



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

J. B. YERRINTON & SON, PRINTERS.

BOSTON, MASS., FRIDAY, DECEMBER 17, 1852.

WHOLE NO. 1143.

From the London Leader of Nov. 15.

THE WAR OF IDEAS.

SUBMITTED TO ANTI-SLAVERY LEADERS AT HOME

AND ABROAD.

The editor of the Boston Liberator, by his heroic

initiative, has his long heroic persistence, has won

for himself the representation of the anti-slavery lit-

erature and anti-slavery question in both hemispheres.

And it is through his recognised name that we solicit

attention to this great theme. Our strictures in this,

as well as in our previous paper, shall be free, but

they shall be impartial. We will not do Mr. Garrison,

whom we have chiefly in view, on account of

the deserved influence he exercises over his col-

leagues, the injustice of judging him, we will not

shall condemn him, in any respect, we heard. He

shall speak for himself. He has done so in these

words—

"I am aware that many object to the severity of my

language; but is there not cause for severity? I will

be as harsh as truth, and I will not equivocate—I will

not excuse—I will not retreat a single inch—and I

will be heard."

It is pretended that I am retarding the cause of

emancipation by the coarseness of my invective; I

will be as harsh as truth, and I will not equivocate—

I will not excuse—I will not retreat a single inch—and

I will be heard."

This is a defence which has been generally ac-

cepted on this side of the Atlantic, and many are the

abolitionists among us whom it has encouraged in

honesty and impetuosity; and when it has converted

into conscientious hindrances, that most earnest

advocates of the cause, do not always affect

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that weak men are found to believe it. If an artillery officer throws a shell after shell which never reaches the enemy, he is replaced by some one with a better eye and a surer aim. But in the case of a battle of opinion, it is not the artillery officer who is replaced, but the man who is more efficient; and if you have a certain grand principle, as to whether you will or will not count on public applause.

"The only question is, do we propose to fight, or reason? That war is the destiny of the slave, white or black, admits of no discussion to one who finds himself with open eyes in the lazaretto of society. Whether we fight for ourselves, for our relatives, or the negro, the law of arms are the same. For myself, I have no objection to fighting in the gross form. Reason, but I therefore take the side of the soldier of facts, than as the agent of words. But the arena of argument needs discipline no less than that of arms. It is this which the anti-slavery party seem to me not only to overlook, but to despise. They do not put their valor to drill. Neither on the field nor the platform has courage any inherent capacity of taking care of itself.

America's wisest teacher has spoken noble words to the abolitionists. No other could speak so well, and no other man has so great a right to take the tone of imperial candor. These are Emerson's royal words—

"The institution of slavery seems to its opponents to have but one side, and he feels at times a stupid or malignant passion in relation to a view of the facts. Under such an impulse, I was about to say, 'If I cannot speak, or cannot hear, the words of freedom, let me go hence; I had almost said, 'Creep into your grave—the universe has no need of you.' But I have thought better. Let him not go. Who is it that considers what remains to be done in this country, the rights of humanity make us tender of such a man not yet persuaded. The hardest selfishness is to be borne with.

"Let us withhold every reproachful, and, if we can, every indignant remark. In this cause, we must renounce our temper and the risings of pride. Let us be as any man who thinks the ruin of a race of men a small matter; who looks at the last decorations and completions of his own comfort—which would not so much as part with his ice-cream to save them from rapine and menaces—I think I must not hesitate to satisfy that man, that also his cream and vanilla are safe and cheaper by placing the negro nation on a fairer footing than by robbing them. If the Virginian piques himself on the picturesque luxury of his vassalage, on the heavy Ethiopian manners of his house servants, their silent obedience, their hue of bronze, their turbaned heads, and would not exchange the more intelligent but precarious hired service of whites, I shall not refuse to show him that when the free papers are made out, it will still be the same. The papers of such a man are not yet persuaded. The hardest selfishness is to be borne with.

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The special arguments here may speak; they may or may not be the right ones; but in the consideration of the class whose convictions here to be conquered by the way, we have the line of success chalked out by a master's hand. How much more easily do O'Connell win the applause of the New World philanthropists! 'Greatest of liars, vilest of hypocrites!' shouted that immense profusion of invective. 'Tyrants, base wretches, murderers, you belong not to us!' This cheap and facile denunciation of slaveholders, which in no wise altered their determination, but rather intensified it, was the everlasting remembrance of the Liberator, where it may be seen reprinted in No. 8, for February last, as a parallel menace to the Magyar visitor in Boston.

When Lloyd Garrison praises the great Celtic Monarch of invective for this dire outpouring, he acts the part of the boy who fancies that the terror is in the war-whoop of the savage, unmindful of the quieter muskets of the civilized infantry, whose unostentatious execution blows whoop and tomahawk to the devil.

LOOK OUT, SLAVEHOLDERS!

A correspondent of the *Mayville Eagle*, under date of Nov. 8th, says:

I understand a mass meeting, consisting of all members of the counties of Nason and Bracken, is to meet at Minerva, on the 16th inst., to take some steps for the further protection of slavery in the two counties. I cheerfully concur in the propriety of the proposed meeting, and trust you will urge through your paper a general attendance.

A recent trip through Ohio, in connection with the pursuit of fugitives, has enabled me to collect such information as is calculated to excite our alarm for the safety of our slaves, and for the great importance of some well-matured and disciplined code of procedure in pursuing and arresting them. During a part of the week I remained in Sandusky, upwards of thirty fugitives crossed the Lake. On my way to Malden, the captain of the *Arrow*, running from Sandusky to Detroit, told me that in the last two months, over two hundred had crossed from the State of Kentucky alone.

I have just received a letter from Mr. Troupe, upon the border of the Lake, who states that the number crossing is rapidly increasing, and on Monday night last, eighteen crossed at single trip; the same week, forty odd crossed at Cleveland.

Take the losses of the counties of Mason, Bracken, Pendleton and Boone, amounting to some seventy odd slaves, and you will readily perceive, making a fair allowance from other counties, what an immense loss the State has sustained in the last two months. Out of the seventy odd slaves, from the above counties, I believe only three have been taken in the State of Ohio.

The night I crossed the Lake to Canada, there were several fugitives upon the boat. As soon as the boat was under way, I introduced myself (as who or what I will not say for the present) to a shrewd, sensible negro, who proved to be from Louisville, and was the property of Mr. Ford, of Owenton. I will pass over the narrative of his trip, which was peculiarly interesting to me, except to say, that he broke the lock of a skiff at a saw mill above Louisville, crossed in it, made his way to Cincinnati, there took the cars and landed at Sandusky, in a week from the time he left. I inquired of this boy what influence was brought to bear on him to induce him to run away with his master, or with his white friends from Ohio, travelling about in Kentucky, had advised him the course to pursue. To this inquiry I could not get a satisfactory answer, nor could I from any with whom I talked. He said frankly, however, that he had intended to run off ever since they took the vote in the State whether the negro should be free or not, meaning the emancipation move. I inquired if the negro generally were not pretty well satisfied, and said but little about running off. He told me that all he knew, were making up their minds to leave; several intended to go with him and his wife, but he told them to scatter out, or as many together would be caught. He remarked that he had found out it was 'wrong to serve a master,' and that the reading told him it was against the Bible. He further stated that next summer there would be an 'awful lumbering of the darkies on the free grounds.' In my intercourse with the negroes in Malden, who had lately crossed, I gathered the same ideas—a yellow boy and his wife from Popular Plains—Reese, boy from Mayville, and others told me, if not this month, next summer there will be a general rush. If this information is true, it might be questioned, but it is not possible; but as the same ideas in reference to leaving, comes from different ones, and from different states, we may rightfully apprehend that some disastrous under-current has been at work in the State—which we as slaveholders must meet, and meet it now!

From the British Anti-Slavery Advocate.

THE REV. JOEL PARKER, D. D.

We do not believe that any American minister was ever so extensively, promptly, and so unfavorably made known to the British public as the Rev. Joel Parker, D. D., of New York; for he enjoys the unhappy privilege of being pilloried in *Uncle Tom's Cabin* as the representative of that large class of American ministers who maintain that slavery is not such a bad thing after all, and who bolster up their opinion by the help of texts from the Bible. In almost all the American sects, there are plenty of Joel Parkers. Dr. Dawsey, Dr. Gardner Spring, Dr. M. Stuart, Dr. Cox, and many others, we could name both orthodox and heterodox, who have expressed the same and worse sentiments over and over, and have gloried in their shame. But it is a serious thing to stand in the pillory of Mrs. Stowe's book, an object of horror and astonishment to the civilized world; and so the Rev. Joel Parker finds it. When the book originally appeared, Dr. Parker denied

nothing, admitted nothing, and made no sign. He probably regarded poor 'Uncle Tom' with contempt. What did he care for an abolition novel? But when the book became famous, and the British Empire rang with his praises, he began to think it was time to look about him. He looked up his notes, and found he did not say, or did not exactly mean, what Mrs. Stowe stated respecting him.

An injured, calumniated man, and an amount of pro-slavery reputation that had given him no trouble heretofore, now became extremely uncomfortable. At length, he wrote to Mrs. Stowe, complaining of the misstatements. She replied, 'He declared himself not satisfied with her explanation. Her brother, the Rev. Henry Ward Beecher, came to her aid. The Rev. Joel Parker demanded a clear certificate of character, or 20,000 dollars damages. The affair has become completely complicated. The American anti-slavery papers have whole columns filled with the correspondence, and the good deal of the part of Dr. Parker, shuffling and evading with the character of one of those line-serving New York divines, who were willing to act as lackeys to the slave power, until the infamy of their position became intolerable. We only wish that Mrs. Stowe, instead of placing Dr. Parker alone on this bad eminence, had published the names of a score more of the American clergy who have shown themselves fully as indifferent to principle and humanity as he has done.

Since the preceding remarks were written, we received an American paper containing several published opinions of the Rev. Joel Parker, so grossly pro-slavery, that we can only admit his effrontery in complaining of Mrs. Stowe's little quotation, as likely to damage his 'anti-slavery' character. It is precisely as if a known burglar should complain of an accusation of petty larceny as a stain upon his reputation. It will be seen that the reverend gentleman hardly conceals his opinion that slave traders and slave buyers are the real apostles of Africa, and to them is to be attributed the merit of any benefits that have accrued (in spite of them) to the crushed descendants of Ham. God brings good out of evil, it is true; he confounds the cunning of their own craftiness; but we can conceive no more shameful lesson for man to inculcate, than to recommend or defend murder, robbery, and all the crimes involved in the slave trade and slavery, on the plea that some good may follow their perpetration. There can be no question that great fallacy as well as great folly is involved in all those pleas, on which the Crusades, and exterminating wars of invasion, have been too often defended. All subsequent good is not prevented by them; but it results not from them, but in spite of them; and the amount of good in all probability much smaller than would have resulted, if these crimes had never been perpetrated.

UNCLE TOM'S CABIN.—GREAT ANTI-SLAVERY MEETING IN GLASGOW!

A SCOTCH VERDICT!

On Tuesday night, Nov. 20, a large and interesting public meeting of the members and friends of the Glasgow Emancipation Society was held in the City Hall, to promote the PENNY OFFERING to the Authorities of 'Uncle Tom's Cabin,' and to unite in the National Remonstrance with the United States of America against slavery. The hall was crowded in every part. On the platform were William Wells Brown, the well-known fugitive slave, Rev. George Jeffrey, Rev. William Scott, Rev. Mr. Johnston; Councillors Fleming, M.A.S., J. W. McGregor, and the Deacon Conventer; also, Andrew Paton, Esq., James Clark, Esq., William White, Esq., Wm. Melvin, Esq., James Couper, Esq., William Willis, Esq., James Atwood, Esq., Robert Goodwin, Esq., James Gray, Esq., R. Kirkwood, Esq., J. D. Ross, Esq., John Barr, Esq., A. Inglis, Esq., James Cairnes, Esq., Dr. Black, William Small—&c. &c.

The proceedings were commenced by Deacon Conventer Yule moving the appointment of Mr. Small to the chair. He said it was a matter of very great regret to the gentlemen on the platform, and he was sure it would also be to the meeting, that Bailie Gilmour, from sudden and severe indisposition, was prevented from being present. In his absence, he begged leave to propose that an old and veteran friend of the cause of anti-slavery should take the chair. (Applause.)

Mr. Small, on taking the chair, said—My friends and fellow-citizens, I can assure you that it is with very deep regret that I find myself unexpectedly called upon to occupy the chair this evening, on account of the sudden and severe indisposition of my dear friend Bailie Gilmour, who, but for this cause, which we must all lament, would, I know, have been glad to be with us, and would have occupied this chair not only with more acceptance, but in a manner far more efficiently than I feel myself capable of. The sight of so vast an assembly as the present is well calculated to appal any one unaccustomed to preside at public meetings. I feel encouraged, however, by the consideration of the object which has brought us together, and that we are animated by one spirit to record our determination to continue to labor for the abolition of slavery, and especially of American slavery. (Cheers.) To testify our gratitude and approbation, under Providence, to Harriet Beecher Stowe, the authoress of 'Uncle Tom's Cabin'—(cheers)—and our satisfaction at the effects, the beneficial effects, which have flowed from its publication to the anti-slavery cause; and finally, to unite in the proposed national remonstrance to the United States of America against slavery. (Cheers.) Our proceedings, I doubt not, will be marked by cordial unanimity; and I hope that the effect of this meeting, with that of our friends in Edinburgh, will be to stimulate other cities and towns to follow in this good work, that so the hands of the abolitionists of every name in America may be strengthened, and their hearts encouraged, and that, through our united efforts, under the Divine blessing, the glorious day of the slave's liberation may be hastened. (Cheers.) With these few remarks, and trusting to your kind indulgence, I shall not longer detain the business of the meeting; but now call upon the mover of the first resolution to address you. Before doing so, however, I am sure it would be a gratification to you here, and I think you will unite with me in opinion, that it is only justice to the individuals whose letters are now before me, that we should hear them read.

The Chairman commenced by reading a letter from Mr. George Phillips, of Havreford, the original proposer of the Penny National Testimonial, in which the writer expressed his gratification that the movement was to be taken up in Glasgow, and urged the imperative call which was laid upon the British public to enter their protest against slavery in all its forms. The Chairman also read a long and eloquent denunciation of American slavery from Mr. George Thompson, the well-known advocate of emancipation, which was loudly applauded. He then called upon the mover of the first resolution.

Mr. Thomas Brown accordingly rose, and amidst loud cheers, moved the adoption of the following resolution, viz:—

Resolved, That this meeting, regarding slavery—and especially American slavery—as degrading to humanity, contrary to every principle of justice and mercy, and utterly opposed to the spirit and precept of Christianity, resolves to continue, by every prudent and legitimate means, to labor for its total and universal extinction. (Loud applause.)

Mr. Brown supported and enforced the sentiments of the motion, in a powerful and effective address, which went of space prevents our giving in detail. He commenced by referring to the fact that America, in the matter of slavery, did not sin without light, but in defiance of the light, (he knew her Master's will, but did it not), and then went on to show the grounds upon which he advocated the emancipation of the slave. He pleaded for the slave because he was a man, and as such entitled to the rights of man, no matter what might be his country or his clime. (Cheers.) The same principle which impelled him to ask his own freedom, demanded that he ask it for his brother, whatever his position in the world, and whether an Indian or an African sun had burned upon him. Mr. Brown next described the upholders of the system in America, and dissected the hollow arguments set up by them for its apology. In particular, he referred to the sophistry made use of by certain members of a delegation to the Evangelical Alliance, as a reason for the continuance of slavery in America. One of their chief arguments was that the slave-master could not get quit of them; but the operation of the recent Fugitive Slave Law showed that whatever difficulties the slave-master might have in getting quit of his slave, the slave had no difficulty in getting quit of his master. Yet, strange as it might seem, it was by this kind of sophistry that the good, easy men of the Evangelical Alliance had been humbugged. The speaker then took up and replied to a number of the arguments of the apologists of slavery, and showed that the main supporters of the abominable system in America were the clergy. He mentioned the names of a number of these authorities, and quoted their sentiments, the reading of which was received with decided marks of execration. He concluded by moving the adoption of the resolution.

Deacon Conventer Yule seconded the motion, when it was put from the chair, and carried with great enthusiasm.

Rev. Mr. Scott moved the adoption of the second resolution, in a very able and well-timed address:—

Resolved, That this meeting, having hailed with feelings of the liveliest satisfaction and devout gratitude to Almighty God, the publication and extensive circulation of the well-known work entitled 'Uncle Tom's Cabin,' from the pen of Mrs. Harriet Beecher Stowe; in view of the beneficial results to the anti-slavery cause which have followed, and are likely to follow, from its perusal by the public, they tender the esteemed authoress their most affectionate and cordial approbation; and in further testimony thereof, as well as to promote the great cause of emancipation, they resolve to unite in the Penny Offering which has been proposed, and is now in progress, from every reader of 'Uncle Tom's Cabin,' to be transmitted to Mrs. Stowe, with the request that she become the simoniac thereof, and distribute the same for behoof of the enslaved as she may think best. Direct the committee to promote the interesting object in this city by all proper means, and to enter into correspondence with friends of the

MERITED TESTIMONIALS.

SERVICES OF COLORED AMERICANS, IN THE WARS OF 1776 AND 1812. By William C. Nell. Second Edition. Boston: Published by Robert P. Wallcut, 21 Cornhill, 1852.

We have received from the author a copy of the second edition of this valuable pamphlet, improved by additions to its store of facts, and enriched by an introduction from the pen of Wendell Phillips. No American, possessing true sensibility, can read these proofs of the loyal devotion of the people of color to their country in its hours of danger and disaster, and remember the ingratitude and cruel injustice which it has returned to them, without a sense of shame and sadness. The impartial foreigner, who is not indignant at our aggressions and repeated injuries, and who is not disposed to have perilled their life in defence of our freedom and rights. Only the vision dimmed by prejudice and hatred can see such wrongs with approval or allowance.

As Mr. Nell has shown by ample evidence, we have not only withheld fit honor from the colored people of our nation, but have denied them a name in the nation's history. Our historians, almost without exception, have overlooked them or purposely concealed their services. What historical student in our schools is informed that the first martyr to liberty in the American Revolution was a colored man, or that in the battle of Bunker Hill, among the bravest of the brave, and in the forefront of the fight, was a colored man; or that thousands of the people of color were engaged in that war, and shrank from no danger or hardship to which they were called, or that some of its victories were due to their valor and ardor? And yet these are facts that can hardly be unknown to the authors of our popular histories.

So too, as most of our readers know, the colored people were largely engaged, both on land and water, in the last war with England, and their services were then highly appreciated and acknowledged by the officers and the men whom they served; yet we find men daily schooled in the popular histories of that war, who are ignorant of this fact as one of the internal affairs of Japan.

Never was there an instance of an injured people more magnanimous in forgetting their own wrongs in the time of the common danger, and perilling everything, even to life, to succor those who had injured them; and never was such nobleness more basely returned. Though they have suffered every provocation to make them enemies, they have still required our evil with good. Let this nation remember, however, that man's corbanel has a limit, and that the meek, the gentle and forgiving may be roused by continual wrong to a terrible revenge. If we are too insensible to be moved by their unmerited generosity, if the appeals of justice and mercy are alike unheeded, we may yet reap the natural fruit of their cruelty and oppression in a harvest of blood.—*Penn. Freeman.*

We are pleased to see a second edition of this publication. A copy of it ought to be in the hands of every man and woman in the country, especially those who are in the habit of visiting the colored man. It brings to light many valuable facts, and shows the hated black man has deserved well of his country; that both in the war of seventy-six and that of 1812, his both arms performed important services to this ungrateful and oppressed nation.

This second edition is prefaced with a letter to the author, from the pen of Wendell Phillips, Esq., which contains valuable suggestions and advice to the free colored people of this country.—*Frederick Douglass's Paper.*

COMING EVENTS.

The National Era thus sums up the present and future of the incoming administration:—

'The Democrats have achieved a great victory, and the whole world of progress now lies open before them. The party in made up of discordant materials. Barnburners, Slavery Propagandists, Disunionists, Compromisers, Hunkers and Progressives, have united in supporting one man for the Presidency, but will hardly unite upon any great question likely to come up for consideration. Already, the extreme men of the Southern wing are counting on Texas. Texas is to be sent up into four States; the attempt to divide California is to be renewed; Cuba is to be annexed, and, as compensation to the North, the Sandwich Islands are to be taken under our protection. The fox has already got his foot in Hayti, and the gradual absorption of Mexico is a question of time. The Northern Democrats who sustained Mr. Polk in his conquest of California and New Mexico, and then agitated for freedom till California was recognized as a free State, deserting from Slavery to Liberty, are now the same as the supporters of General Pierce, and they claim a voice in the councils of the administration they have brought into power. How will their claim be regarded by those of their Southern allies who look to Pierce as the instrument of their gigantic schemes of a Slave Empire? The future is pregnant with strife. General Pierce may calculate on any thing but a tranquil administration.'

The Liberator.

No Union with Slaveholders!

BOSTON, DEC. 17, 1852.

UNCLE TOM'S CABIN.—GREAT ANTI-SLAVERY MEETING IN GLASGOW!

A SCOTCH VERDICT!

On Tuesday night, Nov. 20, a large and interesting public meeting of the members and friends of the Glasgow Emancipation Society was held in the City Hall, to promote the PENNY OFFERING to the Authorities of 'Uncle Tom's Cabin,' and to unite in the National Remonstrance with the United States of America against slavery. The hall was crowded in every part. On the platform were William Wells Brown, the well-known fugitive slave, Rev. George Jeffrey, Rev. William Scott, Rev. Mr. Johnston; Councillors Fleming, M.A.S., J. W. McGregor, and the Deacon Conventer; also, Andrew Paton, Esq., James Clark, Esq., William White, Esq., Wm. Melvin, Esq., James Couper, Esq., William Willis, Esq., James Atwood, Esq., Robert Goodwin, Esq., James Gray, Esq., R. Kirkwood, Esq., J. D. Ross, Esq., John Barr, Esq., A. Inglis, Esq., James Cairnes, Esq., Dr. Black, William Small—&c. &c.

The proceedings were commenced by Deacon Conventer Yule moving the appointment of Mr. Small to the chair. He said it was a matter of very great regret to the gentlemen on the platform, and he was sure it would also be to the meeting, that Bailie Gilmour, from sudden and severe indisposition, was prevented from being present. In his absence, he begged leave to propose that an old and veteran friend of the cause of anti-slavery should take the chair. (Applause.)

Mr. Small, on taking the chair, said—My friends and fellow-citizens, I can assure you that it is with very deep regret that I find myself unexpectedly called upon to occupy the chair this evening, on account of the sudden and severe indisposition of my dear friend Bailie Gilmour, who, but for this cause, which we must all lament, would, I know, have been glad to be with us, and would have occupied this chair not only with more acceptance, but in a manner far more efficiently than I feel myself capable of. The sight of so vast an assembly as the present is well calculated to appal any one unaccustomed to preside at public meetings. I feel encouraged, however, by the consideration of the object which has brought us together, and that we are animated by one spirit to record our determination to continue to labor for the abolition of slavery, and especially of American slavery. (Cheers.) To testify our gratitude and approbation, under Providence, to Harriet Beecher Stowe, the authoress of 'Uncle Tom's Cabin'—(cheers)—and our satisfaction at the effects, the beneficial effects, which have flowed from its publication to the anti-slavery cause; and finally, to unite in the proposed national remonstrance to the United States of America against slavery. (Cheers.) Our proceedings, I doubt not, will be marked by cordial unanimity; and I hope that the effect of this meeting, with that of our friends in Edinburgh, will be to stimulate other cities and towns to follow in this good work, that so the hands of the abolitionists of every name in America may be strengthened, and their hearts encouraged, and that, through our united efforts, under the Divine blessing, the glorious day of the slave's liberation may be hastened. (Cheers.) With these few remarks, and trusting to your kind indulgence, I shall not longer detain the business of the meeting; but now call upon the mover of the first resolution to address you. Before doing so, however, I am sure it would be a gratification to you here, and I think you will unite with me in opinion, that it is only justice to the individuals whose letters are now before me, that we should hear them read.

The Chairman commenced by reading a letter from Mr. George Phillips, of Havreford, the original proposer of the Penny National Testimonial, in which the writer expressed his gratification that the movement was to be taken up in Glasgow, and urged the imperative call which was laid upon the British public to enter their protest against slavery in all its forms. The Chairman also read a long and eloquent denunciation of American slavery from Mr. George Thompson, the well-known advocate of emancipation, which was loudly applauded. He then called upon the mover of the first resolution.

Mr. Thomas Brown accordingly rose, and amidst loud cheers, moved the adoption of the following resolution, viz:—

Resolved, That this meeting, regarding slavery—and especially American slavery—as degrading to humanity, contrary to every principle of justice and mercy, and utterly opposed to the spirit and precept of Christianity, resolves to continue, by every prudent and legitimate means, to labor for its total and universal extinction. (Loud applause.)

Mr. Brown supported and enforced the sentiments of the motion, in a powerful and effective address, which went of space prevents our giving in detail. He commenced by referring to the fact that America, in the matter of slavery, did not sin without light, but in defiance of the light, (he knew her Master's will, but did it not), and then went on to show the grounds upon which he advocated the emancipation of the slave. He pleaded for the slave because he was a man, and as such entitled to the rights of man, no matter what might be his country or his clime. (Cheers.) The same principle which impelled him to ask his own freedom, demanded that he ask it for his brother, whatever his position in the world, and whether an Indian or an African sun had burned upon him. Mr. Brown next described the upholders of the system in America, and dissected the hollow arguments set up by them for its apology. In particular, he referred to the sophistry made use of by certain members of a delegation to the Evangelical Alliance, as a reason for the continuance of slavery in America. One of their chief arguments was that the slave-master could not get quit of them; but the operation of the recent Fugitive Slave Law showed that whatever difficulties the slave-master might have in getting quit of his slave, the slave had no difficulty in getting quit of his master. Yet, strange as it might seem, it was by this kind of sophistry that the good, easy men of the Evangelical Alliance had been humbugged. The speaker then took up and replied to a number of the arguments of the apologists of slavery, and showed that the main supporters of the abominable system in America were the clergy. He mentioned the names of a number of these authorities, and quoted their sentiments, the reading of which was received with decided marks of execration. He concluded by moving the adoption of the resolution.

Deacon Conventer Yule seconded the motion, when it was put from the chair, and carried with great enthusiasm.

Rev. Mr. Scott moved the adoption of the second resolution, in a very able and well-timed address:—

Resolved, That this meeting, having hailed with feelings of the liveliest satisfaction and devout gratitude to Almighty God, the publication and extensive circulation of the well-known work entitled 'Uncle Tom's Cabin,' from the pen of Mrs. Harriet Beecher Stowe; in view of the beneficial results to the anti-slavery cause which have followed, and are likely to follow, from its perusal by the public, they tender the esteemed authoress their most affectionate and cordial approbation; and in further testimony thereof, as well as to promote the great cause of emancipation, they resolve to unite in the Penny Offering which has been proposed, and is now in progress, from every reader of 'Uncle Tom's Cabin,' to be transmitted to Mrs. Stowe, with the request that she become the simoniac thereof, and distribute the same for behoof of the enslaved as she may think best. Direct the committee to promote the interesting object in this city by all proper means, and to enter into correspondence with friends of the

cause in other places, in order to ensure, as far as possible, its universal adoption.

In support of the motion, Mr. Scott, amongst other remarks, inquired, Who has not read 'Uncle Tom's Cabin'? Who was there that had not alternately laughed and wept as he perused its thrilling pages? Who was there that had not felt his whole soul moved by its scenes of pathos? Who had not, again, felt his fancy tickled by the humor of many of its scenes, and by the keen and sarcastic wit with which the author detected hypocrisy, and exposed the flagitiousness and the hollowness of much of the religion that was prevalent? Who was there that had not been deeply interested in tracing the histories of the prominent characters in that book? And who was there that had not an ear to his instruction, who had not received various hints as to his own, it might be personal, foibles or failings in his conduct in the different relations of life? Who was there that had read that book, that has not seen exhibited in it alone all the horrors of slavery, so as to feel that slavery was a mere thing, a thing at a distance, a thing that was passive, and to which we might be passive, as the institutions, the domestic institutions of America, with which we had nothing to do; and who was there that had not, with George Shelby, knelt over the grave of Uncle Tom, and had not muttered a curse, deep and strong, against the system of slavery? Who was there that had not resolved, with him, to do all, at least, that one man could do, for the overthrow of the abominable traffic? (Loud cheers.) Who was there that had not felt throughout the book the development of practical Christianity more powerful than had come from the pulpit, or was exhibited in volumes of sermons? He believed the book would do more for the abolition of slavery than all the agitation and platform addresses that have been given hitherto with that view. Here Mr. Scott drew a contrast between the position occupied by the Duke of Wellington, the hero of his country, and Mrs. Beecher Stowe, the friend of humanity. Without at all desiring to derogate in the least from the claims of the great Duke to the laurels and honors with which he had been crowned, he said, if it were put to him whether he would have the name of a Wellington, or that of Harriet Beecher Stowe, he would choose the latter—(loud cheers)—because he held that the pen was greater than the sword. Wellington had waded through seas of blood, devastated fields, and filled houses with weeping and wailing woe—and now he slept; yet even in that sleep of death, it seemed that the honors they were giving him when dead were attended with fatal results to the spectators. But he trusted while the nation regretted its greatest hero, that in his grave would be buried the idea of which he might be called the representative—the idea of physical force compelling multitudes to submission. (Great cheering.) He hoped that now a brighter and better era had dawned upon our nation, and upon all the nations of the earth, when moral influence should have its sway, and when the heart of man should feel for his brother. (Cheers.) Mr. Scott concluded, amidst loud cheers, by moving the adoption of the resolution.

Mr. William Wells Brown (the talented fugitive slave) supported the resolution in an eloquent address, illustrative of the past and present position of the anti-slavery cause. The resolution was then put and carried with enthusiasm.

Rev. Mr. Jeffrey, London Road Church, said his position was misinterpreted, if it were thought that he had no friendly feeling to the people of the United States, or that he did not appreciate their institutions. While a loyal subject of our exemplary Queen, he was a hearty admirer of the great Republic. The United States was a noble country, and had noble institutions. In extent of soil, in amount of population, in force of national character, it held a first place among the nations, and it was yet destined to exercise commanding influence on the liberties of mankind. They looked at its institutions as they respected the whole race. They recognised no class distinctions—no monopoly of civil privileges. All were born free and equal. All men and all religions were the same in the eye of the law. The highest seat of State honor is within the reach of every member of the vast commonwealth. And then, did not the people claim with us the same ancestry? Were they not linked to us by English literature—by British laws—by Saxon energy, and Saxon tongue? Were there not besides hundreds and thousands amongst them, that were bound to us by the tenderest ties—by associations that told of youth, and home, and hope, and love? He should feel as if he were committing a treason against countrymen and kindred—as if he were blind to much that ennobles and exalts mankind, if he did not speak of the American people as he spoke of Britons, and did not express his earnest hope that the United States flag of stars and stripes might long be unfurled to the breeze, and her feet stand secure in her charter of independence. (Cheers.) He loved the Americans in defence of all that was noble, and generous, and praiseworthy, either in their national character or in their political institutions. But he was not here to praise the people of the United States, but to plead with them. There were three millions of our fellow-men held by them in civil bondage—a bondage sanctioned by American law, and floated over by the flag of the American Union. It is this which has converted us, and it presents a case for our sympathy and a cause for our remonstrance. It asks our sympathy with the oppressed and remonstrance with the oppressor, that the one may cease his moaning, and the other his sin. We are here to plead that the land to which we are so closely related by kindred, by law, and by religion, now burdened by transgressions against man and guilt against God, may no longer lie prostrate in moral character and moral influence among the nations, but rising to the height of its charter of independence, which declares that all men are born free and equal, may become by its example a blessing to the world. We are here to ask that the great republicanism America be no longer a hissing amongst men—that the name of freedom be no longer associated with the most outrageous theft of human rights—and with the most monstrous usurpation of human liberties, done under the eye of law and shelter of the mantle of religion; and we are here to do it at the instance of conscience for the sake of humanity, of Christianity, and of God. (Applause.)

Three millions of men are sighing to men for pity and to heaven for help, and silence would make us partakers of their oppressors' sin. He could not speak of American slavery without expressing his sympathy with the oppressed. Let it never be forgotten that American slavery is. It is no Israelitish or Gibbonitic bondage. There is no counterpart to its features in any other form of the evil. It is perhaps the most debasing and galling bondage the world has ever seen. It degrades man to the rank of the brute—re-looks him in the eye of the law as a chattel person—sells him at the auction stand to the highest bidder—forbids him the permanence of the marriage tie—separates him from his wife and pairs him with another—sells his children, for in the eye of law they are not his, but the property of his master—forbids his instruction, that through ignorance his submission to tyranny may be perfect, and even denies to him the Bible, lest the grace of God, by it breaking the bondage of his spiritual death, should also break the bondage of his hard task-master. This is no overcharged picture. It is the awful living reality. There, in that country, where the people make the boast that all men are born free and equal, there are three millions and a quarter of our fellow men who have only the standing of chattels personal—who, according to law, have no right to their bodies—no right to their wives—no right to their children—no right to the fruit of their toil—no right to available protection in law—no right to know either truth or duty but at the will of a master—who are denied their right to reason—a home to their hearts—the permanence and purity of mar-

riage to their affections, and even the Bible with all the blessings of salvation to their souls. Such is American slavery; and it is one of the most monstrous enormities, he did not hesitate to aver, the world has ever seen. Think of our fellow-men under the operations of such a system. Did not our hearts bleed for them? What a land of tears, and sighs, and mourning, must that land be—what desolate hearts are there—what broken spirits—what a voice of woe is every hour ascending up to Heaven—what a cry for retribution is every moment entering into the ears of the Lord of Sabaoth! (Loud cheers.)

Can it be thought that this fearful degradation of 3,000,000 of men has no voice in heaven—that the inhumanity and impurities which the people of the United States perpetrate under the plea of the system, are nothing in the eye of God? God has seen the transgressor, and any purged eye may also see that he is purging her by her very sin, Nay, who cannot see, if she do not speedily repent, the coming of still more fearful calamities! American slavery must be abolished. (Cheers.) What are the means of abolition? Under God, we look to the elevation and purifying of public sentiment. Some may say it is hopeless to expect that the country which everlastingly passed that barbarous Fugitive Slave Law, would ever think of the abolition of slavery. That Fugitive Slave Law the stain of the United States statute book—the disgrace of American legislation, which has converted every official of every State in the Union into a kidnapper of runaway men, is significant of abolition. (Cheers.) The iron grasp tells of a losing hand. (Cheers.) The weaker the despot, the greater the tyranny. (Cheers.) The Fugitive Slave Bill is one of those convulsive movements that precede death—one of those anxious gaspings at the means of life that betray the presence of dissolution. (Loud cheers.) The cause of abolition is gaining by the very effort of the oppressor to retain the slave in bondage. There is need, however, for the elevation and purity of public sentiment in America. As a minister of Christ, he could not think of the elevation of the public sentiment of a people—the of the information of their understanding—the of the purifying of their hearts—the of the improvement of their manners, without thinking of the pulpit and of the gospel of the grace of God. If he thought of American slavery, he thought of the Lord Jesus Christ, who came to undo the heavy burdens, to let the oppressed go free, and to break every yoke. (Cheers.) He thought also of the professed ministers of Christ, who are called to preach the gospel that recognises no bondage and shelters no oppression—that says to all who listen to its voice, whatsoever ye would that men should do unto you, do ye even so unto them. He looked to the pulpits of the United States, and what did he find? In regard to slavery, with a few exceptions, they were dumb as death, and as silent as the grave. Not so. While he listened, he did hear utterance. [Loud cheering.] It is some prayers for the oppressed—some earnest intercession that God would cause his oppression to cease? Is it some appeal in the words of one of old, I pray you, my brethren, do not so wickedly? Is it some thunder-toned that tells Judah her transgression and Jerusalem her sin? Let us listen, says one, and he a minister of Christ. If one prayer of mine could liberate every slave, I should not utter it. He stood by the American pulpit, and he heard the professed minister of Christ declare himself the apostle of oppression and the advocate of bondage. Could he wonder that American slavery existed? The American pulpit vindicates it, and the American slaveholder is protected in the name of American religion—is welcomed to the table of the Lord, and is even clothed in the robes of official sanctity. American Christianity embraces the slaveholder, and he clings for life to the horns of her altar. He would not pronounce on the piety of American churches, or of American pulpits. This, however, he would ask—Did Christ preach liberty to the captive, and are his professed ministers to preach captivity? (Cheers.) Has he sent them forth with a message of deliverance, and are they in his name to become the apostles of bondage? Is the Christianity of the man who is the advocate of the oppressor, like the Christianity of Jesus Christ? Is it like him or like his religion to have no voice of sympathy, of consolation, or of help to our injured and oppressed and degraded fellow-men? Turn, however, from the American pulpit to the American newspaper press. This is at once the index of public feeling, and in a truly free country the safeguard of social and political rights. In this land, the liberty of the press is the palladium of freedom. Who that knows aught of the United States, however, does not know, that with some and honorable exceptions, the newspaper press of that country, as regards slavery, is rotten to the core? [Hear, hear.] It charges itself with the abuse of abolition principles; it sneers at every plea for freedom; while it fails not to circulate the vilest slanders of the character of every man who has the courage to speak a word for the overthrow of the peculiar institution. Whenever one word of pity for the slave, or of remonstrance with the oppressor, is uttered, the American pulpit and the American newspaper press exhibit themselves as the two main pillars of American bondage. How, then, is public sentiment to be elevated and purified? The United States are not barren—they are not without high moral, energetic agents. There are men in that country—noble men—tried men in the cause of abolition, who have long and faithfully pleaded the cause of the slave, and prayed for the close of his oppression. [Cheers.] There are hearts that have felt, and pens that have written, and tongues that have spoken in the land, and they have not felt, and written, and spoken in vain. They have done what they could, and they are doing what they can, to hasten the fall of American bondage, and wipe a foul blot from the escutcheon of American freedom. (Cheers.) We may not leave the people of the United States, however, without the voice of friendly and faithful remonstrance. Is it not fearful that we require to remonstrate with such a people? We wonder not that we have to remonstrate with such a country as Tuscany under the yoke of superstition and despotism—that a Duke, priest-ridden by Jesuits, should need a remonstrance to set the Madiai free. Think, however, of a people requiring remonstrance, that boast of their country as the birth-place of liberty, and proclaimed as the sanctuary of refugees from European despotism! On entering Austria when last in Germany, he found the Bible prohibited book at Vienna and Prague. We could tell you 'Uncle Tom's Cabin' was not prohibited there—they might see from the public newspapers, that bills of all form and size announce at present in Vienna, the German translation of that work, and that in various editions it is now circulating by thousands throughout the Austrian empire. This was a most significant fact. Why was this book so announced in a land from which, not long ago, so many Bibles were ejected? The explanation was easy, and pregnant with meaning. The Austrian government find in that work a portrait of American oppression sufficient to vindicate the whippings of Haynau and the barbarities of Hungary. Shall not the Austrian know the oppression of the people that feasted Kosuth, and the slavery of the land that found him a home? Let the American speak of Kosuth and Austrian despotism, and Austria, pointing to 'Uncle Tom's Cabin,' and through it to the condition of three millions of slaves, turns his taunt upon himself. Austria has a right to do so, for the oppression of Hungary is nothing to the slavery of the United States. (Hear, hear.) But it is not fit that we make every American blush, that free, enlightened, religious, republican America is to become the plea of European tyranny? Why should the despots of modern Europe be able to say to such a country, either in sympathy or in scorn, a country whose legitimate moral influence in the progress of constitutional liberty might be second to no single nation of the earth, Mr. Scott also weak as we—art thou also become like unto us? (Hear.) Is this thralldom of American slavery to have no end? Are these three millions of our fellow-men to live and die in bondage? No! American slavery is

doomed. (Tremendous cheering.) It cannot live. Providence is hastening the solution of the problem of abolition. It has almost resolved itself into a question of races. Slavery in the United States will not last an hour without the Northern bayonet. Who can be a lover of that country does not wish to see it a peaceful and happy close? But there is a point in the history of man at which the cap of oppression trembles, and then how fares it with the oppressor? Tom's rulers their wickedness, their danger, their duty. If they very has not put out their eyes, so that they are unable to read the very letters of the alphabet of practical wisdom. It is our duty to remonstrate with them, and we pray in the name of humanity, that they be equally with ourselves the children of one common God, and, in the name of the universal brotherhood of man, we pray for their release. (Loud cheers.) We look at them in the eye of liberty—liberty, which is the very man's birthright—the theft of which is the most villainous, and, in the name of liberty, we plead their emancipation. Nay, we look at them in the light of Christianity, as those who are fitted to participate in the blessings of Christ's redemption—and there are not a few of them believers in the Lord; and we say, will you keep him in bondage whose God's spirit has made free? Will you shake the image of God from Saviour? Will you keep a Christian leech in slavery? In the name of Christianity, and for the sake of Christ, we pray you to deliver our Christian brethren—the good disciples—from bondage. (Loud cheering.) We remonstrate with our brethren, the people of the United States, that they put away their sin. It is the glory of our fatherland, however far from perfect are our people and its institutions, that his foot upon the neck emancipates a slave. (Applause.) Do we not feel our hearts swell with exultation at the thought, that the very

WHOLE NO. 1143. WILLIAM AND ELLEN CRAFT.

...the situation and welfare of the colored people, who escape from the great prison...

...I know that you and other friends will be glad to hear that my wife and I...

...I have heard of the very incorrect article which has been published in the American papers...

...I have received the Liberator regularly, and have been looking forward to its arrival with great pleasure...

...I have the following interesting article in the number of the British Anti-Slavery Advocate...

...I feel very much obliged to you for the notice of the erroneous report which has been published...

...I have been distinguished for his efforts on the shores of the Atlantic to ameliorate the condition...

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A REVEREND ASSAILANT OF THE RIGHTS OF WOMAN.

THE PEOPLE formed a Lyceum in Stoneham this fall, and selected a Committee of five to make arrangements for a course of literary and scientific lectures...

Mr. Braman's manners were awkward and unprepossessing, not to speak of his pronunciation. He rose, and without waiting to be introduced to the audience...

He spoke of a certain Abby, who went into the legislative hall a few years ago to disturb the deliberations of the assembly; then sneeringly inquired what kind of society we should have with a community of Abbeys...

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THE VILLAGE OF MEADVILLE.

MEADVILLE, Dec. 5, 1852. MR. EDITOR—The writer of the following lines has been a trader of the Liberator for the last three years; yet he does not remember ever to have seen in its columns the name of MEADVILLE...

Yet, Sir, with all this, and much more, it must be admitted that this village is a sink of pollution. Too often, and with too much truth it may be said, the child is neglected and ruined, the young man is tempted beyond what he can bear, places of resort are tolerated where the young forget to do well and learn to do evil...

Still, it would be unjust to set Meadville down as a place wholly given over to believe a lie. There are some true spirits every where. There must be. Otherwise, swift destruction is certain. There are men and women here who are true and faithful, who mourn over what they see around them, and yet have a joy which the worshippers of the gods of this world cannot understand...

Many of the students of the theological seminary are earnest abolitionists, who believe (to use plain language which every one can understand) that the 'sum of all villainies' is of the devil; who hold that a slaveholder is a being 'made to be arrested'; and who, admitting that he may be honest, contend that if he is a Christian at all, he must be the Devil's Christian. There is no lack of 'agitation' among the students; and there are few weekly discussions connected with the seminary, in which some one does not make it his business to 'bring in the question of slavery'; for, it is contended that there is hardly a question of government, morality or reform, upon which it does not have its bearing...

In conclusion, cannot an anti-slavery lecturer be sent to Meadville? The place is important, and, be assured, many would receive the word gladly; though, perhaps, it should be said, that if such a man as Pillsbury should call the people together, it might not be safe to promise that no evil would be done him. Remembering the good work you have already done, and wishing that your life and health may be spared to do much more, I am, Sir, Yours in the cause of humanity, D. C. O'DANIELS.

ANOTHER WEEK.

FRIEND GARRISON: I went to Northboro' on Friday, December 3d, and lectured there that evening. The Town Hall was about half full. No one offered me a home, and so, at the close of the service, I made my way to the tavern, where I found shelter for the night. But there is always a vast difference between hospitality freely and in love bestowed upon the laborer who is worthy of such 'honor,' and the fare one gets for money at the public house. In this tavern there was one of the old-fashioned bar-rooms, with its counter fitted for the glasses and loaded sticks with which I suppose it was once well loaded. As I sat in meditation that evening, I seemed to see the party of old days standing round the bar, and paying out 'fool's pence' according to the custom of those days. Since the passage of the Maine Law, and through the concentration of travel on routes where the iron horse keeps on his tireless way, the country tavern has become as dull as a deserted epaw's nest. Go into a room by yourself, and you can have the best of company, to wit, your own thoughts; but in the bar-room, where idlers kill time, you realise what it is to feel lonesome or homesick. So I found in this old bar-room, while I sat there an hour after the lecture. The next day was a dark and stormy one. I called on the Unitarian clergyman, who has been settled in N. the larger half of his life. What an impression a thorough reformer would make upon public sentiment in his parish, by forty years' earnest effort to apply God's truth to life's relations! In Northboro', there are no copies of the Liberator taken, but very many of the Era. For some cause, a strange prejudice against Mr. Garrison prevails in Northboro', founded, as such prejudice is in most cases which I have examined, on a misapprehension of Mr. Garrison's character and his anti-slavery efforts. One man, who quite severely condemned the editor of the Liberator, was candid enough to admit that he might be mistaken, and so he bought one of Mr. Garrison's books, to examine for himself. On this point, let the people obey the advice of the noble Paul, first prove and then hold fast the good, wherever found, and Mr. Garrison would be esteemed much more generally and highly than he is now. I met one very earnest abolitionist, who lives in the woods, and reads the Liberator with an interest that never flags. So, at least, he said. I was greatly interested in him. If he had been a resident of the centre of the town, I should have found a reformer's home. On Saturday, I went to Berlin towards the close of the day. The storm still continued. Here I found homes to plenty open for me, that could not go into all. I expected a very small meeting Saturday evening, in consequence of the storm. But I was disappointed, and we had a very interesting service. The next day, dark and stormy as it was, we had a full and telling meeting three times. One thing, however, was quite noticeable, namely, that the Orthodox religionists did not venture in. A great effort has been made to save the Orthodox sheep from wandering out of the true fold into the communion of these 'latter-day saints,' who believe in the 'higher law.' Some one told me that the pastor of that

THE NATIONAL ANTI-SLAVERY BAZAAR.

THE National Anti-Slavery Bazaar will open on the morning of WEDNESDAY, the 22d of December, at 10 o'clock, in HORTICULTURAL HALL, School street. The Managers have much pleasure in announcing, that the collection of articles on the present occasion will fully equal in variety, beauty and utility, those of any previous year. Very large and valuable contributions have been received from London, Paris, Glasgow, Edinburgh, Dublin, Bristol, Leeds and Manchester, including not only every variety of Ladies' and Children's Clothing, and every species of Ladies' work, either ornamental or useful, but a great variety of Drawings in different styles, some by amateur artists of great merit, others by Varley and other distinguished artists. A bronze Statue of great beauty by Camberworth, 'African Woman at the Fountain,' and an almost endless variety of petit objets of every description in bronze, china and ivory; Books presented to the Bazaar by their authors, Autographs of distinguished men, Engravings, Oil Paintings, and many other objects of interest too numerous to particularize. Every variety of De La Rue's Paper, with corresponding Envelopes. The Liberty Bell will be published, as usual, on the first morning of the Bazaar.

ANNE WARREN WESTON, MARY GRAY CHAPMAN, MARY MAY, LYDIA D. PARKER, FRANCES MARY ROBBINS, HELEN ELIZA GARRISON, LOUISA LORING, ANN GREENE PHILLIPS, HENRIETTA SARGENT, SARAH SHAW RUSSELL, CAROLINE WESTON, ELIZABETH A. COTTON.

THE REFRESHMENT TABLE AT THE BAZAAR.

As it is impossible to arrange a Refreshment Room this year in connection with the Anti-Slavery Bazaar, we trust that the anti-slavery friends in Boston and its vicinity will see to it that the Refreshment Table is abundantly and elegantly supplied. Donations of Tea, Coffee, Sugar, Milk and Cream, Cold Meats, Cake and Confectionery, are requested.

OLD COLONY A. S. SOCIETY. FOREFATHERS' DAY!

The approaching anniversary of the Landing of the Pilgrim Forefathers will be duly observed by the Old Colony A. S. Society, on WEDNESDAY, December 22d, 1852, in the Green Church, at Plymouth. W. L. Garrison, Wendell Phillips, Edmund Quincy, Charles L. Remond, Parker Pillsbury, and others, will be present. BOURNE SPOONER, Pres. H. H. BRIDHAM, Sec.

WORCESTER CO NORTH A. S. SOCIETY.

A quarterly meeting of the Worcester Co. (North Division) A. S. Society will be held at Westminster Town Hall, the 22d and 23d of Dec., commencing on the 22d, at 6 o'clock, P. M. Daniel Foster, Wm. B. Stone, and other speakers, will be present. Citizens, without distinction, are invited to attend; and it is hoped that the friends of freedom in the neighboring towns will make a special effort to be present. J. T. EVERETT, President. A. A. BENT, Secretary.

WORCESTER COUNTY [SOUTH] ANTI-SLAVERY SOCIETY.

The Annual Meeting, for the choice of officers and other business, of the Worcester County South Division Anti-Slavery Society will be held in HORTICULTURAL HALL, Worcester, commencing on Saturday evening, Dec. 18, at 7 o'clock, and continuing on Sunday afternoon and evening, Dec. 19. Parker Pillsbury, Lucy Stone, Stephen S. Foster, and Abby Kelly Foster, well-known and able speakers, will be present. All persons are invited to attend. EFFINGHAM L. CAPRON, President. E. LOVELAND, Secretary.

PARKER PILLSBURY.

An Agent of the Mass. A. S. Society, will lecture as follows: Friday evening, Dec. 17, Peppercorn, Plymouth, " 21. Tuesday, " 22, South Scituate, " 23. Friday, " 24, Hingham, " 26.

DANIEL FOSTER.

An Agent of the Mass. Anti-Slavery Society, will lecture as follows: Saturday and Sunday, Dec. 18 and 19, Marlboro', " 18 and 19. Peltonville, " 20. Berlin, " 21. West Boylston, " 22. Westminster, " 23. Hallowell, " 24. Oakdale, " 25.

NOTICE.

The Congregation at Lyden Hall, on Sunday, Dec. 19, will be addressed by Rev. JOHN T. SARGENT, of Boston. Hours, 2 and 7 P. M. Admission free. There will be a box at the door to receive the contributions of those persons who choose to aid the meeting. Plymouth, December 15.

CONVERSATIONS.

MR. ALCOCK will discourse, during the current season, in Boston and other places, on DEMOCRACY, or the Powers, Privileges and Regency of the Adversary in Modern Life; with special reference to prevailing Ideas, Influences, and Institutions in New England. Conversation I. The Personal Demom. " II. The Family " " III. The Medical " " IV. The Scholastic " " V. The Political " " VI. The Ecclesiastical Demom. " VII. Legion, or Satan Loosed.

TO LYCEUM COMMITTEES.

Prof. W. S. BROWN, Author of 'Chemistry for Beginners,' &c., is now ready to enter into engagements with Lyceum Committees and others, to deliver Lectures on 'Chemistry' and 'Physiology.' His stock of Chemical Apparatus is large, and specially adapted for illustrating Popular Lectures. Prof. B. would direct particular attention to his new lecture, prepared for the approaching season, entitled 'Poetry and Magic of Science.' Address W. S. BROWN, Blackstone, Mass.

CARD.

The opening Address will be delivered before the Ladies' Eclectic Medical Society, next Saturday afternoon, Dec. 18, at 3 o'clock in the Washingtonian Hall, Broadfield street, by Miss E. Barney. Friends are invited to attend.

DIED.

At Plymouth, Dec. 7th, AUGUSTA L. wife of WILLIAM SPOONER, aged 23 years. Lowell papers, please copy.

NEW ORLEANS, Dec. 10.

Swamp Burned.—The steamer Cleopatra was burned on Monday night, on Black River. The captain's son perished in the flames. The cargo consisted of 900 barrels of cotton.

BALTIMORE, Dec. 13.

John Sloat, who was convicted of entering a slave to run away, was sentenced in the Baltimore County Court to six years and five months imprisonment.

ONE MILLION COPIES.

of which have been printed in this country and in Europe, in a little more than six months.—a sale which has no counterpart in the world's history. Yet, notwithstanding this immense sale, there are hundreds of thousands in our own country who have not yet perused the glowing pages of UNCLE TOM'S CABIN, many of whom have been prevented from doing so, from inability to purchase. To remove this obstacle, we have issued this edition.

FOR THE MILLION.

And millions will now read it, and own it, and drink in its heavenly principles, and the living generations of men will imbibe its noble sentiments, and generations yet unborn will rise up and bless its author, and thank the God of Heaven for inspiring a noble woman to utter such glowing, burning truths, for the redemption of the oppressed millions of our race.

UNCLE TOM'S CABIN.

The edition for the Million, 37 1-2 cents. In German, (in press, to be published about the 1st of January, 1853) 50 " The edition in two vols., bound in cloth, best library edition, \$1 50 Superb Illustrated Edition, with 145 Original Designs, by Billings, engraved by Baker & Smith, in 1 vol., octavo, cloth, 2 50 Cloth, full gilt, 3 50 Extra Turkey, full gilt, 5 00 JOHN P. JEWETT & CO., PUBLISHERS, BOSTON.

KEY TO UNCLE TOM'S CABIN.

Being a complete refutation of some charges which have been made against the author, and a full and complete statement of facts in Uncle Tom. It will make a pamphlet of about 100 pages, double columns, and will present original facts and documents, most thoroughly establishing the truth of every statement in her book. Price 25 cts. Dec. 3 '52

SUPERB GIFT BOOKS.

JOHN P. JEWETT & CO., BOSTON. HAVE published the following superbly illustrated Gift Books:— HEAVEN AND ITS SCRIPTURAL EMBLEMS. BY REV. RUFUS W. CLARK. This work is intended by the reverend and talented author to fill a place too much neglected in the Gift Book literature of our country, viz., the RELIGIOUS DEPARTMENT. He has presented a Picture of Heaven, drawn with graphic power and eloquence from Scripture emblems; by ten of the most distinguished artists in America. It is our intention to make of this one of the most splendid volumes, as to its engravings, its paper, printing, and binding, ever issued from the American press. It will be ready December 1st. Price, in cloth, \$2 50; cloth gilt, \$3 50; Turkey, \$5 00. Ready December 1st.

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BOOKS IN PRESS.

THE BOOK OF ONE THOUSAND ANECDOTES, Humorous, grave, and witty. An interesting book. BY M. LAFAYETTE BORN.

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OR, LIFE IN A COUNTY PARSONAGE. BY A PASTOR'S WIFE.

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The Spiritual Rappings hunter is thoroughly exposed in this able pamphlet of Dr. Rogers, the author showing conclusively that these rappings proceed from physical and not from spiritual causes.

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THE TRIAL BY JURY.

By LEONARD SPOONER. An ingenious and very able work.

UNCLE TOM'S CABIN, IN GERMAN.

We have in press, and shall issue as early as possible, this great work in the German language. It is being translated by Prof. HUTCHINSON, one of the most distinguished German scholars in this country. We shall issue it in one volume octavo, double columns; to retail for FIFTY CENTS. Orders from the Trade, for the above works, are respectfully solicited. Published by JOHN P. JEWETT & CO., Boston, Mass. Dec. 3 '52

Services of Colored Americans IN THE WARS OF 1776 AND 1812.

By WILLIAM C. NELL. SECOND edition, with an introduction by Wendell Phillips; contributions from Theodore Parker, John G. Whittier, and Parker Pillsbury; tributes by Lafayette, De Witt, and Washington; with facts gleaned from authentic military records, fireside conversations, confirmed by oral and written testimonies of the late Judge Story, Hon. Robert C. Winthrop, Hon. Anson Burlingame, Rev. J. W. C. Pringle, Hon. John Hancock, Gov. Eustis, Gen. Jackson, Hon. Tristram Burgess, Hon. Calvin Goddard, Hon. Charles Pinckney, &c., &c. The first edition was favorably noticed by the New York Tribune, Rochester Daily American, Liberator, Commonwealth, Boston Bee, Zion's Herald, Christian Watchman, Impartial Citizen, Essex Freeman, Frederick Douglass's Paper, and Salem Gazette. Copy-right secured according to law. For sale at 21 Cornhill. Price 15 cents, single's. Nov. 12 '52

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JUST published by J. P. MENDUM, 35 Washington Street, Boston. A Philosophical Dictionary in the French of M. De Voltaire. With additional Notes, both original and argumentative; and a likeness of the Author. In two large volumes, each comprising upwards of 400 pages. Price \$4 00.

WORCESTER Water Cure Institution.

No. 1, GLEN STREET. THIS Institution is well arranged for the treatment of individuals at all seasons of the year. Terms.—For full board and treatment, from \$5 to \$10 per week. Treatment without board, from \$2 to \$3 per week. Each patient should furnish one linen and two heavy cotton or two woolen blankets; one comfortable, and old linen or cotton bandages. Out door practice attended to as usual. Office hours from 2 to 4 P. M. S. ROGERS, M. D. may 1y



POETRY

For the Liberator.

THE MAMMOTH HEAD.

Let all men praise him, for his head
Was wondrous large—
A sacred duty to the dead
We thus discharge.

ASTREA.

By JOHN G. WHITTIER.
Joy means to settle
Astra in her seat again,

Oh, poet, rare and old!
Thy words are prophecies;

The universal prayer
And hope are not in vain:

Perish shall all which takes
From labor's board and can?

Just men no longer pine
Behind their prison bars;

Earth on, at last, untried
By act, or caste, or clan,

Free from its bonds the mind,
The body from the rod,

Just men no longer pine
Behind their prison bars;

Another plea the force of stalwart limbs
And keen wit sharpened by the whirl of action;

Two destinies—converging to one end—
The glorious issue of all human labor;

Each has his crown—of earthly laurels here,
Gathered and woven by the hand of mortals;

Judge not which serves his mighty Master best,
Haply thou mightest be true worth's detractor;

From the Pennsylvania Freeman.

TO REV. HENRY WARD BEECHER.

When I but hearken to the slanderous tongues
Of evil men and evils, my weak faith
Fails, and I cry, 'Oh Lord! to shameful death
Shall thy Redeemer be hunted by foul wrongs!'

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The Liberator.

FOSTER, CUTLER, AND THE PEPPERELL ABOLITIONISTS.

BROTHER GARRISON:
Will you grant the use of your columns in our efforts
to place the three parties that head this article in their
true position before the public in relation to each other
and also to the anti-slavery cause?

Should any of your readers complain of your making
the Liberator too much the medium of local and personal
matter, my reply is, that, while the principles which
underlie the anti-slavery enterprise are eternal as the
laws of the universe, and as universal in their applica-
tion as human rights or the attributes of immutability
justice, yet the enterprise has always been local in its
operations, and in times past very personal in its de-
velopments. In 1835, it took a very local and personal
character. Furthermore, we do not write for old aboli-
tionists, but for young men and women—unfedged aboli-
tionists, striving to make wing against the popular
breeze, slander, detraction, contumely and falsehood;
young men and women yet to be threshed with the
flails of political and ecclesiastical intolerance, and
winnowed from the tares of selfishness and cowardice
on the great threshing-floor of active toil and persever-
ance, as all their predecessors have been before them.
We, therefore, only ask to have our case tried before
the public; on the verdict we bestow no care.

In May last, Rev. Daniel Foster gave three lectures
on anti-slavery subjects in this town, which very much
disturbed the equanimity of the Rev. Lyman Cutler,
pastor of the Orthodox parish; a young preacher of
good abilities, as far as language and comparison go to
make up such a character. Schooled at Andover, a
sectarian of the most malignant type, and the most
craven priest we have ever met with—alarmed at the
slightest whisper, lest the sword of God be rent and
shorn of its power, the Sabbath desecrated, the church
deserted, and the priesthood disgraced. Now, he came not
to hear his old college mate, 'the man whom he knew of
old,' but, in keeping with his friend Perry, 'set a bet-
ter,' but, in keeping with his friend Perry, 'set a bet-
ter example.' Of course, he knew nothing of the lec-
tures but by guess; yet, to rebut them, this cowardly
priest felt 'called upon' to bestow upon Mr. Foster and
his lectures the one half of the 'Christian Sabbath'
following, endeavoring to blight Mr. Foster's character.
This sermon was, at the time, a 'town's talk.' It was
in the mouth of every one who heard it, and even the
children of his parish went into anti-slavery families,
and boldly commented upon the wicked life and char-
acter of Daniel Foster, the anti-slavery lecturer—
'Wherever we went into Orthodox families, or wherever
we met with Mr. Cutler's sermon, and how he 'used up,'
or, in other words, exposed Mr. F.'s character, and how
he lashed those of his church who went to hear him
lecture. Ultimately, these reports were communicated
to the General Agent of the Massachusetts Anti Slavery
Society, and through him to Mr. Foster, a lecturing
agent (and none more efficient) for the Society. Re-
cently, Mr. Foster made it his way to visit Pepperell,
and see Mr. Cutler in relation to the falsehood and
slander he (Mr. C.) had put in circulation. The fol-
lowing letter shows the result of that interview:

HUBBARDSTON, Sunday evening,
Oct. 10, 1852.
A. H. WOOD:
DEAR BROTHER AND FRIEND.—You ask for an ac-
count of my interview with Mr. Cutler, word for word,
as given by me at my meeting in Pepperell on Wednes-
day night. Mr. Cutler said, in the presence of Mr.
Jewett, that he had made any personal allusion to me,
nor made any charge against my moral character,
in the much-talked-of sermon preached the Sunday after
I left Pepperell; and that whoever understood him to
refer to me in his illustrations, or had represented him
as having made such reference, had misunderstood and
misrepresented him. I said, then, I have nothing to do,
of course, as a settlement of the question at issue between
you and me. To all this, Mr. Jewett will doubtless
testify.
Yours affectionately,
DANIEL FOSTER.

Now, this letter presents three points to be consid-
ered. Mr. Cutler did refer to and mean Mr. F. in his il-
lustration, or the abolitionists of Pepperell have made
up the story to injure Mr. C., or they have been the
dupes of Mr. Cutler's church members and hearers, who
have 'misunderstood and misrepresented' him.
Now, we wish briefly to show that the abolitionists in
this town have not made up these statements, and put
them into the mouth of Mr. Cutler, nor do they intend
to rest the matter upon the 'misunderstanding and mis-
representation' of Mr. Cutler's hearers.
A few questions direct to Mr. Cutler, as follows, will
help to elucidate the subject:—
'Did you not introduce the hero of your sermon the
Sunday morning after Mr. Foster left town in May last,
as follows:—'I once knew a man!'
'Did you not charge this 'man you once knew' as set-
ting at defiance the laws of God, a contemner of his
Word, a Sabbath-breaker, disregarding the marriage
covenant, an infidel, a dangerous man, who burned the
chapel Bible, was expelled from college, a grief to his
father and a heaviness to his mother, whose prayers
and whose tears availed nothing upon their dissolute
and wayward son?
And did you not clearly and unequivocally connect
the hero of your sermon with the public labors of Mr.
Foster in this place, in such a manner that the wayfar-
ing hearer, though a fool, could not misunderstand or
misapprehend your meaning?
'Dare you go before your people, and there deny hav-
ing done all this, and infinitely more, to blast the char-
acter of a man and brother who never injured you, and
would a cause as holy as freedom, and just as God's
own righteousness? If you are prepared to deny all
this, why did you refuse to furnish Mr. F. your general
denial in writing? Why did you refuse to read ex-
tracts from that sermon to Mr. F., as he desired you to
do? Why did you own to Mr. Foster that his brother,
or 'somebody else,' told you the story of his burning the
chapel Bible, one of the acts in the life of your hero,
after you had told Mr. F. that he was not in your mind
when you preached that sermon?
Here we will introduce a precious morsel of testimony
given by Mr. Cutler himself a few weeks before his in-
terview with Mr. Foster:—
WORCESTER, Sunday, 10th Oct. 1852.
DEAR FRIEND WOOD:
I see by last week's Liberator, that you request me to
furnish you with a report of my conversation with Mr.
Cutler, in regard to Mr. Foster, and the sermon Mr. C.
preached about Mr. Foster, &c. I called on Mr. C. this
evening, and got him to read a notice of our Sunday
evening meeting, when Messrs. Garrison and May were
in Pepperell. After Mr. Cutler had refused to read the
notice, and just as I was taking leave of him, I said,
'Mr. Cutler, I am informed that the Sunday after Mr.
Foster had lectured here, you preached a sermon, in
which you conveyed the idea to your people that Daniel
Foster was a very bad man. I wish to know if such is
the case, and if so, if you will come to the meeting to-
night, and establish the charges you have made, after
hearing Mr. Garrison read the letter Mr. Foster has
sent to be read to the Convention.' His reply was,
'I can recollect, I have called no names, and Mr.
Foster can get no hold of me.' 'But,' said I,
'those of your people that I have heard say anything
about the sermon, understood you to mean Mr. F. as
plainly as though you had called his name. Now, I
think, as an honorable, candid man, I have a right to
ask you, if you will, whether you meant him or not.
His reply was, word for word, 'I have called no names;
but I will say this much, the sermon was called out by
Mr. Foster's lectures.' He then said, 'I know Foster of
old, and consider his views of things dangerous to the
community.' I then took the leave of him, and as I
was turning to come off, he said, 'I don't wish to in-
jure Mr. Foster, and will either see him or write to him,
and make the matter right.'

The above is the substance of our conversation,
though much more was said by him and myself.
J. H. CRANE.

'I have called no names.' Well, dear sir, nobody
ever said you did; but because you preach many things
to your people which neither you nor they understand,
it is reasonable to suppose that you cannot make some
of them understand the things understood by yourself?
Do you think that Messrs. Ephraim A. Lawrence, J. J.
Ames, Elijah Chapman, David W. Jewett, pillars of
your church, did not understand the lawings you gave

them in the said sermon for going to hear Mr. Fos-
ter?
'I will either see or write to Mr. Foster, and make
the matter right.' And this, sir, you have done; by
making liars of the abolitionists in town, or fools of
your best paymasters, and shifting the guilt of detrac-
tion from your own shoulders on to those entirely in-
nocent of any such thing. This letter of Bro. Crane,
to our mind, fastens upon Mr. Cutler the guilt of dis-
simulation. We regret to be obliged to come to this
conclusion. We regret that the external pressure of
Orthodoxy should for a moment crush out of the heart
of Bro. Cutler the love of manly fairness and sacred
truth; but if he will place himself in an antagonistic
position to the reforming spirit of the age, he must
take the consequences, and pay the forfeiture in loss of
dignity of character and the enjoyment of peace.

We could, if necessary, cite more than twenty wit-
nesses to prove Mr. Cutler guilty of dissimulation, (to
use a tender word.) We do not rely upon persons of
questionable veracity, or persons not well qualified to
judge of the import, purport and report of a sermon,
and we are not afraid to meet Mr. C. in the presence
of his own friends, his own people. He would not
like to read that sermon again, and then say they had
'misrepresented' him, and it was foolishness in him to
deny that he meant to scare or drive his people away
from the meetings of the 'Anatics.' But all this is too
late. His sermon and his apology for reading a
notice of an anti-slavery meeting are alike imbecile;
they will only rebound to his own shame and confu-
sion. The man is ill at ease. In view of some aristo-
cratic pulpit, all dripping with the blood of Christ
in the crucified course of His suffering ones, to which
he aspires, this course may look hopeful; but self-
abandonment will creep over him in the silent watches
of the night, and greatly disturb his matin prayer and
vesper song. This pro-slavery tone of his is the sin
of craven priest we have ever met with—alarmed at the
slightest whisper, lest the sword of God be rent and
shorn of its power, the Sabbath desecrated, the church
deserted, and the priesthood disgraced. Now, he came not
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'Wherever we went into Orthodox families, or wherever
we met with Mr. Cutler's sermon, and how he 'used up,'
or, in other words, exposed Mr. F.'s character, and how
he lashed those of his church who went to hear him
lecture. Ultimately, these reports were communicated
to the General Agent of the Massachusetts Anti Slavery
Society, and through him to Mr. Foster, a lecturing
agent (and none more efficient) for the Society. Re-
cently, Mr. Foster made it his way to visit Pepperell,
and see Mr. Cutler in relation to the falsehood and
slander he (Mr. C.) had put in circulation. The fol-
lowing letter shows the result of that interview:

HUBBARDSTON, Sunday evening,
Oct. 10, 1852.
A. H. WOOD:
DEAR BROTHER AND FRIEND.—You ask for an ac-
count of my interview with Mr. Cutler, word for word,
as given by me at my meeting in Pepperell on Wednes-
day night. Mr. Cutler said, in the presence of Mr.
Jewett, that he had made any personal allusion to me,
nor made any charge against my moral character,
in the much-talked-of sermon preached the Sunday after
I left Pepperell; and that whoever understood him to
refer to me in his illustrations, or had represented him
as having made such reference, had misunderstood and
misrepresented him. I said, then, I have nothing to do,
of course, as a settlement of the question at issue between
you and me. To all this, Mr. Jewett will doubtless
testify.
Yours affectionately,
DANIEL FOSTER.

Now, this letter presents three points to be consid-
ered. Mr. Cutler did refer to and mean Mr. F. in his il-
lustration, or the abolitionists of Pepperell have made
up the story to injure Mr. C., or they have been the
dupes of Mr. Cutler's church members and hearers, who
have 'misunderstood and misrepresented' him.
Now, we wish briefly to show that the abolitionists in
this town have not made up these statements, and put
them into the mouth of Mr. Cutler, nor do they intend
to rest the matter upon the 'misunderstanding and mis-
representation' of Mr. Cutler's hearers.
A few questions direct to Mr. Cutler, as follows, will
help to elucidate the subject:—
'Did you not introduce the hero of your sermon the
Sunday morning after Mr. Foster left town in May last,
as follows:—'I once knew a man!'
'Did you not charge this 'man you once knew' as set-
ting at defiance the laws of God, a contemner of his
Word, a Sabbath-breaker, disregarding the marriage
covenant, an infidel, a dangerous man, who burned the
chapel Bible, was expelled from college, a grief to his
father and a heaviness to his mother, whose prayers
and whose tears availed nothing upon their dissolute
and wayward son?
And did you not clearly and unequivocally connect
the hero of your sermon with the public labors of Mr.
Foster in this place, in such a manner that the wayfar-
ing hearer, though a fool, could not misunderstand or
misapprehend your meaning?
'Dare you go before your people, and there deny hav-
ing done all this, and infinitely more, to blast the char-
acter of a man and brother who never injured you, and
would a cause as holy as freedom, and just as God's
own righteousness? If you are prepared to deny all
this, why did you refuse to furnish Mr. F. your general
denial in writing? Why did you refuse to read ex-
tracts from that sermon to Mr. F., as he desired you to
do? Why did you own to Mr. Foster that his brother,
or 'somebody else,' told you the story of his burning the
chapel Bible, one of the acts in the life of your hero,
after you had told Mr. F. that he was not in your mind
when you preached that sermon?
Here we will introduce a precious morsel of testimony
given by Mr. Cutler himself a few weeks before his in-
terview with Mr. Foster:—
WORCESTER, Sunday, 10th Oct. 1852.
DEAR FRIEND WOOD:
I see by last week's Liberator, that you request me to
furnish you with a report of my conversation with Mr.
Cutler, in regard to Mr. Foster, and the sermon Mr. C.
preached about Mr. Foster, &c. I called on Mr. C. this
evening, and got him to read a notice of our Sunday
evening meeting, when Messrs. Garrison and May were
in Pepperell. After Mr. Cutler had refused to read the
notice, and just as I was taking leave of him, I said,
'Mr. Cutler, I am informed that the Sunday after Mr.
Foster had lectured here, you preached a sermon, in
which you conveyed the idea to your people that Daniel
Foster was a very bad man. I wish to know if such is
the case, and if so, if you will come to the meeting to-
night, and establish the charges you have made, after
hearing Mr. Garrison read the letter Mr. Foster has
sent to be read to the Convention.' His reply was,
'I can recollect, I have called no names, and Mr.
Foster can get no hold of me.' 'But,' said I,
'those of your people that I have heard say anything
about the sermon, understood you to mean Mr. F. as
plainly as though you had called his name. Now, I
think, as an honorable, candid man, I have a right to
ask you, if you will, whether you meant him or not.
His reply was, word for word, 'I have called no names;
but I will say this much, the sermon was called out by
Mr. Foster's lectures.' He then said, 'I know Foster of
old, and consider his views of things dangerous to the
community.' I then took the leave of him, and as I
was turning to come off, he said, 'I don't wish to in-
jure Mr. Foster, and will either see him or write to him,
and make the matter right.'

The above is the substance of our conversation,
though much more was said by him and myself.
J. H. CRANE.

'I have called no names.' Well, dear sir, nobody
ever said you did; but because you preach many things
to your people which neither you nor they understand,
it is reasonable to suppose that you cannot make some
of them understand the things understood by yourself?
Do you think that Messrs. Ephraim A. Lawrence, J. J.
Ames, Elijah Chapman, David W. Jewett, pillars of
your church, did not understand the lawings you gave

them in the said sermon for going to hear Mr. Fos-
ter?
'I will either see or write to Mr. Foster, and make
the matter right.' And this, sir, you have done; by
making liars of the abolitionists in town, or fools of
your best paymasters, and shifting the guilt of detrac-
tion from your own shoulders on to those entirely in-
nocent of any such thing. This letter of Bro. Crane,
to our mind, fastens upon Mr. Cutler the guilt of dis-
simulation. We regret to be obliged to come to this
conclusion. We regret that the external pressure of
Orthodoxy should for a moment crush out of the heart
of Bro. Cutler the love of manly fairness and sacred
truth; but if he will place himself in an antagonistic
position to the reforming spirit of the age, he must
take the consequences, and pay the forfeiture in loss of
dignity of character and the enjoyment of peace.

We could, if necessary, cite more than twenty wit-
nesses to prove Mr. Cutler guilty of dissimulation, (to
use a tender word.) We do not rely upon persons of
questionable veracity, or persons not well qualified to
judge of the import, purport and report of a sermon,
and we are not afraid to meet Mr. C. in the presence
of his own friends, his own people. He would not
like to read that sermon again, and then say they had
'misrepresented' him, and it was foolishness in him to
deny that he meant to scare or drive his people away
from the meetings of the 'Anatics.' But all this is too
late. His sermon and his apology for reading a
notice of an anti-slavery meeting are alike imbecile;
they will only rebound to his own shame and confu-
sion. The man is ill at ease. In view of some aristo-
cratic pulpit, all dripping with the blood of Christ
in the crucified course of His suffering ones, to which
he aspires, this course may look hopeful; but self-
abandonment will creep over him in the silent watches
of the night, and greatly disturb his matin prayer and
vesper song. This pro-slavery tone of his is the sin
of craven priest we have ever met with—alarmed at the
slightest whisper, lest the sword of God be rent and
shorn of its power, the Sabbath desecrated, the church
deserted, and the priesthood disgraced. Now, he came not
to hear his old college mate, 'the man whom he knew of
old,' but, in keeping with his friend Perry, 'set a bet-
ter,' but, in keeping with his friend Perry, 'set a bet-
ter example.' Of course, he knew nothing of the lec-
tures but by guess; yet, to rebut them, this cowardly
priest felt 'called upon' to bestow upon Mr. Foster and
his lectures the one half of the 'Christian Sabbath'
following, endeavoring to blight Mr. Foster's character.
This sermon was, at the time, a 'town's talk.' It was
in the mouth of every one who heard it, and even the
children of his parish went into anti-slavery families,
and boldly commented upon the wicked life and char-
acter of Daniel Foster, the anti-slavery lecturer—
'Wherever we went into Orthodox families, or wherever
we met with Mr. Cutler's sermon, and how he 'used up,'
or, in other words, exposed Mr. F.'s character, and how
he lashed those of his church who went to hear him
lecture. Ultimately, these reports were communicated
to the General Agent of the Massachusetts Anti Slavery
Society, and through him to Mr. Foster, a lecturing
agent (and none more efficient) for the Society. Re-
cently, Mr. Foster made it his way to visit Pepperell,
and see Mr. Cutler in relation to the falsehood and
slander he (Mr. C.) had put in circulation. The fol-
lowing letter shows the result of that interview:

The issue, during the entire discussion of more than
thirty hours, has been between a documentary Revela-
tion and a natural Revelation. All admit that man
has a rule of life, which, if he obeys, will make him just
what he was designed to be. Is this rule given to
each individual, or only to one or a few men, to be
communicated to the rest? Is it found in
books, or in the body and soul of each human being?
Has God given to each one a law of life and salva-
tion, or has he given this law only to a chosen few?
I believe it is impossible for God to reveal himself to
me through a third person, and through the medium
of a written or spoken language, unless he inspires
me to hear or to read, and understand infallibly. In
my own body and soul is found the only law which
God ever gave for the regulation of my heart and life.
So of every other human being.

A Committee has been appointed to prepare a plan
of co-operation among the friends of Humanity and
Progress, to report at a National Convention to be
called sometime during the coming year—time and
place to be named by the Committee. Can believers
in the infallibility of the Bible be friends of progress?
They must remain where Moses and the prophets and
Jesus and the apostles stood, in their view of man,
of his nature, relations and duties.

The Convention has raised a Committee to call
another Bible Convention in Ohio, during the coming
year—the time and place to be named by the Commit-
tee; and this Convention has voted to adjourn, when
it does adjourn, to meet at such time and place as the
Committee shall name.

But I must stop; it is about one o'clock night.
We are about to adjourn. This has been a mighty
gathering, and it is but the beginning of a great
movement.
H. C. WRIGHT.

COMMUNICATION FROM N. P. ROGERS.

WOODSTOCK, Vt., Dec. 6th, 1852.
MR. GARRISON:
DEAR SIR.—Claiming to be a medium for spirit
communication, and having received one for you, I
send it to you, without claiming to know from whence
it came. It was given by impression, and all I claim
is, that some power, aside from my own, dictated it.
Yours respectfully,
MARENDA B. RANDALL.

TO WILLIAM LLOYD GARRISON:
BELOVED BROTHER.—As in days 'lang syne' would
I address thee, in tones of love; and may I not hope
that thou wilt still, as then, listen to me? Time has been
when we were estranged from each other; but, O!
how trifling those little differences now seem to me
which divided us! Would to God they had always
seemed as small, for now I see and know that I do
love thee for thy nobleness, my brother! While of
the flesh, I often wished for the tongue of an angel,
with which to pour into the hearts of my fellow-
men the thoughts that were burning in my soul for utter-
ance, never considering how inappropriate would be
angel language for the children of earth. But now
that such a tongue is mine, I see and feel that only
human tongue can reach mortal ears; and I may al-
most say, I sometimes sigh for my tongue of flesh,
that I may speak of the glories of the angel home to
thee and thy co-laborers in the fields of mortal strife.
But as this may not be, I pray thee not to be too
scrupulous with what I now give thee through the
mediation of a borrowed garment of flesh. It is a
submissive one, is freely lent me, and yet I cannot
wear it with grace; but my spirit yearns towards thee
with so much tenderness, that I would speak to thee,
however imperfectly.

With joy unspeakable do I behold thy efforts for
the poor forsaken negro; and, although my present
sight has changed my views of these things somewhat,
I cordially extend the hand of love and fellowship to
thee, seeing thou art acting up to the highest convic-
tions of thy soul in these matters. While with thee,
my whole soul burned for immediate emancipation.
This I now see was an error, and hence I no longer
desire it. While I still loathe the hideous form of
slavery, it appears to me now that gradual emancipa-
tion which must come through the operation of
the love principle upon the hearts of all, is far better
than to force the master—even by words—to relax his
grasp upon the throat of his victim, by clutching his
own throat; for while, in this case, I could rejoice
in the escape of the slave, I should be compelled to weep
for the transfer of the same condition to the master,
who thence becomes a slave to the power which com-
pels him to release his slave.

Do not turn from me, my brother! for while my
spirit yearns as ever for the success of our cause, I am
compelled to labor upon a different platform from
that which either of us formerly occupied, being more
charitable toward those who err, as I now see plainly
that all our errors are sins of darkness, and that noth-
ing is needed to reform sinners but light; the light of
truth—glorious truth—truth eternal—universal truth!
Therefore, while I can censure no one, I must contin-
ually deplore the blindness of my brothers, and as
continually labor to reflect that light upon them
which shall bring them to a knowledge of the truth.

O! could you look upon the earth from this point,
your generous soul would clasp in warm embrace
many whom you now feel to curse in bitterness. But,
my brother, I would not dictate to you, had I power;
for the human mind is so constituted that it must act
upon its own convictions of right and wrong; but I
would have you examine these things closely, and
mark the convictions of your own spirit—and I know
you will.

I shall be with you when you receive this, and anx-
iously watch the workings of your mind, and if I
shall see that I am not repelled, I may address you
again when an opportunity occurs. Till then, believe
me, as ever,
Thy brother and co-worker in the cause of the
slave, through universal progress,
N. P. ROGERS.

AN ACCEPTABLE PRESENT.
A few days since, a barrel of very choice Apples,
of various kinds, was sent to the Anti-Slavery Office,
21 Cornhill, on opening which, the following witty
and felicitous letter was disclosed, the perusal of
which will be as much enjoyed by the readers of the
Liberator as it has been by ourselves. To the writer
and donor, we return the hearty thanks of all for
whose special sustenance and enjoyment this barrel
was designed. By his fruits we know him, in more
senses than one; and in every sense to his credit.—
Ed. Lib.

Here we are at last—thanks to good timber—safe
at No. 21—the real Simon Pure Anti-Slavery Office—
where we have longed to be!
Are you surprised to be addressed by such Round-
heads as we? You will cease to wonder when you
remembered that we have a Minister—a Baldwin, too,
(though no D. D.)—among our denomination; not omit-
ting a 'Franklin' and a 'Priestly.' We do not pre-
tend, however, that those great names are all repre-
sented by any individual of us present. You will re-
cognize the 'Baldwin,' but the 'Minister' is rather shy
of an abolition sabbatic. Perhaps they don't like to
be 'chopped up.' The 'Belle-feu' is here, with rosy
cheek, looking as gay as 'sunny France' (as the Na-
poleon III. I, or in English, Bah!) Here, too, is the
portly 'Greening,' from Rhode Island; not green at
heart, only one of the green-jackets—heart of democ-
ratic mould.

But to our purpose. We repeat, we have longed
to be here. We crave permission, with head un-
covered, to stand in one corner of the office, and in our
small way, to help the cause.
Since the passage of the Liquor Law, (evergreen
chaplets of honor to Maine!) humans can't make

elder from us; and, to speak the truth, like the scion
of a noble stock, we are glad of it. We give ourselves
freely to the grinders of mankind, for the divine
purpose of making good blood. We feel a little proud
to subserve such a purpose. But to have our flesh
crushed by the grinders of the cider-mill, our best
juices so worked as to disorder the stomach, harden
the liver and heart, when we desire only to adjust the
functions of these organs of men; to be ground up so
as to fire their blood and make their tempers as sour
and crabbed as our rarely old ancestors,—against
this we solemnly protest. Our desires and juices
ought to be expressed for human welfare only. We
think that, in our fresh state, we promote digestion,
and in that way do what we can to make warm
hearts, clear heads, and ready hands. For such ser-
vice, we offer ourselves to the office.

As for the Liquor Law, we don't believe it will
be repealed. A blush mantles our cheek at thought of
the vile purposes we may be put to, the company
which may be forced upon us, should the 'Cider Sec-
tion' be repealed. We are fearfully confident that
our fermented juices would be deluged with rum?
What a terrible mission from hell would be ours
then! We think that no one can act so judiciously
in a fermented state as in a pleid mould, least of all,
our fraternity. We should to think what consequen-
ces would ensue, if fire-water should be forced upon
us. But we do not yet believe that the Law will be
repealed. If apples could vote, we are sure it would
not. We know there is opposition to the Law; but
don't you think we can stem the tide? We generally
keep an eye on the point at issue, and we expect the
Law will be sustained. It is a proverb, you know,
'As goes Hull, so goes the State.' Now, Hull goes
with us to the very core. But should the worse for a
season prevail, we have a way of working, if time be
allowed, to defeat the aims of wicked men. Ha, ha!
It makes us laugh to think how we sometimes out-
ward the Rummies, by working as fast as we can into
vigor. We are a 'bottle' too tall for them, then. So
we have our compensation, in the dark hour, to con-
sole us.

Let us stand, we repeat, in the corner of the office so
long hallowed by the labors of noble men, devoted to
a despised but righteous cause; hallowed, too, by the
tread of fugitives from a land of whips and chains.
Shame that that land is ours! Shame that the
bounteous mother who bore us cannot stretch her
rosettes into a free soil! Shame that her leaves may
not breathe the air of freedom, nor shade, by right of
law, a single fugitive from bondage! Alas, that we
must be poisoned from the bud by the stiling air, the
noxious pabulum of slavery!

'Tis an honor to be here, and food for those who
labor here. And when the weary bond-woman, rest-
ing from many sorrows and greater wrongs, feels
here, for a time, her timid foot, let us minister to her
hunger and quench her thirst! Let us encourage
her heart and strengthen her limbs! Give to her of
us freely, not only for Charity's sake, but for Free-
dom's! Let us aid her flight to the land where freer
breezes blow than fanned our cheeks,—where she is
no more bond, but woman!

Judge Grier may consider these 'seditious and treas-
onable doctrines.' They are our doctrines, and we
are not ashamed to say, they come from our hearts'
core, where we hold the seeds of many individualities
like ourselves. He may keep us in jail till we rot;
but we tell him, the seeds will live and germinate and
grow, and bring forth fruit.

Yours in the cause of Health, Temperance and
Freedom.
FRAMINGHAM, Dec. 4th, 1852.

SELECTIONS.

A Bull Killed by an Elephant.—A correspondent of
the Baltimore Herald writes from Athens, Ohio,
says:—'The other day, as a caravan of rare animals,
including one that travelled with a trunk, was passing
up Federal Creek, in Athens county, Ohio, it encoun-
tered a sturdy Buckeye driving a large bull.
Now this bull, unlike some people, had never seen
'sight, commencing making a wide berth familiar with
the elephant's trunk, and his huge familiar with their ac-
customed exercise. His driver and owner warned
Barnum's agent to get his elephant out of the way.
But Mr. Barnum's agent said he 'would risk his ele-
phant, if Buckeye would risk his bull.' Whereupon
Western Tanager renewed his bellowing, and made a
desperate lunge at the huge monster of India. The
contest was somewhat similar to some political ones,
with the elephant with one blow from his trunk stretch-
ed the bull upon the ground, breaking three of his
ribs, and driving the breath so far from his body that
it has utterly refused to return. My Buckeye friend
was obliged to be content with Mr. Bull's beef, talk-
ing and hide, whilst the elephant went on his way,
driven by his whistling and whittling attendant.'

MR. WEBSTER'S LAST MOMENTS. The New England
Farmer is responsible for the following. It confirms
a rumor which has gained very considerable cred-
it, done:—'We learn on a very reliable authority, that
Mr. Webster, before his death, that the great mistake
of his life was the famous 7th of March speech, in
which, it will be remembered, he defended the Fugitive
Slave Law, and fully committed himself to the
Compromise measures. Before taking his stand on
that occasion, he is said to have corresponded with
Prof. Stuart and other eminent divines, to ascertain
how far the religious sentiment of the North would
sustain him in the position he was about to assume.'

Courtesy to Liberia.—It is well known that some
time ago, the Government of Great Britain presented
that of Liberia with a fine schooner belonging to the
British navy, called the Lark; also with the hull and
machinery of a fine war steamer, grounded somewhere
on the coast. When Governor Robert's late mission
to England was concluded, the Government sent him
home in a war steamer, despatched expressly for that
service.

We also learn that the French Government has
presented to Liberia a very fine steamer, which will
be of great service to that republic.—N. Y. Com. Ad.

It is stated in the Boston Bee, that T. Starr
King has received an unanimous invitation to the
pastorate of the Chancery Place Church, the oldest,
and we believe the most wealthy Unitarian Society
in this city.