

From the Pennsylvania Freeman.
FREDERICK DOUGLASS AND THE ANTI-SLAVERY PAPERS.

We copy Mr. Douglass's rejoinder to our comments upon his treatment of many friends of the slave, and we think it must be apparent to all, that he not only corroborates all we said of him, but fully justifies our opinions of his motives and character.

This playing martyr to escape deserved censure is an old trick of men whose conduct is indefensible, and we are not surprised that Mr. Douglass should resort to it. He exhibits characteristic shrewdness in discovering his only refuge and availing himself of it so promptly.

As to 'combination' among the Anti-Slavery Papers to assail him, Mr. Douglass may indicate by that charge what would be his own tactics in the conflict, but he attributes entirely too much skill to the journals and too much importance to himself, if he imagines that he can prepare an assault, as he terms it, or that he can depend on any concert necessary, after he had himself demolished whatever defenses he may have had, and stood forth in the weakness of defeated ambition and impotent malice; they would indeed be wanting in equanimity if they had then done other than speak of, and pity his condition.

The Freeman did that only; it commiserated his situation, and it said so, and at the same time stated its apprehension of the causes of it.

The Freeman has always met Mr. Douglass with respect and cordiality, but it has not forgotten its duty, and it never forgets to forget, that the principles of absolute and universal, which underlie the Anti-Slavery cause, are of more value than many individuals, more even than Mr. Douglass, however he may be magnified in his own estimation. We are willing to be held to a strict account for our fidelity to the cause of the slave, and mean only to hold others to the same rule. We are not surprised at defection in many forms, to the Anti-Slavery cause, from persons and institutions, and pecuniary loss, from intolerance and love of ease. It is nothing new in the history of man, that the simple statement of the absolute requirements of a principle should shake off more of its professed disciples, 'to walk no more with it,' often to become its revilers and persecutors.

Anti-Slavery has had this experience not unfrequently, and if it is to be repeated by Mr. Douglass, he may be assured that the Freeman, ever watchful of the cause, will strive to be toward him severe as truth, regardless of his deprecating whine of 'persecution, combination,' &c., or of his statement of false issues, or any subterfuge to which he may resort.

From the Anti-Slavery Standard.
FREDERICK DOUGLASS.

The friends of the American Anti-Slavery Society, reluctant to quarrel with one whom their friendship had called out of obscurity, and whose great abilities they had long held in high admiration, charitably hoping that he would under some strange delusion that would eventually pass away, here his bad faith for a long time in silence. An article published by him soon after our last Anniversary revealed his animus so clearly that, at the Framingham celebration, on the 2d of August last, WENDELL PHILLIPS felt it his duty to ask from him some explanation of his course. Mr. Douglass, in giving an account of the scene, in his own paper, so far dropped the mask as to stand forth the endorser of the base and slanderous charge upon the first page, for we wish to be sure, and the Satanic Press of the country has so long urged against H. C. Wright, Parker Pillsbury and S. S. Foster. Mr. Phillips's object in interrogating Mr. Douglass at Framingham was, we presume, not to 'worry' him, but to find out where he was—to make him exhibit himself in his true colors.

In the Standard of September 2d, we stated fairly the issue which Mr. Douglass had thus made as to the three persons above named; we branded the charge of 'infidelity' as cowardly and false, and challenged him to the proof. Since that time, we have seen no further from him, and we deem that our readers should gain a knowledge of the spirit that animates him from the productions of his own pen. He has chosen—our readers will be at no loss to understand why—to keep his readers in utter ignorance of the real issue between us, and to deal in personalities as pointless as they are irrelevant. His account of the origin and progress of the division between himself and his old friends is in almost every particular false. His paper, the North Star, was cordially welcomed and commended by his non-voting members, and we had to be sure, advised him not to start a newspaper, but to devote his great talents to lecturing; but, when he concluded to assume the position of an editor, they gave him words of generous cheer. They may not have done all that he expected, for the demands of a thoroughly selfish and ambitious man, in whose heart the sentiment of gratitude has but a small place, are hard to be complied with. But the insinuation that the men composing what he sneeringly calls 'the Board,' withdrew from the Standard, and that they were 'faint praise' (some men think all praise 'faint' in comparison with their transcendent merits) next, Mr. Powell 'was got to write a series of articles'; then Messrs. Remond and Purvis 'proffered their services to hunt down' the fugitive, and went all the way to Rochester for that purpose, 'under the smiles of the platform,' &c. &c. May we not well ask, 'On what meat hath this our Caesar fed, that he hath grown so great?' We shall expect to hear long, that all the Anti-Slavery newspapers and the American Anti-Slavery Society itself were established for no other purpose than to watch and counteract the movements of this Colossus! No, Mr. Douglass, your vanity and jealousy deceive you; you have been your own worst enemy; in being false to your friends, you have been untrue to yourself.

WENDELL PHILLIPS.

The high-handed expulsion of this gentleman from the 'World's Temperance Convention,' by disrobing his credentials, has very properly induced 'The New Dow Tolly Abstinence Society,' whom Mr. Phillips was duly authorized to represent in that Convention, to make an explanatory statement to the public, through the New York Tribune, and to enter their indignant protest at the scandalous treatment of their honored delegate. We make the following extract:—

The rejection of Mr. Phillips and his co-delegates, whether we regard the act itself, the manner of its performance, or the spirit by which it was dictated, we hesitate not to brand as alike disorderly and disgraceful to the parties concerned in it. It was a violation of the spirit no less than the letter of the call, but worthy of men who could drown the voice of a noble and Christian woman by mob-violence, and forbear to assist the same traitors in human flesh. If the raters of the Convention had shown as much zeal for the cause of Temperance as they did to gag and insult Miss Brown and exclude Mr. Phillips, the world would not have had occasion, as they now have, to say that they disagreed themselves and injured the enterprise for the promotion of which they came together. The spectacle of clerical and professed advocates of a philanthropic cause, after the pattern of a fun-curious and insulting woman with vulgar and mobocratic vociferations, is one which we hope may never again be presented in our City. It is worth something, however, in the long run, to the cause of sobriety and good order, to constrain men capable of such conduct to drop the mask, and show themselves in their true colors.

The same Society has made Mr. Phillips an honorary member.

THE LIBERATOR.

No Union with Slaveholders.
BOSTON, SEPTEMBER 30, 1853.

NO MEETING AT SYRACUSE.

In consequence of suggestions made to the Executive Committee, by friends of the cause in Syracuse, as to the expediency of postponing, for a few weeks, the semi-annual meeting of the American A. S. Society, which was advertised to be held in that city on the 29th and 30th inst., it was announced in the last number of THE LIBERATOR, that the meeting would be postponed till the 2d and 3d of November. On further consideration, it has been deemed proper to omit the aforesaid meeting altogether, in consequence of its proximity to the Second Yearly Meeting of the Parent Society, which is to be held in Philadelphia on the 2d and 3d of December, and at which it is desirable to concentrate the anti-slavery strength and talent of the country, as far as practicable. Anti-slavery papers are respectfully requested to inform their readers of this change, in order to prevent any disappointment on the part of persons intending to be present at the Syracuse gathering.

The Jerry Rescue Celebration, (which has no connection with the American A. S. Society,) will take place at Syracuse, on Saturday, Oct. 1st, as advertised. It will undoubtedly be a spirited and important meeting.

In behalf of the Executive Committee,
WM. LLOYD GARRISON, President.
EDMUND QUINCY, Secretary.

VISIT TO THE WEST.

It is our intention to make an anti-slavery tour to the West, in the course of a few days, having been irresistibly impelled to do so by the friends of the cause in that great field of labor. We expect to be absent about six weeks. We shall endeavor to be present at the National Woman's Rights Convention, which is to be held at Cleveland, Ohio, on Wednesday and Thursday, Oct. 5th and 6th; and to arrive in Adrian, Michigan, on the evening of Saturday, Oct. 8th.

It will be highly gratifying to the patrons and readers of THE LIBERATOR to learn that, during our absence, EDMUND QUINCY, Esq. has kindly consented to take the editorial supervision of the paper. The cause and the paper will be the gainers by the substitute.

WILLIAM ELLERY CHANNING.

I find the following Sonnet transferred from the Indiana Free Democrat into the National Era, and copy it, for the purpose of making a short comment upon it.

E FLURIBUS UNUM.

OR, AN OLD TEXT WITH A NEW GLOSS, FOR ALL ANTI-SLAVERY MEN.

CHANNING, the wise, firm foe of Slavery.
AND GARRISON, the Hannibal of that Rome,
In purpose one, for years could never come
To see alike—nor yet to the liberty—
So dear and yet so rare—to disagree;
Till, at an hour of Freedom's darkest gloom,
They met in Massachusetts' Senate Room.
And plighted hands in Faith and Charity.
Strangers before, they were estranged no more,
But talked together, till one left the shore,
Bound heavenward, then, for Christ, for victory won.
Friends of humanity, bid strife be gone;
Leagued in a common cause, keep trust in one another;
Each strive in his own sphere, and own in each a brother.

*The incident referred to may be found related in the Memoirs of Channing, vol. 8, pp. 229, 230.

The incident, to which reference is made in this kind-ly Sonnet, was first related in 'The Martyr Age,' by Harriet Martineau, but a great deal more was extracted from it than the facts warranted. The case was simply this:—In 1835, a committee of the Legislature of this State had submitted to them the expediency of 'sporting a bill, making it a penal offence to print and circulate any anti-slavery publications, or to agitate the subject of slavery, in this Commonwealth—in accordance with the demands of several slaveholding States, made through their legislative assemblies. That such an audacious proposition should have been gravely entertained, for one moment, in the face of the Bill of Rights and of the U. S. Constitution, rendering the liberty of speech and of the press inviolable, indicated that a solemn and momentous crisis had come, involving the very existence of a free government. That crisis was met in the most spirited manner by the Managers of the Massachusetts Anti-Slavery Society, at whose request, Prof. Folles, Ellis Gray Loring, Wm. Goodell, Samuel J. May, Samuel E. Sewall, and myself, appeared before the Committee aforesaid, to enter a defiant protest against the passage of any such law, and to warn them that there were not prisons enough in the old Bay State to hold the men and the women who would glory in trampling such an enactment beneath their feet. Among those who attended as spectators was the Rev. Dr. Channing, who, though not willing to be identified with the abolitionists, had his spirit roused by an emergency so extraordinary and alarming. As he entered the Senate Chamber, 'he stood,' says Miss Martineau, 'for a few moments, muffled in cloak and shawl-handkerchief, then walked the whole length of the room, and was immediately seen shaking hands with Mr. Garrison. He afterwards explained that he was not, at the moment, certain that it was Mr. Garrison, but that he was not the less happy to have shaken hands with him. A murmur ran through the gallery, and a smile went round the chamber. Mrs. Chapman whispered to her next neighbor, 'Righteousness and Peace have kissed each other.' Dr. Channing had censured the abolitionists in his pamphlet on slavery. Mr. Garrison, in the Liberator, had rejected the censure, and here they were, shaking hands in the Senate Chamber.'

This is described with dramatic effect, which, unfortunately, is wholly dissipated by the truthful statement, that when Dr. Channing took me by the hand, it was only an act of ordinary civility on his part, as he did not catch my name, and did not know me personally; and, therefore, meant nothing at all by it. No interchange of opinions took place between us, on that occasion. If, afterward, on ascertaining distinctly who it was that had been introduced to him, he remarked that 'he was not the less happy to have shaken hands with me, I can only say, that never, at any subsequent period, to the hour of his death, did he intimate a desire to see me again; and neither by accident nor design did we ever again meet each other, face to face.

The truth is, I was no favorite of Dr. Channing, at any time. He never gave me one word of counsel or encouragement. He never invited me to see him, that he might understand, from my own lips, my real feelings and purposes, and afford me the benefit of his experience and advice. My early, faithful, clear-sighted friend, Prof. Folles, tried to induce him to make my acquaintance, believing it would be mutually serviceable; but he never manifested any desire to do so. Of this, I never made any complaint. My self-respect and strong sense of propriety would not allow me to thrust myself upon his attention, or the notice of any other public man. I do not think he cherished toward me any personal unkindness—far from it. But my mode of dealing with slavery and its abettors was very distasteful to him; and between my philosophy of reform, and his own, there was a very great difference—the difference between principle and sentiment,—between calling men and things by their right names, and dealing in abstractions,—between an uncompromising principle and an accommodating policy,—between making the sin and sinner inseparable, and only the sin to be visited with censure. His first work on slavery was radically defective in principle, and while evidently written with a strong desire to do good, it helped to increase, rather than lessen, the popular prejudice against the abolitionists. It accused them of headstrong recklessness and sweeping denunciation; it

counselled them to disband all their associations; it sought them to substitute gradual for immediate emancipation; and it recognized the right of holding slaves, under certain circumstances. Nevertheless, it contained much that was true and impressive, in opposition to slavery as a system. But I felt it a duty to review it in plain language, and to expose its numerous contradictions and fallacies. Whether this made him shrink from a social interview with me, I do not know—probably not; for I think his difficulty was one of idiosyncrasy, and also one of charitable compromise. His nerves were delicately strung. The sound of a firm's horn was painfully distressing to him. He was firmly persuaded that nothing but a silver trumpet was needed to cause the walls of Jericho to fall; and so he did his best upon his own, and was complimented by Gen. Waddy Thompson, of South Carolina, on the floor of Congress, as merely 'playing second fiddle to Garrison and Thompson.' He thought levitation could be drawn out with a hook, and need not be stirred up as to 'cause the deep to boil like a pot'; but he grew wiser as he grew older—more and more in sympathy with the oppressed, more and more in favor of the speedy and eternal overthrow of slavery, better satisfied with the course and spirit of the abolitionists, less and less disposed to find any apology for slaveholders. At the cruel death of LOVELL, he exhibited rare moral courage in confronting a murderous public sentiment, which exulted over the dead body of that patriotic martyr; still later, he paid the full tribute of his gratitude and homage to the abolitionists for their noble vindication of freedom of speech and the liberty of the press; and, last of all, in his final testimony against slavery, at Lenox, on the commemoration of West India Emancipation, he spoke with a fidelity and power which indicated that he had been fully baptised into the cause of suffering humanity.

So much for the incident on which 'An old text, with a new gloss,' is based. But my object in copying this Sonnet was, mainly, to disclaim the imputation apparently cast both upon Dr. Channing and myself, that we were unfriendly to each other personally, on account of our difference of views on the subject of slavery, until we shook hands together in the Senate Chamber; and also to say, that while I hope ever most cordially to reciprocate a kind and magnanimous spirit, and would have 'each strive in his own sphere,' according to his own convictions of duty, I at the same time trust that no man, claiming to be the friend of the slave, shall be exempted from criticism or rebuke, either to prevent schism or secure apparent unity, when his course in any important particular is deemed to be inconsistent with his profession, or where he is believed to compromise the principles of the anti-slavery enterprise. Personal bitterness is one thing; fidelity to the slave is another. 'Let God be true, though every man a liar.'

ESSEX COUNTY A. S. SOCIETY.

A quarterly meeting of the Essex County A. S. Society was held in the Town Hall, at Haverhill, on Saturday and Sunday last, commencing on Saturday evening, and holding three sessions on Sunday. The speakers were L. L. REMOND, (the President of the Society,) and Wm. LLOYD GARRISON, whose remarks were listened to with the most gratifying interest, and evidently found a response in the hearts of the audience generally. Though the truth, respecting both Church and State, ecclesiastical bodies and political parties, and men and things, was spoken in plain and sometimes scathing language, there was no sign of disapprobation or even dissent on the part of any one present. The attendance was unexpectedly numerous—filling the commodious hall during the day on Saturday, and in the evening far exceeding the limits of the hall to contain those who desired to hear. Many, therefore, were compelled to return home for want of a place whereon to stand. The appeals that were made were directly to the conscience, and had a quickening power; and the positions laid down were sustained by evidence and reasoning which admitted of no refutation. The largest liberty of speech was accorded to all present; objections were solicited to what had been advanced, or to the principles and measures of the abolitionists; but no one had a word to offer in opposition, or as a matter of inquiry. The friends of our cause were greatly strengthened by these meetings, and believe the word was not spoken in vain.

PUBLIC KILLING IN SCOTLAND.

THE TRONGATE is nearly impassable. At every angle, perspiring mobs of dirty men and tattered women rush past you, like an avalanche of ordure. It is the carnival day of scamps and slatterns. Hans Smith Macfie's name Helen Blackwood are out in Jail Square, and the operation of strangling them is commencing. The Salt Market is wedged full of raw depravity. You can take the dimensions of villany by the square inch. The cubic measure of scoundrelism may be ascertained in Glasgow this morning. You reach the river side, and the human beasts of the yards come in full packs upon you. Waddling bags of fat and flitch bulge against you. It is only the motion of the rags that makes you suspect the hobbling figures are alive. Heavy breaths, yawning in front, tell you they are women. Bleared, sodden, and debauched, they pant along. A minute more, and their reward is complete. They feed and batten on the druggie of the wretches suspended in its air.

'The dark and fetid streams roll on. It is the fete of scum. The Provost has high enjoyment for it this morning. The mob is tired of melodrama. Bombast, blue lights, and Penny Tragedies have palled on white-key-bistored stomachs. Rows and bloodshed have kept up the criminal spirit for a time. They now want a real murder—safe as conscience can make it.'

Such is 'Ion's' picture of Glasgow—mob and mechanic mixed together, cursed for their rags and perspiration. (Bless you, sir, 'Ion' has ceased to be a mechanic, and now wears sound clothes, unsoiled by perspiration) and recklessly accused of battering on the tortures of two wretches, who are justly put out of the world. Doubtless, this is the sort of writing which our modest 'Ion' would propose as a model, both of style and spirit, to your WENDELL PHILLIPS! The Lord help us!

THE ROMAN TRAITOR; or, the Days of Cicero, Cato, and Cataline. A True Tale of the Republic. By Henry William Herbert, Author of 'Cromwell,' 'Marmaduke Wyvil,' 'Brothers,' &c. Philadelphia: T. B. Peterson, 102 Chestnut Street. 1853. pp. 500. Two volumes in one.

We have not, as yet, found time to give this work a careful perusal; but, from that portion of it which we have read, we are satisfied it is full of absorbing interest and graphic delineation; and relating, as it does, to one of the most thrilling periods in the eventful history of Rome, it embodies much information as to the manners, habits and features of the Roman people. It is pronounced 'one of the most powerful Roman stories in the English language. The dark intrigues of the days which Cæsar, Sallust and Cicero made illustrious; when Cataline defied and almost defeated the Senate; when the plots which ultimately overthrew the Roman Republic were being formed, are described in a masterly manner. The book deserves a permanent position by the side of the great Bellum Catalinæ of Sallust, and, if we mistake not, will not fall to occupy a prominent place among those produced in America.'

The Mysterious Parchment.—J. P. Jewett & Co. have published, and H. Whipple & Son have for sale, a handsome duodecimo volume, entitled 'The Mysterious Parchment; or, The Satanic Licenses, dedicated to Maine Law Progress. By Rev. Joel Wakeman, Pastor of the First Presbyterian Church, of Alton, N. Y.'

This is a volume—like that of MARK TREMPER—calculated, by its painful disclosures and dramatic delineations, to deeply interest readers of all ages and conditions, and give a new impetus to the blessed temperance movement. We are glad to see such works multiplying. They blend the living realities of life with romantic attractions, and are especially adapted to warn and save the rising generation. The author says in his Preface:—

'Many of the incidents in this work are true, which have fallen under the author's observation, and which he has taken from the public prints; such as the death of Flower, by falling from the bridge—Philip Hopkins who rose to death—Philip Saxbury, who fell in the fire and burnt to death—Davison's son, who was killed by drinking too much whiskey—Mrs. Sturdevant, who was knocked down, and her flesh and limbs hacked with a sharp knife by her drunken husband, which resulted in her death—Jenks's taking the half bushel of corn near from Rigden for rum, and pushing away his wife, telling her he had a license—&c. &c.

ION AND REFORM.

BRANTWOOD, Coniston, Lancashire,
Eng., August 28, 1853.

DEAR SIR: I cannot address you as a stranger, for I have known and admired your course for the last fifteen years. My object in writing is partly to request your acceptance of a little volume, of which my friend Dr. Lees, of Leeds, is kind enough to be the bearer, partly to say some few words to you relative to a certain Address, purporting to issue from the English Democrats, on the question of slavery. I wish you to know that this Address has no right to its title. The signatures appended to it have been nearly all obtained from among the admirers (and their personal acquaintances) of Mr. George Jacob Holyoake, Secularist and ex-Atheist, of whom you may know something as the writer, under the cockney euphonious name of 'Ion,' (which is only Iron emasculated), of certain criticisms in the Leader; (so called because it leads no whither.) Lucus a non lucendo. In his younger days, Mr. Holyoake was one of a party whose avowed object was to outrage Christian prejudice and to provoke persecution. Mr. Holyoake obtained his end, and won notoriety that way. Since then, his manners have improved; and latterly, he has grown so accommodating as to drop altogether the offensive name of Atheist, and to suppose himself the founder of a new school of life, under the very exact title of Secularist. I leave you, to judge how far he can be qualified for lecturing reformers on the proprieties of behavior. And to further help your judgment, I enclose a sample of the polite Professor's own writing, showing how he can practise his own preaching. But he is no exponent of English Democracy; he has no right to speak in its name; was never esteemed here as a political leader; has disgusted many even among his own little sect by his disposition to trim, and specially by this flippant Address, which he has intruded upon your side of the water. I know, too, of those who signed that Address without reading it, and who, having read it since, are ashamed that their names should be under it. No, Sir; English Democracy is not free from the fault of the age—a want of that religious faith which produces martyrs and apostles; but English Democracy has not yet adopted the worship of this Secularist Calf, nor does it tak success as a test of truth.

You may make any use you please of this letter; but do not let our noblest brothers in America—the immediate abolitionists, the only true Democrats—be so grossly deceived as they would be if they took this Mr. Holyoake's manifesto as evidence of the general English feeling. Be sure that here, too, all the best hearts are with you in your holy cause.

I am, with the utmost respect,

Yours faithfully, W. J. LINTON.

'Ion,' in the Leader of Aug. 20.

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POSITION OF THE FREE DEMOCRACY.

MR. EDITOR: In the last LIBERATOR (Sept. 23) is an article headed, 'Free Democratic Nominations'—I presume editorial—criticizing the Convention of the Free Democracy at Fitchburg, which appears to me to require correction. I do not wish to enter your columns for the mere purpose of controversy, still less of recrimination, although I may see the party with which I act unjustly charged with standing 'on the same ground and bound by the same pledges as the Whig and Democratic parties'; but when I perceive such charges, and the reasons by which they are supported, to be founded on misapprehensions or fallacies, or questions are asked, I own that I feel a strong impulse—almost a duty—to request space for corrections and explanations, which I would make in the most amicable spirit.

You speak of the first resolution of the Convention, which you quote as 'sufficiently indefinite to mean much or little,' and ask, 'When will the Free Democracy tell the country precisely what they mean by annihilating the influence of the Slave Power in the Federal Government?' How is it to be done? Now, the specifications of this 'grand object,' and the *modus operandi*, have been stated again and again, with excessiveness, in resolutions of Free Democratic meetings, and speeches in Congress, of which it is amazing you should be ignorant. They may be stated in general terms—to pass such laws in Congress as will exempt the free States from all participation in the support of slavery, and disconnect the general government entirely from that institution. How we can obtain the power to do this, may yet be an open question, which it is not necessary to discuss in a popular meeting. We do not complain of the indefiniteness of your proposition, 'No Union with Slaveholders,' because you do not tell us how it is to be done.

You next quote the following Resolution: 'That slavery is the creature of local law, and that the United States have nothing to do with it, except to limit, discourage, and prohibit it, to the utmost extent of their constitutional power.' This, I should think, was distinct enough, and yet you say, 'Indefinite again.' You ask, 'What is meant by slavery being the creature of local law?' I supposed that every body understood this to mean, the enactments of the slaveholding States, made irrespective of Congress, which has nothing to do with them. You say, 'Surely, no local law can stand in opposition to the U. S. Constitution.' But the laws of the States stand neither in opposition nor conformity to the U. S. Constitution, but entirely independent of it; these laws are, therefore, constitutional in the States which make them, but not at all in the United States Government, which ignores them; and no person, therefore, supporting the Constitution, will be in the least responsible for the existence of slavery, when the unconstitutional acts of Congress, favoring that institution, shall be repealed.

Again, regarding the Fugitive Slave Law, it is asked, 'Is not the [Free Democracy] party bound, by the very nature of the compact, to execute that law, seeing that it has been officially decreed by Judge McLean, and other Judges of the Supreme Court, (the final arbiter in all such cases,) to be in all its features entirely constitutional?' If I were disposed to retaliate, I could say, that your party stands on the same ground, and is bound by the same pledges, as the Whig and Democratic parties; for the position implied in the above question is precisely that which those parties assume. We, on the other hand, deny that the Constitution of the U. S. is a 'compact,' being an organic law adopted by the people for themselves, who were only one party; while a compact requires two; and I do not see how it is morally binding on any person, who did not originally assent to it, or who is not now bound to it by oath. We have not only a right, but it is our duty, to disobey it, whenever an opposing, more sacred law is perceived in our minds. We deny the constitutionality of the Fugitive Slave Law, the opinions of the Judges of the Supreme Court to the contrary notwithstanding. We do not admit that Court to be the 'final arbiter' in any case. A thousand judicial decisions cannot put a power into the Constitution which is not to be found there. Your assumption of these Hunker positions, without proof, constitutes the whole strength of your argument. We stand on more consistent and truer anti-slavery ground without them.

Of course, I cannot expect space in your paper to comment on all the following remarks in your long representation of the Convention, which appears to me to be replete with similar fallacies. I can only close with the expression of my regret, that the party of 'Disunion Abolitionists,'—who certainly have not only been the pioneers in the work of human emancipation, but have ever been the most conscientious, intrepid, self-sacrificing and laborious workers in that cause, and who receive the warmest acknowledgments and sympathy from all parties of the opponents of slavery on that score,—should deem it incumbent on them to urge perpetual censure on all others, who striving earnestly for their holy object, do not concur with them entirely, either to the extent of that object, or the mode of its accomplishment, by which their character and efficiency are essentially impaired. We want the whole united strength of the anti-slavery sentiment of the country to encounter the host of conservative tyranny. The discord in the ranks of freedom is an encouragement to that host. My exposure of your errors is only designed to clear away the mists which prevent you from approaching us. We rejoice in that vigorous boldness of ultra principle by which you have awakened the slumbering liberty of the nation. Will you not tolerate our political movement, which seems to us more direct and effective? We have a sore conflict with the common adversary; let us not be wounded 'in the house of our friends.'

J. P. B.

CHRISTIAN EXAMINER. No. CLXXXIX, for September, 1853.

The following are the contents of this number:—
Article I. Ewald's Hebrew History. By Rev. J. H. Allen.
Art. II. Eliot's Lectures to Young Women. By Mrs. Louisa J. Hall.
Art. III. Christ, the Head of the Church. By Rev. R. P. Stebbins, D. D.
Art. IV. Peter's Doctrines of the Last Things. By Rev. W. B. Alger.
Art. V. German Lyrics. By Rev. N. L. Frothingham, D. D.
Art. VI. Rationalism in Religion. By Rev. Oliver Stearns.
Art. VII. Christianity and Secularism. By Rev. George B. Ellis.
Notices of Recent Publications.—Literary and Religious Intelligence.—&c.
Crosby, Nichols & Co., 111, Washington Street.

SERMONS ON THEISM, ATHEISM AND THE POPULAR THEOLOGY.

By THEODORE PARKER, Minister of the Twenty-Eighth Congregational Society in Boston.
Contents: Introduction; Of Speculative Atheism, regarded as a Theory of the Universe; Of Practical Atheism, regarded as a Principle of Ethics; Of the Popular Theory of Christendom, regarded as a Theory of the Universe; Of the Popular Theory of Speculative Theism, regarded as a Principle of Ethics; Of Practical Theism, regarded as a Principle of Ethics; Of the Function and Influence of the Idea of Immortality; Of the Universal Providence of God; Of the Economy of Pain and Misery under the Universal Providence of God—Part I. Of the Economy of Pain and Misery under the Universal Providence of God—Part II.

We had the pleasure of hearing nearly all the Sermons contained in this volume delivered by Mr. PARKER—the ablest, most intrepid, and most influential occupant of the pulpit in Christendom—and hall their appearance in this form as a great gift to the age. We have a column of extracts in type, as samples of their rare quality, but are obliged to defer them this week. This volume is published by Little, Brown & Co. It deserves the most extensive sale.

ANTI-SLAVERY AT THE WEST.

Extracts from a letter lately received from Miss SALLIE HOLLEY by FRANCIS JACKSON, Esq.

JOS. WILBRAHAM, Mich., Sept. 17, 1853.
On the 23d of August, we left Buffalo for the West. As we were taking our way through the streets, and down upon the wharf, for the 'Crescent City,' the sight of so many neglected, suffering, and age-long men, women and children,—people with but a faint chance for existence, the 'love-light' of the eye long since darkened,—awakened the same feeling towards afflicted humanity generally, that the beautiful Florida touchingly expressed for former Topsy, when she said, 'I love you, because you are poor and abused, because you have been wronged, and had no father, nor mother, nor friend to help you.'

An anecdote told us of one of the ministers, illustrating the position of many of his brethren. Being present at an anti-slavery meeting in a neighboring town, and unexpectedly called upon to speak, he rose and said, 'I am a stranger in the place; and not knowing the minds of the people, I do not know what would be appropriate to say, and begged to be excused.' We were at Oberlin a few days, and while there I was solicited by some friends, both ladies and gentlemen, to give an anti-slavery lecture. On their asking the Faculty for the use of the Chapel, it was refused, on their old ground, that it was improper and unscriptural for a woman to address a promiscuous audience. Then, the 'Ladies' A. S. Society' and 'The Young Ladies' Literary Societies' joined in petitioning for the Chapel, that a lecture might be given to them on T. P. M.—there being no time for a sufficiently extended notice of a meeting at any earlier hour. To this the authorities replied that they had 'insuperable objections' to an evening lecture, prominent among which was 'the fear of establishing a precedent.' I do not know that they would have granted the use of the Chapel for a mixed audience, or in the evening, if the liberty of the slave had depended upon it—no decided are they in giving no countenance to the Woman's Rights cause. The other alternatives left were, either no lecture at all, or one at five o'clock, in the day light, with a very limited notice. The ladies decided in favor of the last, and accordingly at that hour we assembled. Soon after the opening of the meeting, two gentlemen found their way in, and before the close, great numbers came in, though only the wearing belt for men had rung—making out, after all, a 'promiscuous audience!'

FORGED LETTERS.

BROOKLYN, N. Y., Sept. 12, 1853. Some silly or malicious persons have been busy, the last week or two, addressing letters in my name to clergy-

Hilditch's White Slave.—This powerfully written American novel appears to enjoy a circulation abroad only second to that of Uncle Tom's Cabin, and we are glad to learn that one of the English publishing

Launch of the 'Great Republic.'—This magnificent ship, the largest clipper in the world, will be launched from the ship yard of Mr. D. McKay, at East Boston, on the 4th of October.

THE FOURTH CINCINNATI ANTI-SLAVERY BAZAAR. The Managers of the Anti-Slavery Sewing Circle would once more present the cause of the oppressed to the friends of freedom, again appealing to their sympathy and substantial aid.

WILLIAMS, PLUMB & CO., IMPORTERS AND WHOLESALE DEALERS IN CHINA, GLASS AND EARTHEN WARE.

The Man of a Thousand Years, OR ISAAC T. HOPPER, A TRUE LIFE. BY LIZIA MARIA CHILD.

LEWIS TAPPAN. Editors friendly to the cause of Truth and Freedom are respectfully requested to give the above an insertion.

Negro Excitement.—Quite an excitement was raised in the third ward, Allegheny, yesterday, by a Southern attempting to induce some colored persons to go to Baltimore with him.

Death of a French Veteran.—Gen. Montholon, famous for his intimacy with Napoleon I., has died at the age of 70. He commenced his military career when a child of ten years of age.

It is rumored at Washington that France and England have joined the remonstrance against the conduct of Commander Ingraham in the Koska affair at Smyrna.

COLONIZATION. FACTS and Opinions touching the Real Origin, Character, Influence and the AMERICAN COLONIZATION SOCIETY.

THE NEW YORK SUN. We intend to publish this work early in August. It will make an elegant 12mo. of about 600 pages.

ATTORNEY KIDNAPING IN CINCINNATI.—GREAT EXCITEMENT. Thursday afternoon, a negro, who is supposed to be the same as the one mentioned in the Liberator of the 15th inst., was taken to the jail.

An Outrage in Missouri.—Negro hunt by a Mob. Since the attempted justification by the press of the application of Lynch Law in California, there is a decided manifestation in other parts of the country.

Bricks are selling in Boston at ten dollars per thousand. The demand is very great for new buildings in course of erection.

It is estimated that there have been, altogether, this season, 35,000 cases of yellow fever in New Orleans, of which at least 8,000 proved fatal.

ANTI-SLAVERY LITERATURE. We propose to publish, should the enterprise meet with sufficient encouragement, a series of books for Children, to be comprised in two books, each independent of the other.

THE NEW YORK SUN. Most of our readers will call to mind, in connection with the name of Isaac T. Hopper, the prominent well-known figure of a Quaker gentleman.

POLITICAL. The regular State Democratic Convention was held at Worcester on the 22d ult., and was largely attended.

Filibusterism.—Attorney General Cushing is reported to have made a speech at a dinner given to Hon. F. P. Stanton, and Gen. Pillow, in Washington, the other day, in which he appears to have exposed the cause of filibusterism to an extent that will be likely to create considerable sensation.

The National Convention of Universalists met at Columbus, Ohio, on the 21st and 22d inst. They adopted, unanimously, a series of resolutions against the sin of slavery, intemperance and war.

REV. ANDREW T. POSS, an Agent of the Worcester County (South Division) Anti-Slavery Society, will speak at FELLONVILLE, on Sunday next, Oct. 23, at the usual hour.

BRATTLE STREET DINING SALOON. THE well-known stand of JOHN B. GIBBS, No. 18 Brattle street, having been purchased by the subscribers, and thoroughly renovated in every part.

ISAAC T. HOPPER. BORN DECEMBER 3d, 1771. ENDED HIS PILGRIMAGE MAY 7th, 1852.

THE Liberator announces the death of Mrs. LIZY A. COLBY OSBORNE, who has for some years been a poetical contributor to its columns.

THE French Mission.—Hon. John A. Dix has lost his appointment. It has been given to Hon. John Y. Mason, of Virginia, one of the ablest and most patriotic of the Old Dominion.

AT one of the largest wholesale warehouses in Boston, the head corresponding clerk, a young woman, who writes a beautiful, rapid hand, and fulfills the duties of the situation to the complete satisfaction of her liberal employer.

NATIONAL WOMAN'S RIGHTS CONVENTION. A CALL.—Pursuant to a vote of adjournment, passed at the Woman's Rights Convention held at Syracuse, September 9th, 10th, and 11th, 1852, a Convention will be held at CLEVELAND, Ohio, the 5th and 6th of October, 1853.

WATER CURE INSTITUTION, NO. 1 GLEN STREET. THIS Institution is well arranged for the treatment of individuals at all seasons of the year.

THE GREAT AMERICAN PICTURE. JOHN BUNYAN'S IMMORTAL ALLEGORY! Probably no book, save the Bible, has been so extensively read as Bunyan's immortal allegory.

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