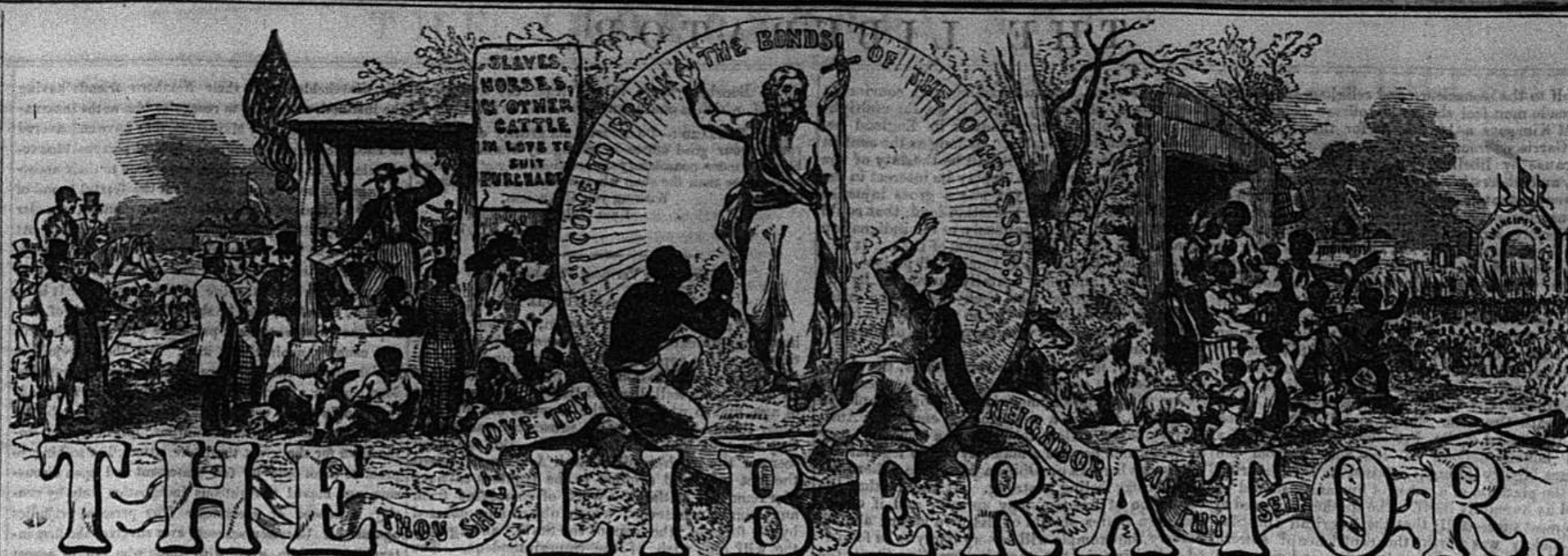


THE LIBERATOR
PUBLISHED
EVERY FRIDAY MORNING,
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ROBERT F. WALLCUT, GENERAL AGENT.



No Union with Slaveholders!
THE U. S. CONSTITUTION IS A COVENANT WITH DEATH
AND AN AGREEMENT WITH HELL.
Yes! It cannot be denied—the slaveholders
of the South, as a condition of their
assent to the Constitution, three special provisions to
SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR
SLAVES. The first was the immunity, for twenty years,
of preserving the African slave trade; the second was
the stipulation to surrender fugitive slaves—an
engagement positively prohibited by the laws of God,
delivered from Sinai; and, thirdly, the exaction, fatal
to the principles of popular representation, of a repre-
sentation for slaves—for articles of merchandise, under
the name of persons. . . . In fact, the oppressor rep-
resenting the oppressed! . . . To call government thus con-
stituted a democracy, is to insult the understanding of
mankind. It is doubly tainted with the infection of
riches and slavery. Its reciprocal operation upon the
government of the nation is to establish an artificial
majority in the slave representation over that of the
free people, in the American Congress; and thereby
to MAKE THE PRESERVATION, PROPAGATION AND PERPETUATION
OF SLAVERY THE VITAL AND ANTI-MORAL SPIRIT
OF THE NATIONAL GOVERNMENT.—John Quincy Adams

WM. LLOYD GARRISON, EDITOR.
VOL. XXIII. NO. 40.

Our Country is the World, our Countrymen are all Mankind.
BOSTON, FRIDAY, OCTOBER 7, 1853.

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WHOLE NUMBER 1183.

SELECTIONS.

THE MODERN CHURCH AND CLERGY.

Extracts from a volume just published by Little,
Brown & Co., Boston, entitled 'Sermons of Theism,
Altruism, and Popular Theology,' by THEODORE PARKER.

Eighteen hundred years, with thousands of
generations of men, have passed since Paul first
went to Rome. What a change since then! It is
worth while to look at the ecclesiastical condition
of Christendom at this day. The Christian Church
has very great truths, which will last forever. But
as a whole, it seems to me that, at this day, the
Christian Church is in a state of decay. I do not
mean to say that Religion decayed—any and every
religion: the sun will fade out of the heavens before
they perish out of man's heart. But the power of
that institution which is called the Christian
Church, the power of the priesthood of the Chris-
tian Church—that is assuredly in a state of decay.
It has separated itself from new science, the fresh
thought of mankind; from new morality, the fresh
thought of mankind; from new justice, from new
philanthropy; from new piety. It looks back for
its inspiration. Its God is a dead God; its Christ
is a dead Christ; all its saints are dead men; its
theology is a dead theology. It has wanted miracles
of things, not now. Paul asked for these things—
liberty, equality, brotherhood. . . . Does the
Christian Church ask for any of the three? It
does not trust human nature in its normal action;
it does not look to the human mind for truth, nor the
human conscience for justice, nor the human heart
and soul for love and faith. It does not trust the
living God, nor revealing himself in the fresh
flowers of to-day, and the fresh consciousness of
man. It looks back to some alleged authority of
ancient times, and the history of man
before man's nature. It looks back to some
alleged facts in the history of God, counting those
factions miracles as greater than the nature of
God. He has done his best, spoken for the last time!
The Protestants worship the Bible, with its Old
Testament and New; that is infallible. The Bible
is the religion of the Protestants, as the Church is
the religion of the Catholics, and the Koran of the
Mohammedans. This is the ultimate source of
religious doctrine, the divine standard of religious
practices. Here the Protestant sects are
united; even the Universalists and Unitarians
agree in this same thing, or profess to do so.

Then the Protestants differ about the doctrines
of that infallible word; and so while one doctrine
of Protestantism is enclined on the Bible, the other
is divided into a great many fingers, each pointing
to its own creed as the infallible interpretation of
the infallible word; the one pencil of white Protes-
tantism, drawn from the Bible, is broken by the
hundred lines into manifold rays of antithetical
color. . . .

The Christian Churches have broken with science,
and are afraid of new thought. This is somewhat
less true of the Protestant than of the Catholic
priesthood. They have broken also with fresh
morality, and are afraid of both. And so the
Christian Church to-day is very much in the same
condition that Heathenism and Judaism were at
the time when Paul first went to Rome. . . .

In the Christian Church, the infallible word is
the infallible word, which bears the same relation
to the civilization of the world, which Paul bore
eighteen hundred years ago. He looked forward;
they look back. He asked liberty of thought and
speech; they are afraid of both. There is not a
Christian government which has not some statute
forbidding freedom of thought and speech. Even
in the statute books of Massachusetts, there slum-
bers a law prohibiting a man to speak lightly of any
of the doctrines in the Bible, and it is not
twenty years since a magistrate of this State
sent the grand jury of a county, to find a true bill
against a learned Doctor of Divinity, who had
written an article, proving there was no prophecy
in the Old Testament which pointed a plain finger
to the person of Jesus of Nazareth.

All over Europe, religion is supported by the
State, by the arm of the law. The clergy wish it
to be so. Hence the costly national church-
es of Europe, where the clergy are paid out of
the public purse, supported by bayonets, a drum
for its sounding-boards, and preaches in the name
of the Prince of Peace, having cannon balls to enforce
his argument. What a contrast, between the
national churches of Russia, Austria, Prussia,
England, and the first church which Paul gathered
in his prison-house, where he preached with his
left hand chained to a soldier's right hand, his
body presence weak, and his speech contemptible. . . .

Once the Christian Church lost the actual
infallibility of the times. There was not a tempo-
rary society in the world; the Church was the
temporal society. There was not a peace society;
the Church was the peace society; not an edu-
cational society; the Church opened her mother-
ly arms to many a poor man's son who had
fallen, and gave him education; and he walked
through the cathedral door into the col-
lege, thence to the mountain of the world,
and climbed as high as he could get. Now the
Church is in the process of decay, and needs
missionary societies, societies for preventing drunk-
ness and every vice. The function of the ancient
Church has passed to other hands. She teaches
only from memory of times long past. The nation-
al churches apologize for the national sins, and
defend them. In Europe, the established clergy are
often friendly to any movement for the benefit
of mankind. In America; it is they who are eminent
supporters of every public enormity which the
nation loves, willing to send their mother into
very, pressing the Bible into the ranks of American
sin.

It is for earnest men of this age to protest
against the Catholic Church, as Luther
did against the Catholic Church, as Paul against
the Heathen as against the Hebrew Church.
This can be done only by a Piety deeper, a Philan-
thropy wider, and a Theology purer than the
Luther's, Paul's, Christ's, puts the vulgar life of
the churches all to shame. The new Church must
be based on its bosom all the truth, the righteousness
and beauty of the old world, and add other excel-
lent daily life, to politics, to literature, to all busi-
ness; it must be the creed which a man repeats as
he goes to work, which he works into every thing that
he does. This is a Piety already on its way
to success, and sure to triumph.

There are evils which demand a religious hand
to subvert them. The slave is to be freed, the
drunken man to be reformed; woman is to be
elevated to her natural place; political corruption
is to be done away; pauperism is to be
done away; and the means lost of our times for
gold and pleasure is to be done away. This
can be done only by a deep religious life in
the heart of the people. All great civilizations
begin with God.

FROM THE COMMONWEALTH.

HOPE H. SLATTER.

BALTIMORE, Sept. 18, 1853.

EDITOR OF COMMONWEALTH.—DEAR SIR:—The
papers of to-day record the death of Hope H. Slatter,
at Mobile, by yellow fever.

Your readers may, perhaps, be interested in
knowing something more of this individual. I shall
not attempt his eulogy, nor would I entirely forget
the maxim which enjoins to tread lightly o'er the
ashes of the dead.

Mr. Slatter was a man of intelligence, of hand-
some address, and of uncommon business tact. A
man, who, for more than a quarter of a century,
occupied a very prominent, yet not an enviable
position, before the public.

He has now gone to his rest. His rest? Ask the
hundreds of thousands of wretched beings whom
he has made merchandise, whether they believe
there is any rest for the soul of Hope H. Slatter.

He came to this city from Virginia, and resided
for many years on West Ball street, where he had
an office, and a pen in which to confine human cre-
atures. A large portion of the slaves from Maryland,
the District of Columbia, and the northern part
of Virginia, destined for the far South, passed through
his hands, and were made acquainted with the
luxurious accommodations of his prison.

I know not that Slatter has ever been charged
with using unnecessary severity in the prosecution
of his nefarious business. He was wont to dis-
tribute tobacco among his 'boys,' and furnish them
with a violin, that they might dance and make
merry over their joyous prospects. Nero fiddled
while Rome was burning. Slatter reined upon the
cruelty of the old heathen tyrant. He sets the city
on fire, and then persuades the Romans to fiddle and
dance in the full view of the conflagration of their
own domicils.

His custom was to ship his negroes on Saturday
night. He doubtless had reasons for this, satisfac-
tory to himself. I can think of none better than
the following:—

He claimed to be a humane man, and therefore
wished not to offend the sensibilities of his neigh-
bors.

Second. To diminish the care of his own house-
hold, and allow them to prepare for a becoming
observance of the approaching Sabbath.

Third. Admitting that slavery is a Christian in-
stitution, he might justly suppose that the nearer
the center of its operations, the nearer to glory;
and that, by starting them off to New Orleans on
the morning of the Sabbath, they might all sing,
(Mr. S. was a Methodist; that was his way.) 'I am
bound to Canaan, my happy home, will you go to
glory with me?'

I once witnessed one of these shipments. 'Twas
on a dreary Saturday night, in the midst of a plis-
id, and rainy season, and about six o'clock, when
less than a hundred, and most of the honest free people
of Baltimore had retired to rest.

Happening to pass Slatter's place of business, I
observed an omnibus being loaded with men,
women, and children, from the office. This soon
moved off, and another took its place, which, in like
manner, was filled with human flesh.

The men were chained in pairs. Many of the
women had children. I counted more than twenty
infants in the mothers' arms, and about sixty
whom I judged to be under twelve, in this lot of
two hundred.

Of these mothers, some were of fairer complexion
than he who claimed to be their master, and pre-
sumed to make merchandise of them—yes, fairer
far, and more Saxon-like, than those whom he had
educated at great expense, and decorated with silks
and jewelry, and taught to call him 'father.'

But these were nought but negro slaves. With
sullen tread and downcast looks, they moved on to
take their places in the omnibus.

Mr. S. was present, and seemed deeply inter-
ested in efforts to make them all comfortable; helping
the children and the mothers to seats, and especial-
ly in seeing that each couch was provided with a
suitable force of outriders to assist in case of ac-
cidents.

About twenty omnibuses were thus loaded with
emigrants, who, to suit the conveniences of certain
parties, were about to seek a residence in milder
climates in the States, and about sixty
brothers and sisters, fathers and mothers all
discriminately torn from home, and all of earth
that was dear, and shipped far away to distant
lands to be sold to the highest bidder; just as we
ship and sell mules and peacocks! Hall, Columbia,
happy land!

Following in the wake, I subsequently stood
upon the wharf, and witnessed the embarkation.
And a sad spectacle it was. As one by one they
descended from the coach, carrying each his little
all of worldly effects in a bundle, and with diffi-
culty ascended the slippery sides of the barges, and
turned, being going into the hold, to take a last
view of dear native land, (no people on the face of
the globe have stronger local attachments than the
negro slave.) I tried to read their dusky visages.
Some seemed indifferent; others looked sullen; and
others still, exhibited intemperance of mental suf-
fering. Those who assert that the negro don't feel
that he is too general, too degraded, for mental
suffering—should have read the countenances
of some of those mothers; they would have been
compelled to acknowledge that affection dwelt
in white and black the same.

Slatter was standing upon deck, smiling most
pleasantly—most peevishly upon every one as he
passed, and saying to the anguished girls, 'Never
mind, Molly, you'll find another husband, better
than the one you have left; and encouraging an
old negro, in the hold, to scrape away upon a crack-
ed fiddle, that the 'boys' might dance.

As I wondered my way back to the city, I could
not suppress the inquiry, is this a Christian city—
is this indeed a free country? And when, on the
following Sabbath, I saw Slatter take his seat in the
Charles street Methodist chapel, where he claimed
to be a church member in good and regular stand-
ing, I was reminded of the woman who wiped her
mouth, and quivered with evil she had done.
Would not Christ say of such worshippers, 'Oh
generation of vipers!'

Slatter knew he was engaged in a bad business.
A gentleman once remarked to him, 'Your business
must be very profitable.' 'One ought to be well
paid to engage in such business,' was the reply.
Having accumulated a large fortune, he sold out his
stall and good will to the Campbells, who are still
carrying on the vile traffic, and retired to private
life. It proved more private than was to his liking.
Slatter was ever an ambitious man, and now he
panted for the pleasures of good society, and dis-
dained not but his wealth would purchase him admis-
sion. But he counted without his host. He found,
when too late, that the shirt of Nessus was upon
him, and even gold was not potent enough to re-
move it. He purchased a splendid mansion in a
genteel neighborhood, filled it with elegant furni-
ture, rode in the richest carriages, after the payest
horse that could be procured, was attended by a
profusion of servants clad in livery, but all to no
purpose.

TO ALLOW THE INSCRIPTION, 'INFIDEL POUN-
DRY,' IN FRONT OF IT, WHICH SOME OF HIS 'CHRIS-
TIAN' NEIGHBORS TRACED THERE AS A WARNING TO PAS-
SERS BY. He thinks the name INFERIOR more credit-
able than the name BRICKYARD. He is right. As
things are going, it is far more honorable than your
title of ORDINARY BELIEVER. I had rather a thousand
times be denounced as an infidel and blasphemer
among manumission-worshippers, child-stealers
and man-hunters, and traders in their own flesh
and blood, who bleach the complexion of their
slaves by incest and adultery, to make them a more
marketable commodity, than have the highest hon-
ors a pro-slavery church or priesthood has to bestow.
The blackest title given me by a kidnapp-
ing, slaveholding Church or Government, would
be gloried in compared to the honors to be pur-
chased by such speeches as the one you made this
morning, or the infamous doctrine inculcated by
your brother Alexander Campbell, in his disgraceful
periodical.

FROM THE CAROL LEAGUE.

'CONSTITUTIONALITY.'

Hon. JOHN P. HALL.—

It is time the friends of Freedom were done dis-
cussing the 'constitutionality' or 'unconstitutionality'
of HUMAN SLAVERY. That is, as relates to
constitutions, the work of human hands. Is it,
indeed, possible, that any, not heathens, believe
that crime can be made law? What, a Christian
nation believe that sin and crime can be made the
web and wool of Law? Is murder sin? Why!
Because a defiance of God. Is murder crime? Why!
Because an invasion and subversion of the
Rights of Man. The right to liberty follows
necessarily from the right to life; for by the
possession of liberty alone, can the faculties and
powers of man be so used as to fulfill the purposes
for which life was bestowed. If Murder, then, be
sin and crime, so is Slavery. If Murder can be
made Law, Slavery can be made Law.

But to my proposition. It is time every man,
who professes to be a friend of Freedom, should be
done discussing the relations of Slavery to Human
Law. Human Law cannot make a slave. It never
did; it never will. As well might you say, that
law had damned stream, or built a factory.
Law never did make a stream; it never will.
Words cannot make a slave. Slaves are made by
acts, not by words.

But why not prove that the sin and crime of
slavery are unconstitutional?—that the Fugitive
Slave Act is unconstitutional? Suppose you do so
prove it. The question exists, if not asked—why
do you so prove it? Do you say, so, that the
shield of the Constitution cannot be invoked to
defend and protect the things done under the
Fugitive Act? Do you say that? Then I ask you
if, on so doing, you are not, by all the laws of
logic, committed to the position, that if the man
on the other side proves them constitutional, the
acts done in accordance therewith are fully defend-
ed and sustained? If proof of unconstitutionality
be a reason why a man may not be made a slave,
surely, to prove that it is constitutional, is as
 cogent and conclusive a reason why he may be
made a slave.

And how may I prove slavery unconstitutional—
and the Fugitive Slave Act unconstitutional—and
have you touched the Right of Property of the
slaveholder in the slave? The right of property
does not come from any constitution by man—but
from the constitution by Deity. Man can no more
make a right, than a fixed star. He can only re-
cognize rights. The use of government is to
recognize rights, and maintain them. When a
statute is made by government to subvert rights,
it is Conspiracy; to carry the statute into effect,
is Treason.

Now, by the laws of nature, no man recognizes
the Constitution as the foundation of his Right to
Property. And, therefore, if you prove the Fugitive
Act unconstitutional, does that affect the
Right of the slaveholder to property in the one
claimed as a slave? It does not touch it! For if
that Right exists, it does not have its source in
the Constitution; and therefore whatever the Consti-
tution says, or does not say, affects the question
neither way nor the other. Every man who knows
the Right to property, comes from the proper
exercise of the powers and faculties of his nature.
And if you prove the Fugitive Act unconstitutional,
the Right of the claimant to property in the man
claimed is as perfect as if the Act were constitu-
tional.

It follows then, that a 'Constitutional' argu-
ment on the subject of slavery is, in itself, a con-
cession of the doctrine that man can hold property
in his fellow-man. It does not make any differ-
ence which side is taken; for it is only the pitiful tim-
ber-rigger who says—'Head'd win, tails you lose'
Only a petty larceny man would pretend, that
an argument, the successful side did not win the
point. So he who enters the list to prove that,
by the Constitution and Fugitive Act, there is no
right to make a man a slave, must be ready quick-
ly to hide the issue, if the contrary be proved
by these documents.

But do you say that we ought to prove the Fugitive
Slave Act unconstitutional, and thereby to prove
that we are not bound by compact to make
any man a slave, or to suffer any man to be made
a slave? A compact for crime is void—not void-
able, but void! If Slavery be a sin and crime, no
compact entered into, in reference to it, can be bind-
ing on any human being for an instant.

It is well enough to illustrate the principle by
comparison. It is said that, if any one statute is
not binding, no one is binding. This is an error,
in fact and in logic. Here is one law for prop-
erty in man: by the side of it, one for property in
a horse or wagon. Man is the work of God; the
horse or the wagon, is the work of man. God
owns property in Man; Man, in horses and wagons.
So that any legislation, pretending to property
in man in man, is a conspiracy against God and
man; and any action to carry such conspiracy into effect,
is both blasphemy and piracy. Property in man,
therefore, can no more be the subject of human
legislation, than the circulation of the blood, or the
action of the stomach or lungs. Property in horses
and wagons is a proper subject of legislation, and
we are bound to obey the laws that are made in
reference to them.

I therefore beg to say, that every word uttered
on the constitutionality of slavery, by the profes-
sed friends of Freedom, is far worse than thrown
away. It is forging fetters for the slave! If man
have the right to make another a slave, it is wholly
a matter of policy and discretion with the strong-
est; if he have not the right, then to make a
slave is piracy. If he have the right to hold him
as a slave, he has the right to take him if he runs
away, with or without a constitution; and he is a
pirate who prevents his recapture. If he have no
right to hold him as a slave, to take him, or to aid
in taking him, when he runs away, is piracy—no
less if the Constitution directs or permits it; no
more if the Constitution is either silent or democ-
ratic. W. L. CRANDALL.

Syracuse, Sept. 1, 1853.

FROM THE N. Y. Evening Post.

MR. EVERETT'S OBITER DICTUM.

We presume there can be no doubt that, in the
letter which the late Secretary of State has recently
addressed to Lord John Russell, a copy of which
appears in another part of this abstract, he has com-
mitted a blunder which, in the general judgment of
statesmen, is worse than a crime. He has been
guilty of the egregious mistake of supposing the
British Minister of Foreign Affairs, in his correspon-
dence with our government about the tripartite
convention, addressed Edward Everett, instead of
addressing the President of the United States, in
whose name Mr. Everett professed to write. He
forgot that the constitution has assigned to com-
missioners the duty of responding to Lord John
Russell, and that so long as President Pierce does
not retract or modify the positions taken by the
Secretary of State of Mr. Fillmore's, Mr. Fillmore's
Secretary can afford to be quiet. It is the govern-
ment that is primarily concerned to see that its
position before the world is not misunderstood, and
we submit that in addressing a communication, after
his retirement from office, to a member of the
British cabinet, upon a subject which was the bur-
den of a diplomatic correspondence between Eng-
land and America which he was Secretary of State,
Mr. Everett has not only disgraced himself, but he
has entirely mistaken the relations and functions
of a cabinet minister.

We confess to some surprise, that ordinary pru-
dence and self-respect did not prevent Mr. Everett
from exposing himself to an antagonist whose
official position absolves him from the necessity of
taking any public notice whatever of his reply.
Lord John Russell's letter was addressed to the
Secretary of State, and he is not only not called
upon by any person but the Secretary of State to
reply to it, but the Secretary of State is not
this is a humiliation to which Mr. Everett has
exposed himself unnecessarily, as his case required
no tinkering, and if it did, the Secretary of State's
office was the place to have it done.

Had Mr. Everett reflected for a single moment
upon the consequences of his example, if generally
followed, we are sure he would not have placed
himself in such a position before the world. Sup-
pose Lord John Russell were to answer this letter,
Lord Palmerston or Lord Aberdeen, former Sec-
retaries for Foreign Affairs, would have equal right
to address Mr. Marcy upon matters under negotia-
tion during their terms of office, while other Amer-
ican ex-Secretaries, anxious to bring themselves
into notice, would not be long in improving Mr.
Everett's example. The consequence would be,
that it would soon be difficult to ascertain the views
of either government upon any subject. The pub-
lic mind would become so confused by the various
side issues, made by men out of office, that they
could not know what importance to attach to any
thing said by men in office. The government would
have no unity. Our ex-Presidents would continue
to carry on their administrations after their terms
of office had expired, and their Secretaries would
be meddling with the duties of the departments,
whenever they found there was danger of their
former connection with the government being for-
gotten.

Mr. Everett's reply is well enough in itself, and
if presented as an obiter dictum, would do credit
to the British Minister in some respectable jour-
nal, it would have made our countryman appear to
advantage. We regret that we cannot say as much
of his letter, the publication of which is on every
account to be regretted.

FROM THE PENNSYLVANIA FREEMAN.

BRITISH FELLOWSHIP FOR PRO-SLAVERY
CLERGYMEN.

Knowing the eagerness of our pro-slavery and
lower law clergy to cover their sin and shame, un-
der the fellowship of British churches and pulpits,
we offer our hearty thanks to the London Morning
Advertiser, the Anti-Slavery Advocate, and all equal-
ly faithful journals, for their vigilance and honesty
in warning the British public of all such attempts
upon their good will. But, notwithstanding this
fidelity, we regret to see that the pulpits of well-
known Anti-Slavery ministers are in some instances
opened to the most Jesuitical and dangerous en-
croachments of the pro-slavery cause. One instance
which we confess to have read with surprise, is the
reception of the Rev. E. N. Kirk, of Boston, to the
pulpit of Surrey Chapel, the pastor of which, Rev.
J. Sherman, has won a wide 'Anti-Slavery' reputa-
tion, and rendered important service to our cause,
by his excellent introduction to an English edition of
Uncle Tom's Cabin, and in other ways.

Mr. Kirk, like Dr. Cox, is a renegade abolitionist,
and very naturally has all the animosity of the
deserted and traitor toward the cause and the men
he abandoned. We believe that no Northern clergy-
man has since been more bitter in his denunciations
of Anti-Slavery measures and men, or more
savage in his prostrations to the Fugitive Slave
Law, the rigid execution of which he publicly en-
joins as a Christian duty. No American clergy-
man deserves a more direct and severe rebuke from
the Christians of Great Britain. They owe it as
a solemn obligation to the American slaves, and
the American abolitionists, to the pure and undefiled
religion they profess, and to him who has said:
'Have no fellowship with the unfruitful works of
darkness, but rather reprove them; that they deny
to such clergyman the name of Christian. Such a
course on the part of all the churches of Great
Britain would deal a blow upon the slave system,
from which it never could recover, and which
would be invaluable to themselves and the world
as a testimony to the purity and integrity of
Christianity.

With this exception, the question should be put
to American clergymen seeking the fellowship of
British pulpits, (if they are not publicly known as
abolitionists.) 'What have you done at home to
abolish slavery, or to purify the church from its
unholy connection with that sin? Facts should be
required as an answer, not vague and empty
professions. Such a test would rarely fail of showing
who were on the side of the slave, and who were
striking hands with his oppressors.

FROM THE SYRACUSE LEAGUE.

JERRY RESCUE—LETTER FROM HON. J. R.
GIDDINGS.

JEFFERSON, (Ohio), Sept. 22, 1853.

MY DEAR SIR:—I thank you for the invitation to
attend the Anniversary at Syracuse. All honor
and gratitude to the brave hearts and strong hands
that saved Jerry from the fetters and the scourge
of Southern Heathenism; who dared to main-
tain the rights of humanity, the Constitution of
our country, and the laws of God, against those
bloodhounds in human shape, who would have
condemned him to torture and premature death,
under Southern barbarity! That infamous act of
Congress, called the Fugitive Slave Law, should be
condemned, repudiated, trampled upon, resisted by
every Patriot and every Christian. The pretence,
that slave-holders and dough-faces in Congress
have power under the Constitution to convert
Northern freemen into Slave Catchers, and to in-
volve us in the expense, the guilt and disgrace of
seizing and sending our fellow-men back to de-
grading servitude, as an insult to the dignity and
independence of the American People, have
ever regarded this enactment as the most flagrant
violation of the Constitution, of God's law and
man's inalienable rights; and have uniformly ad-
vised fugitives to arm themselves, and to shoot
down those who should attempt to rob them of their
God-given right to freedom. That crime is
far more aggravated than common murder, and it
is ridiculous to say that he who commits it can be
protected in the day of final retribution, by that
miserable act of Congress which is a libel on all
that is called 'Law.'

I would rather see every Marshal, Deputy Marshal
and Assistant, who attempts to commit the
crime which that Law professes to authorize, slain
and thrown into the same grave with bloodhounds,
than to witness the outrage committed at Wilkes-
barre, Pa., a few days since.

I repeat, the crime of sending a fellow-being to
torture and premature death under that Law is
far greater than ordinary murder; and those who
advise, aid, counsel or encourage its execution,
bath their souls in the blood of their fellow-men,
to aid or counsel the commission of murder in its
ordinary form. Yes, I believe many a man has gone
from the gallows to final judgment, when far less
guilty than all these Doctors of Divinity who have
lent their influence to sustain this Fugitive Law.

Two slave-catchers have fallen—have died on
Ohio soil, while committing the crimes authorized
by that act of Congress. They were slain by their
intended victims; but had those fugitives failed to
execute justice upon their captives, I trust others
would have performed a duty so palpably just.

Let the contempt of the people, in its most con-
centrated form, be brought to bear upon that Law,
and upon all who would execute it, or who sustain
and uphold it.

With great respect, yours for humanity,
J. R. GIDDINGS.

JAMES FULLER, M. D., Secretary of Com.

FROM THE ANTI-SLAVERY STANDARD.

SECTARIAN MENDACITY.

As Pilate and Herod forgot their enmity for each
other in their common efforts to malign and crucify
the Son of God, so do modern sectarians, in spite
of their mutual bickerings and animosities, strike
hands for the purpose of hunting down Mr. Garrison,
and his friends. The Cincinnati Christian Herald
and the Cincinnati Christian Press—the
former an organ of New School Presbyterianism,
and the latter a representative of that sort of Anti-
Slavery which counsels secession from Churches
that admit slaveholders to communion—afford an
example of this fraternization for an unholy purpose.
The Press has, for months, been employed in
misrepresenting the Old Organized Abolitionists,
with a view to convince the Anti-Slavery people of
the West that they were infidels, whose object
it was the overthrow of Slavery, and the destruction
of the Bible, the Church, and all the institutions
of religion. In this work of mendacity and mis-
chief, it counted upon the aid of the Free Soil
papers of the West; but those papers have too
much common sense and too much principle to lend
themselves as the tools of religious bigotry and
intolerance, and the Reverend defamer was left to
pursue his object alone. Recently, however, the
Christian Herald has come to its aid, in an article
which, together with the Press's endorsement, we
have copied under its appropriate head on the first
page.

The Press appears to be quite delighted to find
itself noticed by its Presbyterian neighbor, but
alludes, in a tone of complaint, to the fact that
other religious journals have not given it an 'en-
couraging word.' We, too, think it somewhat
strange that such journals should not give aid and
comfort to a brother engaged in so desperate a
conflict. We can account for the silence of those
religious papers which openly detest Slavery, only
by supposing that, badly as they hate God, and
themselves, yet feel nothing but contempt for a
professed Abolitionist, who undertakes to commend
himself to their favor by assailing the great pioneer
of the Anti-Slavery Movement. Other religious
journals, it may be, are silent from a conviction
that an Anti-Slavery reputation may be won more
easily, as well as more legitimately, by assailing
Slavery itself, than by joining the New York Ob-
server, the New York Herald, the Christian Press
generally, in a crusade against Mr. Garrison and
his friends. And this view of the case we respect-
fully commend to the consideration of the Christian
Press itself.

The accusations brought against Jews by the
Scribes and Pharisees were not more false than
those which the Christian Herald and the Christian
Press bring against the men whom they assail.
Mr. Garrison, for instance, is said to 'scold at the
Bible'—to 'have far more hatred to the Bible than
the Jews to the slave.' Such expressions are
false, in fact, as they are malignant in purpose.
They constitute the favorite slang of slaveholders,
slave-breakers, and their apologists and defenders,
from whose vocabulary the journals above named
have borrowed them. There is not in them a par-
ticle of truth. No man ever heard Mr. Garrison
'scold at the Bible,' or give any indication of
hatred to it! We venture to say, on the contrary,
that there are few clergymen even, who read it
more constantly or with greater interest, than
Mr. Garrison. Such expressions, which make
so fitting a use of it in their public addresses,
as Mr. Garrison does. With the Quakers and
many other believers in Christianity—some of
them, indeed, among the brightest lights of the
Church—he denies the doctrine of plenary inspira-
tion, believing that it is not taught in the Scrip-
tures themselves. His views of this question he
has never expressed on the Anti-Slavery platform,
though he has done so, in the exercise of his in-
dividual freedom, elsewhere. To talk of him as
ever having uttered 'infidel ravings,' anywhere,
is to speak vaguely as well as falsely; and to accuse
him of carrying under an Anti-Slavery cloak 'the
drawn dagger of Atheism,' is to utter a falsehood
so utterly mean as to put the Devil himself to the
blush.

The Christian Herald knows so little of the men
whom it denounces, that it describes Wendell
Phillips as holding the religious views attributed to
Parker and Garrison; when the truth is, that he
is a consistent Calvinist. And he is not the only
member of the Executive Committee of the American
Society who holds to the same faith. The Herald
pretends, and so also does the Christian Press, that
men cannot act with Mr. Garrison in an Anti-
Slavery Society, without making themselves
responsible for his religious views. If this argument
is sound, then it follows that the same men
do not act with Mr. Phillips. What non-
sense! Every sensible person knows that they en-

...dorse neither—that those who act together in an Anti-Slavery Society do not pretend to hold com-

AMERICAN SLAVERY—PUBLIC LECTURE.

On Tuesday evening, Mr. James Miller McKim, of Philadelphia, Secretary to the Pennsylvania

Professor Nichol, after thanking the meeting for having called him to the chair, briefly introduced Mr. McKim.

Mr. McKim proceeded to address the assembly at considerable length, and with great clearness and ability.

TEMPERANCE AND ANTI-SLAVERY LECTURES.

As an illustration of the difference between cant and true religious feeling, hypocritical pretension to sanctity and a genuine appreciation of the essence of Christianity, we may point to the lecture of Mr. McKim, reported in our columns of to-day.

From the Leeds Mercury of Sept. 10.

MRS. BEECHER STOWE IN LEEDS.

The visit of Mrs. Stowe to this town will not be forgotten by those who had the privilege of seeing her.

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BUST OF MRS. STOWE.

At the soiree given to Mrs. H. B. Stowe by the committee of the British and Foreign Anti-Slavery Society, in May, there was exhibited a very beautiful executed bust of the authoress of Uncle Tom's Cabin, modelled by N. N. Burnard, Esq., which was greatly admired by all present.

Our firm belief is that the earnest, kindly, frank and outspoken expression of English feeling, disinterested as it necessarily is, and dictated by Christian principle and humanity, must have a powerful effect in encouraging the friends of free-

dom in America, and in shaming and convincing the partisans of slavery. And if so, the multiplication of Anti-Slavery Societies in England becomes extremely desirable.

Although, in most of the slave States, the obstacles at present seem almost insuperable, there are States where there is more hope.

The slaveholders seem determined to keep up the excitement in the free States, by the use they are making of the Fugitive Slave Law.

MRS. H. BEECHER STOWE.

This lady stayed in Leeds from Friday evening to Tuesday morning, and then left for Liverpool. On Saturday, she visited the Rev. Mr. Lupton, of Monday, Friday, and Saturday, and on the latter day she was accompanied by her brother, Mr. Charles Beecher, and, as on her former visit to this town, on once proceeded to the residence of John Cropper, Esq., at Dingle-bank.

MRS. STOWE'S DEPARTURE FOR AMERICA.

Yesterday morning, this gifted lady took her departure from our shores in the United States mail steamer Arctic. Mrs. Stowe arrived at Liverpool on Tuesday at noon, accompanied by her brother, Rev. Charles Beecher, and, as on her former visit to this town, on once proceeded to the residence of John Cropper, Esq., at Dingle-bank.

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OHIO WOMAN'S STATE TEMPERANCE CONVENTION.

SEVERE REBUKE OF GEN. CARY.

DEAR FRIEND GARRISON:—Your columns are so crowded, that I never write on but with reluctance.

Resolved, That we regard the cowardly and tyrannical 'confirmation to the usage of society,' in threatening woman from the late [so-called, but mis-called] World's Temperance Convention, as a most daring and insulting outrage upon all of womankind; and it is with the deepest shame and mortification that we learn that our own State of Ohio furnished the delegate to officiate in writing and presenting the Resolutions, and presiding at the session when the desperate act was accomplished.

Resolved, That our thanks are due to the Hon. Neal Dow, of Maine, President of the Convention, for so manfully and promptly declining and insisting upon and in favor of the equal right of all the friends of Temperance, duly delegated, to seats and participation in all its proceedings.

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THE LIBERATOR.

No Union with Slaveholders.

BOSTON, OCTOBER 7, 1853.

MR. GARRISON'S TOUR TO THE WEST.

Mr. Garrison set out on his journey to the West on Monday morning. His tour will extend farther than has ever yet been, and will reach fields of labor which must have been almost inaccessible to any but a professional lecturer before Steam had destroyed both Time and Space, and opened new markets for Truth as well as merchandise.

THE LAST PAGE.

The reader will find, on the last page, a Correspondence between Mr. N. H. Whiting and some anonymous Correspondent. Mr. Whiting's letter bears the marks of his clear and vigorous style, and will need no recommendation of ours to induce an attentive perusal of it.

THE POPULAR EDUCATOR.

The September number of the Popular Educator has been received from F. Parker, Publisher in Boston. It is a work which may well receive the popular patronage, for it affords much information in every branch of knowledge, and is one of the best things of the kind ever published.

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POETRY.

A STILL DAY IN AUTUMN.

I love to wander through the woodlands hoary,
In the soft gloom of an autumnal day,
When Summer gathers up her robes of glory,

HARVEST HOME.

Hark! from woodlands far away,
Sounds the merry roundelay;
Now across the russet plain,

THE BANE AND ANTIDOTE.

A CORRESPONDENCE UPON INFIDELITY AND THE FRENCH
REVOLUTION, BETWEEN A 'CHRISTIAN' AND A 'MODERN
INFIDEL.'

MARSHFIELD, Sept. 25, 1853.

I received a letter, a short time ago, the object of
which appeared to be to show up the evil influences of
Infidelity, particularly as exemplified in the French
Revolution of 1789.

Yours truly, N. H. WHITING.

TO NATHANIEL WHITING, Esq.:

The maxim that, in relation to religious faith, 'It mat-
ters little what a man thinks, if he only acts right,' is no
less pernicious in influence than false in theory.

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which a man is involved, who discovers only through
the mistiness of some false theory the sunbeams of truth,
and is thereby incited to its pursuit, is widely different
from that whose influence is all counter to the truth.

The world will probably for ever look to France as
affording a full and fearful illustration of the practical
folly of infidelity in a nation.

At the commencement of the French Revolution, the
National Assembly appointed a Committee to inquire
and report whether there were, or ought to be, a God.

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question the final issue, severe as may be the con-
dition. Omnipotence must be shown of its power, and truth
be divested of its virtue, before Christianity can fall.

MARSHFIELD, Aug. 31, 1853.

I received, through the 'Ladies Fair,' recently held
in this place, the foregoing letter, addressed to me, but
without date or signature.

You commence your letter by quoting what you call
a maxim of somebody, that, 'in relation to religious
faith, it matters little what a man thinks, if he acts
right.'

In the time of Jesus, there was a class of men (and
they have left a numerous progeny) whose religion con-
sisted mainly in the observance of various forms and
ceremonies, and in the promulgation of sundry meta-
physical dogmas.

By the way, it is not curious in the coincidence, that
the same charges are brought against the reformers of
the present day, by those who claim to be the special
favorites of the Deity, and to have a monopoly of piety,

When governments exacted conformity in religious
belief, and 'civilized and Christian nations' engaged
in the unholty traffic of enslaving men, without com-
punction or remorse, they professed to be Christians!

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against each other in horrid melee. All was done to
crush heresy and infidelity, and to maintain true reli-
gion. Those sounds of discord and murderous hate
have not yet died away.

— thousands of State-purged leeches,
And the Church's loudest band—

The millions of the common people were in a state of
famine; wages were next to nothing; provisions were
almost beyond the reach of the multitude.

Yet, you say that 'infidelity [that is, the Revolution]
found France a great and powerful nation, with a sys-
tem of government and a social organization compre-
hensive and harmonious, and with a populous and
thriving community.'

At this time, the American Revolution burst upon the
world. The oppressed everywhere gazed upon their
light, flashing across the heavens, as a bow of promise;

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Even now methinks I hear the infinite fierce chorus,
The cries of agony, the endless groan,
Which, through the ages that have gone before us,
In long reverberations reach our own.

Is this the effect of your Christianity? If not, what is
it? Let me say to you, that those who live in houses
of glass should be a little cautious of throwing stones.

But not to dwell on this part of your letter; I hesi-
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a blessing to mankind; albeit it was, in many respects,
the tornado and the hurricane, which often destroy
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conscience of every man. It does not depend for its
validity upon the truth of the material matters recorded
in the New Testament, nor a belief in the plenary in-
spiration of the Bible. This religion will live, because it
is good,—is adapted to human wants, leads to the em-
ancipation of the race from slavery, both of body and
mind, and unites them in one bond of brotherhood.
It will live, because its fundamental principles are eter-
nal verities; true now, and always true. As true before
the shepherds heard the song of the angels on the plains
of Bethlehem, as after the final catastrophe in the ad-
vent of the 'Son of Man.' This religion is essential to
the growth, and even to the life of humanity. About
this there need be no fears. Let us only be 'vulnerable
with its spirit, and we shall not need 'Venetian Be-
lievers' to teach us there is a God. We shall feel him to
be a necessity of our nature. We shall perceive him in
our affections, in our hopes; in our aspirations for his
Good, the Beautiful, and the True; in that 'longing
after immortality,' found alike in Pagan, Mahometan
and Christian. We shall not then turn pale with fear,
blotted out, in consequence of the speculations of some,
who, looking at the idea of God only through the isthmus
of a materialist, lead to a denial of their own exist-
ence as that of the Deity. The worst form of infideli-
ty is not by any means that which denies the name of
God, or the personal immortality of the soul. It is
that which professes to believe in God and the virtuous
atonement of his Son, and then denies him in the per-
sons of his wronged and suffering children. This
abounds everywhere; especially in the so-called
'Church of Christ.' For the Church, in its organized
form, when it has become popular, and the organized
religion in any country, has always been on the side
of the oppressor. I know this will be regarded as a reck-
less and libellous assertion by most people; but history
will bear me out in it, surely; that in all ages, the reli-
gion of a country, when it has been married to the
State, and thus become corrupted by the possession of
worldly power, has ever been opposed to reform, and
the liberties of the masses. This by no means proves
there is no such thing as 'pure and undefiled religion,
which visits the widow and the fatherless, and keeps it-
self unspotted from the world'; but it shows that such
passing about as such is counterfeit—a cloak for un-
modified tyranny and horrid villany; or else has degen-
erated into cant, a sort of gaudy currency, once, perhaps,
a sign of bullion, but giving promises to pay now from
empty coffers.

It is easy to wear long faces, make long prayers, and
eat bread and drink wine in the name of a 'crucified
Savior.' This is done by the greatest robbers and op-
pressors the world ever saw; by men who flatter on the
unpaid toil of the outcast and imbruted slave, and sell
him on the auction block to obtain money for the con-
version of the heathen; and compassing sea and land to
make proselytes, and leaving them two-fold more the chil-
dren of perdition than they were before, by teaching them,
in addition to all the other views which foster and
grow under a spurious Christianity, to

'Break the bondman's heart for bread,
Four the bondman's blood for wine,'
In confirmation of the infinite love manifested in that
sublime death on the hill of Calvary, eighteen hundred
years ago. To be a sincere follower of the meek and
lowly Jesus—to be an earnest and genuine friend of the
poor and needy—requires a sacrifice of ease, worldly
comfort, and reputation. In an age like ours, those
who can make this sacrifice are not numerous, nor 're-
spectable.' They do not sit in high places, nor are
prominently in Church and State. But they love
right, truth, and justice, though they may not worship
books, nor become enslaved to worn-out forms and
creeds.

But, perhaps I have said enough, and will bring this
long letter to a close. There is much more that might
be said. Thoughts crowd upon me as I proceed. The
subject is creative and elastic as the Hope that lures us
up; broad and deep as the Ocean of Destiny which lies
around and before us. But I forbear.

I hope you will so far acquit yourself with the true
history of that gigantic struggle of the French people to
rid themselves of a despotism of Church and State,
which had preyed upon them for a thousand years, as
not again to repeat the stereotyped slanders of the Tory
historians of England and the Romish historians of
France, about that mighty revolution, even now sadly
misunderstood, because so grossly libelled.

I thank you for your letter, especially as it has re-
abled me to say some things which, in these times, de-
mand an utterance. As I do not know exactly your
whereabouts, so as to give you a local habitation and
a name, and as I have not the ear of the people through
the pulpit, I am compelled to invoke the aid of the press,
now fast doing the work of the living voice, in the hope
that a copy of this reply may penetrate your hiding-
place, or, at least, may be seen by some of that large
class you represent.

I publish both letters together, that it may be per-
ceived I do you no injustice in the quotations and re-
marks I make, and because I wish to give those who
read, the means of judging which is the BANE, and which
the ANTIDOTE.

Yours, for the Living Present rather than the Dead
Past,
N. H. WHITING.

GEORGE FOX AND THE CIVIL POWER.
NEW ROCHELLE, 9th month 15, 1853.

TO WM. LLOYD GARRISON:
DEAR FRIEND,—Can the following sentiments, attrib-
uted to George Fox, be true? The pamphlet from
which this extract is made was published, in 1840, by
the representatives of the New England Yearly Meet-
ing, and was subsequently endorsed by the representa-
tives of the New York Yearly Meeting of the same
Society, entitled, 'Views of the Society of
Friends in relation to Civil Governments.'

George Fox called upon the civil authorities to in-
terpose his sheltering power to protect his person, and
in an epistle to Friends in some of the West India Is-
lands, when the Governor had desired them to take a
part in keeping up a watch to protect from incursions,
and had granted them the privilege of doing so without
their carrying arms, he enters into an argument to
show the propriety of their complying; and he exhort
them faithfully to perform this service, and that they dis-
tinguish all cases of offence that may be ar-
rested in his cover, in order that the offender may be
in his course and punished.

Now, for a moment, let us compare the course alleg-
edly to have been pointed out by George Fox to his
West India friends, with the advice of Jesus Christ to his
followers, and see if they harmonize with each other.
Followers, and see if they harmonize with each other.
Followers, and see if they harmonize with each other.

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S. ROGERS, M. D.