LAT THE WINAMOW ODIO ANTI-SLAVERY OFFICE, 21 CORNHILL.

ROBERT F. WALLCUT, GENERAL AGENT.

Trans Two dollars and fifty cents per annum. If five copies will be sent to one address for TEN sollars, if payment be made in advance.

F All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to directed, (POST PAID,) to the General Agent. Advertisements making less than one square ine ed three times for 75 cents—one square for \$1 00.

The Agents of the American, Massachusetts, Pennylvania and Ohio Anti-Slavery Societies are au-

earised to receive subscriptions for the Liberator. The following gentlemen constitute the Financial amnittee, but are not responsible for any of the debts of the paper, viz :- FRANCIS JACKSON, ELLIS GRAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK, and WESTEL PRILLIPS.

If In the columns of THE LIBERATOR, both sides of err question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.

VOL. XXIII. NO. 40.

Our Country is the World, our Countrymen are all Manfind.

majority in the slave representation over that of the free people, in the American Congress; AND THEREST

OF THE NATIONAL GOVERNMENT.'- John Quincy Adams

J. B. YERRINTON & SON, PRINTERS.

Me Union with Slaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was

THE STIPULATION TO SURRENDER FUGITIVE SLAVES—an engagement positively prohibited by the laws of God, delivered from Sinal; and, thirdly, the exaction, fatal

to the principles of popular representation, of a repre-sentation for SLAVES—for articles of merchandize, under

the name of persons in fact, the oppressor repre-

senting the oppressed!... To call government thus con-stituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

BOSTON, FRIDAY, OCTOBER 7, 1853. WHOLE NUMBER 1183.

SELECTIONS.

THE MODERN CHURCH AND CLERGY. Estracts from a volume just published by Little,

Brown & Co., Boston, entitled 'Sermons of Theism, Atheism, and Popular Theology, by THEODORE PARKER.

Eighteen hundred years, with threescore gen-entions of men, have passed by since Paul first and to Rome. What a change since then! It is worth while to look at the ecclesiastical condition of Caristendom at this day. The Christian Church has very great truths, which will last forever. But has very great truths, which will last forever. But is a whole, it seems to me that, at this day, the Christian Church is in a state of decay. I do not mean to say that Religion decays—picty and monlity: the sun will fade out of the heavens before they perish out of man's heart. But the power of that institution which is called the Christian Church, the power of the priesthood of the Christian Church,—that is assuredly in a state of decay. It has separated itself from new science, the fresh It has separated itself from new science, its itself thought of mankind; from new morality, the fresh practical life of mankind; from new justice; from new pilanthropy; from new piety. It looks back for its inspiration. Its God is a dead God; its Christ a crucified Christ; all its saints are dead men; is theology is a dead science, its vaunted miracles cally of old time, not new. Paul asked for these three things,—liberty, equality, brotherhood.— Does the Christian Church ask for any of the three! the not trust human nature in its normal action des not look to the human mind for truth, nor the baman conscience for justice, nor the human heart and soul for love and faith. It does not trust the ask soal for love and faith. It does not trust the ling God, now revealing himself in the fresh fowers of to-day, and the fresh consciousness of mas. It looks back to some alleged action in the history of mankind, counting the history of man letter than man's nature. It looks back to some alleged facts in the history of God, counting those festious miracles as greater than the nature of fod; He has done his best, spoken for the last time!

The Protestants worship the Bible, with its Old Testament and New; that is infallible. The Bible is the religion of the Protestants, as the Church is the religion of the Catholics, and the Koran of the Mahometans. This is the ultimate source of religious doctrine, the ultimate standard of reli-Here the Protestant sets are even the Universalists and Unitarians

anitary; even the Universalists and Cartagree in this same thing, or profess to do so.

Then the Protestants differ about the doctrines of that infallible word : and so while one hand of rofestantism is clenched on the Bible, the other is divided into a great many fingers, each pointing to its own creed as the infallible interpretation of the infallible word: the one pencil of white Protes-mat sunshine, drawn from the Bible, is broken by the historic prism into manifold rays of antithetic

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

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

All over Europe, religion is supported by the

state, by the arm of the law. The clergy wish it to be so, and they say Christianity would fail if it were not. Hence come the costly national churchs of Europe, wherein the priest sits on the es of Europe, wherein the priest sits on the catridge box, supported by bayonets, a drum for his sounding-board, and preaches in the name of the Prince of Peace, having cannon balls to enforce his argument. What a contrast, between the animal churches of Russia, Austria, Prussia, Eagland, and the first church which Paul gathered in his prison-house, where he preached with his left hand chained to a soldier's right hand, 'his bedily presence weak and his speech contemptible.'

Once the Christian Church fostered the actual manities of the times. There was not a temper-tive society in the world; the Church was the begrance society. There was not a peace society, be Church was the peace society: not an education society; the Church opened her mother y arms to many a poor man's son who had almit, and gave him education; and he walked Brough the cathedral door into the colbe, thence to the great mountain of the world, and dimbed as high as he could get. Now as the and climbed as high as he could get. Now as the Church is in the process of decay, we need special hissionary societies, societies for preventing drunk-eases and every vice. The function of the ancient Church has passed to other hands. She teaches only from memory of times long past. The national churches apologize for the national sins, and defined them. In Europe, the established clergy are seldom friendly to any movement for the benefit of makind. In America, it is they who are eminent apporters of every public enormity which the seporters of every public enormity which the sition lives, willing to send their mother into slatery, cressing the Bible into the ranks of American

h is for earnest men, of this age to protes against the evils of the Christian Church, as Luth-ir against the Catholic Church, as Paul against is lleathen, as Christ against the Hebrew Church. be deathen, as Christ against the Hebrew Church. This can be done only by a Piety deeper, a Philankorp wider, and a Theology profounder than the Carch has evet known; by a life which, like Lather's, Paul's, Christ's, puts the vulgar life of the shurches all to shame. The new Church must be there has been all the truth, the righteousness and beauty of the old world, and add other excellence new continuous Carlo Districtions and the applied to ceasily of the old world, and add other excel-ione new got from God. Piety must be applied to all daily life, to politics, to literature, to all busi-less: it must be the creed which a man repeats as he hands goods over his counter, repeats with his hands, which he works into every thing that he manufactures. This is a Piety already on its way to success, and sure to triumph.

success, and sure to triumph.

There are evils which demand a religious hand redress them. The slave is to be freed, the success them. The slave is to be freed, the state and Society to be reorganized; woman is to be state and Society to be reorganized; woman is to be devated to her natural place; political corruption is be buried in its grave. Pauperism is to end, as to cease, and the insane lust of our times for the place of the place of the place of the place of the people. All great civilizations beart of the people. All great civilizations bein with God.

man, who, for more than a quarter of a century, occupied a very prominent, yet, not an enviable position, before the public.

He has now gone to his rest. His rest? Ask the hundreds of thousands of wretched beings whom

the has made merchandise, whether they believe there is any rest for the soul of Hope H. Slatter.

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

I know not that Slatter has ever been charged

with using unnecessary severity in the prosecution of his nefarious business. He was wont to distribute tobacco among his 'boys,' and furnish them with a violin, that they might dance and make merry over their joyous prospects. Nero fiddled while Rome was burning. Slatter refined upon the cruelty of the old heathen tyrant. He sets the city on fire, and then persuades the Romans to fiddle and dance, in full view of the conflagration of their wn domicils.

His custom was to ship his negroes on Saturday ight. He doubtless had reasons for this, satisfactory to himself. I can think of none better than the following:— He claimed to be a humane man, and therefore

wished not to offend the sensibilities of his neighors.

bors.

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

Third. Admitting that slavery is a Christian in-

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

take their places in the coach.

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

About twenty omnibuses were thus loaded with enigrants, who, to suit the conveniences of certain parties, were about to seek a residence in milder Husbands, wives, sons and daughters brothers and sisters, fathers and mothers, all in-discriminately torn from home, and all of earth that was dear, and shipped far away to distant lands to be sold to the highest bidder; just as we ship and sell mules and peacocks! Hail, Columbia,

nappy land!
Following in the wake, I subsequently stood apon the wharf, and witnessed the embarkation. And a sad spectacle it was. As one by one they and a sau specialle it was. As one by one they descended from the coach, carrying each his little all of worldly effects in a bundle, and with difficulty ascended the slippery sides of the barges, and turned, before going into the hold, to take a last view of dear native land, (no people on the face of the globe have stronger local attachments than the

mind, Molly, you'll find another husband, better than the one you have left;' and encouraging an old negro, in the hold, to scrape away upon a cracked fiddle, that the 'boys' might dance.

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

Stattes knew he was engaged in a bad business.

of enraptured millions, whilst your kile, seman, cowardly, treacherous churches and priesthoods shall go down with the accursed system they have fostered, to the deepest and darkest hell in all God's universe.

The Abolitionists have done more than this; and they have done it under the most unfavorable circumstances. They have done it with the power of the government against them. They have done it in the face of mobs and Government prosecutions. They have done it in the face of danger and death. Yes, sir, the Abolitionists have done this, and not the face of the government prosecutions.

Would not Christ say of such worshippers, 'Oh generation of vipers!'

Slatter knew he was engaged in a bad business. A gentleman once remarked to him, 'Your business and Government prosecutions. They have done this, and not a you. The slaveholders knew whose work it is that threatens their unboly gains. It is not you or Alpaid to engage in such business,' was the reply. Having accumulated a large fortune, he sold out his stall and good will to the Campbells, who are still carrying on the vile traffic, and retired to private life. It proved more private than was to his liking. Slatter was ever an ambitious man, and now he panted for the pleasures of good society, and doubted not but his wealth would purchase him admission. But he counted without his host. He found, when too late, that the shirt of Nossus was upon him, and even gold was not potent enough to remove it. He purchased a splendid mansion in a genteel neighborhood, filled it with elegant furniture, rode in the richest carriages, after the gayest horses that could be procured, was attended by a profusion of servants clad in livery, but all to no purpose.

From the Commonwealth.

HOPE H. SLATTER.

BALTIMORE, Sept. 18, 1853.

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

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

Mr. Slatter was a man of intelligence, of handsome address, and of uncommon business tact. A man, who, for more than a quarter of a century, occupied a very prominent, yet, not an envisible to the state of the complex of the dead.

President Polk being about to make a northern tour, Slatter, to help his social standing by manging to secure him as a guest, while in Baltimore, So when the ears arrived, Mr. S. with a splendid barouche, and four heautiful white horses, the was waiting to conduct him through the streets, to his hotel, where he was to be regarded as Mr. Hope H. Slatter's guest. He knew how to play the agreeable, as well as any other man, and he carried this game through in good style. He showed to the upper-tendom of Baltimore, that himself and sughters were on terms of intimizery with the President of the United States. Still 'twas no go. a man, who, for more than a quarter of a century, occupied a very prominent, yet, not an envisible to complex to complex to complex to the president of the United States, in states while in Baltimore, that he with the late Secretary of State has recent ble than the name Invitor. MR. EVERETT'S OBUTER DICTUM.

We presume there sa warning to passe war

Slatter gave up the chase, sold his property in Baltimore, including his pew in the Charles Street Church, and removed to Florida, and purchased a Sugar plantation. Not satisfied with having made himself and family princely rich, by traffic in the souls and bodies of men, he must now seek to sweeten the solitude of his declining years with the unrequited toil of those he had previously robbed of freedom. But his hour has come. The grim messenger has summoned him hence. If conse what a death-bed scene must his have been! Into the secret of such a heart, oh my soul, come thou not! LOOKER-ON IN BALTIMORE.

WHAT HAVE ABOLITIONISTS DONE! The following eloquent effusion upon the course and action of the Abolitionists, by Joseph Barker, was uttered in reply to a Campbellite Minister in Salem, Ohio, who had very sneeringly and contemptuously asked, 'What have Abolitionists done!' and endeavored by misrepresenting, to excite prejudice against them, and hold them up to scorn.—A. S. Standard.

You ask ' What have Abolitionists done ! ' and you intimate that they have done nothing, either in Congress or out of it. I am sorry you are so in the dark on the subject. It is nothing to your credit, sir. I will tell you some things the Abolitionists have done; but I am sorry I cannot do them justice. They have done their duty, sir.—They have satisfied their own consciences. They have freed themselves from responsibility for the nhuman system of Slavery, and for allits infamous and infernal appendages. They have done for the oppressed and plundered, as they would have others do for them. They have crowned themselves with eternal honors. They have earned the grati-tude of the world. They have endeared themselves to the lovers of freedom in every land. With the fame of their daring and philanthropy, they have filled the civilized world. They have struck a blow I once witnessed one of these shipments. Twas on a dreary Saturday night, in the midst of a pitiless north-east storm, after the hum of business had subsided, and most of the honest free people of Baltimore had retired to rest. of Baltimore had retired to rest.

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

the silence of death which brooded over this country in reference to Slavery. They have disturbed the slumbers of the Church and State, and rendered it impossible for them ever to sleep again.—

They have revived the spirit of freedom in the land, mauner, was filled with human flesh.

The men were chained in pairs. Many of the both worlds. They have saved to the country the women had children. I counted more than twenty right of the freedom of the press, and the freedom nfants in their mothers' arms, and about sixty of speech. We are indebted to the Abolitionists whom I judged to be under twelve, in this lot of for the privilege of expressing our views in this we hundred. Of these mothers, some were of fairer complexion than he who claimed to be their muster, and present at the control of the con 'What have the Abolitionists done!' They have checked the encroachments of the slaveholders,

when they were about to rob the nation of its last remains of freedom. They have driven the tyrant backward, and saved the land. They have kindled backward, and sayed the land. They have kindled the fires of freedom in the hearts of millions. They are feeding the holy flame. They have created a new literature, which is an honor to the country, and a blessing to the world. They have frightened the tyrants of the South, and spread dismay throughout all their ranks. They have made them desperate, and caused them to show signs of that madness which precedes destruction. They have divided the churches, and separated the better por-tion of the members from the worse. They have destroyed the reputation of your pro-slavery church-es and clergy both in America and in Europe. es and clergy both in America and in Europe .-They have made your churches a loathing, and your clergy an abouination. They have shut the English pulpits against your pro-slavery clergy, and closed against them the doors of English hosand closed against them the doors of English hos-pitality. They have made the vile clerical Editor of your New York Observer as loathsome in the eyes of the people of England, as he is mean and devilish in his own soul and character. Re-spectable families would not admit him into their spectable families would not admit him into their houses, nor would the clergy themselves admit him into their pulpits, or allow him to sit by their side on the public platform. He had to skulk in darkness, like a thing of shame. They have destroyed the authority of your pro-slavery churches and priesthoods, and lowered the credit of your slaveholding patriarchs. They have shaken the whole framework of your pro-slavery institutions. They the globe have stronger local attachments than the negro slave.) I tried to read their dusky visages. Some seemed indifferent; others looked sullen like; and others still, exhibited intensity of mental suffering. Those who assert that the negro don't feel—that he is too ignorant, too degraded, for acute mental suffering—should have read the countenances of some of those mothers; they would have head to suffer any of your pro-slavery churches and priesthoods, and lowered the credit of your slave-holding patriarchs. They have shaken the whole framework of your pro-slavery institutions. They have brought us near the glorious consummation, the abolition of the vilest, the most inhuman and infernal system, that over tortured humanity, or crushed the creation of God.

And they will finish the work, amidst the shout of enraptured millions, whilst your idle, selfish, cowardly, treacherous churches and priesthoods

sand times be denounced as an infidel and blasphemer among mammon-worshippers, child-stealers and man-hunters, and traders in their own flesh and blood, who bleach the complexion of their slaves by incest and adultery, to make them a more a marketable commodity, than have the highest honors a pro-slavery church or priesthood has to bestow. The blackest title given me by a kidnapping, slaveholding Church or Government, would be glory itself, compared to the honors to be purchased by such speeches as the one you made this

ful periodical. From the Carson League. "CONSTITUTIONALITY."

Hon. John P. Hale:—

It is time the friends of Freedom were done discussing the 'constitutionality' or 'unconstitutionality' of Human Slavery. That is, as relates to constitutions, the work of human hands. Is it, indeed, possible, that any, not heathens, believe that crime can be made lave? What, a Christian nation believe that sin and crime can be made the web and woof of Law! Is murder sin? Why! Because a defiance of God. Is murder crime!

ter his retirement from office, to a member of the British cabinet, upon a subject which was the burden of a diplomatic correspondence between England and America while he was Secretary of State, and and America while he was Sec Why? Because an invasion and subversion of the Rights of Man. The right to liberty follows necessarily from the right to life; for, by the possession of liberty alone, can the faculties and powers of man be so used as to fulfil the purposes for which life was bestowed. If Murder, then, be six and crime as it is likely to the source of the secretary of State. This is a humiliation to which Mr. Everett has sin and crime, so is Slavery. If Murder can be made Law, Slavery can be made Law.

But to my proposition. It is time every man, who professes to be a friend of Freedom, should be done discussing the relations of Slavery to Human Law. Human Law cannot make a slave. It never ly followed, we are sure he would not have placed

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

Again: You may prove slavery unconstitution—al—the Fugitive Slave Act unconstitutional—and al—the Fugitive Slave Act unconstitutional—and if reserved as an aditorial criticism upon the

Again: You may prove slavery unconstitutional—the Fugitive Slave Act unconstitutional—and have you touched the Right of Property of the slavel The right of property of does not come from any constitution by man—but from the constitution by Deity. Man can no more make a right, than a fixed star. He can only recognize rights. The use of government is to recognize rights, and maintain them. When a statute is made by government to subvert rights.

Mr. Everett's reply is well enough in itself, and if presented as an editorial criticism upon the British Minister's letter, in some respectable journal, it would have made our countryman appear to of his letter, the publication of which is on every account to be regretted.

From the Pennsylvania Freeman. statute is made by government to subvert rights, it is Conspiracy; to carry the statute into effect,

the Constitution as the foundation of his Right to Property. And, therefore, if you prove the Fugi-tive Act unconstitutional, does that affect the Right of the slaveholder to property in the one nat Right exists, it does not have its source in the Constitution : and therefore whatever the Constitu-tion says, or does not say, affects the question neither

eference to them.

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

W. L. CRANDAL.

Syracuse, Sept. 1, 1853.

ors a pro-slavery church or priesthood has to bestow. The blackest title given me by a kidnapping, slaveholding Church or Government, would
be glory itself, compared to the honors to be purchased by such speeches as the one you made this
morning, or the infamous doctrine inculcated by
your brother Alexander Campbell, in his disgraceSecretary of State of Mr. Fillmore, Mr. Fillmore's Secretary of State of Air. Fillimore, Air. Fillimore's Secretary can afford to be quiet. It is the government that is primarily concerned to see that its position before the world is not misunderstood, and we submit that in addressing a communication, after his retirement from office, to a member of the British cabinet, upon a subject which was the burden of a diplomatic convergence between Form

exposed himself unnecessarily, as his case required no tinkering, and if it did, the Secretary of State's office was the place to have it done.

Had Mr. Everett reflected for a single moment

did: it never will. As well might you say, that law had dammed a stream, or built a factory. Law never did dam a stream: it never will.—
Words cannot make a slave. Slaves are made by acrs, not by words.

But why not prove that the sin and crime of slaves are made to address Mr. Marcy upon matters under negotiation during their terms of office, while other Amer-

From the Pennsylvania Freeman. BRITISH FELLOWSHIP FOR PRO-SLAVERY CLERGYMEN.

Knowing the eagerness of our pro-slavery and Knowing the eagerness of our pro-slavery and lower law clergy to cover their sin and shame, under the fellowship of British churches and pulpits, we offer our hearty thanks to the London Morning Advertiser, the Anti-Slavery Advocate, and all equally faithful journals, for their vigilance and honesty in warning the British public of all such attempts upon their good will. But, notwithstanding this fallelity, we regret to see that the mulaits of and tion says, or does not say, affects the question neither one way nor the other. Every man feels and knows, that the Right to property comes from the proper exercise of the property comes from the proper exercise of the powers and faculties of his nature. And if you prove the Fugitive Act unconstitutional, the Right of the claimant to property in the man claimed is as perfect as if the Act were constitutional. It follows then, that a 'Constitutional' argument on the subject of slavery is, in itself, a concession of the doctrine that man can hold property in his fellow-man. It does not make any difference which side is taken: for it is only the pitiful thimble-rigger who says—'Heads I win: tails you lose Only a petty larceny man would pretend, that, an argument, the successful side did not win the point. So he who enters the list to prove that, by the Constitution and Fugitive Act, there is no right to make a man a slave, must be ready quiet.

an argument, the successful side did not win the point. So he who enters the list to prove that, by the Constitution and Figitive Act, there is no right to make a man a slave, must be ready quietly to hide the issue, if the contrary be proved by these documents.

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

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

I therefore beg to say, that every word uttered

The proper subject of legislation, and we are bound to obey the laws that are made in reference to them.

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The proper subject of legislation, and we are bound to obey the laws that are made in reference to them.

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From the Syracuse League.

every Patriot and every Christian. The pretence, that slave-holders and dough-faces in Congress have power under the Constitution to convert Northern freemen into Slave Catchers, and to involve us in the expense, the guilt and disgrace of seizing and sending our fellow-men back to degrading servitude, is an insult to the dignity and common sense of the American Peculia. common sense of the American People. I have ever regarded this enactment as the most fingrant violation of the Constitution, of God's law and man's inalienable rights; and have uniformly ad-vised fugitives to arm themselves, and to shoot down those who should attempt to rob them of their God-given right to freedom. That crime is far more aggravated than common murder, and it is ridiculous to say that he who commits it can be protected in the day of final retribution, by that miserable act of Congress which is a libel on all that is called 'Law.'

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

I repeat, the crime of sending a fellow-being to for greater than ordinary murder; and those who advise, aid, counsel or encourage its execution, bathe their souls in deeper guilt than they would to aid or counsel the commission of murder in its ordinary form. Yea, I believe many a man has gone from the gallows to final judgment, when far less guilty than all these Doctors of Divinity who have ent their influence to sustain this Fugitive Law. Two slave-catchers have fallen—have died on

thio soil, while committing the crimes authorized by that act of Congress. They were slain by their intended victims; but had those fugitives failed to execute justice upon their piratical pursuers, I trust others would have performed a duty so pal-

pably just.

Let the contempt of the people, in its most concentrated form, be brought to bear upon that Law, and upon all who would execute it, or who sustain and uphold it. With great respect, yours for humanity,

J. R. GIDDINGS. JAMES FULLER, M. D., Secretary of Com.

From the Anti-Slavery Standard.

SECTARIAN MENDACITY. As Pilate and Herod forgot their enmity for each other in their common efforts to malign and crucify the Son of God, so do modern secturians, in spite hands for the purpose of hunting down Mr. Garri-son and his friends. The Cincinnati Christian Herald and the Cincinnati Christian Pressformer an organ of New School Presbyterianism, and the latter a representative of that sort of Anti-Slavery which counsels secession from Churches that admit slaveholders to communion—afford an example of this fraternization for an unhely purpose. The Press has, for months, been employed in misrepresenting the Old Organized Abolitionists with a view to convince the Anti-Slavery people of the West that they are all infeder, where objects is not the overthrow of Slavery, but the destruction of the Bible, the Church, and all the institutions of religion. In this work of mendacity and mis-chief, it counted upon the aid of the Free Soil chief, it counted upon the aid of the Free Soil papers of the West; but those papers have too much common sense and too much principle to lend themselves as the tools of religious bigotry and intolerance, and the Reverend defamer was left to pursue his object alone. Recently, however, the Christian Herald has come to its aid, in an article which, together with the Press's endorsement, we have copied under its appropriate head on the first

have copied under its appropriate head on the first page.

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

Scribes and Pharisees were not more false than those which the Christian Herald and the Christian Press bring against the men whom they assail.

Mr. Garrison, for instance, is said to 'scoff at the
Bible '—to ' have far more hatred to the Bible than Mr. Garrison, for instance, is said to 'scoff at the Bible'—to 'have far more hatred to the Bible than love for the slave,' &c. Such expressions are as false in fact, as they are malignant in purpose. They constitute the favorite slang of slaveholders, slave-breeders, and their apologists and defenders, from whose vocabulary the journals above named have borrowed them. There is not in them a particle of truth, No man ever heard Mr. Garrison 'scoff at the Bible,' or give any indication of 'hatred' to it. We venture to say, on the contrary, that there are few elergymen even, who read it more constantly or with greater delight, or who make so fitting a use of it in their public addresses, as Mr. Garrison does. With the Quakers and many other believers in Christianity—some of them, indeed, among the brightest lights of the Church—he denies the doctrine of plenary inspiration, believing that it is not taught in the Scriptures themselves. His views of this question he has never expressed on the Anti-Slavery platform, though he has done so, in the exercise of his individual freedom, elsewhere. To talk of him as ever having uttored 'infidel ravings,' anywhere, is to speak valgarly as well as falsely; and to accuse him of carrying under an Anti-Slavery cloak 'the drawn dagger of Atheism,' is to utter a falsehood so riterly mean as to put the Devil himself to the blush.

The Christian Herald knows so little of the men

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

dorse neither—that those who act together in an Anti-Slavery Society do not pretend to hold common sentiments on any other question than Slavery—and that they are responsible only for the principles and measures which the Society itself adopta. It is worthy of notice that the Herald, which is so ready to hold all those who act with Mr. Garrison responsible for all his opinions and acts, belongs to the class of papers which are ever taxing their ingenuity to show that the Church can take slave-holders to her bosom, without making herself in any way accountable for their sins! 'The legs of the lame are not equal.'

We may as well remind the Christian Press that, if it wishes to avoid for itself, and to lead others to avoid, the contamination which it dreads from

if it wishes to avoid for itself, and to lead others to avoid, the contamination which it dreads from contact with Theodore Parker, it must do more than repudiate the American Anti-Slavery Society and its friends; it must withdraw from and denounce the Free Soil party, of which he is a prominent member. Is it willing to be tried by its own logic?

From the Glasgow Sentinel, Sept. 10. AMERICAN SLAVERY-PUBLIC LECTURE

On Tuesday evening, Mr. James Miller McKim, of Philadelphia, Secretary to the Pennsylvania Anti-Slavery Society, delivered an address on the Anti-Slavery Society, delivered an address on the history, present state, and prospects of the emancipation cause in America, in the Trades' Hall—J. P. Nichol, Esq., LL.D., occupied the chair. On and around the platform we noticed the Rev. Dr., Graham, Rev. Mr. Crosskey, and Dr. Young; Messrs. John Knox, John B. Ross, J. G. Crawford, Robert Kaye, Wm. Smeal, Andrew Paton, R. Kiek. Robert Kaye, Wm. Smeal, Andrew Paton, R. Kirk-wood, A. Inglis, and E. Anderson. The hall was filled with a highly respectable audience of both

Professor Nichol, after thanking the meeting for having called him to the chair, briefly introduced Mr. McKim. He said that Mr. McKim had been one of the most tried friends of the Negro—that he had taken part in founding the American Anti-Slavery Society, twenty years ago, had fought in all its battles, and would, as all must hope, participate in its coming triumph. Mr. McKim had communicated to a meeting of private friends, some evenings ago, so much that was interesting relative to the present condition of affairs in America, that it was thought expedient to ask him to address a larger audience. He was sure that his fellow-citizens would thank him for this course—that they would hear with no ordinary pleasure cheering accounts of the probable and speedy removal of that foul blot on the escutcheon of the Anglo-Saxon race. Not only did the question involve the freedom of three million of slaves; depending upon the issue was also the emancipation of the white race. Until the internal troubles connected with it were removed, the great Republic of the West could never realise the destiny before it; it would never do intil to the principles at the root of its own civil. realise the destiny before it; it would never realise the destiny before it; it would never do justice to the principles at the root of its own civilization, nor would be able to accept its just, its influential, its eminent place amid the brotherhood of modern nations. Mr. McKim had also spoken much, and Professor Nichol hoped he would tell us again to-night, of another matter which must be again to-night, of another matter which must be of especial interest in Glasgow—of the condition of the American Anti-Slavery Society, of its progress and present efficiency, and of the triumph of its organization over those internal dissensions which so great a movement could not well escape, and through which it had been conducted, by virtue of its adherence to the broad catholic principle on this it was founded—by the stedfastness of its which it was founded-by the stedfastness of its trust alone in the universal sentiments, the universal conscience, and the universal reason of man-kind. Dr. Nichol did not marvel at this success. He had every confidence, in the first place, in enterprises undertaken in so catholic a trust; it was an appeal, virtually, to the good and the brave of all sects and kindreds—an appeal never yet made in vain. He would express, too, his supreme confidence in the men who had formed the executive of that Society. Not that minute criticism might not behazarded, or exception taken to special details of their policy, but it was impossible to call in ques-tion their ability, disinterestedness, and entire singleness of aim. He knew many of these men personally—some of them intimately; and he would say, that as no cause ever needed in its service more of integrity, gallantry, and that loftiest courage a courage of which patience is an inseparable a courage of which patience is an insequence of which patience is an insequence of which patience is an insequence of the patience was none he had ever known it would be there was none he had ever known it would be there was none he had ever known—it would be difficult to find one in history—which, under the Providence of God, had enlisted workmen more worthy of their task. After some other observa-tions, Dr. Nichol called on Mr. McKim to address

[Mr. McKin proceeded to address the assembly a considerable length, and with great clearness and abil-

ity. In the course of his speech, he said]-Ed, Lib. Speaking of the fall of slavery, and the connection of the church and clergy with the subject, reminded him, that when in this country people had occasion to speak on the matter, their so doing gave rise to a good deal of odium. They were charged with being enemies to the Church of Christ, and hostile to the Christian ministry. He alluded to that charges because it was now brought entired. that charge, because it was now brought against the present abolitionists; but he would say, that charge of infidelity had lost much of its with all genuine Abolitionists. This was also made a ground of objection to cooperate with the American Anti-Slavery Society. Now, he believed that if ever slavery was to be abolished in the States, it would never be by any particular class. He referred to Pennsylvania, which was no longer a slave State. Seventy years ago, slavery was abolished under the conjoint influence and action of the lead ing men of all classes, orthodox and heterodox Quakers and Baptists, Methodists and Catholics He next gave an account of the prospects of the cause of the Abelitionists in the United States. It was never in a better condition, and their hearts rejoiced in its prospects. The time was come, per-haps was not far distant, when slavery will be a thing that was, in the States. To be sure, the passing of the Fugitive Slave Law looked somewhat in auspicious; but nevertheless, though to some dis-couraging, it had not that effect on the Abolition ists: it has only imparted to them more strength and it had had the effect of bringing over to their side many who before stood aloof. The law, though meant for evil, has been overruled for good, for had brought far more Abolitionists than recovere fugitive slaves, and even as a law, he was happy to say that they regarded it as a dead letter. The first year after its enactment, strong efforts were made to put it in force. The army and the navy, the police, and every means were tried to enforce it; but so obnoxious was it to public sentiment, that in no case was it executed without a strong that in no case was it executed without a strong tendency to riot. The State of Pennsylvania was the principal theatre for the execution of this law; yet even there, he did not believe six persons would be found for love or money to engage in an effort to capture a fugitive slave; and, with the exception of three persons, none in Philadelphia would voluntarily, or for money, engage in the vile business.

The presence of Mr. Garrison at the Hale dinner at Boston, where he was an acceptable speaker among hundreds who differed from him in opinion, and who had previously occupied a hostile attitude towards him, had been proclaimed to the South as a sign that the anti-slavery agitation was to be rea sign that the anti-slavery agitation was to be re-newed with more violence than ever. Mr. Garrison's appearance as an invited guest at the Cincinnati Convention—a convention made up in part of people differing essentially from Mr. Garrison in religious and political opinion, but welcoming Mr. Garrison in the heartiest way for his fidelity to the Garrison in the heartiest way for his fidelity to the cause, was another fact of the same kind. The time had been when Mr. G. was denounced, by some now welcoming him, as an infidel. That time had passed in America with all true Abolitionists. Mr. Garrison had lived down that calumny. Mr. M'Kim regretted that in this country the cry was still raised. A charge more destitute of true foundation could not be uttered. It originated in slander: and though some honest people picht he

all his thoughts. In private conversation, and in public discussion, he habitually spoke of men and things in their relation to God. It was this feature in his character that gave him his great influence among Abolitionists. He always addressed

himself to the conscience and religious sentiment, and made man feel slavery an offence before God. Mr. M'Kim gave as his reason for thus justifying Mr. Garrison from slander, that many attacked, the cause by libelling its great leader. (Hear, and cheers.) It was for the sake of the great cause that he spake. In further illustration of great cause that he spake. In further illustration of great cause that he spake. In further illustration of the unsectarian character of the American Anti-Slatery Society, Mr. M'Kim stated that he was present at its formation in 1833; Mr. Garrison only drew up the resolutions, and they were endorsed by Presbyte teriams, Quakers, Wesleyans, Unitarians, and men of every sect. He had never been at any meeting where he felt the presence of God more thoroughly than at that one—and all present felt the same with respect to it. He further stated that slavery in Pennsylvania had only yielded to the united action of all parties—that Benjamin Franktin (a man not sound in the faith) co-operated in the same cause with Granville Sharp, and Dr. Price, who was the friend of Dr. Priesdey, and concluded a most honest defence of the Society from the charges bigotry brought against it. by declaring that the platform of a cause of humanity should be broad as a humanity itself. The speakercontinued to show most successfully that the American Anti-Slavery Society was worthy the confidence of sincere Abolitionists of all sects and parties, and remarked by the vigilance committees, however useful to the importance of the movement itself.

Mr. M'Kim was loudly choered on resuming his seat. The only matter of regret to the audience was, that he was evidently suffering under considerable in the finite of the presence, to pause for a few minutes, and the considerable in the United States with marvellous the proper suck that the played of the presence of the salve States should of its own accord abolish seed. The only matter of regret to the audience was, that he was evidently suffering under considerable in

The Rev. Henry W. Crossker being called upon by the Chairman, remarked on the gratification it was to sincere Abolitionists to learn that the charges brought by bigotry against the great lead-ers of the movement were dying out in America. For themselves, they were too brave to care for libel, but it must have grieved the hearts of those great men to know that the chains of the slaves were riselted through want of major among their For themselves, they were too brave to care for libel, but it must have grieved the hearts of those great men to know that the chains of the slaves were rivetted through want of union among their friends. Now, this evil was, he was glad to learn, passing away, and the time approaching, when sectarian jealousies would not prevent union against giant iniquities.

The Rev. Mr. Graham, in a few remarks, proposed a vote of thanks to Mr. M'Kin, which was heartily responded to.

Professor Nichol. said that he had great pleasure in conveying the thanks of the meeting to Mr. M'Kim for his very interesting address. It was all most interesting—the latter part of it certainly not less than what preceded it. Two things, he hoped, would go forth as explaining their position regarding these charges and discussions. In the first place, that the Anti-Slavery Society had never employed its organization or its means in furtherance of any object, save one—that great object for which it is strictly constituted.

ance of any object, save one—that great object for which it is strictly constituted; and secondly, that in furtherance of this object there is literally no in furtherance of this object there is literally no other effective organization existing. When men in future times look back in search of the agency which stood stern and unflinching during the crisis through which America has just been passing, the eye will rest on that society alone. That being the case, said Professor Nichol, I do trust that no one will think it needful to be seared by the fact, that in other regions of speculation, and other lines of human duties, many of the men who have done best service in this great work, choose to take counsel of their own sense of right, instead of from sel of their own sense of right, instead of from ours. I trust it will not be held by any tender conscience, as sufficient ground of offence, that there is asked for William Lloyd Garrison that privilege which the weakest of us here assembled at least ought to claim—the privilege, in presence

at least eight to claim—the privilege, in presence of his God, to use the reason with which he is gifted in thinking freely concerning aught that can affect our human destiny, and, when so it shall seem to him meet, to declare, without let or hindrance, the entire results of that thought.

Mr. SMEAL having proposed a vote of thanks to the chair, the meeting broke up.

TEMPERANCE AND ANTI-SLAVERY LEC-TURES.

As an illustration of the difference between cant As an illustration of the difference between cant and true religious feeling, hypocritical pretension to sanctity and a genuine appreciation of the essentials of Christianity, we may point to the lecture of Mr. McKim, reported in our columns of to-day, as contrasted with the performance of Mr. Gough last week. The opinion we expressed of the latter speaker in our last is fully borne out by the report of his lecture which appeared at considerable length in the Christian News of Saturday, and indicates that the total abstainers, by countenancing such illiberal and sectarian orators, are laying themselves open to the same charges which have all but ruined the New Anti-Slavery Society of Glasgow. There is a time and place for everything, and honest and independent thinkers, though believing temperance to be a good thing, will not, therefore, be compelled to swallow with the pledge such nauseous doses of sectarian rubbish as was a movement that patronises charlatans and sanctimonious pretenders, while it turns the cold should-er on liberal-minded and reflective men.

Mr. McKim's exposition of the Anti-Slavery movement in America, with his able and triumphant vindication of William Lloyd Garrison, will be read with pleasure as a healthy manifestation of feeling on an important question, attempted to be seriously crippled by the Ronald Wrights and other such like little-minded denizens of our city.—Glasgow Sentinel, Sept. 10.

From the Leeds Mercury of Sept. 10.

MRS. BEECHER STOWE IN LEEDS. The visit of Mrs. Stowe to this town will not be forgotten by those who had the privilege of seeing her. It is only to be regretted that, owing to the circumstances attending her then approaching de-parture from England, the number who had the opportunity of meeting her was necessarily so small. The proceedings at the presentation of the Address of the Leeds Anti-Slavery Association, and of the Testimonial from the readers of Uncle Tom's Cabin, were full of interest; and being reported in our columns, many will be able to peruse them who were prevented from personally testifying their regard for Mrs. Stowe and their sympathy with the slave. The town was well represented by its excellent Chief Magistrate, its Honorable Member, stave. The town was well represented by its excellent Chief Magistrate, its Honorable Member, Sir Geo. Goodman, the officers of the Anti-Slavery Association, and the collectors and chief contributors of the Stowe testimonial. The gentiments expressed by those who spoke must have been highly consolatory and encouraging to the lady who has so identified herself with the cause of slave emancipation. Deeper feeling and warmer sympathy could hardly be exhibited. We hope the assurances given to Mrs. Stowe in the Address and in the speeches will be fully borne out by future activity.

The Reply of Mrs. Stowe is the Address and in the speeches will be fully borne out by future activity. speeches will be fully borne out by future activity.

The Reply of Mrs. Stowe to the Address was in the highest degree eloquent and touching. It may be regarded as her valedictory address to England. She has evidently received the utmost gratification from her visit to this country. Its scenery and its homes, its institutions and its hearts, have given deep pleasure to her susceptible mind. As an American, she cherishes a filial feeling toward the parent-land; and as a Christian philanthropist, he has rejoiced in the healthy tone of public sensociety, in regard to the greatest questions that interest mankind. Her assurance that the sym-pathy of England is calculated to aid in the emanipation of the slave must be regarded as very important. There have been symptoms which may have led some to doubt the practical utility of any manifestation of that sympathy. But Mrs. Stowe

dation could not be uttered. It originated in slander; and though some honest people might be imposed upon, it was kept in circulation by bigotry. Mr. M'Kim conceded all that could be alleged as a foundation for the charge—he admitted Mr. Garrison's heretical views on the subject of Scriptural inspiration, but averred, in the face of it all, that Mr. Garrison was not an infidel, but one of the most raverent believers, in the true sense of the word, that he had ever known. He had been intimately acquainted with Mr. Garrison for twenty years, and knew that he was a man who emphatically walked with God. God seemed to be in all his thoughts. In private conversation, and

The slaveholders seem determined to keep up the excitement in the free States, by the use they are making of the Fugitive Slave Law. In Cincin-nati, the other day, a man who had for four years been living in Ohio as a free man, and had there conducted himself unexceptionably, was condemned by the Supreme Court of the Union to be taken

to Tuesday morning, and then left for Liverpool On Saturday, she visited Kirkstall Abbey, and or On Saturday, she visited Kirkstall Abbey, and on Monday, Fountain's Abbey, both of which ruins she admired exceedingly, and said the latter was the most beautiful ruin she had seen in Europe, unless she excepted the castle of Heidelberg. Melrose Abbey, she remarked, was superior in some of the details, but on the whole, both in magnitude and in general beauty of architecture, Fountain's Abbey was superior. We may add, that in visiting Studley and Fountain's, Mrs. Stowe received from Captain Smith, under whose superintendence the grounds are placed, all the attention paid to the most distinguished visitors; and that, her name being seen in the visitor's book, a great number of the company in the grounds waited for her depar-ture, and took their leave of her with every mark of respect. The same interest in the authoress of 'Uncle Tom' was manifested in Ripon, and at the Uncle Tom' was manifested in Ripon, and at the railroad station, where there were considerable gatherings of persons to see and greet her. Mrs. Stowe left Leeds for Liverpool at half past nine on Tuesday morning; and though pains had been taken, in compliance with her own wish, to prevent publicity, there were many persons collected at the railway station, nearly all of whom came and asked permission to shake hands with her which she granted with the smiling frankness and kindness which characterize her.—Leeds Mercury.

such nauseous doses of sectarian rubbish as was conveyed Mrs. Stowe in his state carriage to the administered by J. B. Gough and others who follow landing-stage, where she embarked on board the in the same track, but will rather hold aloof from Arctic's tender. The scene at the landing-stage Arctic's tender. The scene at the landing-stage was a very animated one, and must have been highly gratifying to the authoress of 'Uncle Tom's Cabin.' Hundreds of ladies and gentlemen had assembled, anxious to do honor to and obtain a glimpse of Mrs. Stowe. There was so large a number of passengers (upwards of 200) going by the Arctic, that two steamers, instead of one, as usual were alongside the stage for the conveyance of the passengers and luggage. Mrs. S. was on board the inside boat, and thus those on the stage had an excellent opportunity of seeing her and bidding their adieu. Besides her host and hostess, Mrs. Stowe was accompanied on board the steamer by the Rev Dr. Raffles, Mr. Howson, Principal of the Collegi ate Institution, and others. The tender left the landing stage at ten o'clock; and on their depart ture the gontlemen took off their hats and cheered and the ladies waved their parasols and handker chiefs, Mrs. Stowe gracefully acknowledging the compliments. The authoress has evidently benefit-ed by her trip to Switzerland, for she looks very much better than on her first arrival in this country.— His Worship, Samuel Holmes, Esq., had invited Mrs. Stowe to breakfast at the Town Hall, on Wednesday morning, and invitations were prepared for a Jaumber of the Mayor's friends to meet her on that occasion, but the following letter explains the

BUST OF MRS. STOWE.

At the soirce given to Mrs. H. B. Stowe by the committee of the British and Foreign Anti-Slavery Society, in May, there was exhibited a very beautifully executed bust of the authoress of Uncle Tom's Cabin, modelled by N. N. Burnard, Esq., which was greatly admired by all present, both for its fidelity as a likeness, and for the artistic skill with which the work was executed. It has been thought that a graceful tribute of respect to Mrs. Stowe which the work was executed. It has been thought that a graceful tribute of respect to Mrs. Stowe would be paid, and at the same time, a pleasing and permanent memorial of her visit to this country be secured, if the artist were commissioned to execute the bust in marble, to be placed, with a suitable inscription, in the Crystal Palace, now erecting a Sydenham. The Crystal Palace will be frequented by countless visitors from all nations, who will see in this likeness of Mrs. Stowe, an expression of the admiration felt by Englishmen for the courses and true patriotism displayed by this gifted of the admiration felt by Englishmen for the courage and true patriotism displayed by this gifted woman, in pleading so powerfully the cause of the injured and oppressed slave. The proposal has met with the cordial approval and support of several distinguished friends of the anti-slavery cause, and an appeal is now being made for co-paration in of the sympathy which has been shown here in this country with the generous cause of freedom, I cannot think without emotion. Every friend of the cause in America has felt it. It has often been said that the expression of England's feeling does more harm than good. It will be time enough to think of this, when the objection comes from the friends of the cause in America. So long as it is urged loudest and with most force by those who are giving their whole influence in support of slavery, it is not very alarming. The friends of the cause in America know when they are helped, and they know that the public sentiment of England does help them.

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

Chas. Beecher, there is one from the authoress The Slaveholders and their Northern friends having berself, which is characteristic. It is as follows:— the instinctive aggregate to recognize him as the incorna-

'Mr. Bunnan: —I am sure I am greatly obliged to you for your good offices in giving my friends in Old England more consolatory impressions of my personal appearance than the shop windows have hitnerto afforded.

Wishing you all success,
I am truly your friend,
H. B. STOWE'

From the Vermont Freeman. DISGRACEFUL.

Mr. Wm. T. Pindell, of Boston, a colored man, has communicated to the Commonwealth the particulars of the expulsion of his son from one of the public schools in Boston. It appears the child is an intelligent, well disposed little boy of five years of age, and so white that the trustees did not discover that he belonged to the proscribed race when they brought him into the school. But the keen scent of the teacher, Miss Sarah A. Turner, nosed the fact out, and applied to the trustees to have him removed, without a word of complaint from any source whatever; which object she effected by the force of 'the laws of the State,' and against the will and wish of the Superintendent. The by the force of 'the laws of the State,' and against the will and wish of the Superintendent. The little boy was making fine progress in his studies; but all to no purpose. He must be immloated on the altar of prejudice, to satisfy the caprice of Miss Sarah A. Turner. May Heaven turn her into a decent woman, if the task is not beyond its power. Through the columns of the Commonwealth, the father of the little boy thus gives vent to his honest indignation at the wanton insult:

'The whole proceeding is another, in the long train of outrage, insult, and injustice, heaped upon the heart of innocent childhood struggling for man-

ly elevation.
If citizens of Boston are to suffer such indignities

'If citizens of Boston are to suffer such indignities, and those who perpetrate them are to be sustained by the authorities and tolerated by the community, what interest am I to have in my country but to curse it, and teach my boy to curse it, and with all the parties who thus put their foot on his neck to crush out his aspirations for manhood.

'As our laws, government and courts are now constituted, there is no redress for such indignities, but to invoke public scorn upon such petty tyranny and upon its perpetrators. Let the public judge of the heart of a woman who could commit such an outrage on a beautiful and intelligent boy of five years, as well dressed, as cleanly, as any other child in the city, and scarce a shade darker than one half of the children in the school, and but half a shade darker than the teacher who has done it.' This affair deserves one word more of comment.

One of the standing pro-slavery flash arguments for the propriety of negro slavery is, that the African race is intellectually inferior; and that therefore it is fit, in the relation of things, that they be brought into a state of servitude to a more gifted people. Here you have one of the processes by which they are made thus inferior. The bitterest prosecution that was ever waged against a race has raged against them, generation after generation, for centuries; power has sharpened every point of law—invented and used every brutalizing appliance, shut up every avenue of improvement, and crushed them under an avalanche of social indignity and legal violence, and sought, by every conceivable devilish device to cripple the moral and intellectual energies of the negro; then, forsooth, the

ances between the whites and the blacks, nor the breaking down of any barriers that nature or convenience may oppose to the fusion of the two races, but, in God's name, we do ask for them, as we would ask for every other human being, that the yoke of oppression be taken off, and that the negro be allow-ed his natural rights, in common with the rest of

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, OCTOBER 7, 1853.

Mr. Garrison set out on his journey to the West on Monday morning. His tour will extend farther than he has ever yet been, and will reach fields of labor which must have been almost inaccessible to any but a professional lecturer before Steam had destroyed both Time and Space, and opened new markets for Truth as well as merchandize. We are sure that there are thousands who will rejoice to see one with whose name the great Movement of this Age and Country is inseparably connected, and that the influence of his presence and his words cannot fail to be a blessing wherever he goes. The population of a new State like Michigan is osed of such diverse elements, that it must needs he that his advent will be expected with very different feelings by different classes of the population. Some few there are, we know-we wish we could hope that they were many-who have emigrated from New England after having been baptized into Anti-Slavery truth. Such must, of necessity, receive him gladly. And on such will devolve the pleasing labor of making his visit as extensively useful as can be done. We would venture to remind such friends, however, that whatever qualifications, and whatever Seal of Apostleship, Mr. Garrison may have, he has no supernatural gift of strength and health. We would have them remember that however willing the spirit may be, the fiesh is weak, and not to lay out more work for him than is consistent with sufficient intervals of rest and relaxation. We venture to make this suggestion, as we have a very painful recollection of the narrow escape he had of his life from a fever contracted in the fatiguing Western service, six or seven years ago. We are sure that it will be taken in good part.

Besides these, there must be persons of Southern or-

by the necessities of the Peculiar Institution, but who, not be long delayed.—M. nevertheless, are infected with the taint which that malaria breeds in the blood of all who breathe its poi-Slaverywise, from the best phase of Free Soilism to the those which must ultimately prevail, in spite of the sp all such, he comes as one crying in the Wilderness, the heart of France. Mr. Garrison readily consented 'Prepare ye the way of the Lord !' He teaches the to give his entire Fourth Page to this Corresponding factor, rightly understood, of all. The Slave he would precedent .- q. save from his chains, the Slaveholder from his more fatal bonds of wickedness, and the North from their base multitudes will assemble to see and hear this man who well as get good. An interesting and effective meeting is every where spoken against. And we are confident is hoped for. that his preaching cannot fail to produce a deep im-pression on the mind of that young and most important portion of the country. We are always glad to have Mr. Garrison go into

new fields of labor. His missions of this kind have always been attended with singularly beneficial results. These are derived, in no small degree, from his private and personal intercourse with new minds, as from his public services. There is, perhaps, no name more ruited in men's minds, all over the country, than his; although the strangest ideas are often attached to it, next, Oct. 9, morning and evening.

he instinctive sagacity to recognize him as the incarnation of the Anti-Slavery Movement, they have endeavore to associate with his name every hateful personal charac-teristic. The religious press have come to their assist-ance in this holy work, and added the fearful brand o Infidel to that of a promoter of insurrection, murder and conflagration, which the South had given him. At the South, he is made hateful as one desirous of desting their bodies and estates; and at the North, as who would strike at the life of the very soul. It is n wonder, therefore, that he should be the object of per haps the most extensive prejudice ever entertain this country against any man. But these prejudices vanish before the influence of his personal presence. Men look for a monster, and find only a cheerful, kindly, friendly man, considerate, reasonable, placable, o no selfish ends or personal vanities, full of a deep enthusiasm for the great truths he utters, but seeking promote them only by fair statement and open discussion, and moved to righteous indignation only by cruelty, falsehood or meanness. The personal prejudice against Mr. Garrison scarcely ever survives the first interview with him, even with those who fail to accept his doctrine. It is eminently wise, therefore, that he should be seen, in the flesh, wherever the word is preached, inasmuch as half the prejudice connected with the Movement is personal to him, and as to the rest, there is no man in it so able to brush them away. Having these views of the importance of his visiting other parts of the country occasionally, his friends is and about Boston are very willing to give the little as sistance they can towards making it practicable, by relieving him (the charge of THE LIBERATOR. They look upon themselves as entitled to some credit for their willingness to put themselves in a post which can be fitly occupied only by him who established it, and where they cannot but appear to a disadvantage. But, on the other hand, this involves a sacrifice on the part of the readers of the paper, quite equivalent to any little trouble it may give to us. We trust, therefore, that we shall receive the kind indulgence and consideration of the readers of The Liberator during this absence of its Editor, looking upon themselves as fellow-sufferers

THE JERRY RESCUE MEETING.

with us in a good cause .- q.

This Celebration seems to have been prosperous to the very height of the hopes and wishes of its promoters GERRIT SMITH presided, and more than three thousand persons assembled to hear him and the other speak ers, and none molested or made them afraid. The particulars of the meeting have not yet reached us but will be given in due time. It is one of the few gen uine anniversaries that we have in this country. It represents an Idea and a Fact. Almost all our glorifications stand for nothing, -or, at least, like the fourth of July, for a maimed and mangled Idea. We hope it will grow into a custom, and yet become the great Feast

Day of Central New York.

It seems that the Government is not yet ready to try the men who dared and did this deed. The defendan have been always ready for trial; but have been com pelled to dance attendance on the Courts for Eight Se oppressor coolly turns upon them, and taunts them with natural inferiority! Such a process, had it been perpetrated upon any other tribe of the human family, as long and as mercilessly as it has been Justice, with a vengeance! Such a perversion of the upon the negro, would to-day leave as the misera-ble dregs of that tribe a race so degenerate that not enough of what they once were would be left to distinguish them from the Hottentot or Orang be the only explanation of the fact,) is a thing unknow Outang. And not unlikely, the fastidious Miss be the only explanation of the fact,) is a thing unknown Sarah A. Turner, instead of being a prime, pinkmouthed Boston school marm, might have been a chattering baboon in some travelling menagerie.

We do not ask for any mutually offensive alliquite as suggestive as the Court of Chancery itself. But, quite as suggestive as the Court of Chancery itself. But, le bon temps viendra! Better times will come .- 0.

JUSTICE AT LAST. The Convention of the Pro-Episcopal Church for the State of New York, which has lately been holding its sessions in the city of New York, decided, by a very large majority, to admit the delegates from St. Philip's Church (New York city) to seats in the Convention. St. Philip's Church is a highly respectable congregation of colored people, regularly organized, and in full and regular connection with the Prot. Episcopal Church in that Diocese. For the past seven years, the application of this Church to be represented in the Annual Convention has been steadily and flatly refused. Every year they have sent their delegates, and every year they have been repulsed. Much to the surprise, certainly of all at a distance from the spot, this year they were admitted, and apparently and even providential, that Gen. Cary should thus be with very little opposition.

'Upon the recognition and admission of St. Philip's, (says the N. Y. Tribune,) the Clergy gave 139 Ayes to 15 Nays; and the laity 70 Ayes to 33 Nays, making a clear majority of 161 out of 257 votes.' Much of the credit of this result is due to the unwearied efforts of JOHN JAY, Esq., who, from year to year, has brought the subject before the Convention, and advocated the rights of St. Philip's Church. We cannot either forget the honest and wholesome letter of Rev. Evan M. Johnson, of Brooklyn, L. L., a clergyman of the Episcopal Church, written a few years since, confessing and lamenting the hostile attitude of that Church to the colored people generally. That letter must have caused every Episcopal cheek to blush, unless all sense of shame were gone. It expressly declared that the influence of the Episcopal Church had been studiously and design edly used to depress the colored people of their own Church, and to discourage their own efforts for im provement. We rejoice to see this omen of better times. Mr. Jay, Mr. Johnson, and others, perhaps, in that Church, have won a great and noble victory,which, though far from being perfected, is one to be re membered. Honor to them for their faithful persever ance! 'In due season ye shall reap, if ye faint not.' During the long-protracted struggle, Mr. Jay has been subjected to great abuse, both in the Convention and out of it, for his resolute and undaunted efforts in the cause of the prescribed and oppressed—abuse which he has borne, as he could well afford to do, with calmness and good temper. He enjoys a well-carned reward. We have heard the wish expressed, that Mr. Jay would now prepare, and publish, a full account of his efforts in this case, and of its progress from year to year. In igin, who have been driven Northward and Westward that wish we heartily unite, and hope the work may

THE LAST PAGE. The reader will find, on the las son, as well those who suffer as those who thrive by it. page, a Correspondence between Mr. N. H. Whiting and To such, Mr. Garrison may seem to approach in the likeness of an enemy, and they may feel inclined to oppose to him a hostile attitude. And between these extremes, there must be every gradation of feeling, Anti-perusal of it. His views of the French Revolution are most bigotted political and religious doughfaceism. To parent Failure which now sits Crowned and Sceptred on truths by which only this nation can be politically re- in consideration of the excellence of Mr. Whiting's Let med. He is the enemy of no man; but the bene- ter. But he does not wish this to grow into a general

Our Middlesex County readers will notice that and degrading accessoryship. He is the genuine friend quarterly meeting of the County Anti-Slavery Society of the Religious and Political parties, from which he is to be held at Framingham on Sunday, 16th inst. We differs and which he has to expose; for he is pointing trust that as many of them as possible, and especially out to them the way to true success, usefulness and consistency. We trust, as indeed we are sure, that great will be present. By so doing, they can do good, as

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

By Rev. A. T. Foss will speak before the Free Church in Worcester, at Horticultural Hall, on Sunday

OHIO WOMAN'S STATE TEMPERANCE DITTON CONVENTION. SEVERE REBUKE OF GEN. CARY.

RICHMOND, Ind., Sept. 25, 1853. DEAR FRIEND GARRISON :

Your columns are so crowded, that I never write ou but with reluctance. (1) A Woman's State Tencon but with reductation. (1) A Housing a Scale len-perance Convention, however, just held in Daylon. Jhio, and which I attended, the proceedings of which ahould be widely known, must be my apology to-day. Dayton is the last place to entertain any thing rail, cal or reformatory. It is a handsome and fourthing little city, and is situated in the midst of some of the most fertile and beautiful soil on the globe. But, and most tertile and beautiful for on the globe. But, and to tell, this soil, to a great extent, is consecrated to the

growth of tobacco, and the culture of corn for the miserable Western whiskey! Dayton is very largely engaged in the sale of these two curses of mankind. Consequently, any thing progressive or reformatory is proscribed, as it must bergressive or tentiment, is preserious, as it must here itably interfere with business and profits. There is, however, a Temperance Society in the place, though it proscribes colored membership wholly. Either the colored people are not drunkards, or else they are to remain so, for the Temperance Society forbids their approach to it. Then that same Society refused to be represented in the Woman's State Society meeting. One of its members, however, did appear, undelegated, one of its members, nowever, an appear, nadelegated, and in rather pompous tone, said the reason was, that the State Society was understood to be in favor of women's equality on the Temperance platform. What a pity that God should have made these women and

colored people thus to plague us !

But the Women's Convention was worthy of the cause and of the age. There was, on the part of a few members from Oberlin, Cincinnati, and elsewhere, a dread of radicalism; and, among some, a disposition to gloss over, if not to endorse, the reverend ruffinism and rowdyism of the late Hemispherical Convention in New York. It manifested itself on the presentation of the following Resolutions, by Mrs. Josephine Griffing. They relate, as will be seen, to the action of the New York Convention with respect to woman, and the part Gen. Cary, of this State, bore in her violent and villanous rejection and expulsion.

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

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

Other important and strong Resolutions had been offered, but these waked the Convention in every department. An elderly woman from Cincinnati, with great carnestness, protested against the presentation of such Resolutions. She said, ' No woman of decent propriety would have disgraced herself by thrusting herself upon that platform, where she did not belong and was not wanted.' A few others spoke on the same side, though not with the same earnestness. They all seemed to fear, (and the Cincinnati woman so said,) that these Resolu tions would introduce all the disgraceful scenes of the New York Convention.

But such fears were groundless. Neither Rev. Dr. Marsh, Dr. Hewitt, nor Dr. Rynders were there, nor any of their minions. The Resolutions underwent a spirited discussion, and were then both adopted ; the first by a very large majority, and the second, with but a single dissenting voice. Both votes were taken by rising. Both sides were evidently disappointed. The minority insisted that the question was not understood. So the President, contrary to all precedent, had the Resolutions read for the fourth time, and voted upon again; but the result was as before; and a general burst of applause, from all parts of the house, in which both men and women joined, ratified and confirmed the righteous decision.

Thus did the first State Temperance Society of wemen held since the New York outrages, brand them and their perpetrators as they deserve. How appropriate,

The propriety of the adoption of the Resolutions appeared more and more strongly in the discussion. Our oman, a devoted friend and partizan of Gen Cary, denied that woman, as such, was driven from the pistform at all. She said the General declared, only last evening, at a large meeting in Urbanna, that the wamen were rejected on account of the illegality of their credentials. She was asked if she was sure he to de clared. She was still positive; and then called en our or two men sitting near to confirm her statement. They affirmed the same. One man present doubted, and thought he made a distinction between the women and Wendell Phillips. I think, however, the general opinion was that the lady was right. No wonder the actor scenes so shameless begin to deny them.

In the evening meeting, a member of the Convention moved a reconsideration of Mrs. Griffing's Resolutions, in order to offer a substitute. It appeared, however, that she voted in the negative, and so could not mit the motion. Then the President, in violation of all prepriety, as well as Parliamentary rule, proposed the ome one who voted for the Resolutions should at a matter of courtesy, move their reconsideration. It was done, and the vote taken; but the result showel that the meeting generally was not to be so trified with Not half a dozen voted to reconsider. Then the Otelin women, and a few others, asked leave to record, a the proceedings, that though 'they regard as uncerteous, unparliamentary and unchristian, the far family proceedings at New York, yet we cannot enderse de language of the censure as administered by our many

loved and valued sisters.'

If Gen. Cary and his confederates can extract most comfort, even from this protest of the best friends the have in Ohio, let them enjoy it.

Excuse so long a letter—I hadn't time to make it

Truly and devotedly yours,
PARKER PILLSBURY.

(1) Our friend Pilishuar cannot write to shear His letters are always read with deep interest. [EL

The Boston Chronicle, the organ of the Bon trade in this city, advises the opponents of the Maise Law to withhold their votes from the Whig, Desocrais and Free Soil parties, and to bestow them upon National Democrats, who are spledged to oppose the liquor law, and to do all in their power to secure h repeal.' And it published, on Tuesday, a communication from one of these National Democrats, (whose number of the number o ber is insignificant,) inviting the support of the esmies of the Maine law. A precious and significant union! The Fugitive Slave Law and the unrestra traffic in Rum hand in hand, as they should be ; and marching to the polls together to uphold the literis of the country !

REVIEW OF PARKER'S SERMON ON WESTER TO Epening Gazette says Mesers, James Munroe & Co. will shortly publish a review of Mr. Parker's matery discourse on the life and character of the Great Apr tate, from the pen of Junius Americanus. The

EF Letters and communications for the subsche should be sent to him at 21 Cornbill, Boston.
SAMUEL MAY, Ja

The Rev. EDWARD N. KIRK, of Boston, is at est in England, where he has been passing himself present in Engineer, market his into ocen passing himself das a consistent and uncompromising friend of the das a consistent and uncompromising friend of the das a consistent and uncompromising friend of the cast, and spoke from the platform of the American this Savery Society, and 'ran well for a time.' But proved to be only a sentimental spasm. Soon afterpart, he came to Boston, and ignored all connection not the anti-slavery movement. Where he stands, in the anument, on the great question of the age, the following extracts from his Sermon on the death his billowing extracts from the certain on the death of uted on the other side of the Atlantic, that the friends due slave in England, who have given Mr. Kirk their dience as an abolitionist, may see how shamefully are been imposed upon. The following commission was received some time ago, but is non he less pertinent at the present time—the writer have of left his name with us, to authenticate his state-

CLERICAL APOSTACY AND PROPLIGACY N. Kink, pastor of the Mount Vernon Church, in beton, has preached a sermion on the death of DANIEL MASTER, which has been published at the request of the roung men of the Mount Vernon Association. It os farther in eulogy of Mr. Webster than any thing have seen from any other source. And when it is sembered, that Mr. Kirk was an anti-slavery lecturer and years since, at the time of his residence in Albany, is quite remarkable that he should now enter the lists with the Deweys and the Choates in commending Daniel

Wester to young men as a model worthy their imitanot. His text is a passage in the 45th chapter of bash: 'I am the Lord, and there is none else. I ten the light, and create darkness,' On this he

1. The American people should gratefully acknowless Daniel Webster as a gift from God. (!!!)
That his endowments were eminent, the civilized will almits. They were qualities of the very highest eder, and of an extraordinary combination. I am susmoed by competent authority in saying, that he excelled his follows in two departments, at lesst; in only one of which do the greatest often excel. Edmund Burke was an eloquent expounder of political principles; Henry Brougham is a great jurist; but Daniel Webster will in the loftiest paths, both of legal and political sense: nay, was a ruling spirit in the upper spheres of hw and politics. Webster had not only sagacity and judgment, but he also brought to the whole subject of man's social life, of the organization of States, and the amplicated, profound and wast principles which they invive, a vision of extraordinary clearness and comprehensiveness, an uncommon soundness of judgment, a proble, a vision of extraordinary clearness and com-preheaveness, an uncommon soundness of judgment, a tris heart. . . Mr. Webster's judgment was solid and practical. He was a philosopher, not dealing in ques-tion remote from real life, but searching the principles of human society and human rights and duties, law, sates and liberty, to their very foundations. . . . He

sis a great light in our heavens. But the Lord formed him, formed him what he was, (!!) and trained him by his own wonderful processes. . . . The services Mr. Webster has rendered to this country, and to mankind, nust be acknowledged to be priceless. This is not the pace to give them their full prominence. But it is appropriate to this place to say so much as shall awaken in propriate to this place to say so much as shall awaken in our hearts a deep sense of indebtedness to our heavenby Father for the bestowment of this gift. . . But it is presiminently as a statesman that he has earned a debt of gratitude too vast for us ever to repay. We have not the pilot who could have marked the course to Freedom's barque, had he not done it. (!) . . God, who raised up Solomon for Israel, raised up our Daniel for the United States. (!!!) He has mapped the chart for as, and left the simpler task of steering to honest and wateful helmsmen. We may remain E. Pluribus Usus now, if we know the worth of that motto. On less his fragrant memory! God be praised for him and his work! It was great, it was noble, among the greatest, the noblest of political achievements.

2. The people of America are called to recog-nize the hand of God in the removal of our Chieftain.

'L' the Lord create darkness.' And it is dark, very dark. We feel it. We look with fear on your little amdark. We feel it. We look with lear on your little ambitious statesmen, that are advertising themselves for the great posts of power; we feel a sickness at heart when we think of the silence that reigns at Marshfell (!!) We look ahead; and it is dark, very dark. Fishery-questions, boundary-questions, frontier difficulties, nullification? who is to meet them? Who is to negdate for us? who is to breast the waves, and scatter then in spray? The rock of Marshfield is removed! Yes; but God did it. Since Washington left us, we tes; but God did it. Since Washington left us, we have never been so tempted to lean on the arm of flesh, as in this case. And God, in mercy, has broken the saire. (!!) Webster still lives; but we can no longer pray to him. (!!) instead of the God of heaven, if we

have heretofore done so. . . . The interest awakened in our country by this death i inclusible. The suspension of business, the vast attendance at the funeral, the public meetings, the great take of the newspapers occupied by it, is all good. (! ') The tears shed since last Sunday have watered the roots of precious plants. (! !) ... While Mr. Webster lived, we hardly knew how much we felt allike about him. Now, there is one common sigh swelling the heart of America. . . . His genuine patriotism will now be more fully estimated by us, and more impressive as an example. Envy and detraction will be silent. His whole career will manifest the purity and strength of his patriotism. (!!!) He was never a tactician; he as parrotism. (!!!) He was never a tactician; he merer stoeped to be the people's man; he was no pro-claimer of his own patriotism; not an orator with homeyel words; not a brawler about the people's right; but an honest lover of his country, and of all the people that are in it; an enlightened lover, that knew where our true interests lie; that would sacrifice sur favor, if that was the price of telling us the truth. He role on no hobby for the sake of gaining him favor He role on no hobby for the sake of gaining him favor or votes. Principles, eternal principles; truth and justice ever secured his delighted attention, and occupied his thoughts. (!!) He understood the fundamental principles of our Constitution, in their relations to curselves, and to the great human family. (!!) The warmest affections of his heart and the strength of his mind were devoted to the maintenance and application of the principles. tion of those principles. It is a cheering fact, that the Dake of Wellington and Daniel Webster are the two

political life Fellow-citizens, God hath done this, to make u The death of Mr. Webster will increase men's respec The death of Mr. Webster will increase men's respect for the Bible. (!!) He is acknowledged to be a great man, a wise man; a scholar, a learned man; a man throughly acquainted with the world; that is, a man of practical sense. But it will soon be seen by the world, that his recereace for the Bible, founded on a most initiate study of it, was very great. German philosophers appear very wise; and so do some of their American initiators. Many young men regard it as a badge of superior sense to despise the Bible. The views of Mr. Webster will save many of them from that snare.

most admired men of this age; (!!) and that both of them made the interests of their country their pole-star. The grandeur of true patriotism, as illustrated in his course, will now be brought before the eyes of our point men; and they will see it in glorious contrast

the petty self-seeking that so frequently disgraces

So speaks E. N. Kirk in his Sermon on the Death o Daniel Webster. As a proper commentary on this ful-ture and false adulation, I will now relate a conversation I had with Mr. Kirk some six years ago. I called on him in his study, and we had a familiar talk on the subject of slavery. Mr. Kirk showed me several writ-ten lectures which he had publicly given in the State of New York against slavery. He expressed great interest in the anti-slavery cause, and, wishing to join with he in prayer before I left, he prayed very fervently for the save. He said he once asked Amos Lawrence, an inimate friend of Mr. Webster, why the American people did not rally for freedom, under the leadership of Daniel Webster, and destroy the Slave Power. The re-My was in substance as follows : "There are three rea ons why Mr. Webster can never lead the people in the path of freedom. The first is his profligate pecuniar; habits. These destroy his moral power, make him de pendent upon moneyed men, and exercise a ruinous in Samee on very many young men, who revere Daniel Webster, and make him a model in the conduct of their own life. The second reason is, his intemperate habits which are of such a nature as unfit him for the office of a moral leader. The third is, his licentious habits, which still further impair his moral power, and render any confidence in him as a leader impossible. If you publish this article, please send a copy of the paper containing it to Mr. Kirk, and he will then be able to correct any mistake into which I may have fallen respecting that conversation. But I am very confident are represented it with perfect fairness. Well, ther two shings are shown by this reminiscence of the past, it thus appears that Mr. Kirk knew what Mr. Webster's private character was; and he eulogises this Proligate, intemperate and licentious man in the high et strain, and holds him up as a pattern to the young

men of his congregation, when, by his own professed men of his congregation, which, by his creed, if they follow the example held out to them, they plains itself. Our true-hearted and noble friend, alwill be irretrievably and forever ruined. It is thus ways 'instant in season,' suffers no opportunity to have be for instilling his hatred of the God-defying has attacked the moral vision of Mr. Kirk. Whether Fugitive Slave Act into the minds and hearts of h it be love of popularity, or a bitter hatred of the antislavery enterprise, through the overpowering influence saint, since his 'Seventh of March Speech,' or what i is, I leave each reader to determine for himself.

How heartless and false the religious character the American priesthood, as revealed in the general and idolatrous adulation by them bestowed upon the

recreant and unholy Daniel Webster! Yours, for the truth to the living and the dead,

WM. LEOYD GARRISON.

METHODIST EPISCOPAL CHURCH NORTH. - HUPARY GROVE, Sept. 12, 1853.

I wish to ask, through your columns, whether the ev idence of colored persons is received in the Methodist Episcopal Church North, or in the New School Presby-

prehensively says, on this point -

ADELPHIA, AUGUST 80. The necessity of a meeting in which might be given

The necessity of a meeting in which might be given an earnest and general expression of the sentiments held by the colored people of Philadelphia, on the subject of African colonization, was quite apparent; and especially was it needful that a strong expression of detestation should be made against the persevering and malignant efforts of late put forth by the Colonization agents, Rev. J. M. Pease and Elliott Cresson, in the exciting discussions at Westchester and elsewhere.

That the spirit of colonization at the present time is That the spirit of colonization at the present time is

unusually active in striving to increase the prejudices of the whites against the free colored people, and in using the utmost flattery to persuade colored people into the absurd notion that Africa alone is their * Pa-

into the absurd notion that Africa alone is their 'Fatherland,' and the only place on earth where they can be free and elevated, is every where to be observed, and likewise to be rebuked by colored men.

Notices of the meeting had been published in several of the daily papers, in which it was announced that the scheme of Colonization would be considered by Robert Purvis, M. A. Shadd, and other advocates of the cause, and also, that Miss F. Watkins, of Baltimore, would recite an original anti-slavery room. recite an original anti-slavery poem.

As had been anticipated, at an early hour, a large and

respectable audience assembled in Brick Wesley Church, exidently feeling that the object of the meeting was an important one. Besides the speakers referred to above, the following well-known friends of freedom were present, viz.: Mrs. Mott, C. L. Remond, Esther Moore, and

B. Rush Plumly.

The meeting was organized by appointing Rev. Mr. Adams, Chairman, and Wm. Still, Secretary; after which, the Chairman arose, and stated the objects of the meeting. On taking his seats, Miss Shadd was called upon to address the audience. She glanced at the Colonization movement in this country, showing the hypocrisy and inconsistency of its advocates, as evinced by their practice, contrasted with their professions of sympathy for the colored man in this land of oppression, and for the souls of the heathen in Africa.

sion, and for the souls of the heathen in Africa.

The speaker also gave a statement of the unfair course pursued by Cresson and Pease, when discussing the subject of colonization recently in Westchester. That the agents had not scrupled to resort to the lowest prejudices of the whites, as well as the most frivolous statements of such colored men as had been duped into their scheme to add in correspondent their chiefts of col-

their scheme to aid in carrying out their objects of col-onization, was very conclusively shown.

The condition of Liberia, the geography and climate of Africa, were also dwelt upon at considerable length, by which the speaker designed to prove that, owing to the excessive heat of the climate, and other natural disadvantages. Africa, was entirely unit as a place of disadvantages, Africa was entirely unfit as a place of

colonization and elevation of oppressed Americans.

At the conclusion of Miss Shadd's remarks, Miss Watkins was introduced to the audience, and recited gracefully two original anti-slavery poems; the sub jects of both being highly interesting, one on the Bi-ble Defence of Slavery, and the other on 'Eliza Har-ris crossing the River on the Ice.' Miss W., though bred in a slaveholding city, is well cultivated, and evidently has given much reflection and attention to the wrongs of those with whom she is identified. Her po-

wrongs of those with whom she is identified. Her poems were well received by the audience.

Mr. Purvis next rose to speak, and to introduce Mr. Remond, who was yet to address the audience. Mr. P. recounted briefly the secret workings of the colonization scheme, the prejudicial bearing it has against the colored man, wherever tolerated, or whatever form it assumes. Said he, though Africa were the Garden of Eden, in comforts, &c., he could not for a moment countenance or trust the colonization scheme, seeing that slaveholders and their apologists are among its most active supporters. Their pretended sympathy amounted to nothing more than the simple fact of their desiring to get rid of the free colored people, that they might the more securely hold the slaves in bondage.

Mr. Remond was introduced, doubtless to the great gratification of the whole audience. As many were present who had heard his cloquent voice on former occasions, an energetic and masterly speech was expected.

peeted.

He spoke for about an hour, in language of powerful denunciation of the American colonization enterprise. Having been for a long while familiar with all the colonization and the colonization of the management, he was well qualified to exphases of this movement, he was well qualified to expose its real character. After Mr. R. had concluded his remarks, Mrs. Moore, Mr. Plumley and Mr. Purvis continued to entertain the audience till a very late our.
Before the adjournment, Mr. Purvis stated that a

meeting had been appointed for Mr. Remond and him-self in Westchester, for the following evening, when they would again discuss this subject.

The following resolution was then offered by Mr.

Purvis, and unanimously passed, as expressive of the views of the meeting against African colonization, and also as being well suited to place in the hands of Messrs. Remond and Purvis, on the ensuing evening:— Resolved, That we reiterate the sentiments expre

thirty years ago, of determined opposition to the American Colonization Society; viewing it as a crusade against the peace, happiness, rights and liberties of the colored people of this country. WILLIAM STILL, Secretary.

The Askland Estate .- We mentioned the sal

of the Ashland estate to James B. Clay, Esq.

A number of geutlemen were present at the sale, and were willing to pay over \$200 per acre, but when it was known that the sons of Mr. Clay wished to bave it, no bids were made except by James and Thomas Clay. It was struck off to James, and will be retained in the

The mortality at sea, on board of emigrant ships, appears to increase with every departure from Europe. Seventy-nine persons died on board the ship Winchester, arrived at New York a few days since

The following spirited and manly Notice exmen and women throughout the land.

TO THE PEOPLE OF THE COUNTY OF ONTARIO

As you are well aware, there is an Act of Congress to promote the chasing down of men, women, and chileren, for the purpose of consigning them to the pit of slavery. I call it an Act, instead of a Law. There can be no

I call it an Act, instead of a Law. There can be no Law for Devilism.

An attempt is to be made in your County, in a few days, to convict men of crime for trampling upon that Act. I deeply desire to speak to you concerning this attempt: and I, therefore, propose to meet you in Canandaigua, Tnesday and Wednesday, the 27th and 28th instant, at 2 P. M. each day.

Heaven forbid, that the County of Ontario should help

enforce the cruellest, meanest, wickedest piece of legislation the world has ever known. Heaven preserve your beautiful County from a blot, which the tears of your shame and the tears of your children's and children's children's shame could not suffice to wash away.

GERRIT SMITH.

Peterboro', Sept. 19th, 1853.

Episcopal Church North, or in the New School Presbyterian Church, or in the Baptist Church, when it is brought against a white person? And also, how far the Methodist Episcopal Church extends south of Mason and Dixon's line?

By answering these questions through The Liberator, you will much oblige

Yours, for truth and right,

ISAAC G. MOTT.

Answer.—As for colored testimony at the South, against white church members, we believe it is excluded in the Methodist E. Church. Of Baptist usage, in this particular, we are not informed. How far the M. E. Church North is implicated in the sin of slaveholding, The Wesleyan, published at Syracuse, N. Y., comprehensively says, on this point—

Meeting at New Lyne. According to appointment, we went with Mr. Fosten to New Lyne on Friday last, and there extended meetings on Saturday and Sunday. The people were greatly disappointed in not meeting Mrs. Fosten, as she too had been advertised to be present. But here feeble health rendered it imprudent to undertake so long a ride, during the excessive heat of last week. Mrs. Fosten's fidelity to the slave, and her jealousy of his interest, have brought down upon her head such contunely, slander and abuse, as have been a fall compensation to her, even if she had no higher reward, to learn, as we learned at New Lyne, the earnest, cordial sympathy extended to her for her work's sake, and of the true and high appreciation of her faithful labors, by the best men and women of the community.—A. S. Bugle.

country and the state he residence of a man by the neime of heresidence of the conduction of heresidence of the curve residence of the under residence of a man by the name of the conductors of the under residence of the un ken from them.

A white man who was in jail for assault and battery

A white man who was in jail for assault and battery, being in the adjoining room to the negroes, overheard the conversation between Kendle and the negroes, and he reported to the jailor that Kendle had given matches to the negroes, and advised them to fire the jail, and he would pravide help to release and run them off. The negroes were immediately searched again, and matches found on the person of each of them. This matter being noised about the streets, Richardson prudently left for this side of the river; but Kendle was arrested, and is now held in custody. is now held in custody.

The negroes belong to John Flowree, of Marion ty.—Warsaw (III.) Express.

Negro Pers. Nothing better illustrates the favorable progress of public opinion at the South, than a controversy now going on in Louisville about the removal of slave pens from that city. Pens in which human beings are huddled together like hogs, for inspection and sale, exist in that place by virtue of a city ordinance; but public sentiment being so much regenerated as to be shocked at the inhumanity involved in their continuance, the Councils have been induced to repeal the ordinance. The Mayor, however, has interposed his veto, leaving their city from the reproach of barbarism. A writer in the Louisville Courier, expressing a determination to bave the sale and purchase of slaves, as a mination to have the sale and purchase of slaves, as a business, prohibited within the city, says: 'Hog pens in the outskirts of the town are intolerable, but a negro pen in the heart of the city, before the eyes of everybody, is a nuisance which all cry out must and shall be of the right kind of sentiment in the right quarter .-Pittsburgh Gazette.

THE EASTERN QUESTION.

The Czar has refused the Turkish note. The impression was, that war is now almost inevitable.

It was currently reported, although no foundation was apparent for the report, that the Turks had attacked the Russian outposts, but no general engagement had been had. This whole rumor is doubtful.

The words of the Vienna dispatch :-'The Czar rejects the Turkish modifications, but abides by the Vienna note, and promises to evacuate the Principalities, if the Porte accepts it pure and sim-

This yet leaves one chance for peace.

Another telegraph says a new manifesto is expected from Russia. The Turks were quite ripe for war. Omar Pascha

had difficulty in restraining his troops from hostilities.

Fanaticism on both sides was at its height.

Anonymous placards on the walls, calling on the faithful to attack the Russians, had much excited the people, and it was only on the special demand of representatives of the Powers that the Sultan had consented to postpone issuing his manifesto to his people. This manifesto is in warlike language, and is indeed a decla-

ration of war.

The Turks continued their armaments. Everything was paid for in specie. The Turkish levy of 80,000 additional men went on actively, and detachments were constantly marching to join Omar Pascha on the Dan-

Hostilities on the Mexican Frontier.—Intelligence has been received at Washington from the Texan and Mexican frontiers, which informs the President that serious disturbances had taken place between the Mexican and American troops stationed in Mesilla Valley. Apprehension is felt by the President and Secretary of War, that, should the report prove correct, the peaceful relations between the two countries will be seriously jeopardized by the conflict. Hostilities on the Mexican Frontier.-Intel

The Hale Medal. - The presentation will take place at the Tremont Temple, on Thursday evening, Oct. 18th, on which occasion there will be appropriate speeches, music, &c. A small admission fee will be charged, to defray the expenses, and any surplus that may be obtained will be devoted to aid the At the Episcopal Convention in New

York city, on Thursday, the colored church of St. Philip was admitted by an overwhelming majority of votes, both olerical and lay members voting in the affimative. [This is well; but, if one of the members of this church should happen to be a fugitive slave, and should be taken in the fangs of some blood-bound Commissioner, would the stagnant pool of Episcopacy be at all stirred thereby? Judging from the past, it would not, may, even if the whole of this colored church were devoured by the voracious maw of slavery.] by the voracious maw of slavery.]

The proprietors of the Weddell House Cleveland, have dismissed all their white waiters, an employed colored men in their places. This is in our sequence of the white waiters being engaged in strike 67 Frederika Bremer's 'Travels in Ameri

TWENTIETH NATIONAL ANTI-SLAVERY BAZAAR.

The Managers of the NATIONAL ANTI-SLAVERY BA EAAR, in once more addressing their friends and fellow laborers, for the purpose of entreating a warmer sym-pathy and more effective cooperation in their proposed movement, beg leave to submit a few suggestions which they trust may have a tendency to produce that result.

bors and efforts, of which we may, properly enough, just ing slavery to be a sin, earnestly and faithfully labor now, consider this Bazaar an exponent, accomplished nothing? Only the childishly thoughtless or the wilfully false can venture to reply in the negative.

The battle has not been won ; it has not even fought; but its outposts have been carried, and the field, with its embattled hosts, lies plainly before us. Massacre of the masters, slaves contented and happy, amalgamation of races, Colonization, and similar fallacies—these are the refuges of lies which the abolitionists have swept away, and the issue between them and their opponents is narrowed to the simple question of success and self-interest. The creed of the pro-slavery party is expressed in two lines,

'That they should take who have the power, And they should keep who can.'

The blood-cemented prosperity, which should be its shame, is coolly adduced, in argument, as ample justification for continuance in crime.

Hence, no talk of Gradualism now obstructs our

Kindly propositions in its behalf, from distant friends of the slave, ignorant of the essential diabolism which is the animating spirit of the Slave institution of this country, meet, from the slaveholding South and proslavery North alike, as bitter and unscrupulous an opposition as was ever meted out to the most energetic de mand ever made for Immediate Abolition. The slaveholders understand perfectly, that the concessions marriage, family ties, the Bible, are, in effect, emancipation. They have never been granted where men were held as property, for the very good reason that any such concession lays the axe at the root of so audacious and abominable a claim. The signs of the times abroad, as well as at home,

offer tokens of encouragement. In foreign lands, an agitation has been aroused which will never, we trust, again slumber. Christendom owes it to the name by which it is called to rally on this question. There has never been so vast a one submitted to its consideration; but, God be thanked, its simplicity is equal to its magnitude, and Monarchist and Republican, Catholic and Protestant, nay, though we have spoken of Christendom. Heathendom itself may see written, as with letters of light, on the heavens, that it is indeed 'a wild and guilty phantasy, that man can hold property in man,' and doubly wild and doubly guilty when this phantasy controls the sentiment and shapes the action of a great and self-governing nation.

Apart from these and other general causes of encour

agement, the Managers of the Baznar, and those cooperating with them, may find special stimulus to exertion in the fact that the present arrangements of the American Anti-Slavery Society are such as to render as increased success of this undertaking more desirable we might almost say imperative, than ever before.

The Receipts of the Bazaar are devoted to the susten tation of the Parent Society and its organ, the National Anti-Slavery Standard, in the city of New York. There, in the very focus of pro-slavery opposition, a banner in behalf of the perishing slave has been raised, and its triumph will be in some measure commensurate with the supplies that this movement may be enabled The details of the Bazaar are so well understood, that

we feel any particular specifications unnecessary.

We cordially invite the assistance of every lover of Freedom, pledging ourselves to all such for a conscientious fulfilment of all the duties that our present position imposes on us.

Donations of any kind, either in manufactured articles, materials for manufacture, or money, will be gratefully received by any of the Managers whose names and addresses are subjoined, or any further information that may be requested will be cheerfully given. ANNE WARREN WESTON, Weymouth, Mass ANN GREENE PHILLIPS, Essex st., Boston.

HELEN E. GARRISON, 8 Dix Place, Boston. LOUISA LORING, 27 State st., Boston. MARY MAY, 4 Franklin Place, Boston. SARAH RUSSELL MAY, Leicester, Mass. MARIA WESTON CHAPMAN, care Messrs, Green

Co., Paris, France. CAROLINE WESTON, MARY GRAY CHAPMAN. HENRIETTA SARGENT, 156 Tremont st., Boston. FRANCES MARY ROBBINS, Brush Hill, Milton. ELIZA LEE FOLLEN. SUSAN C. CABOT, Water lin | Laris | Harris

THANKFUL SOUTHWICK, Danvers, Mass. SARAH H. SOUTHWICK, Portland, Me. CAROLINE P. WILLIAMS, 75 Southag st., Boston, MARY H. JACKSON, 1071 Washington st., Boston. ELIZABETH GAY, 142 Nassau st., New York. CHARLOTTE S. SARGENT, 70 Dover st., Boston. SARAH S. RUSSELL, Jamaica Plain, Roxbury, Mass. SARAH BLAKE SHAW. ELIZA F. EDDY, 7 Hollis st., Boston.

E. C. VON ARNIM, 18 South st., Boston. MARY WILLEY, Lowell st., Boston. EVELINA A. S. SMITH, Harrison Square, Dorches ter, Mass.

ANN REBECCA BRAMHALL, 47 Milk st., Boston. LYDIA PARKER, Exeter Place, Boston. MARIA LOWELL, Elmwood, Cambridge, Mass. ABBY FRANCIS, Cambridge, Mass.

EIGHTEENTH PENNSYLVANIA

ANTI-SLAVERY FAIR.

The Eighteenth Pennsylvania Anti-Slavery Fair will be opened in the Assembly Buildings, Philadelphia, on the evening of the 5th of December, 1853, and will continue during the following three days. The Committee of Arrangements feel that no argument on their part can be necessary to enlist the hearty sympathy and active cooperation of the abolitionists of Pennsylvania in this department of labor. Its utility is fully proved—its necessity deeply felt. The present encouraging astronomy and the energy of the strength of the energy of the strength of the energy of the strength of the strength of the energy of the strength of the s its necessity deeply felt. The present encouraging aspects of our enterprise should increase the energy of our efforts to bring it to its consummation. The victories already won are carnests of the final and complete triumph of Liberty over Slavery; and it is with renewed hope and strength that we address ourselves to the work of preparation for our next Fair. Its profits will be devoted, as heretofore, to the dissemination of th principles of the American Anti-Slavery Society, viz: the inherent sinfulness of slavery, and the duty of immediate and unconditional emancipation, and to the ad-vocacy of the truths and inculcation of the duties which are necessarily deduced from these principles.

In this work we confidently rely upon the efficient

aid of the abolitionists of Pennsylvania, upon whose seal and industry the success of our Fair depends. Any co-operation or assistance from friends abroad will be gratefully received. The Committee have selected an earlier time than

usual for holding the Fair, in order that it may imme diately follow the meeting which is to be held in this city in celebration of the completion of the second decade of the American Anti-Slavery Society.

WENDELL PRILLIPS' address hereafter is Boston, Mas A. S. Standard, Bugle and Freeman, please copy.

All letters and papers intended for Joseph Bau-gen, must hereafter be addressed to him at Salem, Co-jumblana county, Ohio.

Notices of Meetings, &c.

ANNUAL MEETING OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

The Sixteenth Annual Meeting of the Pennaylvania Anti-Slavery Society will be held in Norristown, on the 24th, 25th and 26th days of October, 1853.

The importance of frequent meetings of the friends of our cause, for mutual counsel and encouragement, and our cause, for mutual counsel and encouragement.

for concert of plan and effort, is so well under they trust may have a tendency to produce that result.

Twenty years have passed away since the first Fair to aid in the Abolition of American Slavery was held in the city of Boston. Twenty years of labor and effort, and still we remain a slaveholding nation, our first word of repentance, in a national capacity, yet to be uttered, our first work of mercy yet to be done. But have these lafor its abolition, whatever other differences of op may exist between us.

JAMES MOTT, Chairman. HAWORTH WETHERALD, Secretary.

MIDDLESEX COUNTY ANTI-SLAVERY SOCI-ETY.—A quarterly meeting of the Middlesex County Anti-Slavery Society will be held at FRAMINGHAM in the Town Hall, on Sunday, Oct. 16, commencing a 104 o'clock, A. M., and continuing afternoon and eve

ing. Wendell Phillips, Rev. Andrew T. Foss, and Sam-WENDELL PHILLIPS, Rev. ANDREW 1. Poss, and SAR-ULL MAY, Jr., will be present.

The members of the Society, all friends of the cause, and all persons willing to know the truth of American Slavery, are invited to attend.

WILLIAM WHITING, Pres.

OLD COLONY A. S. SOCIETY.—A quarterly meeting of this Society will be held in the Town Hall at PEMBROKE, on Sunday. October 16, commencing at 10½ o'clock, A. M., and continuing at 1½ and 7 o'clock, P. M.

P. M.
G. B. STERBINS and N. H. WHITING will be present and address the meeting. Come, one and all, to the rescue of liberty and humanity. A word to the wise is sufficient.

BOURNE SPOONER, President.

H. H. BRIGHAM, Sec'ry.

REV. ANDREW T. FOSS, an Agent of the Worcester County (South Division) Anti-Slavery Society, will lecture as follows:

Worcester Sunday Oct. 9.

G. B. STEBBINS, an Agent of the Old Colony Anti-Slavery Society, will lecture as follows:— East Bridgewater... Priday eve'ngOct. Abington Sunday N. B. The Sunday meetings will be meetings of the

County Society.

In behalf of the Society, LEWIS FORD. LECTURES.—The Tenth Course of Lectures be

fore the Salem Female Anti-Slavery Society will be de-livered, upon successive Sunday evenings, at Lyceum Hall, at 7 o'clock. Oct. 9th, Rev. T. W. Higginson, of Worcester.

16th, " SAMUEL JOHNSON, of Salem. " 23d, " C. C. SHACKFORD, of Lynn.

236, "THOMAS T. STONE, of Bolton.
Comp. 13th, "John T. Sargent, of Boston.
18th, Wendell Phillips, of Boston. " 20th, WM, LLOYD GARRISON, " Tickets for course, 374 cents ; single admittance, 6

ELIZA J. KENNY, Rec. Sec'y.

F LYCEUM SCIENTIFIC LECTURES. Prof. W S. Brown, author of 'Chemistry for Beginners,' &c., respectfully announces that he is now prepared to enter into engagements with Lyceums, for the delivery of his new Lecture, 'THE ROMANCE OF FOOD.' This is a chemico-physiological lecture, embracing the food of plants and animals; new and old theories of nutrition; adulterations, and simple methods for their detection; analysis of extensively advertised nostrums, &c. &c. illustrated with practical experiments.

Letters addressed to 'Prof. W. S. Brown, Merchant's Exchange Hotel, State street, Roston,' during Sentensively.

Exchange Hotel, State street, Boston, during September and October; or, if later, sent to Blackstone Mass., will receive immediate attention.

Boston, Sept. 30. OBITUARY.

Died, at his residence in Milton, Ulster Co., N. Y., or Died, at his residence in Milton, Ulster Co., N. Y., on the 18th July, 1859, Nicholas Hallock, aged 68 years. He was, for many years, a minister of the Society of Friends, of the Hicksite order, carnestly advocating the various reforms, as Temperance Anti-Slavery, &c. and exposing the impositions of a corrupt priesthood. He was, in connection with a whole Monthly Meeting who supported him, tyrannically disowned by the New York Yearly Meeting, for his fearlessness in rebuking sin in high places. sin in high places.

He suffered much in his last sickness, and bore it with

patience; said it was 'by immutable laws that we live, suffer and die'; that his 'only desire to live was to do good to man;' he had 'no faith to renounce, or heresy to repent of.' He gave particular directions that these things should be stated at his funeral; wished to have his body dissected, that, though dead, he might benefit the sick, suffering from such diseases as his symptoms indicated. It was done. He was conscious to the very last; looked up and said, 'I am gone,' and breathed his last as though he was going to sleep. It seemed not like death, it was so quiet; but he had no fears of death, so went to sleep quietly, with the best of life's last opiate, a well-spent life.

COLONIZATION.

FACTS AND OPINIONS TOUCHING THE BEAL ORIGIN CHARACTER AND INFLUENCE OF THE AMERICAN COL ONIZATION SOCIETY; Views of Wilberforce, Clarkson and others, and Opinions of the Free People of Color of the United States. By G. B. Stending, Preface by

Mr. Stensins's able exposure of the great Colonization humbug is thus noticed: tion humbug is thus noticed:

'The whole object and end of this volume is to prejudice the mind of the reader against one of the most important and benevolent Societies of the country—The American Colonization Society. Anybody who is willing to pay 25 cents, more or less, to have the experiment tried on him, can buy a book. —Evening Traveller, Baston.

'This is an able and timely exposé of the hypocritical

pretensions and of the pro-slavery character of the Colonization Society. Every true friend of the colored man should help give it circulation. —Zion's Herald, Boston.

"We are extremely glad, therefore, to announce the publication of a work so well digested and ably prepared—so crowded with proofs, arguments, facts and illustrations—as is this neatly printed volume by Mr. Stermans."—Liberator.

Published by JOHN P. JEWETT & Co., Boston

JEWETT, PROCTOR & WORTHINGTON, Cleveland, O. O7 4wis Brattle Street Dining Saloon.

THE well-known stand of John B. Grans, No. 13
The strike street, having been purchased by the subscribers, and thoroughly renovated in every part, and fitted for a first class Dining Salcon, were thrown open to the public on Wednesday, the 21st inst.

The proprietors have had a long and successful experience in connection with the Mercantile Dining Salcon, on Commercial street, and they will earnestly endeavor to render the room on Brattle street a worthy branch of the parent establishment.

Sept. 23 MARSTON, SAMPSON & CO.

MOREY & OBER MANUFACTURERS OF AND DEALERS IN

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Nos. 5 AND 7 HAVERHILL STREET, ite Boston and Maine Depot, BOSTON. DR. JOHN V. DEGRASSE, M. D.,

HOPPER, The Great, the Good, the Philanthropic 1

THE man whose name will never die! whose noble efforts in behalf of suffering humanity will to the end of time be a talismanic charm, stimulating to a noble emulation all who may become familiar with his daily deeds of philanthropy, who have souls capable of stimulation for holy ends.

His sympathizing Biographer has written A TRUE LIFE.

That the world may see what may be accomplished for good, in fourscore years, by a single earnest, devoted soul. 5000 COPIES WERE SOLD IN 9 WEEKS of this thrilling work, and the second

5000 COPIES ARE NOW READY. From the numerous and strong commendations of this work, we select short extracts, as follows:—

A lady of high culture writes thus beautifully : A lady of high culture writes thus beautifully:

'Yesterday and to-day, I have read through the
'Life of Hopper.'' What a living witness it is!
Never was life in a book more true to life in the flesh!
That intense vitality which characterized the subject is
stamped upon every page, and while we read, our hearts
glow within us, as if in his very presence. The perusal of this volume has given me two happy, hallowed
days, and I trust will add something better and
brighter to every coming day of my life. I never
read a book which seemed so entirely to decline being a
book, as this does. "A Life" it is; and in this, its
second coming, who shall estimate its influence?

One of the most distinguished lawyers of New England

'The biography of Hopper, by Mrs. Child, will, I think, take a place as a sort of moral classic, not soon to be superseded. It is much admired.'

'A very interesting volume. The authoress has ex-ecuted her task with the greatest fidelity.'—Clapp's Evening Gazette. 'A book full of life-incidents, that will cause it to be read at all times, and in all places, by children and old men.'—U. S. Journal.

'Every one will read this Intensely interesting book, for which we predict a sale little inferior to Uncle Tom's Cabin.'—Life Boat.

'From childhood to old age, the life of Hopper was crowded with the most thrilling incidents, and we feel assured that the reader of his biography will not tire until the last page is finished. —Christian Secretary, 'To praise Hopper is an easy and delightful task but, alas! on whom has his mantle fallen?'—Liberator

'A deeply interesting work is Mrs. Child's beautifully written biography of the noble Quaker philanthropist, Isaac T. Hopper, '—N. Y. Evangelist. 'Mrs. Child has told the story of this beautiful life

in the most charming manner. It is one of the books which will be read. - Essex Co. Freeman. 'Every page of the work is as interesting as the new-est novel.'—Lowell American.

'Mrs. Child's life of Hooper is one of the most enter-taining biographies ever written.'—Boston Transcript 'In interest, it does not fall a whit behind Uncle Tom's Cabin.'—Advent Herald. 'His self-denying spirit, his large views, his untiring philanthropy, made him a blessing during his long life, and have left the odor of sanctity behind him.'—

New Bedford Mercury. 'The simple and true life of a benevolent Quaker who spent his life in doing good.'—Boston Traveller 'Any thing relating to that good old man is worth its weight in gold.'—N. Y. Allas.

'Reader, get the "Life of Isaac T. Hopper," read every word of it, and get your neighbor to do the same."

New Covenant, Chicago.

'It is a sad thought, that there are but few such

' His life was an unbroken series of self-denying, pa tient, loving acts. The poor, the suffering and the oppressed never sought his aid in vain.'-N. E. Farmer 'A heroic life, entirely devoted to doing good.'-R

The universe is dearer to its Creator for holding so godlike a soul in its embrace.' - Independent Democrati Concord, N. H.

'He spent his whole life in laboring to cure the vices and ameliorate the distresses of other people.'—Evening Post, N. Y. We have never seen a memoir which came so near

to our bean ideal.'- Norwich Examiner.

* Friend Hopper was no saint in buckram-but a genial Christian man in drab; a thoroughly good Samar itan in a broad-brim.'—Christian Register, Boston. 'The life of this righteous Quaker is a most instruc-

tive and impressive example of the good which one mar can effect, when his heart is set upon doing good.'-Christian Mirror, Portland.

'In almost all good and beneficent projects, the name of Hopper was found. His works will follow him.'—N. Y. Sun. Y. Sun.

'Mrs. Child's biography of Hopper is an intensely interesting book. He was a truly remarkable man.'—
Christian Freeman.

"Hopper, like his illustrious Master, went about do ing good."—Hartford Republican.

'The life of a remarkable man, told in the singularly clicitous style of the author.'—Penn. Freeman. JOHN P. JEWETT & COMPANY,

PUBLISHERS, 17 & 19 CORNILL, BOSTON
JEWETT, PROCTOR & WORTHINGTON, CLEVELAND, ORIO. For sale by all Booksellers.

07 4wis _82,000_ COPIES PUBLISHED IN SIX MONTHS. THE SHADY SIDE:

On, LIFE IN A COUNTRY PARSONAGE. BY A PASTOR'S WIFE. "Uncle Tom's Cabin' formed an era in publishing. It was not only the book of 1852, but THE book of all time. Never before had such a sale been known. SHADY SIDE

Is most emphatically the book of the year 1853. We have published 32,000 copies already, and the demand continues unabated. It is one of those thrillingly interesting words which command attention, and will be See what others say of it:

'We have shed many tears over this book.' - Congregationalist, Boston. 'This is a most life-like narrative, founded upon actual incidents.'—Advent Herald. 'In many respects, this book is superior to "Sanny Side." "-Christian Observer, Philadelphia.

'The book is all-absorbing; one cannot lay it down without reluctance. It should be read in every parish in the land.'—Christian Mirror, Portland.

in the land.'—Christian Mirror, Portland.

'This beautifully written and truthful volume is still accomplishing its important mission in calling the attention of the churches to a more adequate provision for their pastor's temporal support. Although it has been issued but a short time, the twentieth thousand has been published, and the demand for it is still increasing. It cannot fall to have a very extensive circulation. The late fortunes (we cannot call them misfortunes) of the talented authoress, will serve to invest her book with additional interest, and increase the number of her readers.'—N. Y. Observer.

JOHN P. JEWETT & Co., JEWETT, PROCTOR & WORTHINGTON,

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121 CAMBRIDGE STREET, BOSTON.

Being connected with one of the very largest Clothing Houses in Boston, he is prepared to furnish every kind of garment. He would also inform his friends that he will get up every kind of custom garment at the shortest notice. He hopes the friends of freedom, especially, will favor him with a call, as he has seen some hard service in alavery. One and all are invited to call, where they will always be treated fairly, and with good hargains, at

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SBURY.

of the ene-aignificant aurestrained ald be; and the liberties

POETRY.

A STILL DAY IN AUTUMN. BY SARAH HELMN WHITMAN. I love to wander through the woodlands hoary.

In the soft gloom of an autumnal day, When Summer gathers up her robes of glory, And, like a dream of beauty, glides away. How through each loved, familiar path she lingers, Serenely smiling through the golden mist,

Tinting the wild grape with her dewy fingers, Till the cool emerald turns to amethyst .-Kindling the faint stars of the hazel, shining To light the gloom of autumn's mouldering halls, With hoary plumes the clematis entwining,

Where o'er the rock her withered garland falls, Warm lights are on the sleepy uplands waning Beneath dark clouds along th' horizon rolled, Till the slant sunbeams through their fringes raining, Bathe all the hills in melaucholy gold.

The moist winds breathe of crisped leaves and flowers. In the damp hollows of the woodland sown, Mingling the freshness of autumnal showers With spicy airs from cedarn alleys blown.

Beside the brook, and on the umbered meadow, Where yellow fern-tufts deck the faded ground, With folded lids beneath their palmy shadow, The gentian nods, in dewy slumbers bound. Upon those soft, fring'd lids, the bee sits brooding, Like a fond lover, loth to say farewell,

Or, with shut wings, through silken folds intruding Creeps near her heart, his drowsy tale to tell. The little birds upon the hill-side lonely,

Flit noiselessly along from spray to spray, Silent as a sweet, wandering thought, that only Shows its bright wings, and softly glides away. The scentless flowers, in the warm sunlight dreaming,

Forget to breathe their fulness of delight, And through the tranced woods soft airs are streaming. Still as the dew-fall of the summer night.

So, in my heart a sweet, unwonted feeling Stirs, like the wind in ocean's hollow shell, Through all its secret chambers sadly stealing. Yet finds no word its mystic charm to tell.

HARVEST HOME

Hark ! from woodlands far away, Sounds the merry roundelay : Now across the russet plain, Slowly moves the loaded wain : Greet the reapers as they come,-Happy, happy harvest home!

Never fear the wintry blast ; Summer suns will shine at last; See the golden grain appear, See the produce of the year ! Greet the reapers as they come,-Happy, happy harvest home!

Children, join the jocund ring, Young and old, come forth and sing; Strippling blithe, and maiden gay, Hail the rural holiday ! Greet the reapers as they come,-Happy, happy harvest home !

THE LIBERATOR.

THE BANE AND ANTIDOTE. A Correspondence upon Infidelity and the French REVOLUTION, BETWEEN & 'CHRISTIAN' AND A 'MOD-ERN INPIDEL.

MARSHFIELD, Sept. 25, 1853. FRIEND GARRISON :

I received a letter, a short time ago, the object of which appeared to be to show up the evil influences of Infidelity, particularly as exemplified in the French Revolution of 1789. The writer saw fit to conceal his name, perhaps because he does not work to be seen of But the letter bears the impress of Rev. Theology so plainly, that there can be no doubt about its paternity. I shall be glad if you will publish it, togethe with my reply, in some number of your paper, if you have the room to spare.

Yours truly.

TO NATHANIEL WHITING, ESO, :

The maxim that, in relation to religious faith, ' it matters little what a man thinks, if he only acts right,' is no less pernicious in influence than false in theory. Persons who receive such a maxim forget that our speculative notions exert a powerful influence in the formation o our character, and in the conduct of our lives. 'As man thinketh, so is he,' is a maxim whose import is imperfectly understood and imperfectly appreciated As a man thinketh, so does he become, not only in his character, but in his life, his conduct, and his hopes. The thought forms the man. Speculative opinions are not, then, the harmless things that have been supposed They are powerful for good or for evil; and as powerful in their bearings on society as on individuals,

The opinion was once prevalent, that government ha a right to exact conformity in all matters of religious faith and usage. This was a mere speculative opinion But what were the consequences which grew out of it They are depicted in traces of blood, in the persecution and atrocious acts of violence and oppression to which it has given rise. But a few centuries ago, the specula tive opinion prevailed throughout the civilized world that negroes were, in relation to man, a distinct species, unendowed with the attributes of humanity. How wide-spread and lasting have been the results of tha speculative opinion! Africa has been robbed of mil lions of her wretched sons, who have been doomed to all the horrors of a hopeless, life-long bondage. De nied the character and prerogatives of man, they have been hunted down like beasts of the forest : and ever elvilized and Christian nations have engaged in the un holy traffic, without compunction or remorse. And still. perhaps, would the traffic have continued, unchecked and unrebuked, but for the development and fuller com prehension of that other and truer speculative doctrin that ' God hath made of one blood all nations of men, to dwell on all the face of the earth.

But one example more. A few years since, the opin ion was set affoat by one of our distinguished statesmen that 'all men were born free and independent.' That was a mere matter of belief-a speculative opinion But how did its announcement startle, as by an electric shock, the whole nation! How did it arouse our fore fathers, as one man, in the cause of liberty ! How die that simple opinion—so simple—comprehended in s-brief an expression—how did it set in motion a train of causes and effects, pregnant with the most gloriou. consequences to the human race ! For three quarter of a century, it has been the rallying-word of freedor over half the globe.

Tell us, then, no longer that it is no matter what man believes. It often makes all the difference between a freeman and a slave, between a Christian and an In fielel, and, in its final results, all the difference between an angel of light and a fiend of darkness. Bunyan represents the Hill of Error as being 'very steep on the farthest side,' and Christian and Hopeful as beholding at its base the unburied bodies of those who had been dashed in pieces' by their fall. This allegorical representation accords with all history and all experience its elements are deeply laid in the very philosophy o

Indeed, we may lay it down as a proposition susc tible of the most rigid demonstration—if, indeed, it be not, in itself, too self-evident to require proof—that truth is always beneficial, both to individu esciety, while error is equally injurious to both. We do not mean to say that all truth is equally beneficial, or that all error is equally pernicious. That error in

which a man is involved, who discovers only through me false theory the sunbeams of truth, and is thereby incited to its pursuit, is widely different from that whose influence is all counter to the truth. Nor will we say but that truth may sometimes seem to be prejudicial. But it is only a seeming, and not a real as the instinctive belief in God, written on the hu prejudice. The Christian martyr, who seats with and bleed his testimony to the truth, may seem to be a sufsinews grasped the martyr's stake, that for him to die, and to die just so, was gain? Did he not, even while expiring amidst the burning flame, rejoice that he was counted worthy to suffer for the sake of the Lord Jesus?

No, error can never be put in second the sake of the Lord Jesus? ferer in consequence of the truth; but it is only seems; it is not real. Did he not feel, even as his burning No, error can never be put in competition with truth, whatever may be the immediate consequences of either. As the pure gold is to be preferred to the counterfeit, so is truth to be preferred to error. Truth, wherever it pride and revels in luxury-still is truth, with all its eming ills, better than error, with all its seeming good. The evil sometimes attendant upon truth is from without, is extrinsic, and not real; that which flows without, is extrinsic, and not real; that which flows benevolence, adding to the natural and ordinary refrom error is legitimate. The votaries of truth suffer, straints from wrong and motives to duty, the sanction but the blow falls upon them in spite of truth's defence. of religious truth and future retribution. The votaries of error are stung by error itself. This is the scale—that of experience, practical results—in which we would poise Christianity and Infidelity. By To its fruits, Christianity is shown to be of God. Wisdom I received, through the 'Ladies' Fair,' recently held is justified by her children; it meets the wants and is in this place, the foregoing letter, addressed to me, but character and elevates his condition. Tried by the anonymously is better known to yourself than to me same test, Infidelity fails. The true moral element it You probably intended it as a mortal blow at what you wants; the germ of a depraved heart and a clouded interm my 'Infidelity.' I have just 'Infidel' breath tellect, its influence cannot but be pernicious, its results enough left to acknowledge its reception, which I

affording a full and fearful illustration of the practi- so I send you the following in return. cal folly of Infidelity in a nation. There never was but one government that was professedly atheistic; and the whole civilized world will, I am sure, join in the prayer to God that there never may be another. Voltairs and to God that there never may be another. Voltaire and right.' You affirm that this 'maxim' 'is no less per his associates sowed thickly the seeds of Infidelity; and, nicious in influence than false in theory.' Permit m amid the moral corruptions of a profligate nation, they to say, you have been setting up a 'man of straw,' fo shot forth into a rapid and luxuriant growth.

and thenceforth it became the voice of the nation. The Bible was burnt, the Sabbath abolished, and the worship of the Goddess of Liberty, in the person of a vile drama; the closing scene was terrible beyond description, 'It converted the most polished nation of Europe into a nation of fiends and furies, and the theatre of voluptuous refinement into a stall of blood. The mighty Mind who governs the universe-whose being they had denied, whose word they had burned, whose worship they had abolished, whose protection they had denied, and whose wrath they had defied-withdrew his protection and gave them up. With the ferocity of famished tigers, they fastened on each other's throats, and com-menced the work of death.' The scenes of horror and of woe which then ensued can only be realized in the great day of retribution, Those who should have been angels of mercy and ministers of justice seemed to be transformed into demons of wrath, whose bosoms were incapable of relenting or of pity. Rills of blood flowed down from the guillotine. Neither age nor sex were spared.

But what were these events more than the natural consequences of a system that renounces all responsibility, cuts off eternity from our view, and converts man into a brute? 'What,' exclaimed one of the actors in this drama of death, ' what is it to kill a man? It is only just to change the direction of a few ounces of blood.' It is estimated that, during the reign of Infidelity in France, not less than five millions of lives were made a sacrifice. Who could wish such principles to become prevalent? Not, certainly, the friend of humanity; and yet, the very men who propagate them, the good of the race.

Let us place in contrast with these fruits of Infidelibroad Pacific seemingly on the very outskirts of the some revision and modification. globe-lie clustered the group of the Sandwich Islands. When governments exacted conformity in religious flized world. In 1819, a small band of eight or ten inpursued their voyage, and at length reached the land would have others do to them? selected for their future toils. What language can describe the scene of houseless poverty and of almost hopeless degradation that was before them! Go and contemplate the result of missionary labors, and the of art are every where seen. Printing presses, too, curse? are pouring out their rich treasures to nurture and

ganization comprehensive and harmonious, and with it not, or the other, who declared he would not do it, foundations of society, breaking down the government, If I understand your affirmation, it is, that whatever the land in blood. The effusion of blood was stayed only every thing that tends to evil is 'Infidel.' You say by the combined forces of the allied Christian nations. . This is the scale—that of experience, of practical Christianity found the Sandwich Islands in the most sults—in which to poise Christianity and Infidelity hopeless state of degradation; the light of intellect al-most extinct, the virtues of the heart almost eradicat-course, Infidelity is of the devil. But what is Christied, and the very form and uses of humanity almost anity? what is Infidelity? and where may these be lost. In the short space of twenty years, behold what found? a resurrection from the grave of moral pellution was wronght! Science and civilization, peace and happiness, domestic affection and family enjoyment overspreads the land. And even now, they stand forth the olution —that volcanic eruption—that moral and pocoadjutors of Christian nations in benevolent and Chris- litical earthquake which shook the civilized world to

anity in this portentous struggle, on the one hand, with from the hand of spiritual and political despotism a de the skepticism and intellectual pride of the arrogant gree of freedom for the common people they had never and assuming, and on the other, with the ribald buf- before enjoyed—you characterise as the product of foonery and the blasphemous assaults of the open and 'Infidelity.' If it were, then for that, in its concer scoffing Infidel. But we say, distinctly and emphatition, and even in its ultimate results, Infidels have no cally, that we have no sympathy with such fears, cause to blush. The truth is, that Revolution was caus-Christianity has never yet sought sanction or support ed by the most outrageous oppression—by a despotism from sources such as these. It lives not by their per- which had ground the people until forbearance ceased from sources such as these. It lives not by their permission, but in spite of their power. To doubt its perpetaity is to doubt its authenticity. To doubt the result of such a contest is to doubt the divinity of its origin, the vitality of its power, and the scope and grandeur of its mission. Infidels may assail, philosophical akeptics may endeavor to supplant, the ranting buffoon may pour out the froth of his contempt, but the foundations State, and Isunch out into new voyages of discovery of the Gospel are laid down in the great substratum of truth, deeper than mortal power can reach. We repeat, then, we have no fears for Christianity. It is a feeble heart, or an intellect already perverted, that can tism has falsified the facts of history in order to make

uestion the final issue, severe as may be the conflict sentiment was beautifully and truthfully expressed by the most venerable review in our country, that 'as long rejudicial. But it is only a seeming, and its heart, remains unerssed—and though it may be obtained. The Christian martyr, who seals with his heart, remains unerssed—and though it may be obtained in the control of the truth, may seem to be a sufficient of the control of the truth, may seem to be a sufficient of the control of the cont demption and reconcilement, his aspirations after holens and immortality remain; so long Christiani must remain-remain to give con peace to the conscience, a sure anchor to man's higher hopes; remain to raise the degraded, to purify the or may lead—whether into poverty or into the palace, into exile, chains and bondage, while error stalks in goal before the eyes of the most advanced in moral pro gress, the foremost in the spiritual race ; remain to form and regenerate human life and human society, by diffusing its pure and gentle spirit of self-denial and

MARSHFIELD, Aug. 31, 1853.

adapted to the condition of man; it ennobles his whole without date or signature. Why you have written hasten to do. As Nanty Ewart said to Gristal Nixon. The world will probably for ever look to France as in Scott's 'Redgauntlet,' 'I will not die ungrateful';

shot forth into a rapid and luxuriant growth.

At the commencement of the French Revolution, the know of any one who holds to such a maxim in an abso-National Assembly appointed a Committee to inquire lute, unqualified sense. There are those (and I am of and report whether there were, or ought to be, a God. (that number) who believe that a man's actions furnish This Committee reported that a God in heaven was inconsistent with liberty on earth; and further, that does actually think or believe. For we may say, belief there was no God in heaven, and that death was an eter- is the tree, of which actions are the fruit. When w nal sleep. We are not told how long the Committee see the fruit, we do not hunt up the tree to ascertain were in session, nor the process by which they reached its kind and quality; being well satisfied that 'an evil their conclusion. The Assembly adopted the report, tree cannot bring forth good fruit, nor a good tree evil

In the time of Jesus, there was a class of men (and they have left a numerous progeny) whose religion con woman, ordained. This was only the beginning of the sisted mainly in the observance of various forms and peremonies, and in the promulgation of sundry metaphysical dogmas. They made long prayers, idolized Abraham and Moses, and garnished the sepulchres of the prophets whom their ancestors had stoned. They put the utmost faith in the old traditions, and contended with furious zeal for the special holiness of the 'Sahbath day.' These, with them, were the very essence of religion. They charged upon Jesus as a crime, which marked him as an 'Infidel and blasphemer,' that he spoke lightly of Moses and the dead prophets; did not regard the traditions of the elders '; consorted with publicans and sinners'; and, above all, ' kept not the Sabbath day.'

By the way, is it not curious in the coincidence, the he same charges are brought against the reformers of the present day, by those who claim to be the especial favorites of the Deity, and to have a monopoly of piety, that were preferred against Jesus and his disciples by the Pharisees of theirs?

Against these formalists-these sticklers for tradiion-these tythers of 'mint, anise and cummin Jesus levelled his heaviest artillery of rebuke and denunciation. 'By their fruits ye shall know them,' said he, in reply to the charge of heresy, and in exposition of the hypocrisy of his enemies, the Jews. 'By their fruits ye shall know them.' It is put forth as sound orthodoxy in this community, that it is better for a man to profess something, even if he makes no attempt to live it out, than that he should live an upright and useprofess to be the friends of humanity, and laboring for ful life, and make no profession. Is this your idea when you say that 'speculative notions exert a powerty, the fruits of Christianity. In the midst of the the conduct of our lives ?? If so, your belief needs

A darker theatre of barbarism, a more revolting scene belief, and 'civilized and Christian nations' engaged of human degradation, than these Islands once exhib- in the unboly traffic of enslaving men, without con ited, has probably never once been revealed to the civ- punction or remorse,' they professed to be Christians Were they really so? If they were, then Christianity dividuals, protected by the thunder of no cannon, sup- is compatible with the direct cruelty and the most ported by no arm of secular power, sailed from a Chris- crushing tyranny. If they were not, what effect had tian port, in a distant part of the globe, to carry to their mere profession in making them liberal and huthese islands the everlasting gospel. Successfully they mane, and in causing them to do to others as they

You say a speculative opinion was put forth by great statesman, that 'all men were born free and independent.' The nation professed to organize itself upon that truth. Did the profession liberate the slaves in th genuine fruit of Christianity, in the scene presented country? What was it worth, then? This nation, too, now by these same islands! You behold the ports is 'Christian,' in distinction from Pagan, Mahometan thronged with ships from every nation and clime under or Infidel. Is it in accordance with Christianity to own heaven; signs of civilization, beautiful villages and slaves? If not, what better is the profession you make healthful abodes, are scattered all along their coasts. than the 'Infidelity' of which you complain? Nay Behold the churches of the living God, raising high more, is it as good? The 'Infidelity' of France libetheir heaven-directed spires; while schools of learning, rated the slaves in that republic. The Republicanism those nurseries of civilization and religion, are scattered and Christianity of America forge fetters, and nourish abroad throughout the land. The hand of agriculture and sustain slavery in its worst form. Which will man enriches and beautifies the country, and the appliances | kind be likely to choose as a benefactor, and reject as a There is no doubt but 'truth is always beneficial to

enrich the mind. Christianity, in thirty years, has individuals and to society, while error is equally injuwrought this transformation. Look upon the picture, rious to both.' But you cannot tell whether the truth nd receive instruction.

is in a man by what he says, only by what he does.

Unfidelity found France a great and powerful nation, with a system of government and social or of it, he who said he would perform the work, and did populous and thriving community; but in one but still went and did it? The truth there is in a man orief campaign, it succeeded in unsettling the very or nation, flowers and fructifies only through the life. producing the most hopeless anarchy, and drenching conduces to the welfare of man is 'Christian,' while

centre, which toppled down thrones and overthrew em Some have affected to tremble for the fate of Christi- pires that had stood tranquil for ages, which wrung

bly will never be fully known. But some of the are coming to light. Historians are now compelled to admit that the French Revolution was not the unmixed evil priests and tyrants have endeavored to make it. that crash of empires, and the shedding of those river of blood? Do you know what was the con-French people previous to the outbreak? Look ju now at a very few of the facts. I say nothing of the monarchy here, which, of course, drew its life from the blood of the masses, except as I allude to it incidental-ly, in speaking of the general state of the nation. They were exempt from taxation; they owned more than half the land in France; the income from this and their tithes was enormous. The nobility numbered to hundred thousand. They were exempt from most of the taxes; they owned nearly all the land not in the posession of the clergy. What must have been the state of a country swarming with these

And the Church's locust band ??

The millions of the common people were in a state of famine; wages were next to nothing; provisious were almost beyond the reach of the multitude. The artic of salt alone was twelve dollars a hundred weight. man could make more by smuggling a quart of salt than by a day's work at any of the ordinary employments of the laboring people. The farmer could no plough his land nor gather his harvests, at certain times and places, lest he should disturb the young partridges and rabbits. He was forbidden to kill any of the creatures which the nobility and clergy hunted as game, however much damage they might do him, a blessing to mankind; albeit it was, in many res under heavy penalties. The most stolid ignorance and the tornado and the hurricane, which often de catalogue of injustice and oppression. The world will never know the whole story; for, as Carlyle has said, the sufferers were 'the dumb millions,' for whom Church and State had no voice, and no bowels of com-

Yet, you say that "Infidelity [that is, the Revolution found France a great and powerful nation, with a system of government and a social organization compre hensive and harmonious, and with a populous thriving community.' I do not know what your id of harmony and thrift may be. When the people were on the verge of starvation, multitudes of them went to Versailles to petition the 'harmonious government' the weight of political and religious tyranny. The for relief. The answer they received was the hanging chains by which mankind had so long been bound were of two of their number, and the rest driven off at th point of the bayonet. Under such circumstances, the people were ready to receive any thing that promised to to contrast the present condition of the people of France ameliorate their condition. The tracts of the so-called even under the usurped dominion of Louis Napoleon Infidels were circulated and read with avidity by those who could read. These told of freedom for body and revolution, we must acknowledge it is on the side of humind-of a social state where all should be prosperous

At this time, the American Revolution burst upon the world. The oppressed every where gazed upon its light, flashing across the heavens, as a bow of promise; the tyrants, as an omen of death. The French people arose, burst their fetters, and declared they were struction.' Perhaps I do not know the facts about those free. Then came the storm of fire and blood, that, for a time, swept away every vestige of the old Church and State. Despotism and Bigotry combined against the government of the people which was established on the ruins of the monarchy. They had their emissaries in every part of France. They were constantly plotting the overthrow of the republic. Attacked by the allied powers of Europe, maddened by the discovery of secret plots among the agents of the old monarchy, nobility and priesthood, there was a time when no one was safe who was connected with these orders. Then it was that the guillotine ran blood. 'It seemed as if Nature was in her death-throes,' and that Chaos again brooded over the earth. It was in reality a death-struggle against the Sandwich islands have been taught the same religio the falling dynasties of political and religious despotism. Looking at its violence and bloodshed, pharisaical piety holds up its hands in holy horror, and cries out, " Behold the effects of Infidelity ! Yes, it was the result of 'Infidelity'; but of that kind which clothes itself with the name of 'Christian'-the real wolf in sheep's clothing.

That there were excesses, that there were cruelty and injustice on the part of the revolutionists towards many who were innocent. I do not deny. That the pendulum of religious belief swang clear to the other side, pro- ganized into institutions as well as developed in the in ducing, for a time, a negation of all religion, is quite dividual life. Its value to mankind, in the midst of the sider the character of the religion which was over-

chy was a God of oppression, of superstition, of starva- elongation of his own, or his neighbor's shadow. tion for the millions of idleness and luxury for the I think you have some cause to fear for the stability few, of toil and poverty for the many. The existence and permanence of that religion, which, passing unde of such a God is inconsistent with freedom on earth. the name of Christianity, finds its home in the govern It should be emphatically denied.

But 'Christianity, the Bible and the Sabbath were land, and slaveholding America. As sure as the nigh set aside, and their destruction sought for.' If I mis- of superstition and political despotism is fading awa take not, the religion which prevailed in France before before the growing light of knowledge and freedom, juthe Revolution, was of that kind whose introduction so true is it that such a religion must fall. Yes, that into this country you think is fraught with fearful dan- religion which buys and sells men, women and children gers to our civil and religious liberties. It was 'the old drives them to unpaid toil, and herds them together like harlot of Rome'- the mystic Babylon ' of the Apoca- brutes-which passes Fugitive Slave Laws, and makes lypse. The Bible burnt was the Bible of the same a nation of bloodhounds where there should be a nation old Jezebel,' and the Sabbath destroyed was the week- of freemen,—which is represented by such men as Rev ly holiday on which the old beldame performed her im- Joel Parker, who declares ' there are no evils in slavery pious and blasphemous orgies. Would the world lose but such as are inseparable from every other conditio much by the destruction of them?

They tried to substitute for the worship of this 'old could liberate every slave in the land, I would not offer Babylon,' that of the 'Goddess of Liberty,' you say, that prayer'; by Dr. Dewey, who would 'send his mothin the person of a vile woman.' It was, probably, a er into slavery to save the Union'; by Dr. Sharp, wh poor attempt to symbolize that divine principle of free- would obey the Fugitive Slave Law, whether wise or dom they professed to adore. It was to be expected that unwise, good or evil, right or wrong'; -- that religion the priests of the God of despotism would call the sym- which has trailed itself along through rivers of blood, 'If they call the master of the house Beelzebub, what rob and murder the people, and to 'reign by the grace will they say of those of his household?' This was of God,"—which, under the name of Catholic or Prothe extreme into which the religious element swung, when released from the incubus of Romish superstition, Catholies to educate their own children, sent the Pil-

which had weighed upon it for so many ages. ost hopeless anarchy, and to drench the land in rack, the stake, the gallows, to punish heretics blood.' It is said by the liberal historians of the pres. the glory of God ;-that religion whose Alpha and ent day-Macaulay, Carlyle, and others-that the Omega consists in subscribing to a creed, paying church never so good as during the continuance of that Rev. Sacrament, with full permission to drive as hard barolution.' They were never so safe, so comfortable, or gains as possible, or do any thing else which the law of so happy. It was the thousands of priests and nobles whose howl of vengeance and wail of despair rang day of the week;—that religion which enlogizes drunk-through Europe, and which have been echoed by their satellites from that day to this. It was the effort of practical atheists, denying that there is any higher law European despatien to westerbild itself in European despotism to reestablish itself in France, that than the statute-book, any other God than the Ameridrenched the land in blood.' With you, it was all can Constitution; culogizing them as saints, or patterns

caused the sacrifice but the struggle of despotism to Christianity, as developed in your Christian 'nations'? go down, 'deeper than plummet line hath ever soundIts track may be traced in blood, ever since Constantine
substituted the 'Cross' for the 'Eagle' in the banner
of the Roman Empire. Look at the Crusades. Look

But the religion taught in the life and precepts of during the last three or four centuries—the 'St. Bar-tholomew Massacres'—the burnings of Queen Mary— the butcheries of 'good Queen Bees.' Europe has been against children, brothers against brothers, natio

cainst each other in borrid meles. All was done to

Even now methinks I hear the infinite flerce chorus. The cries of agony, the endless groan,
Which, through the ages that have gone before us,
In long reverberations reach our own.' Is this the effect of your Christianity? If not, what

it? Let me say to you, that those who live in hor of glass should be a little cautious of throwing sto 'The effusion of blood,' you say, 'was only staye by the combined forces of the allied Christian nations Christian nations' !! Where are they? There Russia, with her forty millions of serfs, that has trod the life out of Poland, and is now, in the name of Chris tianity, seeking a pretext to conquer Turkey, partly to punish that Mohammedan honesty and humanity, punish that Mohammedan honesty and humanity nesty and h uge to Kossuth and his companions when hunted by the leadly vengeance of Russia and Austria. That is on of your 'Christian nations'! Austria, with her grass on the throat of Hungary, and her iron heel on the prostrate body of Liberty in Italy, is another. Eng and, with her million paupers, her robber arm stretch ed out to grasp the domin n and the riches of India, and forcing a detestable traffic in opium with the Pagan Chinese, is another. These are your 'Christian nations They put down the 'Infidelity of France'-that is they crushed the life out of the French Republic; and a more infamous combination, for a more infernal pur-pose, is scarcely to be found in human history.

But not to dwell on this part of your letter ; I hesi tate not to say, that the French Revolution of 1789 was a blessing to mankind; albeit it was, in many respect superstition prevailed. But I cannot go on with the much valuable property and life, while purging the air of noxious vapors and deadly miasma. Despotian had brooded over France for ages. Working silently and often unseen, it had so thoroughly carbonized the moral and political atmosphere, that nothing but an earthquake and a hurricane could awaken the nation from their sleep of death, and infuse the life-giving oxygen of freedom into the social state. Those came. W may regret the exhibition of so much violence—the shedding of so much blood; but the philosophical observer is constrained to admit that, according to the com mon course of events, there was no other way to libethen broken in twain, never again to be firmly reunited When we come to strike the balance of good and eviland of the rest of Europe, with what it was before the manity and freedom. Kingeraft and Priesteraft will de well to read the lesson aright, lest there be for them 's more fearful looking-for of judgment and fiery indignation' in the future.

A word or two about the Sandwich Islands; a pic ture' upon which you urge me to look and 'receive in islands. I wish to know them. I do not know whether the religion taught those savages in the Pacific is the same as that imparted to the Cherokees, Chickasaw and Choctaw Indians in our country, which has made slaveholders of them, and induced them, or permitted them in imitation of their white teachers, to pass laws making it a crime for 'any person to teach a free negro, or slave belonging to any one in the nation, to read or write,' and declaring that no negro or mulatto should hold any land or own any horses, or cattle, or firearms-that the patr may arrest any negro found straying away from the premises of his master, or bring him up for punishment &c. &c. I say I do not know whether the savages in as the Indians of the Mississippi valley ; but hope the have not. I suspect, however, that their civilization i full as much owing to the 'spirit of commerce' as th 'spirit of the gospel '-that the poor natives have learned far more of the vices than the virtues of our civiliza tion. Indeed, it is whispered that the native population is fast wasting away under the withering influence of these vices. It may not be so. We will hope that these islands may afford the world one example of the glori ous principles of the despised Prophet of Nazareth, o miserable abortions which pass by the name of 'Christian nations,' would be unlimited. May we live to it verified.

You say, the National Assembly declared 'that a God You take pains to inform me that you are not afrain in heaven was inconsistent with liberty on earth.' That of 'Infidelity.' Some weak-minded people are; but was true, so far as the God who had been worshipped 'you have no sympathy with such fears.' Pardon me for and inculcated by the governing powers of France was saying that you remind me of the man who whistles concerned. The God of the priesthood and the monar- keep up his courage, while he is frightened even at the

ment of such nations as Russia, Austria, France, Eng in life'; by Dr. Spring, who says, 'If by one prayer 'vile.' They had often done so by the original. which recognizes the 'divine right of kings' to blind testant, drove the Huguenots out of France, forbid the grims on their wintry voyage across the ocean, hung The effect of this, you say, was, 'to produce the the Quakers, banished the Baptists, and established the n of the twenty millions of French people was rates, going to meeting Sundays, and partaking of the caused by 'Infidelity.' This dwells in your imaginaof morality, providing they signify their belief in the
tion as if it were some horrid nightmare, and, like Banpopular creed, and condescend to take the name of
quo's ghost, stares you in the face at every turn.

Christian ;—that religion which pursues with the 'mad-You say, 'It is estimated that, during the reign of 'dog' cry of 'Infidel,' and brands as unworthy of the Infidelity in France, not less than five millions of lives public confidence, all those who do not believe in the in-were made a sacrifice. Admit this to be true; what fallibility of a book, and in the peculiar sanctity of Sunday, though their lives are ever so upright and us overthrow the republic? Through the military rule of ful;—that religion which looks upon profession as betNapoleon Bonaparte, they succeeded. Suppose all this might be attributed to Infidelity; what is that to the life;—such a religion must go down under the expanoeans of blood which have been shed by what is called sion and elevation of the human mind: and it ought to

at the struggle between the Catholics and Protestants Jesus of Nazareth, - which feeds the hungry, clothes th naked, liberates the captive, draws a cord of love arou the great human family, is 'peace on earth and good good Queen Beea.' Europe has been will to men,'—this will live, and grow, and expand through the bright sunlight of eternity. Its leaves are life have been rudely snapped asunder; parents arrayed for the healing of the nations. This is a religion that ns commends itself to the heart, to the understanding and

conscience of every man. It does not depend for in vitality upon the truth of the material miracles records in the New Testament, nor a belief in the plenary in-spiration of the Bible. This religion will live, because is good, —is adapted to human wants, leads to the man cipation of the race from slavery, both of bedy and mind, and unites them in one bond of brotherhood. It will live, because its fundamental principles are storage verilies; true now, and always true. As true believe the shepherds heard the song of the angels on the plains of Bethlehem, as after the final catastrophe in the advent of the 'Son of Man.' This religion is essential to the growth, and even to the life of humanity. Alex this there need be no fears. Let us only be inher with its spirit, and we shall not need 'Venerable he views' to teach us there is a God. We shall feel him to be a necessity of our nature. We shall perceive him in our affections, in our hopes; in our aspirations for the Good, the Beautiful, and the True; in that 'longing after immortality,' found alike in Pagan, Mahonets and Christian. We shall not then turn pale with fer and fancy the Universe, with its Author, is going to b blotted out, in consequence of the speculations of men, who, looking at the idea of God only through the latellect, blunder at last into a series of negations, which lect, blunder at last into a series of negations, which would, as certainly, lead to a denial of their ora eristence as that of the Deity. The worst form of infilely ty is not by any means that which decies the name of God, or the personal immertality of the soul. It is that which professes to believe in God and the vicarious atonement of his Son, and then denies him in the persons of his wronged and suffering children. This abounds every where; especially in the so-called *Church of Christ.' For the Church, in its organited form, when it has become popular, and the established religion in any country, has always been on the side of the oppressor. I know this will be regarded as a reckless and libelious assertion by most people; but history will bear me out in it, surely; that in all ages, the re ligion of a country, when it has been married to the State, and thus become corrupted by the possession of worldly power, has ever been opposed to reform, and the liberties of the masses. This by no means prove there is no such thing as 'pure and undefiled religion which visits the widow and the fatherless, and keeps in self unspotted from the world'; but it shows that much passing about as such is counterfeit-a cloak for motified tyranny and heartless villany : or else has deguerated into cant, 'a sort of rag currency, once, perhaps, a sign of bullion, but giving promises to pay now from empty coffers.'

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

. Break the bondman's heart for bread,

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

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

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

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

class you represent.

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

Yours, for the Living Present rather than the Desi

GEORGE POX AND THE CIVIL POWER NEW ROCHELLE, 9th month 13, 1853.

To WM. LLOYD GARRISON : DEAR FRIEND,-Can the following sentiments, attributed to George Fox, be true? The pamphlet from which this extract is made was published, in 1840, by the representatives of the New England Yearly Meet ing, and was subsequently endorsed by the represent tives of the New York Yearly Meeting of the same division of the Society, entitled, 'Views of the Society of

Friends in relation to Civil Governments.' George Fox called upon the civil authorities to interpose its sheltering power to protect his person, and in an epistle to Friends in some of the West India Islands, when the Governor had desired them to take a part in keeping up a watch to protect from incursions, and had granted them the privilege of doing so without their convenience. their carrying arms, he enters into an argument is show the propriety of their complying; and enjois them faithfully to perform this service, and report the magistrates all cases of offence that they may de-cover, in order that the offender may be arrested in his course and punished.

Now, for a moment, let us compare the course alleged to have been pointed out by George Fox to his We India friends, with the advice of Jesus Christ to his followers, and see if they harmonize with each other Jesus says :- Forgive, and ye shall be forgiven. ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your tre

My only motive in bringing this subject before the public at this late day, is the hope that it may induce some one, of either division of the Society of Friends to come forward and reconcile, if they can, the sent ments above attributed to George Fox, with the pre-

cepts and example of Jesus. Thine, for liberty and love, JOSEPH CARPENTER

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