

MACE'S BILL AND BENTON'S SPEECH.

Mr. Mace, dem. of Indiana, has proposed a Bill

in the House of Representatives, which reads:—

"Resolved, by the Senate and House of Represent-

atives of the United States, in Congress assembled,

That the Secretary of State be and he is authorized

to issue a proclamation, to the effect, that the

provision of the Missouri Compromise, which pro-

hibits the introduction of slavery into the territory

between the parallel of 36° 30' north latitude and

the parallel of 39° 30' north latitude, is hereby

repealed, and that the said territory be and the

same be forever free for settlement by the

whites of the United States."

Mr. Benton, rep. of Missouri, in a short speech,

read by Mr. Mace, opposed that bill.

"Let the first point, the repeal of the clause in

the Kansas-Nebraska Bill, which abolishes the

Missouri Compromise, Mr. B. said:

"The present agitation of the repeal could, there-

fore, be a good thing, and might have a bad effect

on the settlement of the territory, and consequent

upon the contemplated road, and upon the

facilities due to the emigrants. And these consid-

erations, I think, might dispose of the question for

the present session. At the next, I think it will

be expressed by events—that Kansas will be ripe

for a State government, and the demand for admis-

sion into the Union. The member from Indiana

proposes to repeal the Missouri Compromise, and

to substitute in its place, a bill which will re-

peal the Missouri Compromise, and to substitute

in its place, a bill which will repeal the Missouri

Compromise, and to substitute in its place, a bill

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SELECTIONS.

SEVENTEEN FUGITIVE SLAVES!

Correspondence of the Salem Observer.

CHICAGO, Dec. 14, 1854.

GENTLEMEN—An attempt was made here on

Friday to arrest some fugitive slaves, which result-

ed, as all such cases heretofore in this place, in an

ignominious failure. A company of seventeen slaves

escaped from bondage in Missouri, recently, and

went to St. Louis together. They did not take the

railroad, considering it safer to travel on foot, as

they did cross the prairies of Illinois. They ar-

rived in this city in a suffering condition, many of

them being sick from exposure, but they at once

received comfortable quarters in the houses of the

wealthy citizens.

These slaves were of a superior class, being at

least half Anglo-Saxon, and among their number

was a couple of white and very handsome girls of

18 and 20 years of age. The oldest, as she says,

was engaged to be married, but before the time ar-

rived for it to take place, she was sold to a wealth-

ly young gentleman (as they call them South) for

other purposes than that of matrimony, and to es-

cape such a condition of life, she escaped with her

companions to Chicago. She was pursued by her

purchasee here, and after finding her whereabouts, he

obtained a warrant for her arrest, and had the U. S.

Marshal brought from Springfield here to execute

it. The marshal, well knowing the difficulties

attending the execution of bad deeds in this

community, procured an order from the Governor

of the State, calling on the military companies to as-

sist him. The mayor was applied to for the police

force of the city, and he replied, "Whilst I am mayor,

as a police officer of Chicago shall ever be employed

in such a damned rascally business." The Irish

military company refused to obey the order of the

Governor, stating that they were ready at all times

to defend their country against its enemies, but

were not ready to draw their swords to compel

vicious women to prostitution. Let the

Know Nothings make a note of this. Two mili-

tary companies turned out, together with a com-

pany of militia. The people

for the government could not do a word was said,

and although not a word was said, it did not

believe either in the divine or constitutional right

of female prostitution.

The marshal had all the forces the United States

Government could raise in this section, yet he could

not find enough to do the thing. His

solemn protest against the seizure of the

slaves, and a perfectly legal one (if

warrant was made for their arrest) issued according

to the laws of the United States, and as open as day,

and easy of access—his own breast

burning with desire for marshal deeds—Mr. Dou-

glas, his master, looking on and demanding the

deed as a vindication of himself, and a humbling of

the city of Chicago, so suddenly taking the wind

out of him last fall—President Pierce giving in

to the agency of hope upon his form and the

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

BOSTON, FRIDAY, JANUARY 5, 1855.

WHOLE NUMBER 1068.

power, and place, and promotion. The needy, the

avaricious, the vain, the ambitious, and the un-

principled, are always in the public market. The

temptation which Webster, with all his unques-

tionable intellectual greatness, could not resist,

must be overwhelming to the multitude of inferior

souls, who know little of the past, care nothing

for the future, and regard only the present. The

timidity incident to the spirit of commerce at the

North, is the ally, and constitutes the strength of

the institutions of the South. Trembling as the

slaveholders do at the idea of disunion, they have

had the address to make the North believe that

are ready and desirous of it, at the same time that

every intelligent owner of a slave knows, in his

soul, that the arm of the Union withdrawn, will

be the signal for the final destruction of the

"peculiar institution."

But I am entering upon discussion when I only

intended an acknowledgment of your politeness,

and to assure you how truly and respectfully I am

Your obliged servant,

JOSIAH QUINCY.

Quincy, Oct. 16, 1854.

OUR MINISTER.

From the Cayuga Chief.

Some Christian ministers are evidently men of

peace. They have a peacefulness of everything

which looks of an open war, upon the kingdom

of Satan. They ask an apology, even for looking

sternly towards an outpost of the enemy. They

love the world and the devil, and do not wish to

prove the antagonisms of either. They love a fat

subscription paper, and conscientiously avoid ev-

ery thing that will perill the least farthing ex-

pected therein. They love the wicked ones in high

places, and never risk disturbing them by a gospel

which made a Felix tremble. The arch enemy

himself could sit under their preaching, and slumber

in quiet.

No great wickedness ever writes under the

blows of such watchmen. No great or fashion-

able sin is rebuked in the burning language of a

heart which fears God more than it loves worldly

ambitions and idols. There is not a hack on

their weapons. Their mail might as well be of

silk, for they never provoke a blow.

These are the men of models of pulpitory. They

never set before their hearers any but the most

substantial of life. The gospel under their hands

assumes the form and texture of a piece of fash-

ionable needlework. Their sermons are specimens

of hair-splitting neatness and rhetorical precis-

ion.

They never exhibit feelings—that would be

to vulgar. They never give heart-utterance—that

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PIERCE'S DIPLOMACY IN DOMINICA.

From the New York Tribune.

We have received some curious and interesting

intelligence of a late date from St. Domingo city.

Our advices are to November 23, at which time

the conjugal representatives of Messrs. Pierce and

Marcy were not in as high a state of diplomatic

facility as might be desired. The treaty concluded

and signed on October 5, on the part of the United

States by Gen. Cazeau, and on the part of the

Dominican Republic by two special Commissioners

appointed for the purpose, had been published by

the Dominican Government, but the last step of

our duplex Ambassador (whether of the husband

or the wife, or of both, we are not informed) was

to address a note to the Dominican Minister of

Foreign Affairs, withdrawing this very hard-got

treaty.

In justice both to Mrs. and Mr. Cazeau, it

must be stated that this attempt to withdraw the

treaty was ordered by no less a personage than

Mr. Secretary Marcy himself. When the document

reached Washington, it was found that Mrs.

Cazeau had, by some oversight, or possibly by

some impulse of feminine but undiplomatic

generosity, made the provisions authorizing the set-

tlement of the American citizens in the

Republic, and guaranteeing to Americans in that

Republic all the privileges conferred upon subjects

of the most favored nations, reciprocally binding

on the American Government with respect to Do-

minicans. Thus we are bound by this treaty to al-

low the blacks of Dominica every privilege and

right in any part of the United States that is

granted to any white foreigner. Along with this

concession on our part, it is true, we secured to us

From the Cleveland Leader. THE ORDER—SIGNS—LET US KNOW THE WORSE.

The other day, we quoted a strong pro-slavery declaration of principles from the American organ at Washington. We were answered, 'It spoke without authority.' We wished so to believe, and therefore refrained from further comment.

Now that we have, or rather that we hear, from mid-Ohio, 'The Cleveland Register'—the American organ at that quarter—endorsing the Washington Journal, and pushing its doctrine to a pro-slavery extreme. Hear it:—

'The American Organ, at Washington, a paper devoted to the advancement of the great American movement, which is now spreading all over the country, and leaving in its track a more beautiful political system than has been since the days of Washington, Jefferson and their contemporaries, in speaking of the defeat of Mr. Seward to the U. S. Senate, says that 'the party seeks to defeat the re-election of Seward to the Senate, we are proud to admit, and if need be, to defend. Nothing would give us more pleasure than to record the defeat of this arch agitator. Are we asked a reason? Because we desire the preservation of the Union, and the recognition of the rights of each and every State as guaranteed by the Constitution. But it is false that we advocate slavery by opposing Seward. We never have discussed the merits or demerits of slavery in our columns. We would exclude, if we could, such men as Seward from the halls of Congress, to prevent the agitation of the question of slavery, and the ultimate disruption of the bonds of our national Union.'

This is right and true. But it is not been for some time, that Giddings, Chase & Co., constantly agitating the question of slavery, both in and out of Congress, the country would have been better off—the Union more firmly united—our prospects brighter for the future—and the men of the North and South could proudly look upon each other without distrust and jealousy, and hail each one as brother of this mighty republic—who as no North, no South, no East, no West, but as a unit, as one family of the confederacy, and as eternal agitators, then, cease to take to the halls of Congress—leave it with the people to arrange their own domestic affairs, and all will be well—Ohio's occupation will be gone, and the one idea men will be laid aside, to give place to men of more expanded views, more liberal minds, more enlightened judgment.

On, then, with this work of reform! Let all true Americans fall into the ranks, and fight gallantly till the victory is won—till discord and dissension are hushed in quietude, and the golden chain of brotherly love, and the governmental affairs of our country, once more placed in the hands of Americans. This will be the result of the American party.

The hollowness and falsehood of the plea contained in both tracts are palpable. Why, if the purpose be to ignore slavery, are Seward and Hale, Chase and Sumner denounced? Why, if these organs are honest, are not the aggressors on the side of slavery excluded? That man is blind or perverse, who does not see through the motives of these journals, and comprehend their policy. There is no neutrality here. It is a war on the pro-slavery side, and a war most perilous, because, in part, a covert war, for the Slave Power.

KNOW-NOTHINGISM AND SLAVERY.

The Eatontown, (Geo.) Independent Press (Dec. 9th) remarks—

'The New York Tribune and National Era, the two leading papers of Abolitionism, are deadly hostile against the Know Nothings, and the only reason they give for it is, that this order ignores the slave issue, and has a tendency to divert the minds of the people from the nigger cause. The Know Nothings have already accomplished this good. There can be no doubt about that.'

'They have succeeded very effectually,' it says, 'in overshadowing the boisterous, clamorous fanaticism of the North, and it proceeds to philosophize in a style that Northernmen should admire. The North,' it says, 'is led by excitement, and controlled by mobs. The latest item is always the most popular, and commands the greatest number of rotaries. As a friend remarked to us the other day—one who was himself born and raised in the North—if some bold fellow in Yankee-land should get up an expedition to the moon, the Yankees would forsake their all, and follow him. This disposition to follow everything new, then, has induced the Know Nothings to quit, for a while, at least, the nigger sensation, and open upon the Know Nothing trail.'

'We can't help rejoicing at this, even though we may be persuaded that the vicious pack is now following a wrong track—we thank God it is not the wrong track—just as, in past life, when engaged in the costly occupation of fox-hunting, we were glad enough when our dogs got after a drove of hogs: not that we wanted them to run hogs at all, but they were running sheep rather than sheep; for though they were doing wrong in their chase after swine, it was not so wrong as chasing the woolly animals, and we could soon beat them off from the hogs. Just so we feel about the Yankees—we had rather hear them open upon any other trail than that of the woolly animals which are accustomed to bring forth their clamorous cry: to wit, the niggers. And if they go in pursuit of Dutchman, Irishman, and Frenchman, these have the power to help vote them off, and can take care of themselves.'—National Era.

THE NEW AMERICAN PARTY.

Has this American movement any inherent sympathy with the anti-slavery cause? Or is the harmony between them this year all fortuitous and accidental? It is not strange that some men, like the editor of the National Era, are fearful that the latter question will soon be answered affirmatively. The order finds favor in the South, and it is undeniable that Southern politicians are now laboring to control it, at least so far as to disconnect it from its alliance with anti-slavery men. Gen. Houston, who not long since denounced abolitionists as fit only for the gallows, is a leader among them, and favorably spoken of as the Presidential candidate; and the same may be said of Mr. Clayton, who was one of the earliest supporters of the New York organ. In addition to this, their organ in New York announces that it is a part of their mission to exterminate abolitionism. And the American Organ, the national Know Nothing paper, established at Washington, says:—

'The truth is, that Know Nothingism—to use the cant phrase of the day—is the deadliest foe that anti-slavery fanaticism has ever encountered. The future will verify the truth of this assertion.'

It is possible that these editors speak only for themselves. We do not feel disposed as yet to hold the whole organization responsible for what they may say. But we apprehend that the tendency of the movement, which we regard equally as dangerous, is more correctly expressed by Mr. Linus B. Comins, a member of Congress elect from Massachusetts, in a speech recently made by him at a Know Nothing festival:—

'Our motto is, not to turn out of our way to meet slavery or attack it. (Applause.) But when it comes within our way, when it confronts us, seize it by the throat and strangle it. Any statesman entertaining these views and standing upon the American platform, be he the Broome of Pennsylvania, the Bullion of Missouri, or the hero of San Jacinto, is in the position of our standard bearer for 1856. (Great cheering.)

upon the policy of 'not attacking' that! It must be apparent to the anti-slavery men of this country that if the American party should adopt such a course, (which we do not yet believe,) they can no longer have any sympathy with it.

We say we do not believe, because we feel certain that the slavery question will have to be met. It stands who no sect or party can avoid it, or be silent upon it. The anti-slavery cause has arisen through twenty years of great personal sacrifice, patient toil, and bitter persecution; it is founded in humanity, and is sustained by the hearty sympathy of the whole civilized world. It has reached its present position only by slow accretion, and in defiance of obstinate and powerful resistances.—There is therefore nothing about it ephemeral or transitory. Other questions may be joined with it, but they cannot be substituted for it, and any attempt to do so by any organization, will ensure to its own destruction. It has become a stone that will break whatever party may fall upon it, and upon whatever party, standing in its way, it may fall, it will grind it to powder.—Portland Inquirer.

SLAVERY AND POPEERY.

We wish we possessed the power to make some of our former Anti-Slavery friends, who have become Know Nothings, realize the downward nature of the step they have taken. Deceived, as probably many of them were, by the antagonistic attitude which the American party assumed against the old Whig and Democratic organizations, they hastily inferred from this fact that the new party would be Anti-Slavery. But now, when Know Nothingism is proved to be more for than against slavery, our friends who hope will refer to the old platform. We sense a body back regarding Popery with jealousy, believing as we do that it is the foe of human freedom. But we do complain, and with reason too, that opposition, organized opposition, to that form of despotism should be deemed paramount to the overthrow of the Slave Power in America. Popery is bad enough, theoretically and historically, but it has, as yet, had no influence in the government, nor made the first systematic attempt, so far as we know, to get political power and to wield it to subvert its own despotic purposes. Catholicism, in this country, is comparatively weak, and must, from the nature of the circumstances by which it is here surrounded, become feeble as time advances. Pro-slavery as America is, there is still such an invigorating atmosphere of freedom left, that Catholics who reside among us become, imperceptibly to themselves, considerably un-Catholicized by inhaling this atmosphere. We are willing to turn Catholicism over to Protestantism, and risk the result of the battle. If the former has the strongest logic, the latter possesses the most zeal, the advantages of numbers, intelligence and position, and therefore must will prevent Catholic ascendancy. And, if the united Protestant sects cannot, with such odds on their side, keep Catholicism down by free discussion, then Protestantism is lacking in some essential truth, and ought to set about the work of mending its philosophy. If not successful, let them turn to Catholicism, let the shepherd fact be proclaimed, and another Luther called forth to start another reformation. Catholicism has not, nor is it likely to, rule this nation—the cry of wolf has been raised too soon, a great deal too soon.

On the other hand, the Slave Power has had possession of us for a half century, and still retains its giant grip. Remorselessly trampling out the humanity of the colored man, and with its appetite for blood made ravenous by the rivers it has already drunk, it still rages for its prey, regardless of all rights, all justice, and all constitutional guarantees of human freedom. It recognizes no limit to its insatiable demands for more plunder, and more victims, and claims universal dominion. For its security and aggrandizement, that it may not be molested in its business of robbery and its feasts of blood, it demands the destruction of all free institutions. A free press, free schools, free labor, trial by jury, the habeas corpus—all these are its foes, and as such it has sworn to exterminate, and its work of destruction has been going on for years. Shall we then turn away from this gigantic, active, and omnipresent, rapacious enemy, this huge embodiment of all the evils that humanity ever felt, or the human mind conceives, and which have constructed mills which will grind us up for years. Shall we, as Catholics and Popery! Is it wise, is it expedient even, to postpone the war upon a tangible, present and growing evil, for the sake of battling against one which is but hypothetical? We have no objection to a war upon Catholicism, or upon Protestantism either; but we do most earnestly and solemnly protest against any and all movements, which make our war upon American slavery a matter of secondary consideration. Let our attention and our efforts be directed from the power that stands before us, on the shallow pretence that another, more formidable, is about to take the field on the side of despotism. And especially should we beware of giving countenance to a political party, which, while professing to be anti-Catholic, has shown itself, in numerous instances, to be the opponent of Anti-Slavery.—Rhode Island Freeman.

ANTHONY BURNS.

A Washington correspondent of the New York Tribune closes his letter with the following paragraph:—

The purchaser of Anthony Burns is David McDaniell, of Nash county, North Carolina, a white man of acquaintance of mine. He is a horse-raiser and gambler by profession, of Virginia origin, and recruited his fortune, about a dozen years ago, by marrying a young lady of the county in which he lives. Anthony having many friends in Boston, cannot they raise a few hundred dollars for his restoration to his family and friends! His case is a hard one every way, and particularly, that having tasted the sweets of freedom, he should be thrust back into the gloom of slavery. Who will move in the matter!

Is there any of that money left, or has it all gone for cigars and champagne! Can the gallant editor of the South Boston Gazette inform us! The Transcript has the following comment upon this affair:—

'There has been movement enough in this matter in Boston. By the going rates of human flesh in Virginia, Anthony Burns was worth seven hundred dollars. His Boston friends offered twelve hundred dollars for him, of which sum a United States officer subscribed one hundred. Their letters are unanswered, their appeals unavailing. The master has proved to have been a Jersey Virginian, who has broken his word, and allies with those honored (?) who have broken his word, and those who originally looked upon him in his true character. We hear Col. Suttle has lost case among his neighbors for his course in this transaction to nearly as great an extent as those persons in Boston have who were instrumental in the return of the fugitive. One of these parties the present week has stated to a clergyman, that his business had fallen off two thousand dollars since the rendition.'

A PIOUS SLAVEHOLDER.

A correspondent of the Boston Evening Telegraph, reviewing Dr. Adams's 'South. S. View of Slavery,' justly remarks—

Slavery is not right, nor really better, because slaveholders are gentlemen, and slaves can laugh and sport—by no means. In this respect, Dr. Adams's book is as weak as dish-water.

An example. A lady of my acquaintance, belonging to a very respectable family in Massachusetts, she is, lived, a few years since, in Louisiana. She became acquainted with a Christian slaveholder, became acquainted with his family, more or less, living up the river some fifty miles, which invitation he accepted. The appearance of the gentleman was quite favorable to his Christian profession up to the time of the incident I am about to record. He was apparently amiable, kind, noble-hearted, spiritual. But one day he became enraged with the old slave nurse in the family, and declared that he would 'whip her to death' on the next day at 12 o'clock. His wife told this lady visitor that he would certainly do it, it will not do for me to interpose. And she said, 'it will not do for me to interpose.' And she said, 'it will not do for me to interpose.' And she said, 'it will not do for me to interpose.'

Twelve o'clock of the following day arrived. The pious slaveholder had his whipping apparatus in readiness, came into the house, commanded the poor slave to come out from under the bed, which she had crawled in her fright, and marched her off

to the whipping post in a very pious way. This lady visitor could endure no more. She was a woman of uncommon resolution, and much intelligence. In the fervor of her kindness, and inspired by hope that she could not bear fear, she started up, and followed after the 'man of God.' She reached the whipping post just as the slaveholder was about to inflict the first terrible blow. Raising up her fist with the courage of a man, noble woman!—she exclaimed, 'Strike her if you dare, and I will follow you from Maine to Georgia with a live!' The man saw that he was in the hands of a white witch, and dropped the instrument of torture and death. In less than one hour he sat down to the table, and asked the blessing of God on the food! The point I would have the reader note is this: If Dr. A. had been at the dinner-table, and there only, and heard the slaveholder implore the Divine blessing, he would have said, 'How beautiful to hear slaveholders pray! They even ask God's blessing upon their food. Slavery cannot be so anti-pious, after all. Grace! Prayer! Who would have thought it on a plantation!' But if he had been at the whipping-post, he might have seen the Shady Side of Slavery. Where was the prayer for him to judge of the cruelties of Southern bondage, in the house or out upon the plantation! But Dr. Adams takes his 'South-side view' at the Christian dinner table, and not at the whipping-post. More hereafter.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, JANUARY 5, 1855.

PARTICULAR NOTICE.

The FINANCIAL COMMITTEE OF THE LIBERATOR, to whom its pecuniary interests are entrusted, have instructed the GENERAL AGENT to erase from the subscription book, on the first of April next, the names of all such subscribers as are owing from the 1st of January, 1854; and also to require payment IN ADVANCE of all new subscribers.

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

ANNUAL MEETING OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The Annual Meeting of the MASSACHUSETTS ANTI-SLAVERY SOCIETY will be held in Boston on WEDNESDAY and THURSDAY, January 24th and 25th—to which all who take an interest in the anti-slavery movement, whatever may be their views on the subject, are cordially invited—the platform being free to all, in order that error may be exposed and the truth established. The members and friends of the Society, in particular, are expected to give a cheering attendance, unanquailed by a spirit that knows nothing of weariness, unquenchable in its zeal, indomitable in its purpose, sagacious, resolute, uncompromising.

Further particulars hereafter. In behalf of the Board of Managers, FRANCIS JACKSON, President. ROBERT F. WALLCUT, Sec. Sec.

OUR TWENTY-FIFTH VOLUME.

We have completed the Twenty-Fifth Volume of THE LIBERATOR, covering a period of more than one third of the three score years and ten allotted to the life of man in the scriptural record. We began our editorial warfare against slavery in 1828, first in Bennington, (Vt.)—next in Baltimore—and finally in Boston. It has been long and terrible, but not in vain; for though there are a million slaves more than when we began our labors, and though the domains of slavery have been greatly extended, and though the Slave Power is still fearfully dominant, yet the whole land has been aroused from its deathly slumber, the friends of the morning dew, the cause of impartial freedom has had a mighty growth, a death-wound has been given to the slave system, and, in the cheering words of WHITTIER—

Ye'er o'er the blackness of the storm, A bow of promise bends on high, And gleams of sunshine, soft and warm, Break through our cloudy sky. East, West and North, the shout is heard, Of freedom rising for the right; Each valley thits its rallying word, Each hill its signal light. O'er Massachusetts' rocks of gray, The strengthening light of Freedom shines—Rhode Island's Narraganset Bay, Vermont's Green Mountain pines. From Hudson's frowning Palisades, To Allegheny's laurel'd streams, O'er lakes and prairies, crests and glades, It shines upon the West. Speed on the light to those who dwell In Slavery's land of woe and sin, And through the blackness of that hell, Let Heaven's own light break in.

So shall the Southern conscience quake; Before that light poured full and strong; So shall the Southern heart awake, To all the bondman's wrong; And from that rich and sunny land, The song of grateful millions rise, Like that of Israel's ransomed band, Beneath Arabia's skies; And all who now are bound beneath Our banner's shade, our eagle's wing, From Slavery's night of moral death, To light and life shall spring; Broken the bondman's chain—and gone The master's guilt, and hate, and fear, And unto both alike shall dawn A NEW AND HAPPY YEAR.

We enter upon our new volume with undiminished zeal, courage and hope—warmly proffering to all our friends and patrons the loving salutations and wishes of the New Year, thanking them for their generous cooperation, grateful for all the private assistance which has been rendered us, and relying on God to the end.

RESULTS OF THE FAIR.

In despite of the severe pecuniary pressure of the times—the long-continued bad weather, alternating from snow to rain, from sleet to drizzle, rendering the walking equally uncomfortable and hazardous—the non-arrival of a considerable portion of the foreign articles, and the exhibition of others received only just before the close of the ANTI-SLAVERY FAIR in this city, last week—with other drawbacks which it is unnecessary to particularise—it was as gratifying to the friends of the slave, as it will be depressing to the enemies of emancipation, to learn that no less a sum than FOUR THOUSAND EIGHT HUNDRED DOLLARS was received as the result of the sales—leaving a considerable number of useful and beautiful articles on hand, to be disposed of for the benefit of the cause hereafter. Never, under the most favorable circumstances, has so large a sum been realized at any previous Fair; and it furnishes the most satisfactory evidence that the anti-slavery sentiment of Massachusetts is not to be diverted from its purpose, but is surely and steadily culminating to a triumphant ascendancy over all opposition. Our highest estimate of the sum that would be realized was three thousand dollars; money being at two per cent. a month on the best paper;—but to the surprise of every body, the receipts were nearly five thousand dollars, being equal to six thousand in a prosperous state of business. Let the oppressors at the South take note of this fact, and find in it an assurance that abolitionism has an immortal life, and not an ephemeral existence, as they have insanely imagined. The Managers of the Fair will make their report in due season, which will be read with unalloyed pleasure by all who have taken an interest in this exhibition. On Saturday evening, LUCY STONE made an effective and eloquent address to the throng who were present, urging them to a full consecration of all their faculties and powers to the cause of reform in its widest significance.

CASSIUS M. OLAY.

This gentleman lectured before the Mercantile Library Association on Wednesday last week, his subject being 'The Beautiful.' It was generally regarded as a failure, the theme having been unfortunately chosen. On Thursday evening, Mr. C. delivered the fifth of the independent course of anti-slavery lectures at the Tremont Temple, in the presence of a large audience, and acquitted himself in a more able and satisfactory manner. His subject was 'The Despotism of the Slave Power.' He administered a scathing rebuke to the Northern press and pulpit for their pro-slavery servility, and faithfully applied the lash to such wolves in sheep's clothing as the Rev. Dr. Lord, ('there are lords many,') and the Rev. Dr. Adams, whose recent publications in defence of slavery should subject them to universal contempt and condemnation. How humiliating it is to think that while a repentant slaveholder is endeavoring to break the fetters of the oppressed, at whatever cost or peril to himself, recreant New England clergymen are busily striving to reconcile the Northern mind to the continuance of a system which is full of uncleanliness, oppression and blood! Mr. Olay was enthusiastically received by an intelligent and crowded assembly. We regret that we were unable to hear him, in consequence of absence from the city.

ENGLAND AND AMERICA.

Among the communications which occupy so large a portion of our present number, we refer our readers in particular to the Letters of JOSEPH BARBER, RICHARD D. WEBB, and HENRY C. WRIGHT. Mr. BARBER and Mr. WEBB differ considerably in their views in regard to the condition of things in England, and the oppressions of the British government. One takes the brightest and the other the darkest view of the subject, but both are animated by a spirit of genuine philanthropy, and they differ more in opinion than in principle. Between the aristocracy of England (bad as they are) and the slaveholders of America—and between the working classes of the one country and the slaves of the other—no parallel can be fairly drawn; the difference is immense. Yet, there is a vast amount of oppression, usurpation and injustice in the very structure of the British government, which ought to be vigorously assailed, to the abolishment of the throne, the extinction of the nobility, and the eternal abrogation of the existing union between the Church and the State. Of course, we are for the use of no other weapons than those of reason, truth and love.

A WORD ABOUT THE TRACTS.

Numerous calls reach us, from various parts of the country, for the anti-slavery tracts for gratuitous distribution. Thus far four tracts have been stereotyped, and a large edition of each has been printed. This edition is now exhausted, and a second will soon be ready. With regard to the distribution of the tracts, it is evidently desirable to choose the least expensive manner. Therefore we would suggest to our distant friends that they should, whenever possible, send to the anti-slavery offices (in Boston, New York or Philadelphia) by friends visiting these cities, for such tracts as they want, and thus avoid the cost attending other methods of transmission. It would absorb too much of the funds contributed for the publication of the tracts, were we to undertake to pay the cost, whether of postage or other carriage, of sending them to numerous and remote localities. But where no other convenient way offers, let our friends make known their wants by letter, and they will receive as early attention as circumstances allow. At Philadelphia, address J. MILLER McKIM, 31 North Fifth Street; at New York, SYDNEY H. GAY, 183 Nassau Street; at Boston, SAMUEL MAY, Jr., 21 Cornhill.

THE ANTI-SLAVERY NOVELS.

The wise man who long ago said, that if he could make the ballads of a nation, he cared little who made his laws, would in our day certainly have so far modified his paradox as to have substituted novels for ballads. The novel is the ballad of the present age, and among reading nations. The potent influence they once exercised on the feelings and opinions of the masses has been superseded by the stronger and subtler excitement of prose fiction. The popular taste requires a stimulant more complex and refined, more spicy, than the ballad. That stimulant is supplied by the Novel—the most varied and comprehensive and effective form of literature that has yet been devised. The intense interest with which the skillful novelist invests his work, its adaptation to the tastes and understanding of all classes of society, and of almost every grade of intellect, thus giving it a vast, and in the most successful instances a universal circulation, renders it a truly potent engine for moving the feelings or moulding the opinions of the people. The thoughtful observer can detect traces of the influence of novels in almost every phase of society. Emerson remarks that 'the prominence given to intellectual power in Bulwer's romances has proved a main stimulus to mental culture in thousands of young men in England and America. Cervantes, by the publication of Don Quixote, is said to have 'smiled Spain's chivalry away,' and though the expression be stronger than the facts will warrant, inasmuch as the decline of Spanish chivalry had already taken place from other causes, it is certain that Don Quixote had a great effect on the manners and sentiments of the Spanish people, as well as upon their literature. The influence of Pilgrim's Progress has long been felt and acknowledged by the religious world, and in a hundred languages, and in all quarters of the globe, it continues to elicit devout and simple hearts. In our own day, Eugene Sue's novel, the Wandering Jew, has helped largely to swell that tide in opposition to Popery, and especially to the Jesuits, which is sweeping through the Protestant nations, and is now so strongly manifested in the United States. On a less extensive scale, the novels of Charles Dickens have contributed to the reform of like abuses in England. In the literature of America, three novels have already appeared, which have exerted, and undoubtedly will exert, a prodigious influence upon the solution of the great problem of slavery—the White Slave, Uncle Tom's Cabin, and Ida May.

The White Slave, under its former title of the Memoirs of Archy Moore, was published in the earliest period of the Anti-Slavery movement. Its effect was speedily felt, and there is scarcely an anti-slavery man of more than ten years' standing, who does not look back to the perusal of the book as adding fresh fuel to his zeal, and giving additional force and clearness to his convictions. In its new and enlarged form it has a larger sale than ever, and certainly has lost none of its power as an anti-slavery argument.

Of Uncle Tom's Cabin it is needless to speak in detail. Its universal circulation in Europe has excited all Christendom against American slavery to a degree of intensity, the effects of which are already beginning to manifest themselves strongly on this side of the water. Ida May has only begun its work; yet, though published but little more than a month, it ranks in circulation second only to Mrs. Stowe's great work. Inferior, undoubtedly, to Uncle Tom's Cabin as a work of art, it is, we think, fully equal to it as an argument against slavery;—and that is the point of view in which we are now considering it. Every one who has at heart the redemption of the republic from its greatest curse, cannot better lend aid to the good work than by promoting the circulation of these books, every copy of which in circulation deserves to be considered as an eloquent lecturer perpetually on the stump.

Mr. Sumner has introduced into the Senate a resolution to instruct the Committee on Foreign Affairs to consider the expediency of tendering the mediation of the United States to the governments of Great Britain, France and Turkey on the one side, and of Russia on the other, in the hope of withdrawing the existing controversy between them from the destructive usurpation of war, so that the blessings of peace may be again secured to the people of those nations, and also to the general commerce of the world.

THE PRESENT AND PAST—WHAT HAVE THE ABOLITIONISTS DONE?

ANTI-SLAVERY FAIR, BOSTON, Dec. 29, 1854.

To PARKER PILLSBURY, England: DEAR PARKER,—It is now one year, within a few days, since you departed from among us, to feel, think and act for humanity, as embodied in the American slave, in another hemisphere. You have suffered much, and many, very many hearts that love you have throbbled with anxiety, lest your earnest face and eloquent voice should no more be seen and heard among us. In due time, when, in your own judgment, your hour to appear in our midst has come, we now cordially expect to greet you. Your words, always earnest and uncompromising, reach us across the ocean waste that now divides us. For your work at the London Conference, which have just reached us, we thank you. I only wish a few things, indicative of American Christianity, of recent occurrence, had reached you before that Conference. With deepest solicitude have some of us watched the movements of British churches and ministers in reference to the American Board of Missions. God grant they may not be deceived by their recent action in regard to the Cherokee and Choctaw. The missionaries all go with the slaveholding Indians. Strong efforts are being made to get the Board to recede. They will recede, or do that which will make their decision a dead letter. God bless you, dear Parker, and spare your health and life, to cry aloud against a pro-slavery religion, wherever you may be. Get at the message of Col. Harker, the Choctaw chief, to the Indian Council, touching the decision of the Board. It is a recent text, from which a life-long sermon might be preached, respecting the value of American Christianity to the heathen.

I wish to give you an account of the year's experience in regard to anti-slavery in this nation. You left us just as Kansas and Nebraska began to attract attention. I believe the first word spoken against that iniquity by the press was spoken by THE LIBERATOR. The whole North was thrown into a spasm. A universal cry went up against it. The Slave Power triumphed, as usual, and opened all the national domain to slavery. This caused thousands, hitherto unable to hear the word Disolution, to begin to calculate the value of the Union.

Then came the spectacle of a nation of twenty millions, calling themselves Christians, and their country the 'asylum of the oppressed,' combining to seize one poor, maimed, innocent laboring man, in Boston, and chain him, and, escorted by over two thousand armed riflemen, in pay of the United States Government, march him off to the land of whips and chains, and consign him to hopeless bondage. This served as an anti-slavery text, from which the sermon was loud and long. The three thousand clergymen of New England, who petitioned against the Nebraska fraud, have generally been silent since. No Convention have they called, nothing have they done, to resist the encroachments of slavery. Many made the Burns case a text for one discourse and one prayer; then shut their lips, as if sealed in death.

Christ and him crucified on Calvary, in the person of Jesus, has been the text of the church and clergy for eighteen hundred years; but Christ and him crucified on the national cross of American slavery, in the person of Anthony Burns, and nearly four millions of God's 'little ones,' has been our text the past year. God manifest in the flesh, and speaking to the world through the pure, gentle martyr, Jesus, has been the object of worship to the American Christians and ministers the past year; but God manifest in and speaking through poor, helpless, chattelized Anthony Burns, has been the object of worship to increasing multitudes among us. But the mass of the ministers and churches still worship God in Jesus, and lash and fetter and sell him as a beast, in the American slave. How long, how long, will men be duped by a religion that consecrates temples, sabbaths, books, ceremonies and institutions to God, in Jesus, and yet, in the same churches and temples, makes whips, slave-pens, bow-knives, blood-hounds, Curries, Lorings and Kanes, for God, in Anthony Burns. My heart is sick unto loathing as I hear our Rev. Drs. Blagden, Adamses, Lords, Springs, Deweys, &c., talking of Jesus as a representative man, and the slave as a representative brute. They honor Jesus as a God, and enslave Anthony Burns as a brute beast! Each is the son of man and the son of God; but how different their destiny, as decreed by American Christians! These determine to know nothing but Christ and him crucified on Calvary; but there are many, and the number is increasing, who are determined to know nothing, as the text and the text of this age and nation, but the slave and him crucified on the cross of American Republicanism and Christianity.

Know-Nothingism! Since you left, this order has sprung up into gigantic proportions. It has annihilated Whiggery and Democracy. Thank God for that! It has also swept into its embrace Free-Soilism, and there it will be buried; thus demonstrating the truth we have so long proclaimed, that no political party, whose aim is numbers, not principle, can do anything to root out and demolish the spirit, principle and practice of slavery. As a national political party, never yet has there appeared among us a political party so utterly dissolute in principle and so malignant in practice. One man—our friend Rogers—a member of that party in Boston, had the manliness to vote for a candidate opposed to the Know Nothing nomination, and he was at once expelled from the order, on motion of a son of WILLIAM ELLERY CHANNING! In small localities, the party speaks out against drunkenness and oppression; but as a national organization, it is the usurper ally of slavery. Look for no good to anti-slavery from that quarter.

ARREST OF PARKER, PHILLIPS, FOSTER, HIGGINSON, AND OTHERS. Our only fear is, that the Government will not dare to bring them to trial. At this hour, Stephen S. Foster and T. W. Higginson are the two most popular and influential men in Worcester, and Theodore Parker and Wendell Phillips are the men of Boston. Dear Pillsbury, be surprised at nothing—not even if you hear that S. S. Foster, the hated of all heres, has been made Mayor of Worcester, Theodore Parker Mayor of Boston, T. W. Higginson Secretary of State, and Wendell Phillips Governor of Massachusetts. But one step is needed to induce this State to give them whatever it can induce them to take; i. e. let the United States Government fine and imprison them, as I hope and pray it will, for active sympathy with poor Burns, and for driving Butman out of Worcester. Only let the Government do this to those noble men, for their devotion to a noble cause, and their crown of glory is certain.

POOR FRANK PIERCE! You know him. He is a cypher, and sunk beneath contempt. None so poor as to despise him; pity, pity, is all he can get. That he deserves, as does the convicted felon. At his political death, in '56, he will not find enough friends to give him a wake and a burial.

NATHAN LORD, GEORGE W. BLAGDEN, NEMEMIAH ADAMS. These three rank among the most influential Doctors of Divinity in New England, as you know. These men, since you left, have formally asserted the divinity of slavery. The God they worship is a slave-driver, a slave-trader, a slave-breeder, and a slaveholder, as being witnesses. Yet, these men are fellowshiped as pious ministers of Christ, and their God worshipped as the true God, by nearly the entire Orthodox Church. They are cast out from our pulpit and communion because of their efforts to defile slavery. Such are the men who have formed the existing unprincipled, unmanly, debauched character of this nation—a character that has no other God before slavery. You should have the books of Lord and Adams, and the speeches of Blagden, and expound them to British ministers and churches.

THE ANTI-SLAVERY COURSE OF LECTURES IN BOSTON, TREMONT TEMPLE. This was got up by those who have no sympathy with Disunionists. Tickets for the course were three dollars. Yet, before it began, every ticket was taken, and five dollars each offered for more.

But the great house was already filled. A week ago last night, I heard PHILLIPS there. Doors opened an hour before he began, and half an hour before the Temple was completely filled. He spoke an hour and a half, as he alone can speak, urging the people to 'tear their constitutions to tatters,' and to open out from his words. In that mighty throng, not one expressed dissent. Rev. Dr. Lyman Beecher and his son Edward, Mr. Stowe, and many Orthodox laymen, sat and heard him hold up to withering scorn pro-slavery priests and churches. Think of all these things! Twenty-four years ago, Garrison could not get a church nor a hall in this city to plead the cause of the slave! Now, the cause for which he was crucified, gathers two thousand in our noblest Temple, to hear his right hand man plead it! Will it ever be that the city of Boston will invite W. L. GARRISON to lecture on slavery in Faneuil Hall, and be conducted to the platform by the Mayor and Aldermen? I look for that, after what I saw and heard on Thursday evening of last week, in the Tremont Temple.

IDA MAY. This is having a great run. Not as dramatic as 'Uncle Tom,' but a more potent auxiliary to anti-slavery. It is magnanimous, acknowledging the existence, power and fidelity of the Abolitionists, applauding their principles and measures, and carrying them out in actual life. It makes a powerful appeal, showing that slaveholders care not for the color of their victims—preferring white as the most marketable article of merchandise.

THE BAZAAR. Dear Parker, it is good to be seen, and, amid this busy crowd of buyers and sellers, to feel and to think. Some twenty years ago, I attended this same Bazaar, at 46 Washington street, up two flights of stairs,—the office of THE LIBERATOR,—and where the ladies were assailed, in 1835, by a mob of five thousand 'gentlemen of property and standing,' and where our own GARRISON was laboring for humanity when that same mob surrounded him to drag him to prison and to death. There, this Bazaar was held by Mrs. LORING and Mrs. CHILDS. Some two hundred dollars were raised, and that was thought well done. So it was. Twenty years have passed, and now some eight or ten thousand dollars' worth of goods is in the hall. Over four thousand dollars have been taken. Many of the wealthy and the socially great are here to purchase, and, in the language of a Boston paper, the Anti-Slavery Bazaar is become one of the established institutions of the city.' One of the most valued results of the Bazaar is the opportunity afforded to mingle the hearts and labors of many thousands in Britain, Ireland, France, Germany, Sweden, Switzerland, the United States, and other nations, in sympathy and effort for the American slave. I thank God that Garrison, as he has just told me, when he first started the flag of freedom, determined 'to know nothing but Christ and him crucified, in the person of the American slave.' What need he know more? For, knowing this, does he not know the wants, dignity, glory and destiny of humanity, and how far it may be sold and crushed by human wickedness? And these wretches! Nobly are they vindicating the cause of their far millions of fellow-beings in slavery. Would that all our noble-hearted European friends could have held into this hall during this Bazaar. They might have seen Anne W. and Deborah Weston, Mrs. Ellis Gray Loring, Mrs. Theodore Parker, Lydia Maria Child, Mrs. Garrison, Mrs. C. B. Stowe, and many other equally noble and devoted, behind the tables as waitresses; and Abby K. Foster, Lucy Stone, Antoinette L. Brown, W. L. Garrison, Wendell Phillips, Edmund Quincy, S. S. Foster, Theodore Parker, T. W. Higginson, C. P. Hovey, Francis and Edmund Jackson, and a great company of the true and tried ones of earth, here to aid by their sympathy and their funds the cause of the slave.

And you, Parker! Your name has often been mentioned with loving respect in this throng; and but too wish has accompanied that mention, i. e., that you were with us.

What have the Abolitionists done? Contrast Boston to-day with Boston in 1834, and let the result be the answer. The slave and him nailed to the cross of the American Church and Government by the priests and politicians of this nation—is this our turn. To test test we bring all things. Nor shall we turn aside till the last tear is wiped from the eye of the last physical life, but to our souls, the power and wisdom of God's salvation.

HENRY C. WRIGHT. P. S. Dear Parker, there are those in New England who seek to make capital against you, on the ground that you connive at the

POETRY.

A NEW YEAR'S GREETING. Com'st thou to us with blessing, thou glad and bright New Year!

THE LIBERATOR.

FICTIONS OF AMERICAN SLAVERY. A recent number of the New York Independent calls attention to an impostor who has succeeded in his appeals to the hearts and pockets of benevolent individuals.

There is no God!! Mr. Editor: In a recent number of THE LIBERATOR, Mr. FRANCIS BARRY boldly put forward this atheistic proposition, and endeavored to sustain it by the following reasons:

ing after the truth; but we have taken up too much space now in answering his reasons for his atheism. There are multitudes of proofs of God's existence, though very few minds require evidence of God's being, simply because, like other affirmations of human reason, such as 'space is unbounded,' 'duration has no limit,' it is an interior intuition.

TEMPERANCE. THE FRIENDS OF TEMPERANCE IN MASS. NEW ENGLAND TEMPERANCE DEPOSITORY, No. 11 CORNHILL, BOSTON.

TEMPERANCE BOOKS. PAMPHLETS, TRACTS, &c. which will be sold, wholesale and retail, at the lowest prices.

FOR THE LIBERATOR. ONWARD! EVER ONWARD! 'Rien n'est beau que le vrai.'

A recent flying visit to Canada afforded me a chance meeting with several fugitives, whom it had been my happiness to put on board the underground railroad.

MR. WHEELER: Last evening, I went, with a friend, to the Court-House in Newport, to hear a lecture by the Rev. Dr. PENNINGTON (colored).

As life pervades every particle of man's physical constitution, so may God pervade all nature. What life is to the body—in it, but not of it; what light is to the eye—in it, yet not of it; or taste to the tongue—in it, but not of it; so may God be to nature, for aught Mr. B. can show to the contrary.

KNOW-NOTHINGISM—PURGING THE TEMPLE. FRIEND GARRISON: AN unusual excitement was produced among the 'flock' in the Unitarian 'fold' at Framingham last Sunday morning, by the unexpected irruption of the wolf of Know-Nothingism.

CURTIS & ATKINS, MERCHANT TAILORS. Manufacturers and Wholesale and Retail Dealers in Ready Made Clothing and Furnishing Goods.

THE BATTLE-FIELD. How fine a contrast has Macaulay drawn, in these lines from his 'Lays of Ancient Rome,' between the corn-fields as they are, and the battle-field as it was!

MR. WHEELER: I met, over in Detroit, an aged man, who was hastening to the Windsor ferry. Said he:—'I have been so long away from the South, I don't expect my folks are looking for me.'

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A REVIVAL NEEDED. WALWORTH, N. Y., Dec. 17, 1854. FRIEND GARRISON: WE want, and must have, a revival. The people are alarmed at their own doings, and the present appearances are that they are somewhat inclined to hear; and how shall they hear without a preacher?

WEST INDIA EMANCIPATION. FOR sale at the Anti-Slavery Office, 21 Cornhill, 'A Speech by Wm. Lloyd Garrison, delivered at Abington, Mass., on the First Day of August, 1854,' on the subject of West India Emancipation.

OUR SEAMEN. We start our home-bound brother, And o'er the roaring tide, Send freely to another, The bread to him denied!

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THE WORCESTER HYDROPATHIC INSTITUTION. WILL be closed for repairs from JANUARY 1st to APRIL 1st, 1855.

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