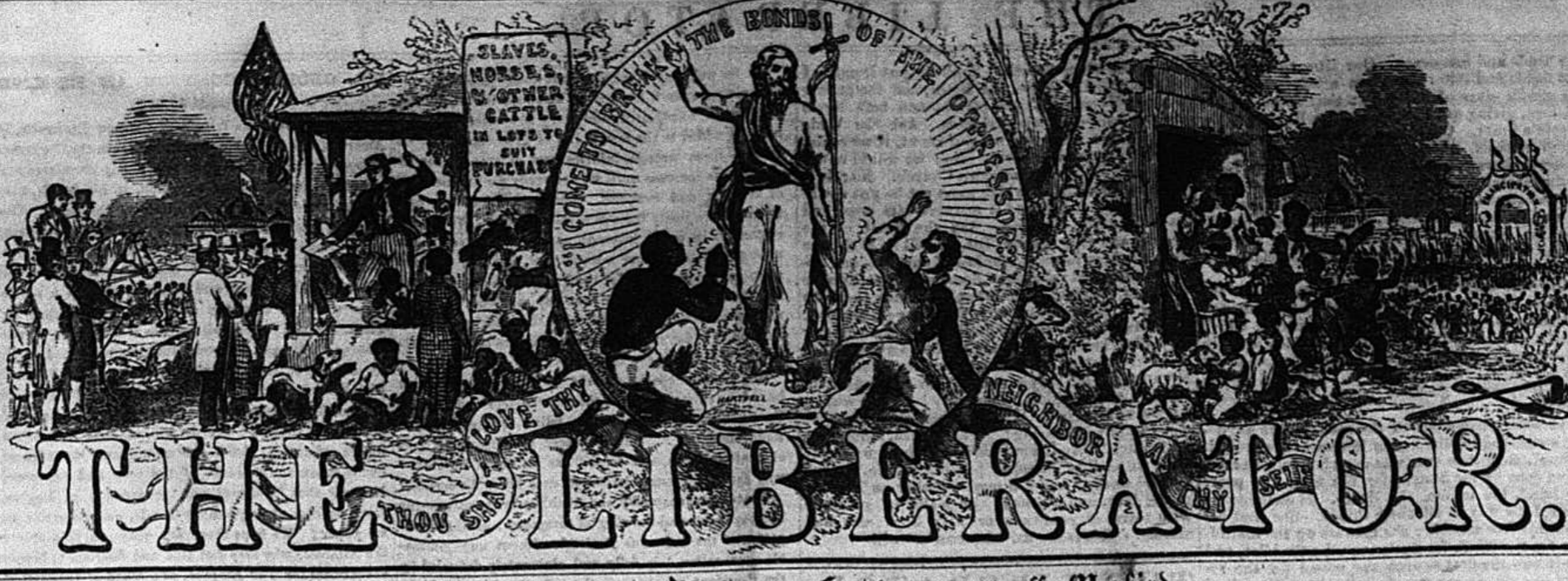


THE LIBERATOR
PUBLISHED
EVERY FRIDAY MORNING,
AT THE
ANTI-SLAVERY OFFICE, 21 CORNHILL.
ROBERT F. WALLCUT, GENERAL AGENT.
TERMS—Two dollars and fifty cents per annum,
in advance.
Five copies will be sent to one address for the
year, if payment be made in advance.
All remittances are to be made, and all letters
relating to the pecuniary concerns of the paper are to
be directed, (POST PAID,) to the General Agent.
Advertisements making less than one square in-
clude three times for 75 cents—one square for \$1.00.
The Agents of the American, Massachusetts,
Pennsylvania and Ohio Anti-Slavery Societies are au-
thorized to receive subscriptions for the Liberator.
The following gentlemen constitute the Financial
Committee, but are not responsible for any of the debts
of the paper, viz.—FRANCIS JACKSON, ELLIS GRAY
LORING, EDWARD QUINCY, DANIEL PHILLIPS, and
WENDELL PHILLIPS.
For the columns of THE LIBERATOR, both sides of
every question are impartially allowed a hearing.
WM. LLOYD GARRISON, EDITOR.
VOL. XXIV. NO. 49.



Our Country is the World, our Countrymen are all Mankind.
BOSTON, FRIDAY DECEMBER 8, 1854. WHOLE NUMBER 1064.

REFUGE OF OPPRESSION.

Chatham Correspondence of the N. Y. Observer.
EFFECTS OF THE AMERICAN BOARD'S
ACTION.
Oct. 10, 1854.
In the discussions at the late meeting of the
American Board upon the subject of the Choctaw
Mission, it was more than once intimated that
foreign influences operated upon the Choctaw Coun-
cil, in the passage of the resolutions, and the resi-
dence of white missionaries, and the residence of
the Choctaws, who were known to be Abolition-
ists, were beyond a question, that the law was
not the result of foreign influence. That foreign in-
fluence, however, was different from what was in the
minds of the speakers at the meeting of the Board.
The truth is, that the Indian tribes, among whom
the Choctaws are, have been more or less jealous of
the slave trade, ever since the departure (in this
particular) of the great object of her organization
(particular) of the gospel to the heathen—and
the sending of missionaries, and the subject of
the Choctaw was greatly increased by the visit, a
few years since, of the Rev. Mr. Treat to the
Choctaw and Cherokee Missions. Discussions
upon this subject at the meetings of the Board,
and other convocations for missionary purposes,
and communications in religious journals relative
to the American Board and Slavery, have added
to the jealousy of the Choctaws. And last, not
least, the sending of missionaries and teachers
to the Choctaws, who are supposed to be sym-
pathetic with Northern Abolitionists, has so in-
creased and confirmed the jealousy, that the afore-
said law is the result. In the days of Dr. Worcester
and Jeremiah Everts, Esq., the Choctaws and
Cherokee had the fullest confidence in the Board,
and in the missionaries laboring among them.
This confidence continued unshaken so
long as the Board confined herself to the legitimate
work for which she was instituted. The late
action of the Board in relation to their Choctaw
schools will doubtless lead to a separation of the
Board and the Choctaws. The missionaries and
teachers will all be compelled to leave the Choctaw
country, or else attach themselves to some
other Board. Such an alternative will be very
painful to the missionaries, and to the Choctaws,
especially such of them as have, through the instru-
mentality of the missionaries, been gathered into
the fold of Christ, the Good Shepherd. The Choctaw
people are greatly attached to the missionaries, es-
pecially to those who first preached the gospel to
them. These venerable men have been faithful and
laborious, and God has greatly blessed their la-
bors. They have obeyed the instructions and fol-
lowed the example of Christ and his Apostles.
They have felt that they needed no truths lying
back of the Bible, and no light in advance of
the Apostles to guide them. God has approved of
their course, and put his own sign upon it. Let
the American Board pause, and let her constitu-
ents pause, ere they thrust these Heaven-sent
and Heaven-approved men from their churches
and fields of labor. But they may be said the Board
do not thrust them out; they only require the re-
moval of an oppressive and unjust law, and the
abolition of which they will continue their schools.
This school will drive the missionaries from their
field, or compel them to seek other patronage.
And besides, if the Board and her organs had
attended only to their appropriate work, no such law
would have been passed, and since it is passed, if
the Board, her organs, and constituents, had
said and done, and would say and do, nothing
about it, the law would remain a dead letter on
the statute book.
CHOCTAW.

THE LIBERATOR.

WENDELL PHILLIPS AT SYRACUSE.
Extract from a letter from SAMUEL J. MAY, dated
Syracuse, Nov. 28—
Our anti-slavery course of lectures has commenced
well. Sunday evening before the last, SALLIE HOLLEY
gave us a very touching speech. It would have been
better if it had been longer, and if she had appreciated
it more justly at the moment of delivery.
Last Sunday evening, WENDELL PHILLIPS delivered,
to a crowded audience, in our City Hall, the ablest
speech I ever heard even from him—that is to say, the
ablest I ever heard. He showed up, as it was never
shown before, the sad predicament into which we of
the Northern States are brought by our union with
slaveholders. He made it appear, plainer than pre-
saching generally makes things appear, that we have
nothing to hope from political parties and political
maneuvers; that the moral and religious sentiment
of the people must be aroused to abolish slavery, as we
abhor sheep-stealing, piracy, murder. The govern-
ment of the country is in the hands of the slavehold-
ers, and will continue there, for all mere political
management can do to wrest it from them. Religion, pure
and undefiled—the moral sense of the people alone, can
hurl the Slave Power from its usurped dominion. Men
will vote right and act right, when they think and feel
right, and not until then.
He showed that we Abolitionists are not, never have
been, hostile to religion; and to the churches and min-
isters, only so far as they have been unfaithful, if not
hostile, to religion; and that the true church in our
country is the Anti-Slavery Church.
He was listened to by friends and foes, for more
than an hour, with the greatest attention, and I have
heard but one opinion respecting it, namely, that it was
a great speech—just the doctrine that should be pre-
ached every where.
The Syracuse Evening Chronicle speaks of Mr.
Phillips's lecture in the following terms:—
It was earnest, it was logical, it had an object
in view, it presented the subject in a strong con-
vincing light, and was, in short, one of the ablest
and most successful expositions of that theme that
we ever heard. We have heard Mr. Phillips many
times, but never to so much advantage as on this
occasion. Every body was impressed with the
weight of the truths which he set forth, and left
the houses determined to act out their principles
more in the future than they had done in the past;
to carry them into practical, every-day life; to
wear them, like the Israelites, as frontlets between
their eyes; and to make them felt in all the affairs
of life.
His object was to give an edge to public opin-
ion; to induce men who really believe that slavery
is a great wrong to act in accordance with their
faith; to hold society to the decisions which it
had solemnly made. He showed that we believe
in one thing and lived another; that our views
were so muffled up and concealed that they pro-
duced no effect. They were like the claws of a
cat, when hidden beneath the velvet of her foot.
He sought to bring out the anti-slavery sentiment
of the country into action, and make it show its
claws; ay, and use them, too. Until this should
be done, no effectual check could be interposed
against the startling advances of the Slave Power.
Mr. Phillips said that the North had tried all
the various modes of opposition to the slavehold-
ers without success. The reason was plain. One
hundred and fifty thousand aristocrats held prop-
erty in slaves to the amount of \$2,000,000,000.
They were men of leisure and intelligence, and
having control of the government, with \$70,000,-
000 to expend per annum, and which was so be-
stowed as to counteract every effort against slav-
ery, it was plain that no ordinary means would
avail. But if we could enlist the religious senti-
ment of the country, we might still prevail. That
sentiment stood against Popery, against Episcopacy,
against tyranny of every description in
England, and at last brought revolution. It will
do the same thing here.
But it was said that the pulpit was against us,
that the religion on which we had a right to de-
pend for our good work was stolid and
sleeping. To this he replied that the church must
be converted. The pulpit, under the voluntary
system, was the mouth-piece of the pews; the
pews employed the minister, and the minister
graduated his teachings to the tone of the pews.
We must, therefore, bring an outside pressure
to bear on the church; we must get the pews right,
and we shall have no trouble with the pulpit.
The same thing was true of the politician. But
he was the creature of his constituents. But he
had found that he could sell himself out to the
South, and still retain his standing at the North.
We must teach him that this can no longer be done.
When Mat. Ward was acquitted by a corrupt
jury for the murder of a Yankee schoolmaster, he
was held, nevertheless, to be a murderer; was
scolded at in Kentucky, in Ohio, and wherever he
appeared, till he was obliged to seek refuge in a
foreign country. If we would make the war
waged on slavery successful, we must have a pub-
lic opinion equally faithful and effective. We
must teach the millions of slavery that they are
trampling on the religious feelings of the people,
and that when they betray their constituents,
they must expect to meet an indignant public sen-
timent as hot as Milton represented the pavement
of hell.

THE ADHORRENS OF SLAVERY.

From the London Inquirer.
I claim to be inspired with a love for freedom as
pure and ardent as that which warmed the bosoms of
the fathers who laid down their lives to achieve our
national independence. It is my sincere prayer that the
Africans among us should enjoy all the blessings of
the most perfect freedom. The danger is, in what they
are not in their salvation. [The Rev. THOMAS
CLARK, of New Orleans.]
A slave is one doomed, in his own person and his
posterity, to live without knowledge, and without the
capacity to make anything his own, and to toil that
another may reap the fruits.—[JUDAS BENZES.]
A slave shall be deemed, held, taken, reputed and
adjudged in law, to be a chattel personal in the hands
of his owner and possessor... to all intents, con-
structions and purposes whatsoever.—[American Slave
Code, Wk. GOODEN.]
The elasticity of the 'abhorrent' principle
in relation to American slavery is really wonder-
ful. Like a gutta serena, you can stretch it
to hold anything—from the sufficient arguments of
Wm. Lloyd Garrison, to the sympathy deep and warm
with the anti-slavery movement expressed by
brothers nearer at hand, and that same sentiment
as it exists in the breast of your humble corre-
spondent. Not being able, however, to discover
very exactly the worth of a sympathy, 'deep and
warm' though it be, which applies itself to the
task of setting at ease with their consciences, the pre-
tensors of a wrong which is inflicted upon him-
self, the cabinet of 'abhorrents' would have no
difficulty in describing by its proper terms,
I must beg, with all respect, to explain these allu-
sions by some comments suggested on perusal
of the leading article in your journal of August 19.
From that, as well as from an article in a previous
number, it appears that you desire to throw the
shield of the Inquirer over the slaveholding body of
America. (for the whole body is slaveholding)
The benefit of your connection on the ground of
their being not 'consciously guilty' of sin, in
maintaining an institution which assigns to man
a property in man. Your position, in substance, is,
that a man educated in the Christian faith, and
under all the lights of republican freedom, and in
the full meridian blaze of the nineteenth century,
can conscientiously profess to see no wrong against
man—no sin, therefore, against God—holding
a fellow-creature in slavery, subject to all the in-
fidelities of the American slave code. If this be so,
the citizens of America need the human conscience
of the world, and not say that it, too, may be put in
the catalogue of venial and even virtuous things!
If the distinction be urged that a generally allowed
practice involves no sin in him who shares in it,
it must be shown that the American slaveholder
has had no opportunity of knowing better, or duly
avail himself of the means he might command of
becoming enlightened.
Let the South bear witness of the facilities or ob-
stacles which it places in the way of the most ob-
stinate efforts to reclaim it from its errors. Chan-
ning would have been slaughtered had he crossed
its borders. How many of his anti-slavery tracts
would have been more welcome than himself!
There is a school of morals amongst us which de-
lights in denouncing on the instinctive perception of
right and wrong. Strange if neither instinct nor
Gospel should have a tongue as articulate as
denounce a fellow-creature as 'wicked and
guilty' thing it is, as was described by Lord Brougham,
'the sum of all villainies,' as it was declared by
John Wesley.
For my own part, I dispute the fact that any
American citizen is unavoidably blind in this mat-
ter; and therefore reject the inference, as altogeth-
er untenable, that he is or can be sinless in the act
of making a man a thing, whipping it at his pleasure,
and selling it for his profit.
Yet granting, for a moment, such a moral non-
sistency to be in rebus natura, it no more follows
that I am called upon to extend to that man the
name of a Christian, and the privileges of society,
than I am bound to give to the conscientious prac-
titioner of Thuggee a welcome to my table and a
title to my friendship. Indeed, if I were to make
such a distinction, I should, on the prin-
ciple of corruptio optima fit pessima, be constrained
to decide it in favor of the latter; since the man
who could so deprave his authority of the Gospel, to
brand the screen at the slave sale at Richmond, de-
scribed by the Rev. Francis Bishop, and perpetrate
the republican freaks there enacted, or coolly sanc-
tion them as that reverend man of conscience did—
also described by Mr. Bishop—must be incompara-
bly the most odious man of the two.
You are anxious to save Mr. Garrison and his
party from the danger to themselves and their
great end, which they are so often hurried by
the heat of conflict. And you refer to Dr. Chan-
ning as the standard of your feeling, and the mod-
el of your conduct. Not a bad one, certainly, as
the world goes. Yet Channing would be the last
man, were he living in this dreadful crisis of Amer-
ica, to bid a fellow-creature to forgive himself for
another into that marvellous tone of coolness which
another into that marvellous tone of coolness which
you describe as the 'peculiar' of his nature. In such a crisis,
it beholds women sold for the vilest purposes, and the
tender ties of affection separated at the man-
suetude of a slaveholder's bidding, and instead of
rebuking these crimes, it lends its uniform support to the slaveholding relation
from which these crimes are inseparable. In a
word, there is no flesh in its obdurate heart, nor
can there be, while it employs the hallowed influ-
ences of religion to promote the crime of crimes—
slavery.
In the United States, I made the following
charges against this Board:—
1. It is made up indiscriminately of slavehold-
ing and non-slaveholding members.
2. It has been, and now is, willing to receive
funds furnished by the contributions of slavehold-
ing churches and communities, and the donations
of individual slaveholders.
3. It is now sustaining missionaries who receive
into and tolerate in its mission churches, individ-
ually represented as converts from heathenism, who
are known to be, and to continue, practical slave-
holders.
4. Many of its influential and leading members
are active and zealous Colonizationists, laboring to
send out from Republican Christian America, into
Pagan Africa, as many as possible of the free col-
ored people, as they allege, in order to promote
the intellectual, social and moral elevation of
their brethren! Between whom! Between that vic-
tim and the whole free population of the United
States—saving only that nobler portion of it who,
having braved the scorn of the upper ten thou-
sand in their own country, have to endure the dis-
pleasure, and what is worse, the lectures, of im-
perturbable lookers-on in England. Impartiality of
Englishmen! Has your, sir, been in Boston on
that day of Anthony Burns—as described in a late
number of the Household Words—which way would
your English heart have leaped! Which way
would Channing's, had he been there? He had
shaken hands with Garrison, in the days of Love-
joy. (Do you know that history?) Would he
less have pressed him to his bosom in that awful
day of the 'reddition' (an Austrian word) of
Burns?
But I must not enlarge. You would be guided
by the moral standard of Channing. It is well.
He did not always tread steadily; and he had
much to learn from others. But we are sure he
trud upright, and thought and spoke nobly, when he
thus admonished his offending countrymen: 'Our
fathers carried on slavery in much blindness. They
lived and walked under the shadow of a dark and
bloody past. But the darkness is gone. The 'my-
stery of iniquity' is now laid open. Slavery, from
its birth to the last stage, is now brought to light.
The truth is brought to our very doors. And we
will know these eternal principles of freedom, justice
and humanity, by which the full enormity of slav-
ery may be comprehended. To shut our eyes
against these notions of God, these pleadings of
humanity; to stand forth, in the great conflict
of good with evil, as the chief upholders of oppres-
sion; to array ourselves against the efforts of the
Christian and civilized world for the extinction of
this maddest wrong; to perpetrate it with obsti-
nate madness where it exists, and to make new re-
gions of the earth groan under its woe; this surely
is a guilt which the justice of God cannot wink
at, and on which insulted humanity, religion and
freedom call down fearful retributions. 'What!
Religion, too, felt offended and insulted.' Why,
we had been taught, even but just now, that the
'holy Christian communion' with such was the
most innocent thing in the world! and that to de-
ny this proposition was much more, to rebuke and
condemn it—was 'purely impertinent and injuri-
ous.'
But let us live to learn.
I am, Sir, respectfully yours,
GEORGE ARMSTRONG.
Channing on 'Emancipation.' Boston, 1840. Last
page.
Inquirer. Second leading article, August 6th.

RELIGIOUS ALLIANCE WITH THE ADVOCATES OF AMERICAN SLAVERY.

To the Editor of the London Morning Advertiser:
SIR—In the present crisis of the Anti-Slavery
Reform, it seems important carefully to observe
the course of those who direct the anti-slavery en-
ergies of England; because, if they form religious
alliances with slaveholders and apologists, the re-
form stops, so far as they are concerned, and the
retrograde movement of once commences. This
law operates undeniably; it pays no regard to
past anti-slavery services, however valuable they
may have been.
These thoughts were suggested by the position
which the Earl of Shaftesbury has recently taken.
That the slave in his chains should not be forgotten
by his lordship, among the various objects of be-
nevolence which have shared his sympathy and aid,
is not surprising. There are but few who have
initiated his example in employing the power of an
exalted position to elevate degraded humanity;
and, usually, aristocratic distinctions and con-
nections have caused great indifference to the wants
and woes of the masses. When every heart in
England was made to beat in sympathy for the
slave, by Mrs. Stowe's inimitable story, he stood
forth to direct the public mind, and penned the
Stafford House address, which was signed by more
than half a million of names, and he was thus re-
cognized as a leader of the anti-slavery hosts. Had
he then been strengthened the Slave Power by
aiding the slavery-supporting American Board of
Commissioners for Foreign Missions, I should have
regarded the assumption as uncharitable and un-
just: as the language, not of friendship, but of the
severest enemy. Had I heard any one fore-
tell that he would assist that Board to obtain pub-
lic confidence and pecuniary aid, my reply would
have been, 'I cannot believe it; and I would have
defended him from the charge in the following
language:—
Lord Shaftesbury is fully aware that the public
sentiment of England, duly informed, organized
and directed, can abolish slavery in America; and
conjointly with emancipated America, can abolish
it wherever it exists; and that, if the slaveholder
is sanctioned in England, it will paralyze the liber-
ties of liberty throughout the world; that the liber-
ties of England have no less dangerous enemies
than the American slaveholders;—and it can never
be that Lordship will assist such men to gain a
position where the religious sympathies of the peo-
ple will afford them protection.
But what do I now read in the public news-
papers? The painful intelligence that, under his
auspices, Committees are being organized to aid
the American Board of Commissioners for Foreign
Missions! That Board is one of the most formid-
able auxiliaries of the Slave Power among bodies
of native-born Americans compelled to live in heathen-
ism, and instead of giving them the light of life,
sanctions the power which secures them in darkness.
It beholds women sold for the vilest purposes, and the
tender ties of affection separated at the man-
suetude of a slaveholder's bidding, and instead of
rebuking these crimes, it lends its uniform support to the slaveholding relation
from which these crimes are inseparable. In a
word, there is no flesh in its obdurate heart, nor
can there be, while it employs the hallowed influ-
ences of religion to promote the crime of crimes—
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In the United States, I made the following
charges against this Board:—
1. It is made up indiscriminately of slavehold-
ing and non-slaveholding members.
2. It has been, and now is, willing to receive
funds furnished by the contributions of slavehold-

THE NORTHERN ABOLITIONISTS.

Who has the South to thank for never and
never more catholic views of the institution
of slavery! First, and last, the Abolitionists. It
is they who have put us on inquiry—it is they who
have freed us to look into the philosophy of the
question. For the purpose of seeking for arguments
of self-defence—rather than to come to the
conclusion, that the Southern system of labor is
the best the world has ever seen. We thank the
Abolitionists for this unintentional favor. Slavery
is stronger to-day than it has ever been, and the
abolition fanaticism is only breaking the waves of its
fury against a rock of impregnable strength. They
may destroy the Republic, they may disintegrate a
polity throughout the world, but they are
utterly powerless, either by moral suasion or force,
to do away with an institution whose roots
are firmly planted in the Southern soil, and em-
bedded in the honest convictions of those who are
also responsible for it, as a blessing of the high-
est order to master, servant, and the civilized
world. We thank the Northern politicians, aboli-
tionists, and other crazy people at the North,
for answering very well the efforts, to sell Mrs.
Stowe's books, and to gratify that feeling for no-
bility which inspires such reverend friends as
Ward Beecher and Theodore Parker; but as for
compelling the South to exchange its powerful and
orderly institutions for the turbulent, restless, and
chick-brained liberty of the North—its anti-rent-
ism, its rapacity, its socialism, its free-love dis-
sent, and its property trends—there is not the
slightest chance for it. 'Census, vipers! you bite
against a file!'—Mobile Register.

No Union with Slaveholders!

THE U. S. CONSTITUTION IS A COVENANT WITH DEATH
AND AN AGREEMENT WITH HELL.
'Yes! it CANNOT be denied—the slaveholding
lords of the South prescribed, as a condition of their
assent to the Constitution, three special provisions to
SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR
SLAVES. The first was the immunity, for twenty years,
of procuring the African slave trade; the second was
the stipulation to SURRENDER FUGITIVE SLAVES—an
engagement positively prohibited by the laws of God,
delivered from Sinai; and, thirdly, the exaction, fatal
to the principles of popular representation, of a repre-
sentation for SLAVES—of articles of merchandise, under
the name of persons.... In fact, the oppressor repre-
senting the oppressed!... To call government thus con-
stituted a democracy, is to insult the understanding of
mankind. It is doubly insulting 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 THEREBY
TO MAKE THE PRESERVATION, PROPAGATION AND PERPETU-
ATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT
OF THE NATIONAL GOVERNMENT.'—John Quincy Adams.

J. B. YERRINGTON & SON, PRINTERS.

PUTNAM'S MONTHLY.

The Richmond (Va.) Enquirer speaks thus of
the Independent, out-spoken magazine:—
Mr. G. P. Putnam is industriously writing
down his magazine at the South. In the last num-
ber, he characterizes slavery in these words:—
'From its very nature, it is a despotism of force,
of law, and of arms, combined—partially miti-
gated in practice by humane personal considera-
tions, but in theory absolute. It is administered,
for the most part, by the whip; it is sanctioned
by legislation; and it admits of no scrutiny or
discussion. All that can be said of it, in the re-
gion where it prevails, even by those most deeply
interested in its results, must be said in its favor.
If all Northern periodicals would speak in
this spirit, there would be some ground for hope
in our literature. We are glad to learn from the
booksellers here, that Putnam is rapidly vanishing
from the market. The void should be supplied by
the Southern Quarterly Review, the ablest period-
ical in the country.
Many emigrants are going to Kansas from Ken-
tucky, and other slave States. Missouri will leave
no stone unturned, even to the, at least, temporary
emigration of her population, to save it from
abolitionists; and, if the people of other slave States
do justice to themselves, we will secure it for the
South.'—Georgia paper.

DR. STORRS'S LECTURE.

The New York Anti-Slavery Society has opened
a course of lectures, at the Tabernacle, which the
Hon. Charles Sumner, the distinguished Senator
from Massachusetts, was to introduce. Sicknes,
however, prevented his fulfilling the appointment,
and at a late hour, Rev. Dr. Storrs, of Brooklyn,
was called upon to take his place. He accordingly
delivered the first lecture at the Tabernacle on
Tuesday evening. His subject was the Antagonism
of Slavery to the Christian mission of this
country—a vast question which he argued very
ably. The impression, however, was weakened by
the undue length of the introduction. Full three-
quarters of an hour was occupied by a general
enumeration of America. This is always popular, and
called forth furious clapping from the audience;
but for the special design of the address, it would
have been doubly effective if he had passed all over
that, and marched straight to his subject. When
he came to his proper theme, he treated it with
elegance and force.
Dr. Storrs is one of the most finished speakers in
the country. It is always a treat to listen to his
smooth and silver eloquence. In many points he
reminds us of Edward Everett; in his polished
periods, his absence of language, his musical
periods, his absence of language, his musical

THE GEORGIA CONVENTION.

The Universalists of Georgia, in their last annual
Convention, in Edgecomb County, in that State,
adopted the following resolutions, unanimously:—
'Resolved, That we disclaim to have any connection
with the Universalists of the North, further than faith
in an entire world's salvation; and that this Con-
vention recommend to all Universalist Societies South,
the speedy organization of a distinct Body, to be known
as the Southern Convention.
'Resolved further, That we send no delegates to any
free States in the United States, or to any Southern
States to the Southern Convention.
What discussions preceded this action, or what
resolutions it, are dictated by, are not apparent to the
public, and we are therefore left to conjecture
them. It is not difficult, however, to ascertain the
cause. There is but one reason why there is ever
any difference between different sections of the
various religious and political organizations in this
country, and that is enfolded in the one dark word
—SLAVERY. There can be no doubt that the ac-
tion of the different associations and conventions of
our Church, in the free States, on the subject of

THE NEW YORK TRIBUNE SAYS:

'The Rev. Orville Dewey, D.D., in the course of a
lecture delivered by him before the Boston Mercantile
Library Association, on Monday evening, 20th inst.,
took occasion to bid as a 'calumny' and a 'lie',
the story, extensively circulated and believed, that, in
a lecture before the same body, six years ago, he said
he would consign his mother to slavery to save the Union.
Notwithstanding his indignant and vehement disclaimer,
(which, it seems to us, was unnecessary, as a better
ground at an earlier day) the Doctor admits that he did
say, on the occasion referred to, 'I would consent that
my own brother, my own son, should go into slavery—
ten times rather would I go myself—than that this
Union should perish for me or mine.' We think it
would require a large amount of candour, and a
Christian act, while the other is admitted to be better,
to suppose that the foundations of a Government could
be made secure by an act so flagrant injustice and
inhumanity.
The Worcester Spy, referring to Dr. Dewey's
case, says:—
'This whole matter, the original declaration, as
well as the explanation, presents a strange per-
version of sentiment and principle, on the part of
the reverend lecturer. What difference did it make,
except as a matter of taste, whether he said his
mother, his brother, his son,—and both the latter
he admits he did say,—himself, or any other per-
son? The Union that would require either, is not
worth saving, but had better instantly perish, than
be saved by such a sacrifice; for if it requires such
a perversion of right reason and principle, there is no safety
in any one under it. Nor do we think the lec-
turer helped the matter any by the pseudo-patriotic
offer of himself, as a victim to the patriarchal
institution. So far as he is concerned himself,
per se, he has, perhaps, the right to offer himself
as a sacrifice, but he has no right to subject his
posterity, or any other human being, to slavery, to
save this Union, or for any other purpose whatso-
ever. Dr. Dewey's infidelity, as to his own
approval of the just and true, led him to com-
mit a sad blunder; and having discovered his mis-
take, he attempts to explain it away, but only
makes himself ridiculous by the attempt. The best
thing Dr. Dewey could have done would have been,
frankly to admit that he had said a foolish thing,
or else to keep still, and let the matter be forgot-
ten as soon as possible.
In relation to the latter part of the question
above made, we may say that, as to the Doc-
tor's joy in becoming a slave under any circum-
stances, we do not believe a word of it; but, if it
is true, then it is only the more disgraceful to him.

DR. DEWEY AND THE NEW MEDICINE.

We have had frequent occasion to notice the
workings of the 'new medicine' (which, for the
sake of the sensitive converts, we will name 'anti-
Nebrascality?') It, or something very like, was
thought to have had something to do with the re-
vival of Mr. Gardner, Governor elect, so Judge Al-
ply of Mr. Gardner, Governor elect, to do with the
Union; certainly, it had something to do with Mr.
Allen's severs and Hammer Whigs, who, from Mr.
Elliot, with his vote for the Fugitive Slave Law,
to John H. Pearson, once the common carrier of
fugitives, all became suddenly epistemic, and eager
to prove that the bloodhound business had be-
come disastrous, and that they were anxious for

MEMOIR OF CHANNING, VOL. III. P. 187.

From the Dedham Gazette.
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slavery, was at the bottom of this action in Georgia. It is to be regretted that there should be any division in our ranks, but a thousand divisions are better than a single conviction of right. The Universalists of the North are nearly unanimous in regarding slavery as an unmitigated evil. They think that the spirit of their religion totally condemns it, that it has nothing in common with it; and though they regard their brethren of the South with affection, they cannot suppress their condemnation of the evil of American slavery. Universalism can never flourish in the Southern States. All the death-knell of the slave has been rung, and Northern Universalists, at least, can never disguise their hatred of the system.

God has made of one blood all the nations of men—we are all of one family—we have one Father—one government—and are destined to one common home of holiness and happiness. We cannot pray, 'Thy will be done on earth, as it is in heaven, and look coldly on the degradation of the slave. We must pray and plead for his liberty. We must remember those in bonds as bound with them.'—*Boston Christian Universalist Freeman.*

REV. THEODORE PARKER'S THANKSGIVING SERMON.

The Music Hall was well filled, Thursday morning, to hear Rev. Theodore Parker's annual Thanksgiving sermon—the interest of the occasion being heightened by his arrival in the city for the first time since the time of the Burns excitement in May last. The reverend gentleman appeared as usual, his pulpit being graced with its customary beautiful bouquet of natural flowers.

Mr. Parker announced his text as from the 147th Psalm, 20th verse—'He hath not dealt so with any nation,' and said he wished some joyful theme suitable to the occasion. He would therefore ask attention to the 'Position of America, in relation to the rest of mankind, and the duties thence resulting.'

Three hundred years ago, the Anglo-Saxons numbered but two and a half millions of souls. It was a composite tribe, formed of a union of Saxon, Anglo-Danish and Celtic elements. Their descendants number forty millions, and control one hundred and twenty-five millions more, or one-sixth of the earth's population, commanding one-eighth of the earth's surface. It owns more shipping than all other people. No tribe is so formidable. It is formidable blood in Anglo-Saxon veins; formidable brains in Anglo-Saxon heads. Finer organizations may exist, more vigorous never can. America is a great Anglo-Saxon tree, with four-and-twenty millions of roots and a hundred and twenty-five millions of branches.

Our geographical position is eminently desirable. We extend from ocean to ocean, with mighty rivers, majestic hills and vast and fruitful valleys. No where else are there so great, so productive powers in a continent. Yet the North is cold and stern, the climate severe, burning in winter, freezing in summer.

They are not warlike, these Anglo-Saxons, but industrious, with immense power for organization, and a strong love for the improvement of material energy and common sense, which does the head work of the world. The Saxon has not and never had his equal. Infusion of foreign blood is a very important element in forming the Anglo-Saxon character. They came to this land with ideas which could not be tolerated at home. These ideas have grown into institutions—love of personal freedom, love also of national law. Individuality and nationality were more combined here than anywhere else. This was the great colony of England that sat up for herself. The last-born son became the first of the age.

The democratic theory of government is the most stable of all others in its form. The basis of our government is, in theory, the whole people. There is a solidarity between the government and the whole people, while in monarchical countries, there is a solidarity between the government and a small minority of the people. Other flaws are in danger of revolution in the continental governments of Europe are constantly fearing a revolution. The throne there rests upon a cannon, and is supported by bayonets. Here, the humble individual, in a plain coat, is the type of power. In 1848, the revolutionary storm shook every government in Europe—here nothing rocked. Sets a pyramid on its apex, and it requires a good deal of propping of bayonets, but places it on its basis, and it need not be sustained by soldiers. The storm passed over it unheeded—the earthquake shakes, but not a stone falls down its sloping sides.

The party which opposes humanity here—and we have such a party—is turned, in good time, out of office. Here, political progress is by the free development of ideas, by speaking and action. Revolution here is peaceful and continuous. In the three months past, since the adjournment of Congress, we have seen the political power of the country taken into the hands of the old Whig and Democratic dynasties, and placed in new hands. No revolution was ever so complete. The old parties have been driven out of sight, and almost out of hearing, yet nothing was thrown at the administration, except ballots of paper. Such a change in Germany or France could be effected only by barricades, cannon balls and blood.

We have a great advantage over the old world in our institutions, which leave so much freedom to the individual. Love of the people who are constitutionally the United States. Freedom of mind is not yet entirely accomplished, but there have been such changes in the restrictive policy as to continue an exception only for protection, and not for revenue. We have freedom of industry, freedom of travel, freedom of naturalization, freedom of religion, freedom of speech, of the press, &c.—the last mentioned everywhere recognized and always respected, except in a few months, when persons whose office it is to trample the right of utterance—of free speech—in the ground, have essayed to do so; but this exception only proves the rule. Only blessed old Anglo-Saxon England, of the old world, opens her bosom to every exile, and lets every man speak his own thoughts, amenable only to the laws, which are the common protection. In America, speech is still free. Our fathers brought the institutions of England with them, which have been greatly improved here. One-half of the nation—or he must speak only for the North—the people take great interest in education. To his eye, the most beautiful of our institutions were the little village school-houses. He had seen in the western wilderness a little notch cut in the forest to set in the lowly school-house, where, in a New England woman taught the rudiments of education. He had stood, with mingled emotions of wonder and delight, beneath the dome which the genius of Michel Angelo had raised over the fabulous tomb of St. Peter, at Rome, and been filled with amazement at the architectural genius of that one man; but it was not so grand and proud a sight to him as the little school-houses of America, where were taught the ideas which were illustrated in the republican form of government which we possessed. Despotisms are defended by armies; American institutions by little school-houses, directed by the noble army of school-mistresses. Opposition is the last resort of Kings. Children armed with primers are our sure prop. The cheap press is to our country what Croustadt and Sebastopol are to Russia.

Mr. Parker passed to comment on the monopoly of land and property in old England, saying there were more land owners in Rhode Island than in all England, where some proprietors possessed tracts as large as the State of Delaware. Europe, the unnatural systems give the privileged classes a large estate. But here, where property rests on natural foundations, it stands equally secure. America is not yet eighty years old as a government, nor two hundred and fifty as a settlement, yet she has one-fourth of the whole population of the world, and possesses one hundred-and-fortieth of the whole wealth. She is a powerful country, and will wield great influence over the continent. We have the power of position, of riches, of stable institutions, of ideas—America is the most necessary in the nineteenth century. It is this which conquers, preponderating over soldiers. Property has increased, money has increased, most wonderfully. America demonstrates the falsity of Malthus's idea, that population increases faster than property. We grow rich faster than we grow numerous. In commerce, we are the first nation in the world.

From this manifold power come great duties which we owe to the world and at home. We are already affecting the foreign nations, and we are to be proselyting like converting by the example. Accordingly, we attract hither great crowds from the oligarchies of Europe—mostly by

our trade and commerce. Our literature is poor and feeble and thin; American scholars belong to the servile class of imitators; they do not seek to produce, giving out the ideas which lie close to the people's heart. Once was the mediator between the nations, and on the battlefield they exchanged blows not only, but ideas. But now they are the mediator, carrying abroad not only ideas, but the means to produce. America was the first to send forth missionaries to the heathen world, and the North now contribute largely of their means to carry the gospel as well to the black man as the yellow, the world round.

Our missionaries carry abroad dogmas to the heathen, who have already received dogmas enough of their own. It was a noble self-denial, and must touch the heart of humanity, which beats in the savage as in the civilized bosom; but he could not say he had much faith in it. Missions, however, do very much good at home—a little, also, abroad.

At home, in one-half of the country, we are doing something for the higher interests of the land, and more than ever was done before. Part is being done by the State—by the schools, the poor, the blind, the insane, the dumb. Massachusetts has led the way in all these things. She first established free schools; she first set up the institution for the blind, for the insane, for the idiot, and she is now the first to open the school for the reform of girls, as she was first to open the school for the reform of boys. He was ashamed that the paper asylum of Tewksbury had the charge laid by itself of furnishing a sufficient food to nourish the bodies of its inmates, and that this course was defended in a newspaper, which should know better. He was ashamed of this State that it was so. He said the higher use of riches was to turn them into men and women—flowers that will blossom in beauty when the morning star pales its ineffectual rays, and its fire has gone out. No State has ever done so much for this human architecture, the gardening of men and women, as this very State of Massachusetts, and of that they could be proud on Thanksgiving day.

But a great deal of this good had been done by individual effort, and numerous institutions were cited as the result of that effort. Then there was the attempt of wealthy men to diffuse knowledge, allusions being made to the bequests of Lowell and Peabody as examples. The great progress, also, which Temperance has made, is noticeable; and though in this city, with such governments as it has had, and now has, we are told there has been no progress, yet in the State, the cause has advanced, as is illustrated by the legislation on the subject which had been secured. So with the efforts for the amelioration of the condition of woman. Then the welcome given to the exiles from the tyrannies of the old world, was a gratifying sign of progress. The best educated men, he thought, in the country, were those who had fled from the oppressions of the governments of Europe. It was a joyful sight to him to see these exiles, flying from bondage at home, coming here to that asylum which the generosity of our fathers had provided. When he looked about his congregation, week after week, to gather up the materials of his prayer, he beheld before him the Irishman, the German, the Hungarian, the Pole, the Englishman, the Scotchman, the Frenchman, and even the world-distinguished Jew, and he rejoiced at it all.

Still, for all this, we are not a high people; we are not a just people; we are not a humane people. The merchant who kidnaps a fellow man into bondage, is the type of our business men; the man who finds sanction in the epistle of Paul for human servitude is the type of our theology. As a people we keep within us the worst institution of medieval Europe and barbarous Asia. He had seen the right of jury trial cloven down. There was no right to trial by the American nation as to the right to equal men. Lower law is always orthodox in our church. The American church has none so zealous against any sin, as it has been in defence of slavery, and the right to steal and kidnap men. Within twenty miles of this city, within the last four or five years, how many men had been driven from the pulpit, because of their views on this subject? Mr. Adams—not old Samuel Adams, nor John Adams, but the Rev. Nehemiah, a good old Bible name—the excellent Nehemiah, found in St. Paul's miraculous conversion in the fact that he said nothing against Roman servitude! Education in Massachusetts, you know what it is; what is it in South Carolina! Even the white laboring population cannot read or write. At the South, the law forbids the teaching of the slave the three letters which spell 'G—D—d,' and Mrs. Douglass, in Virginia, within the past year, was sent to jail for teaching the children to read. There is no attempt to frown down any thing at home, nor to frighten any one abroad. Although the anti-slavery agitation has never been so visible or so universally diffused, as during the present year, yet the President expresses neither alarm nor regret at the fact, and has not a word to say about sectional discord, or the duty of rallying for the preservation of 'our glorious Union.' In fact, on these points, he seems to have very suddenly become a veritable 'Know-Nothing.' The result of the recent elections in the various States—indicating a complete revolution in public sentiment adverse to the national administration—seems to have taught him a most salutary lesson, and made him equally circumspect and courteous. He makes no allusion to the Fugitive Slave law or to the Nebraska Bill, being probably impressed with the truth of the old proverb, that 'the least said, the soonest mended.' Yet his utter silence in regard to the only subject of general interest—the only root of bitterness in the nation—the only cause of geographical alienation—is a significant commentary upon the power of a rectified public sentiment to restrain even the most unscrupulous of men; and also another proof that the North is beginning to exert a potent influence in relation to national affairs.

In his exhortation, and at the close of his message, the President pays the usual hypocritical homage to the spurious religion of the land, by dealing in a pious phraseology, which, from the lips of such a man, is as unseemly as 'a jewel in a swine's snout.' With affected veneration he says—'In the present, as in the past, we stand ample grounds for reverent thankfulness to the God of Grace and Providence, for His protecting care and merciful dealings with us as a people.' Does Franklin Pierce really believe in such a God?

He begs foreign powers to believe that they have no cause for cherishing a jealous distrust of us; that we have no ambitious or unfriendly designs; that our policy is essentially pacific; and that all apprehension should be allayed as to our disposition to encroach on the rights, or to endanger the safety of other States: 'The object special and plant tool of the Slave Power talks in this strain! As to the territorial expansion of the United States, he soothingly says 'It has resulted from the legitimate exercise of sovereign rights, belonging alike to all nations, and by many liberally exercised.' It is marvellous to see how much untruth can be compressed into a brief sentence. Think of the manner in which Texas was acquired, and Mexico invaded and crushed, and her empire dismembered, on the ground of 'our manifest destiny!' For the legitimate exercise of sovereign rights, read, 'the vilest perfidy and the most wanton exercise of despotic power, having no other leading object in view than the extension and perpetuity of the most oppressive system in the world.'

The exclusion of Mr. Soule, American minister to Spain, from passing through France, on his way from London to Madrid, which made some of our fire-eating journals so rampant, is disposed of very quietly in half a dozen lines as a misunderstanding, and not an intentional affront—the French government having unequivocally disavowed any design to deny the right of transit to the minister of the United States, and Mr. Soule having gone through France subsequently to Spain without molestation. It is fairly to be inferred, we think, that the President and his cabinet are of the opinion, that Mr. Soule has not behaved in the most judicious manner; for not a word is uttered in his behalf.

The President expresses the belief that the present government of Spain will be 'more favorably inclined than the preceding to comply with our just (!) demands, and to make suitable arrangements for restoring harmony and preserving peace between the two countries.' This means the purchase and absorption of Cuba by this country—nothing less.

put it out when we will. Shall we put it out? I know not. Ask Spain, ask Rome, and the answer will be, Never, until you perish, and both lights are put out—Slavery—Freedom. Ask the Whig party. No; we would not put it out, if we could. Ask the Democratic party. No; we would not, if we could. Ask the American Church. No; it is a Divine institution, which must not be put down. Ask the new party, and it answers—its creed and its name—No; Nothing. Ask the heart of the people, and they answer, Yes, we will! Well, one day, when we return to the law of our God, and apply the natural religion of humanity to politics, to trade, to religion, then what a service shall we render! A great nation, with power of position, numbers, money, education, ideas; with a power of justice, love, piety, doing noblest service to humanity, enacting the highest sentiments into laws, elevating all the people, helping all to freedom, comfort, to education, to morality! Why, what a nation we shall be! What numbers shall we have, more rapidly increasing! What riches, developing still faster! And, what affections shall we have? Then we shall be indeed a peculiar people, zealous of good works, and can meet together on Thanksgiving Day, and not stain our realm of gratitude with tears of penitence or with any fears and alarms. This is for us, whenever we will.

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THE LIBERATOR.

No Union with Slaveholders.

BOSTON, DECEMBER 8, 1854.

PARTICULAR NOTICE.

THE FINANCIAL COMMITTEE OF THE LIBERATOR, to whom its pecuniary interests are entrusted, have instructed the GENERAL AGENT to pursue the following rule hereafter, without deviation, and without respect of persons, as essential to the permanent welfare of the paper—viz.—On the first day of January, 1855, to erase from the subscription book the names of all such subscribers as at that time stand indebted for more than one year; also, on the first of April, 1855, the names of all such as are owing for one year's subscription on the first of January, unless it be paid before the limitation designated; and, finally, to require payment in ADVANCE of all new subscribers.

It is not doubted by the Committee, that the friends of THE LIBERATOR, who are solicitous for its preservation and usefulness, will cordially approve of the rule here laid down, and be ready to comply with it; nor will they take offence, if, at any time, it shall happen, through forgetfulness or oversight on their part to pay their subscriptions, that their papers are discontinued—for they will immediately remit what is due, being unwilling on any account to give up a paper which they have so long sustained, and which they prize so highly. This rule, being strictly and impartially observed, will, it is believed, prevent those losses which have occurred, through an inexcusable indulgence to delinquent subscribers, year after year, and which amount in the aggregate to a very large sum; while it is hoped it will not materially affect the number of the patrons of the paper.

By direction of the Financial Committee,
ROBERT F. WALLCUT,
General Agent.

MESSAGE OF THE PRESIDENT.

The second session of the thirty-third Congress of the United States commenced at Washington on Monday last. In the Senate, Hon. Lewis Cass was appointed President pro tem, in the absence of Senator A. Johnson. Subsequently, Hon. Jesse D. Bright, of Indiana, was elected.

In the House of Representatives, upon calling the roll, 107 members answered to their names. President Pierce's message was then communicated to both Houses, and read.

It is a document of considerable length, written in a plain, unambitious style, without circumlocution or diffuseness, and unexpectedly moderate in its tone. There is no attempt to frown down any thing at home, nor to frighten any one abroad. Although the anti-slavery agitation has never been so visible or so universally diffused, as during the present year, yet the President expresses neither alarm nor regret at the fact, and has not a word to say about sectional discord, or the duty of rallying for the preservation of 'our glorious Union.' In fact, on these points, he seems to have very suddenly become a veritable 'Know-Nothing.' The result of the recent elections in the various States—indicating a complete revolution in public sentiment adverse to the national administration—seems to have taught him a most salutary lesson, and made him equally circumspect and courteous. He makes no allusion to the Fugitive Slave law or to the Nebraska Bill, being probably impressed with the truth of the old proverb, that 'the least said, the soonest mended.' Yet his utter silence in regard to the only subject of general interest—the only root of bitterness in the nation—the only cause of geographical alienation—is a significant commentary upon the power of a rectified public sentiment to restrain even the most unscrupulous of men; and also another proof that the North is beginning to exert a potent influence in relation to national affairs.

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The President expresses the belief that the present government of Spain will be 'more favorably inclined than the preceding to comply with our just (!) demands, and to make suitable arrangements for restoring harmony and preserving peace between the two countries.' This means the purchase and absorption of Cuba by this country—nothing less.

As for unhappy Mexico, we are cooly told, 'numerous claims upon it for wrongs and injuries to our citizens remain unadjusted, and many new cases have recently added to the former list of grievances.' Of course—these wrongs, injuries and grievances are to continue to increase until we are ready for another war of invasion and conquest. The imputation here cast upon Mexico justly belongs to this country. We are the aggressors in every instance, and have behaved in the most perfidious manner towards her, and are resolved upon her extinction. Yet the President has the effrontery to declare—'It has been my anxious desire to maintain friendly relations with the Mexican republic, and to cause its rights and territories to be respected.' We believe the truth is not in him.

The message speaks of 'the cordial relations which have long existed between this government and Brazil.' To be sure—does not a fellow feeling make us wondrous kind? We have three millions and a half of chattel slaves, and Brazil has an equal number—why should not our relations to each other be cordial? That mean, dastardly and ruthless transaction—the bombardment and burning of Greytown, at the instigation of the infamous Boland, without any justifiable provocation, is fully and elaborately defended by the President, so that all the infamy of it should be transferred to his own shoulders. His representations of the affair are not truthful. Why the place was visited with such destruction is clearly revealed in the following description of it in the message—'This pretended community, a heterogeneous assemblage gathered from various countries, and composed, for the most part, of blacks and persons of mixed blood, had previously given other indications of mischievous and dangerous propensities... It was incapable of being treated in any other way than as a piratical resort of outlaws, or a camp of savages.'!! According to his own showing, it was a black country, from first to last—in other words, it was the prevailing complexion of the inhabitants of Greytown that caused them to be treated in this barbarous manner. Besides this, 'the place did not profess to belong to any regular government, and was 'neither competent to exercise the rights nor to discharge the obligations of a government.' Hence it was that 'the Cyane at length fired upon the town,'—yes, and set fire to the same,—though, 'owing to the considerate precautions (!!) taken by our naval commander, there was no destruction of life'!! Was there ever bravery or magnanimity equal to this?

The President says 'this transaction has been the subject of complaint on the part of some foreign powers, and has been characterized with more of harshness than of justice'; but it consoles him to believe that, in the history of European states, crimes even of a blacker dye than this have been perpetrated, and therefore we have no cause to hang our heads for shame! But the remarkable fact, to which no reference is made in the message, was, that every journal at the North, not panned by the government, denounced the act as utterly indefensible; and so it will stand recorded on the page of impartial history.

Notwithstanding the expenses of the army and navy, for the past year, a peace (!) establishment, have been more than twenty-two millions of dollars—a tax of about a dollar on every inhabitant in the land, bond and free, young and old—yet the President is urged to have both the army and the navy enlarged, and hence a still more frightful amount wasted on this anti-human and devilish engine! But when speaking of that invaluable instrumentality for the dissemination of light and knowledge, the Post-Office Department, he is careful to inform the nation that, 'instead of defraying its expenses, according to the design at the time of its creation, it is now, under existing laws, made to contribute to, to no small extent, a charge upon the general treasury.' Why does not the same objection lie, with incomparably more force, against those desolating and all-devouring locusts of war, the army and navy? And why did not the President state, that the only reason why the Post-Office Department is a burden upon the treasury is, that the slave States are unable to pay their postage bills?

The message concludes with the following rhetorical flourish for 'Bancroft'—

'Our forefathers of the thirteen United Colonies, in acquiring their independence, and in founding this Republic, the United States of America, have devoted upon us, their posterity, the greatest and most noble trust ever committed to the hands of man, imposing upon all, and especially such as the public will has invested, for the time being, with political functions, the most sacred obligations. We have to maintain inviolate the great doctrine of the inherent right of popular sovereignty; to preserve the most universal religious toleration; to preserve the rights of every individual citizen with the complete security of the public order; to render cheerful obedience to the laws of the land, to unite in enforcing their execution, and to harmonize a sincere and ardent devotion to the institutions of religious faith, with the most noble and noblest tolerance; to preserve the rights of every citizen with the complete security of the public order; to render cheerful obedience to the laws of the land, to unite in enforcing their execution, and to harmonize a sincere and ardent devotion to the institutions of religious faith, with the most noble and noblest tolerance; to preserve the rights of every citizen with the complete security of the public order; to render cheerful obedience to the laws of the land, to unite in enforcing their execution, and to harmonize a sincere and ardent devotion to the institutions of religious faith, with the most noble and noblest tolerance; 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Surely, it cannot be! Surely, an indignation will arise... I will not see that image in chains; therefore do we plead with you...

Americans—We know that there are difficulties in your way, but these are nothing in comparison with the way that good is to be achieved... I will not see that image in chains; therefore do we plead with you...

ANTI-SLAVERY TRACT DISTRIBUTION.

DEAR SIR,—A circular from the Anti-Slavery Office reached me a few days since, to which I respond by enclosing two dollars, with pleasure; but my pleasure would be increased if I were able to multiply the sum by ten...

I think much of the approaching Bazaar. There will be warm hearts and strong hands to strike heavy blows at the battle of slavery, and to break the fetters of the bodiless phantoms in his chains...

Yours, for the enslaved,
 CLARISSA G. OLDS.

SPECIAL CONTRIBUTIONS

Table with 2 columns: Name and Amount. Includes M. B. Beck, Vernon, Ohio, \$3.00; Thomas Bigwood, Ottawa, Milwaukee, Ohio, 2.50; Edwin Burgess, Racine, Wis., 2.00; etc.

FRANCIS JACKSON, Treasurer.
 Mr. J. P. Jewett & Co. have published in a very beautiful volume, 'Sketches of Places and People Abroad,' by WILLIAM WELLS BROWN; with a Memoir and Portrait of the Author...

THE LATE ESTHER MOORE.

PHILADELPHIA, Nov. 30, 1854.
 BROTHER GARRISON: I have no doubt that you were well acquainted with our beloved sister, ESTHER MOORE, who has recently left the form, and who has no doubt received the joyful welcome of 'Well done, thou good and faithful servant, enter into the joy of thy Lord.'...

When reading the notice in the Anti-Slavery Standard of the 25th of November, of the death of our dear friend, ESTHER MOORE, I was forcibly reminded of my last interview with her. She had for some time past been a constant attendant at the meetings of the Spiritu- alists of this city...

I remarked to her, that this doctrine is very cheering to us who are advanced in years, who have already lived out our three score years and ten, and who, in accordance with Nature's laws, cannot long remain in the form. When parting, she urged me to call and see her, that she might have more conversation with me upon this subject, which she felt to be of so much im- portance.

The following communication was received through HENRY C. GOODEN, from the spirit of this dear friend: 'I felt the appropriateness of the lines spoken by T. L. Harris to a friend in this city, and can adopt that language now:—
 "I rose like a mist from the mountain,
 When Day walks abroad on the hills;
 I rose like a spray from the fountain,
 From life and its wearying ills."
 "I have bated in the heavenly river,
 I have bathed the seraphim song;
 And I walk in my brightness for ever,
 Amid the celestial throng."
 "My departure was a bright one; there was no darkness or gloom before me. I felt that I knew the road well, for I had heard the angel voices as they spoke of the light, onward path of progression.

My journey from outward life was short and pleasant; bright spirits were around me, cheering me with their living presence, and holy words of love fell upon my spirit in tones of sweetness, and I did not realize that I was going to the spirit shore. A short season of unconsciousness passed over me: no long and dreary night enveloped the 'valley of the shadow of death' as I passed from the outer form to the inner life. After a short refreshing season, I awoke, not to suffer pain in an earthly form, worn and weary with years, but to rise beyond the rugged cliffs of earth, to mount upwards where the chain of bondage and religious oppression never reaches. When this change came over me, I did not realize that it was death. I beheld the opening of the golden portals, and I looked around upon the earth. I did not ascend, as many suppose, with the swiftness of an arrow, through the circles and spheres, up to the throne of God. I found much to attract me, and my soul was filled with joy on entering the circle of spirits around me. In this circle were innumerable beings, who hovered close to my spirit, and expressed in their beaming countenances the joy that they felt in meeting one whom they dearly loved. There were the spirits of many who had endured the galling chains of bondage while on earth, but who had now passed away forever from the iron grasp of the cruel task-master. They saw that my mission had ended below, and rejoiced in the goodness and glory of our Father. They hovered around me, and embraced me in that love and affection which angels only know. Many bright ones from other spheres and circles came to greet me with a soul-stirring welcome to the home of the blessed above, and with their spirit glided gently away.'

DIED, in Milford, N. H., on Sunday, Nov. 19, Mrs. ANIGAIL W. GOODEN, widow of the late Mr. Benjamin Gooden, aged 72 years. Mrs. Gooden was a woman of uncommon powers of mind, extensive reading and general information, and deeply imbued with a reform- atory spirit. Ever fulfilling, assiduously, the duties of her social relations, she did not forget the claims of bleeding and outraged humanity. She was among the first to espouse the cause of the slave, and to cooperate in labors for his redemption.

For many years she was a reader and warm admirer of THE LIBERATOR and kindred publications, and held in great esteem those who occupied the van in the moral warfare with the sins of the age, regarding them as God's appointed agents in doing away the giant wrongs of which the land is guilty.

Possessing moral courage enough to follow duty wherever it might lead, and however great the sacrifices it might require, she did not hesitate to surrender the ties of sect, and the obligations of human creeds, when she found their natural tendency was to narrowness of mind, selfishness, exclusiveness, and a greater regard for mint, anise, and cummin, than for the weightier matters of the law; hence she was exposed to coldness and neglect from many of her former friends. However painful this might be, she was willing to bear it, rather than continue in relations which her conscience could not approve.

After the death of her revered and excellent husband, which happened about seven years since, she lived in comparative retirement in the family of her daughter; but her interest in reform did not abate, and from her quiet rural retreat she looked forth upon the broad field with strong faith, and aspirations to heaven that justice might not be long delayed to the perishing bondman. Her last sickness was attended with much physical suffering, but she bore it with great patience. Her trust in God did not waver; she was prepared for an exchange of worlds. She knew her time was come, and death was robbed of fear. Her end was peace. Milford, Nov. 25, 1854.

NEW-YORKING IN BOSTON.

The municipal election takes place in this city on Monday next. The Whigs have put in nomination for Mayor, Hon. GEORGE B. UPTON—perhaps as acceptable a candidate as they could offer. The Know-Nothing has resolved to vote for the present incumbent, Dr. J. V. C. Smith—thus showing that they care not how recent he may be to the cause of temperance, or to the honor of Massachusetts, in the kidnapping of Anthony Burns. Surely, no inflexible anti-slavery or temperance man will vote for his re-election. The Telegraph says 'he is the candidate also of the liquor party, and of the Nebraska-administration Democrats.' It pertinently adds—
 'On the disgraceful scenes enacted here through the illegal steps taken by the Mayor to compel the militia and the citizens to become active participators in the sending back of Burns to slavery, it is unnecessary to dwell. That matter may be dispatched in a single sentence. No man who has a heart in his bosom, no man who has the least concern for the honor of the city, will ever vote to place Mayor Smith a second time in a position to enable him again so to disgrace us.'

The New York Herald has the following reference to His Honor, which is commended to the attention of the 'Free Soilers' who are asked to vote for him:—
 'Pretty Strong Proof.—The Know Nothings of Boston have nominated Mayor Smith as their candidate for that office, which is doubtless what they expect to be elected by a large majority. Mayor Smith, it will be remembered, took an active part in maintaining the laws in the case of Burns, the fugitive slave, and has been marked by the anti-slavery societies of Boston for inevitable execution. His nomination by the Know Nothings is a pretty strong proof of the soundness and the moral courage of this new party on the slavery question. Pretty strong proof. What say the Seward and Cabinet organs?'

DEATH OF ESTHER MOORE, OF PHILADELPHIA. This highly esteemed and venerable woman, at the ripe age of 80 years, departed this life in Philadelphia on the 25th ult., without any lingering pain or sickness, and in the vigorous possession of all her faculties. Next to LUCRETIA MOTT, and like her connected with the Society of Friends, she has been conspicuous in that city for her early, untiring and undying advocacy of the cause of the slave; and one of her last efforts was to secure the redemption of a slave family, whose case was one of touching interest. We shall ever venerate her memory as one who stood by and cheered us from our earliest appearance in the anti-slavery struggle—ever reliable and unflinching. An interesting letter pertaining to her decease is inserted in another column.

GIVE IT A WIDE CIRCULATION.—The Friendly Remonstrance of the People of Scotland to the People of the United States of America, on the subject of Slavery, which we have the pleasure to lay before our readers in the present number, is deserving of universal attention, and worthy of all commendation and thanks. It is drawn up with great facility, as well as ability, and at the same time is unexceptionable in its language and spirit, except to the defenders and apologists of slavery. The original parchment, with the signatures appended thereto, will be exhibited at the approaching Anti-Slavery Bazaar in Boston. May the American press generally, and the religious press in special, be willing to copy so excellent and friendly a Remonstrance, that it may be seen by the people to whom it is addressed.

MRS. SWISHELM and LUCY STONE. To show how much of ill-nature, coarse personal, foolish criticism, and gross misrepresentation, can be compressed into one short article, we copy from the Pittsburg Visitor Mrs. Swishelm's notice of Lucy Stone and her lecture in that place. [See our fourth page.] A keen reply to Mrs. S. follows it, by the editor of the Norristown Olive Branch, which renders any other rejoinder unnecessary. The tens of thousands of persons, who, in various parts of the country, have been charmed by the eloquence and quickened by the appeals of LUCY STONE, in behalf of her sex, will readily perceive, in the desire of Mrs. Swishelm, 'to thrust a bit of sponge into her throat to silence her,' a morbidly captious, if not positively malignant spirit.

FURTHER ARRANGEMENTS OF PARTICIPANTS IN THE GREAT JURY OF THE U. S. COURT, at Boston, returned 18 bills of indictment against persons concerned in the Burns riot, on a portion of which, no action has yet been held. The tenth anniversary of the Polish revolution was celebrated by the friends of Poland in New York, at the Chinese Assembly Rooms, on Monday evening. John P. Hale and Horace Greeley were the leading geniuses of the occasion. Portland, Dec. 1.—Railroad Accident.—As the train from Island Pond for Portland, on the Grand Trunk Railroad, was near Thompson's mills, in the town of Stark, this morning, the snow plough got off the track and brought the train to a stand. At that moment the down freight train ran into the standing train, smashing the cars badly and injuring eight or ten persons severely. The passenger cars took fire and were consumed. Mr. Corser, the Superintendent, has gone to the scene of disaster, with surgeons, &c., in a special train. Among the injured are William Barnes, Esq., an attorney of Lancaster, whose leg is fractured; Wm. H. McGrillis, of Bangor, slight dislocation; Rev. Mr. Baxter, of Wilton, Me., collar-bone broken.

Monument to John Quincy Adams.—An elegant monument has just been placed in the Unitarian Church at Quincy, to the memory of John Quincy Adams, taken the 23d of Feb. 1826. It is of Italian marble, and is surmounted by a bust of the ex-President, which was executed in Italy, by the great American sculptor, Hiram Powers, and is very perfect and life-like in its resemblance of the venerated statesman to whose memory it is erected.

The New York Election.—The Albany Evening Journal says, 'The long suspense is ended! The official canvass confirms the election of a Whig Governor, a Whig Lieutenant Governor, a Whig Comptroller, and twenty-three Whig members of Congress.' The election of City Comptroller in San Francisco, in place of Major Murray, resulted in a Know Nothing victory, by 1042 majority. Buffalo, Dec. 5.—The schooner R. R. Johnson, loaded with wheat, went ashore yesterday, at Fairport, and then broke in two, and went down with all hands on board, eight in number.

TREASURER'S REPORT
 Of Receipts, from Oct. 4, to Dec. 2, 1854.
 Rec'd from Sarah H. Earle, proceeds of A. S. Fair in Worcester in Sept. \$465 00
 Rec'd from S. May, Jr., for collections from T. J. Hunt, Abington, to re- deem pledge, 10 00
 John C. Haynes, do, do, 5 00
 A friend in Lynn, do, do, 5 00
 S. May, Jr's pledge, 50 00—70 00
 Rec'd from Lewis Ford, for collections: At Pembroke 4 23, Plymouth 3 18, Scituate 1 01, Plympton 1 15, 9 55
 Received from C. F. Hoey, to re- deem pledge, 100 00
 Rec'd from G. L. Remond, for collections: In Reading, Manchester 3 84, Marlborough 2, North Dennis 1 89, Sa- lem 2, 6 29—13 28
 Rec'd from Weymouth Female A. S. So- ciety, by Susan E. Cowing, to re- deem pledge, 25 00
 Also, donation, 125 00—150 00
 Rec'd from S. May, Jr., for collections: From Deborah B. O'Brien, to re- deem pledge, 10, Mrs. M. Brooks, Concord, to redeem pledge, 20, J. W. Spalding, Peppercorn, to re- deem pledge, 5, Congregational church in Roxbury, of C. Lawrence, Treas- urer, to redeem pledge, 20, Mrs. J. Daves 5, both of Plymouth, to re- deem pledge, 8, E. Draper 10, Mrs. H. B. Draper 3, both of Hopedale, to redeem pledge, 85 75
 SAMUEL PHILBRICK, Treasurer, Mass. A. S. Society, Brookline, Dec. 1, 1854.
 DIED.—At Philadelphia, Thomas P. Cope, 87—of the Society of Friends. He was called the 'Quaker merchant,' and has left a fortune, it is said, of seven millions of dollars. In England, Charles Kemble, 79—the eminent Eng- lish actor. He was brother to Mrs. Siddons, an eminent actress.

New York Historical Society.—This Society

celebrated its fifteenth anniversary in New York on Monday last week, in brilliant style. Hon. George Bancroft delivered a splendid oration on Human Pro- gress, before a densely crowded audience, at Niblo's Theatre, and in the evening, a grand banquet was given by the Society, at which speeches were made by many distinguished gentlemen, amongst them, Robert C. Winthrop, Mr. Bancroft, W. C. Bryant, Col. Schouler of Cincinnati, and others.

Something of a Smash-Up.—Six locomotives were disabled on the Central Railroad a few days since; three by collision at Windfall—two on the freight and one on the express train—two by a collision of a pas- senger and gravel train at Elgin, and one by fire, at or near the depot in Chicago. The aggregate damage must have been quite large.—Buffalo Rep.

Rochester, Dec. 4. There has been a railroad accident about a mile west of here. The first train going west came in collision with the first train from Buffalo, about 9 1/2 A. M. Three locomotives on the train going west, and two on the train coming east, were badly smashed, and the Central Railroad, at that place, was falling so thickly that the trains were not visible to each other, and both were out of time.

Killed on the Railroad.—A promising young man, named Henry Ticknor, son of Dr. William J. Ticknor, was killed on the Central Railroad, at Chili, on Tuesday night. He was employed as a brakeman.—Torch Dem.

Munificence.—During the last year of which we have any reliable statistics, we find that the citizens of Boston gave the magnificent sum of \$385,733 83 to various benevolent purposes, besides the thousands of unnumbered acts of charity which flowed in private channels, and were known only to the donor and the recipient. The sum above stated was given to some thirty societies or institutions having religious objects, &c. The number of organizations for educational pur- poses, and twenty-five societies for the relief of physical wants.—Transcript.

NEW YORK, Dec. 3. We have received in advance a copy of the Report of the Secretary of the Treasury, which we condense a report of the fol- lowing facts:—The actual receipts into the treasury for the fiscal year ending 30th of June, 1854, from all sources, was \$73,549,705, which, with the balance in the treasury on the 1st of July, 1853, (21,942,892,) gave a total for the service of the year of \$95,492,597. The actual expenditures for the year were \$75,254,620, leaving a balance in the treasury, on the 1st of July, 1854, of \$20,237,977.

RICHMOND, Dec. 3. The Virginia Democrati- cian Convention, after a stormy session of three days, have nominated Henry A. Wise for Governor, and W. P. Lookey for Attorney General.

ALBANY, Dec. 4.—Noon. A snow storm has been raging for thirty hours, almost without cessation. The weather is growing colder, and there are no mails to-day from any quarter.

NEW YORK, Dec. 4. We had snow and rain, with a very high wind, yesterday afternoon and last night. This morning it is clear and cold, with snow two inches in depth, the first which has fallen this season.

The Storm of Sunday.—During the storm of Sunday evening, two new houses at Bass Point, Na- hant, were blown down. At New Bedford, the storm was accompanied by two heavy peals of thunder and very vivid lightning. On the Vineyard, the storm was quite severe, and the peals of thunder quite frequent.

ALBANY, Dec. 3. The Lake Superior Morn- ing News of the 28th ult. says:—We learn by private letters that the bodies of Sir John Franklin and his men have been found by Mr. Kane's party, completely frozen. From the authority where we have obtained this information, we have the right to believe it to be perfectly true.

A Sad Tragedy.—Cincinnati, December 2.—The Louisville papers of this morning contain a report in regard to a negro who kept grocery-shop on a flat-boat at Cairo. He, having been sued for sixty dollars, and judgment rendered against him, threatened to shoot the magistrate if he did not let him off, and then armed himself and took a stand in his boat for the purpose of doing so. A great crowd of people surrounded his boat, and a negro fired in them, wounding four persons. The boat was then fired at and blown up, and when out in the river, the negro tied a weight to his neck, jumped overboard, and was drowned.

The Boston Traveller states that the late Grand Jury of the U. S. Court, at Boston, returned 18 bills of indictment against persons concerned in the Burns riot, on a portion of which, no action has yet been held.

The tenth anniversary of the Polish revolu- tion was celebrated by the friends of Poland in New York, at the Chinese Assembly Rooms, on Monday evening. John P. Hale and Horace Greeley were the leading geniuses of the occasion.

Portland, Dec. 1.—Railroad Accident.—As the train from Island Pond for Portland, on the Grand Trunk Railroad, was near Thompson's mills, in the town of Stark, this morning, the snow plough got off the track and brought the train to a stand. At that moment the down freight train ran into the standing train, smashing the cars badly and injuring eight or ten persons severely. The passenger cars took fire and were consumed. Mr. Corser, the Superintendent, has gone to the scene of disaster, with surgeons, &c., in a special train. Among the injured are William Barnes, Esq., an attorney of Lancaster, whose leg is fractured; Wm. H. McGrillis, of Bangor, slight dislocation; Rev. Mr. Baxter, of Wilton, Me., collar-bone broken.

Monument to John Quincy Adams.—An elegant monument has just been placed in the Unitarian Church at Quincy, to the memory of John Quincy Adams, taken the 23d of Feb. 1826. It is of Italian marble, and is surmounted by a bust of the ex-President, which was executed in Italy, by the great American sculptor, Hiram Powers, and is very perfect and life-like in its resemblance of the venerated statesman to whose memory it is erected.

The New York Election.—The Albany Evening Journal says, 'The long suspense is ended! The official canvass confirms the election of a Whig Governor, a Whig Lieutenant Governor, a Whig Comptroller, and twenty-three Whig members of Congress.'

The election of City Comptroller in San Francisco, in place of Major Murray, resulted in a Know Nothing victory, by 1042 majority. Buffalo, Dec. 5.—The schooner R. R. Johnson, loaded with wheat, went ashore yesterday, at Fairport, and then broke in two, and went down with all hands on board, eight in number.

TREASURER'S REPORT
 Of Receipts, from Oct. 4, to Dec. 2, 1854.
 Rec'd from Sarah H. Earle, proceeds of A. S. Fair in Worcester in Sept. \$465 00
 Rec'd from S. May, Jr., for collections from T. J. Hunt, Abington, to re- deem pledge, 10 00
 John C. Haynes, do, do, 5 00
 A friend in Lynn, do, do, 5 00
 S. May, Jr's pledge, 50 00—70 00
 Rec'd from Lewis Ford, for collections: At Pembroke 4 23, Plymouth 3 18, Scituate 1 01, Plympton 1 15, 9 55
 Received from C. F. Hoey, to re- deem pledge, 100 00
 Rec'd from G. L. Remond, for collections: In Reading, Manchester 3 84, Marlborough 2, North Dennis 1 89, Sa- lem 2, 6 29—13 28
 Rec'd from Weymouth Female A. S. So- ciety, by Susan E. Cowing, to re- deem pledge, 25 00
 Also, donation, 125 00—150 00
 Rec'd from S. May, Jr., for collections: From Deborah B. O'Brien, to re- deem pledge, 10, Mrs. M. Brooks, Concord, to redeem pledge, 20, J. W. Spalding, Peppercorn, to re- deem pledge, 5, Congregational church in Roxbury, of C. Lawrence, Treas- urer, to redeem pledge, 20, Mrs. J. Daves 5, both of Plymouth, to re- deem pledge, 8, E. Draper 10, Mrs. H. B. Draper 3, both of Hopedale, to redeem pledge, 85 75
 SAMUEL PHILBRICK, Treasurer, Mass. A. S. Society, Brookline, Dec. 1, 1854.
 DIED.—At Philadelphia, Thomas P. Cope, 87—of the Society of Friends. He was called the 'Quaker merchant,' and has left a fortune, it is said, of seven millions of dollars. In England, Charles Kemble, 79—the eminent Eng- lish actor. He was brother to Mrs. Siddons, an eminent actress.

ANTI-SLAVERY BAZAAR FOR 1854.

The National Anti-Slavery Bazaar will open on WED- NESDAY, the 20th of December next. We have been so fortunate as to secure for its accom- modation the two very beautiful and convenient halls communicating with each other, just finished in Winter street.

The foreign contributions promise to be more elegant and abundant than on any previous occasion. Costly and rare collections have arrived, or are on the way, from Great Britain, France, Germany and Switzerland. While the friends of the slave abroad are thus lavish of time, money and effort, the Committee feel it their duty to appeal to their friends in this country, for the purpose of urging upon them a greater amount of labor, and larger donations. Let us strive in some measure to emulate the self-sacrifice and devotion of our more dis- tant fellow-laborers, and not, while calling ourselves the slave's friends, sit idly by, and allow his chief help to come from those who are summoned to their work of charity only by their recognition of the sublime doctrine that their country is the world, and their countrymen all mankind. Let us not disregard the additional re- sponsibilities that pertain to position and nationality.

Suffer us to present a few practical suggestions. We would call upon ladies at home for large contributions of useful articles; all kinds of fine needle-work for ladies' and children's wear, gentlemen's dressing-gowns, shirts, collars and hosiery, are greatly in demand. There is no danger that the supply will be too large, or that the articles will be sold at a sacrifice, as from the goods that remain, we are enabled to furnish assistance to many other Fair holders for the benefit of the common cause. Any donations of books, china, furniture, in fine, any articles that will command a sale, will be thankfully received.

Such towns and individuals as find it more convenient to make their contributions in money, are requested to forward them to this committee before or at the time of the Bazaar. Aid of this kind is of course equally ac- ceptable, and though counted with the receipts of the Fair, will be particularly acknowledged in the Bazaar's Report. Were one-third of the towns only, throughout New England, and the State of New York, represented ever so imperfectly on the coming occasion, how large and influential would be the means placed at the disposal of the A. S. Society now, in this very crisis hour of the country's destiny!

Any communications for the Bazaar Committee may be addressed to 138 Nassau street, New York, or to 21 Cornhill, Boston. For the Committee,
 A. W. WESTON.

Notices of Meetings, &c.

WORCESTER COUNTY (SOUTH) ANTI-SLAVERY SOCIETY.

The Annual Meeting of the Worcester County South District Anti-Slavery Society will be held in WOR- CESTER, on Saturday and Sunday, December 9 and 10, in the City Hall. The members of the Society are requested to insure, as far as possible, a representation of every town in- cluded within the bounds of the Society.

Wm. Lloyd Garrison, Wm. Wells Brown, Stephen S. and Abby Kelley Foster, Samuel May, Jr., T. W. Higginson, and other speakers, will be present.

EFFINGHAM L. CAPRON, President.
 JOHN H. CHASE, Sec'y.

ANTI-SLAVERY CONVENTION AT WESTMINSTER.

The Worcester County (North Division) Anti-Slavery Society will hold its third annual meeting at West- minster, on Friday, the 15th inst., commencing at 10 o'clock, A. M., and continuing through the day and evening.

While the Church continues its mastery inactivity on the great question of human rights, and politics dwindle into Know-Nothingism, let the faithful and true- hearted come together, and take such action as the crisis demands.

Wm. Lloyd Garrison, Rev. ELNATHAN DAVIS, and other able speakers will address the Convention.
 D. M. ALLEN, Sec'y.

Wm. Wells Brown, an Agent of the American Anti-Slavery Society, will lecture as follows:—

Worcester, Me., Saturday and Sunday, Dec. 9 and 10. Warren, R. I., Tuesday, December 12. " " " " Wednesday, " 13. Newport, " " " " Thursday, " 14. " " " " Friday, " 15.

W. W. B. will probably hold meetings in Boston, New Jersey, on Sunday, Dec. 17. He will lecture in the cities of Philadelphia and New York during the week after.

THE WORCESTER CITY ANTI-SLAVERY SOCIETY

ANNOUNCES the following Course of Lectures, to be delivered on successive Friday Evenings, at the City Hall:—
 Dec. 1.—JOHN PIERPONT, of Medford, (a Poem.)
 2.—SALMON P. CHASE, of Cincinnati, Ohio.
 3.—(Omitted) to accommodate the Mech.'s Assn.
 4.—JOHN F. HALE, of New York.
 5.—CASSIUS M. CLAY, of Kentucky.
 6.—THURGOOD PARKER, of Boston.
 7.—(Monday)—HENRY WARD BEECHER, of N. Y.
 8.—SAMUEL J. MAY, of Syracuse, N. Y.
 9.—Wm. W. W. BROWN, of Worcester, Mass.
 10.—LUCY STONE, (probably,) West Brookfield.
 11.—N. P. BARKS, of Waltham.
 12.—WILLIAM W. BROWN, recently from England.
 13.—DAVID WILMOT, of Towanda, Pa.
 Single Tickets, 10 cts.; packages of 10, to be used at any Lecture, 50 cts. For sale at the Bookstores and at the Door. Lectures commence at 7 1/2 o'clock.

T. W. HIGGINSON, President.
 JOSEPH A. HOWLAND, Secretary.

WORCESTER LYCEUM.

The Course of Lectures, for the winter of 1854-5, commenced on the 9th of November, 1854, at the City Hall, by an introductory Lecture by Rev. HENRY WARD BEECHER, of Brooklyn, N. Y. The remainder will be delivered as follows:—
 Dec. 7.—Rev. JOSEPH P. THOMPSON, New York.
 Dec. 21.—Rev. JOHN PIERPONT, Medford, Mass.
 Jan. 4.—CASSIUS M. CLAY, (probably,) Lexington, Ky.
 Jan. 18.—WILLIAM LLOYD GARRISON, Boston.
 Feb. 1.—GEORGE W. CURTIS, Esq., New York.
 Feb. 15.—Rev. JOHN H. HOPKINS, Burlington, Vt.
 Mar. 1.—Rev. E. H. CHAPIN, New York.
 Mar. 15.—Hon. H. GREELEY, New York.

Tickets for the Course—Gentlemen, One Dollar; Ladies, Fifty Cents. Single Lectures, 12 cts. Doors will be opened at 7, and closed at 7 1/2 o'clock.
 HENRY CHAPIN, President.
 THOMAS EARLE, Sec'y.

11,500 copies ordered in 3 days.

IDA MAY,

HAS THUS FAR PROVED TO BE THE MOST SUCCESSFUL OF MODERN BOOKS.

The Publishers are using all their means to keep up with the demand, but the orders on Friday, 24th, had reached to the number of ONE THOUSAND more than the entire edition published on the Wednesday previous. And this is no fortuitous enthusiasm. The book, while it is a mastery delineation of SLAVERY, is no less attractive as a story. Its principal character has been universally considered to be one of the most lovely and graceful heroines of modern fiction—a creature to be idolized as a child and adored as a woman.

The Publishers expect no limit to the sale of this book—save the limit of the number of the reading public. PHILLIPS, SAMPSON AND CO., Washington Street, Dec. 1. line.

Ready! Ready! TOWN AND COUNTRY. For sale by all Booksellers. Published by J. BUFFUM, 23 Cornhill, BOSTON.

BEAUTIFUL JUVENILES

For the Coming Holidays.

The Boys and Girls not Forgotten.

JOHN P. JEWETT & Co. 117 WASHINGTON STREET, BOSTON. HAVE just published four of the choicest and most elegant Books for Children which have been issued this year. They were written for us by a lady who stands preëminent as a writer of Juvenile Literature. Mrs. FRANCES HARRIS FRIEL.

THE SERIES IS ENTITLED HOME STORIES.

And consists of the following stories, elegantly illus- trated from original designs by Billings: MARY DAY'S STORY BOOK. MARY DAY FORMING GOOD HABITS. MARY DAY'S STORY BOOK. HENRY DAY LEARNING TO OBEY BIBLE COMMANDS.

In addition to the above, we have in press, and shall publish during the month of November, an exquisite Juvenile, by a lady of New Hampshire, entitled, The Sunbeam!

Beautifully illustrated by Billings. All orders addressed to the Publishers will be prompt- ly responded to.

JOHN P. JEWETT AND COMPANY, PUBLISHERS. No. 117 WASHINGTON STREET, BOSTON. N10 4wis

William Wells Brown.

WE HAVE IN PRESS, and shall issue about the 25th of November, an exceedingly interesting work, entitled, Places and People Abroad: WITH A MEMOIR OF THE AUTHOR.

Mr. Brown, the eloquent Author, is now well-known to the Anti-Slavery Men and Women of two Continents, and his well-written book, so interesting to every friend of humanity, describes in beautiful language not only the incidents and trials of his early life, but his most recent and pleasurable experiences, during his sojourn in Europe. It is a book to be read and pondered, as the production of a colored man, once a slave, the representative of a despised race. God only knows how many William Wells Browns and Frederic Douglasses may at this moment be grinding in the Southern prison house.

Ye men of America, who class the colored man with the brute creation, read this book when it is published, and then say whether or not a being capable of such attainments should be ranked with the beasts that graze the field. It will make an elegant 12mo. vol., of about 800 pages, with a steel portrait. Price, 75 cents, bound in cloth.

John P. Jewett and Company, PUBLISHERS. No. 117 WASHINGTON STREET, BOSTON. N10 4wis

The Gem of the Season.

THE LADY'S ALMANAC FOR 1855.

WITH FORTY ILLUSTRATIONS BY BILLINGS. FINELY BOUND IN CLOTH, GILT, AND GILT EDGE. PRICE ONLY 25 CENTS. THE CHEAPEST BOOK OF THE SEASON. The Illustrations comprise THE LAST CHAPTER IN PROVERBS, from verse 10; TWELVE ENTIRE PAGES for the twelve months; Dr. Franklin's Art of Making Money Plenty, &c. To be issued early in December, and sold by all Book- sellers and Periodical Dealers. Do not fail to look at it.

Also, will be published, about the 18th of December, THE BOSTON ALMANAC, FOR 1855.

Containing a graphic Sketch of the Prominent En- terprises of the Day: A Statistical View of the Business Resources of Bos- ton, showing the vast productiveness of New England Industry, and the unrivalled position of Boston as the manufacturing centre of the Union: PICTORIAL ILLUSTRATIONS of the New State House, Interior Views of the Boston Theatre, the Na- tional Theatre, Model Houses, Exchange Block, and Steamship Wharf, in Boston; the State Normal School Houses at Framingham and Salem, and the State Alms- house at Tewksbury.

The City, State and National Governments, with the New Legislature and the New Congress POLITICALLY CLASSIFIED with great care and accuracy. Together with a COMPLETE BUSINESS DIRECTORY of the City, the Engraved Map of Boston, and all the requisite information for the citizen or the stran- ger.

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IDA MAY;

A STORY OF THINGS ACTUAL AND POSSIBLE BY MARY LANGDON.

'For we speak that we know, and testify that we have seen.'

THIS STORY OF SOUTHERN LIFE IS destined to produce an impression upon the nation wonderful, and permanent. As a

POETRY.

AMERICAN SLAVERY.

LINES WRITTEN ON PERUSING THE SPEECHES DELIVERED AT THE MANCHESTER (ENG.) ANTI-SLAVERY CONFERENCE.

What sounds come floating o'er the pathless ocean, Like greetings from the cavern-home of pain?

As little deem'd for some proud noble's gain; Whose blank despair not even hopes can borrow,

From future bursting of the tyrant's chain! Ah, no! from realms besotted or benighted,

By kingly miracle, or by noble's pride, Such wailing comes not, though, with prospects blighted,

Whole nations weep o'er liberty denied. In Europe's darkest, guiltiest recesses,

Siberian horrors, or a Poland's throes, Where Czar or Hapsburg blood-guilt right suppresses,

And flings back insult on a people's woe; No cry is heard, on Heaven so loudly calling

For vengeance on the robber and the knave, Nor deed so dark, or cruel, or appalling,

Inflicted on the unbelieved slave. As fleets across the wide Atlantic billow,

As done where freedom boasts her loved abode; Where rests the head each on a freeman's pillow,

And sacred truth directs the way to God; There freedom's self, all kingly tyrants spurning,

Becomes a tyrant far more fierce than they; Each human right, each tender claim upturning,

And heaven defying in the face of day. Religion there, once guide and light to reason,

Its manly virtues aiding to unfold, Shakes hands with Mammon, and proclaims the treason,

That man may sell his fellow-man for gold. O, last to honor! dead to holy feeling!

Pious in crime, and prayerful but to sin! In words most saintly, while in black arts dealing,

Like 'painted sepulchres,' all stench within! Cease, cease the cry of freedom and her mission!

Earth sickens at the dark imposture there; And spurns the vile and hellish imposition,

THE LIBERATOR.

WHITE SLAVES SOUTH.

LIBERTY LODGE, FAR SOUTH, Nov. 25, 1854.

WILLIAM LLOYD GARRISON: DEAR SIR,—I have just read a letter, signed C. K. W., on the 'Unwritten Articles' in our National

convention with death and agreement with Hell, which was copied from a recent number of the Liberator by the

Anti-Slavery Standard of Nov. 18. I wish to make a few strictures on its sentiments. You know that I am a radical Abolitionist. Born a member of a disfranchised class, I have always opposed oppression, in every form in which I have encountered it.

I have never espoused any formula of doctrines, religious or political, and never shall enlist myself under the banners of any party—even any pro-liberty party—unless freedom of individual opinion, and its public expression, are willingly permitted by its leaders.

The party of which you are the honored chief allows of such dissent. Of this privilege, I purpose at present to avail myself. After narrating the incident, of which the 'damned plain' Theodore Parker, of Boston, was the hero—

otherwise, your valiant correspondent, C. K. W., thus expresses his opinion of his conduct, and of the conduct of Abolitionists in the Southern States:—

'Now, this particular incident may be a mere joke, manufactured from no other real material than the resemblance between the names, and Mr. Theodore L. Parker may never have conducted in the shabby manner imputed to him in the story; but I refer to it, because it is the exact type of many real conversations which are constantly taking place throughout the Southern States; because all slaveholders assume the right to make this sort of impudent insinuation; and because the great majority of Northern men who travel at the South quietly submit to it, in many cases, without even a suspicion that they are degraded by so doing.'

It has happened to me frequently, in debate with both Northern and Southern men on the subject of slavery, to be told that Abolitionists would have no difficulty in travelling or residing at the South, if they would keep their opinions to themselves, and be careful not to talk to the colored people, nor take anti-slavery newspapers, nor let themselves be publicly known as Abolitionists, and the minds of these persons had become accustomed to the requisition of this subservient Southern men, and its concession, by Southern dough-faces, that they really saw nothing objectionable in an arbitrary annihilation on one side, and a cowardly surrender on the other, of that indispensable safeguard of liberty, freedom of speech and of the press.

It is refreshing, in contrast with the demagogue of these white slaves, to read the eminently perpendicular letter recently addressed, through the newspapers, to the Rev. Nehemiah Adams, of Boston, by Henry A. Wise, of Virginia.

The italics are my own. After thus stigmatizing the silent Abolitionists of the South as cowards and white slaves, he proceeds to enlarge in the 'manhood' of the foolish Mr. Wise, and his fellow-cowards, the slaveholders of the Old Dominion, in this wise:—

'It must be admitted that, however the slaveholders may fall short of being just, humane, democratic or Christian, they possess, eminently, this element of manliness; that "They know their rights, and, knowing, dare maintain".'

However erroneous may be their assumption of a right to buy and sell human beings, they understand the real right of manfully expressing their own opinions, and would scorn the idea of submitting to be gagged.'

The word italicized was so distinguished by the writer. I most cordially endorse the concluding sentiments of your correspondent's letter, that 'there needs a re-education of this whole people in the principles of freedom, and as a preliminary step towards this, an understanding that such traitors to liberty as Dr. Adams and Pres. Ford cannot be true teachers of Christianity; and nullify the arguments (or sneers rather) which preceded this, his concluding opinion.'

C. K. W. is evidently one of those gentlemen of New England, who live at home at ease, and therefore little does he think about the dangers that are braved by those Abolitionists of the Southern States, who remain true to their principles. He does not seem to be aware that there is a mastery as well as a slavish silence.

I have lived in this State for nearly three months in succession, without any of my acquaintances suspecting me of being an Abolitionist. Placed in similar circumstances, I would again act as I have hitherto acted. What has been the result of my silence-policy? I have done more, I believe, to disseminate Abolitionism among the slaves, than any 'fanatic' who ever visited this State. How I have done so, it would be impudent to relate. I have seen evil, springing out of the slave system, of which few Northern men even suspect the existence. I have seen, also, in how many different methods our cause may be advanced in the Southern States. I have listened to confidential lamentations and curses—excuse the phrase—uttered by prominent pro-slavery men, as they spoke of the progress of Garrisonian ideas at the North. I have learned facts which will yet crush many of the false assertions that at present are so boldly advanced as truths by pro-slavery preachers and politicians North. I will yet attain a position here that will enable me to give a succession of well-aimed shots at the Southern Babel.

Had I noted as C. K. W. seems to advise, what would have been the result? Probably, I would have been shot or hanged, or tarred and feathered, or ridden on a rail; certainly, I would speedily have been compelled to leave the slave States, and been 'passed round' by the pro-slavery press.

Wherever I have gone, however, I have argued the question of slavery with several persons—argued it as a friend of the negro? What has been the result? A narrow escape once; fruitless exertion always. Sir, the heart of the public of the South is HARDENED; slavery, when it is abolished, will be ended by fear of revolt or by Northern influence. The South cherishes the wrong. It will not listen to arguments. It answers them by falsehood always, and sometimes with personal insult also. The tyranny of the majority in the slave States is the most terrible despotism that the world has ever seen. Liberty of speech does not exist here. The press is enslaved as effectually as the negro. The pulpit is simply a forger of spiritual chains for the planters' interests.

It is because I know these facts that I am silent. I fear nothing. If my sense of duty told me to speak, I would speak in spite of every danger. But, as I can work in silence, and not otherwise, I shall remain yet, for a season, an Abolitionist 'citizen of the great Empire of Silence.'

Pray, C. K. W., what 'manliness' is manifested by Mr. Wise in publishing his letter? Does it require any courage to utter the opinions of the powers that be, or of the majority of the people? I think not. Slaveholders are not manly. Slaveholders are a race of cowards—for none but cowards would live by robbing the poor of the fruits of their industry. They are bullies, not 'braves.'

which will break up the United States, and eradicate slavery from the face of the earth. It requires no great discernment to see that, sooner or later, such a time will surely come. If a reasonable man gives the subject a few moments' thought, can he come to any other conclusion? Human slavery must cease. This is an indisputable point. The only other question is, How will it be abolished? It must be abolished either by the government, by the voluntary act of the slaveholders, or by the slaves. The Federal Government has the power to abolish slavery in the United States, as the British Parliament had to abolish that in the West Indies. Slaveholders (an individual here and there excepted) never have and never will voluntarily emancipate their slaves. Abolition must, therefore, come by violence.

'The people of the North, as they grow more anti-slavery, and become enlightened upon the subject, will demand that something shall be done towards the removal of this evil from the country. Under the present compact, nothing can be done. The slaveholders, infatuated, (as they say those always are whom the gods would destroy,) will resist every proposition for emancipation. The result must be a dissolution of the Union.'

I was amused, though mortified, also, at the accounts of your great National Council, or Cabinet, or Ministry, or whatever you call it. If you wish to improve your condition, clear out of the cities into the country towns; go to work; send your children to school; apprentice them to trades, and endeavor to make yourselves exemplary members of the communities in which you live. Down with your libraries, your colored bureaus, your colored schools, your colored churches, and your colored newspapers! Get a little stake in the country, in the shape of a few feet of land; interest yourselves (not too much) in the affairs of your town, and endeavor to get yourselves put upon juries; be total-abstinence men, and, if you feel an irresistible desire to 'blow,' as we say in Australia, go to an anti-slavery meeting and make a speech. Finally, take THE LIBERATOR, and the money which you spend upon Colored Conventions, give to the anti-slavery cause.

I cannot describe to you the mingled emotions of anger, grief and shame with which I read the stupid resolutions of the State Council, (I must laugh!) censuring Mrs. HARRIET DEWEES STOW; but I was much relieved when I came to your sensible protest. If Mrs. Stow ever entertained the idea of appropriating the money in the manner intimated by the resolutions, we ought to thank God that he inclined her heart to wisdom, and induced her to change her plan. But, whatever Mrs. Stow's intentions might have been, the resolutions were ungracious, inappropriate and cruel. If I understand the matter, the English people placed this money in Mrs. Stow's hands, for the benefit of the colored people of the United States, to be appropriated according to her own judgment. In such a case, nothing could be more indelicate than any thing bearing the look of dictation on the part of the colored people. Nothing but ignorance or malice could prompt the slightest interference with us.

It would be impossible for that philanthropic lady, or any one else, to establish, with twenty thousand dollars, a literary or manual labor institution superior to many already in operation in the United States. I would rather go to Harvard University or Yale College than to any other in the country. Independent of other advantages, there is a prestige about them which belongs to no other, and cannot be given to a new institution. If it be said that these colleges are closed to colored men, then it seems to me that one of the very first things to be done for the benefit of those of us who desire university education, is to endeavor to break down the barriers of prejudice, so that the doors of these institutions may be open to all.

This city (Melbourne) has made wonderful progress within a year. The streets, which are beautifully laid out, have been metalled and curbed, sidewalks have been covered with flagstones, old buildings have been demolished, and handsome new edifices erected, and fine roads to the suburbs have been built. They are hurrying on with the water-works, and within three months, water will be brought into the houses. The gas company are driving ahead with their works. The railroad is completed from the city to Sandridge, where the shipping lies, and already the shrill whistle of the little temporary locomotive is daily heard. A man can now have twice the comfort for his money that he could a year ago. In a walk into the suburbs, a few Sundays ago, I was astonished to see such thickly settled villages. Among them were some enchanting retreats, equal to any thing to be seen in Brookline or Jamaica Plain. Every where could be seen an air of contentment and comfort. This has been the best country in the world for colored people.

UNRIGHTEOUS SPIRIT OF CASTE. PLACERVILLE, CAL., Oct. 23, 1854.

MR. GARRISON: I accompanied some colored ladies to the Methodist Episcopal Church, in this place, there being no church for the reception of persons of color. The colored ladies took seats among the white ladies, but it was objected to by Mr. Taylor, of Indiana, who is the pastor of the church, and the sexton. They were offered a back seat on the men's side of the church, which they refused, and left the house. Now, is it not strange that they should preach this doctrine to the colored man, that if he be faithful and just, he shall have a seat in the kingdom of heaven, and at the same time, will not allow him a seat in the church on earth? We have been abundantly taught from the sacred scriptures, that God is no respecter of persons. If he is not, we should think that his people are not. What hopes have we of becoming a people, when we are shut out of the house of God, by the place of our religious instruction—and that, too, by those who profess to have been called by God to preach his word to all nations, the high and the low, the rich and the poor—which includes the black man, as well as the white man and the red man.

LEWIS STARK.

EXTRAORDINARY CONFESSION. NEW YORK, Dec. 1, 1854.

TO THE EDITOR OF THE LIBERATOR: DEAR SIR,—At an annual meeting of the N. Y. City Bible Society, on the 27th ultimo, the Hon. G. P. Marsh, late United States Minister at Constantinople, one of the speakers on the occasion, is thus reported in the Tribune:—

'He said the Mohammedans, Greeks and Armenians of the Levant offered a new and extensive field for the dissemination of the Scriptures. The difficulties that lie in the way of convincing the Mussulman of the value of the Bible, he thought were rather fictitious than real. In the main, he receives the morality of the Bible—the essence of the Koran being but little different from that of the Pentateuch. In proof of this, he read several of the verses of the Koran, and concluded that their theology enjoys a great resemblance to that of the Divine Being and His injunctions than that of the Jew or the Christian. In the moral influence of the Koran upon the Mussulman, the speaker gave it precedence over that exercised by the moral precepts of the Bible upon the Christian.'

Thus it appears that the New York City Bible Society, through one of its chosen advocates, makes a strange, startling and humiliating confession, that the theology of the Mohammedan is superior to that of the Christian, and the moral influence of the Koran upon the Mussulman greater than that of the Bible upon the Christian! In other words, that Mohammedanism is a better religion than Christianity, and the Turk more moral and religious than the Christian! What a solemn force, what base hypocrisy, in the face of such a confession, to be making efforts to distribute the Bible among mankind, especially among the Mohammedans! Why not publish and distribute the Koran?

'Ah! I think I now comprehend the Christian argument for slavery, and the reason why slaves are better Christians than other people—they do not read the Bible.'

W. H. B.

From Mrs. Swisshelm's Pittsburg Visitor. LUCY STONE.

We are sorry we cannot defend Lucy against the criticisms of our neighbor of the Journal. Many of our readers will expect it of us, because her name is so intimately connected with 'Woman's Rights,' of which we are an advocate. We do advocate a woman's right to do whatever she is qualified in doing, provided it is right and proper to be done. It is right and proper that lectures should be delivered for the instruction and amusement of the people, but we doubt very much if Miss Stone is qualified to deliver them.

We have not been able to attend any lecture this fall, because 'our pet' has the whooping cough, and we cannot entrust her to the care of others; but we heard Miss Stone's first lecture here last winter, and while listening felt a very good will to have thrust a bit of sponge into her throat by way of silencing her. We refrained from saying all we thought and felt on the subject, because some friends, in whose judgment we have confidence, assured us that her subsequent lectures were much better, and that altogether her course had a good effect. We were anxious to hope and believe the best, but we could not divest ourselves of the fear that a woman could appear publicly and respectably in pantaloons, and we especially one who could publicly tell the anecdote she told of a New York street walker, who was so far deficient in true womanly instincts as to be very unsafe.

We have every confidence in Mr. Riddle's judgment as a literary critic. We do not believe he would willingly or wantonly assail any one, much less a woman; and this belief, together with the assurance of a particular friend who attended the lecture, convinced us that Miss Stone's discourse was a complete failure.

Her intonation and pronunciation are bad, very bad; her appearance very unimpressive, and her voice deficient in depth and power. She is not handsome, and the manner in which she wears her hair and dresses would disgrace Venus herself, until she would be scarcely passable; and we do sincerely wish she was done lecturing and settled at her proper vocation, whatever that is.

We know her efforts were no failure here, excepting in the last part of Lucy's discourse, which was interrupted by the fire. But the success or failure of a speech is very much a matter of opinion, and as Mrs. S. does evidently not entertain the kindest feelings towards Miss Stone, a little allowance may be made on that point. But if she did fail partially for once, that does not justify her friends to cry her down, for Miss Lucy is sincere, and unquestionably does much good to the cause of woman. But if she must quit lecturing, then we insist that Sister Swisshelm shall take her place, and do it better.

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A large portion of the audience was composed of the most intelligent ladies of the Borough, and we could see by the emotions displayed in their countenances, that her speech had upon them with a powerful effect. They knew and felt that the speaker was right, and how could they be unmoved by it?

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'AND YOU TOO, JANE!' There are certain principles, or certain obligations of honor and courtesy, always due between persons of all ranks and pursuits. Among these may be mentioned the obligations subsisting between those laboring, simultaneously, in a good cause—between those who are led by their love of truth and justice to the great principles of Right and Equality. Such obligations are not more absurd than in other nations, and they are more sacred to each other. Those who are moved to brave the sneer and odium of popular prejudice, in defence of the rights of their people, ought not to judge harshly of each other, but ought to sustain each other, and help to bear each other's infirmities. Persons sincerely engaged in the advancement of human progress, and do what they can, are worthy of admiration and support. To use no harsh language, we can conceive of nothing more unkind and suicidal, than for one reformer to join the opposition, and help them to swell the notes of denunciation against another reformer. The best of us are but imperfect agents, and it does not become us to stigmatize our co-workers, and magnify their deficiencies.

Entertaining these views, we were not a little grieved to see how grossly, and needlessly Lucy Stone was assailed by Mrs. S. in the Pittsburg Journal and Visitor. We do not hesitate to say that this attack is without warrant, and without justification.

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These accusations are put forth in a bitter spirit, and are expressed in harsh and opprobrious language, which makes them look still worse. Miss Stone wears 'pantaloons,' forsooth! She has a right to wear what she pleases, and this is the first time that we have ever heard that any particular garment is required as a person for public speaking. And the idea of reserving 'anecdotes' by women is nothing new or strange. We have frequently recommended them as a medical adviser, for the warmth and comfort they afford. The only difference between Miss S. and some other women in this respect is, that while the latter wear their dresses long enough to hide the pants, and long enough to sweep the pavements and streets, Lucy cuts her jacket a little shorter to obviate the last named objection. A year or two ago, it was 'all the go' for ladies of fifteen summers and under, to wear dresses as tall as Miss Stone—to wear pants and dresses no longer than her's, and her's modest, and shocked. Does it then become a crime in Lucy to do the same, because she is a few years older? I would rather than your senseless street wipers; and if short dresses were worn by women generally, no lady would see any impropriety in it. We are not going to quarrel with you, but we are going to exercise her own taste about this question, and we are quite sure that pants or no pants, long or short, dresses cannot disqualify a woman for public speaking.

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