

himself from imputations never cast upon him, is a thing, perhaps, that he can best explain.

But suppose the charge to have been preferred against him as a member of the 'Board' of the American Anti-Slavery Society, there was a strong Committee, composed of Messrs. Pillsbury and Wright in such a charge, I contend, at which Mr. Phillips could properly take no part. Had the Committee consisted of Messrs. Pillsbury, Wright, and others, leaving them out altogether, and had they been charged with this omission, in plain terms, that charge would not have affected their integrity. Nothing is more common, in the action of the managers of Societies, than the exercise of such discriminations, in selecting speakers on given occasions. It is a prerogative never disclaimed by any Society. One man is selected, and another is not selected, not, perhaps, because he is judicious and argumentative, it is called upon to move this or that resolution; another, perhaps, for the opposite reason, is selected to do something else; and this is all quite defensible, for every Society has a right to put its best foot foremost. To do so, or to be charged with doing so, is no imputation upon its integrity. Such action ends only by adapting proper means to legitimate ends, or by a wise discretion—to use the favorite maxim of about that illustrious man, but giving the tools to them that can use them.

But I soon to take shelter under this plea, since Mr. Phillips is determined to put the worst possible construction upon my words, and to ring from them a meaning wholly foreign to their natural import. I will meet him upon his own ground, and reply not only to his written speech, but to his spoken speech.

One of the sins alleged against me at Framingham, and one deemed of special significance at the time, but which is, strangely enough, omitted in the Liberator's report, is this: He (Douglass) had been careful to make proclamation that H. C. Wright, Parker Pillsbury, Stephen S. Foster, are called infidels. To this I reply, I am not at all conscious of having exercised any particular care in the matter. I mentioned the circumstance, to be sure, but in no unfriendly spirit. The thing required no care to proclaim it. From the importance attached by Mr. Phillips to this point, it would not be surprising if he had made it a subject of his discourse, and given notoriety to an obscure fact; and yet, the thing has been a thousand times proclaimed by the gentlemen themselves. Indeed, these gentlemen seldom make an Anti-Slavery speech, that they do not mention this charge as being made against them. No, Mr. Phillips, this 'proclamation' (a large word) is already made. I only made mention of it; and, probably, carried the information to no single person that did not know it before. Another fault which I put to Mr. Phillips, and given notoriety to, is made of it, that I neither affirmed nor denied the charge brought against these gentlemen. It was said, 'that the time was when I would have denied the charge of infidelity brought against them.' I admit that there was once such a time—a time when I would have denied, with all proper emphasis, such a charge. That I did not do it now, is not owing to an unkind or to an unjust disposition towards either of the gentlemen named; but it is owing to an altered state of the mind. These gentlemen had made progress, and I had made it, they were no longer infidels; they were no longer the charge brought against them. It was said, 'that the time was when I would have denied the charge of infidelity brought against them.' I admit that there was once such a time—a time when I would have denied, with all proper emphasis, such a charge. That I did not do it now, is not owing to an unkind or to an unjust disposition towards either of the gentlemen named; but it is owing to an altered state of the mind. These gentlemen had made progress, and I had made it, they were no longer infidels; they were no longer the charge brought against them.

I should have invented a new dictionary, and changed the meaning of words, to defend these gentlemen from the charge of being infidels. 'An infidel' (according to Webster) is one who disbelieves the inspiration of the Scriptures, and the divine origin of Christianity. According to this definition, and to the plain use of words, these gentlemen are infidels; and it would have been either the utmost folly or the grossest dishonesty in me to have pursued the course commended by Mr. Phillips, and to have defended these gentlemen.

This, indeed, I could have done, and did do,—denied the right of any man to make the individual opinions of these gentlemen a ground of separation from them in their efforts to give liberty to the enslaved people of this country. And yet, they understand Mr. Wright and Mr. Pillsbury; this is all they ask. It is certainly all that they or their friends have any right to ask. Yet, at Framingham, no credit was given me by Mr. Phillips for doing this. It was not the good that I did, but the good that I omitted to do, which he remembered; and that omitted good was the non-denial of the infidelity of Messrs. Pillsbury and Wright.

But to the main question of Mr. Phillips, namely, What reason had I to insinuate that the absence of Messrs. Pillsbury, Foster and Wright was designed? I answer: First, Messrs. Pillsbury, Foster and Wright are probably the most unpopular members in the American Anti-Slavery Society. Second, the American Anti-Slavery Society had, for two years, been wholly unable to obtain, in the city of New York, a hall in which to hold its anniversary; that, during these two years, it held its annual meetings in the cities of Syracuse and Rochester; and that at each of these meetings, the unpopular names of Pillsbury, Foster and Wright, were taken such part generally, in the meetings of the Society. The fact that three such persons, so nearly allied in opinion and position, should be absent from the late annual meeting, is, to say the least, a striking coincidence, and might well provoke a remark. But there is another reason, taken in connection with this, which makes the coincidence still more remarkable. Perhaps there never was, certainly none since the separation in 1840, such an effort made by the Executive Committee to present an imposing demonstration as at this anniversary. Circulars were not only sent to a few individuals who were invited to speak on the occasion, but many were sent out to private individuals, urging their special attendance on the occasion. It is true, I got no special circular (and perhaps this helped along the insinuation), but my neighbors did. Now, it did seem, when the rank and file were so bountifully supplied with special invitations, all the more surprising that three such champions (and they so much alike) should have been elsewhere than on the spot, on an occasion where such special pains had been taken to produce every shot in the locker. But, in addition to this, a most unheard-of course was pursued to obtain the presence of distinguished persons on that occasion. Had any one told me, before that meeting, that any temptation would ever induce the American Anti-Slavery Society to issue special letters, inviting New Englanders to attend their annual meeting, I should have met it with a prompt denial. But the fact came out there, at that meeting, that such special pains had been taken to produce every shot in the locker. But, in addition to this, a most unheard-of course was pursued to obtain the presence of distinguished persons on that occasion. Had any one told me, before that meeting, that any temptation would ever induce the American Anti-Slavery Society to issue special letters, inviting New Englanders to attend their annual meeting, I should have met it with a prompt denial. But the fact came out there, at that meeting, that such special pains had been taken to produce every shot in the locker.

Now, I confess that all this looks very much like an attempt to put 'the best foot foremost,' as I have elsewhere said. Let it not be supposed, however, that I disapprove of this unusual catholicity; I only wish it were a little more usual.

Well, taking these things together, with what came out at the same meeting, about the probability of aid from England and Scotland, growing out of the charge of infidelity against the Society, the thought did arise (and I contend very naturally) that Messrs. Foster, Pillsbury and Wright might have been induced to remain away, to screen the Society from the odium of their infidel opinions. Here I drop the subject; and while I have no desire ever again to recur to it, I wish still to have it distinctly understood, not less by my kind friends than by my bitterest enemies (for I have both), that they need never to expect me to shrink from any legitimate controversy, (personal or otherwise) growing out of my relations to the cause of the oppressed and enslaved people of the United States. Yet I appreciate the wisdom of the Apostolic injunction, 'If it be possible, as much as lieth in you, live peaceably with all men.'

From the National Anti-Slavery Standard.
FREDERICK DOUGLASS.

Were we the vigilant enemies of Frederick Douglass—were our feelings toward him those of 'unquenchable hate'—were it our purpose to exert the energies and expend the funds of the Association we represent, to fling at his head 'the head of an appointed victim,' the 'hatchet of fratricidal war'—did we mean to 'pursue, misrepresent, traduce and vilify him, with a bitterness increasing, and a steadfastness only characteristic of malice, deep, broad, lasting, and in its worst form'—in short, (not to put altogether too agonizing and fine a point upon it,) were we, in common with all the rest of the American Anti-Slavery Society, its President and Vice-Presidents, its Secretaries and its Treasurers, its Board of Managers, its Executive Committee, and its lay members, both male and female, the abandoned, wicked, malicious, unscrupulous, arrogant, extortionate, unprincipled, and hypocritical conspirators which Mr. Douglass represents us to be, we should rejoice at the article from his paper to which we give so large a space in the present number of our own. In one sense, indeed, we are gratified—that thereby comes an end, we hope, to a very painful controversy, and that Mr. Douglass here acknowledges in terms, and displays in the intensest bitterness of spirit, the enmity to the Anti-Slavery Cause, as it is represented by the American Society and its friends, that has been deeply agitated in his mind, and is now so far from all uncharitableness, and so influenced by the basest motives, as he regards us, we cannot but regret such a development of character in one whom, for so many years, we honored and esteemed, and whose power of good for an oppressed people we considered hardly second to that of any other human creature. The article, however, long as it is, we copy, as well as another, for not copying which, he complains of us—as it seems to us, unreasonably, as we gave so much space to an account of his insinuations, and as it is made of it, that I neither affirmed nor denied the charge brought against these gentlemen. It was said, 'that the time was when I would have denied the charge of infidelity brought against them.' I admit that there was once such a time—a time when I would have denied, with all proper emphasis, such a charge. That I did not do it now, is not owing to an unkind or to an unjust disposition towards either of the gentlemen named; but it is owing to an altered state of the mind. These gentlemen had made progress, and I had made it, they were no longer infidels; they were no longer the charge brought against them.

Not indeed that we have much to say, or any intention of replying, article by article, to Mr. Douglass's indictment, or defence, or whatever title he may be pleased to apply to this extraordinary document. The sprawling sportsman, whose gun, though aimed at duck or plover, kicks back and knocks its owner over, is himself the best evidence that his shot has been otherwise harmless. The recalcitration of this piece also is, as between Mr. Douglass and ourselves, the least of our concern; it is only to us a damage. Doubtless there are people who will hold this article as his sufficient justification, but they are of a class whose prejudices preclude the possibility of any other than a foregone conclusion, and who would have held his total silence as equally triumphant. None who thought him wrong before, will think him right now; and the few who have been waiting for further evidence in the case, waiting to hear with patience and without passion, and disposed for a righteous judgment, wherever it might fall, can hardly fail to read in this 'conclusion' long enough of vituperation, the condemnation of the man who is so blinded and confused by the violence of his wrath, as to acknowledge the truth of the charge against him, and be himself at the pains to gather together the evidence that his answer to it is altogether idle. Having shown this, we may be, we think, dismissed from the further consideration of it.

Eleven solid columns of last week's Standard are occupied with Mr. Douglass's defence of himself. From the Pennsylvania Freeman.

FREDERICK DOUGLASS.

In his paper of the 9th inst., Frederick Douglass gathers up and groups together several articles from the Liberator, Anti-Slavery Standard, Anti-Slavery Bugle, and the Pennsylvania Freeman, written at various times during several months past, in reply to attacks of his own upon the American Anti-Slavery Society or its prominent friends, and then devotes twelve columns of his sheet to a rejoinder, which, in bitterness of spirit, in violence of hostility, in adroitness of appeal, and in unfairness and untruthfulness of statement, is rarely, if ever, seen among the papers of the nation. Our own article may be regarded as an open declaration of war against the American Anti-Slavery Society, and the Societies and presses in sympathy with it. It is a melancholy exhibition of the dominance of evil influences and passions, over a man of splendid talents and rare genius, which will sadden the hearts of the friends of the slave, and over which angels might weep. We believe the time will come when Mr. Douglass himself will regret that he ever yielded to the bad counsels, whether from within or without, which he has followed in this matter.

What private griefs, or fancied wrongs, from the loss of subscribers or other causes, he may have had, we know not; but, without provocation from the Anti-Slavery press, as far as we remember, he repeatedly assailed with unjust imputations, mistakements, and insinuations, the managers and prominent friends of the American Anti-Slavery Society. This naturally called forth a defence from the papers friendly to that Society, each one being the fact in its own manner, and in its own interest, to its own readers, without a thought of 'conceit' or 'combination,' or, so far as we know, the interchange of one word upon the subject.

To beguile the judgment of his readers by exciting their sympathy, Mr. Douglass artfully represents himself, a 'humble, solitary individual,' as the persecuted, low-suffering, and innocent victim of a savage, powerful, and relentless conspiracy of the American and Pennsylvania Anti-Slavery Societies, and all their presses and speakers, combined for his 'moral extermination.' He asserts that 'a fierce and bitter warfare' has been waged upon him, 'under the generalship of Wm. Lloyd Garrison, with a view to destroy his Anti-Slavery usefulness, and to drive him' 'from the field of public Anti-Slavery effort'; that 'the hatchet of fratricidal war is uplifted,' and is 'flung at the head of' its appointed victim, (himself,) with the combined force of three strong arms, and with the deadly force of three mortal darts.

The only motive for this unnatural and murderous conspiracy against one humble 'fugitive slave,' is that 'that fugitive slave has dared to differ from those Societies,' or from leading individuals in them, as to the manner in which he shall exercise his powers for the promotion of the Anti-Slavery cause, and the elevation of the Free People of Color in the United States.

THE LIBERATOR.

BOSTON, DECEMBER 30, 1853.
FOREFATHERS' DAY.

The Landing of the Pilgrim Fathers was celebrated by the friends of Liberty and Progress, in connection with the Plymouth County Anti-Slavery Society, on Saturday and Sunday last, in Leyden Hall, at Plymouth. The meeting was addressed by Edmund Quincy, Nathaniel H. Whiting, Parker Pillsbury, Lewis Ford, and Wm. Lloyd Garrison. Much ground—pertaining to the past, the present, and the future—was covered by the speakers, and the vital relation of the Anti-Slavery Movement to the cause of liberty throughout the world, as well as to the safety and permanence of this republic, clearly and strongly portrayed. No more fitting tribute could have been paid to the memories of those who came over in the Mayflower in 1620. The following resolutions were presented by Mr. Garrison, comprehending all that was necessary to be affirmed on that occasion:

Resolved, That we commemorate the landing of the Pilgrim Fathers in no ostentatious manner, by the performance of no hollow rites, with no parade of affected veneration for their character and deeds,—but by resolutely grappling with the overwhelming and demoralizing Slave Power of the land; by repudiating a Government which is pledged to the support of man-stealing, and a Church which is dripping with blood, and thoroughly polluted; by acknowledging our allegiance to the higher law of God, as against the lower law of Congressional demagogues and judicial parasites; by remembering those in bonds as bound with them, and seeking to break their fetters by the omnipotence of truth; by a steadfast persistency in the right, a self-conformity to popular wrong, and uncompromising adherence to principle,—regardless of established customs and institutions, prevailing opinions and laws, legislative enactments and legal precedents, religious edicts and priestly interpretations, and whatever else interposes to hinder individual liberty and universal emancipation.

Resolved, That while a fragment of Plymouth Rock remains, it will rebuke the pharisaical devotee, the trimming demagogue, the facile conformist, the cowardly persecutor, the effeminate self-seeker, and justify unlimited contumacy, agitation, division, strife, and secession, for righteousness' sake.

Resolved, That though it is true that 'the Pilgrim spirit has not fled,' it is equally true that, throughout this nation, its living presence is regarded as disgracing, schismatical, revolutionary and infidel, as it was at the time of the embarkation of the Pilgrim Fathers at Delft Haven, and treated accordingly.

The friends of the cause from abroad were greatly indebted, as usual, to the friends in Plymouth for a most hospitable entertainment.

CAPTAIN DRAYTON.

This noble man and generous hero, says the Commonwealth, left us on Monday, doubtless never to visit us again. His constitution was wholly broken down by his imprisonment, and since his liberation, his little remaining health and strength have been continually wasting. He came here a few weeks since, hoping to spend some time in Massachusetts, in travelling, and selling his narrative, (which has just been published,) and thus do something for his own support. But, from the severity of the weather, or other causes, his health declined, and he became so feeble as seldom to leave the house, and finally to lose all hope of ever being essentially better, though, from the nature of his disease, he may perhaps live a year or two. He is entirely desolate, and his friends here, solicitous that he shall have every comfort, so long as he may need it, have proposed to raise five hundred dollars for his benefit. As this will probably be the last opportunity that will ever be afforded us of administering to his wants, we hope that our readers will feel it an imperative, as well as grateful duty, to do something for one so deserving of their admiration and sympathy. Contributions may be sent to Mr. FRANCIS JACKSON, of Boston.

TWO REMARKABLE SERMONS.

Sometimes the Pulpit is 'faithful to its high trust'—and whenever any such phenomenon is witnessed, it excites almost as much surprise and interest, generally, as the appearance of a comet. This week, we have the pleasure to lay before our readers two remarkable sermons, recently delivered by two courageous preachers of the same denominational faith—the one by CHARLES E. HODGE, of Barre, in this State, which exhibits all the nerve and earnestness of the testimonies of the ancient prophets, and rebukes the hypocrisy of the Church and State in the plainest manner. It justly criticises some things contained in the late Proclamation of the Governor for a day of Thanksgiving, and exposes the hollowness of the popular forms of religious worship, with absolute fidelity. We are not surprised to learn that it created considerable excitement in the town; for so it has been in other days, when popular iniquity was openly rebuked.

The other Sermon is by WILLIAM H. FURNESS, of Philadelphia, which was preached with special reference to the Second Decade Meeting of the American Anti-Slavery Society, recently held in that city. It is a generous tribute to the earnest philanthropy and efficient action of that Society, and a most friendly vindication of its leading advocates from the malicious imputations so commonly brought against them. Mr. FURNESS is largely imbued with the spirit of a divine benevolence, and never fails to improve an opportunity to bear his testimony against popular wrong.

A SLAVEHOLDER'S IDEA OF JUSTICE.

With what cool barbarity the southern slaveholder can appropriate the wife and children of another as his bona fide property, may be seen by the following letter, written in reply to one sent by an anti-slavery friend in behalf of a poor man who is trying to ransom his wife and children. We print it verbatim.

'The amount I agreed to take of him was considerable less than I would take of any person also; the fact is which—well knows, they could not be bought with money, under any other circumstances; he suits me, and being raised together there is considerable attachment on both sides. * * * Now they are not such poor people as you seem to think they are a good home and are as well provided for as most of you in the North, and much better than your poor white Laborers, and free negroes; I have been among you and know something of your pretended humanity; I do not think I need go to you or any of your Abolition Brethren; to learn my Christian duty, I do not strain at a gnat, and swallow a camel, as some of you do; I have not conscientious scruples about my property; which is secured to me by the Constitution of the U. S. and sustained by the scripture of divine truth; therefore it would not be the satisfaction you seem to imagine, to give my property away; when that property would be seriously injured by the gift; and no benefit could accrue to the woman and children, for instance suppose they were in a free state with— and he should become afflicted or die—what would they do then; thrown upon the cold charity of you close fitted gentry; I have laboured hard myself and by the blessing of God raised a large family of whites and Blacks and now when they are getting old enough to render service; and pay for raising; I must give them away; for the sum you ask me to take; is not more than half their worth—I have a plenty to live on and feed and clothe them well; they eat such as I eat, and I am bound to support and take care of them in old age.'

Look around you, and you can find objects of charity all around you; ready to receive all the sympathy that you are willing to bestow; I hope six you will carry out your instructions to me and do as you would wish to be done by in similar situations.

NEW PUBLICATIONS.
SPIRIT LIVESCOVERS: containing Incidents of Personal Experience while investigating the New Phenomena of Spirit Thought and Action; with various Spirit Communications through Himself as Medium. By HENRY SNOW, late Unitarian Minister at Montague, Mass. Boston: Crosby, Nichols & Co. New York: C. S. Francis & Co. 1853. pp. 184.

This is one of the most interesting works that have yet appeared in relation to Spiritual Manifestations, and we commend the perusal of it to all candid inquirers on the subject. Mr. Snow evinces commendable caution and good sense in his presentation of the question. He is not impulsive, nor given to blind credulity, but strongly inclined in the opposite direction—so much so, he says, 'that, in early life, I was for a long time a decided skeptic in regard to the generally received faith of the Christian world.' Hence, he was at first strongly impelled from having anything to do with these 'Manifestations'; and, afterward, he says he was 'extensively critical and captious' in his attempts to expose the matter; for he had no thoughts of becoming a believer. His first experiments were quite unsatisfactory, and tended to confirm his skepticism, so that he could, 'with a fair conscience, speak of the whole matter as either an undoubted delusion or a gross imposition; but subsequent investigations compelled him to substitute faith for unbelief; and 'the result,' he says, 'is that I now find myself a firm believer in the reality of this new mode of spirit intercourse,' though not in all the claims that have been advanced, of this character. The 'spirit sermons,' in this volume, in respect to religious feeling and expression, are as reverent and devotional as any preached by the Rev. W. H. Corning; while the phenomena related, as witnessed by Mr. Snow, are curious, surprising, and inexplicable, we think, on any other theory than that of independent spiritual agency.

But let me not provoke a controversy. It is friend KATFMAN that I want helped. Raise him one or two thousand pounds, and I can be comfortable.

Yours, affectionately,
JOSEPH BARKER.

Will the Pennsylvania Freeman and other Anti-Slavery papers please copy!

WORCESTER COUNTY A. S. SOCIETY.
WORCESTER, Dec. 19th, 1853.
The annual meeting of the Worcester County (South) Anti-Slavery Society was held in Worcester, Horticultural Hall, Sunday, day and evening, Dec. 18th, 1853. Chair taken by the President, and full and free discussion referred to all.

Rev. S. May, Jr., opened the meeting with a few introductory remarks, and was followed by a hymn from the Choir and congregation.

Mr. May then offered prayer, and read passages from Scripture.

Rev. A. T. Foss addressed the meeting on 'Christianity as the power of God, designed and given to overthrow all the works of the devil, with a special application to the law of Slavery'—illustrating his position by many historical illustrations from the day of Christ, down to the present time.

Adjourned to meet at half past 1 o'clock.

Afternoon.—Remarks were made by Daniel S. Whitney. A discourse was then delivered by Parker Pillsbury, of great force and interest, from the text—'I came not to bring peace, but a sword.' A very large audience listened to this eloquent discourse—many standing throughout the whole.

The Committee on Nominations reported the following persons for officers for the ensuing year: President—Edgingham L. Capron. Vice Presidents—Josiah Henshaw, West Brookfield; Abijah Allen, Millbury; Moses Sawin, Daniel S. Whitney, Southboro'; Adin Ballou, Milford; Clark Aldrich, Westboro'. Treasurer—John M. Fish of West Brookfield. Corresponding and Recording Secretary—John H. Crane of Worcester. Executive Committee—Samuel May, Jr., Leicester; Abby K. Foster, Sarah H. Earle, Eliza A. Stowell, Olive Loveland, Worcester; E. D. Draper, Milford; Henry Carpenter, Upton; Joseph A. Howland, W. Brookfield. The nominations were unanimously accepted, and the officers chosen.

Finance Committee—D. M. Loveland, John H. Crane, Provan, and Alfred Wyman.

At the close of Mr. Pillsbury's eloquent sermon, Dr. Stearns, of Boston, came on to the platform. What purported to be the spirit of Daniel Webster commenced speaking to the Society, employing Dr. S. for his medium; but being somewhat lengthy in his introductory remarks, he was called to order by Mr. McComb, who objected to having the time of the meeting taken up in the discussion of the subject of Spiritualism. Dr. S. Whitney hoped the speaker would be allowed to go on, and to have time to set himself right before the audience. The gentleman—i. e., Webster (?)—then proceeded to discuss the subject of slavery, taking the ground that slavery, though a sin, was preferable to anarchy and confusion, and that we ought not to be in haste to get rid of it. [The remarks of the speaker, let him belong to what sphere he may, were superficial in thought, and obscure in language.] He was again called to order by Mr. McComb. A discussion here ensued on the right of the speaker to proceed, in which Dr. Martin, Mr. Fay, D. S. Whitney, Mr. May, Mr. Miller, and several others participated. The President insisted on preserving order, and upon justice being done to all. He was willing that spirits in the body, or from without, should have a fair hearing, and should insist upon their being heard, so long as they confined their remarks to the question before the meeting. The Society then adjourned to evening.

Met again at 6 1/2 o'clock, with a full house. Mr. Loring Moody first addressed the meeting on the dangers of being a Christian. Rev. A. T. Foss was introduced again, and made a short speech, and was followed by Parker Pillsbury. He occupied the time until the close of the meeting. Adjourned at half past 9.

EFFINGHAM L. CAPRON, President.
EMILIE A. LOVELAND, Recording Secretary.

THE MARTYR KAUFFMAN.
SALEM, (Col. Co.) Ohio, Dec. 16, 1853.

MY DEAR FRIEND—I have been thinking a great deal of the case of DANIEL KAUFFMAN. I cannot get it out of my mind. It seems to me that something should be done to save him from being reduced to want. I was not present when the subject was named in the meeting, or I should have proposed a subscription on the spot. Will you please put down my name for ten dollars? If a hundred people will subscribe ten dollars each, I will subscribe a second ten dollars. I know that many of the Anti-Slavery friends are poor, and I also know that many calls are made on them; still, we can meet the case before us, and I hope we shall do so. I would not let the pro-slavery monsters have the pleasure of thinking that they have either ruined a man for harboring a fugitive, or frightened others from imitating his example. If I were rich, I feel as if it would be a pleasure to bear the whole expense entailed on friend KAUFFMAN and his associates; but I am not. Besides, I want to give as much help to the cause of freedom here in the West as I can. I hope, therefore, the friends of freedom and righteousness will help friend KAUFFMAN over his difficulties, and let the persecutors of the good and noble see that their power to crush and kill is not so great as they are prone to think it.

My love to all the friends of freedom. I think of our Philadelphia meetings with great delight. The cause of truth and freedom is advancing, and if we Abolitionists are wise enough to respect the claims of truth and freedom in each other, it will continue to advance. But we must have no gaggling. We must tolerate no attempt to stifle the godlike spirit in any one. The fears lest freedom of utterance in any meetings should injure the cause, are groundless. The danger is more on the other side. True piety, as well as fervent charity, will be nobly daring. It is bad policy, as well as selfishness, to move or stand still in dread of opponents or temporizers.

But let me not provoke a controversy. It is friend KATFMAN that I want helped. Raise him one or two thousand pounds, and I can be comfortable.

Yours, affectionately,
JOSEPH BARKER.

Will the Pennsylvania Freeman and other Anti-Slavery papers please copy!

WORCESTER COUNTY A. S. SOCIETY.
WORCESTER, Dec. 19th, 1853.
The annual meeting of the Worcester County (South) Anti-Slavery Society was held in Worcester, Horticultural Hall, Sunday, day and evening, Dec. 18th, 1853. Chair taken by the President, and full and free discussion referred to all.

Rev. S. May, Jr., opened the meeting with a few introductory remarks, and was followed by a hymn from the Choir and congregation.

Mr. May then offered prayer, and read passages from Scripture.

Rev. A. T. Foss addressed the meeting on 'Christianity as the power of God, designed and given to overthrow all the works of the devil, with a special application to the law of Slavery'—illustrating his position by many historical illustrations from the day of Christ, down to the present time.

Adjourned to meet at half past 1 o'clock.

Afternoon.—Remarks were made by Daniel S. Whitney. A discourse was then delivered by Parker Pillsbury, of great force and interest, from the text—'I came not to bring peace, but a sword.' A very large audience listened to this eloquent discourse—many standing throughout the whole.

The Committee on Nominations reported the following persons for officers for the ensuing year: President—Edgingham L. Capron. Vice Presidents—Josiah Henshaw, West Brookfield; Abijah Allen, Millbury; Moses Sawin, Daniel S. Whitney, Southboro'; Adin Ballou, Milford; Clark Aldrich, Westboro'. Treasurer—John M. Fish of West Brookfield. Corresponding and Recording Secretary—John H. Crane of Worcester. Executive Committee—Samuel May, Jr., Leicester; Abby K. Foster, Sarah H. Earle, Eliza A. Stowell, Olive Loveland, Worcester; E. D. Draper, Milford; Henry Carpenter, Upton; Joseph A. Howland, W. Brookfield. The nominations were unanimously accepted, and the officers chosen.

Finance Committee—D. M. Loveland, John H. Crane, Provan, and Alfred Wyman.

At the close of Mr. Pillsbury's eloquent sermon, Dr. Stearns, of Boston, came on to the platform. What purported to be the spirit of Daniel Webster commenced speaking to the Society, employing Dr. S. for his medium; but being somewhat lengthy in his introductory remarks, he was called to order by Mr. McComb, who objected to having the time of the meeting taken up in the discussion of the subject of Spiritualism. Dr. S. Whitney hoped the speaker would be allowed to go on, and to have time to set himself right before the audience. The gentleman—i. e., Webster (?)—then proceeded to discuss the subject of slavery, taking the ground that slavery, though a sin, was preferable to anarchy and confusion, and that we ought not to be in haste to get rid of it. [The remarks of the speaker, let him belong to what sphere he may, were superficial in thought, and obscure in language.] He was again called to order by Mr. McComb. A discussion here ensued on the right of the speaker to proceed, in which Dr. Martin, Mr. Fay, D. S. Whitney, Mr. May, Mr. Miller, and several others participated. The President insisted on preserving order, and upon justice being done to all. He was willing that spirits in the body, or from without, should have a fair hearing, and should insist upon their being heard, so long as they confined their remarks to the question before the meeting. The Society then adjourned to evening.

Met again at 6 1/2 o'clock, with a full house. Mr. Loring Moody first addressed the meeting on the dangers of being a Christian. Rev. A. T. Foss was introduced again, and made a short speech, and was followed by Parker Pillsbury. He occupied the time until the close of the meeting. Adjourned at half past 9.

EFFINGHAM L. CAPRON, President.
EMILIE A. LOVELAND, Recording Secretary.

LATEST FROM EUROPE.
The news per Pacific is of thrilling interest.

The greatest naval battle since Navarino has been fought with terrible loss of life and the total destruction of twenty-three ships of war. The particulars of the action follow. On the 20th of November, the Russian fleet of twenty-four sail, appeared off the Turkish harbor of Sinop, where Vice Admiral Komarov had ten Turkish ships. The battle immediately commenced. The batteries being of no force, the Russian fleet was driven into the harbor. The Turks fought till dark, and with desperate bravery, scoring to several Russian ships. Seven Turkish frigates, and one only remained afloat. The Russian fleet consisted of four corvettes, one sloop, and three transports with several thousand men. The Vice Admiral, is taken prisoner. He, the Turkish ships had, besides their crews, eight hundred men on board the way to Russia. Also a great quantity of money to pay the fleet, which was all captured. The Turks burned or sunk seven Russian steamers; namely, two line of battle, three frigates and three steamers; the latter lost only one boiler. The remainder of the Russian fleet was so shattered that it could hardly reach Sebastopol.

All Europe is agitated at the desperate danger to the brave Turks; and a general opinion is that the European war can no longer be confined to the East. The Turks continued to gain advantages on land in Asia. On the line of the Danube, no movements had occurred.

An attempt was made to take the Turkish flagships, with Osman Pasha aboard, to Sebastopol, but they were taken while at sea, and the Pasha and crew were sunk on board the Russian ships.

The Russian flagships had suffered so much, that it could hardly reach Sebastopol. Withstanding the war, commerce is still active, 822 vessels have entered and 617 left Constantinople in the course of the last week.

The Russians are pushing their troops forward on the road to Kalafat. The Turks are still engaged in fighting that place.

Private letters from Paris state that the news of the disaster to the Turkish fleet was received with the profound astonishment and grief.

The Emperor is stated to have been overwhelmed by the intelligence. Explanation is imperatively demanded why a considerable part of the Turkish army was permitted to be annihilated with so short a notice, where the powerful English and French fleets were lying in inglorious ease.

Municipal Affairs.—The whole number of votes cast at the election in Boston, on Tuesday last, was 12,168. Necessary to a choice, 6085. No person has that number. J. V. C. Smith received 6077 votes, and Edgingham L. Capron received 6077 votes. J. B. Bigelow had 4489, Jacob Sleeper 177, Aaron Hobart 748, scattering 138.

At the last trial on the 12th inst, the jury was as follows:—Whole number of votes, 12093. Necessary for a choice, 6520. Benjamin Stearns had 6503; J. V. C. Smith, 2097; J. V. C. Smith, 4596; Frederick H. Allen, 696; all others, 67.

Tremendous Fire in New York.—The Great Republic Burnt.—About 1 o'clock, on Tuesday morning last, a fire broke out in the Norely Dairy establishment of Treadwell & Sons, No. 242, Front street, New York. It was completely destroyed, together with the greater part of its contents, consisting of a large amount of flour. The flames soon extended to an adjoining building, occupied by Jones & Rowland as a provision store, and through into Water street, destroying several other buildings. The wind blew a gale from the West, covering the shipping at the docks with the burning cinders, and the Great Republic was soon in flames, and burnt to the ground. The packet ship 'Walker Walker,' of the Black Star Line, is also a loss. The clipper 'White Sulphur' is towed down the river a mass of flames. The clipper 'Red Rover' was towed out of dock in flames, and was eventually burnt to the ground. The Great Republic was also very seriously damaged, and many other vessels are burnt in their spars, rigging or hull. The boats were busy in towing out vessels into the stream by which many were saved.

The Great Republic was scuttled when the first took fire, but there was not sufficient water to sink her. Total loss is now estimated at one million; but it is probably a great deal more. It is stated that Mr. W. K. Kay has insurance upon the Great Republic to the amount of \$300,000.

The Erie Railroad Rioters are out (Dec. 21) in full force, nearly every train being stopped in Erie in tearing up the track of the Western line. The rioters intend to stop the travel from this city to the Ohio State Line. The bells have been ringing and cannon firing for two hours. A mob of rioters have gone to Fairview to incite the people there to riot.

Another despatch says that a large body of men, headed by Erie Mayor and High Constable, are now engaged in removing the track of the Western line, at the street crossings. No injunction has been served, so far as the Western line is concerned. The citizens of Fairview are about to take up the track in that village.

Progress of the Railroad War.—The riot at Harbor Creek yesterday was more serious than that at first reported, and causes great excitement here. It appears that the railroad officers, who were at Harbor Creek to make repairs to the road, were attacked by an armed mob of 600 or 700. Mr. Coffin, a conductor on the Buffalo and State line, was a spectator, and the rioters on the rioters, were wounding him only. The railroad men then attempted to retreat, but were met by the mob, and many of them shockingly beaten, two or three being nearly killed. The railroad men finally reached the cars, pursued by the mob, who were determined to hold of Mr. Coffin, and the rioters, who they thought they would hang on the first trolley they met. They rushed upon them, and some of them had already got hold of Mr. D., and were dragging him, when the engineer rushed forward and started the locomotive. The mob jumped off, and the train rolled down the New York line in safety.

A passenger on the Erie train was knocked down in Erie by the rioters, and brutally maltreated. The Company now refuses to run beyond the State line.

The excitement in this city is intense, and it is feared that unless immediate steps are taken by the General Government for the protection of the railroads, there will be a movement from the people of New York, which may entail terrible disasters on the whole country.

Murder of a Free Colored Man.—The Al-

The Pacific brings intelligence of the

Death by Bed Bug Poison.—Capt. Bangs

The mail steamship Winfield Scott, which

Murder and Suicide.—On Sunday evening,

As a man was crossing the railroad track

Hector Jennings, of Sandusky, Ohio, has

A bill is before the Tennessee Legislature

Women's Rights.—The Missouri Legislature

A Savannah paper, in allusion to Miss

Heavy Damages.—Mr. Edward P. Fry, the

A shoemaker at Syracuse, named Carson,

C. L. North, Meriden financier, has been

The Legislature.—The Atlas publishes a re-

The Senate has confirmed the appointment

The spirit of the First Dutch Reformed

Death of an Editor.—Thomas H. Shreve,

Death from Walking on a Railway Track.—

Deaths from Drowning.—In noticing the re-

Republicans say—

Fatal Explosion.—A despatch from Char-

The New Expedition against Cuba.—

The ferryman at Detroit said that 900

The proposition to appropriate the sum

Herr Driesbach Attacked in the Lion's Cage

INDEX TO THE LIBERATOR, VOLUME XXIII.

Table listing various topics and their corresponding page numbers, including sections like 'A. Kard', 'Beecher H. W.', 'C. L. North', etc.

Table listing various topics and their corresponding page numbers, including sections like 'D', 'E', 'F', 'G', 'H', 'I', 'J', 'K', 'L', 'M', 'N', 'O', 'P', 'Q', 'R', 'S', 'T', 'U', 'V', 'W', 'X', 'Y', 'Z'.

Table listing various topics and their corresponding page numbers, including sections like 'Refuge of Oppression', 'Return of Friends', 'Residence of an American Poet', etc.

Table listing various topics and their corresponding page numbers, including sections like 'Angels that are to be', 'American Independence', 'All is for the Best', etc.

Table listing various topics and their corresponding page numbers, including sections like 'Angels that are to be', 'American Independence', 'All is for the Best', etc.

Table listing various topics and their corresponding page numbers, including sections like 'Angels that are to be', 'American Independence', 'All is for the Best', etc.

MR. PILLSBURY IN NEWBURYPORT. NEWBURYPORT, Dec. 7, 1853. FRIEND GARRISON: Our friend, PARKER PILLSBURY, preached at Market Hall, last Sunday afternoon, and lectured in the evening on Slavery. He had good audience, and the truth spoken had a good effect. What a man he is! Never did language so sublime, so true, so like coils of fire, drop from mortal lips as came from his last Sunday. Would it not be well to publish his sermon?

POETRY.

THE LIBERATOR.

LONGING.

BY JAMES RUSSELL LOWELL. Of all the myriad moods of mind That through the soul come thronging...

WISHING.

BY JOHN G. SAXE. Of all amusements for the mind, From logic down to fishing, There isn't one that you can find...

KEEP UP A GOOD HEART.

Keep up a good heart! and look forth to the morrow; Don't turn to the past, it may serve to depress...

ST. STEPHEN.

With awful dread his murderers shook, As, radiant and serene, The lustre of his dying look...

SONNET.

As some tall column meets its overthrow, And, levelled in the dust, reclines, at length, In all its graceful symmetry of strength...

THE GOSPEL OF INFIDELITY.

Boston, Dec. 16, 1853.

To — You ask—Why are Wright, &c., so sensitive to the word infidel? If H. C. Wright is not an infidel...

When the impression that I am 'sensitive to the use of the word infidel?' From any thing I have ever said or written? Certainly not; for it is long since all concern ceased in me about being so called.

What is it? An evil epithet, applied to one, conscious of pure motives, and earnest, self-forgetting desires, thoughts and deeds, for the relief of the suffering...

Nor do I feel concerned lest Anti-Slavery, Non-Resistance, Total Abstinence, Woman's Rights, or any cause which I am led to espouse as righteous, can be injured by the word infidel being applied to me...

But you say—If asked if H. C. Wright were an infidel, you should say yes. You know the querist uses the word in a bad sense, to designate in me something reprehensible.

Would you mean by infidel that I was untrue to my own standard of right?—that I had no fidelity to my own acknowledged principles of justice and equity?

Would you mean that I am opposed to the popular religion of the nation, and therefore to be condemned? This you could not mean, unless you are prepared to say it is wrong to be faithless and untrue to any popular idea which has been sanctioned and established by Church and State...

Do you mean that I am an infidel because I differ from you, and am destitute of fidelity or reverence to what you cherish as sacred truth? No; this cannot be it; for then would you brand Jesus as the prince of infidels; for he differed from all the individuals about him in essentials.

Do you mean by infidel that I reject the idea of immortality? Then am I conscious your answer is untrue, and there leave it. If you mean that I reject the doctrine of plenary inspiration—it is true. But do you say this is a reproach? Do you mean that it is wrong to reject a proposition, for whose truth you can see no proof? I cannot think you do.

If by infidel you mean that I reject the Bible, trample on it, would deprive any mortal of it, high or low, bond or free,—my conscience acquits me of your accusation. I would take the Bible from none. I would destroy all that conceive to be errors respecting it, and root them out of all minds. Truth, alone, will stand. Error must fall.

to men, it shows a mistaken reverence for existing evil. In this case, an evil which is solely the result of selfishness and sin, but which it is the interest of selfishness to perpetuate to call one of God's inscrutable blessings.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

to men, it shows a mistaken reverence for existing evil. In this case, an evil which is solely the result of selfishness and sin, but which it is the interest of selfishness to perpetuate to call one of God's inscrutable blessings.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

God forbid, then, that I should be ashamed of the gospel of infidelity, when applied to me by the advocates of slavery and war! For this is the gospel of Love which Jesus preached and lived. I can no more reject its spirit and essential principles, than I can my own existence.

gers, Make me thy servant, so thou but give me a share in thy spoils. It says to the politician, The voice of conscience shall be hushed at your bidding. It says to the States, Power, position, influence are yours—I yield to your supremacy.

And our civil freedom, what is that? It is the subordination to riches and slavery. We enjoy freedom under a government, State and national, which protects property, and not men; which fosters the wrong of the one, and subverts the rights of the other.

And our civil freedom, what is that? It is the subordination to riches and slavery. We enjoy freedom under a government, State and national, which protects property, and not men; which fosters the wrong of the one, and subverts the rights of the other.

And our civil freedom, what is that? It is the subordination to riches and slavery. We enjoy freedom under a government, State and national, which protects property, and not men; which fosters the wrong of the one, and subverts the rights of the other.

And our civil freedom, what is that? It is the subordination to riches and slavery. We enjoy freedom under a government, State and national, which protects property, and not men; which fosters the wrong of the one, and subverts the rights of the other.

And our civil freedom, what is that? It is the subordination to riches and slavery. We enjoy freedom under a government, State and national, which protects property, and not men; which fosters the wrong of the one, and subverts the rights of the other.

And our civil freedom, what is that? It is the subordination to riches and slavery. We enjoy freedom under a government, State and national, which protects property, and not men; which fosters the wrong of the one, and subverts the rights of the other.

And our civil freedom, what is that? It is the subordination to riches and slavery. We enjoy freedom under a government, State and national, which protects property, and not men; which fosters the wrong of the one, and subverts the rights of the other.

And our civil freedom, what is that? It is the subordination to riches and slavery. We enjoy freedom under a government, State and national, which protects property, and not men; which fosters the wrong of the one, and subverts the rights of the other.

And our civil freedom, what is that? It is the subordination to riches and slavery. We enjoy freedom under a government, State and national, which protects property, and not men; which fosters the wrong of the one, and subverts the rights of the other.

WILLIAMS, PLUMB & CO. IMPORTERS AND WHOLESALE DEALERS IN CHINA, GLASS AND EARTHEN WARE. No. 71 BARCLAY STREET.

Lays of Quakerdom. THE publication of a SERIES OF NEW POEMS, under this title, will commence in the KNICKERBOCKER MAGAZINE FOR DECEMBER.

1,000 Book Agents Wanted. To sell Pictorial and Useful Works for the year 1854. \$2,000 A YEAR.

Reformed Medical Practice. DR. A. A. GIFFORD having returned to New Bedford, solicits a share of patronage in the community.

WROCHESTER HYDROPATHIC INSTITUTION. NO. 1 GLEN STREET. THIS Institution is well arranged for treatment of all seasons.

VISITORS TO NEW YORK. CAN find accommodations, by the DAY or WEEK, at our establishment, 184 TWELFTH STREET.

GOOD NEWS FOR THE INVALID. LAROCY SUNDERLAND'S Pamphlet on 'Holding by NUTRITION, without Drugs,' will be sent you, free of postage, on the receipt of one letter stamp, paid.

DR. J. S. ROCK, DENTIST. WILL remain in Boston for a short time, prior to his departure for Europe, and offers his professional services in Dentistry.

PERSONAL MEMOIR OF DANIEL DRAYTON. FOR Four Years and Four Months a Prisoner (for Charity's sake) in Washington Jail. Includes a Narrative of the Voyage and Capture of the Schooner Pearl.

WEST BOSTON CLOTHING HOUSE. LEWIS HAYDEN would respectfully call the attention of his former customers and the public generally, to his ample stock of CLOTHING, FURNISHING GOODS, HATS AND CAPS.