



COLORED CONVENTION.

The session on Wednesday evening was one of great interest, the debate being upon a Report submitted upon the social condition and plans for its improvement of the Free Blacks. Many fine speeches were made, and a deep interest prevailed.

Yesterday A. M. the discussion was hotly continued until noon, when a vote was taken and the Report was not adopted. The hostility to it arose from the fact that it regarded the colored people mainly as consumers, and that it advocated distinctive schools for the blacks.

THE COLORED CONVENTION.

This Convention adjourned at a late hour on Friday night. Having been unable to attend its sessions regularly, we cannot state just what was done; but we understand that the official proceedings, embodying long and able reports upon various subjects, will be issued in pamphlet form.

REPORT.

The Syracuse Star, one of the meanest and dirtiest pro-slavery journals in the land, having expressed its surprise that the Rochester American (a paper somewhat hunkerish in its tendencies) should publish a complimentary notice of the late remarkable Colored Convention in Rochester, the American replies—

You cannot blame a negro for being an Abolitionist, however you may pity his blindness in supposing that a white Abolitionist is his friend. You ought not to blame a persecuted and despised race, taunted with poverty, mediocrity and degradation, that is willing to make the effort to improve its moral, intellectual, social and physical condition.

ANTI-SLAVERY MEETING.

A very interesting meeting of colored citizens was held at the First American Congregational Church, Sixth st., last evening. Rev. C. B. Bay was called to the Chair, and P. A. Bell, Secretary. The President introduced the first speaker, Wm. Howard Day, Esq., of Cincinnati, Ohio.

a vestige of Slavery, so long there would be agitation. All were slaves, in this country—black men as well as white men. Show us, said he, the white man that dare go to New Orleans, and stand at the bar or in the pulpit, and proclaim the wrongs of the black man.

Mr. L. is a mulatto, about 24 years of age, born a slave in Virginia, but manumitted and sent to Oberlin to be educated. He has lately received the honors of degree, and adopted the law as his profession.

The next speaker was Wm. C. Nell, Esq., of Boston, Mass., and the compiler of a valuable little work for colored persons, as it gives a faithful account of the services of colored Americans in the wars of 1776 and 1812.

THE CONSTITUTIONAL CONVENTION.

On Tuesday, 12th inst., in Committee of the Whole, the report that it is inexpedient to act on the petition of several parties, that women may vote, was taken up.

Mr. Greene, of Brookfield, opposed the report, contending that women, being capable of giving or withholding their assent to the acts of government, should, upon every subject of justice and equality, be permitted to participate in its administration.

Mr. Whitney, of Boylston, believed that the same reasoning that would deny the divine right of kings to govern men without their consent, would also deny a similar right to men over women.

Mr. Marvin then moved to substitute 'inexpedient to act; for leave to withdraw,' which was adopted.

The Committee then rose, and had leave to sit again. Wednesday, the first business of importance was the taking up in Committee of the reports. Leave to withdraw, relative to giving certain privileges to women. Question on the amendment of Mr. Whitney, of Boylston, to amend the conclusion of the reports, by inserting, 'that the prayer of the petitioners be granted.'

Debate ensued on the subject, between Messrs. Mervin of Winchendon, and Kingman of West Bridgewater, when the question was taken, and Mr. Whitney's amendment rejected.

MARIA WESTON CHAPMAN.

The Evening Bulletin, of this city, seems to be ambitious of out-topping all the enemies of Mrs. Stowe. It abuses not only that lady, but her lady friends, who are not before the public. In an article devoted to her, in a late issue, it says—

At present, she is quietly residing in Paris, the guest of Mrs. Maria Weston Chapman, formerly of Boston, a Garrisonite of the most zealous school, who, like many others of the 'tip-top aristocracy' of this country, thinking her lady cannot be educated in America, has gone to the French capital to 'polish them off' in that moral and religious city.

Had we not been honored with the acquaintance of the accomplished and intelligent lady, whose mode of educating her children is thus rudely made a matter of newspaper discussion, we should have imposed silence on our indignation. 'Rudely,' did we say? The word is feeble to express the character of the insinuation in the last part of the period we have quoted. We cannot believe that the proprietor of the Bulletin was aware of the gross insult thus offered to the wife of one of the most respected citizens of Boston.

CORRECTION.

We find the following amendment in the last number of the Worcester Spy—

A short time since, a notice was published in the Spy, of the withdrawal of Daniel Foster from the Agency of the Massachusetts Anti-Slavery Society. It was abstracted from an article which appeared in the Lowell American, and a remark was added, reflecting on the Society for the part which it took in the transaction.

The articles in the Spy and American have drawn forth from Samuel May Jr., the General Agent of the Society, a full statement of the facts in the case. It is published in the Liberator, and we feel bound to say, that it entirely clears the Society from any cause of censure in the premises. It will be recollected that the origin of the difficulty was, the circulation of Goodell's book on Slavery and Anti-Slavery, by Mr. Foster, while acting as Agent of the Society. This book the Society considered as unjust and unfair toward them, both in the manner of its statement of some facts, and in the suppression of others. Whether opinion others might entertain concerning it, they had an unquestionable right to be their own judges in the case, so far as to restrain their Agent from circulating a work which they condemned. This was all they attempted to do, and rather than be restrained, Mr. Foster left their service.

We make this explanation in justice to the parties, and have only to add the expression of our regret that there should have been any occasion for making it.

THE PECULIAR INSTITUTION. In an obscure corner, and the obscurest type of the New Orleans Delta, appears the following:

FIRST DISTRICT COURT—JUDGE LARUE. Harris v. W. C. C. vs. W. M. Lambeth and Mrs. Harris. This was a case in which the plaintiff sought to recover her freedom. She declares that she was legally manumitted in 1840, and continued to enjoy her freedom till near the beginning of 1845, when she was seized and put in jail by defendant, Lambeth, and afterwards carried to his plantation, where she has been compelled to work, until March, 1853, when she was sent to this city. She uses to recover her freedom, \$3,000 damages, and \$25 per month since she has been detained in defendant's service. On hearing the case, Judge Larue gave judgment, in decreeing the plaintiff to be free, but allowed no damages or wages.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, JULY 22, 1853.

PLENARY INSPIRATION OF THE BIBLE.

SPEECH OF WM. LLOYD GARRISON.

Delivered at the Bible Convention in Hartford, Conn., June 6, 1853.

[PHOTOGRAPHICALLY REPORTED BY A. J. GRILLIAN.]

MR. CHAIRMAN—I am not aware that this Convention was called together to settle the meaning of the term Hades or Gehenna, or to discuss the question whether the 'finally impenitent' are doomed to annihilation or to everlasting burnings.

The only subject properly under consideration is as to the plenary inspiration and authority of the Bible; whether that volume contains a mixture of truth and error, fact and fiction, light and darkness, or whether it is altogether sacred and infallibly true. Now, how has this been met? First, in regard to our side of the question. We have given a fair and considerate hearing to the opposite side. In the discussion, we have treated our opponents with entire decorum and proper respect.

We have raised no clamor; we have hissed no man; we have not, in a single instance, disturbed the quietude and good order of the meeting, but throughout, under great provocation, 'in patience have we possessed our souls.' Those who have stood here to defend the popular view of the Bible have been subjected to no rude treatment, no boisterous interruption, but they have listened to with exemplary endurance, if not always with deep interest.

Again: we have not avoided the issue, but have made definite charges against the book to disprove its infallibility and its plenary inspiration. We have endeavored to make out our case, by quoting chapter and verse, both from the Old and the New Testament, and think we have succeeded beyond refutation.

Moreover, the position that we occupy is far from being unpopular. We stand in a minority, in a very small minority, in the community. It was some evidence of moral courage, therefore, for us to call such a Convention as this, in the very heart of old Connecticut, and to invite the whole body of our opponents to meet us in debate. The chances were overwhelmingly against us.

In regard to the order, management and verdict of the meeting. Well, what has been the result? On our side, there has been no lack of speakers. We have yet many here who desire to be heard, and who are able to speak to edification, but for whom there will be neither time nor opportunity. On the other side, where nearly all the public speakers of our country find it politic to stand, how many have made their appearance on this occasion? Strictly speaking, but two or three. Two have occupied, and, in the absence of others, have claimed the right to occupy, half of the time of our four days' meeting. The burden of defence has been rolled upon them, by those who might have been here, and I think ought to have been here, to convince us that there is but one side to the question, and that is in favor of the doctrine of plenary inspiration. Now, sir, I honor the men referred to for coming forward to defend what they believe to be the word of God; it is to their credit. But I will frankly tell you why, in my opinion, they are able to be here. It is because they are 'without reputation' in the community. I do not say this reproachfully—far otherwise. I mean, simply, that they do not stand among the popular and well-esteemed clergy of the land, but are self-taught and humble men, with very few adherents, on account of their peculiar theological opinions.

Where are the cultivated, learned and influential occupants of the pulpit, who might bring to the discussion of this subject consummate ability, rare exegetical acumen, and profound argumentation? Wherever else they may be, assuredly they are not here.

Mr. Chairman, in anticipation of this Convention, there has been an article published editorially in the 'Religious Herald' of this city; and I find in it some reasons urged why this Convention should be allowed to pass unopposed, on the part of those who claim to be 'watchmen on the walls of Zion.' The writer says—

'Many imagine that when a challenge or invitation to discuss a question is sent to any individual or class, or they may of course accept it, or it may appear cowardly, to betray lack of confidence in the truth, or the ability of neglecting opportunities to do good and prevent evil. But this is a wrong view, and perfectly unreasonable, although it suits the ends of certain persons to make it current. It is a plain dictate of common sense to compare different means of doing good, and select the best.'

Now, sir, I admit that it is not positively incumbent on any man to come here, and discuss with us, or discuss with any body, either the Bible question or any other question, unless he thinks proper. I concede the right of every clergyman, and of every layman, too, to determine where he will go, in what he will participate, where he will lift up his voice, or when he will be dumb for us to defend their right to visit—Philadelphia Register.

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their non-attendance here is as dishonest as it is worthless.

The writer of the article in the Herald says:

'Then, again, there are some things well settled, and so long determined, after repeated investigations by the ablest minds, that they are not to be brought into debate by every scold who pretends to doubt them. Suppose two or three foreigners, fresh from Europe, were to issue a call for a convention at Hartford to discuss the propriety of republican government, must every citizen of the United States, who is not a monarchist, be obliged to attend? If three Mormon leaders and one or two Turks were to issue a similar call to discuss the question of polygamy, must every man, in favor of a single wife, feel under obligation to go in and defend monogamy? Were the radical non-resistance movement Boston to hold a convention to investigate the claims of civil government, must our governors and judges attend to defend their authority? If not, surely, after ages of discussion by tongue and pen, and centuries of experiment on every soil and among every variety of people, it may well be supposed that Christianity has long since proved itself to be divine, and that its professors are under no obligation to help furnish an audience and occasion for those who wish to vent their pent up scuffs and blasphemies.'

Without stopping to comment upon the low and venomous imputation contained in the closing sentence, let us suppose such a meeting were called in this place, in good faith, by 'two or three foreigners fresh from Europe,' and that they should give a general invitation to the citizens to be present, to discuss the nature of our government. That invitation might not be generally heeded, but do you suppose there would be general unpopularity, or a high state of popular inflammation, in consequence thereof—especially on the strange pretext that the question they sought to discuss was settled beyond dispute? No. But how has this Convention been spoken of and treated? What is the town-talk, in regard to it? Are there no symptoms of alarm and indignation?

Again—the Herald says—

'If the Bible has triumphed over Bolingbroke, Hume, Gibbon, Voltaire, Rousseau, and the string of names that vulgar Paine, its defenders need not trouble at Andrew Jackson Davis and his spirit-rapping admirers.'

Is that a manly reference, or a contemptuous fling? I am not here to eulogize any man; but who, among his assailants, exhibits in his own person a more beautiful life to the world than Andrew Jackson Davis? Who can deny the extraordinary phenomena attending his mental development? Who that really knows him doubts his sincerity, his honesty of purpose, his extraordinary enlightenment, or really believes that he is bent on mischief? And what is this opprobrious reference to Hume, and Voltaire, and Bolingbroke, but merely an ad captandum appeal to popular prejudice? What have I to do with Hume, Bolingbroke, or Voltaire? I have yet to read the first page that they have written on the subject of divine revelation. I am here to utter my own sentiments, and not those of any other man—to hold myself responsible for my own views, not those of any other individual, whether belonging to a past age or to the present; and I ask no man to give me his endorsement, as I shall certainly endorse no man.

'There is no need of trembling,' says the Herald. Then why is there so much agitation among those who say they have God and the Bible with them? Why have they, or their representatives, lawlessly interrupted the proceedings of this Convention, and outraged the proprieties of the place and the occasion? Even on this 'holy day,' in the very presence of the Mayor, have we not exhibited the lowest specimens of rowdiness, on the part of those who have been trained up in the Sabbath schools, and taught to regard the Bible with sacred awe, and some of whom are pursuing a course of studies for the ministry? Has it not been found necessary, by the Mayor, again and again, to beseech them to behave themselves decently, to remember that this is the Sabbath day, to have some regard for the rights of a meeting convened for public worship in yonder building, and liable to be interrupted by these disturbances? And has he not made his appeals in vain?

Last evening, there stood on this platform a highly estimable, intellectual and gifted woman, [Mrs. E. N. STORRS, of Polish extraction, educated in the Jewish faith, but emancipated from its yoke of bondage, and also from every sectarian fetter—strong in her own mental independence, and true to her own conscientious convictions. She presented herself, with grace and dignity, before the assembly, and proceeded, with consummate mastery of the art of oratory, and in a calm, philosophical spirit, to show why she was unable to accept the popular views respecting the Bible, and its alleged inspiration; yet, throughout her speech, she was indecently and constantly interrupted, sneered and booed at, and saluted with opprobrious epithets, by professed Bible believers. It was not the Rev. Mr. Storrs, or the Rev. Mr. Turner, who was speaking, and who was clamored down by the opposite side, but it was a gifted woman, daring to express her own thoughts, in her own language,—daring to dissent from the popular creed, and to be true to herself,—insulted and gagged in the most outrageous manner—the scene terminating in the sudden extinguishment of the gas lights, with a view to the dispersion of the meeting in confusion! Now, of what is such conduct significant?

Sir, I am familiar with such manifestations. Twenty years of experience have taught me how to discriminate in a case like this. The anti-slavery cause, though offering them a free platform, has never been able to induce its opponents to occupy it, and to measure weapons in a fair and manly antagonism; but they have resorted to every evil device, and stirred up all the mobocratic elements in the land, to destroy it. It is a confession of weakness or guilt; they cannot argue in any other manner. So I am constrained to regard it in the present case.

See how utterly inexcusable is such conduct. We are here by constitutional right; and, therefore, every man claiming to revere the Constitution is bound to stand by it, especially when it recognizes the right of free discussion, for that is a very sacred right. He is a bad citizen and a dangerous man, who comes into a meeting of this kind, where it is as free to him as to others, and attempts to put down, by violence and intimidation, the man who differs from him in opinion. It is cowardly and base to substitute for argument the hiss of the snake, and for proof the howl of the wolf.

Now, sir, a word directly on the subject before us. This discussion, after all, has been mainly upon one side; for neither of our opponents has ventured to contend for the plenary inspiration of the Bible. True, they deny that this is the question at issue, but they are mistaken. We deny that it is an inspired volume, as such,—that, as a book, it is the word of God,—because it contains many things which are absurd, contradictory, inexplicable, fabulous, and some things which are immoral and inhuman. This is our position, and we have repeatedly begged its examination; but in vain. Our friend, Mr. Storrs, in his last speech, has conceded every thing. He does not believe in the doctrine of plenary inspiration any more than I do. He exercises his liberty as a man to put aside whatever he pleases, and to stamp it as false and erroneous, just as I do. Nay, he has gone beyond any of us, in insisting that the Bible, as translated, is any thing but true to the original, as pertaining to the most important doctrines, namely, the immortality of the soul and the punishment of the wicked. He represented its translators to have been fearfully warped, if not intentionally dishonest, by their religious theories and preconceived opinions. Now, if they were warped in one direction, why may they not have been in another? If the present English version is essentially defective, how is it the 'only rule of faith and practice'—for it is this version which is under consideration, and the only one that is in the hands of the people. Moreover, our friend very frankly declared, that whatever in the book he found to conflict with 'right reason,' he would not hesitate to reject. Here, then, is 'the law,' which our friend has placed, as he called for, with an air of triumph, by which the Bible is to be judged. It is right reason, or the throne—conformity to what the soul apprehends or believes to be the truth. Thus, the whole ground that we claim is conceded to us, and the only difference be-

tween us is as to the amount of truth embodied in the volume. How much of it is falsely translated, or interpolated with justice, or worthy of acceptance, every one is to decide for himself. When Martin Luther, of glorious memory, stood forth against Papi Rome, and said, the right of private judgment in regard to the scriptures is not to be invaded, he laid the foundation for the elevation of the whole human race from spiritual vassalage, and subordination to the book to the judgment and conscience. But what is of God is not erroneous; what is sacred is not common; what is greater than the soul, it is not for the soul to claim supremacy over it. He, therefore, who believes in the right of private judgment, is thereby precluded from assuming papal infallibility, and excommunicating his brother as a heretic, because he differs from him in his interpretation or his estimate of the Bible. It is not for him to call me an 'infidel' or a 'blasphemer,' because I am not prepared to accept his views of the book, but to remember his own liability to err, and to believe me to be as sincerely desirous to know the truth as himself. When he begins to rail or to proscribe, he shows that, if he only had the power, he has the disposition to thrust the heretic into a dungeon, or to burn him at the stake, as did the persecutors in the old time—and all for 'the glory of God and the good of souls.' A persecuting religion is not of Christ, but of the devil. The invitation, 'Come, now, let us reason together, saith the Lord,' is indeed godlike. He who will not reason, but resorts to brutality or sectarian malevolence, is either a tyrant or a knave. I appeal to those who have come to this meeting, not to listen with candor to what may be advanced, but to create a disturbance, whether they can justify their conduct, even in their own eyes. They know, before they came, that it was to be a Convention free to all; they knew, too, that they would, in all probability, hear sentiments avowed, which would be highly distasteful to them; but how can there be free discussion without this liberty? Besides, no one is bound to accept any thing which he deems unsound. There might be some excuse for violent resistance, if there was an attempt to force down your throats what you did not believe to be true; but you are here, by your own choice, with the liberty to receive or reject what may be uttered, just as you please, and to retire from the house whenever you find it too dull or too uncomfortable to remain. What more can you ask or desire? Of what have you to complain? You are not without opinions which are dear to you. But what right have you to entertain and to propagate opinions? They may be popular or unpopular. Suppose you were to call a public meeting for the discussion of a question deemed by you equally interesting and important, and in true manliness of spirit should invite those who dissent from your view to a free participation in the proceedings; and suppose they should come, not to argue, but to break up the meeting in the spirit of rowdiness, what would you think of them? Now, 'whatsoever ye would that men should do to you, do ye even so to them.'

Mr. Chairman, I turn from a digression, which has been excusable, nay, imperatively called for, by the lawless spirit manifested in this Convention. It is important that we all clearly comprehend one thing, and that is, that the test of character which, in one age of the world, is vital and conclusive, is, in a subsequent age, like salt which has lost its savor, worthless; and, therefore, it is futile to cling to it as fundamentally important, after it is worn out. For example: eighteen hundred years ago, the question, 'Do you believe in Jesus of Nazareth as the Messiah?' was a test question to the Jewish nation. It proved all classes, from the Chief Priests, Scribes and Pharisees, to the rabble, as the answer was given; because whoever answered in the affirmative, and became his adherent, did so at the certainty of being regarded as the offspring of all things, and putting even his life in peril. But of what value is that question now, in our country, or in any part of Christendom, as a test of character? None. Then, it had a definite meaning and a redeeming power; now, nothing is more indefinite, nothing more powerless. It means any thing, every thing, nothing. Then, affirmatively answered, it cost much; now, it is a good worldly speculation. The Christ now recognized and accepted by Christendom is not the Christ who bore the cross, and was crucified between two thieves eighteen centuries ago. No, sir, he is a very different personage. Instead of being buffeted, outlaid, rejected by the rulers and abhorred by the priests, he is exalted to the skies,—yes, evangelically deified. All that is proud, wealthy, ambitious, politic, and reputable—scribes, pharisees, priests, lawyers, judges, governors, presidents, emperors—are foremost to declare their belief in Christ. It is a popular faith. What does it indicate as to love of God or regard for man? Nothing. 'Sir, let me give an illustration or two. If an Italian should come here from Rome, I would not give a farthing to know whether he revered Christ. I would not care to ask him the question; because I should be certain that the chances of getting an affirmative answer would be as ninety-nine out of a hundred. Accompanied with sundry genuflections of the body, in token of the profoundest respect. But what would it prove? Would it be any evidence of piety? Not in the least degree. For no where in the world is Christ popular so honored and revered as at Rome. His image is seen every where, painted on canvass, sculptured in marble, erected by the wayside; and to it the multitude are continually kneeling, with Pope Pius (destitute of all piety) and the Cardinals at his head. In spite of all this homage, the Protestant church and clergy do not hesitate to declare that the headquarters of Anti-Christ is Rome. Therefore, I said, I would not ask him the question I have stated. If I wished to know whether he possessed any true manhood, love of liberty, and readiness of soul to espouse the cause of bleeding humanity—whether he was a man of principle or of expediency, self-sacrificing or time-serving, a brave man or a coward—I would ask him, not what he thought of Christ, but what he thought, in Rome, of Mazzini and the cause of Italian liberty. (Applause.) As he should answer that question, so should I know how to estimate him.

So, if an Austrian should visit Boston, I would not care to inquire, as a test of character, how he regarded the Christian church; for, if I should make the inquiry, he would doubtless tell me that he had the greatest respect for that church, and was himself a member of it. So is the Emperor of Austria; but then it is the Christian church which goes for the Emperor of Austria! (Laughter and applause.) I would ask him, 'What did you say and do, when the struggle was going on between Austria and Hungary—when the Hungarians were striking home for liberty—and on which side were your sympathies and good wishes?' (Applause.) According to his reply would be my appreciation of the man.

How much did it avail the Jews to say, 'We have Abraham for our father?' Or how much of real piety did it indicate when they declared, 'If we had been in the days of our fathers, we would not have been partners with them in the blood of the prophets'—pointing to the tombs which they had builded and the sepulchres they had garnished, as evidences of their religious veneration for the memories of the martyred dead.—The scathing reply of Jesus was, 'Ye serpents, ye generation of vipers! fill ye up the measure of your fathers! So, of what value in Christendom is the popular recognition of Jesus as the Christ? To what does it amount that, every where, the most profound homage is paid to him, and his 'praise is in all the churches'? The boast, whether at Rome or at Hartford, 'We have Jesus for our Savior,' is as empty as was that of the Jews in Jerusalem, 'We have Abraham for our father.'

Once to every man and nation comes the moment to decide. In the strife of Truth with Falsehood, for the good or evil side; Some great cause—God's new Messiah—offering each the blood of right; Paris the goal upon the left hand and the sheep upon the right; And the choice goes by for ever 'twixt that darkness and that light.

Thus, every test, however searching and inflexible, at any one period, among any people, becomes powerless and grows obsolete in time. Error in the same manner would be without adaptation or efficiency. Here is the evidence. In America, the anti-slavery cause is the probe which in one section of Christendom would be without adaptation or efficiency to the core of our national corruption—the same test of love to God and love to man. God has blessed the poor slave from his depth of degradation, and has united with his own blood and with his own sweat, has taken him through the length and breadth of the land, presenting him to the very length and breadth of the door of every church, appealing to every heart, and testing every party, summoning every brother, and asking them one and all, 'Is he not your brother? Slaves have been searching a test to the nation of the years ago; only the crucifixion of the latter day reformer. 'It shall be more tolerable, in the day of judgment,' for those who cried, 'Remove not the stone from Barabbas,' than for our 'Christian' tradition's.

Now, take this same test over to England, and you will at once discover how little vitality it possesses in regard to Land's End to John O'Grady's Home, through a denunciation of it, the more tumultuous will be the process to suffer for righteousness' sake, to endure the cry out against American oppression? Part of God for the testimonies which are thinking on that subject, and coming over to us by almost every consequence. They are in accordance with unimpaired humanity, and evince a most friendly spirit. But, remember that the people of England have not been corrupted by the immediate presence of slavery, and are not so much real or imaginary, near or remote, in its conditions. With us, it has had a growth of more than two centuries, till it has obtained universal mastery and spread universal corruption, rendering it extremely difficult and dangerous to grapple with it, and requiring the most sublime appreciation of principle and the absolute reliance on the promises of God in the struggle for its eternal overthrow. Still further, remember that Prince Albert is an abolitionist; Queen Victoria is an abolitionist; the most wealthy and respectable people are abolitionists; every body, popularly speaking, on that side of the Atlantic, is an abolitionist. They are all agreed in the sentiment, that the existence of slavery in this republic is to our shame and condemnation—and assuredly they are right. Now, in every part of the world; it is so easy to go with the great majority—to say just what every body else is saying—to agree with all that is reputable and exalted. As my words may go over to England from this Convention, I wish to be understood as not speaking so profane, nor lacking in grateful appreciation of what is doing abroad, but only as making a clear statement of what I see, and as a thousand men and women who might cheerfully put their names to an anti-slavery address in England, more than nine tenths, if they should come over here to take up their abode, would in all probability bow the knee to the Moloch of Slavery almost as soon as they touched our soil, and be unwilling to be identified with the unaccommodating abolitionists. This remark is predicated on the experience we have had in these matters during the last twenty years, in regard to English delegates, tourists and sojourners of every grade. They did not kill themselves until they came here—for what is a test here, is none on the other side of the Atlantic. Yet there are those, both men and women, in England, who would unflinchingly 'stand firm' among us; who are governed by inflexible principle; who, whether at home or abroad, are ready to sacrifice and be sacrificed for the good of others; but the number of such, in every land, is lamentably small.

If there has ever been a time when it was a person's thing to acknowledge the sacred character of the Bible, that time has passed away. The cross is now to be found in an opposite direction. It is the victim of persecution, who ventures to question the infallibility of the book. If a man wishes to advance his own views, let him evince the greatest regard for the volume—let him evince a pious horror whenever he hears in plenary inspiration doubted—and he will play a noble part. Some other test is needed, therefore, to reveal the character of the man and the spirit of the age.

'But,' says one, 'it is nevertheless true that the Bible is the word of God.' I ask him how he knows it. He replies, 'I have carefully examined it, and it recommends itself to my conscience and judgment as such.' Very well; he may be right, and he may also be mistaken. I, too, will examine it, and decide for myself. 'But the most eminent scholars, divines and commentators affirm the same thing.' Well, are they not all fallible men, all liable to err? Am I to surrender my judgment to theirs, and take their ipse dixit as a rule? Or am I not free to test its claims, precisely as I would any other book, and reject whatever I regard as fabulous or untrue? Here, for instance, is the Sermon on the Mount, attributed to Jesus. There are those who contend, perhaps those who believe, that such a person never existed—what then? In that Sermon, I find this injunction—'Whosoever shall smite thee on the one cheek, turn to him the other also.' Now I ask, am I bound to obey it because it is ascribed to Jesus, or because he actually gave it? No—it must be right, or best, in the nature of things, or it cannot be obligatory. It matters not from whose lips it came, if compliance with it, not from covetousness, not suspiciously, but in a brave and an enlightened spirit, tends to purify the heart and to subdue evil, then it is of God, and cannot be set aside with impunity. [Mr. Garrison here illustrated the efficacy of the non-resistance principle, by its practical adoption, and concluded as follows:]—

One of my charges against the clergy is, that, with rare exceptions, they do not encourage free inquiry, nor warn their hearers to beware how they pin their faith on any man's sleeve; but they exact a blind reverence for the past, unquestioning submission to what is established, and rigid conformity to a lifeless creed. Preaching to reverend Christ, and Paul, and Luther, and the noble company of martyrs, for daring to transcend the ideas and practices of their age, with the cross and the stake full in view for 'to pay homage to the end of the law for righteousness' to pay homage to the sainted dead, but dare not go one step in advance of public sentiment, and are ever ready to raise the obnoxious sign of the cross, and to excommunicate the man who dares to be either hoodwinked or fettered by ghostly traditions. In conclusion, allow me to add, that I have been highly gratified to perceive so much intelligence, manliness, self-respect and dignity, on the part of those who constitute the Convention. We have not come together in vain; a quickening influence will go out from this meeting that will be widely felt, and be implanted in many a free man's heart, that will be the great work of human redemption from the power of priestcraft, the reign of superstition, and the guilt of sin.

[Notwithstanding the pointedness and cutting character of many of the remarks of Mr. Garrison, we were deeply moved particularly to the turbulent, they were listened to with marked attention throughout; demonstrations of any kind being but very few.]—

We have received a note from WILLIAM GORRILL, addressed to SAMUEL MAY, Jr., and also a communication from DANIEL FOSTER, in reply to the statement of Mr. MAT, published in our last paper, both of which shall be given in our next number.

The New York Crystal Palace was opened on Tuesday, 15th inst., with imposing ceremonies. President Pierce and other notables being present.

FROM OUR LONDON CORRESPONDENT.

LONDON, June 22, 1853. I have THE LIBERATOR of June 10th in my hand, reading it on this day, June 22nd, and I congratulate you on the shortening of the distance between the States and England. The people of each country are becoming more acquainted with each other, and the mutual influence upon each other, while your Constitution, and far greater freedom, will have a most beneficial action upon the state of our people. The strong abhorrence of slavery which our people entertain cannot but have its influence against that horrible system, and the spread of the woman's rights question, and the partial recognition which their rights are practically receiving in the United States, will open the minds of men and women here to the perception of the value of that principle, and of the importance to the States of carrying it into effect.

influence of the noble band of abolitionists who have steadily pursued their outspoken course for immediate and total abolition. Its influence is such, that when the excellencies of your Constitution are spoken of by those who appreciate them, the Tories and aristocrats turn round upon us, and stop our mouths by saying, jeeringly, 'Oh! slavery! O, great and glorious Republicans! And Democracy, in such a connection, and with such debaters, is really becoming a taunt, and a proverb; and by word; and the great and rapid development of the States in power is becoming a matter of deep regret with large masses, who fear that the spirit of despotism, which is so greatly truckled to in the States, will prevail in the exercise of its power as it increases nationally, and you shall begin to take, as doubtless you will be nationally' induced to take, ere long, a part in the affairs of Europe.

THE FOURTH AT CUMMINGTON, MASS. CUMMINGTON, July 5, 1853. MR. GARRISON: Will you permit me to give to the public, through your paper, a brief sketch of the anti-slavery celebration in this town on 'the Fourth'? In the face of untiring and unscrupulous opposition, a large and intelligent audience assembled in J. S. Stafford's beautiful Grove, where they listened with profound interest and satisfaction to an address from our always bold and eloquent friend, Rev. E. A. Stockman. It was one of his happiest productions, and many of us, by its inspiration, grew a long cubit in love of universal freedom. But, knowing that any outline of the address which I could give must do great injustice, I will not make the attempt. One thing, however, is certain: the question, 'Who are the true patriots of to-day?' was thoroughly disposed of in favor of the abolitionists. No fulsome eulogy of false and empty names, no glorification of a proud and blood-guilty government, found utterance there. But the true spirit of freedom, wherever found, whether glowing in the breast of a Patrick Henry in continental days, or driven to an obscure attic in the city of Boston in later times, was eloquently recognized.

Not the least interesting incident of the occasion was the presentation, by the ladies of a neighboring parish, of two monumental cakes, one to their own minister, Rev. Mr. CHAPMAN, (a man who has felt the hard hand of pro-slavery persecution,) and the other to Rev. Mr. STOCKMAN, as a token of gratitude for their earnest labors for the truth. The cakes were beautifully decorated, and bore the names of the more prominent friends of humanity, living or martyred, to which Mr. Stockman made a most touching allusion in his address. Mr. F. H. DAVIS, in behalf of the donors, presented the cakes, in a neat speech, to which the recipients responded.

WORLD'S TEMPERANCE CONVENTION. The friends of Temperance, who earnestly desire the cooperation, in promoting that cause, of all who have power to aid it, and who do not feel competent to decide for others than themselves respectively by what action or in what sphere of effort the cause of Total Abstinence can best be served, have, after mature deliberation, decided on issuing the subjoined Call. Differing as widely as others can, in their several views of the religious, social, political and other topics which divide the American people, they are agreed in regarding the drinking of intoxicating liquors as one of the most pernicious errors of our time—a formidable impediment to all social, moral and individual reform, and the fruitful parent of general misery and degradation. And since the evil effects of this pernicious habit are not confined to any portion of the human family, nor bounded by any demarcation of age, sex or caste, they are desirous of uniting with all who, with single heart and earnest mind, labor and strive for the extinction of intemperance, with its handmaid the liquor traffic, in a Convention designed to secure unity of effort and energy of purpose among all the devotees of Total Abstinence throughout the world.

A HAPPY DELIVERANCE! Early on Monday morning of this week, information was received in this city that a fugitive slave, who had secreted himself on board a vessel in a Southern port, had been discovered, and was unlawfully detained in Boston harbor, to be returned to his prison-house without delay. The matter was investigated by some benevolent gentlemen, (anxious to spare the captain and officers of the vessel all solicitude in taking care of a man who 'couldn't take care of himself,' and perhaps save them the pains and penalties of kidnapping,) and it was ascertained that the vessel was the brig Florence, hailing from Wilmington, N. C. These facts being established, we learn that a pleasure boat dropped quietly alongside of the Florence, about the middle of the forenoon, and, after a brief communication with the officer in charge, the skipper of the boat succeeded in relieving the officers of the brig from any further anxiety as to the safe keeping of the fugitive, (who, by the way, was found securely boarded up below deck, doubtless to prevent all injurious effects from our Northern air,) by taking him on board his yacht, and conveying him to the city. Our informant expresses the opinion that the fugitive is 'perfectly safe,'—in the enjoyment of 'the largest liberty.' He is represented as a fine-looking, healthy young man, of about 26 years of age, and is supposed to have secreted himself in the vessel two or three days before she left Wilmington.

POETRY.

THOUGHTS ON PRAYER.

I hear vociferous utterances of men, Who fling their breath as at a mark, and break A Passion with a charge of swift-thrown words...

Prayer, in its essence, then, is not a sound; Nor yet, a drawing down of God to us; Nor yet, a genial and convenient means, Whereby a pardon is obtained of Him...

From the Pennsylvania Freeman. IMPROMPTU. On reading an extract from a 'high-falutin' Sermon on 'British interference'.

Stalking on stilts, ambitious to be tall, The frothy parson belches wind and gall; And blows and spits in England's sensitive face...

SONNET TO SUMMER. BY JOHN G. Saxe. O balmy, breezy, beautiful, bounteous Summer! To men and women, little girls and boys...

PROGRESS. Would ye stand still when Nature's law is changed? All things move toward perfection or decay; Man now is climbing to a higher range...

THE POPE VS. UNCLE TOM. It is stated that the Pope has prohibited the circulation of 'Uncle Tom's Cabin in the Roman States.' Daily paper.

THE LIBERATOR.

LETTER FROM PROF. WM. G. ALLEN.

Wm. LLOYD GARRISON, Esq.: DEAR SIR,—I cannot resist the temptation to address you a few lines; if for no other purpose, certainly to thank you for the very kind letter which I found at Joseph Sturge's.

'Old England' is a wonderful country. There is grandeur in the looks of it. There is poetry, too—the ride from Liverpool to London taking one through a region of country all the way blossoming as the rose.

That in Englishmen which most favorably impresses the colored man from America is the entire absence of prejudice against color. Here the colored man feels himself among friends, and not among enemies—among a people who, when they treat him well, do it not in the patronising (and, of course, insulting) spirit, even of the hundreds of the American abolitionists...

1. Resolved, That the anti-slavery movement—based upon the great truths that we are all brethren, children of the same God, bound together by the thousand ties of a common humanity, so that none can inflict suffering on any without wronging all, preaching the Gospel of 'deliverance to the captive, and the opening of the prison to them that are in bonds'—is pre-eminently a Christian movement.

2. Resolved, That the real and dangerous infidelity is that of those who refuse to cooperate with this movement; who, though professedly Christians, are willing to support the basest political compromises with slavery; to fellowship the slaveholder as a Christian, and who, in many instances, even use the Bible as a sanction of slavery, while solemnly proclaiming it as the will of God, revealed to man for an inflexible rule in faith and duty;—since such are doubly false to God and man, and hostile to the practice of the great truths which shall make us free indeed.

3. Resolved, That to represent the non-voting abolitionists, as Horace Mann virtually does represent them, as occupying a position resembling that of the hermit or anchorite, who flies from the world to spend his life in a solitary cell, is flagrantly to misrepresent them, inasmuch as it is contrary to notorious facts, and to the whole history of the anti-slavery movement, and is equally discreditable to the intelligent mind which put it forth.

4. Resolved, That it has been the steady, persistent moral agitation, kept up by the non-voting abolitionists, when so few others would come to their help, which has contributed in large measure to open the eyes of the nation to the true character of slavery, to bring to light the guilty complicity of the political parties, and the still more guilty fellowship of the religious sects, with the slaveholders, and to create that widespread anti-slavery sentiment throughout the land which has brought into existence that very Free Soil party now boastfully claimed by Mr. Mann as the only practically useful friends of the slave.

5. Resolved, That it is treason to God, and infidelity to Christ, humanity and justice, for us to speak any word, or do any deed, by which the slaveholder, or his equally sinful apologist, shall be recognized as a good Christian, a true Republican, or an honest man.

more than agreeable by the kindness of our mutual friend, W. P. POWELL, Esq., formerly of New York. Mr. STURGE, also, of Birmingham, received us with great kindness and cordiality, and has placed us under many obligations to him for his friendly deportment towards us.

We are in good health, and, you may well imagine, we enjoy life. There is but one drawback; the light of British liberty has revealed more clearly than ever the inner chambers of the American prison-house of bondage, and disclosed how more than mangled and bleeding are the victims that lie therein. This makes me sad, but more determined to work on and work ever.

MEETING AT EAST PRINCETON.

The Worcester County North Division Anti-Slavery Society held a quarterly meeting at the New Hall in East Princeton village, on Sunday, June 26. In the absence of the President, Rev. SUMNER LANGRISH, the chair was taken by J. W. T. EVERTS.

1. Resolved, That the anti-slavery movement—based upon the great truths that we are all brethren, children of the same God, bound together by the thousand ties of a common humanity, so that none can inflict suffering on any without wronging all, preaching the Gospel of 'deliverance to the captive, and the opening of the prison to them that are in bonds'—is pre-eminently a Christian movement.

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THOMAS PAINE ON THE SLAVERY OF THE AFRICANS. To the Editor of the Liberator: The first work of Thomas Paine, after coming to America, I think is stated by his biographers to have been a pamphlet or treatise on the 'Slavery of the Africans,' of which Dr. Rush speaks as being a work of great power.

AN INQUIRY. To the Editor of the Liberator: The first work of Thomas Paine, after coming to America, I think is stated by his biographers to have been a pamphlet or treatise on the 'Slavery of the Africans,' of which Dr. Rush speaks as being a work of great power.

BIBLE QUESTION.

A few weeks since, I noticed a call for a Bible Convention, to be held at Hartford, Ct., the object of which was to discuss the merits of the Bible with regard to its claims as an inspired book.

No wonder there are infidels in the world, while the pretended friends of the Bible pour out such floods of gall and bitterness on those people who command to believe, instead of closing their eyes and swallowing the say-so of the priest or madman.

Suppose I go into the market house, and call for a quarter of lamb; when it is presented, have I not a right to examine it before I purchase, to see for myself whether it is fresh or stale? Would an honest dealer call me names, and kick me out of his stall, because I wanted to examine the meat before purchasing? Surely not; such an act would be altogether out of character for an honest man, and would give me good reason to suspect his meat would not bear examination.

So if the priests pretend to find in it, for sale, and kick me out of their stalls, and call me a fool or madman because I refuse to examine their wares, it would be altogether out of character for an honest man, and would give me good reason to suspect their wares were not what they claimed to be.

Remember, reader, I have here uttered no word against the Bible—no word in favor of Paine's belief, but an advocating the right of all to examine all wares presented to them for sale, and the right of all candid persons to a candid hearing and a candid reply.

WOMAN'S RIGHTS AND PROSPECTS. The Maine Age, a leading democratic paper, speaking of the election of Miss Rose to the office of Register of Deeds in that State, looks into the future, and sees the following state of affairs:

Men may laugh, and jeer and fume, as much as they please about this matter of 'woman's rights'; they cannot escape the issue. As sur as the indomitable barons of England wrung Magna Charta from King John at Runnymede, so will the women of the 19th century extort from the 'lords of creation,' (who have held them in servile dependency from the beginning of the world) something like an equal share of political and social rights.

The Rockland Gazette, whether from real doubt, or from a desire to invalidate the election, arising from envy, makes this impertinent suggestion: 'It is a question with many whether a female is eligible to such an office under the laws of this State.'

Whether a female is eligible, indeed! We should like to see the court that would dare decide that the people of Eastern Lincoln haven't a right to elect Miss Olive Rose for Register of Deeds! Pray, why is she not eligible? Is she wanting in either of the Jeffersonian pre-requisites of honesty, capacity or fidelity to the constitution? Nothing of the sort is intimated. But she is a female! Aye, there's the rub. And cannot a female record deeds as well as a male? Happily Miss Rose's capacity, in this respect, has been thoroughly tested, and it is to fill the post, that she was known to be competent to fill the post, that she has been selected by the independent voters of the district.

FOURTH OF JULY ACCIDENTS.

A son of the late Capt. Jacob Pike, at South Boston, was firing crackers by placing them in the neck of a glass bottle, and then touching them with a match, when it burst, throwing him down with great violence, and inflicting sundry injuries, but none of a permanent character.

A young man named Groves living on the corner of D street and Broadway, in Boston, had a quantity of powder between his feet and ankles, which he was keeping for another boy who was firing a pistol. A companion threw a lighted cracker upon the powder, which exploded, and burnt the boy's face in a horrible manner.

At Hingham, a very serious accident occurred. A number of persons were engaged in discharging a cannon, and Mr. Thomas Blossom and Mr. Eben Whitten were running along the charges, when a premature explosion occurred. Both Mr. Blossom's hands were blown off, his jaw broken in two places, and his cheek bone badly injured.

At Providence, a son of James Salisbury, seventeen years of age, was badly injured by the premature discharge of a field piece. One of his legs was so badly mangled that amputation is necessary, and he is otherwise so much injured that he will probably die.

NEW YORK AND VICINITY. George Hoffman, aged 18, had a laceration of the fleshy part of the right hand, near the fore finger, from a pistol going off in his hand in South street.

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FEMALE MEDICAL COLLEGE OF PENNSYLVANIA.

THE next course of Lectures in this Institution will commence on Saturday, Oct. 1st, 1853, and will continue five months, (21 weeks), closing on the 20th of February, 1854.

DAVID J. JOHNSON, M. D., Professor of Chemistry and Toxicology. EDWARD HARVEY, M. D., Professor of the Principles and Practice of Medicine. HILDEBRAND DARTINGTON, M. D., Professor of Surgery.

WATER CURE INSTITUTION. NO. 1 GLEN STREET. THIS Institution is well arranged for the treatment of individuals at all parts of the year. Terms, usually, for full course of treatment, \$75 per week. For out of door treatment, \$25 per week. June 24, 1853.

SWIMMING BATHS. (Established in 1823.) AT THE FOOT OF CHESTNUT STREET. HAVE been completely fitted and put in order. This establishment now comprises upwards of Two Hundred and Twenty-Five Baths, being the largest in the United States, with pure Salt Water, and unequalled facilities for outside bathing.

WEST BOSTON CLOTHING HOUSE. J. 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.

SERVICES OF COLORED AMERICANS IN THE WARS OF 1776 AND 1812. BY WILLIAM C. NELL. SECOND EDITION, with an introduction by Wm. C. Phillips; contributions by Theodore Parker, John G. Whittier, and Parker Pillsbury; tributes by Lafayette, A. K. S. Knickerbocker and Washington; with gleanings from authentic military records, fragments of conversation, confirmed by oral and written traditions, of the late John Jay, Hon. Robert C. Winthrop, Hon. Anson Burlingame, Rev. J. W. C. Pennington, Hon. Hancock, Gov. Davis, Gen. Jackson, Hon. Francis Pickens, Hon. Calvin Goddard, Hon. Charles Francis Adams, Hon. Edwin M. Stanton, Hon. James M. Smith, Hon. Gerrit Smith, Hon. William Lloyd Garrison, Hon. Charles Sumner, Hon. William L. Chapin, Hon. James M. Smith, Hon. Gerrit Smith, Hon. William Lloyd Garrison, Hon. Charles Sumner, Hon. William L. Chapin.

THE JUVENILE INSTRUCTOR. A semi-monthly Paper, expressly for Children. It aims to attract the attention of children by its variety and beauty of style, with engaging illustrations of its contents. Its object has been, for eight years past, to infuse into the young mind the principles of respect for parents, sympathy for the afflicted, and an abiding hatred of oppression in all its forms.

JUST PUBLISHED. AND FOR SALE AT THE ANTI-SLAVERY OFFICE, 21 CORNHILL. THE Speech of WESTBURY PARKER, Esq., delivered at the annual meeting of the Massachusetts Anti-Slavery Society, in vindication of the Anti-Slavery Movement. Also, the Twenty-First Annual Report of the Board of Managers of the Massachusetts A. S. Society, and the Men of the Massachusetts A. S. Society, for the year ending at the death of DANIEL WEBSTER, preached by the Rev. THEODORE PARKER, Pastor of the First Church in Boston, on the 20th of June, 1853. A Discourse on the Melodion on the 20th of June, 1853, by Rev. THEODORE PARKER. This Discourse has been much enlarged, and occupies 118 pages. Price 6 cents.

PUBLIC FUNCTION OF WOMAN. JUST PUBLISHED, and for sale by ROBERT F. WALL CUT, 21 CORNHILL. SERMON on the Public Function of WOMAN, preached at the Meeting of the Massachusetts A. S. Society, on the 20th of June, 1853, by Rev. THEODORE PARKER, Pastor of the First Church in Boston, on the 20th of June, 1853. A Discourse on the Melodion on the 20th of June, 1853, by Rev. THEODORE PARKER. This Discourse has been much enlarged, and occupies 118 pages. Price 6 cents.