find rest. Suffer me to suggest that the best security for the correctness of our idea of God is that it be in the highest degree honorable to Him. You conclusion is that, 'though evil be eternal, it will be from no fault in Him. My firm reliance is that He, Infinite in Wisdom, Power and Love, has so provided, that evil shall not be eternal.

THE DILEMMA OF NATURALISM. 'H. B. S.,' in THE LIBERATOR of the 18th ult., un dertakes to retort upon the believers in the divine ed, 'that God does regard the principles of honor and Though it be true, as I have said, that a complete right in his intercourse with his creatures?' A pertinent and momentous question. Stated in other terms it is : 'How do you know that God is good, in your sens of goodness?' The scriptural revelation, and the theory of preëxistence aside, not certainly from observation argued, from the fact of evil, the entailment of sin upon the innocent, and other undeniable conditions of huma existence here.

Let this be conceded. Not more upon the reflection of nature with its obtrusive manifestations of evil and defect, than upon the records of historical religious with their terrible solutions of the problem of divine providence, is the goodness of God predicable. From either, we derive only the mixed idea, that God is inscrutable, though holding the faith that God is good, derived elsewhere, we may compel the refractory facts and opinions, derived from either source, into a sort of subjection to that faith.

As faith or dogmatism predominates, men hold to the idea of the divine beneficence, whatever may be their verbal declarations of belief. It is certain that the vast majority of men, both religious and irreligious, have not believed in the goodness of God; it is apparent to my mipd that they do not now. Men defraud and oppress their inferiors, the criminations of an enfeebled conscience half answered by a theory, that God's standsume a virtue that would reflect on their idea of the dithe goods of the universe, cunning to entrap, in terrible catastrophes, creatures too feeble and too ignorant to avoid them, indemnifying himself for a short-seeming patience with sin, by the completeness and perpetuity of its punishment.

Be it, then, that nature, joined with us and corrupted cause I cannot logically prove it) for the improbable and by us, in our estrangement from God, thus libels him. Be it, that the religious of past ages, gathered from I dissent entirely from your statement that we can men's minds, and the aspects of nature, and, like our ascertain what the Author of Nature is likely to do in a own souls, only partially enlightened by the divine future world only by inquiring what sort of things he has done in this. If you are content to acquiesce in an otherwise do we derive our knowledge that God is good? imperfect God because you find apparent imperfection . C. K. W. says, justly, from faith. But not from faith among his works in this beginning of our existence, I alone. A fact so fundamental, so primal, ought to have can't help it; but my God must be perfect; and I find infinite relations to other facts, infinite correspondences it much easier to wait in that confidence until faith is to other truths. And so it has a basis in reason as well corroborated by sight, than to believe that the real as in faith. The goodness of God comes to us with the Father of the universe will ever 'laugh at the calamity very idea of God. It is doubtful if we derive our knowltion come upon them.' I find too that much more light Goodness is the highest perception of the human soul; is thrown upon the future by this ideal Perfection of the highest, because all men come involuntary, and in God, than by drawing inferences from the limited display of his character in the past history of this world. It is the lesson of Thus—if you will permit once more an allusion to what seems to me the appropriate figure of a primary school We enthrone it over beauty, over wisdom, over power over justice. So long as all men must assent that it is for the future, would be much better understood by a a higher moral act to do a positive charity, than mere he was destined for a complete education, including successively the grammar school, the academy, the college, mount to it. Now, the true God must correspond to the justice, so long will it be apparent, that the idea o him who knew only what he could infer from the petty light and the sun are inferable. Given the human highest idea of the soul. Given the human eve, and self. The trials and sufferings, which seem to the infant the regard of man for the supreme. But the instinctive regard of the soul is towards goodness. If, then, Goo be not good, not only have we no obligation and no rea son to regard him, but no capacity wherewith to do so and religion itself is naturally impossible.

But if God must be absolutely good, is he so in or sense? If not, then, for us, he is not good at all; for we cannot change by will or thought our ideas goodness. I call my coat black, and my linen white but if another man's idea of blackness is what I ca white, and of whiteness, what I call black, it is a sideration I care not to entertain, so long as we have never become confused in our application of language I call mercy, justice, love, good; but if, in the divin estimation, wrath, injustice and hate are so, I can onl say, that my soul was created when another fashio prevailed. I dare not abandon my own ideas now, and take others upon hearsay, until I could know to what lengths of confusion I might arrive. Perhaps sin itself might become virtue, and the devil the true God. Per hape all my compunction for my own sins, all my reprobation for those of others, might seem an impertinent fancy. No, no; here at least must be terra firms. reject it. As many portions of the Bible do this, I red sure that those portions do not come from Him. My reason shows me that other parts of that book contain the loftiest truths that have yet been revealed to man; the loftiest truths that have yet been revealed to man; be dangerous, but it is only fatal when it breaks the dangerous, but it is only fatal when it breaks the religion in the soul. Of all daring speculations in th ology, let us beware of those which tamper with the ideas of right in the natural conscience, and quench th light that enlighteneth every man that cometh into the world. When our creeds chafe the vital cords that bind our souls to God, it is well, it is safe, it is necess as we value salvation, to cast them out of our mi-The cals question that remains is : Is the absolute

and next, by constant efforts for self-improvement, strive to attain higher conceptions, and to act up to them. If you can show me that any general rule is better than this, I will thankfully accept it.

I repeat, that the creation of beings, the known result of whose creation will be sterned misery, is incompatible with my idea of the goodness of God; a great amount of lessporary suffering, which I am at liberty to suppose remedial, does not shake my faith in that goodness. Please observe these italies, that you good God almights ? Looking at nature, with its fro consciousness, and proud in the knowledge tha have resisted and can resist the will of God, the an is more distinctly, No! Looking at human history, singling out, as a test fact, that eighteen hundred y

ed and persecuted every man that came in his spir its only a struggle betwixt God and the power of evil for the mastery,—the victory only partial, and a promise to our hope. What if this, I confess, superfi-For some centuries after the extinction of the Roman empire, the arts not only made no advance but were neglected and forgotten. The world was cleated, must I hurrah for him, and the Fugitive Slave Bill? When darkness veiled the land, where Jesus hung crucified, must Peter and John go in for the pow-Bill? When darkness veiled the land, where Jesus hung crucified, must Peter and John go in for the powers of darkness, because it was their hour? What if their hour has lasted until now, are they any more entitled to our veneration and obedience? What if the same power, that has so far kept God out of his kingsame power, that has so far kept God out of his kingdom of this world, the coming of which he teaches us
to pray for, shall deforce and keep him out of it in the
world to come, our allegiance will be due to God, though
an exile, and not to Satan, though seated on his throne,
with heavens in which to feast his friends, and hells in

which to torture his foes.

But faith has a different answer and affirms more profoundly the almightiness of God. Virtually and to the natural sense, there are many things now in the world stronger than God. The Emperor Nicholas is stronger; to their violent methods. He will not kill, he will not compel, he will not invade the sanctity of individual freedom. He will suffer evil, he will not do it. It would have been easy for him to have vindicated his physical strength against the Roman soldiery leading away Christ to be crucified. 'Thinkest thou that I cannot now pray to my Father, and he shall presently give ma more than twelve legions of angels?' But it is to the spiritual eye a higher manifestation of power to suffer than to punish. Men are required to overcome evil by good, to love their enemies, to endure injuries with absolute forgiveness, not an endurance that baits itself with the hone of future and ten-fold vengeance, abut an endurance to the musket is not unterpret to the musket is not unter the hope of future and ten-fold vengeance, abut an enduased upon unfeigned love. They are required to do this, because it is the best; and if the best, the divine method. Vindictive power may coerce and restrain sin, the divine love overcomes and consumes it. As we grow civilized, we gain higher estimates of moral power. European Despotism and American Slavery, though propped by money, votes and bayonets, when seen through the eye of a real religious faith, seem weak and evanescent, with the moral sentiment of the world arrayed against them. The divine power, then, is really and scientifically absolute, but not actually and apparently. It is absolute to the limit of its own na-ture, and in accordance with its own attributes. I am only now prepared to entertain the difficulties

suggested by 'H. B. S.' How can God be good, and such obviously unfair and unjust relations exist between him and his creatures in this world? These relations are fully, pointedly and boldly stated in the letter of H. B. S. Orthodoxy is as silent of a solution of them as is any other form of religious dogma, and preexistence, itself the veriest conjecture, only postpones the divine mismanagement one series further back. As I may not doubt the goodness of God, as, from my natural perceptions of right, I cannot believe that these arrangements are just, I simply, and until otherwise informed, assume that God is not the author of these arrangements; that a good being will not be guilty of a bad action. This seems infinitely more philosophical, and more reverent, than to jump to the conclusion, that God is not good, than to jump to the conclusion, that God is not good, the standard even according to my ideas of goodness; for to talk of goodness, other than of that of which I have an idea, is like talking of a color or an odor, of which I never had a perception. Much of the evil influences in the world, I can readily see how I, and other men, contributed to form. I feel the depraying influence of customs and institutions and laws, that were once voluntary thoughts of single souls. Shall I blame God for placing a conditions which I have carefully provided for myself? As I find myself espable of corrupting society, so it is scarcely less easy to see, that I can disturb the harmony of nature. Who made the brutes so fierce and destructive, I may not know; I only know that, for the most part, they had lessons enough in ferocity from men, and that human kindness has been able to change fore capable of doing it, and the doing it might have been a necessary step towards my salvation. If I am diplomas are not less honorable than epaulets, and asked how could a good God create me capable of sinning naturally, I cannot tell, because I do not know under what necessity and out of what conditions he created me, nor that my existence, with all its surroundings

highest good. It has been the general resort of the believers in the popular theology, when encountering any difficulty in the application of their system to reason, to leave every imputation of the moral sense resting upon the Creator. Rather than doubt that God is the responsible author of ness. If it is inconsistent with mercy and love to punish the sins of this life forever in another, then God is neither merciful nor loving. Heterodoxy has long borne the odium of free thinking. But there is no free thinking quite so bad as that, which thinks every difficulty n theology is settled, provided nothing is compromise to the natural conscience but the divine integrity, and which makes free with the reputation of God, rather than qualify an iota in a human creed.

necessary, for those who think, to surmount in some way those old difficulties. This conjecture of preëxistence is an honest effort in this direction, but not the first, nor the last. In the light of absolute science, evil and so may be purely phenomenal,—as actual to us, who suffer and do them, as the horrors of a bad dream. Practically, the thought is of no value, since we have not yet awaked, and know not that we ever shall. Even in a dream, conscience is alive, and we feel all the pressure of obligation to dream right actions. As we are sure of obligation to dream right actions. As we are finite, and so can apprehend God only in sections, piece-meal, under the limitations of the sections of New York! It is a city of contrasts and confu-

Apropos of the general subject discussed, shall we not come to know, that neither any nor all scripture, nor nature, nor the soul of man, is plenarily, for us,

WAR-LABOR-THE ARTS. ts from an admirable Address delivered before

the occasion of their Seventh Exhibition, Sept. 27, 1858

At last, a cry bust upon the ears of sleeping men, and awakening them to life, poured Europe upon Palestine, and gave an impulse to enterprise long after the holy sepulchre was abandoned. Then came discoveries, consequent upon the renewed energies of mankind, and the human race started stronger than God. The Emperor Nicholas is stronger; so is American Slavery. Most men are deluded by this aspect, and so go over, as they believe, to the stronger party. God only seems weak, because he will not resort to their violent methods. He will not kill, he will not seemed blotted from the heavens, and kindred, contact to their violent methods. on a career which gave a new era to the world. tion from the hammer to the musket is not un-natural, and sinews which have hardened in unre-mitting toil care little for the fatigues of the field

Men, accustomed to system and regularity, fall easily into the discipline and privations of military

life. But to return to the paths of peace, is quite another and more difficult operation. Campaigns are not schools of morality; and the teachings of the bivouac do not improve, although they are apt to supersede earlier impressions. Lessons learned by the watch-fire and in the smoke of battle, amidst the dead and dying, over the ashes of villages and the sack of cities, are sorrow remembrances to bring back to the domestic fireside, or to walk with one when bells are knolling to church. mony of nature loses its charm on senses which have been accustomed to the drum-beat and the movement of battalions. It is dull work to go back to the shop, with the din of arms still vibrating or the ear, or to keep patiently to the allotted hours of labor when the imagination is dwelling on 'hair-breadth scapes i' the imminent deadly breach.' The Latin poet says, that the descent to the inferna regions is easy, but that it is rather trouoresome to mount up again. It is an innocent, though not perhaps a profitable amusement, to play soldiers, and wears a certain dignity even when the musi-cians outnumber the rank and file, steel coming out second best in the competition with brass, as 'the regions is easy, but that it is rather troublesome to pomp and circumstance of war' move through ad miring crowds, punctually at the hour of high days ever come upon us, which may God in his mercy forbid, when the bustle of trade, and the up mercy forbid, when the bustle of trade, and the uproar of the factory, and the clang of anvil and
workbench, shall give place to the discordant notes
which tell of preparation for deeds of blood, the
true glory will have vanished. Night will be settling upon New England when a martial spirit
shall forget our sources of power, and turn us from
the calling of our fathers. Better seek distinction
in the struggle where the brawny arm works out
the suggestions of the head, and spreads comfort
and luxury over all the land; better cover the sea and luxury over all the land; better cover the sea with ships laden with the products of a super-abundant industry; better look on fields where the well-turned furrows tell that the plough, and not mechanical invention are more glorious than the their fierceness into gentleness. But how came I to do spoils of war; the enterprise of commerce brings this evil in the first place, for the most part naturally and ignorantly! If I did it naturally, then I was bemore useful than ground covered with dead men premiums are certainly as substantial as brevets.

The ardent patriot, who feels the necessity of periodically rekindling the martial flame of this people, need not be alarmed lest it should be smothered if left untouched. There is more danger and infestations of evil, is not a progress towards the in fanning than in heaping ashes upon it. The same energy which is now devoted to the arts of peace, would be terrible if concentrated in one hostile united purpose. The men are here, whose ancestors struck hard blows at Marston Moor and Naseby, scattering, with headlong onset, the chival-ry of England, and building up a State with sword and Bible. The stuff which led the fathers is in the evil conditions of human life, they will doubt that the sons, though better circumstances give it a dif-he is good, according to any idea mankind have of good-ferent direction, and they know little of its character who trifle with it.

The mission of New England is not with 'strick

en fields' and 'garments rolled in blood.' She has higher and nobler duties, and her destiny is to build up and sustain, not to pull down and destroy. Her pride is in rearing her hardy children on the soil from which their iron will and iron hands wring not only competency but abundance; in con-verting every stream into a mill course, and filling her valleys with the monuments of enterprise and than qualify an iota in a human creed.

For the purposes of present faith and worship, as well as for the serenity of private contemplation, it becomes providing homes for the destitute and afflicted: in maintaining free schools, which with open doors call equally to all, and offer to the children of the poorest immigrant the means of becoming useful and honored citizens; in tolerating all creeds, and providing homes for the destitute and afflicted: in maintaining free schools, which with open doors call equally to all, and offer to the children of the poorest immigrant the means of becoming useful and honored citizens; in tolerating all creeds, and

finite, and so can apprehend God only in sections, piecemeal, under the limitations of time and space, so we see his creations in process, and not in result. We must form a thing, to see and know what it is. The ideal of God is his work, his work is his ideal. As he appears to us working and doing, there must appear to us also things to be done, spheres into which his creating love has not entered, a back-ground of darkness, upon which his hand is bringing out forms of light and beauty; or, in other terms, defect, evil, sin. It is by no means certain that the Infinite Mind, seeing the end from the beginning, enjoying simultaneously the inception and the completion of creation, is affected by any such limitations.

Apropos of the general subject discussed, shall we not come to know, that neither any nor all scripture,

the authoritative word of God, since sin affects and perverts each; but only that in scripture, nature, and the human soul, which belongs to the creative God, and not to the dead chaos, upon which he is working.

Well does the world cling to its Bible, as against those who offer no higher revelation than the whim of the human intellect distracted by sin, or grim pictures of nature, throbbing yet with the convulsions of her ancient chaos.

G. F. T.

Railroad Accident .- On Sunday, at Portland amuel Wells, freight conductor, was caught by the spe and thrown down with violence, which so injure ne of his legs that amputation became necessary to save

Mortality on Board the Ship New World.— The New World had 754 passengers on board when leaving Liverpool, of whom 72 have died, nearly all from

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