









P. BEVERLY RANDOLPH—AGAIN. MANCHESTER, Mass., Jan. 2, 1859.

To the Editor:—A remark of yours in the last Liberator is likely to be a disappointment to many, as to the real character of a certain P. Beverly Randolph. It is unfortunate that Dr. Grosvenor should have brought him so prominently before the public. My account of him in the Liberator of October 1st, in these words:—

"A colored man was there; a Spiritualist, who remained in the name of Randolph; and who claimed to be the eccentric sage of Roxbury. Immediate descent from the eccentric sage of Roxbury, John Randolph may have been the father; but surely a colored man, woman or child, who so lately proved the oft-heard assertion, that the colored race was fit only for slaves. He said slavery was an evil, but that radical anti-slavery was a might be an evil. Such was a sample of him. Of course the reviewer cheered loudly, which he would not do."

The performance of this descendant of Pagan, in Boston, had not changed my opinion. You say of him, in the last Liberator, that he proposes to lecture on Temperance and Anti-Slavery in the State, and you hope he will be permitted to speak for himself."

But you also say, (which I regret,) that his recommendations are such as any young man, white or black, might be proud of. I may know some of the men signing these testimonials, who, to me, are strangers. I only know Gerrit Smith of them all; and, after seeing and knowing the persons, black and white, male and female, who were parading their credentials over Great Britain, and which I was there, also signed by Gerrit Smith, and which were used most atrociously to your disadvantage, personal and particular, as well as to the detriment of our noble and holy enterprise, I came to the determination to doubt every body recommended by him, and with the very worst of the Anti-Slavery cause. Such is my determination still.

P. Beverly Randolph has the right to lecture when, how and where he pleases. But I shall be unwilling to have abolitionists give him or accept him as currency, till he is much better recommended than by Gerrit Smith, or else has shown himself to far better advantage than he did in Utica, or more recently in Boston. And as for the list of Utica endorses, though I know some excellent abolitionists in that city, I do not see the name of any one of them appended.

Of Randolph personally and privately, I know nothing, and say nothing. But, in all his appearance and performance that I have witnessed, he is certainly open to the very severest criticism and censure. And, after all the deceit, imposition and outrage which have been practiced upon the abolitionists by his persons of all colors and both sexes, and some of them boasting and exhibiting, on both sides the Atlantic, certificates of high character and worth from Gerrit Smith, it does appear to me the time has come for us to be a little more wary, and make more open, both for ourselves and for the sake of our friends abroad.

A gentleman in England showed me a list of ten colored men, most of them ministers, who had called on him, or been his guests, who were well recommended by the enemies, not the friends of the Massachusetts Anti-Slavery Society, and Charles L. Remond and W. W. Brown were the only two, he said, who did not give themselves base maligners of yourself and the Anti-Slavery cause. And his list of white impostors was also long, and not less disgraceful. Our excellent and long-tried friend, Sarah P. Remond, will find one of the severest drawbacks to the enjoyment of her visit to Great Britain will be, her experiences, with, or in consequence of, the omnipresence of these two classes of persons.

PARKER PILLSBURY.

REMARKS. We certainly have no wish to screen Mr. Randolph from any censure he may deserve. What we said of his conduct was justified by them—that they were such as any young man might be proud of. How far they are really deserved is another and a grave consideration. If Mr. Pillsbury's report of Mr. R.'s remarks and behavior at the Utica Convention be correct, (and we are assured it is, from another source,) then the latter is unworthy of any anti-slavery encouragement. Surely, Mr. Smith could not have given him such a recommendation, if he had heard him show his preference for slavery over "radical abolitionism." It is true, as Mr. Pillsbury says, the letters of recommendation given to certain persons who have gone from this country to England, by Mr. Smith, have been used against us personally, and to the injury of the American Anti-Slavery Society; but we do not believe he gave them for any such purpose. But why he has not protested against such a misuse of his name and influence abroad, having been repeatedly apprised of the fact, it remains for him to explain. We are not ready to assume that whoever is recommended by Mr. Smith is therefore to be regarded as "the worst enemy of the Anti-Slavery cause"—for he is quite as likely to be imposed upon as others.—Ed. Lib.

LETTERS BY WENDELL PHILLIPS, Esq. Mr. Phillips delivered a lecture on Wednesday evening of last week, in the Tremont Temple, before the Mercantile Library Association, on "Theory and Practice." It was a talk about Boston men and things, and so was especially designed for this locality, though very much of it was, like the almanacs, calculated for all "latitudes." The speaker commenced by referring to a recent lecture in the same hall by Hon. Horace Mann, and the influence of the educated classes upon the country, remarking that that gentleman seemed to have forgotten or overlooked the influence of the uneducated, by college, common sense of the masses. He indicated their title to respect and consideration, as the class on which, by our theory of government, our civil institutions rest, and then proceeded to speak of some points in which Boston had made progress, during the last twenty years, in the direction of her theory—referring especially to the treatment of the colored man and his friends, and to the advantages now afforded to woman for intellectual culture. He then reversed the picture, and showed wherein our practice was in conflict with our theory. The treatment of witnesses by lawyers, the insults and innuendoes to which they subject females who are called upon the stand, was referred to in terms of severe rebuke; the inconsistency and injustice of the prescription by which the colored man and the Irishman are excluded from the jury-box, clearly and forcibly pointed out; and then Mr. Phillips referred to the "Whigs" which exist here in Boston of the leading members of the Suffolk bar and the Judges dining together at stated intervals, and he was astonished that the impropriety of this had not been seen long ago, and the custom abandoned, for it was manifestly impossible that a Judge should hold the scale of justice exactly even between a lawyer with whom he had been on terms of familiar intimacy the night before, and one whose position barred him from such good fellowship with the bench. This conduct was contrasted with that of the English judges, who are famous even for the suspicion of partiality should attend upon them.

Mr. Phillips concluded with an earnest appeal to the people to correct these abuses, and conform their practice to their theory. "If," said he, "the educated classes are, as Mr. Mann says, the Moses and Aaron of this generation, let them prove their title by leading the following the people." The lecture throughout was characterized by that sustained elevation of sentiment, earnestness of manner, and fertility and appositeness of illustration which ever mark Mr. Phillips's public efforts, and gave great satisfaction to a large audience.

ANNIVERSARY SERMON BY REV. DR. CHANDLER ROBBINS. At the Second Congregational Church in this city, (Bedford street,) as we learn from the Boston Journal, the pastor recently delivered a discourse on the occasion of the twenty-fifth anniversary of his settlement. He reviewed the years of his ministry, and gathered together in an interesting manner the reminiscences natural at such a time. We refer to the occasion, however, because, if the Journal rightly reports, Dr. Robbins advanced a position against which, as we believe, no possible protest can be too strong and emphatic; and we desire to make ours in the fullest manner. "He said" (we quote the Journal, and believe its report is reliable in the case) "he doubted the right of any minister, on the holy Sabbath, and in the church of God, to discuss those exciting questions upon which men differ in their political creeds. A sentiment, we hesitate not to say, which strikes at the very root of all that is great and good and manly and soul-saving, in religion or in morals. We are very loth to believe that Dr. Robbins occupies the position fairly covered by this statement. For what is covered by it, or rather, what is not? According to it, the members of a congregation have only to differ, with regard to any subject, in their political creeds, and straightway that subject is removed from the pulpit and church, and becomes entirely forbidden to the treatment of the minister. No servant of God, no minister of the religion of Jesus Christ, can feel willing to be bound in this way, or to stoop to such unworthy compromise. Indeed, it is a plain notice to all worldly men, to all self-seekers, to all the enemies of righteousness and purity, that they have but to get a political baptism for any 'exciting question,' and thenceforth the pulpit is to be dumb. We see not why, in this easy and simple way, God himself, as well as all his laws and commandments, may not be shut out of the modern church and pulpit, and a poor worthless image of His divine majesty and perfections set up in its place. And we confess to an inexpressible astonishment that the lessons of twenty-five years have not taught a respected minister of Jesus Christ, that he has no right to suffer any subject to escape his vigilance or his treatment, which has to do with the sovereignty of God's law, with the rights of every one of his children, or the wrongs which one portion of them inflict on another. If the pulpit is to preserve the respect which any new fad for, or to regain that which it has deservedly lost, it must not be by proffering its readiness to let any crime, injustice or hypocrisy go scot-free, but by calmly and always vindicating the supremacy of Right over Wrong, of Conscience over Selfishness, of God's laws over man's, and of Truth over all the falsehoods and shams which the cunning or cruelty of man can devise.

Other points in the above report of Dr. R.'s discourse call for remark. But at present we will not enlarge further than to ask, where and when should the great questions of justice and mercy to men of every complexion, circumstance and condition be 'discussed,'—or, rather, presented in accordance with the laws of God,—but in 'the church of God,' (if it be really such,) and on the holy Sabbath, (a misnomer for Sunday, for which Dr. Robbins is not perhaps answerable,) if that really be regarded as God's time in an especial manner?—S. M.

PULPIT TESTIMONY.

The following extract is from a sermon preached on the last Sunday of the year, by Rev. F. Frothingham, to his Society in Portland:—

"And now the Slave Power," with honored words of peace upon its lips, is opening an agency deeper and more fatal to the Union, the peace of the world, and the well-being of mankind, than any yet attempted. It has issued its programme, which, under this disguise, is the dismemberment of Mexico, the acquisition of Cuba and perhaps Central America, and beyond these, ghastly and frightful, the revival (not of religion, but) of the slave trade."

And after speaking of the various indications which the year has produced—

"And what say the two great political parties, which represent the people, to this appalling wickedness? The one is busily preparing itself to do the oppressor's work; the other, just beginning, sleepily, to perceive that the whole land must be free or enslaved, is willing to make capital out of the slave's wrong, but not willing to lift a hand to break his bonds. . . . We have great duties. If faithful, we can stay the wrong. If, allowing no sophistry to blind, and no side-issue to distract, we aim our arrows at the heart of slavery, the monster must die."

AN IMPOSTOR.

SYRACUSE, (N. Y.) Dec. 10, 1858. To the Editor of the Liberator:—

DEAR FRIEND—I wish you would do us the favor to publish in the Liberator a portion of the statement of the accompanying circular. This Mr.—Professor—Dr. Brown is really doing the Under-Ground Railroad much harm.

Yours, truly,  
SAMUEL J. MAY.

From the circular we extract the following:—

"The undersigned, citizens of Syracuse, having long interested themselves in behalf of suffering strangers in Syracuse and vicinity, while in their transition state from bondage to freedom, take pleasure in stating, for the satisfaction of a generous public, that this class of our fellow-beings are promptly entertained and safely conveyed to their permanent refuge in Canada, under the faithful and efficient management of Rev. J. W. Loguen, General Agent of the U. G. R. R. for Central New York.

We are sorry to learn, from various directions, that gross imposition has been practised upon the public eye, in the name of the U. G. R. R. of Syracuse, who claims to be an Agent for the 'African Aid Society,' which Society has no real existence in Syracuse, but is a mere sham. Mr. Brown is not authorized by either the colored people or their true friends to act in their behalf; and is effecting no good in this quarter, where he pretends to have his seat of operations, and where he is known as an impostor.

He has evidently collected large sums of money, according to his own showing, both in the State of New York and New England; and we are yet to learn that he has done, or honestly intends to do any good with said money.

We therefore faithfully warn and caution the public against his glaring impositions. This deceiver sometimes passes as Professor Brown, and again as Doctor Brown. We are not aware of his having done or undertaken any permanent good to the refugees in Canada. For information in U. G. R. of land of refuge for hunted fugitives, we can and do, with confidence refer Mr. Hiram Wilson of St. Catharines, and Rev. Dr. Willis of Toronto.

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One of the officers of said Society.  
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BENJAMIN BANNEKAR.

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Bannekar was invited to consult with the Committee on laying out the plat for the City of Washington.

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Other points in the above report of Dr. R.'s discourse call for remark. But at present we will not enlarge further than to ask, where and when should the great questions of justice and mercy to men of every complexion, circumstance and condition be 'discussed,'—or, rather, presented in accordance with the laws of God,—but in 'the church of God,' (if it be really such,) and on the holy Sabbath, (a misnomer for Sunday, for which Dr. Robbins is not perhaps answerable,) if that really be regarded as God's time in an especial manner?—S. M.

PULPIT TESTIMONY.

The following extract is from a sermon preached on the last Sunday of the year, by Rev. F. Frothingham, to his Society in Portland:—

"And now the Slave Power," with honored words of peace upon its lips, is opening an agency deeper and more fatal to the Union, the peace of the world, and the well-being of mankind, than any yet attempted. It has issued its programme, which, under this disguise, is the dismemberment of Mexico, the acquisition of Cuba and perhaps Central America, and beyond these, ghastly and frightful, the revival (not of religion, but) of the slave trade."

And after speaking of the various indications which the year has produced—

"And what say the two great political parties, which represent the people, to this appalling wickedness? The one is busily preparing itself to do the oppressor's work; the other, just beginning, sleepily, to perceive that the whole land must be free or enslaved, is willing to make capital out of the slave's wrong, but not willing to lift a hand to break his bonds. . . . We have great duties. If faithful, we can stay the wrong. If, allowing no sophistry to blind, and no side-issue to distract, we aim our arrows at the heart of slavery, the monster must die."

AN IMPOSTOR.

SYRACUSE, (N. Y.) Dec. 10, 1858. To the Editor of the Liberator:—

DEAR FRIEND—I wish you would do us the favor to publish in the Liberator a portion of the statement of the accompanying circular. This Mr.—Professor—Dr. Brown is really doing the Under-Ground Railroad much harm.

Yours, truly,  
SAMUEL J. MAY.

From the circular we extract the following:—

"The undersigned, citizens of Syracuse, having long interested themselves in behalf of suffering strangers in Syracuse and vicinity, while in their transition state from bondage to freedom, take pleasure in stating, for the satisfaction of a generous public, that this class of our fellow-beings are promptly entertained and safely conveyed to their permanent refuge in Canada, under the faithful and efficient management of Rev. J. W. Loguen, General Agent of the U. G. R. R. for Central New York.

We are sorry to learn, from various directions, that gross imposition has been practised upon the public eye, in the name of the U. G. R. R. of Syracuse, who claims to be an Agent for the 'African Aid Society,' which Society has no real existence in Syracuse, but is a mere sham. Mr. Brown is not authorized by either the colored people or their true friends to act in their behalf; and is effecting no good in this quarter, where he pretends to have his seat of operations, and where he is known as an impostor.

He has evidently collected large sums of money, according to his own showing, both in the State of New York and New England; and we are yet to learn that he has done, or honestly intends to do any good with said money.

We therefore faithfully warn and caution the public against his glaring impositions. This deceiver sometimes passes as Professor Brown, and again as Doctor Brown. We are not aware of his having done or undertaken any permanent good to the refugees in Canada. For information in U. G. R. of land of refuge for hunted fugitives, we can and do, with confidence refer Mr. Hiram Wilson of St. Catharines, and Rev. Dr. Willis of Toronto.

JAMES FULLER,  
SAMUEL J. MAY,  
B. DICKINSON,  
WILLIAM E. ABBOTT,  
MONTGOMERY MERRICK,  
THOMAS G. WHITE,  
LUCIUS J. ORMSBEE,  
ABNER BATES.

Syracuse, Sept. 10, 1858.

This is to certify, that the "African Aid Society" at Syracuse, to which William Brown was Agent, was abandoned or dissolved more than a year previous to the present date.

JAMES CHANDLER,  
One of the officers of said Society.  
Syracuse, Sept. 8, 1858.



