



slave been a society happy, whose he is not even a part; he finds that security established for others, but not for him; he perceives that his master has a soul capable of self-advancement, while his own his violently and forever repressed. Nothing puts one nearer the condition of the beast than always to see freedom, and not to be free. Such a person is the natural enemy of the society in which he lives. It is impossible to allow the negroes are men, because if we allow them to be men, it will begin to be believed that we are not Christians.

Hear what Edmund Burke says: 'Nothing makes a slave but a degraded man. In proportion as the mind grows callous to its degradation, and all sense of manly pride is lost, the slave feels comfort. In fact, he is no longer a man. If I were to define a man, I would say with Shakespeare,

'Man is a being, holding large discourse,  
Looking before and after.'

But a slave is incapable of looking before and after. He has no motive to do so. He is a mere passive instrument in the hands of others, to be used at their discretion. Though living, he is dead as to all voluntary agency. Through moving amidst the creation with an erect form, and with the appearance and semblance of a human being, he is a nullity as a man.

Slavery is a state so improper, so degrading, and so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist.

Hear also what Coleridge says:

'We have offended very grievously,  
And been most tyrannous. From East to West,  
A groan of accusation pierces Heaven!  
The wretched plead against us; multitudes,  
Countless and unnumbered, the sons of God,  
Our brethren! Like a cloud that travels on,  
Steam'd up from Cairo's swamps of pestilence,  
Have we gone forth,  
And borne to distant tribes wars and plagues,  
And blood, and woe, and death, and deep lament  
With slow perfidious murders the whole man,  
His body and his soul!

These extracts are, I trust, sufficient to brush away the foul insinuation that such men as Montagu, Burke and Coleridge sanctioned slavery. As well might the Rev. Dr. blow upon the fair fame of Rousseau, Pitt and Cowper, as drag by innuendo into the support of slavery, the revered names of the French philosopher, the British statesman, and the English poet. ANGLIO-SAXON.

**INDEPENDENT LECTURES ON SLAVERY.**

The first of the course of Independent Lectures on Slavery for the season of 1855-6, was given last evening, at the Tremont Temple.

The capacious hall was nearly filled by a very intelligent and appreciative audience. The speaker selected for the occasion was Hon. HORACE MANN, of Ohio, (late of Massachusetts), who long has been endeared to the people of this State by his services in behalf of temperance, philanthropy, education and freedom.

As the committee and participants in the exercises of the evening appeared upon the platform, and especially as Mr. Mann was recognized, they were greeted with the warmest applause.

On the platform were Hon. Charles Sumner, Hon. Charles B. Hall, Hon. Philo Sanford, Dr. Ephraim Buck, Samuel May, Esq., and other well known citizens. Dr. Samuel G. Howe, Chairman of the Lecture Committee, presided, and after a superior valedictory on the organ, by Mr. Wilcox, Rev. E. N. Kirk opened the exercises by an appropriate and feeling prayer.

The Chairman of the Lecture Committee welcomed the audience and the public to the second course of the lectures on Slavery. The lectures were established on the Yankee principle of 'fair play,' and therefore slaveholders had been invited to lecture, as well as anti-slavery men, that we might know what they had to say. The committee were pleased with the praise of friends, and were willing to receive the censure of them. They would not condemn any man or any system unheard, and though they would strike slavery hard, they never would refuse to hear the slaveholder. Briefly but severely alluding to the criticism of Mr. Garrison on this policy, he took occasion to compliment him as a devoted man and the great pioneer in the Anti-Slavery cause.

Dr. Howe then introduced Mr. Mann to the audience.

MR. MANN was received with renewed applause. It was soon evident that he was laboring under a severe cold, being quite hoarse, which put him at a disadvantage with his audience.

After illustrating the necessity of recurring to fundamental principles in cases of doubt and conflicting theories, he said he should not forget the declaration that God created all men equal, and endowed them with certain unalienable rights, among which were life, liberty, and the pursuit of happiness. From this position, he was to be driven only by an edict of governmental or other authority. This affirmation had been denied by a statesman whose memory is cherished by South Carolina—J. C. Calhoun. All men are born, not created, said he. He might as truly have said that as men are not created, there is no Creator.

His theme on this occasion would be 'Liberty—Liberty for all Men,' and he should consider the subject in this order: First, who are entitled to liberty, or, who are men, and thus entitled to liberty; and secondly, what is liberty? As to the first, what is the criterion of a man? The attributes of man are internal and spiritual, not extrinsic and instrumental. Man has a progressive intellect instead of a stationary instinct. He has a conscience which enables him, like Daniel before the Danians, to stand up and proclaim the 'higher law.' Man can be melted by the pursuit of a higher law, by the example of Jesus Christ. His soul is immortal, and he should stand aloft and erect, and proclaim his nobility amid the flames of the faggot and the pains of torture.

As all the races called human have all these attributes, the African, with the rest, is entitled to equal rights. The late attempts of Southern philologists to discriminate between the Caucasian and African, as to manhood, were satirically examined, in which he exclaimed, he would say anathema maratath to any theory which would make Frederick Douglass a brute, and Stephen A. Douglas a man! Toussaint L'Ouverture was a notable example of the fallacy of such speculations, and full evidence that 'a man's a man, for a that.' But the arguments of Scripture were adduced to sustain the theory of slavery. If Paul sent back Onesimus to his master, why, if the example is cited for the return of fugitives, are they not sent back in the same manner with only a letter in their pocket, and no fetters on their limbs? To the Old Testament, also, they go for their precedents. Thither he would follow them, and would call attention to that first of all abolitionists, Moses, who ran off not one slave, like William Box Brown, William or Eli Crafts, nor like Drayton and Sayre, who tried to liberate fifty-nine in the 'Pearl,' but two millions of the children of Egypt! That was a conductor on the underground railroad for you! When Pharaoh, with all his pimps, and marshals, and commissioners, pursued these fugitives, they perished in the waters of the Red Sea, not a man of them left to tell the tale! All the prophets, priests and apostles of olden time refer to this act as the most glorious event in Jewish history, and hence we may argue that deliverance from bondage was considered by them the greatest temporal blessing, and redounds to the glory of God.

The second part of the discourse was then considered—Liberty—and it was defined as of four kinds, natural, civil, religious, and spiritual. The first, natural liberty, was the privilege of doing one's will, without control or limitation, save from nature alone. This liberty was as broad as the heavens. Civil liberty is natural liberty enlarged, yet curtailed of some particulars to secure the greatest good of the society. It was the liberty to do as to say what we please, so long as we do not trench upon the equal rights of others; it is the right of every man, except he is a criminal, to go where he pleases. Every man has the right to expatriate himself if he will; and if resisted, to flee from bondage, be that was held that the right to use force as far as necessary, even to the slaughter of his master who opposed. Before God and the angels he would be justified in refusing to bow down and slaying the oppressor who would deny his right to freedom. Religious liberty was sacred and divine, pertaining not only to the present and mortal, but to the future and immortal. It

was the greatest temporal blessing to man, because it left him free in regard to all the interests of eternity. Man could not enjoy it while deprived of natural and civil liberty. How can a man be endowed with it when denied the privilege of learning to read the word of God? The art of printing has not yet been discovered for the slave. By means of the three kinds of liberty mentioned man attain unto spiritual liberty—the glorious liberty of the sons of God. Natural, civil and religious liberty subdue all enemies without; spiritual liberty subdues all enemies within, and brings man into the allegiance with God. The Christian only finds himself truly free. Christian liberty, like all others, exists in degrees. The soul may have a single gleam or a full-orbed sun. Every thing which binds or fetters the mind, dwarfs Christian liberty and the capacity of man to enjoy it. Whoever would give to his fellow-man this liberty, must defend and uphold the three other kinds of liberty, for they are all essential to it. Without them, the last cannot ripen unto maturity. The ambassadors of Christ, who possessed more influence than all others, were directly interested in maintaining this right to spiritual liberty, and with it the three other liberties; for unless man is free in all things else, he cannot be brought into the highest liberty of the gospel of Christ.

Mr. Mann concluded his very eloquent and able lecture—with the above is only an outline—amid warm applause. To economize time, he omitted a large portion of what he had prepared.

The reading of Whittier's elaborate poem, entitled 'The Panorama,' followed, by Rev. Thomas STARR KING. The conception of the poem is that of a showman who has on exhibition, on canvas, drawings of the boundless West, with all the natural features of that domain, which call forth rapt admiration from the spectators. One of the on-lookers asks the showman to show them the country as it shall appear during the first decade of the twentieth century. The exhibition, after a suitable commentary upon the fearfulness of the present, in endeavoring to read the decrees of Fate, commences by the presentation of two pictures, either of which shall be realized in actual fact according to the decision of his fellow-citizens of the Northern land.

The first is that of Freedom, instinct with industry, enterprise, home affections and religion; and as the description of the poem was proceeding, the lecturer had vividly portrayed for him the beauty of a New England village, banking in all the happiness of free institutions. The second was that of Slavery, with its graphic views of desolation, blight, domestic sorrows and wide-spread agony, most vividly presented. These pictures were most elaborately and beautifully drawn. Then followed an address from the showman, in which he castigates with severity the indifference and guilt of the North in allowing the spread of slavery, appeals to it to drive out all traitors to freedom, and concludes with an apology from the poet for the imperfection of his task, and disclaiming any unkindness in writing it.

There are many appropriate allusions in the poem, which were received with great favor. The following is one of them:

'For the wise maxims of her olden school,  
Virginia listens to thy words, Rantoul;  
Seward's words of power, and Sumner's fresh renown,  
Flow from the pen that Jefferson laid down.'

The poem was finely read, and occasionally interrupted by applause.

Next Thursday being Thanksgiving, no exercise will take place. On the following Thursday evening, Mrs. Webb will read 'Uncle Tom's Cabin,' as dramatised by Mrs. Stowe, its author.

**A CHAPTER IN THE BOOK OF CHRONICLES.**

1. And it came to pass after these things, that King Franklin, the First, in the third year of his reign, appointed one John, whose surname was Wheeler, to the office of ambassador to the land of Nicaragua.

2. And John had a bondswoman, whose name was Jane, and he said I will take her with me, that she may serve me as a system of man.

3. And he departed taking with him Jane and her two sons, and went into Philadelphia, intending to sail for Nicaragua.

4. Now in the country where Philadelphia is, there is no slavery, and every one claiming it is free.

5. Now there lived in Philadelphia a just and righteous man, whose name was Passmore.

6. And he hearing that Jane was held in bondage in the city, determined to release her, and he went unto her, and told her she was free.

7. And John was angry, and would not let him have Jane, but he feared the people.

8. And Jane departed northward to the city of New York, and when John saw that he could not obtain her, he was wroth with Passmore, and said unto himself, I will be revenged.

9. Now there was in that city an unjust and unrighteous Judge whose name was Cain, and John went unto him and complained of Passmore, saying, He has robbed me of my servants.

10. Then Cain issued a decree, requiring Passmore to bring Jane and her sons before him; and Passmore came forward, and swore that they were not in his possession.

11. Then Cain charged him with contempt and perjury, and shut him up in prison.

12. And the Lord said unto Cain, Where is thy brother? and he answered, Am I my brother's keeper?

13. And the Lord said, The voice of thy brother's blood crieth unto me from the ground.

14. And behold thou shalt henceforth become a reprobate upon the earth, and thy name shall be a reproach unto future generations.

**JUDGE KANE.**

The Pontiac (Michigan) *Jackonian*, a democratic paper of much character and influence, justly characterizes the conduct of Judge Kane in the Passmore Williamson case, 'as a flagrant and outrageous judicial tyranny.' It says—

'But to the subject of the imprisonment of Passmore Williamson. We reiterate what we said—go further, and aver that neither the ferocious despotism of the butcher murderer, Henry the Star Chamber, nor the awful perversion of Law and Justice by Jeffrey, comparing the times in which they transpired with the civilized and enlightened age in which we live, equal in enormity the judicial tyranny under which Passmore Williamson is imprisoned; and the time will come when all good men will stand astounded at the fact, that a judge could be found in the nineteenth century so weak or so wicked as to perpetrate such an act.'

**ACTION OF FREE WILL BAPTISTS.**

At the twelfth annual meeting of the Free Will Baptist Anti-Slavery Society, held at Dover, N. H. Oct. 11, 1855—

The Committee appointed to take into consideration the propriety of some action in reference to the imprisonment of Passmore Williamson, made the following report, which was adopted—

Your Committee recommend the adoption of the following resolutions, and that a certified copy thereof be forwarded to Mr. Williamson by the Secretary of this Society:—

1. Resolved, That this Society tenders its deep and profound sympathy to Passmore Williamson, Esq., of Philadelphia, in the imprisonment to which he has been subjected by the recent decision of Judge Kane, of the United States Court. We regard this act of the Judge as an illegal stretch of authority, and as indicative of a servility to the Slave Power, which has impeached the ability and stained the dignity of the Judicial Bench. We tender all honor to the fidelity which purchased his conviction, and we are grateful in view of the Christian manliness which patiently consented to occupy the martyr's attitude in reference to a righteous principle. We are proud to hail him as the representative of struggling freedom in this country, and though longing for the day of his honorable release, we count the occupancy of his cell a richer honor than the possession of the crum of his unjust Judge.

Resolved, That we recommend our brethren throughout this denomination to unite in any general effort that may be made to petition Congress for the impeachment and removal of Judge Kane from his present official post.

G. T. Dax, Chairman.

Petitions for the impeachment of Judge Kane have been extensively signed in Lynn, and also in Springfield.

**THE LIBERATOR.**

**No Union with Slaveholders.**

BOSTON, NOVEMBER 30, 1855.

**COURSE OF ANTI-SLAVERY LECTURES.**

The new course of Lectures on Slavery, in this city, was commenced on Thursday evening of last week, at the Tremont Temple, by a lecture from Hon. HORACE MANN, and a poem by JOHN G. WHITTIER, read by Rev. THOMAS STARR KING. The attendance, though highly respectable, was not as numerous as last year, when the Temple was crowded, and tickets were at a premium; now, hundreds of tickets evidently remain unused. Whether this falling off is owing, to any extent, to the inconsistent and reprehensible policy adopted by the Committee, in seeking to place upon the list of lecturers the names of some of the most depraved and desperate slaveholders of the South, we do not know; but, if so, we trust it will prove a sufficient warning to the Committee not to commit the same offense again. Our criticism came almost at the last moment, having been unavoidably extorted by the invitation received by us to deliver one of the lectures of the course; but, assuredly, if the same plan shall be pursued another season, we shall spare no pains to make the Temple exhibit, at least as far as earnest anti-slavery men and women are concerned, 'a beggarly account of empty boxes.'

The Rev. EDWARD N. KIRK was selected to make the consecrating prayer—on what ground, as pertaining to any interest he has shown in the anti-slavery movement, we are at a loss to determine. It is true, that, at a single Anniversary of the American Anti-Slavery Society, in May, 1855, he ventured to make a brief speech, in the enthusiasm of a new convert; but it is also true, that this proved to be a purely spasmodic effort—for, ever since, he has been playing the part of a 'dumb dog' on that subject, or, if he has spoken at all, it has been in disparagement of the indefatigable opponents of slavery, and in glorification of such a Titanic apostate, and servile tool of the Slave Power, as DANIEL WEBSTER, even after his infamous 7th of March speech, and whatever else fell from his lips, in vindication of the Fugitive Slave Law, subsequent to his death.

In the course of his professional prayer, Mr. Kirk thanked God that, slavery aside, this country gives to all its inhabitants all the rights and immunities of heaven-born freedom. But it happens that slavery cannot be put aside: it is an omniscient, omnipresent, omnipotent power, every where abridging freedom of speech, fettering the press, suppressing discussion, debauching the moral sense, blinding the vision, poisoning the life-blood of the community, subverting the religious sentiment to its will, pandering to unscrupulous demagogues, bribing the ambitious, intimidating the weak, stimulating the base, corrupting the sentimentally virtuous, misleading the unwary, inflaming the prejudiced, persecuting the upright, ostracizing the brave, creating divisions, exciting tumults, sowing the foundations of society, destroying all reverence alike for the higher law and the rights of man, and 'fall of all deceivableness of unrighteousness'—and, in more than one half the nation, territorially considered, subjecting to insult, outrage, outlawry, or lynch law, every one suspected of 'remembering those in bonds as being bound with them.' Hence, no man is in the enjoyment of his heaven-derived rights on the American soil. An overwhelming majority of the white inhabitants are the vassals of the most Satanic power now existing itself above all that is called God 'on the face of the earth. Three millions seven hundred thousand human beings exchangeable property and marketable commodities in this 'land of civil and religious liberty'—the right to seek their liberation, by moral instrumentalities, severely denied; nay, the right to inquire into their condition treated as an unpardonable offense!—and all the powers and resources of the national government actively wielded to multiply new victims *ad infinitum*, and to make the boundaries of slavery from the rising to the setting of the sun!

Mr. Kirk supplicated God to bring this hideous system to a speedy and perpetual end. As it could not long exist, were it not for such sentimental trimmers and facile compromisers as himself, and especially were it not sanctioned by that Church which he claims to be 'the pillar and ground of truth,' we submit that putting the shoulder to the wheel is a more effectual act than simply calling upon Jupiter, with whatever earnestness of speech or solemnity of manner. The difficulty does not lie with God. He is neither asleep, nor gone on a long journey, nor inattentive, nor lukewarm. The responsibility lies with the people. Read the 69th chapter of Isaiah, and see how marvellously their moral lineaments are portrayed! Their duty is plain—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free. God needs no entreaties in this case. With Him, 'Now is the accepted time, and now is the day of salvation; harken not your hearts.'

Mr. Kirk has yet to pronounce the slaveholder unworthy of religious fellowship; he has yet to treat the act of making a man property, as he would treat a theological heresy; he has yet to preach a gospel that emancipates the bodies as well as the souls of believers; he has yet to signify either indignation or grief at the pro-slavery course pursued by the American Bible and Tract Societies, and the American Board of Commissioners—in short, he has yet to be *EXERCISE* the opponent of slavery. Why should such a man be selected to pray for divine aid in the 'abolition of that 'sum of all villainies'? Is it on the ground of 'fair play'?

In the course of some introductory remarks, Dr. Howe (Chairman of the Lecturing Committee) took occasion to comment upon the letter we sent to the Committee, declining to deliver one of the lectures of the course, in consequence of the invitation sent to such slaveholding bullies and desperadoes as Atkinson, Douglas, Wise, Toombs, &c. Either Dr. Howe should have read our letter to the assembly, or he should have held his peace in regard to it. If it was too long to be read on the occasion, it was too long to be criticized and condemned. Comparatively few, in the audience, had seen it. Instead of stating our views upon the subject, (the logical force and moral consistency of which, no one has attempted to deny,) Dr. H. called out some of the strongest epithets used by us, and adroitly repeated them, without stating in what connection they were used, or to whom they were applied. This was extremely unfair. But he did us still greater injustice, and was guilty of misrepresenting our language and sentiments alike, when he charged us with declaring, with regard to Southern slaveholders, that 'hanging would be too good for them.' What we said in our letter was—'Instead of being politely invited and handsomely paid to utter their blasphemous against the God of freedom and the rights of man, they deserve to be capitally executed, without benefit of clergy,' (if capital punishment be permissible in any case, which I do not believe,) even under the law of Congress which they themselves endorse, making it a piratical act, worthy of death, to enslave any native-born African, by bringing him to this country for that purpose; for the crime consists solely in the act of enslavement, no matter on what pretence.' Thus we simply tried them by their own standard, and rendered a verdict accordingly. Was this declaring, on our part, that 'hanging was too good for them?' What misrepresentation!

Dr. Howe said that the Committee believed in 'fair play,' and in 'allowing even the criminal to be heard in self-defence.' But this dodge will not answer; for it is not a question of 'fair-play.' And who thinks of associating the vilest criminals with honorable men, and paying them roundly for defending robbery, counterfeiting, adultery, murder, and all imaginable villainy? The whole thing is utterly preposterous! It is sufficiently revolting to hear a man-stealer, on his own voluntary motion, defend his nefarious purposes, without offering him remuneration for such rascality.

Mr. Mann's lecture exceeded our expectations, in the boldness of its utterance, the cogency of its reasoning, the keenness of its satire, and the directness of its appeals to the moral nature of his auditors. It was purely elementary and ethical, but none the less valuable on that account—vindictive as it did the natural, inherent and sovereign equality of the black man with the white man, and demonstrating that the most flagrant act beneath the skies is to turn a human being into a thing—striking down, by the same blow, natural, civil, religious, and spiritual liberty, utterly subverting the gospel of Jesus Christ, and impudently de-throning the God of the universe. An abstract of it may be found in another column, copied from the *Evening Telegraph*.

In alluding to Moses, conducting the Israelites out of the land of Egypt, he made what was intended to be a smart fling at the Disunion abolitionists, but, utterly defective in analogy, was without point. Moses, he said, did not stand aloft, like the modern Disunionists, and hurl paper pellets at the head of Pharaoh; but he went boldly into the presence of the tyrant, and led his countrymen out of bondage by a sublime stratagem. If this was intended as an impeachment of the moral and physical courage of Disunionists, because they do not go to the South, it was just as applicable to himself, and to the whole body of Free Soilers, as to them. What else was intended by it, we failed to perceive; nor could we understand why it was made in such a connection. The Disunionists are, in fact, as far as circumstances will allow, closely imitating the example of Moses, in demanding a SEPARATION FOR THE SAKE OF FREEDOM, and in order to ensure the speedy downfall of a bloody tyranny. They are endeavoring to lead the people of the North beyond the sway of the Slave Power, that they may be no longer its vassals and tools,—making the slaveholding boundaries the Red Sea of deliverance, not only for themselves, but, as an inevitable sequence, for the miserable bondmen of the South. But what if, while denouncing the despotism of Pharaoh, Moses and Aaron had entered into a compact with him, to secure some desirable advantages for themselves, and agreed to give him no molestation, if he would not make any encroachments upon their own rights? What would such a course have effected? And is not this the exact position of the whole body of Free Soilers, Fusionists and Republicans at the North? But Moses was for cutting the connection, without any delay—so are we; he was for absolute and complete separation—so are we. To this extent the cases are analogous.

Mr. Mann would greatly oblige all Disunion abolitionists, by showing them how they can be true to the principles they profess, the cause they advocate, the victims they represent, by swearing to maintain a Constitution which provides for a slave oligarchy in Congress, for the capture of fugitive slaves on Northern soil, and for the suppression of slave insurrections at the South. In branding such a Constitution as 'a covenant with death and an agreement with hell,' and refusing to take the oath of allegiance thereto,—and so necessarily disfranchising themselves for conscience sake, because they cannot do otherwise,—are they not justified by all the warnings of the Prophets, by all the teachings of Jesus, by the example of the Apostles, by the glorious testimony of the whole army of saints and martyrs in every age of the world, as well as by the loftiest considerations of justice, honor, and morality? Will Mr. Mann deny that such is the right interpretation of that instrument? He has yet to do so. And, besides, what if he be disposed to construe it, like Gen. XXVIII, wholly on the side of freedom,—outfacing the nation itself, and disregarding all the facts of history, even since the adoption of the Constitution,—how does his anomalous construction relieve us, who believe it to be grossly fallacious and essentially perfidious to the South, and who conscientiously believe the Constitution to be precisely what it has uniformly and every where been construed, by the people of every State, by all Courts, by all Legislative bodies, by Congress under every administration from Washington to Pierce, by all sects and parties, by the whole nation as one man, by all and every thing that can define, determine, and authoritatively settle its meaning, purpose, and scope?

**THE 'COVENANT WITH DEATH.'**

Extract of a letter from our vigilant and uncompromising coadjutor, PARKER PILLSBURY, dated Edinburgh, (Scotland,) Nov. 7, 1855—

'Every letter and LIBERATOR from America, only increases my longing to be again among you; so far as I fear it would be just now to little purpose, so though I respect fighting the battles. I have just read the LIBERATOR of Oct. 10th; and it seems as though we must be getting worse and worse, if that be possible. It makes me shudder at this safe distance. What should I do then, in the midst of it? I have no better opinion of men like Sumner or Giddings, than of Senator Douglas or Frick. I hold every friend to the Union a foe to Freedom. I may ever be a Know Nothing or a Free Soiler or a Philibuster; if he will go to Congress or send an agent, he is no better, in position, than Judge Kane, or the Kansas marauders and murderers. He is one of them; and his paltry pretences to oppose them, while in governmental union and fellowship with them, consenting to abide the vote and voice of the majority, is an outrage upon all decency, an insult to all common sense. And I honestly and openly confess, that the triumph of what you call Hunkerism, in your elections, gives me far more joy, and more hope for the slave, than the successes of such men as Salmon P. Chase, or the political conglomerates of New York and New Hampshire. They may be better men in spirit—some of them; in position, they are not better than the very worst. They are willing confederates with men, compared with whom Haynes is innocent as infancy, and Alexander as an angel of light. NO UNION WITH SLAVEHOLDERS! is as important to the misnamed Republicans, and as needful to be demanded of them, as of President Pierce, or any of his emissaries; and that doctrine is as needful to salvation in the United States, as was faith to the Pharisees, and repentance and reformation to the Gentile world.'

At this time, William Wells Brown was in England, and in April (1850) made his first visit to Bristol, being the guest of a hospitable gentleman, already mentioned in this notice, Mr. Edward Thomas. At a meeting of nearly two thousand persons, assembled to hear an address from Mr. Brown, Mr. Estlin presided. The meeting was an efficient one, its attention being strongly drawn by the resolutions offered, (and subsequently adopted,) and by the remarks of Mr. Brown, 'to the labors of the true anti-slavery workers in America,' and to the real questions at issue between them and their opponents, both South and North. Mr. Estlin had frequent opportunities of intercourse with Mr. Brown, and wrote in terms of warm regard for him. 'I have much confidence,' he says, 'in W. W. B., and think him a man of good sense and good judgment, and a valuable anti-slavery lecturer. I was rather surprised at his tact in knowing how, when and where to instruct our people respecting the true abolition movement of America.'

The treatment which Mr. Brown received at this time from the British and Foreign Anti-Slavery Society, and from its (then) Secretary, John Scoble, though highly dignified Mr. Estlin, and had no small influence in demonstrating to his mind the narrow and unworthy motives which governed its policy. Mr. Brown was known to be a member of the American Anti-Slavery Society, and to have acted in America as a lecturing agent for that Society, and for the Massachusetts and Pennsylvania and other Societies auxiliary to it. These facts were sufficient, probably, of themselves, to ensure Mr. Brown a cold reception and notice from the British and Foreign Society, if not open hostility. But, as in previous cases, so in Mr. Brown's case, other means were not wanting to create a prejudice against him in the public mind, and destroy, if possible, his influence in Great Britain. Mr. Scoble, whose mind had doubtless been pre-occupied with unfavorable representations of Mr. Brown, wrote an indignant letter containing most unwarrantable charges against Mr. Brown, and intimating a purpose to attack Mr. Estlin in the *Reporter*, (the organ of the B. and F. S. Society,) because Mr. Estlin, at the Bristol meeting, had censured the said Society for its bigoted course, and its hostile spirit to the American Society and its friends. Mr. Estlin believed that Mr. Scoble would not venture upon the fulfillment of his threat, because knowing well that there was much more to be said on the same subject; and, so far as I have heard, Mr. Scoble did no more about it. The injurious reports concerning Mr. Brown appear to have been short-lived. As he became known, prejudice passed away. His industry, good sense, and faithful maintenance of his principles, won for him general and increasing respect, and he was enabled to do an excellent work in Great Britain for the American anti-slavery cause. During the whole period of his residence abroad—about five years—Mr. Estlin continued his fast and efficient friend; and few can bear from personal knowledge ampler testimony than he to Mr. Estlin's lofty character and invaluable services to the cause of freedom.

Mr. Estlin's letters, written at this period, incidentally show how many and various were the means he used to serve this great cause, and how watchful he was, continually, to let slip no opportunity to help it. If an efficient public meeting was held, he took care that a good account of it should appear in some public journal, that slips containing such account should be sent to the conductors of other journals, and to active and intelligent persons in various parts of the kingdom; he corresponded with such editors and persons very extensively, giving information on the general subject, and making openings for anti-slavery speakers and lecturers; he watched the leading journals, correcting the *Times* itself on the laws of the American slave States in regard to British colored seamen visiting their ports; and he exposed the bigoted and ungenerous course of the British and Foreign A. S. Society and its Secretary; and did what he could, and that was not little, to prepare the way for a more just conception of the great and world-wide cause of Human Freedom, and for its advocacy and support on vastly broader, more comprehensive, and more exalted grounds than that Society had ever exemplified. 'He seemed to live,' said one, who, though residing in a distant part of the kingdom, was very intimately associated with Mr. Estlin in all his anti-slavery labors, 'he seemed to live as much for the promotion of the anti-slavery cause as for any other object, and his purse was always freely open to any measure that was likely to assist its progress.' When it is remembered, as it should be, that all this was done in a very precarious state of health, requiring the closest attention to rules of diet and systematic living, and subjecting him to not infrequent illness, and in the midst of very extensive professional and other local duties, we shall be better able to appreciate the service he so cheerfully rendered.

In the spring of 1850, an organized effort was made in Glasgow to prevent any further donations being made from Scotland, England or Ireland to the Boston Anti-Slavery Bazaar. A committee of nine ladies and four gentlemen issued a circular, recommending the discontinuance of such donations. This circular quoted various articles from the *Liberator*, (a paper in no manner under the control of the American Anti-Slavery Society, and neither receiving nor asking any support from its funds,) and argued, in the usual manner of pro-slavery men in America, that the *Liberator* was seeking the overthrow of the Christian Sabbath, ministry, &c., under the false guise of anti-slavery. There is little reason to doubt that this, as well as other similar attacks upon the American Anti-Slavery cause, was instigated by designing persons in, or from, this country, who took this circuitous and concealed manner of wounding the cause which they were impotent to injure at home. But what is of more importance, however, the charges in this case were adopted by the new Glasgow Committee. Under date of June 12, Mr. Estlin addressed a reply to the Glasgow Committee's circular, meeting their objections in a calm and temperate manner, exposing the irrelevancy of their charges, particularly in relation to the American A. S. Society and the Boston Anti-Slavery Bazaar, and showing correctly in what ways, and to what ends, the funds are devoted which the Bazaar yields. 'After years of observation and inquiry,' said Mr. Estlin, 'and with a personal knowledge of some of the leading members of the American Anti-Slavery Society, I am thoroughly satisfied that no religious or philanthropic movement in this country has ever been guided by persons in whose integrity more confidence could be reposed, or who have made, or were willing to make, more honorable sacrifices in behalf of the mission to which they have devoted their lives.' If the circular in question alarmed and alienated any who had been our co-workers for freedom, other friends and helpers were raised up to take their places, and the annual donations from Great Britain and Ireland to the treasury of the slave were not diminished, but on the other hand increased. Mr. Estlin's reply to the Glasgow Committee was a word in season. Coming from one of his strict integrity and unblemished name, it could not fail to arrest any mischief which the circular was calculated to do.

At this time (summer of 1850) Mr. Estlin went, with his daughter, to Paris, purposely to visit Mrs. Chapman, Mrs. Follen, and the Misses Weston, and to confer with them as to the anti-slavery movement in America, and the best methods of promoting it. In the company of some of these friends, he visited the Rhine and Switzerland. But the fatigue of this European tour proved too great for him, and on his return to England, he was confined to his house for a long period with an illness which completely prostrated him. Writing in December, he says—

'As occasions have presented themselves, I have done what I could in anti-slavery matters; indeed, I may say that more than half of the correspondence we have had during my long illness (since Dec. 84) has been upon anti-slavery matters,—and also a good deal of our reading. Never before have I had the power

**MEMORIAL OF THE LATE MR. ESTLIN.**

No. V.

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POETRY.

For the Liberator.
The truth shall make you free.—John 8: 32.
Bent to the lowest depths, the slave of slaves,

And the Faith which, unshaken,
Yet avails life's highest best.
Noble State! of generous freedom!

From the N. Y. Evening Post.
FREE LOVE ILLUSTRATED.
Letter from Abigail Moses, Explanatory of how she
found out what her 'Inward Nature' Required!

THE LATE AMOS LAWRENCE.
The New York 'Life Illustrated,' by Fowlers &
Wells, in a review of the work entitled 'Extracts from
the Diary and Correspondence of the late Amos Lawrence,'

That is, a union on Thanksgiving and Fast
Days between the Baptist, Methodist and Orthodox.
We have felt willing, as an experiment, to try
the plan originated and proposed by yourself,

HIAWATHA.
Of the verification of Mr. Longfellow's new poem,
Hiawatha, the following is a specimen.—

SELECTIONS.

THE POSITION OF WOMAN.

The Westminster Review, for October, contains a
very elaborate and deeply interesting historical article
on 'The Position of Woman in Barbarism and among
the Ancients,' the careful perusal of which cannot fail
to give a fresh impetus to the Woman's Rights
movement, both in this country and in Europe.

I truly hail a minute of time, dear neighbor, Mrs.
Baldwin, to devote to nobody, but I do recon-
sider just let you know something about this here
society of associationers I'm contemplating joining!

It is strange that any one who desires wealth
should fail of attaining it, because of all the petty
objects of man's desire, wealth is the easiest to
obtain, and the road to it the best known.

This is decidedly a cool way of cutting a man's
acquaintance—especially when it is considered
that they had already occupied Mr. Holland's pul-
pit.—Boston Investigator.

But this song of Hiawatha,
Which is written in trochee,
Four trochees to every verse, is
To the critics' bethoration.

INDIAN SUMMER.

'Tis the dreamy Indian Summer, let your spirit doff its
care.
It will float out, oh so joyful, in the soft and balmy air;

THOUGHTS ON LEAVING OHIO.

Not with words of mournful farewell
Turns my soul to thee, to-day;
For the bonds which linked our being
Still are round my future way.

VERSES BY ABIGAIL MOSES.

I ain't a doin' nothin' else,
But walkin' paths that's thorny;
For him that meets my weary soul
Is going to California.

HOW THESE CHRISTIANS LOVE ONE ANOTHER.

Mr. Editor.—It may be interesting to some of
your other readers, as well as to myself, if you will
insert the following, from the Herald. It illus-
trates—over the left—the truth of the sentiment,
'How these Christians love one another!'

COLORED VOTERS IN CINCINNATI.

The Cincinnati correspondent of Frederick Douglass' Paper says:
Many of our colored citizens voted, for the first time
in their lives, on the last election; you can guess who
was the man of their choice; but, in some of the wards,

AN APPROPRIATE BRIDAL PRESENT.

THE TRUE WAY TO SECURE A HAPPY
HOME AND HEALTHY CHILDREN.
MARRIAGE AND PARENTAGE,
OR
THE REPRODUCTIVE ELEMENT IN
MAN, AS A MEANS TO HIS ELE-
VATION AND HAPPINESS.

WOMAN'S RIGHTS CONVENTION.

A State Con-
vention of the friends of Woman's Rights met at Indi-
anapolis, Ind., on the 23d of October. Mrs. Em. B.
Swank presided. Among the speakers were Livina
Mott, Ernestine L. Rose, Mrs. Sewall, and Mrs.
Mason. The proceedings were highly interesting, and a fine
impression was produced.

REMOVAL.

THAXTER & BROTHER, Opticians, (successors
of John Pierce,) have removed to
129 WASHINGTON STREET,
Two doors south of School St.
October 19.

REMOVAL.

THE SINGING PREACHER. Rev. Mr. —, of the
Methodist Episcopal Church, is a charming singer.
He tells a capital joke at his own expense. On
one occasion, just after he had been placed upon
a new circuit, in riding to an appointment, he over-
took a venerable negro joggling along in the same
direction, when the following colloquy took place
between them:—

REMARKABLE MAN.

A correspondent of the following sketch of an old
Kentucky Statesman gives the following sketch of an old
Kentucky Statesman, named Elijah Deny, who is
perhaps the oldest man in Kentucky:—

DR. H. W. MASON, DENTIST.

DR. H. W. MASON, DENTIST.
49 TREMONT STREET,
BOSTON.
(OVER LEONARD & CO'S AUCTION ROOM.)

PASSMORE WILLIAMSON

PASSMORE WILLIAMSON
IN MOYAMENING JAIL.
JUST PUBLISHED.
A FINE Portrait representing this Martyr to his
Cause of Freedom, Truth and Justice, (verus
Law), taken from life, in the cell in which he has been
incarcerated by Judge Kane for alleged contempt of
Court. Size of the Picture, 10 by 20 in. Price, Fifty
Cents.