



after being placed on board ship, understood the question, whether they were willing to work in the French colonies...

The Earl of Derby said the French Government were deceiving themselves, and neglecting the experience acquired by England...

THE AFRICAN SLAVE TRADE.

A great degree of activity prevails at the present time in this infernal traffic on the African coast, notwithstanding the efforts of the allied fleet...

The Lewis, it will be remembered, was brought into Norfolk a few days since, in charge of U. S. officers.

The English, it seems, have a peculiar system of tactics for catching American slaves. Says the same correspondent:

The English have been very successful in capturing slaves for months back, but in every instance the prize was taken by a steamer...

These abuses, the writer thinks, should be a subject of protest. The American slave, if captured, is not brought to justice.

In the case of the Boston brig 'Charles,' which had been repeatedly examined, and passed unnoted, until laden with slaves...

The French Slave Trade. The N. O. Picayune speaking of the progress of the French Government...

PROBING THE CONDITION OF THE AFRICAN SLAVE TRADE. Notwithstanding the general break down in the market...

The Liberator.

NO UNION WITH SLAVEHOLDERS. BOSTON, JANUARY 1, 1858.

Our friends who have not yet paid for the present year, will bear in mind our rule, by which their papers must be cut off...

REMOVAL OF JUDGE LOING.

To the Honorable Senate and House of Representatives of Massachusetts, in General Court assembled:

The undersigned, citizens of this Commonwealth, respectfully represent: That by a law passed May 21, 1856, by the Legislature...

Your petitioners further represent: That in open defiance of this law, and of the voice of the people of Massachusetts...

Whereas, the women of the State of Massachusetts are disfranchised by the Constitution...

Second. 'Government derives its just powers from the consent of the governed.'

Third. 'Taxation and representation are inseparable.'

We, the undersigned, therefore petition your honorable body to take the necessary steps for a revision of the Constitution...

To-day we commence a New Year, and a New Volume—the twenty-eighth of the series.

RESULTS OF THE BAZAAR. The Anti-Slavery Bazaar was brought to a close on Saturday evening last...

On Monday evening last, we listened with great pleasure to the introductory lecture of a course to be delivered on 'THE POETRY OF THE BIBLE'...

THE ATLANTIC MONTHLY, for January, commences the year under the most favorable auspices.

OF OUR FRIEND PARKER PILLBURY, we learn is soon to give Lyceum lectures at Concord, N. H., and at Newburyport.

NEW PUBLICATIONS.

THE GOLDEN AGE OF AMERICAN ORATORY. BY EDWARD G. PARKER. Boston: Whittemore, Niles & Hall, 1857.

This is not only a readable, but a very attractive and well-sustained volume, of 420 pages. It is divided into four chapters.

The author of this volume is a young lawyer of this city, of considerable promise, who was so unfortunate, not to say criminal, as to have acted as junior counsel in the case of Sims—against the slave, and for the oppressor...

Nothing can be more wide of the mark than this. We do not know of a single anti-slavery speaker, whether belonging to the pulpit or the platform, who bears the slightest resemblance to Mr. Phillips...

'It is curious to observe what a tacit compliment is paid to Phillips by the universal copying of his manner. Whether consciously or not, the school of Anti-Slavery speakers, from Theodore Parker to Frederick Douglass, seem to catch more or less of his intonations and cadences.'

We are gravely assured by him that 'some of his (Mr. Phillips's) speeches, revised by himself, would doubtless read well!'

As if anxious to qualify the many fine things he says of Mr. Phillips, so as not to offend public sentiment, Mr. Parker must needs occasionally throw in a slur like the following:—'Woe to the man upon whom Phillips chooses to fix his epithets: they are poisoned arrows; they leave the smart behind.'

The description of Mr. Phillips as an orator is generally felicitous, but Mr. Parker is not capable of taking his dimensions, owing to a lack of that high moral element which is essential to a full appreciation of one whose soul is like a star, and dwells apart.

Mr. Parker thinks that 'even his enemies must respect him for his honest moral audacity'—the audacious names: the South—and calling things by their right names: as the manner of James Otis and Sam Adams.

OF THE abolition party, Mr. Parker thus speaks:—'He (Mr. Phillips) joined in a party, over whose gates he saw written, as far as life's prizes are concerned, the motto of the Inferno: 'All hope abandon, ye who enter here.' It is a party which can never triumph but by making thirty millions believe their Constitution a joke with hell, and the memory of Washington the scandal of the land; and this he knew when he took part with them.

This is all the notice which a party, disinterestedly and uncompromisingly contending for a quarter of a century for the natural right of all men to be free, obtains on the part of this writer.

THE following Call for an Anti-Slavery Convention in Vermont, has been issued in that State, and it is hoped will be warmly responded to by the friends of the oppressed in that region.

WHEREAS, the question of American Slavery is deservedly the great question before the people, in both Church and State.

WHEREAS, there is need of more and continued agitation on this subject, and for greater effort in the Anti-Slavery cause.

WHEREAS, there are many in our State who desire to occupy a higher moral platform than that occupied by the political parties.

WHEREAS, it is desirable that the friends of Freedom be better acquainted, and cooperate more heartily.

THE undersigned hereby invite their fellow-citizens to meet in Convention at \_\_\_\_\_, on Tuesday and Wednesday, the \_\_\_\_\_ of January, 1858, to consult, discuss and determine with reference to the evil of Slavery, and to adopt such measures and take such action as the importance of the subject and the state of the times demand.

PUBLIC DISCUSSION IN VERMONT. We learn that our friend, Rev. N. B. JOHNSTON, Pastor of the Congregational Church in Topsham, Vermont, is to have a public discussion at Waitsfield, on the 14th January, and subsequent evenings, with Rev. Mr. Prindle, Chairman of the Committee of the 'Radical Political Abolitionists,' on the following points:—

1. 'The United States Constitution is a pro-slavery compact.' Mr. Johnston takes the affirmative.

2. 'Congress has constitutional power to abolish slavery in the Southern States.' Mr. Prindle affirms.

3. 'The Christian patriot may not take oath of allegiance to the United States government, swear to support the Constitution, nor exercise the elective franchise under it.' Mr. Johnston affirms.

LETTER TO AN AMERICAN RESIDING ABROAD. Boston, Dec. 17, 1857. My Dear Sir: I rejoice that you see the folly of waiting, with folded hands, for the coming of 'God's good time' for the overthrow of the evils of this world...

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The man who acquiesces in war, because it is limited by humanity and civilization somewhat more than formerly—in slavery, because to keep men in chains is not so bad as to kill and eat them—or in fornication, because adultery is worse—has not gone far in the way of reform.

The Free State men, Free-soilers, or Republicans, as they have at different times called themselves, (deuded with the hope that slavery will die by limitation of space, as our fathers were deluded by the expectation that it would die when the foreign slave trade was cut off), are making the same enormous, dreadful blunder—blunder and crime, in one act—

which those fathers made, namely, agreeing to the undisturbed continuance of slavery where it is now established. They think to gain something for liberty by expressly conceding that the present masters of four millions of slaves may keep them and their posterity as chattels until God shall set them free.

They are foolish enough to expect, by such a course, to advance the cause of liberty. Satan always conquers those who fight him with such weapons.

We do not know the Grecian sage right when he said that the best government was that which protected the poorest equally with the richest? Is it not as true in politics as in religion—Inasmuch as ye have done right or wrong unto one of the least of these my brethren, ye have done it unto me? The blessing of God cannot follow a nation which declares that its Constitution was adopted 'to maintain liberty,' and yet uses that very Constitution to maintain and perpetuate slavery.

Since the letter of the Constitution has come to be prized and exalted in opposition to its spirit, since the instrument itself has become an object of idolatrous reverence, to the disparagement of justice and righteousness, I, for one, am willing to break the spell by rending it asunder. We can make a new Constitution, retaining all the merits of the old, and omitting the foul blot of inconsistency that deforais it; we cannot safely go on in the deliberate violation of the laws of God and the rights of man.

You know very well that the Tract Society have been making the same blunder, and committing the same sin; but I know, and I think I can prove to you, that the restraints in the Tract Society are doing the same thing in kind, only less in degree. They also are compromising—trying to 'split the difference' between right and wrong—offering to give up so much to Satan, if he will give up so much to them. They have not yet found out that he always gains by that sort of bargain.

To give you the proof I have just promised, it will be necessary to go back a little in the history of the present movement in the Tract Society.

You remember that I sent you an analysis of the Resolutions adopted at the last annual meeting of that Society, showing that they were unsatisfactory and incompetent in the work of reform, because (two-fold) offering to each party in the controversy some particular expressions adapted to favor its ideas, and which, when separated and emphasized, might plausibly enough convey the idea that the case was decided in its favor.

I also expressed to you my conviction that the intelligent framers of that document, intending it as a compromise measure, had purposely given it these characteristics, and were seeking peace in the Society rather than party;—and furthermore, that the intelligent gentlemen who accepted this document in behalf of the restraints, and praised it as entirely satisfactory, notwithstanding the characteristics of indirectness and disingenuousness that I have mentioned, were themselves seeking peace rather than party.

The result has fully corroborated both the first and the last of these conclusions, harsh judgments. The two parties in this controversy, represented by the officials of the Society and the New York Observer on one side, and the Independent and Congressionalist on the other, seized upon the very expressions in the Report to which I had called your attention, and each claimed the matter as decided in its favor, in consequence of the leaning of those particular expressions to its side.

Each party still makes this claim, and now a new meeting is necessary to tell us what document really meant. Dr. Wayland has told us (in the document I have already sent to you) what he meant; but somebody else in the Committee meant something else, and insisted on his significant phrases just as strongly, and will affirm their potency just as loudly when the next discussion comes. This is what is gained by compromise. The work is all to be done over again; and the people who wanted reform, but yet accepted those double-faced expressions in the same document as entirely satisfactory, and re-elected the same pro-slavery Board to administer them, are to blame for it.

But this is not all. The gentlemen who have made this mistake, and led the confiding main body of the restraints into so great an error, ought to be prompt and assiduous to repair it, especially as they are still looked to for counsel in the premises. They ought to have done these two things, or something equally energetic.

1. When the officials of the Tract Society publicly stated that the contributions of the South had stopped, and that therefore they had decided to print no tracts upon slavery for the present, the leaders of the restraints should have brought the force of this potent lever to bear in the right direction, by immediately advising the entire stoppage of Northern contributions, until tracts should be issued, not only upon, but against slavery. This measure would have brought the Board at once to their senses, since the

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POETRY.

From the Liberty Bell for 1852. THE LIBERTY BELL. BY ABRELLA P. RAYMOND.

Give us thy gold, O! man of wealth! Give us thy strength, thou man of health!

Give us thy gold, O! man of wealth! Give us thy strength, thou man of health!

SONNET.

To speed the aim all other aims above. The sacred cause, my native land to free,

SONNET.

Written after seeing the picture, 'Christian Consoler,' and reprinted from the Liberty Bell of 1844.

Savior! Consoler! in Thy presence bending, Lo, what a train of mourners round Thee wait!

SONNET.

The Christian Consoler, of Ary Scheffer, and the Prospect of the American Episcopal Book of Common Prayer.

BRANDER'S LAST WORDS.

I die, my France, I die! all tells me so: Mother adored, adieu! thy sacred name.

PHILANTHROPY.

And now, Philanthropy! thy rays divine Dart round the globe, from Zambra to the line!

The Liberator.

MEMOIR OF CYRUS PEIRCE. GREEN HAYES, Dec. 17, 1857.

MY DEAR FRIEND: More than four weeks ago, I came to the 'Water Cure' in this place, hoping to recruit my health.

In justice to Mr. Peirce and to myself, I hasten to send you a copy of one of the paragraphs, which, I am very sorry, Mr. Barnard saw fit to omit.

'Not many weeks after he went into retirement, Mr. Peirce was called upon to act a very public and responsible part in another department of philanthropic enterprise.

SONNET.

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The force we wield is moral force—nothing less than eternal truth, the seeds of which are sown for germinating.

The heaven hid in the measure of meal produces no perceptible result on the instant; but in process of time, the whole will be leavened.

I doubt not that there are multitudes of Buchanan Democrats who are Spiritualists. We ought not to blame them for beginning to feel an interest in the great question of immortality.

The terrible abortion that stalks forth and staggers through our land with the name of 'Democracy' on its front, was born of harlotry, baptized in blood, cradled in pollution.

CLERICAL BIGOTRY.

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PHRENOLOGICAL CHARACTER OF AARON BURR.

The physiological organization of Aaron Burr was distinguished for very fine texture and a great degree of susceptibility, intensity, and ardor, caused by a predominance of the nervous temperament.

His Phrenological faculties were marked and peculiar, and gave him a strong individuality of character. His head was of rather large size, and fully developed in most parts.

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NOVEL ATTACHMENT. One of those singular cases of attachment which we occasionally hear of between animals of the most dissimilar nature, exists between a pig belonging to Mr. John Rogers, of Salem, and a half-grown cat. The Rogers says:—

Ayer's Pills

Ayer's Pills are particularly adapted to the treatment of the digestive apparatus, and diseases arising from its derangement.

FOR JAUNDICE AND ALL LIVER COMPLAINTS. FOR COLIC AND ALL STOMACH AFFECTIONS.

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