ast to the peruniary concerns of the paper are to graph, (rost PAID,) to the General Agent. The sopies will be sent to one address for TEN as if payment be made in advance.

Priestisements making less than a square in of three times for 75 cts. -one square for \$1 00. The Agents of the American, Massachusetts, rana and Ohio Anti-Slavery Societies are auof to receive subscriptions for the Liberator.

Committee. - FRANCIS JACKSON, ELLIS TOURS EDUCAD QUINCY, SAMUEL PHILBRICK, on Printing. [This Committee is responsible arths finantial economy of the paper—not for

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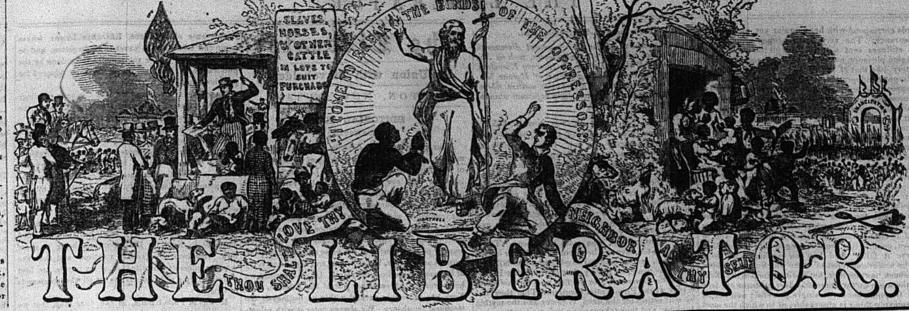
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J. B. YERRINTON & SON, PRINTERS.

WM. LLOYD GARRISON, EDITOR. TOL. XXII. NO. 48.

BOSTON, MASS., FRIDAY, NOVEMBER 26, 1852.

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

WHOLE NO. 1140.

NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

Yes I it cannot be denied-the slavehol in

ords of the South prescribed, as a condition of their

assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their

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 en-

gagement positively prohibited by the laws of God,

elivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a representation for slaves -- for articles of merchandize, under

the name of persons. . . To call government thus con-

stituted a democracy, is to insult the understanding o

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

majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION

AND PERPETUATION OF SLAVERY THE VI-

TAL AND ANIMATING SPIRIT OF THE NA-

TIONAL GOVERNMENT.'-JOHN QUINCY ADAM

Refuge of Oppression.

From the Newark Advertiser.

SERMON OF THEODORE PARKER. store Parker delivered a sermon upon Daniel the Melodeon, Boston, on the 31st of Oched in the Boston Commonwealth, in at had previously appeared, as soon as the spirit, and probably emanating from the that Venice, in which were formerly deusong some truthful charges, all the libels ice which festered in the secret breasts and enemies toward the great men of the atheir authors hated, and thus hunted

yous difference between the two cases

uss made their assault upon the living; tailoss mane their assault upon the living; t, ike a fool bird, preys upon a corpse, let him have full justice. He has, in all like-bern callecting his accusations with patient for many years; as long as Haman did, and There are persons who can show and then be cold again; and there are pars, and then by their repository of others' to can brood over their repository of others' foibles, till they make them pregnant with shapes of sin and guilt, and quicken them to he author has been a punctual attendant for ers on the Garrison Abolition Society, and ad the opportunity to extract from time to Wester, and bottle it for future use. To this as more lately added venom from another Mass as more lately added venom from another Mass. sense parery and the room from another Mas-sets man. These three sweet-tempered and of people, manproachable by all the rest of the for their fierce personal malevolence against

th all, and two of them especially, have been long as to sab his reputation, form a triumwirate of elesting, unforgiving personal foes, to which the day of the country affords no parallel. It is not stry to tell, for every body knows, the reason is inhuman eminity. Such is the corrupt origin first thing which strikes the reader is the riass assurance of the preacher. He is of course of the self-styled redeemers of the black race. Is not so remarkable, because there are a num-

of them; but what is singular, in persons of such busy to the black man, they are mostly notofor the coarseness of their natures, and the impudence and assumption to place themselves oly in the office of final judge of a fellow-are, and that one, Daniel Webster. Mr. Parker os not present charges at the bar, as public or interpresecutor; he leaps upon the bench, puts on end the cap used when the death sentence is , and pronounces judgment. Here is a part # Webster invested a son in the Mexican sewhat of its lower forms-conventional devout--formality of prayer—but it is easy to be denot in the religious, nor in the affectional, nor in the nord part of man.

oral part of man.'
We shall pass over his blackguardism,—it is no ther,—of Mr. Webster, after his speech of the 7th March in the Senate. Such phrases, for instance, "bit of the worst of men," 'tool of slaveholdman the boast of every vilest thing," ' fore an of liberty, 'gone to the grave with such a rep-Leftrette or Washington, copying Arnold, 'could be have been worse than the conduct of Daniel Wester.' For shame, man! Similar abuse the past car has been accustomed to for the last two jen; but not from the pulpit—not upon the recent dead. From Mann and Phillips, from Garrison, Ala, and the rest, from some of his truculent enemies at not from a dear friend, such as the amiable The and not from a dear friend, such as the amiable Theother Parker is. Not from one, who, in the beginhag of his discourse—with tears in his hard eyes—
ware could they come from?—'entreats the sympatime of his hearers, who had, no doubt, if they
were his parisioners, a great abundance to spare.
He crays for their sympathies, and says he 'shall be
laster a his judgment as neongn's love.' O, good
and mercial false.

as merciful fellow-mortal, how compassionate to have man, and black Dan! No symptom of hypocthe riber, lieur this Theodore Parker, friend of the dend na, who cannot answer from his grave — 'My neas, it is hard for me to say these things. My her's love is warm in my busom still, and I hate to them.' Then he has had a mother! It is merciis them. Then he has had a mother! It is merciby sepectinat he did not feet the love toward her
and he does hward the great shade of Webster.
Is, heaven grant that he may never have a child to
processe lappearisy. Again, continues Parker, 'I
sal go morning all my days, I shall refuse to be
tandered, and at last, I shall lay down my gray
less with sorrow in the grave. O, Webster! Webser! would Gud that I had died for thee!" When?
I had go many them is the grave.

the s nothing to this, for it was sincere. How tresurely modest is his pity!

The model preacher's modesty is equal to his malthe model prescher's modesty is equal to his mar-ce. In his discourse, he does little else than mea-age the dimensions of Webster's brains, compute the price of each of its faculties, and weigh his bart, and even conscience, in his Abolition scales. He pure over the cold corpse with eyes softused with simulated learn and only the composedit, the en annual over the cold corpse with eyes somused en annual dears, and cuts up, composedly, the leaf subject with the critical scalpel, to detect every these, or tendency to disease or wrong. His was mortem examination is finished, and the 'sehe foctor' is prepared for jungment. All this has Paper socior' is prepared for judgment. All this has it. Paper sone, and yet he nieckly says, 'It takes Paper sone, and yet he nieckly says, 'It takes Paper sone is recognized greatness;' but Mr. Parker has sen in recognized greatness. The inference need has be written. 'Any man,' he adds, 'can measure a beautiful says.' Any man, ne agos, can measure a man beside—but it takes a mountain intellect to many hands and the Alicai—in other words, baste, Wessers, but Mr. Parker has spanned to the state of he interence again illustrates the speaker's
Mr. Theodore Parker evidently thinks very
of the monosyilable, I, so constantly vibrating

M. Parker's remarkable love for Daniel Webster Alc Parker's remarkable love for Daniel Webster casts in a willingness to deify his intellect for the last of damning his soul. That seems to be his last of damning his soul. That seems to be his last of la

out; that it vibrates with venom all along its tedious length, and, like a viper, quivers with malicious vigor

The character of some of the influences that perated to effect the election of Pierce, may be inferred from the following article that appeared in the Sunday N. Y. Atlas, a few days before the election. The piratical spirit which we see manifested in this article, was shared largely by thousands who were satisfied that with Pierce for President, there would be no fear of any check to their fillibustering schemes.

THE ISLAND OF CUBA-THE DETERMI-NATION OF THE AMERICAN PEOPLE.

'It cannot be doubted, that a large majority of the people of the United States have determined that he American flag shall wave over the island of Cubs. The feeling which demonstrates this fact is not limited to any section of the United States. It predominates in the North as well as the South; and the day is not distant, when the trained bands of some hold and daring adventurers will march triumphantly from one end of the island to the other, Government of Spain be wise, and is disposed to save that which, if it continues the pelicy it has of late pursued, will be irrecoverably lost, it will, with as little delay as practicable, open negotiations for the purchase of Cuha by the Government of the United States.
Let Spain reject all overtures for the cession of

Cuba, another year, or six months, and she will find that what she hoped to retain, has departed. It is mpossible for her to hold possession of her Island a single day, if the people of the United States will its emancipation and annexation.

There are now registered, in this City alone,

some ten or fifteen thousand men, who are anxious and eager to make a descent on Cuba; and, in almost every considerable city and town in the Union, bands of larger or smaller size are regularly organ-ized. These men wait only a favorable opportunity, and the appearance of a leader, to march onward. Nor are they destitute of the means necessary to the consummation of their enterprise. From good authority, we learn that there are now, in the city of New Orleans, munitions of war sufficient to equip New Orleans, munitions of war sufficient to equip an army of ten thousand men, at a moment's warn-ing. Independent of that, a large fund is deposited in that city, to be employed in a war against Cuba, A celebrated house in that city holds a fund amounting to upward of a million of dollars; and in New York, Philadelphia, Boston and Baltimore, the sinews York, Philadelphia, Boston and Baltimore, the sinews of war are abundantly braced. The next attack on Cuba will be found something more than a Lopez expedition, and will end in an easy victory.

It was stated a fortuint ago, that the Administration of the state of matters would have been infinitely worse than it is expedition, and will end in an easy victory.

tration had ordered a war steamer to lay in the lower bay, to detect and arrest supected expeditions, that were on the eve of embarkation. We believe the report was not well founded; but, if it were, and any armed vessel connected with our navy, should impede the sailing of an expedition bound for Cuba, she would find berself resisted by a force which she could not conquer. Mr. Marshal Talmadge will hereafter find, if he attemps to impede the sailing of a Cuban expedition, that he has got

his bands toll of business.

'It is asked, if Spain has done anything to pro roke our ire, or justify us in waging war against her island. We frankly answer, she has not; and, that we have no other right, than that which might gives, o seek possession of Cuba. We want that island its passession to us is a matter of great consequence—and, right or verong, we will have it. In saying this much, we do but reflect the popular sentiment of the day. The condition of the Queen of the Antilles is not what it ought to be; and, we of the United States wish to amend it. We want those great and glorious principles,' which we prate of and which we ought to see extended and implanted in every region from Hudson's Bay to Cape Horn, established in Cuba. We cannot-will not, stor nywhere short of its shores; and our desire must e grat fied.

be grat fied.

'It is very probable, that our people would con-ent to negotiation, if that could be had on favorable terms. They would prefer, however, possession by

Conquest gives a title, which none can gainsay or dispute. It requires no nice or elaborate survey; and, when once perfected, puts an end to all disput for all time to come. It is, ther policy with our people, -&c., &c. is, therefore, a favorite

VENALITY-A WHIC ARGUMENT.

The Cleveland Forest City urges upon its readers he necessity of electing the Whig candidate for Congress, as thereby they would secure the privilege of ecoming lackeys for 'hundreds of southern families. Here is a part of his appeal:

. No city in the Union has suffered more from the baneful influence of Abolitionism run into the ground, than Cleveland. Throughout the South, its thing, American Slavery? And who breathes not the name is synonymous with negro stealing and fanati-cism, and all this has been caused by the conduct and language of its late representative. The character and opinions of a constituency are supposed to be reflected in the speeches and actions of the representative. Our citizens, if they would be relieved from this prejudice, must send a man to Congress

for the hateful and pernicious impressions stamped from his dearest earthly friend, down-trodden by the upon their minds by the conduct of our late repre-

the dwelling houses, the warehouses, the stores, the fancy shops, the manufactories, are all multiplying day by day. The city is enlarged at all points.—New York Express.

Is the growth of Boston as rapid as that of New York? Certainly not, and the reasons are obvious enough to all but fools and fanatics. New York, in the strictest sense of the word, minds her own business, turns to neither the right nor the left, and spares no expense to build up her interests. She tretches her arms far and wide, and embraces every thing that can conduce to her good. The isns of the day find no quarter at her hands, and this, after all, is the greatnest secret of her success. Fanaticisin, if it enters her borders, has to skulk in dark holes, and practise its unbuly rites, screened from the light of heaven. And even if the poison spread, lmost the entire community unite to provide an antidote: it can never become contagious. Again, New York knows nothing of sectional division extends her greetings equally to all points of the compaes, -invites as cordially the trader from Maine, New Hampshire and Massachusetts to trade with her, as the merchant from the South or the far West. The inducements she offers are unprecedented in in the history of trade.

the case with Boston? Very dif-How stands ferently from that of New York. We constitute the very hot-bed of fanaticism. Boston is the central urns for encouragement and support; and there are those among us just weak enough to encourage it, probably on the ground that if they cannot render the city distinguished, they can at least make it notorious. We invite the South to trade with us, it notorious. We invite the South to trade with us, it is true. But how do we do it? Some years since. at a meeting of the Unitarian Association in this city, an out-and-out Abolitionist moved that ssionaries were sent to preach at the South, they should each bear a protest against the sin of slavery, and the clergyman, before entering upon his relig-ious duties in any church, at the South, should be bound to read this protest to the congregation. absord motion, we need hardly add, was voted down. But it is precisely the same way in which many in Boston now act, in their intercourse with the South. They invite them to trade here, but they also ask them to listen to a protest against slavery. The South takes time to reflect, ere it accepts the invita ion, and, in the meantime, New York profits by the delay. This is very evident. A year or more since, there was great excitement here, and at the South also, in regard to the arrest of fugitive slaves in Roston: the result was, the business of the city eceived a blow from which it has not yet recovered After this came the Maine Liquor Law; the mere

Boston, and the State, must put the seal of or greater absurdity, if they hope to stand on a pa with the more liberal and enlightened policy which governs the action of New York and other Southern

SOUTHERN REFINEMENT AND CHIVALRY. The quotation below, from a Southern 'Christian Advo-cate,' exhibits the sentiment and feelings of a Methodist dector of divinity. O! how peculiarly Wes-leyan it seems to hear one of his followers talk after

leyan it seems to hear one of his followers talk after the following fashion:

"Trouble in the Wigwam.—The celebrated novelist, the author of the best fabricated lie of the nineteenth century. "Uncle Tom's Cabin," seems to have gotten into "hot water," on account of a slauder, which, it is said, the book contains against the reputation of the Rev. Dr. Parker. If the worthy Docard and the statement of the statement of the second of the statement of the statement of the cause for his cause ter should lack evidence to sustain his cause for li tor should lack evidence to sustain his cause for hi-bel, he had better make the South a party with him in the suit. Then, the testimony would be abundant. There is no more "balm in Gilead" than testimony in the South of the libellous, the slanderous character of that production, so far as Southern institutions and Southern morals are concerned. We understand that Dr. Parker has laid his damages at twenty thousand dollars. Wonder if the defendant wouldn't SELL" an " Uncle Tom" to pay it, if there was one

Selections.

From the Scottish Press. UNCLE TOM' TURNED TO ACCOUNT.

TO THE EDITOR OF THE SCOTTISH PRESS:

MR. EDITOR—I read, with deep interest, the appeal of Mr. Somerville in your paper of Saturday last, in reference to the poor family who have been sold into slavery, and the attempt that is being made to redeem them. I trust it will be successful.

Will you allow me a corner for another suggestion? It refers to the same topic of the day.

Who has not read 'Uncle Tom'? Who has not admired it? Who has not wept over it? Who feels not intensely, at this hour, in regard to that accursed

fervent prayer that its days may be numbered, and

may speedify terminate?

Now, Sir, it is 'devoutly to be wished,' that some thing practical should come out of this. It would indeed be a pity if it should prove to be a mere ebullition of transitory feeling. If we are to 'know the times,' surely the present is a fitting season for who will truly represent them.

'Hundreds of Southern families would make our beautiful Porest City their summer place of residence—leaving a thousand pleasing recollections behind them, and tens of thousands of dollars among us, but for the hateful and pernicious impressions staying from his devices and devent another from his devices and devent another from his devent and he for a first from his devent another from his devent another from his devent and he for a first from his devent and he for a first from his devent another from his devent and he for a first from his devent from his deve ball the credit be has given him for his mind. 'His mind with a summer set of country of great;' but Mr. Parker is under the necessary of denying him 'the great reason.' We are story be cannot afford that favor; no doubt he would have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could. Mr. Webster will have to be self; that he could have to be self; that he could have the mational soul is being stirred to its depths by the heart-rending delineations of 'Uncle Toin,' ought not the time to be seized as a befitting one for engaging the energies of a mighty people in some well-directed effort for the destruction of the most gigantic iniquity of the age, American love the mational soul is being stirred to its depths by the heart-rending delineations of 'Uncle Toin,' ought not the time to be seized as befitting one for engaging the energies of a mighty people in some well-directed effort for the destruction of the most gigantic iniquity of the age, American love the mational soul is being to the could have the mational soul is being

national in its character. Let a friend of the slave in every locality, either by himself or along with a few others, commence the iffort, receive the pennics, and make the work known. No cumbrous organiza-

ion is needed to complete it.

Should the suggestion meet with favor, I should e happy to call together a few of the friends of the cause, to form a committee for the purpose of receiv-ing contributions and carrying forward the effort.

P. S. Since writing the above, a preliminary meeting of well-known friends of the slave has been held, and an interim committee chosen to make arrangements for convening a public meeting, with a view of originating as effectively as possible 'A Penny Offering from the Readers of "Uncle Tom" to aid the Cause of the Slave, and also a National Remonstrance against American Slavery.

J. B. distriking features in slavery to an Engissman is meeting for the striking features in slavery to an Engissman is meeting for the slavery to an Engissman is the perfectly cold-blooded manner in which it is the perfectly cold-blooded man nonstrance against American Slavery.

The Augsburg Allgemeine Zeitung has a long re-

riew of Uncle Tom's Cabin, bestowing on it the highest praise. We translate a few paragraphs:

'For a long time,' says the writer, 'we have not read a book that has affected us so deeply, or so continuously enchained our interest. We forget the bad Yankee English, and overlook the many inequalities of the style, in the profound truth to Nature which prevails from beginning to end. The Abolionist party in the United States should vote the author a civic crown; for a more powerful ally than Mrs. Harriet Beecher Stowe and her romance they could not have. This romance deserves the immense opularity it has attained in two hemispheres, in Euope as well as in America, for it is drawn from the

soul.
'There are questions of principle, before whose iron truth all the so-called "practical" petty views which the parrowness and materialism of the age make so great parade of, shrink into silence. Such question of principle is that of negro emancipation in America. It is so great a disgrace to humanily that among a people who call themselves Christian and civilized, and in a confederation which so often sets itself up as a model for the States of old Europe there should be hundreds of thousands of human be there should be hundreds of thousands of human beings robbed of every right of man, subject to the most brutal caprice, and without circumlocution or disgoise, treated as mere things and merchandise,—this, we say, is so immense a disgrace, that the State polluted by it, and which protects it and cherishes it by laws and institutions, sanctioned by republican representatives of the people, thereby necessarily diverse itself, in the eyes of all other peoples, of the right to say any thing whatever concerning the holicst interests of nations. So long as the North Amer ican Union numbers in its confederation States where men are publicly sold to the highest bidder, and where, for the sake of miserable greed, children are torn from the arms of their mothers, and wives from the hearts of their husbands, and sold into the hands of some rich planter,—so long as in these States the whip is the means of governing a whole unhappy and despised brother-race, so long should the "glorious Union" refrain from all ideas of intervention. from all republican propaganda. But let us beware of vehemently accusing the North American States They are, after all, but the scions of our European civilization. The exploitation of man by man, the degradation of human beings into chattels, the perdegracation of religion to the meanest's lish ends, as, for instance, by using it to binder the humane settlement of the slavery question—all these evils has the young republic beyond the ocean received from Europe. The Americans have simply accessors them under the pressure of circumstances, and with the "go-a-headiness" which, in every sphere, is their haracteristic, into the last degree of oppression, into absolute slavery.

absolute slavery.

We must act part from Mrs. Stowe and her book. We confess that, in the whole modern romance literature of Germany, England and France, we know of no novel to be called equal to this. In comparison with this glowing eloquence, that never falls of its purpose, this wonderful truth to nature, the largeness of these ideas, and the artistic faultthe largeness of these ideas, and the artistic fault-lessness of the machinery in this book, George Sand, with her Spiridion and Claudie, appears to us untrue and artificial; Dickens, with his but too faith-ful pictures from the popular life of London, petty; Bullwer, hectic and self-conscious. It is like a sign of warning from the New World to the Old. Its circulation in America and in Europe is immense; if the popular theatres of London, it has already been dramatised. In recent times, a great deal has been iramatised. In recent times, a great deal has bee raid about an intervention of the youthful Americat Republic in the affairs of Europe. In literature, the symptoms of such an intellectual intervention are al-ready perceptible.

THE CURSE OF AMERICA-A COMMENT

ARY ON 'UNCLE TOM'S CABIN.' We hear Mrs. Stowe's thrilling book spoken of a the work of a rabid Abolitionist, and we find the Times deprecating its exciting pictures of slavery and its atrocities. We have just met with some facts on the subject, in a work entitled 'Sullivan's Ram-bles and Scrambles in North and South America,' which add to the many instances in which the very things which Mrs. Stowe has depicted, have arrested the attention of strangers, and filled their minds with horror. Mr. Sullivan is an Englishman, the son of a naval officer, and no Abolitionist, if it is necessary to make the deprivation of what is a title of honor, a plea for the truth of what is given:—

'A slave-dealer bought a slave from a plantation in Kentucky; the man was a first-rate mechanic and blacksmith, and his master only parted with him because he was 'hard up,' and with the proviso that his wife, to whom he was much attached, should not be taken from him. The sum paid for him was \$1000; cause he was 'hard up,' and with the provise that his wife, to whom he was much attached, should not be taken from him. The sum paid for him was \$1000: Nigara at the crest of the fall. Uncle Tom sweeps \$200. After the slaves were taken as usual to the jail to be lodged for the night; the negro being satisfied by the same and such small things thrown in his way, insignificant—the most ponderous epithets lighter

him, greatest fall of all; that of Adam and Wolsey was nothing to it. An association with Lucifer scarcely worse.

Mr. Parker sees very little to approve in any body not belonging to his abolition clique, except, perhaps, in its very opposite extremity, Carolina nullification; for 'he wishes he could think Clay was as hocation; for 'he wishes he could think Clay was as hocation, for 'he wishes he could think Clay was as hocation." His comparison of Webster with Lord Channeller More is excerable. Unquestorably, enormous wrongs have been stimulated by tribes. But Mr. Parker proves in his own person that injuries as flagitious may be perpetuated without of them.

But we have not room for any further examination of this scandalous production. All that can be just ly said in its favor is, that under the guise of tender needs out; that it vibrates with venom all along its tedious of the scandol out; that it vibrates with venom all along its tedious of the scandol out; that it vibrates with venom all along its tedious of the scandol out; that it vibrates with venom all along its tedious for the same of the scandol out; that it vibrates with venom all along its tedious for the same of the same o feel it to be a privilege to do so? What a noble testimony against slavery it would be! How many bleeding hearts amongst the poor slaves might be healed
by it! And how would the spirit of that gifted lady
who penned 'Uncle Tom' be encouraged by seeing
such fruits resulting from her toils!

The effort may easily be carried out, and made
national in its character. Let a friend of the slave
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in the should learn to pick cotton with the should learn to pick the should lear he would take care he lived long enough to repent of what he had done." There was no law to inter-fere, not even to control his brutality, and in a few days, the slave was marched off South.

'A slave can get no protection from the cruelty of his master; the law, and what is of much more im-

his master; the law, and what is of much more importance, public opinion, countenances the corporeal portance, public opinion, countenances the corporeal punishment of slaves. The slave has no legal existence whatever in the slave States; for in the drawing up of legal acts, he is described as an article of property by the word 'it'; consequently, his oath is not admissible in a court of law. One of the striking features in slavery to an Englishman is do for south-downs or short-horns in England. The slave-dealers know the men that raise the best stock, and they go down and buy at their fairs as our horse dealers do in the north of England. You read quotations in the papers—"A good business done in strong healthy negroes with good characters, old stock rather heavy." In the New Orleans papers, every week, that "Mr. So-and-so will sell by auction, on such a day, fifty or sixty fine useful young papers, we want of sound and free from yice," which negroes, warranted sound and free from vice," means lying, thieving, and drunkenness. Dealers buy up young promising negroes unbroken, and give them a smattering of some trade, and sell them to advantage.

From the Cincinnati Christian Press.

A NEW ERA. With the death of Daniel Webster, and in the

ate election, we think we behold the close of an era in the history of our country. An entirely new scene is opening before us. Calhoun, Clay and Webster have carried down with them to the grave the world in which they lived, and of which they were the animating spirits. Their advent upon the scene of American politics marked the commencement of an ers, and with their death it has closed. The late election has settled, and for aught we can see, conclusively and forever, the fate of Mr. Clay's American system. The great idea of his life and of the party which railied around him, belongs already to the past, and has been laid to sleep in the tomb of its originator. Calhoun, the mighty commander of Slavery's hosts; and Webster, lured like the eagle from the skies by the glitter of a bauble, and impaled by the southern spear; they are gone—and among all the friends of Slavery, there are none able

o wear their armor.

The political drama of half a century is played

out. Exeunt omnes, and the curtain fulls. The future is ever growing up in the present, had we the eyes to behold. What then is the character of the buds which are springing around us, what the characters which promise now to be soon in the as-cendant? Could we rightly determine this question, we should thereby forecast the future—we could count with some accuracy the chances against and in favor of the triumph of liberty and right in the no layer of the triumph of liberty and right in the now opening scene. In the political heavens what stars are setting now, and what are those which are rising, heralds of the coming day? The South aits in her widowhood, without one great mind to lead her, as utterly bereft as fallen Jerusalem, weeping her, as utterly bereft as fallen Jerusalem, weeping over departed greatness, glad to fawn upon a fourthrate man of the North, if he will only save her from ruin. Within the last two years, every prominent and pledged defender of Slavery or of southern policy, especially of that true embodying of southern sentiment, the Fugitive Bill, has found his influence diminished and his fame eclipsed as if the mark of Cain were on his brow; and at this moment every leading mind of the North, all those who are sure to influence the destiny of the country for the next twenty-five years, are strongly anti-elavery. Those who followed the fortunes of Clay and Web-ster have discovered, too late, that they held a barren sceptre in their grasp.
'No son of theirs succeeding,' the succession is

broken, and they are laid aside.
The intellectual chieftsins of the political world are anti-slavery men, and they sway the country.

Again: the influence of every distinguished min-ister of the land, who a short time ago drunk so eagerly of the wine of southern abominations, waning as rapidly as the light of a setting sun. were perhaps invidious to name them, but the power of many once mighty is smitten with a wasting

consimption, and they are already virtually gone.

The ministers of this land who are now risin post rapidly and surely to a position where they w c sentiment, are strongly and actively

opposed to Slavery.

The newspapers, also, which have ruled the last quarter of a century, find that their mission is nearly over. Like the New York Observer, they seem suddenly tempted of Satan into a position where, by one false step, they shatter and blot the labor of one false step, they shatter and blot the labor of years, and a reputation painfully won. Money and support such will undoubtedly still have, but they will be read and admired by those who are passing off the stage, not by those who are coming on. Their influence over events is swiftly passing away, and journals which are consecrated to freedom and righteousness are already awaying the public thought.

The literature of the country is wrested from the pressuration of the slave power. Heels Tom's Cabin

possession of the slave power. Uncle Tom's Cabin which shall sustain southern institutions. That book will draw into its wake the lighter literature of the country with a power which cannot be resisted, for years to come. The force which drives on Uncle Tom, is far mightier than steam power. Millions of human hearts all mightily beating together, heave him up and forward with a lift stronger than that of the ocean swell, and he cannot be stayed in his

like a Colline steamer over a fleet of bark canoes

like a Collins steamer over a fleet of bark canoes, not knowing they are there.

The literary and educational institutions which are most rapidly rising to eminence, are those which sympathize most strongly with the right and the true, and those which are withering and wasting away, or clinging to a sickly and dubious existence, are those which stand aloof from human liberty and a pure Christianity. Such stand with rich endowments and professors, all ready to teach, and doors wide open for students, and yet a drag-net thrown over the or students, and yet a drag-net thrown over the

Lastly, the great centre of this nation's power, or which is quickly to be such, is becoming more and more in favor of universal freedom with every beat

of human hearts which throng it. God is laying, in this Western valley, the foundations of that palace where the reigning influences of this country are to dwell, and no lover of Slavery will wield a sceptre there.

From the Charleston Mercury.

CALHOUN, CLAY, WEBSTER.

In that war of giants in the session of 1850-the

eath-warrant of the Great Three-the contrast and

intagonism of these three great rivals, and their assimilation to these three great Englishmen, was similation to these three great Englishmen, was most strikingly exhibited. It was their last and greatest gladiatorial scene, and the spectators can scarcely hope to look upon its like again in this generation. It was indeed a study to watch the different manifestations of the different men—the calm self-concentrated energy of Calham, unshaken in every emergency; the ponderous strength and sullen self-reliance of Webster; and the restless, eager excitability of Clay—all were exhibited in contrast and collision in that great theatre. But before that conflict was more than well commenced, one chair was vacant for long weeks; then, like one risen from the dead—wan, ghastly, with a voice as sepulchral as though it came from the tomb, the almost spectral presence of Calhoun appeared in that chamber, and his hollow voice for the last time rose in solemn warning to that Senate. And slowly Danrent manifestations of the different men-the calm in solemn warning to that Senate. And slowly Dan-iel Webster reared his heavy form and massive brow, and responded earnestly but respectfully; and again the hollow tones of Calhoun rung back in response, until exhausted he was borne from that chamber. But Henry Clay did not speak. Another long interval from that seat towards which the face of Webster was usually turned in musing mood, and again, more wan and ghastly than before, like Samuel summoned by Saul, sat in that chair what remained of the mortal frame of John C. Calhoun, a

remained of the mortal frame of John C. Calhoun, a skeleton irradiated wondrously by the maptha-lamp of an indomitable soul, able to scorn and trample on bodily infirmity. On this occasion, his eye only spoke; he was too feeble even to read his speech; but while Senator Mason read it, his eagle eye, glowing with full vitality, rested chiefly on the sallow face of Webster, intently observant and attentive to every word, and sadder and graver in its hue than grave in the hough the shallow resting on his than usual, as though the shadow resting on his great rival was reflected upon himself. On that occasion the spectator saw but two men, Calhoun and Webster—Clay was obscured partly in their blaze. Yet a short time later, and two of

the three sat in that chamber draped in the chair of the third, vacant still, was draped in the same sombre covering—and, preparatory to the final parting, each said some sad and solemn words in the departed, and with slow steps followed his remains from the scene of their mutual triumphs to that bourne whither their own were so soon to be followed. For it may have been fancy, but after the death of Calhoun, it seemed to the obbut after the death of Clay lost its elastic tread, and the solemn countenance of Webster caught an addi-tional shadow of gloom. That removal was a warning they could not mistake, or refuse to heed. So strongly have these scenes impressed themselves on the memory of the writer—so thoroughly had the three thus become identified in his mind, and their files seemed linked together, that never after the death of one and withdrawal of the other, did the third seem in place, or surrounded by his proper environment. The spell seemed broken when Calhoun's body passed out of that door, which bound the three to the service of the country. Requiescat in pace! They were great men, and pairtotic men; and if two of them sinned, they sorrowed and suffered in atonoment, and the sorrows and sufferings of such ing they could not mistake, or refuse to heed. So two of them sinned, they sorrowed and suffered in atonement, and the sorrows and sufferings of such natures are acute in proportion to the depth and intensity of the nature from whence they spring. Deep suffering had left its traces on the face of Webster, care had furrowed the face of Clay, so careless in its early grace, and Calhoun's face was graven deep with wearing thoughts. Looking back on the scenes in which they have so conspicuous a part but a short time since, and then, like a penoramic picture, seeing both them and it fade away into blank vacuity, the reflection will force itself into expersion—

What shadows we are, and what shadows we pursue I'

From the Dover Morning Star. THE OTSEGO QUARTERLY MEETING

Held its last session with the church at East Merideth, N. Y., Oct. 8-10.

Merideth, N. Y., Oct. 8—10.

The churches were mostly represented. The meetings of worship were interesting and well attended, and the preaching was pointed and powerful; and we trust good was done. The following preamble and resolutions were offered and unanimously adopted, and ordered to be forwarded to the Morning Star for publication:— Star for publication:-

Whereas, by the Fugitive Slave Law, the people of these United States are forbidden to shelter, feet or clothe the fugitive slave, and are commanded to saist in returning him to slavery; therefore,

1. Resolved. That we have to the saist in returning him to slavery;

1. Resolved, That we hereby record our solemn determination, in the face of impending fines and im-prisonment, to hearken to the voice of God rather than to the unrighteous edicts of man; to feed, clothe and shelter the hunted fagitive from slavery, clothe and shelter the hunted fugitive from slavery, and aid him, by all rightful means within our power, to escape the grasp of his tyrant pursuer, as, in an exchange of circumstances, we should wish him to do for us.

2. Resolved, That if there be found in our midst one bring in him to do for us.

one being in human form vile and degraded enough to accept the office of Commissioner or Marshal under the slave-catching law, he will deserve to be branded with a mark of infamy as indelible as that

branded with a merk of infamy as indenote as that of Cain.

3. Resolved, That we heartily rejoice in view of the nunerous indications that the people of the Northern States will not obey the law, but will trample it under their feet as an unholy thing; and we call upon them, by their love for humanity and freedom, to rally in every State, county, town, and school district, to give expression to the sentiments of disgust and horror with which they should regard a statute so horribly diabolical in its objects, and so infernal in its operation.

than the faintest breath of summer air-the most) than the faintest breath of semmer air—the most startling expressions of moral indignation but a faint and inaudible whisper; and that nothing short of thunders and lightnings, storms and earthquakes—the dread vocabulary of God himself—could give fit utterance to the righteons displeasane with which every virtuous and manly soul must feel in view of a law whose turpitude is measureless and unfathousable.

ble.

5. Resolved, That if in any part of the land there shall be found a religious teacher, of whatever name or denomination, so lost to every principle of mercy and justice, so unmindful of the claims of outraged and justice, so ununtario of the claims of outraged humanity, or so enslaved by a corrupt public senti-ment as to fail to lift up his voice in indignant re-monstrance against this iniquitous law, of him we would say, in the language of Whittier, "find mend his heart."

D. M. MILLER, Clerk. Opeonta, N. Y., October 26, 1852.

From Frederick Douglass's Paper. LETTER PROM PROP. WM. G. ALLEN. FREDERICK DOUGLASS, Esq.:

DEAR SIR—I regret exceedingly that the colored citizens of New Bedford, Mass., should have taken nabrage at an extract of a letter sent by Horace Manneto the colored Convention in Cincinnati, held in January last. The resolutions recently passed by them (the colored citizens of N. B.) seem to be hasty and ill-advised; and-certainly do injustice to a no-ble man, who has given abundant evidence of sincere

love for the oppressed millions of America.

Mr. Mann believes, that as compared with the Caucasian, the African is inferior in intellect, but superior in sentiment and affection. Certainly there i nothing terrible in this, and nothing which by any means can be construed as disparaging to the African race, but rather as exalting it. The heart is king of the head. In that better day when mere calculating intellect (for this is the kind of intellect in which the 'Caucasian excels the African) shall have only its place—and no more, the African will un-questionably stand at the head of a true civilization Mr. Mann exalts the African race above all the races, not only Caucasian, but Mongolian, and others, in sen-

Mr. Mann also believes that independent nations of and the same time I believe that all patients of independent nations of each race may be greatly improved by the existence of independent nations of other races. I believe so too: while at the same time I believe that all nations are made of one blood, to dwell upon all the face of the earth; and that human beings who are equal in character are equal to one another. It is convenientlist this world should be divided into nations, as it is convenient that a community should be divided into

Mr. Mann believes further, that there is a band of territory around the earth on each side of the equator, which belongs to the African race; and that the commotions of the earth have jostled them out of their ble crimes which displaced them shall be succeeded by reason and justice. I believe so too: but differ with Mr. Mann in regarding the colored people of this coun'ry as an African race, in contradistinction from any other. The colored people of this country are essentially a mixed race. Already more than half Anglo-Saxonized, it will not take Henry Clay's two hundred years to make them ucholly such. At this moment, there sits at my side a young man of two-thirds Anglo-Saxon blood: now, since he is to be designated by either the term African or Anglo-Saxon what propriety or scientific accuracy is there in call-ing him an African, since Anglo-Saxon blood pre-dominates? Among the hundreds of colored people whom Mr. Mann has seen at Washington, thos who represented in their purity the African color and features, were but a fraction of a fraction, while many, very many of the so-called colored people wer ite as himself. It is by no means uncommo for travellers from the North to remark, that in promenading a Southern city, it is frequently a puzzle to tell, so far as complexion is concerned, who is the slave and who is the master. No one can be suprised at these results, who understands the character of slavery. I repeat, I believe as Mr. Mann does, that when

the commotions of the earth are settled, the African race will be restored to the territory of earth on each side of the equators; but by the African race, I do not mean the colored people of this country. So, also, I believe if slavery were abolished to-morrow, there would be an overwhelming tide of emigration to the South, on the part of the colored people of the Northern States, and of Canada; and for the reason that that is the soil on which they were born, and which is congenial to their nature.

Had Mr. Mann come out point blank in favor of

Colonization, it would have been well for our New Bedford friends to pass their resolutions; but as he has simply uttered a theory which, considered scien-tifically, means no wrong, I cannot but regard our friends as acting hastily, and even ungenerously, to wards a great and noble man. Whether Horac as outgrown fully the prejudice of color which he learned in his youth, I know not; but this I know he has a generous nature, and deserves to be ap proached, not as we approach those whose hearts are little and minds narrow. So far, however, as the action of our New Bedford friends may be regarded as a protest against the Colonization Society, I rejoice at it. The idea of going to Africa is not man's slave or pet in Africa any more than in America, is to me worse than horrible—it is 'terrible horrible,'

Sincerely yours,

WILLIAM G. ALLEN. McGrawville, Oct. 25, 1852.

We heartily assent to the tone and spirit of this letter. Prof. Allen has plainly pointed out the error of Mr. Mann. And in the case of such a man as Horace Mann, that is quite sufficient from our side. We cannot believe that Mr. Mann had the remotest idea cannot believe that Mr. Mann had the remotest ides of lending any countenance to the scheme of Colo sization.—Eo)

From the Banner of the Times.

PEMALE ORATORY.

In common with large numbers of our citizens an many from the adjoining towns, we last week had the pleasure of listening to specimens of female oratory with which we were favored by Miss Antoinerte L. Brown, who spoke two evenings on the subject of Woman's Rights—and Miss Lucr Store one evening on Slavery, and the Fugitive Slave Law. The first evening of Miss Brown's lecture, the Seventh Day Baptist Church, which had been kindly granted for the occasion, was crowded almost to overflowing, below, and on the secon almost to averdowing, below, and on the second evening, although a pouring rain set in, about the hour appointed, an audience, scarcely, if any, less than the previous one, assembled at the same place to listen to a continuation of the subject from the

To say that she is an eloquent speaker, would

but to reiterate the nearly unanimous judgment we have heard prenounced on all sides; and we ven-ture, that, notwithstanding the subject was one upon which nothing had been publicly said, and much con-servatism existed in this community, there were scores of men and woman who went there filled with prejudice, but who felt these prejudices go down, like frost-work before the clear, steady logic of her argu ment, while for an heur and a half at each address, she held the attention of her auditors in unbroken They had before them, a living witness woman's ability and of what woman can do, only give her equal facilities with the other sex. Miss Baown's style is unsurpassed in its way. With very few gestures, and without manuscript or notes even, she stands, with faultless propriety, and in the undannted dignity of womanhood, utters her thought with a rapidity, perspicuity and grace, at once in-structive and fascinating. Her periods are well structive and fascinating. Her periods are well rounded; her sentences polished; and the exceed-ing ease and beauty of her diction as surely win the her facts and reasoning convince the Miss Brown is a model lecturer, and who had to break into new ground and tend against the narrow views which prevail on the ambject, we dare say, no person has ever visited De Ruyter in the capacity of a public speaker, who left such a favorable impression, both of her talents and her mission, as did Miss Brown.

She was followed, on Friday evening, by Miss STONE, at the Old Union Church, which was asdensely stowed as we remember to have seen it for many a year. It was a wild and dark night without; but it must have been a proud sight to her—that sea of up-turned faces within, which greeted her there, as she in the desk in full costume a la Turk, which female figure with such naturalness and grace. The object to which all eyes were turned she looked the impersonation of genus. she looked the impersonation of genus—the ideal of intellectual majesty realized. And well did her

words correspond with her singular yet picturesque appearance. The very first sentence which broke the stillness sent a thrill through the audience of mingled pleasure, awe, and subdued respect. Her oratory, like that of the ancient Tully, resembles a midnight confagration. Its corruscations gleam out, disappear and brighten again with greater intensity, illuminating the surrounding darkness. It arrouses illuminating the surrounding darkness. It arouses, thrills, electrifies. Now you melt with pity, and the next moment are bursting with indignation, as with next moment are sursing with indigental dramatic effect she portrays the workings of the slave-system and the Fugitive Slave Law opplied ther invective is keen, her sarcasm withering. We Her invective is keen, her sarcasm withering. We could compare her eloquence to nothing but the vivid flashes of lightning which play on the black skirts of a thunder-cloud, the precursor of the tempest and storm. Her utterance is more rapid. even, than that of Miss Brown: impetuous as the whirlwind, and rising higher and higher until she has nearly lost the idea with which she started, she times repeats in part, or rather laps the sentence sometimes repeate in part, or and it closes, coming like the red-winged bolt, that scathes where it falls. And then you can hear a pin drop, as the moderated tones of voice which succeed these cadences, low, mellow, but distinct, deepen the effect the contrast. Her gestures are free and frequent, but surpassingly graceful; and not ar unwomanly thing is observable, or to which the most refined taste could object, in her style.

It would be very difficult to institute a comparison between these two young women, with the say which of them excels. Nor do we wish to.
Both are exceedingly talented and beautiful speakers
in their way, but they belong to entirely different
classes of mind, though of the same generic character; a prominent trait of which is, indimitable courage and great moral intrepidity. They are graduates of the same school. Oberlin College, Ohio.

American men, instead of indulging in low, narrow and illiberal prejudices against them or their cause will be proud that they, as well as a score or two of others like them, are American Women.

De Ruyter, Oct. 11, 1852.

X. Y. Z.

De Ruyter, Oct. 11, 1852.

From the Dover Morning Star. PIETY OF DANIEL WEBSTER.

Several clergymen in Massachusetts, who were of Daniel Webster in his lifetime have since his decease made great effort in their ogies to create for him a reputation for piety. If this were merely useless, perhaps it would become all the world to hold their peace; but it is much worse than useless. Mr. Webster's personal habits are too extensively known to admit of any disguise, and the knowledge of his public career world wide. Therefore to hold up Mr. Web ster, as many are attempting to do, as a paragon of picty, is little better than to raise a decoy light or piety, is little better than to raise a decoy light on the way to ruin. It is no less than saving to the young men of the present generation, that they can live as Mr. Webster did, and yet enjoy the favor of Heaven, Mr. W., during his life, often bore verba testimony in favor of religion. But religion consists not in mere words or professions. The beauties religion have been confessed even by infidels, but they were not therefore Christians, and, to represent them as truly pious, would be to reduce Christi anity to a mere theory. We know not but Mo ster might have been a sincere penitent and a true believer on his death bed, and we are prepared highest possible estimate upon every evidence which tends to corroborate such an op ion, and should be sincerely rejoiced if his life afforded any reason to believe that he lived a Chris would listen eagerly to an extenuation life and public acts of his faults. But his private cannot be winked out of sight, nor attributed to ignorance; and to say that he was too sordid, to much under the power of habit, too much blinde ignorance; and to say that he by selfish interests, too thoroughly bedazzled by worldly prospects, to have any clear conception of wrongs he was perpetrating, is to say that he was no Christian. If his own word is reliable, he knew no Christian. If his own word is reliable. Out of no higher authority than the Constitution. Out of respect to his friends, respect to his memory, out of respect to his friends, any, except under their supervision. This Manifesto, any, except under their supervision. This Manifesto, in the control of the knowing part of the supervision of the knowing part of luded, and are heartily sorry that his admire's and eulogizers have compelled us, in defence of religion of discretion. itself, to make any allusion to them.

SLAVE-HUNTING IN CALIFORNIA.

The California Christian Advocate relates an inci recently occurred in San Francisco. showing want things are done there under cover of the late Fugitive Slave Law of that State:

On last Thursday morning, just before the sailin of the steamer Golden Gate, the usual quiet of Bel- the Sims-Commissioner den street, in this city, was disturbed by a most remarkable affair, the thread of which seems as yet shrouded in mystery-probably in the mystery iniquity.

It appears, as near as the facts have as yet been ascertained, that a colored woman, named Louisa, Father's Life, applied to Mr. Webster for his Letters had resided there for some time past, washing and to be used as materials for the Memoir. Mr. Web cooking for several persons, and striving to make an ster, after much shuffling and many equivocations an She seems to have maintained a fair evasions, flatly refused to give up character in the neighborhood. She had been a ful of the most perfectly insignificant and common slave, however, and was brought to this country place character. And, now, his own Executors classometime in 1850, by Mrs. Reese, who keeps a the Law (as they understand it) at the breast of M with Mrs. Reese for one year, when, owing to causes them to stand and deliver his Letters to themselves. to Mrs. R. for the year's time she still owed her .-Since the passage of the State fugitive slave Law, Louisa, it is said, had heard various rumors that she would be sent back to slavery, But she confided in keep out of the way. She considered also that the stimulate her to pay the \$800-two hundred, or more, of which she had already paid, and she was laboring successfully to secure the balance .attering efforts, or, more properly, decoys, had been presented, to induce her to return to the States, but she had not listened to them.

On the day before the steamer sailed, we are told. on what we consider reliable authority, that she was requested to go to Mrs. Reese's early on the next morning—that is, on the morning the steamer sailed. She did not go, but put on her wash-water and was is, on the morning the steamer sailed. eeding as usual with her daily avocations, when men rushed unexpectedly upon her, seized her, proceeding t and after a vicorous resistance, in which her dress was nearly torn off, captured her and hurried her into a carriage, which was standing in the street adjacent, and drove speedily away. A Scotch woman who was near, witnessing the horrible plight of the colored woman, ran to fetch her another dress, but the carriage was gone, and only one or two persons happened to be near, who were confused and confounded by the circumstances, till the carringe was beyond reach. The five men were armed erved. So far as we can learn, no warrant was obtained, nor was the woman taken before any justice of the peace or judge of any court. It is said, however, but we know not how truly, that a certain official of the city led on the chivalrous attack.

Another matter of mystery is, Mrs. Reese, the prop person and claimant (or her daughter) to move an arrest according to law, assures a friend of ours that she neither knew of nor authorized the arrest. Under the State fugitive slave law, two colores were sent back to the States on the last trip. We suppose these were sent back according to law.

An account of another case, under the law, is given in the San Francisco Herald:

FUGITIVE SLAVE CASE. Justice Shepperd yes terday issued a warrant for the arrest of a mulatte woman, who was claimed as a fugitive from labor by T. T. Smith, of Jackson county, Missouri. She was brought to this country by the claimant, in 1850, and remained, together with a number of other slaves in his family, until a few months since, when she married a free negro and escaped. Her owner heard of her arrival here, and came down in search Being informed that she was secreted on board the ship Flying Cleud, he applied for a warrant, by virwhich she was arrested and brought be Justice Shepperd, by whom, as satisfactory proof of title, she was remanded to the custody of Mr. Smith, to be conveyed to the State of Missouri.

Monument to Hon. Robert Rantoul, Jr.—Subscription papers are now in circulation for the raising of funds for creeting a monument to the memory of Rantoul. This work is in the hands of a committee appointed to that duty by the 2d Congressional District Democratic Convention at Danvers. The subscriptions are limited to \$1, so that all may have an opportunity of

From the Anti-Slavery Standard.

THE ARGUMENT. — The Correspondent discourseth wisely and willingly of sundry lopies, such as Mr. Webster's Will, his Letters, his Literary Executors, also of the Corresponding Editor, of Hyenas, likewise of himself, and of divers other matters, whereof the Reader will be more fully informed when he hath read them, &c. &c. &c.

BOSTON, Nov. 15, 1852.

The Nine Days' Wonder of Mr. Webster's death and funeral is hardly over yet. It may, possibly, be kept up for nine days more—though the interest, being to so large a degree entirely factitious, is fast ing to so large a degree entitley factitious, is fast dying out. It is very entertaining to hear eminent Whigs (Scott ones, of course), who have assisted at some of the very Meetings which have passed the most fulsome resolutions about Mr. Webster, talk about him among friends. The contrast between the unmitigated eulogy of their public action, and thy undisguised contempt and detestation of their several envyrence of their public action, is as good as a face. Those private conversation, is as good as a farce. Those in Boston, too, have not been put in any better humo with him, or the political rag-tag-and-bob-tail tha city to the Democrats, for the first time for this many a year, at the Presidential election. This they did by still voting for the dead Webster and the mythic lenkins, and thus taking some thousand votes or s from General Scott. This was all the triumph the poor fellows had. They have not affected a singl Electoral Vote in the Nation. Scott, beaten as he is, has no fewer votes for all them. The Scott Whigs talked, in their wrath, as if they should leave it to the Webster men to elect the State ticket, the week. But their courage oozed out at the palms of their hands, like Acres', and the party vote, at the State Election, was not materially damaged by their secessions; though the Temperance element pre-vented the election of some dozen of our half-hundred Representatives.

The proceedings of Mr. Webster's friends, since his death, have afforded some entertainment as well

as excited a little wrath among the lieges. You know Mr. Webster made a Will making certain provisions for his family, especially with regard to his Estate at Marshfield, (and that at Franklin, I think which he wished to entail, after some fashion or oth er, upon his heirs. Now, the Committee on the Me morial to Mr. Webster, in their Prospectus, give the public to understand that he did not leave property enough to meet the arrangements of this testament and so they propose, by way of inducement to subscriptions, that any surplus over and above what is necessary for his Monument SHALL BE APPLIED TO CARRYING OUT THE PROVISIONS OF HIS WILL! This naire proposition does not seem to have excited the en-That he should make a Will, providing for his pos terity, near and remote, at their expense, does seem to strike them as a strictly business-like arrangement, while it has inordinately excited the risibilities of those that do not swear by him, as a mos truly characteristic proceeding on his part. For this reason, or some other, it is shid that the Subscription hangs fire badly, and that the Webster Enthusiasm will hardly stand the Money Test. Certainly, his friends would have done more wisely, had they club-bed together and done the needful in the premises without exposing him to the sneers and gibes of the unbelievers. Others, again, have been riled (I am not quite sure as to the orthography of this classic Americanism) by a Manifesto put forth by four or five gentlemen, styling themselves his Literary Executors. (believed to be written by Mr. Sims-Commission er Curtis,) commanding all and singular who have any letters from Mr. Webster incontinently to stand and deliver them, or to take the legal consequences whatever they may be. The Manifesto takes granted, (a point, I apprehend, not yet established, that the property in letters remains in the writer, and does not pass to the receiver of the same. I do not affirm, however, that even the Literary Executors the community-though it has, perhaps, the Of course, it is not intended to pre vent the publication of letters creditable to Mr. Web ster, but only of those discreditable to him. It is that multitudes of letters of his which would not reflect, much honor upon his men ory, politically or professionally. Strange bird might, peradventure, come pouncing down and clain eathers of his, on which he especially plum ed himself, as pickings and stealings from them, un ess frightened away by this Scare-crow set up by

This action of the Literary Executors is made th more racy, in his case, by the example which he him self set to the world in the matter of Mr. Justice Story's Letters to him. You remember that Mr. Wil to be used as materials for the Memoir. Mr. Web any, except a hand on Dupont street. Louisa lived William Story, and of all other good men, and tell Whether they will submit to be thus entreated re mains to be seen. Of course, the inevitable inference from Mr. Webster's refusal to give up Judg Story's Letters was, that they would show that M. Webster's Constitutional Arguments were Judg Story's 'thunder,' much more effectually than he we able to vindicate Mr. Wilmot's Proviso as his. This is only inferential, to be sure; but it is an inference ather difficult to get away from. That there me be other vengeful ghosts hovering in the deeps escritors, ready to start from their monumental sleep of parchment envelopes and red-tape handages, to claim as theirs other of Mr. Webster's boasted trophies, and 'push him from his stool,' may well excite the apprehensions of his friends. But they have not chosen precisely the tone or the formula that wi be the most likely to exorcise them, and preven their dreaded mischief.

I have been somewhat diverted at the stricture which have been made, privately and publicly, or the Article on Mr. Webster's Death by your Corres ponding Editor, as well as on one furnished by th came individual (as if one were not enough!) for the Liberator of the same week. While the Courier nounced him 'a hyena' that rejoiced in ghou feasts, and an anonymous gentleman declared that he ought to be insulted in the public streets for them the Free Soilers, whose opinions I have heard expressed, almost all agreed in thinking them rather tame, and not quite up to the mark. The ultra Ablitionists, on the other hand, Mr. Garrison and M but, amid the denials, contradictions, and confusion of starting, nothing could be done. What adds to the mystery of the affair is, that no process of law was observed. So far as we can loss. der from time to time,) that I do not think I coul have done the business better myself. Having sa that I do not think I coul thus much for him, I would request your readers correct a slight typographical error in my last lette It occurs in the third paragraph, I think, where I a made to say, that the flatteries heaped upon Mr. Wel made to say, that the flatteries heaped upon Mr.Web ster' would approach the palhos of the absurd, if the did not encroach on the bounds of the blasphenious or words to that effect. Now, it was not the 'patho of the absurd,' but 'the bathos.' of which your call graphic correspondent wrote. Your readers will pe ceive the importance of having my text in its purity as it will save them trouble when taken by the throa

by my Literary Executors.

Politics stand rather oddly here, just now. The members elected to the Legislature are just about the control of t tied, and the election, week after next, will decide who shall rule over us next year. There would be who shall rule over us next year. There would be no question about the continued ascendancy of the Coalition, even in spite of the Hunker Democrats, were it not for the Maine Liquor Law. These plaguy moral questions always play the deuce with parties. What in the name of common sense have Religion and Morality to do with politics? ought to be 'pot down;' as Sir Peter Laurie prowever, are very sanguine of success. Whatev however, are very samples of souccess, whatever happens, you may rely upon having a trustworthy his torian to hand down the events to the latest posterity I have only room to add, 'HURRAH for Judge Paine! Slavery seems not to have devoured all the Judge paite yet.—D. T.

ELECTION. The election for Representatives Massachusetts, on Monday last, resulted in the tri ty in the House, and thus secure the election Clifford for Governor, and Ashmun for Senator.

The Liberator.

No Union with Slaveholders! BOSTON, NOV. 26, 1852.

> EDITORIAL TOUR. [CONTINUED.]

After spending a few days, in the most agreeable manner, at Northampton, partaking of the hospitality of our long cherished friends, E. L. Hammond and ady, we took our departure from that romantic re gion on the 20th ultimo, and in the afternoon of the same day, found ourselves in the city of New York, in the immediate vicinity of which we remained until the following Friday. How sudden and jarring the contrast from the charming quietude and entrancing scenery of the country to the noise and confusion, the il and uprosr, the splendor and squalid poverty of the great American Babylon! Of all the cities we have ever visited, on either side of the Atlantic, New York has uniformly excited within us feelings of the strongest repulsion. We always enter it with reluctance, and leave it with delight. Accursed city ! abandoned of God, and utterly controlled by a satanic spirit !- the central point of all that is lawless, mobocratic, licentious and demoniacal in the land !- the great mart of Mammon, where gold is sought at the sacrifice of all that belongs to manhood and the principles of justice, and at whose shrines a vast multitude of idol-worshippers throng, with a moral debase ment of soul incomparably more desperate than tha which characterises the miserable devotees of Juggernaut in India! -the pandemonium of demagogues swindlers, ruffians, and rogues of every description !a city which indeed preserves the forms of government, but in which all the safeguards of personal security and public honor are overthrown !- a city in which freedom of speech has long since been cloven down, or can be exercised by the uncompromising friends of impartial liberty only at the imminent peril of their lives !- a city crowded with churches, ded icated in solemn mockery to the worship of God, and with public halls which may be readily obtained for the vilest purposes, yet not one of them all can be hired for the use of the American Anti-Slavery Soci ety, lest it should be torn to the ground, and a blood riot be the consequence, under the leadership of such model 'natriots' as Isaiah Rynders and his infernal compeers, whose sway is absolute !-- a city which i filly represented by the ' New York Observer,' so justly branded by Gerrit Smith as the wickedest journal in the whole country,' owned and edited by the lineal descendants of those who stoned the prophets, preferred Barabbas to Jesus, and put the apostles to an ignominious death, all for the glory of God,-a journal, which, from the commencement of the anti-slavery struggle to the present hour, has unremittingly as sailed it and its advocates, by every weapon of mal ice, falsehood and icsuitism, being 'instigated by the devil ' thereto, and studiously endeavored to debauch the conscience of the nation, not only so as to make it reconciled to the 'sum of all villanies,' but satisfied that slavery is divinely instituted !- a city also as faithfully represented by the Journal of Commerce, which not only improves but industriously manufac tures opportunities to ridicule, misrepresent and vilify all who are earnestly striving for the abolition of the slave system, -the mercenary organ of the commercial interests, the panderer to slaveholding patronage, and whose editor has no competitor to fear in the arena of religious scoundrelism, excepting the editor of the Observer !- a city whose incarnation of selfishness, rowdvism, profligacy, and devilism in all its Protean shapes, is to be found in Bennett's Herald, the most widely circulated, most potential and most luerative journal in the land-a sheet edited with satanic tact, under the guidance of a man whose conscience is 'seared as with a hot iron,' who deems it the only thing worth living for to 'scatter firebrands, arrows and death, and whose tremendous power is THE MACROCOSM AND MICROCOSM; or, the Universe wielded to hurry this nation down to irretrievable damnation, as its 'manifest destiny'! Farewell, thou modern Nineveh! To thee as to

thy ancient prototype, may be addressed the language of the prophet :- ' Wo to the bloody city! it is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rettling of the wheels, and of the prancing horses, and of the jumping chariots. . . . Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witcherafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were her helpers. Yet was she carried away, she went into captivity."

Our trip from New York to Philadelphia was as leasant as a faultless day could make it, some beloved friends from Long Island bearing us company, on their way to the West Chester anniversary. Philadelphia has its share of rottenness and guilt, and within a few years has acquired an infamous reputation for the multitude and desperate character of its riots.-having taken its first lesson in the burning of Pennsylvania Hall,' a new and noble edifice, dedicated to Liberty, Virtue and Independence. Still, externally, how broad a contrast to New York is presented by it! How uniformly straight and wide its streets! what universal and unmatched cleanliness! how equal the distribution of its population! how methodical and orderly are all its business transactions! what an absence of the tumult and unroar of its great rival! Every thing is on a liberal scale: every where comfort is visible; though wealth is more abundant here than in New York, it is far less ostentatious. The city is, on the average, much better built than the 'commercial emporium,' though it has not so many costly and stupendous edifices. Since our last visit, however, a new and more imposing style of architecture has been adopted; and by the substitution of sand-stone for marble, a more agrees ble variety is presented to the eye-though nothing can surpass in neatness and beauty, the marble fronts and marble door-steps which every where abound. To the eye of a New Englander, the white wooden shutters so universally in vogue, appended even to the most costly dwellings, giving them a shop-like appearance, indicate a lack of good taste and a want o fitness. Venitian blinds, however, are slowly coming into fashion, a single glance at which, in comparison, is sufficient to secure a verdict in their favor. Or are we somewhat prejudiced by our New England usa-

We gladly accepted the proffered hospitality of our early and steadfast friends, James and Lucreria Morr. under whose roof, for the last twenty years, we have uniformly been welcomed with a kindness which no language is adequate to describe. Their countenance and support were extended to us at a time when gratitude we owe them admits, alas! of no liquidathem. Our early acquaintance with them was one of we cherish almost a filial love and the most profound concentrated scorn and malice of our slavery-cursed their confidence and love. They were also the friends

in the cause of the slave, BENJAMIN LUNDY, whose name end labors ought never to be forgotten, and to whose memory justice yet remains to be done by the publication of his memoirs in a shape adapted for opular circulation.

On Saturday evening, we had the rare privilege extended to us of occupying a pulpit, to plead the cause of all such as are appointed to destruction' but this was owing to the fact that it was in the . In sependent Chapel ' in Thirteenth Street, whose pastor (Henry D. More) is animated by the spirit of reform aving gathered around him a small congregation which is struggling to maintain a consistent testim ny sgainst popular iniquity. The number in attend ance was to us very encouraging, and the attention equally gratifying.

On Sunday afternoon, we again lectured on th same subject before a very intelligent and crowded audience in Franklin Hall, our aim being to show how 'righteousness exalteth a nation,' and that the worldly interests (so called) of every people are best promoted by a rigid adherence to all the command of God.

It was in Philadelphia, in the year 1830, that w gave our first public lecture against American slavery, earnestly advocating its immediate and uncondition abolition. We had at that time just been liberated from our confinement in the Baltimore prison. How many and how startling have been the events that have transpired in this land since that period, in regard to the anti-slavery movement ! What frightful developments have since been made as to the utter corruption of the whole nation ! Through what new scenes and changes must we pass?' Enough that each day brings its own responsibilities and duties; and as these are faithfully performed, the future is properly cared for, if not entirely made plain.

We reserve, for another number, some account of the anniversary at West Chester, and other refreshing incidents that occurred during our visit to Eastern Pennsylvania-a visit crowded with pleasurable re miniscences, to which memory will cling as long as its functions shall remain unimpaired.

Philosophy of Mysterious Agents, Human and Mundane : or the Dynamic Laws and Relations of Man Embracing the Natural Philosophy of Phenomena styled 'Spiritual Manifestations.' By E. C. Rogers. In Five Numbers-No. II. Boston : John P. Jewett & Co. 1852.

This number, in point of ability, candor and scien tific research, is worthy of the same commendation that we bestowed upon the first. One half of it i devoted to a rigid analysis of the phenomena attend ing the 'Spiritual Manifestations,' and a severely logical attempt to prove that they are not the phenomens of mind, but of the brain without the mind. The reader is desired 'to keep in view the following grand fact, that that condition of the brain, in which the conscious, personal, identical me is not free to control the action of the brain, is that condition wherein the brain may set without the mind; and, being the representative organ of the mind, it may play its parts upon the stage, as if it were indeed governed by the powers of the mind, when, in fact, it is acting entirely under the influence of a physical irritant.' There are serious difficulties attending the various solutions of the 'Manifestations,' whether relating to matter or spirit. If any one can reconcile or overcome them all, it seems to us the author of this 'Philosophy o Mysterious Agents' evinces an ability to do so, as far as he has proceeded with his facts, arguments and deductions. His style is clear and terse, and link by

without and the Universe within : being an unfolding of the Plan of Creation and the Correspondence of Truths, both in the world of sense and the world of soul. In two parts. By William Fishbough Part I. The Macrocosm, or the Universe without Fowlers & Wells, New York, and 142 Washington street, Boston.

link he is manufacturing a chain of demonstrative

evidence that cannot easily be broken. The idea of

direct personal and certain correspondence with our

departed friends is very pleasant to us; and, philo-

sophically, we see nothing of absurdity clinging to it

But we desire more light and more proof, and will

thankfully receive them from whatever quarter they

This is a volume to be read slowly, intelligently oughtfully. It embodies a great amount of information, skilfully arranged and industriously acquired in addition to the peculiar views of its author, who it will be remembered, was specially connected with the publication of that voluminous and most remarkabie work of Andrew Jackson Davis, entitled 'Nanations thy nakedness, and the kingdoms thy shame; and I will cast abominable filth upon thee, and make which Mr. Fishbough undertakes to explore is grand and vast as the universe of mind and of matter; and he evidently brings to his task a free yet reverent spirit, and a love for the truth lead where it may We commend his book to the attention of all, especially to independent thinkers and honest inquirers.

> SYMPATHY WITH OPPRESSORS. As soon as the righteous decision of Judge Paine, of New York, was rendered, declaring the seven slaves brought into that city by one Lemmon to be free, the Journal of Commerce (true to its villanous instincts) gave a long and agonizing howl of sympathy for the baffled slave holder, and proposed that an 'indemnity fund' o \$5000-the market value of the slaves aforesaidshould be raised by private subscription, and given to Mr. Lemmon. As a sop to the Southern Cerbe rus, and with an eye to Southern trade, this amoun has been promptly raised, and \$280 in addition! Now he it remembered, that if this 'unfortunate' and vet most lucky Lemmon had brought the same num ber of slaves from Africa into New York, and claimed them as his property, he would have been seized as pirate, and publicly executed, if the law of the lan ad been duly enforced. Morally speaking, there is o difference whatever between the two cases; and therefore, he and those who have come to his aid as nuch deserve to be hanged, as though they had fra ternized and co-operated together on the coast of

COMPLETION OF THE COURSE. The annual course of lectures before the Salem Female Anti-Slavery So ciety was completed on Sunday evening last-th concluding lecture having been given by the Edito of the Liberator. A highly intelligent audience filled the Lyceum Hall to overflowing; and though the lecturer unavoidably came in conflict with some of the religious and political prejudices of those in attendance, yet a more attentive and respectful hearing could not be desired by any speaker. It is gratifying to learn that this course of lectures has been emi nently successful in every respect; and that, netwithstanding eight lectures have been delivered consec utively on the one subject of slavery, there is a strong popular desire to have either an extension or a renewal of the course. This, certainly, is an encouraging sign.

ANOTHER TRUE WITNESS. The last number of the Anti-Slavery Standard contains an admirable Sermon friends were 'few and far between'; and the debt of on 'The Blind Guides,' preached before the Central Society, at Lynn, Mass., on Sunday evening, October tion. They had been actively engaged in the work of 31st, 1852, by SAMUEL JOHNSON. We shall copy emancipation long before our eyes were opened to entire next week, carefully revised and corrected by behold the enormities of the slave system. They had the author. Mr. Johnson is a man who believes h nothing to learn from us; we had much to learn from has a soul to care for, a heart to be kept alive to al human sufferings, a mind which ought not to be in the most fortunate events of our life. For them both bondage either to old creeds or modern usages; and so he gives free utterance to his own convictions of veneration, and can sincerely say that we regard the right and duty, like a faithful witness for God, and joyfully takes his place among the proscribed in our land as dust in the balance, when weighed against day for righteousness' sake. Intellectually and mor ally, he is in a process of vigorous development, and and benefactors of that early and indomitable pioneer, will make his mark upon the age.

THE BIBLE DISCUSSION—AGAIR,

The concluding portion of Joseph Barker, help to Elizabeth Wilson occupies a large portice of in to Elizabeth Wilson occupies a large portion of the last page. It will be read with at much kinns a the first. The objections of E. W. to his virtually Bible are fairly recapitulated, and answered lend with what success, each reader will decide for self. How the first portion was reliahed by cords self. How the stown not forty miles distant the aubernotes (which we print restoring of Roses lear Sir. Having been a subscriber to the Liberate ;

Having been a subscriber to the Liberate the two years, my great reason for taking the Pour for its opposition to that great evil, which the I understand is tear down all government a I understand is tear down all governments churches which prevents the emancipates of a slave in the world more particularly those with held in this proffsed land of Liberty. It was held in this profised land of Liberty. It was a ject to take that paper as long as it was patient had not undertaken to published such blackwas and absurd notions as has been written by R.-Wright, J Barker and others it has deared Wright, I Darker and others it has done of we continue to do a great injury to the Asi Sm cause. I have read the last reply of J. Rein, E. Wilson, and it is false as well as donesis. E. Wilson, and it is false as well as damains it shame that such lying sentiments should be suited that paper. I have heard its editor advocate that paper. I have heard its editor advocate is ferent ideas than that of damning and must held all ideas I ever saw, or heard advance it as normal being, even the Pro Stavery ideas though with a has lowered the paper in my estimation I shall make myself no longer a subscriber as long it does make they are, I would much prefer them is saw hen has lowered the paper in my estimation I shall make myself no longer a subscriber as long it does make to be the medium for such short fabricates. I would much prefer them be such should ask as a friend to the Anti Stavet rose would ask as a friend to the Anti Stavet rose hood as has been published in quite a number allowable for the paper almost for a believe that you will lose most of the subscribers that you have here. One may a have been a subscriber to your paper almost from the memorement says he is getting weaned from the paper, and another says if the continuation of sol has Bible sentiments he will stop it, who will stop it. mencement says he is getting wraned from hepper, and another says if the continuation of said and. Bible sentiments he will stop it, who with said firm believer in Mr. Garrisona in tarry happen for abolishing slavery, it has not only case me by getting the said and the said of the said and for abolishing slavery, it has not only case me hype liberally and troubles from my friends, still a sme beliver in the principles of Right and Justice, and gross misrepresentation in regard to the Scriptus that has already been published in your pare, for belive it is the great work of Satan. As for reging to such ribulty I would consider very follish, itselfs to such ribulty I would consider very follish, itselfs I shall not undertake it. Yours for Truth, Now, we must candidly tell this subscriber, that is

needs to be rectified in his grammer, his orthography his punctuation, (these are comparatively trifing erors,) and in his temper. His charges against light Barker are as sidiculous as they are abuses. Disc. cuse that fearless seeker after truth of publishing · lying sentiments' and advocating 'damage ad hellish ideas ' in his reply to E. W., is to deal in the language of the gutter. That portion of the repy to which this subscriber particularly objects, we thak was a model for disputants—fair, manly, and without the slightest evasion or equivocation. This we say, as a matter of justice; and we say forther, that the grounds on which J. B. bases his objections to tertain portions of the Bible are reditable to his moral nature; but whether he correctly understands or in-terprets cectain passages is an open and a very different question. It is very strange, and indicates extraordinary sta-

pidity, that this excited subscriber should have taken the Liberator for the space of two years, and yet not discovered till now, that it allows (and means to allow) both sides of every question to be fairly and inpartially discussed in its columns. He is prietly willing, it seems, that his side should be vindicated a great length in the paper, by E. W.; but if we slive the opposite side the same privilege, then he shill consider himself no longer a subscriber'! Ver well; he may run-and so may the other man vis says he is getting weaned from the paper'; mil we lose most of the few subscribers' we have it is place, and a thousand more like them, we shall nontain FREE DISCUSSION until we have not a shot left a the locker; and then we will go down exchings, with our flag nailed to the mast-head.

PARKER PILLSBURY. The following merited tribit to this unwearied and powerful advocate of many FOR ALL, we find in a letter from C. S. S. Griffe, another devoted friend of the cause, published in in Ohio Bugle, and dated 'Litchfield, Nov. 7, 1887 -

On Tuesday, the day of election, we parted up pany with Mr. Pillsbury in Cleveland, he theretally the cars for Buffalo, on his way to his home in Mr Hampsbire. For three months past, he has lated with us most ardently and effectively to present six we consider the best means for the abolition of a and at no time since the organization of the A. S. Society, has such labor been more needed more successfully bestowed. The general derivations consequent upon a Presidential election, makeria cessary for us to stand firm and unwavering that set cessary for us to stand firm and unwavering that se evidence may be given that correct principles my tent to su-tain us against the seductive inference politics and politicians, even though in a ruse theirs, they most carnestly implore our aid. It superiority of moral over political action for the therance of moral reforms, Mr. Pillsburg has made therance of moral reforms, Mr. Pillsburg has made therance of moral reforms; set of through end is mitted to listen to his lectures; and through end is port and good report, uninfluenced by the studence consulted or complaints of religious or politic meport and good report, uninfluenced by the statemac censures or complaints of religious or policie on-mies, or the defection of false brethen, he as but our-banner triumplantly aloft, without correlat and without compromise, proclaiming, "No Jua-with Slaveholders, in Church or State."

BRITISH ANTI-SLAVERY ADVOCATE. The following are the Contents of No. II. of this new journal

American Slavery an English Querie In-GIOUS-The American (Pre-byterian) Churk Pa-LITICAL-Sketch of the Political Parties of the Unit States; The Anti-Slavery Speeches of Charles Staner and Horace Mann in the American Congret. How an Englishman may regard Slavery, State TIONS-Bibles for the Slaves; A Fugilire Puths; One of our Masters ; A Slave Hunt in a Free Suff; Cold Comfort for a Bereaved Slaveholder; intertional Copyright; Pro-Slavery Literature; Teams ny of an Irish Traveller; A Field Hand Shat, In Slaveholder's Wager; Genuine Letter of Airin fea an American Slave Trader to his Correspondents à New Orleans; An American Bill of Lading; Statel, as painted by a Slareholder. Porray-Retrospectar and Repentance.

REV. MR. PARKER AT THE NEW MICH. HALL Yesterday, (says the Commonwealth of Monday, in under the pastoral charge of Rev. Theodore Peas occupied, for the first time, the new Music Hall, shit has been rented for their use, one service per Salas at the rate of \$1200 per annum. The rast and may tuous hall-floor, balconies and orthestra-was des ly packed, probably presenting the largest compa tion ever convened within walls in this cit. It wards of five hundred people went away, making others and the cit. obtain seats. In a discourse of an hour's derriands learning and feeling. described the 'functions of the minister, showing that to him was committed at great measure, the welfare of states as well as sea Social virtue as well as individual happiness, as in direction of the great mass of the people into the pub of justice, humanity, and a practical Christian

MEYER'S UNIVERSUM. Vol. I. Part IX. To S. gravings are the following, with the accompan descriptions: -The Bospherus from the Engine Desert Rock Light-House (cost of Maine); The Gradian Sevilla, Spain; Teheran in Persia. Part X. The Tomb of Washington; Mous Est

and Catania; Brescia in Italy; Birmingham.

All the engravings are admirably executed.

25 cents a number. For sale by Redding & Co. Street. To all subscribers of Vol. L, a most spin premium plate, engraved on steel, size imperialish Jack in Office, after the celebrated picture of Los seer, will be delivered gratis with the last part of its volume.

NOT THE BIBLE BANCTION SLAVERY? New Garden, (Ohio,) Nov. 14, 1852.

The Galation, as is well known to all abolitionists, thrust upon the anti-slavery platform from when thrust upon the movement. The very first obaroun across your path, when you first struck enditional and immediate emancipation, was Treatment and management emancipation, was let wrong, that no power could make right swift because you did so, you were accused o as salely because you and so, you were accused o Stareholders and their allies, in Church as sain, and the Bible sanctioned slavery ; you and end ators, slid the name sanctioned slavery; you and exception, quoted it, tal the lible, in various places, condemns all op and it certain, in spirit, in principle, and by didirect, it is full of the direct denunciation ears of all kinds. As none deny this, I sere all quotations. Is it equally certain that perions oppression, even to holding and using men as I creates to sensation for nine tenths of sides; fer, twenty years ago, nine out of ten of as it did soy that, as you know, and all know; but abolitionist attempt to show that the Bible ares oppression, and instantly many kind and and true hearts are shocked by it. Even those is a moment since, quoted the book to sustain ala et, new turn around and bitterly reproach you as and a blasphemer of what they call God's at first and a supply inter of what they call God's seemed expanent of the Bible, who denies that by where sanctions oppression, would tell us what filesing means: - If a. man smite his servant is naid with a rod, and he die under his hand, printely,) he shall be surely punished. Notgording, if he continue a day or two, he shall the junished; for he is his money.' No matter or the words 'servant and maid' mean slaves; Maxing fac's are stated, i. c., that one human of sight whip another to death with impunity, yor is was his money. No matter what relation amered by the words, 'he is his money;' a man loand to whip his servant or his maid to death intusity, because he was his money. (Ex. 21 : And the passage is prefaced by the expres-And God spake all these words, saying. If a whiled another, not his money, he was 'surely to satto death;' if he smote one to death who was sance, he was not to be counted guilty, nor pung stall. Then what is the difference, whether he while the smiting is going on, or a few hours

lak, Can this act be reconciled with justice and I be there any power in the universe that can pirit just; or that can make us feel it to be just, if fited on ourselves, our wives, husbands or chil-The idea that a God of justice could authorsmento whip a fellow-being to death, because he meney, his servant or his maid '; and that he half make the question of guilt or innocence, turn or on the two points; (1), Is he your 'maid or mit-your money? and (2), Did he die while the surg was going on, or a few hours after it? is utor abburent to our idea of the divine nature. Yet sho receive the Bible, as a whole, as the word of d are obliged to seek to reconcile such treatment chanan beings with justice and humanity, and with negature of God. No wonder this nation is a nation compromisers; a fundamental article of their faith sign them to seek to reconcile 'smiting servants and ends to death,' because they are money, with jus-

5c. while the Bible, in many places, condemns op meon, in some others it sanctions it, and thus con ers contradictions in fundamental morality. We not deny that the smiting of servants and maids to such because they are money is unjust and cruel, or woust admit that THE BIBLE ERRS When it says Goo sie the words above quoted. The lible says God directed the Jews that they

might buy men and women of the heathen to be their our and their children's bond-servants and bondmails for a possession for ever; but that he forbade then to buy and hold Jews in this manner. Is this pat! Bid He who is justice and love ever authorise men to buy and hold men and women in bondage for eter? Did an imparitial God ever thus distinguish among his children, authorising some to be bought and turned into bond-men and bond-women for everand forbid others to be so treated? Who will come forward and attempt to reconcile such partiality and such treatment with the Paternity of God and the Fraternity of man? The Bible errs when it attributes such deeds to God.

This is said to persons held as slaves under the laws of Greece and Rome. The Bible errs. No slave, as a care, can one any service or obedience to his master. The first and most sacred duty of a slave is never to shey any command, or comply with any request, addressed to him as a slare, no matter from whom it times. No command or request was ever addressed to a human being as a slave, as 'money' or chattel. say being or beings that are just and good. It is the duty of all slaves to give no heed to any demands ton them, whether made by individuals, by consta-be, sherifs, governors, presidents, courts or Conres. Slaveholders, as such, have no rights; not n the right to cat, to see the sun, to breathe the in to live. As a slaveholder, no man can have nny tans er rights; as a slave, no man owes any obetence to say being or thing. The first duty of a sire, dee to himself and his God, is, to cease to be a face. The first duty of slaveholders is, to cease to

Doe the Bible sanction Stavery! Is this a true industry issue? It is, and has ever been so reivied. In this nation, it has been made the great mer, especially by slaveholders and their abettors. It vil act do to say it is a legitimate anti-slavery questin may when argued in the negative. If it is legitbut ani-slavery to argue the negative, it must be so argue the affirmative. It is as proper to assert in and sharery meetings and papers that the Bible does section oppression, as to say it does not. In my ledgment, it matters not what the Bible says. Slave-I sand-evident wrong. When opposed to slavery, the Bale agrees with self-evident truth; when it anctions oppression, it is opposed to self-evident brib, and is itself a self-evident falsehood. HENRY C. WRIGHT.

ACROSTIC.

BY THE OLD COLONY BARD.

The way of the transgressor is hard." Many years of Mr. Webster's life were spent in a rapital; and it would therefore be hard to claim what everybedy knows he had not. He was said - Washington Corr. Tribune.

Dark and dismal is the way. Awful shadows shock my soul; Not one bright, one cheering ray; laward grief's rough billows roll. Eril! thou hast been my good-Lost, the ground where strong I stood.

Woe has settled on me now, Every earthly hope has fled; Broken-hearted, low I bow; Sorrow's sea o'erwhelms my head. Time, with me, has ceased its flight; Every sense feels chilling blight; Ruined, lost in starless night.

To Correspondents. Communications from Dan Poster, Giles B. Stebbins, Sarah D. Fish, and A H. Wood, are on file for the carliest insertion. The bar of Mr. Poster in New Hampshire appears to RANDOM THRUSTS. BY SHARPSTICK.

Chemistry has revealed, among its thousand won ders, the presence of no inconsiderable quantity of iron in the blood of human beings. There probably flows through every slave blder's veins enough of this metal to make a symbolic fetter of. Does this sound like an extravagant guess? Please remember that every drop of the anguineous fluid in one of those oppres-sor's systems has to be collected and distributed by an iron reservoir, miscalled a beart.

The Whig party bears numerous marks of a speeds dissolution. It has just received such a drubbing at the polls as was never administered to any other party in a national election for at least a score of years; its great leaders, Clay and Webster, have been removed by the relentless hand of death; and it has now nobody to rally under, the principles it used to rally for having long since been cast aside. When poor old Whiggery comes to be laid under the sod beside its ancestor, Federalism, I would write its epitanh thus, on a brass plate affixed to its coffin o Southern cotton-wood :- Died of obstructions in the directive organs, from eating its own hard words against military chieftains and slaveholding aggres-

If there is 'no higher law than the United State Constitution,' what means such an incessant clamor in twenty-five thousand churches about the necessity of the Christian religion? Why don't Drs. Dewey Sharpe, Waterbury, Joel Parker, and the other com promising priests, drop the Bible as a fountain of truth, and go to what they say is the genuine and only 'holy well' of instruction, the Constitution? Why don't they take their texts from the Constitution, write trac's explaining the Constitution, urge the duty of studying the Constitution, and get up missionary societies to spread a knowledge of the Constitution? Is it not of immense importance to have the truly correct and perfect teacher of moral and political duties furnished to and understood by every family in the nation? Those priests and politicians who declare the Constitution to be the 'highest law' out for men as citizens, and yet who bawl the praises of a certain ancient book that they say must be believed on pain of damnation, are engaged in a miserably shallow game of humbug, one way or the

among the Gothamites with his family and 'domestics. If slavery could only be re-established in the Empire State, and a huge, brisk market for human beings a-going under the windows of that devout editor's sanctum, how 'our Southern brethren' would be pleased-how the edifying spectacle of a regular traffic in men, women, and children would delight
Mr. Hallock's eyes in the midst of this wicked and
Poster and others, or did the article, taking advanperverse generation—and, more than all, what a harvest of advertising patronage he would reap from the
could not otherwise have obtained? If the whole vest of advertising patronage he would reap from the sales of his fellow-Christians, perhaps daily announced in mammoth type in his column !

But, seriously, what do the Journal and other Hunker papers mean by agitating in regard to slavery? Don't they know that from their hostility to a really we learn from other sources that such is the fact,wise and proper law our 'blessed Union' will be put in peril once more, and may even commence eracking to pieces, for the thousandth time? And that then a fresh cement will have to be prepared and applied, of silence since it has been in circulation. We are not wise and proper law our . blessed Union will be put to pieces, for the thousandth time? And that then a the only substances that can hold the national fabric yet convinced that we can go to the ballot-box, and together, viz., the blood and sweat of Ham's descend- at the same time be true to the slave, to say nothing ants? And that this proceeding (the enforcement of about other scruples that prevent us from setting on the Fugitive Slave Bill) will create, wherever it takes heretofore have stood with us in this particular, have place, a host of reckless abolitionists, who will fall to received any new light, by reason of which they making new cracks in our terribly frail Union, and have been led to change their opinions and practices raise a demand for immense quantities more of the we hope we are not so non-receptive and self costly cement aforesaid ?

It seems to me that if the doughfaces want ' peace and quietness' on a 'delicate subject,' they might greatly promote that desired state of affairs by doing two things :- 1st, Stopping their own noise; and, 2d, OFFICIAL VOTE OF MASSACHUSETTS FOR Kicking their gag-rule out of the way. For one, I tike agitation where there is wrong. It is God's mode of curing evil, as I intend hereafter to show. But those cowards and numskulls who dread the least stir and turmoil, can vastly diminish the amount thereof on this slavery question by simply keeping still about it themselves.

MORE IDOLATRY. PORTLAND, Nov. 17, 1852.

DEAR GARRISON :

The last of the great farce of empty display of American hypocrisy is now coming off, and this city is hung with black, intermingled with white, to do honor to the memory of the great New England apostate. It is fitting that occasions should occur when men may throw off shame, and expose their true characters. I affirm, that in view of the last great public acts of the Ahitophel of New England Whiggery, every man who lends himself to the performance of this pageantry furnishes the strongest reason for believing, that

had he occupied the same position as the great Rejected, he would have done the same things, and felt less remorse for the crime than for the disappointment that followed. Even professed anti-slavery men are debauched by this idolatry. Are not they that eat of the sacrifices partakers of the altar?"

Some say, they do not honor, this day, the apostate of March 7th, 1850, but the Daniel Webster of former days, and that they mourn for his fall more than for his death; but will the public make or regard any such distinction as that? I have no words by which to express the scorn, disgust and contempt which I feel in the contemplation of such moral suspidity or such unmanly weakness; such men of putty in pantaloons, who can denounce villany at a safe distance, but quail before it when called upon to face it at their

I never heard of any public display to commemorate the patriotism of Benedict Arnold before his treason at the same time condemning his fault; nor have I heard Judas Iscariot ever referred to approvingly, on account of his good character before he betrayed his master, notwith-tanding his repentance. Men do not

honor and approval of his conduct, not excepting his great blunder, which these who do him honor look upon as no crime, but a mere error of judgment, of less consequence than a mistake about a bank or a tariff. They honor him because he did as they were willing he should do, and as they would do themselves, provided they believed the measure would pay, and they feel a real grief because it was not successful; or, if this view of the case is not a true one, then all their pretensions are hollow, false and hypocritical. In one of the most public places to-day, a banner displayed, bearing the following inscription :-

"I STILL LIVE." How little is there of the great and good which car die! To their country they yet live, and live for ever.'

DANIEL WEBSTER.

Another banner reads thus-'A . HAS FAL-

third part of the waters became wormwood; and many men died of the waters, because they were made

bitter.' Rev. 8: 11.

The French nation, after having declared, There o God, and death is an eternal sleep, deified Volaire. The American people have long since deified Daniel Webster, and declared him the god-like upon whose brow rested the thunder of Jupiter, and they now worship before the idol, and proclaim there i no higher law.' 'Prophets prophesy falsely,' and the priesthood offer incense upon the altar, and the ' peo ple love to have it so,' shouting, 'there is no God bu slavery, and Daniel is his prophet.' Verily, if there be any such hell as the pro-slavery priesthood tell us of if they do not find it, then there is no God, and all things happen by chance. But if there be a God of wisdom, justice and truth, then we to this nation as unto those which once were, but whose glory ha departed, and left them a hissing and a by-word to them that now dwell on the earth. 'Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this?' D. S. G.

We copy the following from the last number of the Practical Christian, as the readiest way of getting such an explanation from our friend Foster as he may feel disposed to give. The paragraph from the Fitch burg News was copied into the Liberator during our absence, and it has escaped our notice until now. We do not, for a moment, suppose the News intended to hisrepresent the views and feelings of Mr. Foster, but we feel very confident that he did not express the hope to see every Garrison abolitionist vote for Horace Mann, though, as between the three candidates for Governor, he doubtless felt and avowed a preference for Mr. Mann. Miss Stone has certainly been misunderstood by the News. But we give the criticism of the Practical Christian :-

WHAT DOES IT ALL MEAN? In the Liberator of October 29th we find the folowing article, cut from the Fitchburg News:

. Daniel Foster has been lecturing in town, twice or lavery, and once on intemperance. His lectures, as isual, were powerful appeals to the moral sense of the people, and will do much good. We are glad to find people, and will do much good. We are given to have that the agents of the anti-slavery society are leaving the little party differences out of their lectures, and use their powers and influence entirely against the common enemy. No better campaign lecturers are in the field than these agents, if their efforts here are a sample of their usual course, and we trust that every friend of freedom will give them a welcome. There is no denying the fact, that Garrison and his friend Judge Paine's decision, giving freedom to eight Virginia chattels who had been brought into the State of New-York, has proved exceedingly Paine ful to that pieus sheet, the Journal of Commerce. It is dreadfully soured at the result of Mr. Lemmon's mixing in Garrison abolitionist vote for Horace Mann. Similar, also, we judge, are the feelings of Lucy Stone and others, and we may safely count upon 10,000 votes this fail, from persons who have not voted before fo

And these closing sentences go out in the colmms of the Liberator without note or comment What are we to understand by it? Does the Lib could not otherwise have obtained? If the whole army of Abolition Invincibles are going over to the long-abjured policy (?) of the political world, we should like to know it. Or, if Daniel Foster, an Agent of the Mass. Anti-Slavery Society, holds the views credited to him by the Fitchburg News,—and we think it his duty to make his position more genthis second nature of the American. If thos sufficient as to shut our eyes against it, if they will but radiate it upon us. Can we be informed spect to this whole matter?

PRESIDENT. 129,128 Whole number of votes, Wing Ticker. Robert C. Winthrop. 52,683 George Bliss, 52,681 DEMOCRATIC TICKET. 44 569 Charles G. Greene, James S. Whitney. FREE SOIL TICKET. Stephen C. Phillips, 28.023 James Fowler. WEBSTER TICKET. Pliny Cutler, Edward A. Newton, 1.670 NATIVE AMERICAN TICKET. Edward A. Vose James S. Farwell, 164 SCATTERING. Charles C. Hazewell, 1003 Charles L. Woodbury. Charles A. Green, Daniel C. Barker, 252 111

The returns from the towns of Boxford, Bradford Ipswich, Lawrence, Newbury and Topsfield, in Essen

Ipswich, Lawrence, Newbury and Topsfield, in Essex county, were not received in season.

The thirteen Whig candidates having the highest number of votes were declared to be elected, and certificates were issued in pursuance thereof. They will meet in the Senate Chamber, on the 30th of November, for organization, and will cast the vote of the State on Wednesday, the first day of December, agreeably to the law of the United States.

The nine counties in Northern Ohio, entitled the Western Reserve, gave Hale 13,440; Pierce, 14,848; Scott, 14,931.

The official vote of Vermont for President is a follows :- Scott, 23,173; Pierce, 13,044; Hale, 8,621; Scott's majority over all, 508.

Connecticut.—The official vote is as follows: Pierce, 33,249; Scott, 30,359; Hale, 3,160; Scattering, 12. The total vote is 66,780, and Pierce's plurality, 2,890. Massachusetts-Official Vote. - Scott, 52,683; Pierce, 44,569; Hale, 28,023; Webster, 1,670; Broome, 165.

North Carolina.—Pierce and King, 39,764; Scott and Graham, 39,161. Pierce's majority, 603.

master, notwith-tanding his repentance. Men do not sing prease of praise to Lucifer, because he was a mighty and good angel before he fell, notwithstanding he is thought to have retained all his high intellectual powers afterwards. But, in view of the present conduct of the American people, we should not be astonished, if they mourned with all the sincerity of hopeless grief, because he did not triumph against Omnipotence.

These manifestations are not the expression of sorrow for the death of Webster, so much as they are of the manifestations are not the expression of sorrow for the death of Webster, so much as they are of the manifestations are not the expression of sorrow for the death of Webster, so much as they are of the manifestations.

Anti-Slavery Lectures .- William Wells Brown, the Anti-Slavery Lectures.—William Wells Brown, the fugitive from American slavery, has begun his winter circuit of anti-slavery lecturing; detailing his personal experience of slavery for the first twenty years of his life, and illustrating the subject by a series of paintings. He has been, by invitation, to Croydon, Mitcham, and Dorking, and has addressed crowded audiences in those places. He is engaged also to deliver his lectures at several Mechanics' Institutions.—

Ibid.

Life in a Georgia Prison.—'Narrative of Lawis W. PAINE, who suffered imprisonment six years in Georgia, for the crime of aiding the escape of a fellow-man from that State, after he had fled from slavery. Written by himself. Second edition. Bela Marsh, 25 Cornhill, Boston.

Here is another impressive illustration of the Austrianism of America in its practical working, and we commend it to all who would more fully understand it, and aid a deeply injured victim of its vengeance. The pamphlet is well printed, 88 pp., and will well repay the purchase.

repay the purchase.

An Honest Freesoiler.—The Fitchburg Reveille states that in balloting for Representatives in that town, a Freesoiler, who seemed not to have lost his conscience, threw the following, instead of the regular ticket:

'The Coalition and its Leaders—a Band of Dema-gogues of the Garrison Tribe, without principle of Moral Courage. Wo to them—a curse to any Com-

The above was voted, not by a Freesoiler, but by a Whig, and, moreover, the sentiment was taken entire from the Reveille. - Fitchburg News.

Gerrit Smith for Congress.—Of one thing we are sure—he goes in the power of truth. He goes to take ground which has never yet, to our knowledge, been taken in our National Legislature, to wit,—that the laws which recognise and regulate alavery are necessarily destitute of all the elements that give to law its sanctity and binding force, and so are nullities per This is a momentous doctrine, and if, as we bese. This is a momentous doctrine, and if, as we be-lieve, founded in truth, its very utterance from a high moral eminence must strike a blow of no mean force on the forehead of the monster.—Free Democrat.

The Whig Platform.—The Buffalo Express, a leading Whig journal, the day after the Presidential election,

· When the returns are complete, their analysis will be an instructive study. If it does not appear from the investigation, that Whig victories are not to be seen on pro-slavery platforms, we will confess ourselves in egre

The New York papers are mostly filled with an account of the obsequies of Mr. Webster. The pro-cession was very large. Every military company turned out with full ranks, and numbered about 6,000. The New England Society turned out in large num-bers, as did various democratic associations and other societies. The funeral car was drawn by eight gray horses caparisoned in black, and led by black grooms. A superb canopy of crape above the platform partial-ly concealed a bust of the deceased statesman. The oration by Mr. Brady is spoken of as a very inferior

The funeral obsequies in honor of Mr. Webster took place in Portland on Thursday of last week.
The eulogy was pronounced by Dr. Woods, of Bowdoin College, and was an able and interesting performance, occupying an hour and a half in the delive-

Webster Obsequies — The ceremonies attendant upon the tuneral obsequies of Mr. Webster will take place in Boston on the 30th inst. The committee of arrangements have announced their intention to invite no military bodies or societies to join in the procession, but to leave the matter entirely to their own volition. The procession, be it large or small, is to be entirely voluntary.

The following is the route of the Procession on the

30th inst., as announced by the Chief Marshal:
From head of School street, through Tremont to
Boylston; Boylston to Picasant; Pleasant to Washington; Washington to Oak; Oak to Harrison Avenue; Harrison Avenue to Beach; Beach to Lin-coln; Lincoln to Summer; Summer, Winter, and Park to Beacon: Beacon to Joy: Joy to Mt. Vernon: Mount Vernon to Hancock : Hancock to Cambridge Cambridge and Court to Sudbury; Sudbury across Haymarket square to Blackstone; Blackstone to Hanover; Hanover to Court; Court and State to Commercial; Commercial and South Market to

The New Hampshire Legislature, at Concord, have adjourned over till Tuesday next. Previous to adjournment, a joint resolution was passed unanimously, to attend the Webster obsequies, and inviting Gen. Pierce to accompany them.

Ex-Governor Shultz, of Pennsylvania, died at Lancaster, in that State, on the morning of the

Short Passage .- The clipper ship Tornado, Captain Mumford, arrived at New York a few days since, in 98 days from San Francisco, having made the passage from about one thousand miles west of Care Hors under jury mast, having lost her bowsprit and fore

Uncle Tom's Cabin has been dramatized, and w greeted by crowded houses at the Boston Mu-

The Traveller has seen eighteen different and rival editions of Uncle Tom's Cabin, printed in Eng-land. Some of them were very bandsomely printed, illustrated and bound; others were in cheap pamphlets; and there were two or three pocket editions.

Fatal Result of Folly .- An interesting little girl of ten years of age, in Nashua, N. H., was so badly frightened recently by a man disguised in a mask, at a window she was passing, that an affection of the brain ensued, of which she died.

An old gentleman and a girl were burned to death at Lansinburgh, N. Y., on Monday night, in their attempt to save some of the property in a store-house adjoining the brush factory of John Bacon, which we descreed by fire at the time. which was destoyed by fire at the time. Supposed Less of Fifteen Lives .- The schooner Live

ly, of Pairhaven, before reported fallen in with, bot-tom up, in lat. 33 N., long. 67 W., had, when she sailed from New Bedford, a crew of fifteen persons all of whom are supposed to have perished.

The London Times of November 4th states that for the first time, perhaps, within man's memory, the population of Great Britain is rapidly diminish-

The Hon. Rufus Choate having been invited by the officers of Dartmouth College to deliver an address before them in commemoration of the life and services of Mr. Webster, has accepted the invitation, and fixed upon the fourth day of July next for the delivery of

Sudden Death in the Pulpit .- Rev. James Calvert expired in the pulpit, while engaged in the performance of religious service, at Orton, Cattaraugus county, N. Y., a few evenings since. He was reading from the 15th chapter of St. Luke, and after uttering the words, I will arise and go to my ____, exclaimed, O, my

EF It is stated that Mr. J. Knowles, of Trenton, New Jersey, has discovered a process for converting flax from its crude state into what is commonly called flax cotton, in a very few hours, and at a trifling ex-

Brave Men .- The twenty-four Republicans, recently shot at Sinagaglia by order of the Pope, went to the place of execution shouting the name of Mazzini, and singing the Marsellaise. There are five papers published, devoted ex-

clusively to spiritual rappings:—The Spirit Messen-ger, the Star of Truth, the Shekinah, the Spiritual Telegraph, and the Sight from the Spirit World. Mat hew Hale Smith, of the rum organ of Bos-

ton, says that gentlemen who turn short corners are very likely to upset their vehicles. No man has more frequently tested the truthfulness of this statement than Matthew. We must allow him to be judge of these sudden summersets, for Matthew is good at ground and lotty tumbling. If he can't turn a short corner, who can?—Watchman.

To A public meeting was held at London, on the evening of Nov. 1st, for the purpose, as expressed in the bills, of sympathizing with and aiding the foreign refugees at present in the metropolis. The meeting is noticeable from the circumstance that letters were read from Kossuth, approving of the objects of the meeting, and from Mazzini and Louis Blanc opposing them.

Senor D. A. Fonseca, a prominent merchant of Rio Janeiro, generally suspected of participating in the slave trade, had been ordered to quit the Empire

W NINETEENTH A NATIONAL

ANTI-SLAVERY BAZAAR.

The Managers of the National Anti-Slavery Bazzar eg leave to announce, that it will open on the morning of Wednesday, the 22d of December, at 10 o'-

Notice of the place will be given hereafter.

The supply of articles from our friends abroad will equal in variety and beauty those of any previous rear, and we cannot doubt that the friends of the Cause in our own country will show themselves equally mindful of its need and their own duty. We beg abolitionists throughout the whole country to contribute in the same manner as if the Baznar relied entirely upon their efforts, wholly irrespective of the expected help from Great Britain and France.

Societies or individuals, who may prefer to make donations in money to the Bazuar, in preference to manufactured articles, are informed that it will be equally acceptable and duly acknowledged in the Bazaar Gazette.

We shall rely upon our friends as in former years or supplies of Cake, Fruit, Confectionary, Tes, Coffee, &c., for the Refreshment Table.

For a full advertisement of the Bazzar articles, we refer our readers to future copies of the Liberator and the daily papers.

GENERAL NOTICE.

We have learned with much regret, that our friends Norfolk and Plymouth counties-and very probably in other places—have been lately imposed upon by a man calling himself ______, representing himself to be a fugitive slave seeking to remove his family to Canada, and making use of the names of R. F. Walleut and others connected with the Massachusetts Anti-Slavery Society. Will our friends every where bear in mind to credit no statement as from us, unless duly certified by us in writing?

Anti-Slavery Office, 21 Cornhill, Boston, } November 12th, 1852.

Mary Burr, the last of the Punkaquag Indians, died at Canton, in Massachusetts, on Monday last, aged 101 years. There are many half and quarter bloods of that tribe, but none of full blood. The deceased, many years since, married with a colored man named Semere Burr, and many of their children and grand-children are living in the State. At the time of her death she drew a pension from the l States government, in consequence of services rendered by her husband in the revolutionary war. Eliza Williams, a sister of hers, died at Stoughton, four years since, aged 101 years and I month. Another sister, Hannah Nuff, died at Canton a few years since, aged 99 years.

Murder at Orange, Mass .- A man named Weeks, o New Salem, was killed at Orange, in Franklin County, on Thursday night, by a man named Whitney, it has course of a dispute in regard to a promised wrestling match be ween the two parties. During a the course of a dispute in regard to a point of wrestling match between the two parties. During a conversation, Whitney drew a dirk knife and plunged it into the body of Weeks, and afterwards inflicted another blow upon his hand and face, the knife pass-ing completely through the hand. Weeks lived but a few minutes. Whitney was arrested, and is now in few minutes. Whiail at Greenfield.

The Governor and Council have ordered new elections for Congress in the nine vacant districts, or the second Monday of December next. At that elec ion, a plurality only is necessary to a choice.

Four Men Smothered to Death. Yesterday morning Four Men Smothered to Death. Yesterday morning a fire broke out in the Worcester County House, by which four persons lost their lives by being smothered; the bodies were burned but slightly. The names of the parties were:—William O'Keith, an Irishman, aged 17, had been in the hospital since 1849. Thomas Downs, of Worcester, aged about 40 years. James Fizpatrick, Irish, aged from 50 to 60 years; had been an inmate of the hospital since 1846. Bucklin J. Eucher, of Rhode Island, aged 47, a carpenter by trade, and had been in the hospital since 1845. The Coioner, Gen. Day, held an inquest upon the bodies.

Miss Millard A. Spafford, a talented young lady of Ciucinnati, is to deliver a course of lectures on woman's rights, in New York, this winter.

Man Killed in Manafield .- The dead body of a man evidently about 30 years old, was found by the rail-road track, near the Mansfield depot, Boston & Provifood track, near the startley morning last, who is sup-dence railroad, on Saturday morning last, who is sup-posed to have been killed by the steamboat train. On his right arm were the initials 'M. J. S.' His body

" Uncle Tom's Cabin.'-It is said that Mr. Kimbal received more money last week, from his 'Uncle Tom's Cabin,' at the Museum, than he has taken any one week before since the Museum was opened. Capt. Issiah Rynders is a candidate for the

office of U. S. Marshal for the southern district of New York. The Mirror says the barn-burners object to such a hangman, and insist that he should be at the other end of the rope!

Extreme Old Age.—There is an old man in Belgrade, on the British isles on the 29th of September than there had been on the 14th of July.

Extreme Old Age.—There is an old man in Belgrade, on the frontiers of Hungary and Turkey, who has attained the enormous age of one hundred and seventy-two years. He is still in possession of all his faculties, and smokes his pipe regularly. Fifty years ago, the continuous propers to actual or bona fide subscribers by agents or dealers, the same as if they were mailed directly from the office of publication.

There are in New York 10,000 prostitutes, and over 15,000 thieves, of various grades, from assassins to pickpockets and Peter Funks. Nearly all of the above wretches are known to the Police.

The In New York, a voluntary contribution of \$5000 has been made for Mr. Lemmon, being the price at which he valued his slaves, set free by the decision of Judge Paine.

An Apostolic Forenance.—A curious genius, who avolve his dress and appearance are said to be of the most unique style. On his hat he wears a large metallic spread eagle, and around his neck he carries suspended a curious brass horn, which he valued his slaves, set free by the decision of Judge Paine.

The Siamese twins, Chang and Eng. are th The Siamese twins, Chang and Eag, are the owners of a large number of slaves, in North Carolina, and are said to be very severe taskmasters. They are married, and, what is singular, Chang is said to be a Pierce and King Demoerat, and Eag something of a Hale abelitionist. Both are married, the former having six children, and the latter five Eag's wife weighs 220 pounds; the aggregate weight the trains is but 310. of the twins is but 219.

Y., a few evenings since. He was reading from the 16th chapter of St. Luke, and after uttering the words. I will arise and go to my —, exclaimed, O, my friends! fell down in the pulpit, and almost instantly expired.

Wealth of our Country.—The aggregate wealth of the United States amoun s to \$12,000,000,000,000, and the population is 24,000,000 of souls. The wealth divided by the population gives \$500 to each person, young and old; and counting five persons to each family, it would give the handsome little fortune of \$2500 to every family of the republic, not excluding the slaves.

Jonathan against the World.—According to the returns made to the Secretary of the Treasury a few months since, it appears that the steamboat tonnage connected with the American lakes exceeds that of Great Britain and all her dependencies. The steamers on Lake Eric alone measure more than all the steamboats in Europe, Asia and Africa, inclusive provided you leave out those which belong to Great Britain. Was not this a Dainty Dish to set before the King !-

Whilst the King of Prussis and the Empress of Russia were at Coblentz, a butcher presented them with a sausage thirteen feet long, containing all sorts of sausage meat, and terminated with a pig's head. Their majestics laughed heartily at the strangeness of the gift, but kindly accepted it. Frightful Accident.-The boiler of one of the loca

registral Accident.—The boiler of one of the loco-motives on the Syracuse and Utica Railroad explod-ed on the morning of the 21st inst., instantly killing I-rael Morgan, the engineer, and seriously wounding the fireman, Wm. Cator. The engine and tender were blown to pieces, and several houses in the vicinity were riddled by the scattered fragments. A part of the road was also torn up.

Services of Colored Americans in the Wars of 1776 and 1812. By William C. Nell. Second Edition.

The author of this work will please receive our thanks for a copy of his well-timed and just tribute to the colored soldiers of those two wars. If simple justice had been done to the colored race after the

TO THE FRIENDS OF FREE DISCUSSION. The undersigned, solicitous for the advancement of Truth and Humanity, hereby invite all who are friendly to free discussion, to attend a Convention to be held at Salem, Ohio, on: Saturday, Sunday and Monday, 27th, 28th, and 29th of November instant, for the purpose of freely and fully canvassing the ORIGIN, AUTHORITY AND INFLUENCE OF THE JEWISH

AND CHRISTIAN SCRIPTURES.

This invitation is not given to any particular class of Philosophers, Theologians or Thinkers, but is in good faith extended to all who feel an interest in the examination of the questions above stated. There are many who believe that a supernatural Revelation has been given to man; many others who deny this, and a large number, who are afficient with manufaction dealers. AND CHRISTIAN SCRIPTURES. given to man; many others who deny this, and a large number who are afflicted with perplexing doubts— trembling between the silent skepticism of their reason and the fear of absolute denial. In issuing a call for a Convention, we have in view the correction of error, by which party soever entertained, and the relief of those who stand between doubt and fear from their embarran-

sing position.

Some may have no doubt that the Jewish and Chris-Some may have no doubt that the Jewish and Clivistian Scriptures have subserved an important end, and yet believe that their mission is nearly completed, and must be superseded by a new dispensation; some may believe that their influence has been prejudicial in every respect, and that they have been a curse rather than a blessing to mankind; others may believe them a perfect record of the Divine will to man—good in the past and for all time to come; and others still may deny the plenary inspiration of the Bible, discarding much of the Old Testament, and receiving most or all of the New. Still, such diversity of opinion, instead of prejudicing the interest and good results which oughts to attend such a Convention, will rather tend to increase its interest and enhance its value to the cause of Truth.

Doubtless, a free interchange of thought is the best mode of exciting inquiry and of arriving at the Truth.

mode of exciting inquiry and of arriving at the Truth.

'He who has a Truth, and keeps it, Keeps what not to him belongs; But performs a selfish action, And his fellow mortal wrongs.'

We invite, therefore, all who feel an interest in this question, without distinction of sex, color, sect or party, to come together, that we may sit down like brethren in a communion before the altar of intellectual and spiritual Freedom. JOSEPH BARKER, Milwood, O.

L. A. HINE, Cincinnati. THOMAS SHARP, Salem. WM. WATSON, Loncell. JOSEPH SMITH, New Brighton, Pa. MILO A. TOWNSEND, "
SAMUEL BROOKE, Salem, O. T. D. TOMLINSON, "
SARAH MeMILAN, "
JAMES BARNABY, " M. R. ROBINSON, "
MARY L. GILBERT, Mariboro',
HENRY C. WRIGHT.
DAVID L. GALBREATH, N. Garden-LAURA BARNABY, Salem. HARRIET N. TORREY, Parkmas. K. G. THOMAS, Mariboro, O. GEORGE PIERCE, Bart, Pa. WM. LLOYD GARRISON, Boston, M. WM. E. LUKENS, Putnam, O. CVDUS MERRIAM " BENJAMIN MACHINER, Zanesfield, ABRAHAM ALLEN, Oakland. ABRAHAM ALLEN, OARIAND.
CATA W. ALLEN, "
JACOB WALTON. Adrian, Mich.
THOMAS CHANDLER, "
ELI NICHOLS, Walhonding, O.
ORSON S. MURRAY. Fruit Hills. CHAS. K. WHIPPLE, Boston, Mass. LOT HOLMES, Columbiana, O. WILSON S. THORN, Youngstown.

PRISONER'S FRIEND.

Boston, November 15, 1852.

The office of the Prisoner's Friend has been removed to 130 Washington street. Those wishing to transct any business in relation to the Magazine, will please call at the above place.

NOTICE.

Is there any friend of the colored people who will give a home and instruction to a bright Cuban. boy, some twelve years old, who has had some three years' common school teaching in New England? WENDELL PHILLIPS.

Nov. 12

NOTICE. Letters, &c. for Wendell Phillips should be address ed to him at Northampton, Mass.

THE LIPE OF REV. MARTIN CHENEY,

BY GEORGE T. DAY. Present Pastor of the Olneyville Church.

A BOOK, with the above title, will be issued about the first of January, 1853. It will contain a fine steel engraved Likeness of Mr. CHENEY, and about 450 pages 12mo. of letter press; and, besides other matter, will embrace full and specific accounts of his life and labors, copious extracts from his Auto-Biography, numerous Sketches and Sermons, Addresses, Essays, Speeches, &c., on a great variety of occasions and subjects; also, selections from the discourses and impuists occasioned by his death.

The work will be printed on good paper, with clear, bold type, done up in the best style of cloth binding, and will be sold, for cash, at \$1 per copy, payable on delivery.

The above Work is published by the heirs of Mr.

The above Work is published by the nears of Mr. Chener, according to a provision in his will; and they have appointed DAVID R. WHITTEMORE to set as Agent in securing subscribers for the work, to whom applications for it are to be made.

Persons, desiring early copies of this book, can secure them by sending their names, by mail or otherwise, to the subscriber.

D. R. WHITTEMORE,

No. 6 Arcade, Providence, R. L. November 25

Services of Colored Americans IN THE WARS OF 1776 AND 1812. BY WILLIAM C. NELL.

ECOND edition, with an introduction by Wendell D Phillips; contributions from Theodore Parker, John G. Whittier, and Parker Pillsbury; tributes by John G. Whittier, and Parker Pillsbury; tributes by Lafayette. Koseiusko and Washington; with facts gleaned from authentic military records, fireside conversations, confirmed by oral and written testimonies of the late Judge Story, Hon. Robert C. Winthrop, Hon. Anson Burlingame, Rev. J. W. C. Pennington, John Hancock, Gov. Eustis, Gen. Jackson, Hon. Tristram Burgess, Hon. Calvin Goddard, Hon. Charles Pinckney, etc. etc.

The first oddition was favorably noticed by the New York Tribune. Rochester Daffy American, Liberator.

The Britaine, Rochester Dany American, Liberator, Ornmonwealth, Boston Bee, Zion's Herald, Christian Watchman, Impartial Citizen, Essex Preeman, Fred-erick Douglase's Paper, and Salem Gazette.

Copy-right secured according to law.
For sale at 21 Cornhill. Price 15 cents, single.
Nov. 12

Voltaire's Philosophical Dictionary. UST published by J. P. MENDUM, 35 Washing-ton street, Boston, 'A Philosophical Dictionary; from the French of M. De Voltaire. With additional Notes, both critical and argumentative — and a likeness of the Author. In, two large volumes, each comprising upwards of 400 pages. Price \$6 00.

FASHIONABLE

CLOTHING STORE,

NO. 121 CAMBRIDGE STREET-BOSTON. EVERY variety of Coats, Pants, Vests, Shirts, Bosoms, Collars, Cravata; Carpet Bags, Trunka; and Gentlemen's Furnishing Goods in general;—a good assortment of fashionable Hats and Caps, &c. &c., selling at the lowest rates.

WORCESTER

Water Cure Institution No. 1, GLEN STREET. THIS Institution is well arranged for the treatment of individuals at all seasons of the year.

Trum. &c. -For full board and treatment, from \$5 to \$10 per week. Treatment without board, from \$2

to \$4 per week.
Each patient should furnish one linen and two heavy cotton sheets; two woollen blankets; one comfortable, and old linen for bandages.
Out door practice attended to as usual.
Office hours from 2 to 4 P. M.
may 7 ly S. ROGERS, M. D.

Here is another impressive illustration of the Austrianism of America in its practical working, and we trainism of America in its practical working, and we commend it to all who would more fully understand it, and aid a deeply injured victim of its vengeance. The pamphlet is well printed, 88 pp., and will well repsy the purchase.

The Duke of Wellington is to be buried in four of sge, while the Dr. is about 62 years.

Senor D. A. Fonseca, a prominent merchant of Revolution, not one of them or their descendants the Revolution, not one of them or their descendants the slave trade, had been done to the colored race after the Revolution, not one of them or their descendants the slave trade, had been ordered to quit the Empire white should have been gained and de-erved by the whites, but blacks also. This act of justice, thought not only have been gained and de-erved by the whites, but blacks also. This act of justice, thought not only have been gained and de-erved by the whites, but blacks also. This act of justice, thought not only have been gained and de-erved by the whites, but blacks also. This act of justice, thought not only have been gained and de-erved by the whites, but blacks also. This act of justice, thought not only have been gained and de-erved by the whites, but blacks also. This act of justice had been done to the colored race after the Revolution, not one of them or their descendants of the slave trade, had been ordered to quit the Empire white the sure, and those who itsen reverently at the portale of the Pature can already hear the processing in the slave trade, had been ordered to quit the Empire which have been gained and de-erved by the sure, and those who destructed the processing in the slave trade, had been ordered to quit the Empire which had the processing in the slave trade, had been ordered to quit the Empire which had the processing in the slave trade, had been done to the colored race after the Revolution, not one of them or their descendants of the slave trade, had been done to the c LEN. It fell March 7th, 1850; but that is not menhave been a very agreeable and successful one. tioned. A friend suggested an addition, as follows-

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From the Boston Commonwealth. SENSATIONS.

BY THE LYNN BARD. 'Tis a noble thing-is it not ?-when men, Who boast of their might and knowledge, Of the wealth they have gained, by sword and pen, And their morals in church and college! Descend to enslave poor honest folks. Whom they should be proud of cherishing; Then flout their scorn, and crack their jokes, When the helpless and poor are perishing!

They have placed their foot upon human hearts! They have steeped the earth in sorrow! They will glory awhile in their damning arts, But O, remember the morrow ! Is God with us, or is God with them? The God who scorns th' oppressor! Will not time their acts of wrong condemn, When awakens the great Redressor?

Go, talk to the pirate of midway seas, When the merchant vessel founders-Go, talk to the shark of the deep, when he sees The helpless sprats and flounders,-You may have some hope of a clam-shell boat, When it strikes on a midwave boulder; But no mercy expect from a Webster or Choate, When he pleads for the dark slaveholder!

They have banded together in villany, In their cold and scornful manner; Read their daring scrolls of blasphemy, Inscribed on every banner! 'Ye shall not talk of the rights of man !

Ye shall have no agitation ! " We will silence the lip, and still the pen, In this great and mighty nation ! "

. We will stop your mouths and suppress your songs We will have no free consulting Upon human rights or inhuman wrongs!" Thus come their words insulting-· Ye shall not dare, as your fathers dared, To awaken from thraldom's slumbers, When the strong right arm of truth was bared, To free earth from all that encumbers!

Ye may not tear, in the cause of right, The prey from my hungry ravens ! For though ye have in your power the might, Ye're a set of dastard cravens! We hold in our hands the government You are fools enough to give us! And we'll manage it still, to our hearts' content For the good of those who outlive us!

And thus their boasting in scorn is flung In the face of earth and heaven! While the blood from Slavery's heart is wrung, And souls to oppression given! But the day has dawned, and is rising fast,-Fit the theme for minstrel's story,— When oppression's reign shall to hell be cast. And earth be redeemed in its glory !

Then grant, good God, who approvest prayer. And hatest all wrong and oppression. Be thou with those who their breasts would bare, To free earth from all aggression! Be thou with those who would be with thee,

Every mind from its bonds unchaining; Who would follow the footsteps of Liberty, Until right over might is reigning !

· MY FATHER AND MOTHER ARE COM-ING TO-DAY.

BY MRS. FRANCES D. GAGE. . My Father and Mother are coming to-day,-Thrilling and beautiful words are they; Do they not make you leap for joy? Do you not feel you're again a boy, With your curly head on your mother's breast, As the soothes you to your evening rest? Don't you see the butterfly on the wing. Don't you hear that same wild robin sing ? Are you not again by the homestead hearth. Cracking your nuts and your jokes of mirth? Brothers and sisters, are not all there, Playing hide and seek round the old arm-chair Hark ! is it fancy, or do you hear The cheerful hum of your mother dear, As she plies her needle to and fro, Darning the worn-out heel or toe? And 'Don't, dear, don't,'-so loving and mild, Comes its notes again to the wayward child? · My Father and Mother are coming to-day'-

Thrilling and beautiful words are they; Do they not make your manhood seem Like a half-sleeping, shadowy dream, Taking you back to the days of youth, Listening to Father's words of truth, When hurrying away from native land, With trunk well strapped and hat in hand, Patting the floor with a restless toe, As words of counsel came strong and slow, Bidding, with tremulous voice, Beware, The paths of vice and the tempter's snare? And you almost feel that farewell tear Chased away by a smile at the old man's fear; But many a lesson you've learned, I ken, That ye dreamed not of in your youth-pride then.

· Father and Mother are coming to-day'-Would that I these thrilling words could say; My Father and Mother will come no more, To visit their child as in days of yore; . Side by side they have slumbered for many a year, I think of them oft with a filial tear. But a voice ever whispers, 'Oh! weep not thou!' In the spirit land they are waiting now. Go, do thy duty with cheerful heart, That when from life's loves thou'rt call'd to part. Thy soul in triumph may calmly say-· I'm going to Father and Mother to-day.

CHEERFULNESS. BY ELIZABETH BARRETT BROWNING

I think we are too ready with complaint In this fair world of God's. 'Had we no hope Indeed beyond the zenith and the scope Of you gray blank of sky, we might be fain To muse upon eternity's constraint Round our aspirant souls. But since the scope Must widen early, is it well to droop For a few days consumed in loss and taint? O! pusillanimous Heart, be comforted ; And, like a cheerful traveller, take the road. Singing beside the hedge. What if the bread Be bitter in thine inn, and thou unshed To meet the flints? At least it may be said. Because the way is short, I thank thee, God!

NOVEMBER.

Sullen by fits, unloved of all the year. Forlorn November glooms upon the world, Wraps his chill feet among the leaflets sere, And hails cloft the banner'd clouds unfurl'd! No more the sun, with Midas power supreme, Holds a proud court o'er Autumn's yellow vales-Denuded lands now crave each scanty gleam; Hush'd are the rills, and hush'd the nightingales. Dumb, as in fear, the old earth's tuneful bande Dead the sweet flowers !- and dying, day by day, Glad Nature's smile! Like Niobe she stands, Her warm life ebbing in a mist of sighs, Her tears congealing in her rueful eye, Her garments blanch'd, and in her heart decay!

The Liberator.

PLENARY INSPIRATION OF THE BIBLE. JOS. BARKER IN REPLY TO E. WILSON. [CONCLUDED.]

E. W .- Your class of men has not yet produced many martyrs.

J. B .- More than yours, I imagine. All the mar tyrs in the world came from the advocates of unpopular doctrines, the opponents of old errors, the reform ers of institutions and manners. It is foolish to talk of men being martyrs for popular opinions. Our class of men are always martyrs. They are martyrs now. They are persecuted all their life through. At times, they are even imprisoned and put to death; and in all cases, they are hated, deserted and slandered. A man who could get ten thousand dollars a year for joining your class of men, gets only frowns, black looks and calumny for uniting with our class.

E. W .- It would be a poor thing to be a martyr for they know not what,

J. B .- It would.

E. IV .- No promise on which they can rely; no

support but the vagaries of their own imagination. J. B .- Still we are martyrs. What kind of men must we be ! - for how great and godlike must be our virtue, if, without a promise to cheer us, or a miracle to strengthen us, we can still brave the hate, the wrath, the abuse, and the violence of our opponents ! You will not find such virtue in all the sectarian Israel. But all our views you call vagaries of our own imaginations.' I answer, 1. People can suffer and die for the vagaries of their imaginations as well as for great truths. Both Christians and anti-Christians have died for vagaries of their imaginations. 2. I suppose it would be as easy for us to call your opinions bad names, as it is for you to call ours bad names, provided we found ourselves unable to refute them. or could persuade ourselves that bad names were good and honest arguments.

E. W .- The great Magyar has not discovered that the Bible is an obstacle in the way of annihilating European tyranny.

J. B .- Where is your proof? You cannot tell what the great Magyar thinks from what he says, as you, yourself have had good means of knowing. Besides. the great Magyar is as fallible as most other people. I could give you the names of men as likely to know, and as likely to speak what they think, as the great Magyar, who say that the Bible is an obstacle to the annihilation of tyranny.

E. W .- You represent Cromwell, Hampden, Milton, &c., as condemned by Scripture for resisting their ru-

J. B .- I do; and the representation is true. For the Scripture says, . Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.' Rom. 13:2. E. W .- Why, those men considered the Bible the

palladium of their liberty; and that it taught the equality of the human family. J. B.—That does not alter the case. The Bible is both for liberty and slavery, for equality and inequality, for resistance to tyrants and for non-resistance,

for obedience to magistrates and for disobedience, for truth and for falsehood, for private judgment, and for submission and obedience to church rulers. It is difficult to say what it is not for. You have not proved that the Bible is not for fornication and adultery, when you have merely proved that it is for purity or celibacy : nor have you proved that it is not in favor of lying, when you have only proved that it is in favor of truth. It abounds in contradictions and in-E. W .- In Cromwell's army, religion was exceed-

J. B .- One form of it. But religion has a thousand forms; and some of those forms suit rebels, and some suit tyrants. Some suit men of peace, and some suit men of war. Cromwell had one form; Charles had another, and Cromwell's army had a number more. Charles's form of religion made Charles denounce Cromwell as a rebel against God and his anointed; Cromwell's made him denounce Charles as a traitor; while some of the religions of the army made several of the soldiers denounce both of them as oppressors of God's people. Charles killed the rebels, the rebels killed Charles, and Cromwell killed the levellers; and all had the Bible on their side. One part justified Charles; another Cromwell, and another the levellers, and other parts justified a hundred other forms of religion and policy.

E. W .- Cromwell expounded the Scriptures to his

J. B .- And Charles expounded them to his son, levellers expounded them to each other, and the fifth monarchy men to their comrades, and the Quakers to them all; and they all found encouragement in them to pursue their respective courses.

E. W .- Kossuth professes to be a firm believer in the Bible.

J. B -And he gave unqualified praise to American statesmen and American institutions, though he knew of the existence of slavery. Either, therefore, he believed slavery to be good and scriptural, or told lies. In either case, his word is not good for much.

E. W .- The observance of this rule- All things whatsoever ye would that men should do unto you. do ye even so to them,' would banish all oppression from the world.

J. B .- And the observance of these rules- Let every soul be subject unto the higher powers,' . Obey magistrates.' Obey every ordinance of man for the Lord's sake,' 'Obey them that have the rule over

you,' would make oppression universal and eternal. E. W .- Christianity ever sympathises with the oppressed and down-trodden, and gives oppressors no

J. B .- It depends on what you call Christianity. Some things called Christianity, -some things taught in the New Testament, are in favor of the tyrants. the plunderers and the destroyers of men, require the oppressed and plundered not to resist them, -charge those who resist them with resisting God, and threaten them with damnation,-and even go so far as to utter the gross, the palpable, the barefaced and insolent falsehoods, that ' rulers are not a terror to good works, but to the evil';- do that which is good, and thou shalt have praise of the same.' Rom, 13:1-7

E. W .- People who wish to play the tyrant always wish to exclude the Bible from their victims.

J. B .- Yet, at the same time, they quote it to justify their tyranny. The tyrant knows that some portions of the Bible teach resistance to tyrants, and that the oppressed might stumble on those portions, and therefore he wishes to keep the Bible in his own hands. But tyrants generally hire men to preach other parts of the Bible to their subjects and slaves, to keep them abject, submissive and obedient

E. W .- It would be impossible to make a Bible

to please the different schools of anti-Bible Divines. J. B .- And as impossible either to make or to find one to please the different schools of pro-Bible Divines. Of making Bibles, and translating and retranslating Bibles, there has been no end; yet the different schools of pro-Bible Divines are as far from being pleased with any of them as ever. We have King James's translation, John Wesley's, Dr. Rooth, rayd's, Dr. Conquest's, Mr. Wellbeloved's, R. Watson's, A. Clarke's, J. Taylor's, Mr. Sharp's, Mr. Belsham's, or the New Version, A. Campbell's, and numbers more; yet the different schools of Bibliolatrous divines are quite at odds respecting their merits. They cannot even agree as to which Greek New Tes tament or Hebrew Old Testament is best. Nor car they agree as to the merits of the Greek and Hebres manuscripts from which the Bibles are made or com piled. And what is of equal importance, they cannot

agree as to the meaning of any of the Bibles. They differ endlessly both as to what God has spoken, and as to what God means by what they suppose him to have spoken. And none of them have any thing which they can give you as God's word, but their own imperfect and fallible ideas of what they conceive to be the meaning of certain doubtful translations, or o certain doubtful readings of certain doubtful and discordant Greek and Hebrew books or manuscripts E. W .- You charge Jesus Christ with teaching of

J. B .- Will you never cease to charge me falsely With my words in print before you, and with eyes to see and a mind to understand, and with my faithful though tender rebukes in the Bugle in your mind, will you still persist in belying me? Will God thank you for such conduct?

pproving gross immoralities.

E. W .- Your intention, in charging Christ with onsidering slavery lawful, is to charge him with considering lying, treason, highway robbery, fornication adultery, thieving and murder to be lawful.

J. B .- Well; you have done your worst now, un less a Bible-believing woman's worst is worse than I am able to conceive. You little know how you tempt me to speak harshly in return. You do not even seem to consider how harshly truth would warrant me in speaking. I can hardly refrain from quoting certain passages of Scripture which your conduct bring to my mind. But I will try to resist the temptatio a little longer. No one can try a man's patience like certain class of women, but I must try to endure to the end. Instead of indulging my resentment, will turn aside to your readers and say, 'Ladies and Gentlemen : the thought that Jesus taught or approv ed gross immoralities, never entered my mind. I is impossible, therefore, that it can ever have faller from my lips or my pen. I look on Jesus as one the most beautiful of men. I feel towards him a lov ndescribable. That he was free from error or more mperfection, I do not believe. An absolutely perfec nan may be dreamed of and talked of, but not seen But to charge him with teaching or approving gros mmoralities could hardly enter the mind of a man, whether sane or insane.

E. W .- It is discouraging to see the discrepancy i he opinions of anti-Bible men.

J. B .- And is it not discouraging to see the disrepancy in the opinions of pro-Bible men? Do you snow how many sects there are among the believers in the divine authority of the Bible? Do you know on how many points these sects differ from each other? Do you know how important the points on which they differ? Do you know how wirlely the priests and members of each sect differ among themselves? Do you know how they quarrel, and belie each other, and excommunicate, curse, and damn each other? Do you know how seriously they differ about the number of books there ought to be in the Bible, and the claims of the different translations, interpretations, manuscripts, and various readings o each different book? Why, it would take a book hundred times as big as the Bible to give only a bare catalogue of the differences of opinion among believers in the divine authority of the Bible. I do not know a point, either great or small, either referring to God or man,- to truth or duty,-to the past, the present or the future, on which believers in the Bible

E. W .- H. C. Wright, D. Foster and J. Barker have all different ideas of God.

J. B .- And so have all the men and women on arth, Elizabeth Wilson and her husband not excepted. And, more than that, every man on earth is continually changing his own ideas of God from childhood to old ege, in proportion as his understanding and affections unfold themselves. As God has not, in his universe, two trees, two flowers, or even two leaves, exactly slike, so neither has he two children, in all his countless off-pring, that carry in their hearts exactly the same idea or mental image of him.

E. W .- What would please your God, would not lease H. C. Wright's.

J. B .- And what would please yours, would no please your neighbor's or your fellow Christians. E. W .- Bible men do differ in opinion, but not rad-

ically and essentially. J. B .- Then there are no radical or essential differences. For there is not a subject on which they do not differ, and on which they do not differ widely, They differ about God. One says God is a man, another that he is a spirit. One that he foreknew all things; another, that he cannot foreknow men's voluntary actions. One says God is three persons another, that he is but one; and another, that he is no person at all. One says God visits the iniquities of fathers on their children, even dooming all mankind to labor and death for the sin of one; another says that he will not allow the son to bear the iniquiof the father, or the father to bear the iniquity o the son. One tells you that Jesus is God; another, that he is simply a man; another, that he is both. One says God died; another says it is impossible One says little children are born utterly depraved, and under God's wrath and curse, and justly liable to damnation; another, that they are born pure as angels, under God's smile and blessing, and that of such is the kingdom of heaven. One believes that the wicked will all be destroyed; another, that they will live for ever in fire and brimstone; and another, that the wicked and the righteous will all be saved. And so onward without end. I could myself give you a thousand points, all deemed radical and essential by certain Bible-believers themselves, on which Bible-believers differ. But we have said enough on this head. But if the points on which Bible men differ are not radical and essential, why do they expel each other for their differences, and even doom each other to eternal damnation for them?

E. W .- Anti-Bible men's standards of duty are an

agonistical. J. B .- And pro-Bible men's rules of duty are an tagonistical. One thinks he may cut all things; another catch only herbs. Some think it wrong to cal blood, or even flesh, eggs, butter or cheese; while others think it right to eat all these things. One thinks it right to hang murderers, and kill their national enemies; another believes it wrong to resist evil. One thinks it wrong to swear; another thinks it right. One thinks it wrong to own houses and land; another thinks it wrong to be without then when he can get them. One thinks it wrong to lay up for himself treasure on earth; another thinks he is worse than an infidel who neglects to do so. One thinks a community of property binding on Christians; another thinks it best for each one to hold and administer his own. One thinks it right to hold slaves nother thinks it the sum of all villanies. One thinks it right to resist tyrannical rulers; another thinks tha he that resisteth the ruling power, resisteth the ordi nance of God, and shall receive to himself damnation One thinks it right to drink wine and strong drink another thinks it a sin to do so. One thinks it righ o dance, to fiddle, to sing songs of love and humor to play at cards, chess, drafts, dominoes, backgammon cribbage, nine-pins, cricket, bowls, to hunt and sport o attend theatres and balls, to mix with the world to hold fellowship with unbelievers, to marry mer and women of the world; while others believe al these things to be wrong, and even damnable. Some think it wrong to laugh, while others think laughing good both for the body and the soul. Some think i wrong to work on the Sunday; others think it as proper to work on Sunday as on Monday. And s a thousand things. In truth, every consistent Bi ble-believer's standard is his own idea of what the Bible enjoins; and every Bible-believer's idea of what the Bible enjoins is different from the idea of every

other Bible-believer. E. W .- All Bible men believe in the same God and n the same attributes.

J. B .- Every one acquainted with the creeds of the different sects of Bible men knows better. The Swe-

denborgians believe that God is a man, with body, nature. All who go out of themselves, to seek the parts, and affections; others regard this as a heresy, The God of the Calvinist and the God of the Univer salist are quite different beings. The God of the Orthodox Trinitarian and of the heterodox Unitarian are as different. The Bible itself presents a variety of Gods before us, some of them eating and drinking, walking and talking, and dwelling in temples made with hands, and others of them as filling heaven and earth, and having need of nothing. One it represents as a partial God, another as a universal Father. One as a man of war; another as a God of peace. One is represents as talking to a man at one time, face to face; at another, refusing to show any thing but his hinder parts; another it speaks of whom no man has seen or can see. One it represents as hating one man and loving another, even before they were born, or had done either good or evil; another it represents as good to all, and speaks of his tender mercies as over frain from waging war against the Bible, lest haply all his works. One it represents as directing one part of mankind to exterminate other parts of mankind; another it represents as urging all his children to live in peace. The Bible presents about as many different views of God, or, to use your own form of speech, author of a book that so fearfully blasphemes him, and presents about as many different Gods to our view, as in representing him as leaving nineteen-twentieths of the writings or traditions of the Pagans.

the Bible does not present?

J. B .- I cannot say. But what foolish or false, what childish or horrible, what black or blasphemous, that low or grovelling, what cruel or revolting idea you may not find a match in the Bible?

E. W .- If people were left without any final arbiin which they could place confidence,-if they treat some of them, for all the world. were left to act according to the dictates of their own understandings, the suggestions of their own affections, instincts and consciences, they would soon have withstood the investigation of the enlightened ages as many gods, with different attributes, as are repre- through which it has passed. sented in the heathen mythology, and they would have

no settled moral standard. J. B .- Yet this is exactly the state in which God his Vedas and Shasters. They havefull withstood the has seen fit to leave nineteen-twentieths of his chil- investigation of ages more or less enlightened, and dren. This is the state in which he left all his chil- none of them have come to naught. And none of dren for many generations. God cannot have the them are likely to come to naught, now. They are same horror of such a state as you have, or he would works which the world will not let die. They will have provided against it. He seems to think that the live as long as the Bible, I suppose, and the Bible will understandings, effections, instincts and consciences probably live as long as time endures. But neither which he has given men are sufficient for them, if the one nor the other will always be regarded, as they rightly used. God appears to consider that his crea- all are now regarded by vast mult des, as of divine tures have his law written on their hearts, or woven authority. The books may remain, but the foolish nointo their nature. Either the Bible cannot be so ne- tions respecting their supernatural origin and supercessary for men as you imagine, or God must be ex- human authority will pass away. They are passing ceedingly wanting in attention to his children's wel- away. Men of sense and honesty, waen they examfare. Perhaps God is not so much troubled at differ- ine into the grounds of these notions, invariably give ences of opinion among men, as some of his anxious them up. What you miscall infidelity is increasing children are. Besi es, God must have been sadly disappointed with respect to the effects of the Hible, if he believers in the Bible come out, as you have done, to expected it to bring all men to think slike about himself and his will; for if it has not increased men's differences of opinion, it has certainly not lessened them much, if it has lessened them at all. In our opinion, uphold them. The doctrine of the infallibility of the it has increased men's differences of opinion, and in Bible will follow the doctrine of the infallibility of the millions of cases, soured and embittered their tempers Pope, and all who love the truth will rejoice in their too. You talk as if you had got a FINAL ARRITER, in which you can place confidence; and a settled moral standard. Will you tell us where you have found them? Is it in the common English translation, made by false and perjured ecclesiastics; a work with which every sect in Europe and America finds fault? Is it in John Wesley's translation, the chief part of which even the Methodists, his followers, have allowed to go out of print? Is it-no; it cannot be in any be servants of servants through all coming ages. I retranslation, for all translations are the work of erring gard as a fable. And the prophecy recorded in Ishiah men; and you might as well rely on your own under- 14: 1, 2, to the effect that the house of Israel should standing, as on the understanding of men as liable to err as yourself. Is it in the Greek and Hebrew Bi-

bles that you find your final arbiter and settled moral standard? But even these are the work of men, and differ seriously among themselves. For there are several Greek and Hebrew Bibles, compiled from various manuscripts, all differing from each other, and all of them imperfect. It cannot be here. Besides, how few can read Greek and Hebrew! Not one in a hundred. And fewer still can understand them. In truth, no man living can understand them thoroughly. The opinions of scholars about the meaning of Greek and Hebrew words and phrases in the Bible are endless. And they have no final arbiter in which they can place confidence, nor any settled literary standard. They have Greek and Hebrew dictionaries, but these differ from each other, and they are all the work of weak and erring, and in some cases of few people in Europe have helped the cause for some prejudiced and perjured men. You gave us, in one of yours, the yulgar illustration respecting the French- much the same in America. My advocacy, therefore, man's flea, which, when the man put his finger on it, of the Anti-Slavery cause, cannot harm it much. it is the case of your final arbiter and settled moral standard. You nut your finger on it a dozen times, by assailing the Scriptures. Wesley's Bible,' the French Bible,' the Catholic tion with which his name has been joined? Bible, the Protestant Bible, or some one particular Catholic or Protestant Bible; or 'the Vulgate,' or

> standing, your Bible-believers would still have nothing but their own understandings, instincts, affection and consciences to rely on. And it is a fact, that Bi-

special regard to the Lible.

God, but as he reveals himself. J. B .- True; but if God does not reveal himself by that as a tree may be known by its fruit, and a man by his deeds, so God may be known by his works.

would have to be interpreted by men's own under

moral attributes of God, without revelation J. B .- And if God should leave revelation to Greek and Hebrew book, all would still be uncertainty and doubt, unless we had, first, infallible translalible understandings to take in and apply their trans-

E. W .- All is uncertainty and doubt, respecting the

lations and interpretations. E. W .- The manifest tendency of infidelity is to render unstable the foundation of true religion and good morals, and to introduce universal skepticism.

J. B .- What is the tendency of decrying human eason, human intellects, human affections, human undefinable. Greek and Hebrew book, known to but a to be, innumerable different opinions? The worst unbe-lievers are those who cannot or will not 'elieve God when speaking in themselves, through the own understandings, affections, instincts and consciences, or when speaking in his works at large; and the great-

rule of their faith and conduct in old books, are infidels. Besides, men of sense and virtue, even if they believe the Bible to be divine, often take care not to believe or obey a single sentence of it, till they have so far modified it by translation, consultation of various readings, and private interpretation, as to bring it into harmony with what their own understandings, instincts, affections and consciences assure them i right.

E. W.-We do most affectionately-J. B .- You should say, angrily, bitterly, and con

emptuously. E. W .- Admonish-

J. B .- You should say, abuse, misrepresent, and slander.

E. W .- We do most affectionately admonish you Joseph Barker, to beware of what you are doing-reyou be found to fight against God.

J. B - We admonish you, Elizabeth Wilson, bu without any professions of great affection, to beware of what you are doing, in charging God with being the his children without the means of knowing his cha-E. W .- What good ides of God have you which racter and his will, or of understanding their duty their interests and their destiny. If you think your self prepared to answer to God for what you are doing you may depend upon it I consider myself prepared to answer to him for what I am doing. I am doing to of God did ever erring mortal entertain, for which God as I would wish God to do to me, if I were God. and he were Joseph Barker. I would not treat God as you treat him, nor would I treat his children as you

E. W .- If the Bible had been of men, it would have come to naught long ago: it could not have

J. B .- I suppose the Turk would say the same of the Koran, the Persee of his Zends, and the Hindoo of every where, more rapidly than ever. And the more defend their notions, the more rapidly still will it increase. Universal discussion of the notions you hold will be their downfall. Neither man nor woman can

E. W .- You cannot defeat the Anti-Slavery cause. J. B .- I shall not try. I shall do my best to aid it. have sided it hereabouts, and I hope to aid it every

E. W .- It is of God, and will ultimately prevail J. B .- So I believe. The story about God or Nonh ursing Canaan, and dooming him or his offspring to possess the strangers for servants and handmaids, in the land of the Lord, I regard as an evil dream that shall never be fulfilled.

E. W .- That your principles will have a tendency, in some measure, to retard the Anti-Slavery cause there is no doubt.

J. B .- O yes, there are many doubts. Many think my principles will even further the cause. E. W .- Your principles and position will have a

tendency to divest the American Anti-Slavery Society of some of the laurels it has so deservedly won. J. B .- I hope not. I am not an agent of the Society, and the Society has always allowed men with such views as mine to work with it. And the Society has not had much of a reputation for orthodoxy for many years. Most of its orthodox supporters in Great Britain and Ireland left it before I left England. Very

was not there. If ever that illustration fitted a case, E. W .- No man has ever got any honor to himself,

or to any association to which he may have belonged, and it is not there once. Or, rather, to leave your il- J. B .- There are some who do not seek the honor lustration to yourself, and to return to matters of sim- that cometh of men. There are some who think it ple fact, you have no such thing as a final arbiter, or happier to have all manner of evil spoken of them, cettled moral standard. The Catholics may talk of a falsely, than to purchase all the kingdoms of the world, final arbiter with some appearance of truth; but Pro- and the glory of them, by unfaithfulness to truth. testants cannot. Even their talk about the Bible, as Still, I could mention a man, who has got honor, both if it were some fixed and definite book, is not to be to himself and a large association, by assailing porjustified. There is no one book recognised by all Bib- tions of the Scriptures, and even by setting aside the liolators as the Bible. The Bible is not one, but whole, as of divine authority. I refer to one Jesus of many; nor is it the same, but endlessly various. And Nazareth. If the New Testament story be true, Jesus as-If Bible people were honest and intelligent, they sailed portions of Scripture in his very first sermon on would, instead of talking about the Bible, begin to record, and at length set the whole entirely aside as a talk about some particular Bible, as the Breeches rule of life or an authoritative law. Yet who has Bible, 'King James's Bible, 'Coverdale's Bible, gained more honor, either to himself, or to the associa-

E. W .- Indeed, no infidel writer, to whom we have had access, is deserving of honor. They have never Septuagint, or some particular edition of the Vul- investigated the question with candor and honesty, gate or Septuagint; or some particular Greek and but have resorted to misrepresentation of the Bible, Hebrew Bible. For these are all called Bibles, yet and perverted its meaning, and given people reason to they are all widely different from each other. Be- say, that it is either ignorance of the Bible, or malice sides, as your final arbiter and your settled moral aforethought, or a desire to show superior wisdom standard would, after all, be only a Greek and He- and independence of thought and expression, and not

brew book, and as the Greek and Hebrew of this book the love of truch, which instigates their attack. J. B .- It is too late, madem, to talk in that way. People will judge for themselves which party shows most signs of candor and honesty and love of truth, and which is most chargeable with misrepresentation, ble-believers differ as widely in translating and in- malice, ignorance and pride. They will see which terpreting their Bibles, as non-believers in the Bible writer keeps closest to his argument, and which is most do in framing opinious about God and duty, without prone to deal in rude, unmannerly personalities, discreditable insinuations, contemptuous sneers, and E. W .- We cannot know the essential character of threats of God's displeasure. Theo will see who justifies his views of the Scriptures by honest quotations from them, and who, instead of dealing with those his works, how does he reveal himself? To me it seems quotations, runs away from the question, and hides herself behind the great names of Newton, Locke and Milton. They will judge both our tempers and our arguments, and their judgment will be just. Charges of ignorance, malice and pride, of hatred of God, hatred of virtue, and hatred of truth; with solemn admonitions, pious horrors, ostentatious prayers, and threats of heavenly vengeance, would have had more tors and interpreters of the book, and, secondly, infal- force some years ago, than they can have just now. The times have changed, I am much mistaken, if one whom you call infidel, I mean your countryman, Theodore Parker, does not obtain, from competent judges, more credit for honesty and love of truth, and a better name for learning and knowledge, than all the advocates of Bible infallibility in Europe or America. Already he is regardconscience,-and representing men as having no guide ed by numbers in Europe as one of the greatest of to truth and duty, no ground of certainty, but an old, men, and as one of the ablest of writers. There are not wanting those, even among the more thoughtful very small portion of mankind, many parts of which and literary, who place him first, and revere him as are unintelligible, and about the meaning of nearly their highest specimen of humanity. The greatest every other part of which there are, and are likely ever and best of men are reading his works with admira tion and rapture, and rejoicing that so godlike a man has appeared to instruct and elevate their race. Yet you can see nothing in such a man but a hateful infi-

del, worthy of God's wrath. E. W .- Your objections to the Bible have been reest infidels are those who are unfaithful to their own futed over and over again.

J. B.-I have never lad the happiness to be J. B.-I have never that the mappiness is not with any of these refutations. Perhaps, if I do have with any of these refutations than the second results of the second results. with any of these tensions. A country in 1 day with them, I should not consider them refused as m inclined to believe, that if you had realy to of any relutations of my objections, you would be given me a few of them in your own letters.

In conclusion: I belong to no society that was In conclusion, authority of any Rible a conof membership. Your charge of inconsisting, fore, falls to the ground. As to all hely come fore, falls to the ground and and and amenta, and all truths of divine revelation I me them with all my soul. But I never speak of the L them with a ble as a divine revelation, nor do I regard all hos mandments as holy. If the American And San Society is built on the doctrine, that any one of the books called Bibles is of divine authority, his being

E. W .- With prayers for your welfare, but to porally and spiritually, we affectionately he me

J. B. - I shall value your affectionateness norther ly, and feel more grateful for your prayer, when he manner of writing shall have so far improved with enable me to believe that you are disposed to the me with common respect and fairness. There as jections to a little generosity, but I should like a little justice first.

And now, friend Garrison, I leave you to Super of this long dialogue as you may think ber, and res myself down once more,

Yours very respectfully and affectimately. JOSEPH BARKER



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