of the copies will be sent to one address for ran n, spirment be made in advance. g il rentiances are to be made, and all letter

gall remittiness are to be made, and all letters in the pecuniary concerns of the paper are to see in the pecuniary to the General Agent.

Full interest making less than one square interest in the period of the pecuniary for the cents—one The Agents of the American, Massachusetts, The Aprilia and Ohio Anti-Slavery Societies are auorder receive subscriptions for the Liberator.

The following gentlemen constitute the Financial the minutes of the positive for any of the debts to poer, vil -Francis Jackson, Ellis Gray EDEEND QUINCY, SAMUEL PHILBRICK, and gon, FORTH S.

form FRILLIPS.

f is the columns of THE LIBERATOR, both sides of

g is the columns of martially allowed a hearing.

This are impartially allowed a hearing. TH LLOYD GARRISON, EDITOR.

TOL. XXIII. NO. 11.



Our Country is the World, our Countrymen are all Mankind,

UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.' - John Quincy Adams.

No Union with Slaveholders! BE U. S. COMMITTEEON IS 'A COVENANT WITH DEATH

To Yes! If CAMEOF BE BENIED—the elaveholding rds of the South prescribed, as a condition of their sent to the Constitution, three special provisions to

SCURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years,

of preserving the African elave trade; the second was THE STIPULATION TO SURRENDER PUBLITIVE SLAVES—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal

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

the name of persons In fact, the oppressor repre-

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

majdrity in the slave representation over that of the free people, in the American Congress; AND THEREDY TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

BOSTON, FRIDAY, MARCH 18, 1853.

WHOLE NUMBER 1156.

SELECTIONS.

Iron the Dublin Reporter of Feb. 15. THE ANTI-SLAVERY MEETING. salle meeting of this body was held last parsant to advertisement, in the Round the Rounda. About eight o clock, the at the house by the Right Hon, the Lord

Mayor, on taken the chair, said he issifvery much honored by being called on side on that occasion. He had not devoted of very much to the question of anti-slavery, il their minds; and his only surprise now that America, considered the parent of liber-ted and have long since abolished it (cheers). Web, as one of the Secretaries, stated the webb, as one of the Secretaries, stated the state of er from time to time. The question of or was one of the deepest importance to Iregl in account of the great numbers of her peoprice emigrate to America. On this account, just be seen how great was the importance of Heat proper information among those who exfeel States, they were in the greatest ignorance so the horrible state in which so many of their Harbings were placed, and were liable to be me rho cared for the morals of those poor peo-g a well as-for their personal welfare, to artist heir minds as to the immorality of the en. He thought that emigrants should not at ep to the slave States. let Dr. Abeltsbauser proposed the first reso-

bedrel.-Whilst the meeting regard slavery as solved,—Whilst the meeting regard slavery as mail, unjust, and unwise, and hostile to the mass design and humanity, and degrading to the moder as well as to the slave, they consider it speally deplorable in the United States, where first principles abound, and a warm attachment applical liberty and intellectual freedom is professed.

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De reverend gentleman then said that that was is first occasion he appeared on a platform to ad-mat the cause of anti-slavery, but the first peti-table ever signed was for the abolition of slavery a the British Islands. (Cheers.) He could not mefin such a principle, unless he was prepared tuetis murier and robbery. (Cheers.) There we certain fallacies put forward by slaveholders, tich, though he considered they were in vain, he self-sta difficulty in refuting in words. One of fee was, that in the European countries, a great self-poverty, and a great deal of distress and resusted. That argument was without point; ria all great communities, no doubt, there redi he oppression of the poor by the rich. It us the inscrutable decree of Providence, and unmibble. The other fallacy was, that slavery to not condemned in the holy Scriptures. That as a large subject, if we were to touch on it at ingh; but he would ask them, was there not such sparse in the holy book, as Do unto others as purse in the hely book, as 'Do unto others as tweld that they should do unto you!' Others they were of equal significance, which he could smin (Heir, hear.) While they condemned the that of this horrible system; they did not want to all themselves as better men than the planters that gratitude to Providence for having with-

Mr. Richard Allen seconded the resolution. tindliest sentiment towards America. To at nation, the Irish people owed a deep debt of minds, for having, in a terrible vistation, by biligships and provisions, saved thousands upon bounds of their fellow-countrymen (cheers.) But say they had such a feeling towards the Ameri-member they should at the same time remind them they should at they denied the common That enermities have been committed in men to maintain this evil institution! Let be lot at her fugitive slave law, which convert-Fund leaving not one spot for liberty to rest upon ... through her whole band of abolitionists. them to assist in raising her from the high of degradation into which she was plunged. tatheir duty, as men and Christians, to save to the same of the sinner from his die and the sinner from his is, as he had heard it once said by an eloquent statistic advocate. (Cheers.) In the works ter passished against slavery, there was one, said Immediate, not Gradual Abolition, and said Uncle Tom's Cabin. The first of has demonstrated, in the most conclusive manmonostrated, in the most conclusive man-in, he absolute necessity that existed for the im-side abolition of slavery. (Hear, hear.) The line of the latter work was, that it carried con-ting with it; but the original of the picture u sill more horrible and revolting. After some the observations, he concluded amid loud apan hy seconding the resolution. la resolution was put from the chair, and car-

hissor Lawson proposed the next resolution, he shet that as the United States were enthe effect that as the United States were enuned to them by the ties of relationship, and the
under interest they evinced for the people of
stad, and as they believed slavery disgraceful
stat country, and dangerous to its free institutian, they deemed it their duty to hasten its
station by their remonstrances, by diffusing inmattice respecting it, and by raising the voices
stankind, as far as they could, against it. Mr.
area said that he believed the present movetimested on the common basis of their humanitial, being of such a character, he could not and being of such a character, he could not stitone unkind word were said against Amer-The sach expressions were given utterance to. time there to show the crying evil which indicted on the people of America themselves his institution. Crime brought its own punment, and in this instance they had an example in because the existence of the system was a can eather advance of America in progress and station. It might be said, the slaves were distable and were treated well, but that would be mader than the said was a principle of and a maker them happy; for it was a principle of an ature, that no man could be happy who is ubject to the caprice of a taskmaster. Expense showed that man was not fit to be placed a position of absolute control over his fellowshowed that man was not in to be placed as position of absolute control over his fellowlf he was not a tyrant before, habits of

THEODORE PARKER'S SPEECH.—It is not necessary for us to urge our readers to a perusal of the speech of Mr. Parker, which occupies so much of our space the present week. It is in Mr. P's characteristic vein, full of the happiest hits at the leading politicians and divines of the country, pathetic and sarcastic by turns, and hopeful as well as conrageous in spirit, in spite of surrounding obstacles. Nothing could be happier than his allusion to the venerable Dr. Beecher, who, it seems, was among his hearers.—Pennsylvania Freeman. and were sure to make him so. He urged at a nation could have stability in its free in-

stitutions, when it had such a canker eating into it. He did not mind the statements put forward, that the accounts they received of American slavery were exaggerated. If a poor slave happened to have a good master, who died, he did not know but that he would be subjected to the grossest ill-treatement. he would be subjected to the grossest ill-treatement by his next possessor. Their duty as Christians and as men was to protest as strongly as possible against such an institution, and inform the public mind on it. No system of that kind could stand, if the weapons of reason were brought to bear against it. If the Americans would not meet them in fair argument on the matter, then he would say their system was at an end. (Cheers.) It was not a hopeless task, as it might seem at

first. They had great obstructions to overcome; they had all the slave States combined together by interest to resist, but it was not interest that ound them together. It was not so very profitable to keep slaves, after all, for it would be found that free labor was just as cheap. How much more favorably did they stand now with regard to American slavery than they did with respect to West India slavery, which, through the exertions of the British people, had been abolished. He trusted that, with the aid of the band of abolitionists in America, slavery in their noble country would meet the same fate, and that the slave would stand forth a free man, and enjoy the bene-fits and advantages of its free institutions.—

(Cheers.)
The Rev. Denham Smith proposed the third

That inasmuch as the same restrictions upon the freedom of speech, of the press, and of education, put forward by despotism, were employed to maintain the tyranny of chattel slavery, they deemed a knowledge and appreciation of American slavery to be important to them for their own sakes, lest the injuries resulting from it should extend to them. Mr. James Haughton, in seconding the resolu-

tion, congratulated his lordship on seeing him preside on that occasion. He said that Mr. Lawon was much mistaken, if he imagined that if he vere to stand on the frontiers of a slave state, and invite the slaveholders to discuss the question of the maintenance of the institution, he would be met. The probability was, that if he took such a step, instead of having argument met by argument, he would be tarred and feathered, or hung up enstep, instead of having argument met by argument, he would be tarred and feathered, or hung up entirely. No discussion was permitted on the subject in the slave states, and very little in the other states. He rejoiced to say that Ireland neither directly nor indirectly was implicated in the slave trade. No vessel ever left an Irish port for the purpose of dragging from Africa its sons and daughters. He regretted to say that a great many of their countrymen, who were great advocates for of their countrymen, who were great advocates for freedom at home, when they landed in America lent themselves to the support of the system. Something should be done to prevent that state of things. Mr. Haughton then enumerated several instances of the course adopted in America to prevent information being given to the slaves, and concluded Mr. Haughton then enumerated several instances All parties have gone into it. The Southern memors the course adopted in America to prevent information being given to the slaves, and concluded is meat and drink; it is their coffee, wine, and

We desire to express our respect and sympathy in an aspecial manner for that portion of the people of the United States, who have unremittingly labored for the asst twenty years to promulgate the great truth, that slaveholding is a sin, and ought to be immediately

He said that he was delighted to have the op-portunity of joining with that meeting in appeal-ing to their fellow-countrymen in America, not to assist in upholding this wicked and God-accursed ystem (hear, hear.) There was some excuse for he conduct of the native Americans, but what exouse was there for the Irishman, who, while he was n his own country, clamored for that liberty which ne withheld from his fellow-man in the United States! (Hear.) Shame upon them! Where, he would ask, were the men who had been received in the United States, of late, as heroes of liberty! Vhere was Kossuth, who had been estimated as a pero of liberty—he would not say with what truth or justice! Had he not been remarkably and basesilent on the subject of slavery! He was happy say Dublin was the first place in the United Kingdom to raise the voice of indignant and outraged humanity against the practices of the slave trade (cheers.) One hundred and twenty-five years ago, in that city, the voice of Ireland was raised in ondemnation of slavery, and it was not until nearade either in England or Scotland. He trusted they would prove that they were lovers of liberty, not for themselves alone, but for all mankind, and from the depths of their hearts.

Mr. John Armstrong seconded the resolution.

which was put and carried.

Dr. Madden proposed the fifth resolution, as fol-

We also feel bound to declare our sense of the We also feel bound to declare our sense of the in-calculable benefit done to the cause of humanity by Mrs. Harriet Beecher Stowe, who, by holding up slavery to the horror of mankind, in her admirable tale of 'Uncle Tom's Cabin,' has done much to hasten the day of uni-versal emancipation. And we cordially recommend to public favor the tribute to Mrs. Stowe now in progress, s an evidence of our appreciation of her services

Mr. William Fisher seconded the resolution, which was agreed to. 'Mr. Richard D. Webb proposed the next resolu-

From the N. Y. Independent. DEATH OF AGITATION.

We have been repeatedly told, that nothing is so dangerous to the good feeling between the North and South, as the perpetual agitation of the subject of slavery. Agitation is covert treason, and agitators are sly traitors. Of course, the South and its fineds were determined to suppose a south and its friends were determined to suppress agitation. The success has been eminent. It has not only been put down, but put down a hundred times, and there is a chance for hundreds of times more.

In the South, the methods for suppressing agita-tion were admirable. The United States mails were put at the discretion of every postmaster, to rid them of inflammatory matter. That produced rid them of inflammatory matter. That produced great quiet among agitators. Laws were enforced for the imprisonment of free citizens of the North, if found in Carolina with a skin of the wrong color, so that a man to-day might vote in New York for Pierce and King, pay his taxes, go to Charleston, and the next week be put into jail, and in a short time be sold into slavery to pay his jail fees. Peace, like daw on roses, has fallen from this mild the like aggregation. police regulation.

Massachusetts sent a venerable man, in an oper and honorable manner, to test this matter in the courts of South Carolina. Ever studious of peace, the citizens of Charleston assembled and drove him and his daughter precipitately from the city; there-by giving agitation a terrible downset. For the same reasons, men were blandly lynched on the suspicion of being abolitionists; native clergymen were expelled from the State for holding wrong views of duty, and all for the sake of peace. South Carolina has been hissing hot with rebellion any time through ten years; she has talked treason up and down every village street in her border; and, latterly, neighboring States have gone in chorus, defying the government, threatening secession, villifying the North, calling the Yankees exceedingly naughty names; speaking rudely of our factory girls, and even finding fault with abolitionists. The general tendency of these things has been to suppress agitation, of course. There has never been a hearthful of Southern fire-brands, that there have not been Northern shovels enough to take up

and scatter them for the suppression of combustion.

But med still felt, and thought, and talked; and the talking grew louder, and began to be heard in schnaps-the universal food, the universal beveramid loud applause.

The resolution was then put and carried.

Mr. John O Connell proposed the next resolution, as follows:—

schnaps—the universal food, the universa oint of every speech on the subject, that the Union is about to dissolve under the unrighteous

discussion of slavery!
When Texas broke loose, we had rare peace times. While the South was slipping Texas into its pocket, the North was begged to be quiet; not stavebolding is a sin, and ought to be minimally abandoned, and by whose devoted and courageous efforts, it imes. While the South was slipping Texas into abandoned, and by whose devoted and courageous efforts, its pocket, the North was begged to be quiet; not to be alarmed, and especially not to fear the accestion of slave territory. But once in, the North sion of slave territory. But once in, the North was bid mind its own business, and not meddle with Southern affairs. With Texas came war. Mexico was dragooned into a treaty, plucked and dismembered. Then came the question of her ter-

dismembered. Then came the question of her territory, now called ours.

At length, California and New Mexico must be
taken in hand. The South wanted peace, and—
slave territory. The North wanted peace, and a
brisk sale of goods. Agitation, of course, went to
the wall. The compromise measures were gotten
up, to quiet the country, of course. The most
odious law in the whole American statute book was
baseled out of its den, where, for very shame, it hauled out of its den, where, for very shame, it had slunk till it was almost forgotten; an extra tooth or two was given it, and the old ones were sharpened; its limbs were rubbed with a little po-litical liniment till they were limber enough—and then the grizzly monster was put into that menag erie of peaceful beasts called the Compromise Measures. Barnum was not wanting. Indeed there was like to have been a little agitation, s many political Barnums, East, West, North and South, claimed the right of managing this peaceful Compromise.

The North roared aloud when she saw such

peace. She never before saw such lambs and doves. But pungent odors were applied, and she was prevented from fainting. All the merchants doing Southern business rushed to Castle Garden to prevent agitation. Those who would not go with them were threatened and badgered. Agitation had no

chance at all.

All the venerable sons of thunder on the conservative side were out, fierce for quiet. Abolition-ists were flailed to the very husk; agitators were drowned to silence by the uproar against them. Agitation? When was ever anything so effectually used up! It was used up at Andover, then in Boston, then at New Haven, then in twenty places, in New York and Brooklyn. It was put down in all our prominent cities. It is incredible how many times it was slain and buried. Peace was obtained in Philadelphia by Commissioner Ingraham sending back a free man to slavery; in New York, That the following address, from the citizens of Dublinto the people of the United States, be signed by the chairman on behalf of this meeting, and forwarded to America for circulation in that country, through the medium of the newspapers favorable to the abolition of slavery.

sending back a free man to slavery; in New York, we had rare peace times in the arrest, trial and rendition of Long. of Preston, of ——; Boston and Sims peace Peace sprung on like grass at Christiana, Pa., and waved like codars of Lebanon at Syracuse.

Then at last came Uncle Tom, an apostle of the present an universal colporatory of course.

Then at last came Uncle Tom, an apostle of peace, an universal colporteur of quiet, suppressing agitation in every house in the land; wandering a fund to be presented to Mrs. Stowe, as a testimonial; half of it to be given to herself, and the other half to be appropriated as she should wish. The resolution was put and carried.

The Lord Mayor was then moved from the chair, and the Rev. Dr. Abeltshauser having been called thereto, the marked thanks of the meeting were voted to his lordship for his conduct while presiding.

The meeting then separated. No sooner are the elections passed, than we are at work again to put down that inveterate Agitation. If a cat has nine lives, this old cat must have ninety and nine. Mr. Lemon brings eight slaves to N. York to trans-ship them to Texas. The courts asked leave to examine the invoices of this

paper make it a little ticklish to recommend a Judge to go behind the law to equity. There are a great many things to be found that one is not looking for when he begins to go behind the law. But the Journal proposes to set the matter right by changing the law. And now, ye frebrand abolitionists, forever stirring up the North, rolling your agitations from shore to shore, like waves of the ocean, descript. There is no more work for you. Your despair! There is no more work for you. Your vocation is gone. We are going to have peace enough this winter, in Albany, when the New York merchants apply for a bill to make New York a shipping port for slaves.

For our own part, little as we like to be beaten,

we own that we are in despair. We are satisfied that agitation is all out of the question. The Journal of Commerce has made peace in New York, so deep, so broad, so abundant, that we cannot get

away from it.

Were all the globe one huge poppy, were all the ocean but a decoction of it, were Agitation a monster capacious enough to swallow the dose, the sedative effect would scarcely shut up one eye. But both eyes wink and blink, and shut fast under the soothing influence of that serener poppy, the Journal of Commerce. Here is modern Orpheus, charming to peace the wild heart of Abolition; Iulling to sleep the Colchican Dragon; and more than a match for the agitations of the old-fashioned Hades!—[Herry Ward Beecher.]

From the British Anti-Slavery Advocate. JOHN BRIGHT.

The Times of this morning contains a speech lelivered by Mr. John Bright at a dinner given to Mr. Ingersoll, the American minister. Mark well the following passage :-

'I am for viewing the institutions and course of America with a vigilant but friendly eye. I would copy, as far as I could, all that is good in that copy, as far as I could, all that is good in that country, and if there is anything I thought Evil., I would remark upon it with regret, but in the most friendly spirit; and the very last thing I would attempt to utter, would be any comment that should have a tendency to irritate the people of that country. If the Americans came here with their advice, and in an unfriendly spirit, and thought of DRAGGING US into a change of policy on any question, we should take precisely the course the Americans now take, WHEN OVER-ZEALOUS PEOPLE in this country think it necessary to interfere with them.' (Loud cheers.)

So spoke the champion of the spinning jenny at lanchester, on Friday last. When Kossuth was quarters of stave grown cotton, he did not deem it necessary to comment 'in the most friendly spirit' she must have been given up on insufficient testing the conduct of Austria and the exploits of Haynau. John Bright's Christianity is a commercial one. The marginal notes of his Bible are to the prices of yarn, and the prospects of the cotton.

The claimants state that Mr. Lee is dead; that a rebuke against the abolitionists of this country, who aim by moral agencies (and those only) to know, say Lee was of age, and the community assist the cause of the American slave, we cannot be surprised at the ancers of the Times and the napping. invectives of Cass. We shall have to battle with this mercantile spirit. It is the same essentially here as in Boston and New York, and wherever els the maxims of the counting-house are at variance

with the precepts of the New Testament.

If it be objected that we have nothing to do with slavery in this country, that it is a portion of the internal policy of a distant nation, and that we should leave the Americans alone to select and remedy their own institutions; we offer Mr. John Bright's speech as a sufficient apology for our in-trusion. That such a man can elicit applause by such sentiments from a Manchester audience, clear ly shows that although by all our efforts in Eng land we may fail to break the shackles of a single slave, it is yet important that in self-defence we should keep this subject continually before our should keep this surject continually before our countrymen. The same lust of gain which animates the slaveocracy in defence of their accursed institution, prompted the sentiments which called forth the cheers of the men of Manchester at their recent great dinner to Mr. Ingersoll, the American minister. In the postbare states of the American ninister. In the northern states of the American nion, the strongest support is given to southern slavery by the complicity of merchants, traders, ninisters; and lawyers, who are sensible of the apportance of union with the South in matters of de and commerce, religion and politics, that they ike Mr. Bright, are unwilling to utter any senti-nent which could give the slightest offence to the laveholders. It is very easy to hurt the feelings f those gentry. They are the most sensitive peohat it burts them to touch upon, the tenderest all is any objection to their peculiar institution; so that if you have any of that regard for them which onsists in the hope of future favor, you had better say nothing disrespectful of their patriarchal rela-tions. John Bright knows this. So do the Manchester cotton spinners. So do the Liverpool cotton merchants. So do New York and Boston; and so they are beginning to learn in Belfast. Wherever the commercial spirit is intimately con-nected with cotton, the anti-slavery enterprise has up-hill work before it. Nothing can mor w the contaminating influence of the unchaste ed love of gain, than the insensibility which it renerates towards the slave-traders and slavery.
Whatever may be said of our duty to prevent the whatever may be said of our duty to prevent the spread of murder, robbery, or any other crime in the community, is equally true of the importance of exposing every manifestation of the pro-slavery spirit amongst us. There is nothing mean, cruel, grovelling, or bloody of which it is not the fruitful parent. In the United States it has abulished trial

by jury, on questions that concern the life, honor, and liberty of millions. It corrupts the judgmentseat, degrades the people, makes religion a laugh-ing-stock, turns the constitution of the Great Republic into an engine of the most shocking op pression against the most defenceless portion of the people, and is productive of incalculable material and moral evil. How absurd it is to expend miland moral evil. How absurd it is to expend mil-lions annually in efforts for the civilization and evangelization of the heathen, if we are obliged, by the comity of nations, to be silent against this system of enforced heathenism, concubinage, and moral murder, in the midst of a nation that vaunts more loudly of her love of liberty and her Chris-tian graces than do all other natious put together

From the Pittsburgh Saturday Visiter. FIENDISH OUTRAGE. UPPER ALTON, Illinois.

Yesterday morning, while Mr. Shavers was al resterday morning, while Mr. Shavers was absent, a man by the name of Anderson entered his house, and violently seized his young wife, to whom he had been married but a few weeks, and with the aid of two accomplices, by the name of Mc Callam, brothers, succeeded in carrying her off. The purposes of the villains were soon sufficiently obvious, and that she would be taken to some place of infamy, there was no when to doubt. of infamy, there was no room to doubt. The alarm was immediately spread, but for six long hours the husband was kept in the most agonizing suspense. At length, by the strenuous efforts of the humane citizens of Alton, she was rescued, and the villains

received twel hundred dollars, as a reward of their chivalry! What a hoax! nothing but a fugitive—a slave—a nigger; what a hoax!

No, no, friend Whig or friend Democrat, it is no

hoax: Amanda Shavers is no fugitive—no slave—no 'nigger.' True, she once had a master; but he brought her to this State himself in 1851, expressly to set her free. His name was Lee. After seeing her placed in comfortable circumstances, he returned to Memphis, Tennessee, and she remained, as unsuspicious of danger as any other young, artless, good-looking girl of our city.

Yesterday morning, the three Southern knights before mentioned lurked about her husband's house

till they saw him go out, then went in with londed pistols, and violently knocking aside the aged mother of Shavers, who was the only person in the house, and who had seized hold of her daughterin-law, instinctively trying to shield her, they literally dragged Amanda before Commissioner Davis, who, after looking at certain papers, &c., consigned her to the claimants.

I never before knew the power of the Fugitive Slave Law. I do not mean its power to seize slaves. or to manufacture them-that is obvious enough -but its power of calling forth burning indignation. Alton had plenty of lynch law and mob violence years ago. Since those days, we have been a quiet, law-abiding people, and in few places could there be less apprehension of violence than in Alton. But Amanda Shavers could not have been shipped for New Orleans from Alton. Had the men not concluded to sell, I think some Dr. Dyer would have shown them that the next best thing they could do was to be missing as soon as possible leaving her behind them. No one spoke of it as possible that she should be suffered to go. Some in Manchester, and John Bright was selected to gaid the price was high, but one conversant in give the Hungarian exile a welcome to the head these matters told me, 'the girl would bring the quarters of slave grown cotton, he did not deen it fellows \$1,500 in New Orleans.' Others thought

to the prices of yarn, and the prospects of the cotton crop. We beg to 'remark' upon this passage 'with regret, but in a most friendly spirit.' If a that they had bought Amanda of Lee's heirs, pay-professed democrat, and a Quaker, will thus launch ing them 400 dollars, and running the risk of

AN EXTRAORDINARY CASE.

Mr. Weber has reported a bill in the Senate of Maryland, 'explanatory of the act of 1717, chap.
13, relating to servants and slaves,' to meet a most singular case, the particulars of which a correspondent of the Argus thus relates:—

'It appears, by the law referred to, that any white person found guilty of marrying what is termed a colored person, the parties are liable to be sold, the man and woman, for a term of years (I believe seven) into servitude, and their issue, if any, as slaves for life. The case referred to is somewhat fter this fusbion narrated :

A white citizen of this State, some years ago married a female whom he believed to be of pure white descent. The woman is said to be handsome of excellent qualities, and does not bear in any way the slightest marks indicative of her being other the slightest marks indicative of her being otherwise than of the purest Anglo-Saxon race. The man has acquired fine property, and is held in great respect by all who know him and his family. They have three children. Some persons having undertaken to trace out the pedigree of the wife, allege that her blood is tainted—some of her grand or great-grand parents probably have been of the colored species; and the parties have accordingly been indicted in one of the circuit courts of the State. A taint of blood works the serious penhat State. A taint of blood works the serious pen alty mentioned. The indictment is said to be result of malice. The neighbors, all who know the family, have taken a deep interest in their behalf. It is said that Governor Lowe, upon due represent ation of the case, has offered to grant a nolle prosequi-which would relieve the parties of the pro cess of the court; but the parents, feeling anxious to redeem their offspring from all stain in public estimation, have preferred standing a trial, and hence the present action of the legislature. This is not only a novel, but most severe case.'

NANCY.

A few years since, a bright-eyed mulatto woman the slave of a gentleman residing in Anson county, North Carolina, fled to the free States, which after unusual hardships, and the exercise of more after unusual hardships, and the exercise of more heroism than is generally attributed to her race, she succeeded in reaching. She left behind a hushand, who was also a slave, belonging to a Mrs. K., of the same county. To this husband Nancy was strongly attached, and though she was well situated in this State, could give herself no peace until she had resolved to return and attempt his rescue. The long and weary journey to her old home was made on foot, and by night. Arrived near the residence of her husband's mistress, she lay concealed for more than a week in the mountains, before she could procure an interview. But her husband lacked courage. He dared not risk her husband lacked courage. He dared not risk the attempt to fice; and it was several weeks be-fore this black Macbeth's courage could be 'screwed to the sticking '-or rather to the running-'point.' At last he fled, and had nearly reached captured.
His mistress, by the way, was willing he sho

more loudly of her love of liberty and her Christian II is mistress, by the way, was willing he should save ninety and nine. Mr. Lemon brings eight slaves to N. York to trans-ship them to Texas. The sourts asked leave to examine the invoices of this bill of goods. Judge Paine felt called to agitate the matter a little. The Journal of Commerce was groad enough, while the court was addiberating, to till the Judge how to decide the case; and was greatly surprised to find that he paid no attention to it. Not to mind the Southern organ is but a hair's breadth from striking the Commonwealth.

Judge Paine frees the slaves. To prevent all agitation, the Journal of Commerce admits that he seemed to go by law; and the antecedents of that

Carolina, and has made no attempt to regain it.

She is now permanently settled in this state, and is supported by the charity of her neighbors. Our informant, whom we met yesterday, was on his way from the residence of Mrs. K. He thinks that there will still be an effort to regain possession of the slave .- Cincinnati Gazette.

A SHORT ROMANCE.

Under the above caption, Mrs. Swisshelm's paper f the present week tells the following:

· Among the freight which passed through this 'Among the freight which passed through this city last week on the underground railroad was a daughter of a 'wealthy and influential' citizen of Louisiana, a young lady of remarkable beauty and no mean supply of spirit and intelligence. She had been well brought up and kindly cared for by her father; but a creditor levied on her for debt. She was placed in a calaboose at New Orleans for the father and for the inspection of purchasers. She was placed in a calaboose at New Orleans for safe-keeping, and for the inspection of purchasers. Amonge those who thought of buying the article was one gentleman, who wished to learn if her bust was indebted to padding for its form; but the girl resented this pursuit after knowledge as a personal insult, whereupon this representative of Southern shipling draw, whin and doubt her personal insult, whereupon this representative of Southern chivalry drew a heavy whip and dealt her a blow, which she caught upon her right arm and shoulder, and which rendered them quite powerless. That night—the night before the sale—some one came into her prison, and gave her a suit of boy's clothes, bade her dress quickly and follow. She did so, and was placed by the unknown friend on a steamboat bound for Pittsburgh, her passage paid, and here she arrived safely.

Her arm and shoulder were still disabled from

Her arm and shoulder were still disabled from the effects of the blow by her chivalric, would-be purchaser, but she was thankful to have got off so wonderfully: was bopeful for the future, and, with a considerable company of emigrants, was prompt-ly forwarded to the British dominions.

From the N. Y. Evangelist.

FREE BLACKS IN VIRGINIA. A bill has been introduced into the Legislature

A till has been introduced into the Legislature of Virginia, proposing a plan for the forcible expulsion of all the free colored people from the State—men, women and children—in all, amounting to about sixty thousand persons, as shown by ing to about sixty thousand persons, as shown by
the returns of the last census. The design is to
free the State from this class of its inhabitants,
whose presence is, by the projectors and advocates
of the measure, deemed to be unsafe for the institution of slavery. The bill has not been passed by
the Legislature, and we can hardly think that it
will be; yet the proposition to do such a deed of
darkness is an outrage, almost without a parallel,
upon every rule of justice. The thing seems to
us so perfectly barbarous, so flagrantly at war
with the civilization of the age, that we cannot
believe that the good people of Virginia will tolerate the measure. rate the measure.

Where, let us ask, have these colored people a

right to live, to breathe and to die, if not o spot that gave them birth! Virginia, to most of them, is their native land, as much so as it is to the white population; and if they have a right to be any where on the face of the earth, then this right applies to the place of their nativity. Surev, there is no sin in being a freeman, even with black skin: it ought not to be made a crime, and a black skin: it ought not to be made a crime, and punished as a trespass upon civil society. If, as individuals, they violate the laws, then let them, as such, be punished according to law: but to expel them as a whole class, on the simple charge of freedom and color, would be a most outrageous infraction of justice. We should like to know, also, fraction of justice. We should like to know, also, whither these persons are to be driven, what is to become of them, and where they are to find a home, if forcibly exiled from the one given them by nature! If they have no right to remain in Virginia, where have they a right to stay! Is it in the other slave States! Is it in the free States! Clearly, their claim of residence is not as good upon either of the latter, as it is upon the former: and thence the consequence of the doctrine would be, that free colored people have no right to be gave where that is to say. God has made some men. be, that free colored people have no right to be any where; that is to say, God has made some men, and sent them into this world, that he ought not to have made, since there is no place for them. If Virginia may expel them, without crime, on the mere charge of freedom and color, then other civil communities may refuse to receive them for the same reason. If they have no right to stay where they were born, then obviously they have no better right to go where they were not born.

But what is the alleged necessity for this work of expulsion! Is it, that the free colored people are so degraded and vicious as to be muisances to society! Are they any more so than the slave

society! Are they any more so than the slave population, and, indeed, not a few of the white inbitants! Why not, then, expel both classes, if habitants! Why not, then, expel both classes, if either! Moreover, if this argument be good in Virginia, it is equally so in New York; and hence we should have the new principle in political ethics, that the better classes have a right to drive the degraded and vicious classes hither and thither, on the pretence that the latter are nuisances to the former. This would be giving an unheard-of meaning to the term nuisance. And further, if these people are nuisances in Virginia, will they not be so elsewhere? Is it according to the dictates of good neighborhood for one civil communi-ty to transfer its pauperism and degradation to another? It strikes us, that it would be much more generous to adopt the system of domestic purification, rather than such a drainage at the expense of others. The real ground of this movement, as we doubt

not, is the supposed disadvantage to the institution of slavery, consequent upon the presence of so many colored persons in the state of freedom. How much slavery may suffer from this causa, we will not undertake to decide: yet, admitting the fact that it is unfriendly to the institution, and that fact that it is unfriendly to the institution, and that expulsion will operate favorably upon the system of slavery, we have then a most convincing argument to show the iniquity of the system. Its iniquity appears in its demands—in what is thought to be necessary to secure its permanence. If the real interests of slavery require such a measure, then the measure publishes the character of the exactor. If the judiciable rights of sixty thous and free persons must be sacrificed on the altar of alarvery, and if this be the judgment of those who mean to uphold slavery, then surely they need not wonder when impartial observers draw an inference from so plain a premise. Better, far better, to seek the cure of the evil, than thus to sin against God and man for the sake of the evil. This would God and man for the sake of the cril. This would be righteous, as it would begin at the right end.

Free Negroes .- The Virginia House of Delegates have adopted as a substitute for the bill to remove free negroes from that State, a resolution appropriating \$30,000 annually for colonization purposes.

The United States Senate voted down several propositions to build national vessels with calo-ric engines on the plan of Capt. Ericsson; also, a pro-position to abolish the spirit ration in the navy. From the Commonwealth, of March 11. THE LIBERATOR.

No. Union with . Michell . a.C.

THE LIBERATOR contains a letter of Horace Mann The Liberator contains a letter of Horace Mann, in reply to certain charges made against him by Wendell Phillips. The disputants occupy whole columns of the paper, and the editor stands by, patting them on the back, and saying:—'Set to,—gentlemen,' only don't kill each other, for I want you to fill my paper.

The worthy editor has not had such a grist come. Beging the thing is

I want you to fill my paper.

The worthy editor has not had such a grist come to his mill in a long time. Besides, the thing is just to his taste, and that of his readers, for there is nothing your ultra abolitionist likes so much as a good fight, provided there be no danger to life and limb. This may seem paradoxical, since so many of them style themselves non-resistant; but your non-resistant is not by necessity a non-comyour non-resistant is not by necessity a non-com-batant; often quite the contrary. We see very sure that when they visit Paris, their favorite resort is the Barrier des Combats, especially those booths in which donkies figure and make such gal-lant fight with teeth and hoofs, against assailing

We wonder that one so wise as Mr. Mann should allow himself to be drawn into a controversy which he might be sure would give infinite gratification to Mr. Phillips, delight Mr. Garrison, and afford sport for all the ultraists of the party.

We have read the controversy carefully, and the

whole matter seems to us perfectly clear.

Mr. Phillips's speech was a labored and elaborate effort to counteract the impression, which is getting to be a general belief, that the technical abolition party, however pure in motive, has been hitter and

party, however pure in metive, has been hitter and unchristian in spirit, violent and vituperative in speech, egotistical and arrogant in personal demeanor, and imprudent and rash in party action.

That Mr. Phillips felt keenly the amount of truth and reason which is urging on this general belief, is perfectly obvious from the tenor of his speech. The feeling may have made him even unusually severe. In his desperate efforts to remove or to counteract the effect of this growing belief, he hits many blows at the Free Soilers, and, among others. many blows at the Free Soilers, and, among others, at Mr. Mann. It was not to be expected that he would be fair towards Mr. Mann, and he has not would be lair towards Mr. Mann, and he has not been so. It is perfectly manifest that he mis-represented Mr. Mann's Congressional speech, and his mode of treating his southern interlocutor; and ascribed to him sentiments which he did not express, and motives which only a suspicious per-

m would have surmised.
We think any candid mind must come to this conclusion. At the same time, any candid man who knows Mr. Phillips, or knows only that he is an ultra abolitionist, will see that he might have been quite innocent of any wrong purpose, and un-conscious of any wrong-doing. If Mr. Mann had only laughed, as we do when an ultra abolitionist wants to give his combativeness its daily exercise by hitting at us, Mr. Phillips would have let him alone, and proceeded the next day to hit at some-body else, seeking one who would be likely to hit back again; for your ultra abolitionist is, as was said of disputants of old, like certain fishes in India, that have worms in their heads, and always

swim frantically against the stream.

As the self-esteem of certain sectarian bigots gets great comfort from the belief that they were specially elected of God, and makes them secretly desirous that all others should be damned, so the self-esteem of your ultra abolitionist makes him a political bigot, and leads him to deny the least antislavery grace to any one out of his 'Society.'

Now, they are not so much to blame for this a

Now, they are not so much to blame for this as Mr. Mann supposes, for they cannot help it; it is in their very nature and organization. Look at the types of the family—at the leaders; examine their moral occiputs, and you will see that they are impelled by a vis a tergo—by a power behind, and in their animal nature, which they cannot resist.

Nay! if you were to catch one of these young, and examine him, you could tell, just as you can tell by feeling the budding horns of a kid, that he will butt his head against any granite post that stands in his way, after he has grown up to be a

Nay! you can prescribe the ingredients out of which to make a fiery abolitionist: take a large portion of conscientiousness, a little benevolence, some very strong combativeness, a great deal of self-esteem, and all the firmness you can work in, feed the subject upon the *Liberator*, and when half grown, set him down within sight of a slaveholder, but on the other side of a line, and if he don't bristle up, rave, and rail against the sinner, and not against the sin, then there's no faith to put in phrenological dough.

Mr. Mann should have kept all this in mind

and remembered that such is the overweening self and remembered that such is the overweening selfesteem and the sincere self-righteousness of these
men, that they honestly believe that all who are
not travelling heavenward by their particular
turnpike, and paying toll to their corporation, are
marching straight down to hell.

We all want to hunt slavery out of the land, out
of the civilized world, and out of the whole globe.

allow us to do; but we want to hunt in our own way and with our own moral weapons, while the ultra abolitionists insist that we should join their packs, and ride a steeple chase over hedge and ditch, over garden and church, heedless of whatever is in the way, and they abuse us if we don't. But never mind : they'll be thrown out, they are thrown out, already, and begin to feel it, but we, or our children, by the grace of God, will be 'in at the death.

But, seriously, many of these men are gallant fellows—honest men, conscientious men, strong and generous men, and they have done more in and generous men, and they have done more in times past than any others towards awakening the country to the enormity of slavery. Let us smile at their self-righteousness, for their self-esteem makes them readily believe they are holier than others, and God's elect, to the exclusion of all others, to do this particular work. Let us try to bear their hits good naturedly, for they will do us little harm, while they do them great good by giving airing and play to their combativeness.

Let them monopolize the name of abolitionists; it is their capital in trade, as the name of Democrats is the capital, and the sole capital, which many politicians possess.

many politicians possess.

Meantime, we hope Mr. Mann will not rejoin to
Phillips's reply; let him rest assured that no force of argument can prevail upon an ultra-abolitionist for like a mad-man, the strength of two men in their wits is not able to hold him down.'

From the Commonwealth, of March 15. ULTRA-ABOLITIONISM.

We took an opportunity, a few days ago, in no icing a controversy between Messrs. Horace Manticing a controversy between Messrs. Horace Mann and Wendell Philtips, to make some remarks upon the temper and spirit which distinguish our friends, the ultra-abolitionists. Our object was not to sustain Mr. Mann,—he is the last one to not to sustain Mr. Mann,—he is the last one to need support in a controversy,—but to point out the lamentable lack of charity, of prudence, and of wisdom, which so many ultra-abolitionists manifest, and which so much lessens the amount of real anti-slavery work which they accomplish. We are sorry if our remarks gave pain to wor-thy men whom we should be loth to offend. We were not moved to make them by the supers, the taunts, and the abuse, with which the ultra-aboli-tion writers and speakers are so continually as-

tion writers and speakers are so continually as sailing the Free Democracy. We consider vitupera-tion and abuse to be the natural language in which their violent propensities speak aloud, perhaps in spite of themselves; and we strive against the spite of themselves; and we strive against the naturnal provocation which they excite. Our words, though spoken in a tone of good-natured raillery, were words of carnestness. If they are taken in the spirit in which they were written, and applied to those at whom they were pointed, the cannot be considered inappropriate or unjust. We spoke of certain leaders as the types of the

We spoke of certain leaders as the types of the party.

Since then, we have seen, for the first time, the speech of Mr. Parker Pillsbury, in which he assails with violence the Free Democracy generally, and Mr. Charles Sumner in particular. We shall make a few extracts from that speech, a few brief comments thereupon, and then leave it to fair men to say whether the picture which we draw of the type ultra-abolitionist, is a caricature or not. It is not our purpose, in doing this, to enter upon a defence of Mr. Sumner,—he, perhaps, would not thank us for doing so, even were he attacked by an adversary with so much show of reason as to call for a defence,—but simply to give a specimen of the genus, ultra-abolitionist, and his mode of action.

Mr. Pillsbary assumes and asserts, that Mr. Sumner, since the election to the Senate, has been false to the anti-slavery cause, and proceeds to lament over his fall;—

"Men talk about the fall of Daniel Webster, and they seem to deplore it. I regard the fall of Charles Sumner as equally real, and ten thousand times more dreadful. The one fell as falls the withered and thunder-scarred oak, that has been bereft of its beauty and its blossoms—that has been bereft of its beauty and its blossoms—that has been shorn and shivered, and left a withered though mighty monument of the power of the elements, and finally yielded, and fallen ignomintously to the earth. The other was smitten like the mountain pine, in all its vigor and in all its beauty. Slavery seathed it to death with a single bolt of its lightning. One terrible glance from its Gorgon eye has withered him, until his fall is, us I have said, as real, and ten thousand times more dreadful, than the fall of Daniel to those which characterize such pro-slavery journals at to those which characterize such pro-slavery journals at the fall of Daniel to those which characterize such pro-slavery journals at the fall of Daniel t

Summer, as Senator elect of Massachusetts, made a formal call upon him, and that then Mr. Fill-more brought the Gorgon eye to bear upon him.

(By the bye, we did not know before that either of the Gorgones had the power of withering people; monucalth undertakes, in a very kind and compassion perhaps, however, the Southern sisters had lent the late mood, to teach them good manufactured by the control of the

par ignobile fratrum.

Mr. Summer had innocently supposed that he might look up to the great father of his country for light and example, but Mr. Pillsbury shows that by so doing be only made his fall the great er,—his withering the more perfect. He says:—

or,—his withering the more perfect. He says:—

'Mr. Sumner declines to receive as his guides any of the "men of the day," but leans rather for support on those two names from "that great triumvirate of American freedom," Thomas Jelierson and George Washington—the one a slaveholder, living and dying—the other [Washington] not only a slaveholder, but a slavehunder!! and the signer and executor-in-chief, as President, of one of the vilest fugitive slave laws that were ever enacted under heaven. These were the "guides" which Mr. Sumner placed before his eyes!" He goes on to speak of Washington thus :-

'I have already adverted to the fact, that Gen Washington was not only a slaveholder and slave-hun-ter, smelling his game away to the bleak hills of New Hampshire, but that he signed the first fugitive slave law of which, till recently, I had any knowledge.

instance of 'just forbearance,' upon which our ultraist fizzes up again, like a rocket, and cries :-"Now Mr. Sumner tells us that ' she lived in freedom

to a good old age, a monument of the just forbearance of him whom we aptly call the Father of his Country." of him whom we aptly call the Father of his Country.' I know of no instance that is a parallel to this monatrous logic, except it be in the history of Jesus of Nazareth. 'The Seribes and Pharisces sought to put him to death —but they feared the people.' They took up stones to cast at him—'but they feared the people.' They went forth and 'took counsel together how they should put him to death'—'but they feared the people.' Three years they hunted him like any kidnapper, 'but they feared the people.' So Jesus of Nazareth lived, according to Mr. Sunner's logic, to good old age—at least, he lived a time—'a monument of the just forbearance' of the Scribes and Pharisees!' (Laughter and cheers.)

And so he goes on, raving and ranting, to the end, encouraged by the laughter and cheers of the assembly. He makes no allowance for the age in which men live, none for the social influen which they are surrounded; none for the preju-dices drawn in with their mother's milk; none for doctrines instilled by education; none for disturbing forces of passion and self-interest. If they do not come up to this standard, he sets them down for deliberate villains. Now as the ultra-abolitionists are neither knaves

nor fools, was not our explanation of their intem-perate zeal, their fierce denunciation, their utter incharitableness, the most favorable one that can be given,—to wit, that such is their peculiar men-tal organization, that they cannot help fighting with weapons drawn from the lowest depths of the moral armory; so low as to approach the immoral! They have been, it is true, sturdy pioneers in a glorious cause, and we yield to none in admira-tion of the many examples of moral heroism with which the early history of the party abounds. We can bear, and have borne with patience, their vituperation and abuse of our party, because we choose to fight against slavery under a banner o our own. But when they so vehemently rail at

From the March No. of the London A. S. Advocate. AMERICAN SLAVERY.

Mr. George Thompson has recently lectures on American slavery in the following

Concert Room, Store Street, London; Ashley Pellett, Esq., M. P., in the chair.
The Assembly Room, Ashford, Kent; the Vicas

in the chair,
The Mechanics' Institution, Chatham; the Hig

Constable in the chair. The Assembly Room, Tenterden, Kent: the V

car in the chair.

The Parochial School Room, Amwell Street
Clerkenwell, London; a parochial clergyman in

large, the attention of the audience profound, and the response to the sentiments uttered, cordial and enthusiastic. The principal object of the lec-turer has been to exhibit the haneful influence of slavery on the social morals, the literature, the politics and the religion of the country. Mr. Thompson has at the same time developed the progress of the anti-slavery cause, and enlisted the sympathy of his hearers for the heroic and developed the heroic men and women, who, through a period of more than twenty years, have been prosecuting a holy warfare against the abomination of their native land, and the scandal and curse of the

world.
The Rev. Edward Mathews of Wisconsin, Agen of the 'American Baptist Free Mission Society, has commenced an anti-slavery tour by a lectur

lectures in the Isle of Wight, Southampton, and in other parts of Hampshire. He has been requested to repeat his lecture at Southampton, at two or three hundred people were unable to pro-cure admittance, owing to the number of his

audience.

Mr. Brown also delivered, on Thursday, Feb. 3 an interesting and instructive lecture at the Queen's Room, Newport, Isle of Wight, on 'Un-cle Tom's Cabin,' before the members and friends of the Athenæum. Upwards of four hundre persons were present. In consequence of some persons not being able to obtain admittance, and the general desire of the audience, the Rev. E. Kell (the chairman) announced that a second lecture would be delivered by Mr. Brown before the

close of the session.

Mr. F. W. Chesson has been lecturing at the Ragged School in Holloway.

Mr. L. A. Chamerovzow, the new Secretary of the 'British and Foreign Anti-Slavery Society, delivered a lecture on Wednesday, the 9th instant. at Tottenham, to a crowded audience, on 'American Slavery as it is.' He administered a severe reproof to the churches of America, which he de-nounced as the 'Bulwarks of slavery,' urging the duty of the British churches to remonstrate with them honestly and faithfully.

BAPTISM IN OCKHAN CHURCH. On Sunday, Jan nary 2nd, 1853, the free-born infant son of William and Ellen Craft, (the well-known and univer sally respected fugitive slaves) was baptized at Ockham. Lady Byron, one of the sponsors, being unable to attend, was represented by Miss Lushington; the others, Dr. Lushington and Sir Henry Lushington, Bart., were present.—Ibid.

ANNUAL REPORT. The twenty-first Annual Report Board of Managers, January 26, 1853, together with of WENDELL PRILLIPS in vindication of the anti-slavery bers of the Society, and copies are for sale, at the Anti-Slavery Office, 21 Cornhill.

We have copied from the Commonwealth of the 11th and 15th instant, two editorial articles 'on the temper and spirit of the ultra-abolitionists.' They are similar to those which characterize such pro-slavery journals a Mr. Pillsbury then goes on to show when and the Boston Bee and the New York Herald, wherein mishow it was that this full commenced, and the representation and ribaldry are substituted for fact and amount of it is, that upon the occasion of the argument, and a stern adherence to principle is sneered President of the United States visiting Boston, Mr.

ate mood, to teach them good manners, and to set ther eye to Mr. Fillmore to use on the Northern tour, and he could not get it to bear hard enough upon the Senator quite to petrify, but only to wither him a little.) Mr. Pillsbury then goes on to prove Charles Sumner and George Washington to be abolition party has been bitter and unchristian in spirit rogant in personal demeanor, and imprudent and rash in party action.' This is said of the party, withou qualification, and charitably ! Again :- 'There is noth ing your ultra-abolitionist likes so much as a good fight provided there be no danger to life and limb." What can be less personal than this? Again :- 'Your ultraabolitionist is like certain fishes in India, that have worms in their heads, and always swim frantically against the stream.' Of course, this is said with desire to conciliate, not to give offence ! Again :- 'The self-esteem of your ultra-abolitionist makes him a political bigot, and leads him to deny the least anti-slavery grace to any one out of his 'Society.' ' This is merely a gentle provocation to greater liberality and truthful ness! Again :- No force of argument can prevai upon an ultra-abolitionist, for, like a madman, the strength of two men in their wits is not able to hold him down.' What can be more winning than language like this? Again :- If you were to eatch one of the young, and examine him, you could tell, just as you can Mr. Sumner, in his speech, had alluded to the fact that Washington did not insist upon his fugitive slave being sent back, and he called that an way, after he has grown up to be a goat. What can be way, after he has grown up to be a goat.' What can be unobjectionable? Again :- When half grown, set his down within sight of a slaveholder, but on the other sid of a line, and if he don't bustle up, rave, and rai against the sinner, and not against the sin, then there' no faith to be put in phrenological dough.' The refine ment of taste and regard for truth evinced in thi declaration are very striking, certainly ! Again :- We consider vituperation and abuse to be the natural language in which their violent propensities speak aloud." This is to be taken as a good-natured hit! Besides they are not to be blamed, after all :- ' They cannot help it; it is in their very nature and organization Look at the types of the family-at the leaders; e amine their moral occiputs, and you will see that they are impelled by a vis a tergo-by a power behind, an in their animal nature, which they cannot resist.' So, then, in one breath, they are arraigned as most wicked ly uncharitable and abusive ; and in the next, they are acquitted of all responsibility, and consequently of all blame, as 'they cannot help it'! And what is, if ossible, still more anomalous is- Many of these me are gallant fellows-honest men, conscientious m strong and glorious men '-and, though wholly given to vituperation, self-esteem, and utter falsification, and to riding a steeple chase over hedge and ditch, over garden and church, heedless of whatever is in the way, they have done more in times past than any others to-

The cause of this outpouring of so much bitterness personal contempt, and profligate misrepresentation, and villify the best men of our country, living or the amazing egotism of Mr. PILLLIPS in declaring (and dead, we speak out, it may be usclessly, but at what is worse, in proving) that the abolitionists have least earnestly. neither been superficial in their treatment of the question, nor fanatical in their spirit or measures; and also in presuming (with Mr. PILLSBURY) to question the soundness of the anti-slavery position of Messrs. Mann passage from Mr. Quincy's last Annual Report :-

wards awakening the country to the enormity of slave

ry; they have been the sturdy pioneers in a

glorious cause, and we [the Commonweath] yield to

none in admiration of the many examples of moral

heroism with which the early history of the party

'Criticism is the essence of anti-slavery. It nothing if not critical." The abolitionists sit in udgment upon slavery, its abettors and assailants, and the ordeal to which they have subjected Mr. Sumnes is no more than Mr. Adams, Mr. Guddings, Mr. Mann, Mr. Allen, Mr. Hale, and every anti-slavery member of Congress has had to pass through, as well as the Calhouns, Clars and Weisters. We are censorious, f you please; but it is with the censuring eyes of ar ntelligent slave looking on what is done for or agains im. We have to judge of the state of facts as they appear before us when they occur, and we do affirm that no men in the world are more candid and dispasour object nor our wish to injure the influence or character of any man willing to help the slave in a degree. But our whole strength and efficiency lies the plainness and fidelity of our speech towards frier

As the assailed parties are personally referred to the Commonwealth, it is but fair that every mask should be removed, and to state that the assailant, in this instance, is Dr. SAMUEL G. HOWE.

In the same number of the Commonwealth, in which the first attack upon the 'ultra-abolitionists' wa made, the following paragraph was copied from the Northampton Courier, as a capital hit at pro-slavery Whiggery. It is not less applicable to the writer in the Commonwealth, in his trick to excite prejudice by reiterating the cry of ' ultra abolitionist ! ultra abolitionist !

WHIGGERY. The following dialogue (accidental ly overheard) which took place between two Hun-ker Whigs in Cummington, a day or two after Wendell Phillips lectured there on slavery, illus-trates one phase of Whiggery so clearly and cor-rectly, that we cannot resist the temptation to pub-

Whig No. 1.-How did you like Phillips's speech the other day? Wasn't it pretty well done?

Whig No. 2.—Well, I must confess I can't find
much fault with it. It's of no use to try to answer his arguments. How shall we get along

with it!

Whig No. 1,-Oh, we must call it Garriso and infidelity; that will kill it, you know!

THEODORE PARKER'S DISCOURSE ON DANIEL WERSTE This Discourse, which created so wide and profound a ensation at the time it was published in the newspe pers. (in which form probably not less than three hundred thousand copies were printed.) now makes it appearance in a large and handsomely printed pamphlet of 115 pages,—B. B. Mussey, Publisher, Cornhill, very much enlarged and highly elaborated, with conious notes and references—the whole indicative of labo-rious and careful research, as well as marked by mora intrepidity and glowing eloquence. The multitudes who have been waiting so long and so impatiently for ts appearance in this shape, will now have an opportunity to supply themselves, and also to put it into the hands of others. For sale at the Anti-Slavery Office, 21 Cornhill. Price 874 cents.

have had on file the Reply of ELIZABETH WILSON to JOSEPH BARKER; but its great length, (occupying as it will at least eight columns!) and the excessively crowded state of our columns for several weeks past, have delayed its publication until now. The first inment may be found on our last page ; the rems der shall be given next week. We ho so troubled at the publication of Mr. BARKER's Lette will now be restored to serenity.

REPLY OF HON, HORAGE MANN TO WEN- over my volume,' he must have seen these passages DELL PHILLIPS, ESQ. WEST NEWTON, March 14, 1858.

WM. L. GARRISON, Esq. : DEAR SIR,-Having just arrived home from Wash ington, I avail myself of the earliest moment of leisure to reply to certain further injurious strictures of Mr. WENDELL PHILLIPS, made in an attempted defence of his previous injurious strictures upon me.

Before noticing Mr. Phillips, however, may I be mitted to say one word (aside, as the play-wrights have it) to the Editor? May I ask him if it is quite fair to become so far a party to the controversy as to sharpen Mr. Phillips's weapons, or add weight to his of involuntary and extorted legal 'consent,' and then blows, and then, in an editorial, assume the character in violation of every rule of logic, of justice, and o of a judge, and pronounce his acquittal? The holding of the clothes for those who stoned Stephen, cost Saul some pangs of remorse; but I think his twinges would have been much sharper, had he afterwards turned judge, and decided that the stoning had done the mar-

Mr. Phillips, in his reply, sets forth a part of the pasage in my speech to which he professes to have referred; and thus, by his own showing, demonstrates how to agitate for the abolition of slavery in the States wrongfully he has misquoted me. By putting this fact upon the record, he now stands self-convicted; because, ductory paragraphs of that speech, which he has just if there be any one right among disputants more clear 'looked over again,' occurs the following: 'and if an than any other, it is the right of every man to have his unspeakable abhorrence of this institution, and the be meaning determined by his own language, and not by lief that it is the second greatest enormity which the that which an assailant may put in his mouth. It is oppressor in his power ever committed against the op the common device of prevaricators, when falsity is pressed in his weakness, —'I say if this abhorrence of proved upon them, to reply, 'Well, if it was not that, slavery, and this belief in its criminality, entitle a man t was as bad as that.' I presume Mr. Phillips knows to be denominated an Abolitionist, then I rejoice in my that men have been convicted of perjury under the self- unquestionable right to the name.' If any sane man same plea in justification he now sets up. Indefinite will take the trouble to read the first twenty pages of and irremediable wrong cannot be prevented but by that speech alone, I defy him to withhold his condem holding every party in a controversy to exact and hon-est quotations. All fair disputants willingly conform to this rule. No good motive can ever prompt a man to depart from it. Mr. Phillips, now, not only acknowledges, but proves that his apparent quotation was not a quotation; and he goes further, and confesses that he saw the proofs. It is true, he denies observing the language of which he has been guilty, he had to discar-'quotation marks.' But if he intended that the lan- the very terms of my statement. My language was, guage should not go to the public as mine, would he not have observed them? Besides, he introduces the subject as follows: 'Mr. Mann said,' and then adds, 'in one of his speeches.' Then his rebuke of the surrepti- in the States not to be 'legitimate means.' I suppose tious sentiment, his singling out the hinge-word of the Mr. Phillips holds this doctrine himself. If so, then sentence as mine, and exclaiming, 'What a " Bur" !- have the same right to assert that he cares nothing for from the lips, too, of a champion of the higher law ! 'ay, from the LIFS !-what pertinency or relevancy in made from me, in their natural and obvious sense, an that his words were my words?

But further, I maintain that there is a whole diame ter of difference between the meaning of my language, and of his substitute for it. My remarks, in the passage, even now most unfairly quoted, were addressed in regard to the oath of office which Free Soilers take. wholly to Southern men,—to a Southern audience,— In my former reply, I passed this matter by lightly, forewarning them what, upon their own principles, saying that I had no difficulty about it, because the they must expect, should they dissolve the Union. Mr. Phillips represents me as speaking to the North, rath- the Higher Law of God.' He now returns to the topic. er than to the South, (because, when nothing appears catechises me in a series of formal questions, demand to the contrary, a man is supposed to be speaking to ex cathedra, 'definite and explicit answers'; and, if the people among whom he lives,) and as saying to my rightly understand the drift of his argument, his aim fellow-citizens, at home, that I, and I state his mon- is to prove that Free Soilers who take the oath of office, strous inference in his own language, that I 'would | Palfrey, Allen, Sumner, Chase, Giddings, Hale, &c., return fugitive slaves, until the States are separated.' -are guilty of perjury. An admonition to the South, that after they shall have dissolution shall take place.

And further, Mr. Phillips has quoted me most unfairly now. He has garbled the paragraph from which his pretended proof is drawn. He has dropped three passages from it, which show demonstratively, that I was not setting forth what I would do now, but what though our oaths were general oaths, and not special

a right to be fairly quoted, and he, by imputing lan-ning. tions of the real paragraph as would falsify his infer- which the nation understands them.' Now I had support ence, he has repeated the 'injustice.'

On the second point, Mr. Phillips charged avoiding any reply to a pertinent question ; with sectook it. When I ask what is my duty under my oath ing a logical 'dilemma,' and 'avoiding it by silence '; I look to the record in heaven; Mr. Phillips refers me to with keeping back what I 'should have plainly said,' and with requesting 'not to be interrupted'; and he interlarded the whole with imputations of 'non-commitalism,' want of 'frankness,' 'unworthy trick,' I answered by showing that I did not 'avoid a re-

ply, but made one; that I saw no dilemma, and so did Courts take oaths to interpret the Constitution accord not 'avoid it by silence'; that I kept back nothing ing to the opinion of the nation, ' the whole nation' that I 'should have plainly said,' but said it with all and so, of course, they must ascertain, at their peril my strength and from a full heart; and that I did not what that opinion is ! And if General Jackson is electask 'not to be interrupted,' but submitted, without ob-jection, to be interrupted three several times; and only changes; or if Texas is annexed, and that opinion when the whole point of the interruption had been stated did I express a hope not to be 'further' interrupted. What I did under justifiable qualifications; he all the great and good men, who, for the last sixtycharged upon me absolutely and without qualification. four years, have taken the oath, with views, in many To all this, the whole substance of Mr. Phillips's reply is, that if he is not right, then he does not understand language.' In common with what every reader must do. I accept the alternative. If all those assertions thropist, Mr. Gerrit Smith, shall take his Congressiona were not pure invention, then Mr. Phillips 'does not

not the strongest desire to arrest the wrongs of slavery law, but only evidence of the law. by all the legitimate means within his power; or who consents to let slavery remain where it is " in any other sense than as he consents to the subjugation of Hungary, or to the usurpation of Louis Napoleonbecause he can't help it. I never intimated any thing to the contrary of this; and, let me ask, does not Mr. Phillips " consent" in the same way?"

To impugn this, that is, to prove that I have no sire to arrest the wrongs of slavery,' and that I do consent [voluntarily] to let slavery remain where it is,' Mr. Phillips makes five quotations from my speeches,

Now, I aver that each one of these five quotations is abvious distinction will prove.

Like other Free Soilers, I hold that Congress, or the the 'nation and the Supreme Court,' who cared t general government, has no power, under the Constitu- know, knew as well as they did. At any rate, it was tion, to abolish slavery within the States; while, at the not my fault if they did not know; I had told them same time, as a citizen of the United States, and as a often enough.

man, my whole heart wrestles and agonizes to arrest But if it be true, according to the commo

sional legislator, or with reference to legislation by Congress. In that capacity, I have disclaimed legal or forcible interference, just as other Free Soilers have done, -just as Mr. Giddings has done scores of times. But no where have I disclaimed or renounced moral inabounds with passages which are moral interference, with the most massive and keen-edged weapons I was fusing to cote, as Mr. Phillips would have me do, I reable to forge,—not terrible, I well know, like those serve no remedy but violence and revolution. wielded by others, and yet, may I hope, not discredita-ble to me. I speak within bounds when I say, that our discussion. Here, therefore, I ought to have been

n one of the opening paragraphs of this very reply, he professes to 'appreciate' the 'good words I have spoken for the anti-slavery cause,' and adds, 'my blood has thrilled too often beneath his glowing eloquence his startling denunciations, and those pictures of slave ry which thrill one's soul.' Yet he discards all this class of passages with which my public writings are filled, and forgets his own concessions, in order to fasten upon me the imputation of moral indifferentism, and even 'consent' in regard to the existence of slavery Against hundreds of instances of earnest moral disserand protestation, he cites less than half a dozen cases fairness, forces the conclusion, that I, in common with other Free Soilers, 'have no concern for slavery in the States.' Mark these words, every one an outrage 'have NO concern,'-' for [or on account of] slavery - 'in the States.' "In the speech of Feb. 15, 1850,' says Mr. Phillips.

Mr. Mann is so far from denying my statement, tha he seems never to have heard of any body who did wish Besides, before Mr. Phillips could come at any st

inference, even by the forcing and ravishment of m that we would arrest the wrongs of slavery by all the legitimate means within our power; ' and he well knows that we hold legislation by Congress to abolish slavery slavery, or has no concern for it. The quotations here Il this, if he did not mean to have the public believe as applicable to the subject matter in hand, were all true. But there is a sense in which nothing can be more false. Mr. Phillips cites them in the latter sense. Mr. Phillips dwells at length on my 'lack of explic itness,' my 'throwing a cloud about ' my opinions, &c.

Constitution ' required us to do nothing in violation of Now so far from desiring to 'throw any cloud' about

dissolved the Union, they cannot, on any principle of my opinion, I frankly confess I did not surmise before international law, reclaim fugitive slaves, Mr. Phillips that Mr. Phillips had such a puerile crotchet in his head tortures into a declaration by me, to the North, that I as he here discloses. I will try, therefore, to relieve stand ready and willing to return fugitives until such him from his distress of mind about Free Soilers' consciences,-hoping he will then improve the time by at-Mr. Phillips appears not to be aware of a most plai

they must look for then. If Mr. Phillips will quote the ones; as though they were oaths to perform all the paragraph correctly, every body will see this. If he official duties which the Constitution provides for, indoes not quote it, every body will know the reason why. But let me add, that this question about identity or swear as a Member of the House of Representatives, contrariety of meaning never ought to have arisen. not as a United States Marshal, or foul Fugitive Slave Among fair disputants, such a question never can law Commissioner. When Free Soilers are found takarise. Houest quotations will always preclude it. I ing an oath which shall oblige them to return fugitive therefore return to my original position, riz., that I had slaves, then let them be blasted with the swiftest light

guage to me which I never used, did, notwithstanding But, to help out this strange conceit, Mr. Phillips deguage to me which I hever used, did, northern instance; and now, by omitting, in his reply, such por- by declaring that they are binding in that sense in that, as an oath makes God a party to the transit is binding in that sense in which He knows the party the votes at the last election. My doctrine is, that my guides to duty are my conscience and my Maker ; Mr. Court and the popular will; or the will of 'the whole nation,' as he elsewhere expresses it. According to him the President of the United States and the Judges of the respects, or in any respect, different from those of th antion and the Supreme Court, were morally perjured seat and oath, next December, he will commit perjury and that Mr. Giddings has done so for twenty years The next point in issue between us Mr. Phillips has He tells us that the oath is binding according as 'the incorrectly stated. I said his 'next paragraph is also nation and the Supreme Court construe it'; but he does a tissue of misrepresentations.' What I said of the not tell us what is to be done when the 'nation' is o paragraph,' he restricts to one sentence in it, which one side of a question, and the 'Supreme Court' on the other; and he discards the well known legal principle he then attempts to defend.

In my reply, I said, I know of no Free Soiler who has that even the opinions of the Supreme Court are not the

Than all this, was there ever a lower sp Lower Law'? And this, too, not merely 'from the lips of a champion of the Higher Law,' but from on so pure and immaculate in his own eyes, that, in his speech, he spurned me as an unworthy 'champion' of

But see what arrant nonsense this is, even on th 'lower law' supposition that an oath is a promise to men, rather than a vow before God! 'Has Mr. Mann an doubt, exclaims Mr. Phillips, 'in what sense the nation understands his oath?' Not the slightest, Mr. Phillips Howell Cobb and Linn Boyd understood perfectly well cited for an unfair purpose, which unfair purpose an in what sense I would take the cath, when they called me to the Speaker's desk and administered it; and all

maxim, cited by Mr. Phillips, that a 'promise is bind-Now, all the passages which Mr. Phillips has cited ing in that sense in which the promisor knows the under this head were spoken in my capacity as a Con- promisee understands it;" it is just as true, whatever words may be used, that a promise is no further bind-ing than as the promisee knows the promisor under-

Besides, as a member of Congress, I do not swear support the Constitution in any such sense as forbids my terference. On the contrary, my published volume doing all I can to alter it. In that office, I have better means of changing it. But, by refusing office, or re-

The above four points include all that belonged to there are fifty passages in my speeches, carrying out allowed to close. But Mr. Phillips has gone out of his the doctrine of moral interference, embodying it, executing it, for every passage of legal disclaimer. As foisted them into the controversy. He has not only Mr. Phillips says he has been 'obliged to look again collected topics which had no connection with his ag-

but has copiously interspersed them with misstate taunting and personal offence. And these irre topics are more numerous than those originally is & coussion between us. I shall briefly reply.

1. Mr. Phillips goes back many years in my lat, h accuse me of 'want of frankness'; of stating but 'he'

accuse me or many accused 'concealment of real act'; and then he spreads this charge over my codet to character up to the present time. This im having no connection with our present points of die. ence, raked up from the past of a dozen year, dire me to state the plain truth. when the planning and execution of a great elec-

tional enterprise was confided to my hands; when reencountering the opposition and the hostilities of mile. ness in a thousand forms, and the hardly less ferring ble inertia of complacency; when the mental mi man. nal labor of three or four men was daily three spec me, Mr. Phillips came up stealthily behind me, and strong me with dastard blows. Two years ago, be utered and printed the most palpable untruths repeting me, alienating friends, and diffusing ill-will tearls me through a wide circle. Since that time, whereme through a wate circle. Since that time, wised the same unfiruths for re-publication, with pression or modification. In the criminal corn, ad in reference to those who are convicted over and over again, they speak of 'third' or 'fourth comers' To me, Mr. Phillips is at least a 'fifth coner,' Yet, is no instance did I ever before arraign him before the lar of the public. He has grown bold in preportion to his impunity. When he now assails me, and, to present injustice, revives that of a dozen years ago, am I bound any longer to maintain silence?

2. Mr. Phillips asserts that when I first entered Congress, I was doubtless 'elected by the votes of the antislavery party,' and yet, that I would give then no public recognition.' The facts are precisely the reverse. The anti-slavery party, at that election, noninated and supported their own candidate against ne a most worthy gentleman, who received the votes of a most worthy general their votes may have been given to me ; but my majority must have been fire times, probably ten times more than any scattering votes of theirs with which I was bonored. Can Mr. Phillips never be right?

At the next election, I had eleven thousand out of the thirteen thousand votes east; and though I did then receive the votes of the Free Soil party,-for which I have always, on all proper occasions, expressed my mcognition and gratitude, yet it never was supposed, even if the votes of that party had been thrown against me, that they would have cancelled my great me jority.

3. For Mr. Phillips' insinuation about my leaving the Whig party and joining the Free Soil party, on account of office, I feel bound to express myself in the stronger terms of rebuke and condemnation that self-respect will allow. All the circumstances and incidents of that period deny and repel his imputation. So far as I know it is a suggestion never made even by the most hostile of the Whigs themselves. He repeats it from the lying tongue of Rumor alone. Even if true, it is wholly alien from our present discussion. For what purpose, then but a malign one, is it introduced here! Is it not a curious fact in psychology, that a man who the peotity of I crime a legitima produce Resol of the I care in with pa copen mu Essain the sym pair her that we if the c if the c if the c the karol a fanati is the p of the c the karol Resol harmon decided Courts fore th decided elighter visiona. Resol

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has thus assailed me, and imputed to me the most offers sentiments, not in my language but in his own ; who accuses me of many acts unbecoming a gentleman; a reasonings unworthy of a logician; who charges me with dodging dilemmas I should have met, and slicking into silence when I should have spoken; of being unfaithful to the cause of Anti-Slavery, when, in one of the most perilous crises that ever occurred,-I men the Drayton and Sayres case,-I volunteered in behalf of that cause, and day after day stood up before men who came to intimidate me with pistols and bowie knim in their pockets, and who would gladly have taken my life, while this champion of the cause remained among the wagons in the rear,-I say, is it not a curious fact in psychology, that such a man should say that it ennot 'descend' to criticise me! I agree that he cannot descend'; and even if he could, I feel a reasonable degree of confidence that he would not find me in that

4. I shall notice but one topic more. In one of m letters, Mr. Phillips quotes this [from my letter on Mr Webster.] that his 'angry and repreachful language releases me from all further obligation to treat him with personal regard,' and says he cannot 'assent to such canon.' He has a much more chivalrous and gentlemanly rule. He is bound as a gentl man with courtesy, no matter how grossly any one m fail in courtesy to him.' Is it possible that any is can be misled by such confusion of ideas! He would make out a contradiction between his 'canon' isl mine, -claiming infinite superiority, -always claiming superiority!-for himself. Can any thing be cleare than that our 'personal regard' for another deputs upon our estimate of his qualities, and therefore was, perforce, be given or withheld according to our spins of those qualities? But a man is bound by the law of courtesy, for his own sake; and, therefore, while intend to treat Mr. Phillips courteously, on my ora scount, I carnestly hope for such a change in his coduct and spirit, that I can also treat him, hereafter, sith

personal regard. I regret to have been obliged to say so much in reerence to irrelevant and foreign matters, which ought never to have been brought into this discussion. If it is to be continued, I demand that Mr. Phillips shall state his points fully, and in my language, when I an to be held responsible for them; and that they shall be fairly argued, without the introduction of extraneat matter, or imputation of bad motive. I engage to area all personal reference to him, except as new, in rep)

P. S. Editors who have copied Mr. Phillips's reply to me, are respectfully requested to copy this rejoining

REPLY OF Mr. MANN. The Letter from Mr. Mann. which we lay before our readers this week, was receive ed after our inside matter was all in type; but desired of giving him the earliest hearing practicable, we have excluded, at considerable inconvenience, several column prepared for our present number. We disclaim the in utation of seeking to 'assume the character of a judge. though claiming a right to express an opinion as to merits of the controversy. But we leave the disputant to the judgment of an enlightened public.

Messrs. Mann and Phillips arrived just as we making up our paper, and we have quite excluded in editorial to make room for it. But we could probably have given nothing of more importance of interest. Mr. Mann and other Free Soilers must give up they views of the Constitution as being pro-alayer skis. views of the Constitution as being pro-aist they support it, or cease their claim to consabolitionists. To hold on to both is necessary themselves as terribly swamped, as Mr. Mann Talent, learning nor good intentions can them from the difficulty, any more than in such as Mr. Mann exhibits in his letter. We say that the man for the man of the man for the man of them from the difficulty, any, such as Mr. Mann exhibits in his letter. We ry for him, for we have a deep and sincer see the anti-slavery that is in his heart, and which shown on various occasions, while we centes glad of the expose, hoping it may serve to find the position—false as it evidently is, not the slave, but to their own anti-slavery hearts, the slave, but to their own anti-slavery hearts, fless the Constitution pro-slavery, and then for the slavery by it, is to throw away our armort off our right hand, and then foolishly rush off our right hand, and defenceless. Justice and defenceless. Justice and defenceless. Justice and defenceless.

HORACE MANN AND WENDELL PRILITS.—We'en with Mr. Mann's request in copying from Int Lit. Tork, at the earliest moment possible, his letter in to Mr. Phillips's allusions to him in his speech state recent Anniversary of the Massachusetts Anti-Sia recent Anniversary of the Massachusetts Anti-Sia reply to said letter. That reply is triumphant, we think Mr. Mann will regret having around such antagonist as Mr. Phillips. It is surjurising to at the antagonist as Mr. Phillips. It is surjurising to at has put on record in his own speeches, and not less has put on record in his own speeches, and not less that he should have taken offence at Mr. Phillips.

TEMPERANCE CONVENTION. 1 Saw Temperance Convention assembled at the

Sain Temperator the 9th inst, and was organizdirthe thoice of Mr. Julius A. Palmer of Boston as Vice Presidents—Rev. Lyman Beecher of redeat Vice Presidents—Lev. Lyman Beecher of both Robert Kanson of Lesex, Samuel Hoar of Mid-fort, Planel Kimball (of Needham) of Norfolk, Philo-led of Plymouth, Theodore Dean of Bristol, Z. D. at of Parastable, Rev. Mr. Stone of Worcester, lors of Darman of Northampton, Dr. Osgood of Hamppadel Frost of Franklin, Caleb B. Phinney W. Williams of Boston, Rev. David from of Worcester, Daniel Kimball of Worcester, 100 B. Hayden of Braintree. Business Com-Capt Ezekiel Jones, U. S. Revenue Service. (Best, Rev. Baron Stow of Boston, Alvan Smith of Miner of Boston, James Ritchie of Bet. A. A. McCurdy of Natick. . Finance Com-Main Thompson of Walpole, Ebenezer Porter Taley, Moses Mellen of Boston, Samuel A. Walker Clarking, H. D. Cushing of Boston, Otls Carey of

Seen', Stevens Baker of Beverly. to a whress from the President, thanking the greaten for the honor which it had conferred upon is by calling him to the chair, letters were read from Williams of Hartford, Ct., Next Dow of book, David Paul Brown of Philadelphia, and John 1 60th, regretting respectively their inability to be

sends on the subject of temperance having been the Ber, Dr. Lyman Beecher of Boston, Rev. Dr. and Springfield, Mr. Dunbar of Easton, and Rev. Miner of Boston, the Rev. T. W. Higginson of sett, from the Business Committee, reported the fiving resolutions :--

Issled, That meeting in convention as Massachu maperance men, after nearly eight months' trial by present anti-liquor law, we thank God, and congains each other, that we have at length obtained

bested. That in this law, if faithfully executed, we he there things: we shut up grog-shops; we abolish kear debts; we guard the young and weak from estation; we suppress the chief source of crime and sapersu; we put the sale of spirits into responsible
sale for lawful purposes; and for all these reasons we endour support, 'openly, actively and perpetually. laded, That the benefits resulting from this law to reple of this state are unquestionable ; the quanof Equors consumed is diminished; poverty and ent are in many places greatly decreased; while no comple interest has been injured by it, nor has it

panel any evil consequences whatever.

Desired, That the chief hindrances in the operation dos las have been as follows :- The want of proper is in framing indictments; the mingling of the law marty politics; and last and chiefly, the virtual en sellification of the city of Boston. bedred, That it is a painful and shameful fact in

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te listery of Massachusetts, that her honored metropois head, at this important juncture, openly refuse t note the supremacy of the laws, divorce herself from a empathy of the rest of the commonwealth, and im ar her moral hold upon the community at large; and hat we look with anxiety to the month of April, to see the city of Boston will not be at last roused to action of the expiration of the licenses.

Regirel, That we deny that the movement by which hi har has been carried and sustained is in any respect instical movement, or belongs to a party; our party sile people of the state, and our law is the embodiment discommon sense of that people, forced upon us by

to had experience of many years.

Listed, That this law is to be regarded as the tota delience pielge of a whole state, and that it is a duty a Sal and humanity for the state, as for every individ nd to keep the ple lee unbroken.

ledied, That the question whether this law is pricey with the State Constitution is one not to ! wild by convention or by newspapers, but by the forts: that in all cases which have thus far come bein the Courts of this state. the question has been deidel in favor of the law : and that we have not the Whitest fear as to the constitutionality of all its pro-

lesded, That the decision of Judge Curtis is rathe mouragement than a discouragement to us, innsnot a not a single point of the Massachusetts law was twied by his decisions upon the law of Rhode Islan', though the most stringent provisions of ours are to le

Essived, That the proposition to repeal the existing is one not to be tolerated for an instant by any find of good morals, and that we also respectfully typ upon its friends in the Legislature not to permit sistroluction of any amendments which may in the spher degree, directly or indirectly, endanger either mistence or its efficiency.

Resigned. That we congratulate the citizens of Maine ernest, Rhode Island and Wisconsin, upon the adopin of prohibitory temperance laws; and that we be in the manifest destiny of this law to spread timtely with the spread of the Anglo-Saxon race. lexivel, That we recommend to the temperance me fall portions of the state, to continue their agitation of perfect their organizations; and would especially up upon them to accompany their legal action by the

ation of the pledge, and by moral suasion. lesived, That as we meet here to consult for th av, so we will go home to work for it; and never cease ir earts till we accomplish what we believe to be the prost desire of the people of Massachusetts, the final lation of the unlawful liquor traffic; and that ed certaint with urging men to 'touch not, taste not made not the unclean-thing,' we will do our utmos he there shall be no unclean thing left to handle.

The question now before the convention was announced s le apon the resolutions, and speeches were made by ler Elwin Thompson of Walpole, Rev. Mr. William Beron, Mr. S. J. Woodbury, Mr. John C. Cluer, and Allerman Grant of Boston. Mr. Cluer gave an ac nest of somes which he had witnessed in the Police fart, and he was replied to by Mr. Grant, who said an the Police Court victims were not persons who had on trained in Boston schools, but were mostly person he the country and foreigners. The discussion took a the range, and at one o'clock the convention adjourned bet again at two o'clock, in the Music Hall.

is the afternoon, the convention met according to adwanted, and it was addressed by Rev. Mr. Trask of hathur, Mr. John Hawkins, Rev. Edwin Thompson & Rapole, Mr. Merrill of Amesbury, Rev. Mr. Jackson See Jersey, Mr. S. A. Walker of Brookline, Rev. Li Kirk of Boston, Rev. Lyman Beecher of Boston has Jones of the Revenue Service, Rev. Mr. Brewste Level, Mayor Barstow of Providence, and Rev. Mr. bar of Hadley. The convention, about balf-past five rick, adjourned.

he Convention reassembled at 7 o'clock in the eve the spacious Music Hall being crowded to its utas apacity, and hundreds compelled to go away dis-The vast assembly was ably and powerfulsilbused by Rev. Dr. Hawes of Hartford, Mr. Bars-Mayor of Providence, (the 'Neal Dow' of Rhode and her. Mr. Wolcott of Belchertown, who made tiply effective speech, in the course of which a reference to the Fugitive Slave Law brought a thanders of applicates in repeated rounds; and heary Ward Beecher, who was greeted with the the enthusiasm, and whose speech fully sustained a ligh reputation as a bold, outspoken reformer. He missed the temperance reform as it stands historicaltunined and refuted the strongest objections to Maine Law, and urged weighty considerations past in repeal; and drew from the Fugitive Slave ar in argument for the enforcement of the liquor law, distance the clergy and statesmen who have adveand obelience to the one, and disobedience to the

relations were adopted, and the Convention ad

SAUL AND WEBSTER.

one was a Benjamite, of the smallest of the tribes of Israel, and his family the least of all the families of Israel, and his family the least of all the statlers in the that tribe. The other came from humble settlers in the cide: they fell by their own swords. It was by a weanew world, located on the very confines of American civilization. In youth, both were employed in pastoral that Webster terminated his political existence; his end that Webster terminated his political existence; his end civilization. In youth, both were employed in pastoral avocations; the son of Kish kept his father's asses; little black Dan, as Webster was called, tended his of Providence. father's horses. In early manhood, each gave promise of remarkable greatness. As 'among the children of Israel' there was not a goodlier person' than Saul, so of the king. They will rather, like the men of Jabesh of the king. in the United States, none had so fair a reputation as s Saul stood among the Israelites- From the shoulders and upwards, he was higher than any of the people.' Both were anointed by God to be captains over their people. The mission to which each was appointed was the same, 'to save their people out of the hands of the Philistines, the cries of whose victims of oppression had ascended to heaven. In the free States of America, the prophets proclaimed to the people, as De mortuis nil nisi bonum-and demanding for poster-Samuel did to the Israelites, 'See ye him whom the Lord hath chosen, that there is none like him among all the people,' and the response of the people was in both cases the same—' God save the king!' Anointed to be heads over the Lord's inheritance, both were qualfield for office by being 'possessed with the spirit of the Lord,' and endowed with divine gifts. As a natural result of their position as ministers of righteousness, they became objects of hatred to the men of Belial of their countries, who sought, but in vain, to destroy them. For years, Webster, like Saul, 'took the kingdom over Israel, and fought against all his enemies on every side; and whithersoever he turned himself, he vexed them.' Such was their greatness, such the mighty power, they wielded, so long as they obeyed the law of God ; but, like the great Son of the Morning, they kept not this their first estate. The cause of their fall-the great sin of their public lives-that which lost them their kingdoms-was sparing the Amalekites. For what ought to have been to Webster, in comparison with the high position he had attained, the mere pottage of office and emolument for which he sold to the American Philistines the inheritance and royal dignity to which he had been appointed by God ? He caressed those whom he was bound to endeavor politically to destroy. Here the parallel fails, and Webster stands out more criminal than Saul. He not only committed the negative sin of him to come some time when I was at home, as I wished suffering the ark of the covenant of freedom, which God to hear and judge of the character of lectures delivered had made with his fathers, to pass into the hands of the in my house on the Sabbath; and offered him the Philistines, but he descended deeper in positive crime than Saul, by bowing down and worshipping the great except what the sexton might want for his services idol of the Philistines, their Dagon of Slavery. After My offer was accepted, and Mr. L. said if he could arhis fall, ' the spirit of the Lord departed from Saul, and range matters so as to come on the day fixed, he could an evil spirit vexed him'; the spirit of freedom having send me a line, and also THE LIBERATOR containing the drawn from his veins, the vampire of slavery took pos- sent me, no notice in the paper, and of course no notice session of the corpse from which the soul of the great man had departed. To themselves personally, the refriends and counsellors. The good and true of Ameri-ca acted towards Webster as Samuel field to Saul; he said they should have done the same as I had under the ca acted towards Webster as Samuel did to Saul ; he

came no more to see him until the day of his death.' But it was not without sorrow that they parted company. Like Samuel, they 'mourned over Saul'; but when it was manifest that he was joined to his idolthat he had forfeited his throne, not by a solitary error, but by deliberate and continued rebellion against God, then to have spent their time in weeping over the fallen king would have been criminal, and would have laid them open to the rebuke and the command which God gave to Samuel- How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go. I will send thee to Jesse, the Bethlehemite, for I have provided me a king

The fall of Webster, like that of Saul, went on in a the descent on the incline, the greater the velocity of return, he has treated me and my society like a knave the falling body. Having sold himself to the Slave Power, he was compelled to do its bidding, whatever it of the American people, who, like unto the followers of blood' by which they were polluted.

Melancholy was the end of Saul and Webster. The sons of the king of Israel were slain before his face, and he himself was sore wounded by the archers of the Philistines. Weary of life, he took a sword and fell upon it. Webster, who in youth was the goodliest person in his country-who stood in intellect ' from his shoulders and upwards higher than any of the people'-the anointed king of a mighty nation-at the end of his graced, upon the field of politics. The Philistines whom he sought to conciliate, had completely triumph-Presidential chair-was placed for ever beyond his tion to have it in the W. Hall came from Mr. M. pangs of mortification at the returns he received for this his lowest descent, when those, to please whom he In relation to what he says of the conversation at his

had sold himself as a slave to the pro-slavery power, and lived to find himself treated by that power, not as It is interesting and instructive to trace the striking resemblances which exist between the characters and careers of great men, living mileniums distant from each other. Thus, in all the essential features of biography, Daniel Webster's prototype may be found in the first king of Israel. Each was of humble origin, rose to preeminence, and fell miserably, through violation of God's laws, leaving the world no practical advantage from the employment of their great talents, save the from the employment of their great talents, save the warning which their melanoholy fate furnishes against sacrificing righteous principles to the attainment of worldly ambition.

Saul and Webster were both of lowly birth. The knew that upon that bed lay the most venal minister his knew that upon that bed lay the most venal minister his

country was ever cursed with. Webster died morally, as Saul died physically, a suifurnishing a striking example of the retributive justice

The friends of freedom will not do to Webster wha the United States, none had so fair a reputation as Gilead, remembering the vastness and glory of his inremains the rites of decent sepulture. By so doing they will render far more justice to the departed, than is awarded to him by the pro-slavery party of America who are estentatiously canonizing a man after death, whom by their contumelious conduct in life they had brought to a premature grave. While denouncing the indiscriminate application to public men of the maxim ity the benefit of warning from the vices, as well as encouragement from the virtues of great man-in closing the tomb over Webster, they will take up the pa thetic lament of David over Saul- How are the mighty fallen ! Tell it not in Gath, publish it not in the streets lest the daughters of the uncircumcised triumph. Ye mountains of Gilbon, let there be no dew, neither let there be rain upon you, nor fields of offering ; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. How are the mighty fallen in the midst of the bat Lendon, January 27, 1858.

COMPLAINT AND ACCUSATION.

Perhaps it would be interesting to the readers of THE LIBERATOR to know something of the course pursued by some of the acknowledged Agents of the Massachusett Anti-Slavery Society, besides the often onesided reports given by themselves.

Some weeks since, Mr. J. J. Locke called on me to secure my church to lecture in. I informed him that on the day he desired to occupy it, I had an exchange with a brother from a distance, and thought it best fo church on another Sabbath evening, without expense, left Webster, every drop of the blood of humanity being notice of his lecture. In the mean time, no line was was given out. On the Sabbath, however, late in the afternoon, he entered, and asked if notice had been sult was the same in both cases—the loss of the best given for him, and was informed in the negative. Mr. circumstances; and, after some consultation, thought it would be best to have the lecture on a subsequent eve ning in Washington Hall, and asked if I would engage it for them, and put up the notices; to which I agreed, and then left.

On the Sabbath fixed upon, Mr. L. came to my house and took tea with me, and wished me to attend his lecture. I informed him that we were having some revival amongst us, and it was thought best not to postpone our usual prayer meeting, and I should attend that. Mr. L. seemed to think that his meeting ought to be considered a religious meeting, and he thought it would do more good than ours. I said to him that an antiamong his sons.' Active opposition to him whom they slavery meeting, properly conducted, was in my opinhad formerly followed as their monarch, now became the lon a religious meeting, but I claimed the right to differ duty of all who would preserve their fealty to the King in regard to his meeting being so adapted to the state of kings. Henceforth, Webster's enmity to the aboli- of religious interest then in progress, and that I should tionists was as inevitable a result of his apostacy, as rely on my own judgment, as I was better acquainted the enmity of Saul to David was a necessary consequence of his consciousness of the loss of his throne. ture, Mr. L. said that I did not consider an anti-slavery By the power of government, and the aid of the men meeting a Christian meeting, representing me as a big of Belial, Webster sought to stop the progress of anti- ot, running our people, and our Morning Star as con slavery sentiment, and, as Saul did to David, 'sent niving and pro-slavery, &c. Now I wish to say that messengers to take ' the abolitionists ; but God protect- Mr. Locke stated what was false, and he knew it to be ed them, as he did the young Bethlehemite. And yet false and exaggerated, and misrepresented in many were they merciful to the royal rebel; they spared his things touching myself and denomination; and his con life, contenting themselves with cutting off the skirt of duct was not becoming a man, in view of my treatmen his garment, and taking from him his spear and of himself and cause. I told him he might occupy my crose; they casting his representative out of the repre- house; and after he concluded to go to the hall, en sentation of Massachusetts, and electing Charles Sun- gaged it for him; posted notices—they were torn down-posted them again on Sabbath, and wrote and sent notices for him to all the societies in town, and gave rapidly increasing ratio. The law of gravitation is the notice of his lecture in my own meeting, and warmed same in the moral as in the material world; the lower and fed him, and treated him like a Christian; and i

Such men, sent out by the Massachusetts Anti-Sla very Society, are a nuisance to the cause and the slave, might be. To maintain his position, therefore, he was and merit, every where, the contempt of a discrimina forced to pander to the depraved passions of the vilest ting people. If a cause cannot be maintained without resorting to falsehood, then abandon it; but as friends Saul, 'flew upon the sheep and oxen and calves, and to the slave, we had better withhold from such person slew them on the ground, and did eat them with the any commendation from our society, if we wish to suc eeed in advancing the God-honored cause of human

WM. P. MERRILL. Amesbury, (Mass.) March 7, 1858.

REPLY OF MR. LOCKE.

To the Friend of the Slave-the Editor of the Liberato DEAR SIR-My notice of the letter of Rev. W. I Merrill, sent to you for publication, and shown to n long reign, lies, a withered old man, defeated and disthis morning at the Anti-Slavery Office, must be brief. I have no objection to anything contained in his letter, till he comes to the assertion that 'Mr. L., with Mr. ed over him in battle. His children-his political par- Harmon, thought it best to have the lecture, on ty-were slain before his eyes. That for which he had subsequent evening, in Washington Hall.' Never, for sacrificed his divine gifts and royal preëminence—the an instant, had I any such thought. The proposireach, and given to a man in mental attainments utter- it was opposed by me, positively, and in explicit terms y insignificant-a representative of the slaveholding My unwillingness to lecture in the Hall arose from th children of Belial, his ancient persecutors. Notwith- conviction that it would be, in no respect, so well for standing the servile flattery of friends, and the spiritu- the cause, and would be attended with, comparatively, al viaticum of false priests, by whom Webster was sur-rounded, bitter, indeed, must have been his death-bed. determination of Mr. M. to exclude me from his house, These miserable comforters could not have shut out re- and to have the lecture in the hall, at his express reflection upon his speech in Congress on the 7th of quest, I reluctantly consented to leave it at his option March, 1850, when he denuded himself of every vestige whether the lecture should be in the F. W. Baptist of the angelic qualities of his pristine nature, and house, or the hall. Again, he says, 'After he concrawled like a reptile upon his belly through the dirt, cluded to go to the hall,' &c. The truth is, I never swallowing the most vile and loathsome things in his concluded to go to the hall till, on the day of the lecprogress; they could not keep from his heart the keen fure, I found, contrary to my expressed wishes, he had

had dehumanized himself, refused to give him even a dwelling, I may just remark; that, not for a single mo adjust vote at the Baltimore Convention. When he found that he had sold freedom and betrayed the inno-cent blood of the slave, and yet had not obtained the price of his treachery, with what angulah must he have should not be 'interrupted' or 'disturbed' by an anyone the convention of the state of religious interest then in progress' in his society—the 'ferror' of which, he said, he wished price of his treachery, with what angulah must he have made the confession of Saul, 'I have transgressed the ti-slavery meeting. I was well convinced that tha commandment of the Lord, because I feared the people, and obeyed their voice. Like Samson, he found him-self shorn of his strength and glory, so that the Philiston the slave; while I was as fully satisfied that the only times could afford even to make sport of him. To the last, he continued to offer incense to the great idel of compromise which he had fashioned for the worship of the Philistines; and yet, they refused to give him that verse.

which his soul coveted, the office of its chief priest. He 'At the lecture, Mr. L. said that I did not consider an anti-slavery meeting a Christian meeting, representing me as a bigot, and running our people and ou Morning Star as conniving and pro-slavery, &c. The truth is, I did not say that Mr. M. did not consider an anti-slavery meeting a Christian meeting, nor did I represent him as a bigot, nor did I 'run' his people, nor did I say that the Morning Star was either counlying or pro-slavery. Such is not my opinion of him or the Star, and, whether his people are capable of 'running' fast or slow, I did not undertake to determine. In my lecture, I spoke of the clergy and the church as a nony, and having described the character of an anti-slavery meeting, by reference to several passages of Scripture, as preeminently a religious, worshipping, devotional and Christian meeting. I exclaimed, Shame on the priest or layman who is so stupid as not to know that an anti-slavery meeting is of this character; or soho, knowing it, is too dishonest to admit it? I quote the substance of my remarks from memory, as I had no

written manuscript.

Of the remaining part of his letter, rem another can release me from the divine obligation be kind and courteous to him, I will make the most gentle remark consistent with the principle of honesty and say, that it is, both in spirit and style, too low for

It may be unfortunate to Mr. M. that his hospitality and kindness, which I confess were sufficiently generous, could not shield him from the just reproof to which his equivocal course necessarily subjected him. From with him, it is my conviction that he is far too amiable and much too timid to be honest. Why pretend so much sympathy for an anti-slavery meeting, and then apoint another meeting at a little earlier hour, and draw off, as represented by one of his church, ' from three to four hundred,' who would, otherwise, have attended the anti-slavery lecture ; thus leaving a much smaller audience at the hall, and a contribution amounting to only one fourth of the expenses of the meeting! Was this a straight-forward proceeding? Can it seem quite honest? The whole affair, on his part, is in keeping with his slanderous accusation, in my bearing, against Parker Pillsbury, that he is accustomed to the use of profanity' in his lectures on anti-slavery !

I am sorry that simple justice has required me to say so much, and yet far more might be said in merited reproof of this representative of a religious fervor that is disturbed by sympathy for and fidelity to the oppressed. J. J. LOCKE.

THE BIRLE AS A BOOK : as it is at the Present Day its Inspiration, Logic, &c. Alfred W. Hoar, Medium Boston : Bela Marsh, 25 Cornhill. The 'medium' alleges that he wrote this work with

out any conscious volition on his part. The words seemed to come to his mind, one by one ; and he had no cor ception of the subject, doctrine or language, which his pen has recorded. He is also a speaking as well as a writing medium. 'I have frequently spoken,' he says, writing medium. 'I have frequently spoken,' he says, after a so to be present. Let the occasion be one of interest. The meeting will be addressed by speakers whose names will be mentioned hereafter.

BOURNE SPOONER, President. H. H. BRIGHAM, Sec'ry. pen has recorded. He is also a speaking as well as a the title-page, we have this declaration :- Being a humble spirit of God, now in heaven, I send forth this Epistle unto the world, in the year of Christ, 1852, in the fifth month of the same .- PAUL. At the conclusion of the work, the following admonition is given to all those who read it :- 'Let this humble epistle be read carefully by you all; and if any man knowingly and willingly takes one word from this epistle to place evil therein, he shall pay the penalty of so doing to the fullest extent ; for all that is written in this epistle was written by my impressions on a good and honest medium.' With no intention to impeach either the goodness or the honesty of the medium, we are constrained to say that we see no evidence whatever, in this epistle, that the apostle Paul had any thing to do with it. If he wrote it, his removal to another sphere has been Lydia Maria, wife of William H. Chipman, and daughquite detrimental to his scholarship, and power of ter of Elias Richards, aged 25 years. [Obituary notice hought and expression. Nothing is given by which to next week.] identify him; and so we must be pardoned for our skepticism. The various books of the Old and New Testaments are criticised in the most superficial and ummary manner. 'They were all written through the water, or any other way.' Of Abraham, 'Paul' but there was a righteous man who lived in olden time. who went by another name '! He says, moreover, 'It is true, that I made mistakes in my writings, and that wrote down many things that are not in accordance with the will of God.' He says that the second verse of the 13th chapter of Romans, 'Whosoever, therefore, that resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damna tion,' ought to read thus- Whosoever resisteth the power, therefore, does not resist the ordinance of God ; out those that do resist unto death must receive their damnation '-a most illogical conclusion from the premses, and the punishment of damnation where no law or ordinance of God has been resisted is horribly dispropor-

tionate to the offence
Seriously, the publication of a book so illiterate and ouerile as this, as emanating from the apostle Paul, shows to what an extent human credulity can be carried

The engravings preparing for future numbers are in the hands of the first artists of America, England, France and Germany ; and a series of tales, of the mos interesting description, entitled 'The School of Life,'
written and illustrated by Anna Mary, daughter of William and Mary Howitt, will shortly appear; as well as an historical novel, entitled 'The Dead Bridal,' illustrative of the most interesting period in the history of traire of the most interesting period in the history of the Venetian Republic, by "Jonathan Freke Slingsby," of the Dublin University Magazine, and contributions from William and Mary Howitt, Percy B. St. John, and other writers of distinction in America and Europe.

Alexander Montgomery, Publisher, No. 17 Spruce street, N. Y.; Redding & Co., Agents, 8 State street, Boston.

By A Letter from "Edward Search," London, and a communication from "W. P. A." on voting, are in type, but unavoidably deferred.

Batires af Meetings, &c.

EF INFORMATION WANTED of a solored ma EF INFORMATION WANTED of a solored man named John Moore, formerly of Swedesboro', N. J., but who, when last heard from, which was about seven or eight weeks ago, was lying sick in the city of Boston. He was a black man, of about forty years of age, and a person of most excellent character. Some of his ormer friends feel much anxiety about him, and are lesirous to know whether he is still living, and if so, whereabouts. Any one who can give the desired information will confer a favor by writing to Benjamin Rulen, Swedesboro', N. J.

	Slavery Society, will l	
arlton	Saturday "	* 19.
ookfield,		. 20.
st Brookfield,		** 22.
rren,	Wednesday"	** 22.
arbridge		** 24.
athbridge		** 25.
tton,		. 27.
rthbridge,		12 AME 44 129.
bridge,		** 30.
st Douglass,		81.

ANNUAL MEETING .- The seventeenth annua meeting of the Worcester County (North Division) Anti-Slavery Society will be held at GARDNER Town Hall, on Wednesday and Thursday, March 23 and 24, com-mencing at 6 1-2 o'clock, P. M., on Wednesday. Rev. T. W. Higginson, of Worcester, and DANIEL FOSTER, of Cambridge, will-attend this meeting. All are invited to attend.

J. T. EVERETT, President. A. A. BEXT, Sec'ry.

NOTICE. A meeting of the Essex County Anti-Slavery Society will be held at Manchester, on Saturday evening and Sunday, through the day and evening, March 26 and 27, agreeably to adjournment.

This meeting will be attended by PARKER PILIS-BURY and DANIEL FOSTER.

C. L. REMOND, President. JOSEPH MERRILL, Sec'ry.

chusetts A. S. Societ	LLSBURY, an Agent y, will speak in	of the Massa-
Fall River	Sunday.	March 20.
Fair Haven and } New Bedford, }	Tuesday ?	" 22.
New Bedford,	to Thursday, 5	" 24.
Raynham	Friday,	25.
Manchester	Sunday,	" 27.

SALLIE HOLLEY, an Agent of the Mass. A. S. Society, will speak in LEOMINSTER, in the Unitarian meeting-house, on Sunday next, at 5 o'clock, P. M.

DANIEL FOSTER, an Agent of the Massachusett A. S. Society, will speak in Gardner, Wed. eve'g and a 20.
Westminster, Friday eve'g, "20.
Manchester, Sat. "and Sun., "26 & 27

OLD COLONY A. S. SOCIETY. A quarterly meeting of this Society will be held in Carver, on the day of the annual Fast in April, commencing at 10 o'clock, A. M., and continuing through the day. We

LECTURES ON ENGLISH AND AMERICAN PRISONS, &c. CHARLES SPEAR will speak in the Universalist church in Brewster next Sabbath, and in the Universalist church in Hyannis, the following Sab-bath, on the above subject, and in relation to the proper treatment of offenders generally.

Hon. HORACE MANN will deliver a lecture or Slavery before the Worcester Anti-Slavery Society, in the City Hall, THIS (FRIDAY) EVENING, March 18

DIED—In this city, on Wednesday last, Louisa Lau-na, daughter of Benjamin F, and Frances Nell Cleggett, aged one year.

In Weymouth, on the evening of Monday, March 14,

OBITUARY.

The death of Mr. LUTHER F. WESTON, of Duxury, was mentioned in the last Linzaaron. Friends of hi manity, sympathize with us; a good and true man he mediums, and are somewhat correct in the main, but abound with errors, interpolations, mistranslations, &c. &c. 'John, as a medium,' we are told, 'was as strong a one as lived in those times.' He was a good man, but he never attempted to baptize any one by going into the water, or any other way.' Of Abraham, 'Paul' erous, just. In the luxuriant trees and vines, cuttivated after the ordinary labors of the day—in these things he possessed the elements requisite to a true life. Early in life he saw through the falseness of the Church, and left it. He felt that all days were alike sacred, and like a true man, acted in accordance with his conviction. Possessed of a nature sensitive and refined, h was unable to withstand the toils and storms of life and he has passed thus early from among us. Hone and peace to his memory! G. J. P. Regenerator please copy.

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paerile as this, as emanating from the apostle Paul, shows to what an extent human credulity can be carried, and is a satire on the boasted intelligence of the age. In spirit, it is unobjectionable; but its pretensions are as abourd and preposterous as its exegetical ability is weak and impotent.

The Sickness and Health of the People of Bleath and the state of Messys. T. Gilbert & Co., of their admirable & Echian and preposterous as its exegetical ability is weak and impotent.

The Sickness and Health of the People of Bleath and the state of th

THE BIBLE AS A BOOK: A S it is at the Present Day; its Inspiration, Logic &c. ALFRED W. HOAR, Medium. Price, 80 cents Just published by BELA MARSH, No. 25 Cornhill. March 11. 3m

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How lightly think we of the Soul ! The gems Of this poor earth we hold in more esteem, Whose tints are borrowed from the distant sun. While the great Soul reflects a present God!
The wealth you myriad of worlds may hold, Counts not a mill against it : be the stars All diamonds, each minutest ray a thread Of gold, inwrought with all the warp of space, Still lives the mighty truth :- the infant thou May'st hold upon thy hand, o'ermatches all! Oh, that upon this coin we could but see The image and superscription of our King; Read on its face the blessed law of love; Then-cease to mar the currency of heaven 'Tis not that we are dolts, and do not know Th' approximate value of a man. The priest Portrays it in his prayers, and thanks his God That Christ's dear blood was shed to ransom us. And all the people say, 'Amen ! Amen !' Nay, more, we're told that from his throne in he Th' infinite God came down and dwelt in flesh, To save a world of hell-deserving souls ; And one soul rescued from the fiery doom Makes devils howl, and fills all heaven with joy ;-And that all hope of God's good favor hangs Upon the full acceptance of such faith. Why, then, do we oppress our brother man Load him with ridicule, contempt and chains; Sink him to the dead level of the brute; Rob him of home, wife, children, parents-all That God hath given, and human heart holds dear ! Why curse, with all the miseries of a mind In darkness, and a heart all steeped in wo, Souls for whose rescue God has slain his Son? Hurling them headlong to hell's focal fire ! Hear the vile answer of false Baal's priests :-'Tis Heaven's decree, and marvellous in our eyes Speak Thou, ETERNAL TRUTH !- Ye're without God ! Portland, March 5, 1853.

For the Liberator. THE NEGRO'S PRIEND.

When Church and Statesmen all in dust repose, Whose sons shall blush their fathers were thy foes, Then will thy name to future time descend, And unborn millions bless the negro's friend. The negro's friend- well hast thou earn'd the na Can stipulate for neither ease nor fame; Meeting, unawed, the scorn and mortal hate Of bypocrites in Church, and knaves in State. The negro mother, freed from chains and fear, At thought of thee shall drop the grateful tear ; Shall teach her darling babe thy name to bless, The friend of Freedom, Purity, and Peace. The hoary sire, when day's long toll is done, Returns exulting to a quiet home ; . No Christian hounds or kidnappers annoy-He owns himself, his wife too, and his boy That boy shall learn thy works of love to scan, Thou stern defender of the rights of man ! Stoneham, March 7, 1853.

THE SOULS OF THE CHILDREN. . Who bids for the little children-Body, and soul, and brain?

Who bids for the little children-Young, and without a stain ? Will no one bid,' said England, ' For their souls, so pure and white, And fit for all good or evil The world on their page may write !

. We bid,' said Pest and Famine, . We bid for life and limb : Fever, and pain, and squalor, Their bright young eyes shall dim. When the children grow too many, We'll nurse them as our own, And hide them in secret places, Where none may hear their moan.'

'I bid,' said Beggary, howling, 'I'll buy them, one and all. I'll teach them a thousand lessons To lie, to skulk, to crawl; They shall sleep in my lair, like maggots, They shall rot in the fair sunshine; And if they serve my purpose, I hope they'll answer thine

' And I'll bid higher and higher,' Said Crime, with wolfish grin, For I love to lead the children Through the pleasant paths of sin ; They shall swarm in the streets to pilfer. They shall plague the broad highway, Till they grow too old for pity, And ripe for the law to slay.

> I and the Law, for pastime, Shall struggle day and night; And the Law shall gain, but I shall win, And we'll still renew the fight ; And ever and aye we'll wrestle, Till Law grows sick and sad, And kills, in its desperation, The incorrigibly bad.'

'Oh, shame !' said true Religion, 'Oh, shame that this should be! I'll take the little children, I'll take them all to me. I'll raise them up with kindness From the mire in which they're trod; I'll teach them words of blessing, I'll lead them up to God.'

You're NOT the true religion," Said a Sect with flashing eyes; 'Nor thou,' said another, scowling-'Thou'rt heresy and lies.' ' You shall not have the children, Said a third, with short and vell : ' You're Antichrist and bigot, You'd train them up for hell.'

And England, sorely puzzled To see such battle strong. Exclaimed with voice of pity-" Oh, friends ! you do me wrong ! Oh, cease your bitter wrangling, For till you all agree, I fear the little children Will plague both you and me.

But all refused to listen ;-Quoth they—'We bide our time;'
And the bidders seized the children— Beggary, Filth, and Crime: And the prisons teemed with victims, And the gallows rocked on high ; And the thick abomination Spread reeking to the sky.

LITTLE THINGS.

Little drops of water. Little grains of sand, Make the mighty ocean, And the beautoous land

And the little me Humble though they be, Make the mighty ages Of eternity.

So our little errors Lead the soul away From the paths of virtue,

THE LIBERATOR.

THE BIBLE QUESTION.

Capis, (Ohio,) Jan. 24, 1858.

MR. GARRISON ESTREMED PRIEND, - Grateful for past favore. again ask the privilege of a space in your columns, for the purpose of replying to Joseph Barker's communi-cation, under the caption, 'Plenary Inspiration of the Bible,' which was contained in The LIBERATOR of Nov. 19 and 26, 1852. We would not at present have solicited this favor, but justice to ourselves, and the exalted cause of which we are the humble advocate, makes it our imperative duty to make a public defence, if so it. Most profound logic, truly!

privileged, through the same medium in which our truth and veracity have been publicly impugned. Nor me to the place in my has Joseph Barker only impugned our truth and veracity have used has Joseph Barker only impugued our truth and veracity; but he has made a sweeping charge of misrepresentation against all Bible believers with whom he, or any other one of his principles, has discussed the Bible to think that perpetual question. If Bible believers are such a class of liars as he represents, their delinquencies cannot be charged to the Bible. It says, 'Thou shalt not bear false with one of the influence of to the Bible. It says, 'Thou shalt not bear false with the place in misrepresentations of your friend's words say little in favor of the influence of the place in the place in the place in misrepresentations of your friend's words say little in favor of the influence of your Bible. It says, 'Thou shalt not bear false with the place in my part of the place in my properties. It is also with the place in my properties and the place in my properties and the place in the place in my principles with any properties. It is also the place in my principles with any properties are the place in my properties and the place in my properties are the place in my properties and the place in my properties are the place in my properties any properties. It is also the place in the place in my properties and the place in the place in my properties are the place in the place in the place in my properties and the place in the place in the place in the place in my properties and the place in my properties are the place in the place in the place in my properties are the place in th to the Bible. It says, 'Thou shalt not bear false wit-ness against thy neighbor: wherefore, putting away ly-own character.' ing, speak every man truth with his neighbor.' Nor does the Bible teach that lying and slander are right in defence of religion. Those that 'do evil that good may come, their damnation is just.' The plenary inspiration of the Bible is certainly a very necessary caption to J. B's article, if that is the question at issue; for we are sure that no one would suspect that to be the ques-tion, in consequence of any thing he says in his com-

Before entering on our defence, we will here inform Joseph Barker, that we have never seen nor heard of the reply which he iferates and reiterates that he made to my husband and myself, through the Bugle, until he announced it in THE LIBERATOR of November 19. We never received that number of the Bugle which contained the reply. Had we received it, we would not at once have fallen into a state of silence.' Our temerity would have prompted us to attempt a reply. We will notice the Bugle communication in another

As a considerable length of time has elapsed since Joseph Barker's first communications appeared in THE that Christ sanctioned or allowed of slaveholding, ex-LIBERATOR on the Bible question, to which our communication was an answer, we will give some view of their purport. His object was to annihilate the opinion of the Divine Inspiration of the Bible; to prove that it has no higher claim than mere human authority, and representing its principles to be mischievous and corrupting ; that the Scriptures, both Old and New Testaments, sanction all kinds of oppression, and prop up I almost every evil; that the idea of the divine authority of the Bible was an insuperable obstacle in the way of all reforms, particularly American slavery, which, in his opinion, could not be abolished, as long as the Bible is considered of divine authority. He attempted to give reasons why some reformations had been effected without assailing the divine authority of the Bible, namely, because the Bible had not been so well understood as for assailing the divine authority of the Bible, namely, because the Bible had not been so well understood as favorable to oppression until lately? He urged it as a duty on abolitionists, to enlighten the world on the exduty on abolitionists, to enlighten the world on the exduty on abolitionists, to enlighten the world on the exduty on abolitionists, to enlighten the world on the exduty on abolitionists, to enlighten the world on the exduty of the Apostonia state and the world of th tent of its pernicious teachings. This is the purport of as Paul is said to have dience to man-stealing, kid of as Paul is said to have dience to man-stealing, kid one, could have said of the rulers of his age what governments.';

THE LIBERATOR, April 28d, and the second May 14, profiles of the writings 1852. And if his words are the signs of his ideas, his meaning cannot be mistaken. J. B. has represented us as misrepresenting him, or lying on him, from fifty to one hundred times; and adds that he would be utterly gument proves those pasashamed of himself, if he had been found guilty of one hundredth part of the misrepresentations and false statements of which we have been found guilty.

not give the passages that he said we misrepresented nity of your own offspring? him in ?-that would at once make our misrepresentations and forgeries manifest. As he has not done so. tions and forgeries manifest. As he has not done so, has never been previously tee will take the liberty of doing it for him, that the made, that the Scriptures tions and forgeries manifest. As he has not done so, the will take the liberty of doing it for him, that the readers of The Liberator who may take an interest in the controversy, may be enabled to judge whether J. B. or ourselves misrepresented and lied.

The has never been previously it is rather probable, by made, that the Scriptures do support political tyran-ny and despotism, they have done no harm.

J. B.—But the discovery mittees when they find the many and its enormal tyrange and its enormal tyrange. B. or ourselves misrepresented and lied.

We will give J. B. of November 19 and 26, and J. B. But the discove-ry was made ages and of April 23d and May 14, 1852, in the same column, ages ago. The doctrine little fur side by side. As his communication of Nov. 19th and 26th is in the form of a dialogue, we shall be under the member that no one has sanction

PLENARY INSPIRATION THE BIBLE. Joseph Barker, Liberator Nov. 19 and 26, 1852.

THE BIBLE AND SLAVERY.

E. W.-You say, it never had been discovered till since West India emancipation, that the Scrip-tures did justify slavery. J. B.—I say no such J. B.—I say no such thing. You cannot find any thing in my writings either like the sentiment without assailing the docity of the Scriptures. But tures on the slavery quesboth slavery and political and ecclesiastical despot-ism. The Bible, in con-nection with false notions of despotism and tyranny, so far as I can learn. It has always been understood by Christian theologians as

ject then, as they have of late. The public ministers of England believed slave-

of daspoism and tyranny, so far as I can learn. It hasalways been understood by Christian theologians as a content of the property of the prop

Now, Joseph, how does it happen that it is necessa enlighten the world on the pro-slavery teachings of the Bible, when it had known long ago that the Bible justified slavery and political and ecclesiastical despotism? Is there not something in the above extracts from your writings like the sentiment or the wording of what you are pleased to call our forged quetation? At the time of West India emancipation, opposed to slavery by the are ing theologians in England Bible was regarded as epular sects and leadwas employed as an But it is otherwise in discovered its pro-slavery character and teachings'— these discoveries given in a long train of particulars.

ered till since West India emancipation, then you have failed to give an argument to show why war should be waged on the divine authority of the Bible, in order to obtain the abolition of slavery in the United States, when British West India emancipation was effected without it, (or a bill for that purpose,) in England, where the church and clergy exert tenfold the influence and come they do in the United States. and power they do in the United States. Nav. the Bible, you say, was employed as an instrument for the

destruction of slavery.

*E. W.—Because Christ and his Apostles did not expressly condemn slavery in as many words, therefore, they are in favor of it. Most profound logic, truly!

J. B.—If you will point me to the place in my writings where I have used such logic, I will give up the controversy. Till you do so, you must allow me to think that perpetual misrepresentations of your friend's words say little in favor of the influence of your Bible belief on your and his Apostles did not denounce, and require of men what they did not require. And it is certain that if Moses and the Prophets, if Christ and his Apostles, had regarded slaveholding as inconsistent with piety and humanity, as sinful and inexcusable in itself, they could sable in itself, they could have easily said so. In short, if you denounce the slaveholder as in every case a sinner, and slavery as in every case a sin, you must supplant both the law and the gospel. Neither Jesus nor Paul, neither Peter nor

Now, intelligent reader, from what we have quoted which of us has misrepresented, J. B. or ourselves? He has given no reason whatever for charging Chris he did not denounce it, or forbid it. Nor can he give any other reason, nor any other man, for the assertion cept that he did not in so many words forbid it. Hence, from J. B's own proposal, 'he must give up the controversy.'

*E. W.—The Apostles *J. B.—It must be borne would not have been so ill in mind that it is the Christreated by the rulers of tian portion of the Bible their day, if they had that requires men to be

Now, Mr. B., did you not say that Paul was the au thor of those portions of Scripture which enjoin men Swaggering and dogmatical assertions, are all the proofs J. B. gives that we did lie on him. Why did he ours? Will you have the hardihood to deny the pater

J. B .- Yes, my friend

mities, . . . when they fir the abolitionists going little further, and provin

that the Scriptures, or por

or a hundred more, are fictions of your own.'

Joseph Barker, Liberator, April 23 and May 14, 1852.

'I think it impossible to overthrow slavery in the United States, without previously overthrowing the doctrine of the divine authority of the Jewish and Christian Scriptures. You may remind me that slavery was abolished in the very was abolished in the both for us and the world. The world will have British West India Islands hear the truth, and the sooner it hears it the better.'

What is the great fruth that is about to be divulged that the world will have to hear,' which it has no known before? It is, says J. B., 'that the Scripture sanction political tyranny and despotism.' This is no stood then. Preachers had a fiction of ours, 'along with some fifty or a hundred more'; we have no talent for fictitious writing.

> E. W .- From J. B's manner of reasoning, in charging Christ with con-sidering slavery lawful, his intention is to charge him

the most beautiful of men.
I feel towards him a love
indescribable. That he was
free from error or moral
imperfection, I do not be-

generally regarded as a collection of books of hu-man origin, and as having

What a tempest in a teapot J. B. manifests! If put himself to the trouble. As to his frequent co that 'light has come into the world, and we have le

darkness rather than light.' Reject the light of the gospel, and slide back into paganism, as every country has uniformly dong which has not the divine revela-

we feel none. We truly pity him. But we will turn to it does to-day. is readers, and say : Ladies and gentlemen, from what we have quoted from J. B., have we misrepresented him, or lied on him, or forged accusations against him, when we said, from his manner of reasoning in charging Christ with considering slavery lawful, or allowing Christ with considering slavery iswitt, or knowing all the slavery, is to charge Christ with allowing all the inseparable concomitant evils of slavery, of which he has given us a numerous catalogue of the most atrocious Review of the Bible, 1848. Liberator, April 23d and character. It is unnecessary to illustrate this any fur-ther, for this is the point of J. B's whole reasoning. J. B. does more than charge Christ with allowing great evils, or considering them lawful. If his words have any meaning, he charges Christ with practising gross immoralities—charges him with deeds of iniquity which his murderers, with all their fiendish malice, never preferred against him !! We hope J. B. did not intend it, but his language cannot be construed in any other way. He places Abraham, Isaac, Jacob, Joseph Moses, Joshua, Jesus and Paul, all in one class. The he brings charges of the most criminal nature against the class, en masse, and loads them with the most opprobrious epithets, without making any distinction; charges them with holding men as slaves, and using their female slaves as concubines !--charges them with lying, adultery, incest and murder; says 'they are no example for us,' and Christ is placed in the same cate-gory with the rest!!! Just look at it, ladies and genlemen! Supposing you were charged with a number of others, and charges brought against the class indiscriminately of the most atrocious character, what would you think of it? If innocent of the crimes alleged against you, would it not sustain a suit of the most malicious slanderous character in any court of justice? Where is J. B's pretext for impugning the chastity of Isaac, Joseph, Moses, Joshua, or Paul? But to charge Jesus Christ with such crimes as he has enumerated, strikes us with horror and astonishment. Is this the way he manifests his 'indescribable love to the most beautiful of men'? That he intended to cast reproach on Christ we have no doubt. Christ being the hero of the New Testament Scriptures, he must be prostrated. But we sincerely hope J. B. did not intend going the length his language most unquestionably indicates. But his vehement desire to annihilate the divine authority of the Scriptures led him (inadvertently, we hope,) to say many rash and wicked things. When positions can be sustained without resorting to such wicked absurdi ties, they should be immediately abandoned. What i his pretext for persecuting Christ? Because, forsooth, Christ did not forbid slavery in so many words, there fore he allowed it! Sound logic, truly! J. B. has no other pretext : for argument he has none to sustain his charge against Christ allowing of slavery.

Christ stands at the head of abolitionists. His ac vent into the world was in an especial manner to abolish slavery of all descriptions. He announced this at the commencement of his ministry, in an emancipation sermon of a high order-Luke 4: 18, 19. He announce the antetype had appeared, of which the Jewish Jubile was a magnificent type-Luke 25 : 10 : 'He came to preach deliverance to the captives, to set at liberty them that are bruised.'

We have given the most prominent instances in which J. B. charges us with misrepresentation, lying and forgery. Let these serve as a specimen of the residue. We flatter ourselves we have disproved and repelled the charges preferred against us, and, in consequence, the charges must necessarily fall back on our accuser. We have shown that what we said were legitimate in ferences from Joseph Barker's own premises, and what he labored with indefatigable zeal to make appear, and in most instances in his own language. J. B. should not be ashamed to own the paternity of his own offspring. He charges us with being contemptuous. Well, he cannot expect us to treat his subterfuges (for arguments he has none) with respect, when he considers hem too contemptible to acknowledge himself their author. If we were inclined to be captious, we could object to a great part of what Joseph professed to be literal extracts from our own communication They are, in many instances, jesuitically framed, for the purpose of evading our proofs; and, in some instances, representing us to say what we did not say. For example, he represents E. W. as saying, 'You use the personal pronoun, referring to yourself too often.' What we did speaking of himself; he has used the personal pronoun in reference to himself, upwards of one hundred and eighty times, if we are correct, in a little more than two columns of large print.' We did not say, 'You used the personal pronoun referring to yourself too often.' Neither did we say you were egotistical.

Again, J. B. represents E. W. as saying 'Agriculture, mechanics, manufactures, commerce, all useful sciences and all profitable arts, flourish most where the Bible is known; there the inhabitants excel in knowledge, in learning, and in the virtues and adornments of humanity.' This is not what we said. What we did say was, that 'he (J. B.) must prove, before destroying the divine authority of the Bible, as an evidence of its pernicious tendency, that agriculture, mechanics, manfactures, commerce, all useful sciences, and all profit able arts, flourish most in countries where the Bible never entered ! and that the inhabitants excel in knowledge, in learning, and in the virtues and adornments of humanity.' But if we had said what J. B. represents us as saying, we have veritable testimony to support us in our declaration. Joseph Barker, appear as witness on the stand : What did you, J. B., say, respecting the influence of the Bible in those countries in which has entered ? I said that 'those countries are the wises the most virtuous and the most happy, where the Bible is the most revered; and that those countries are the most ignorant and vicious where the Bible is the least known or regarded.' See Review of the Bible by Joseph Barker, published in 1848. Is this a forged quotation of ours, Joseph ? Is it not verbatim et literatim yours?

We see by consulting the ' Review of the Bible,' that Joseph Barker had it then in contemplation to give a new version of the Bible. He says, 'We should have reviewed the Bible from beginning to end, but we thought it would be a better course, after having gon thus far, and added a few remarks on certain portion of the New Testament, to give a NEW VERSION of the BIBLE, such as we think agreeable to truth, and adapted to people of all ages, and calculated to promote that true religion, that divine morality, which is inculcated by the prophets, and so beautifully enforced and exemplified in the teachings and character of JESUS.' Tha s, J. B. was to apply his pruning knife, and lop off all in the Bible which he thought not agreeable to truth. Was it not a fortunate circumstance that Joseph did not issue his version of the Bible? It would have been the great mistake of his life, if he had. Such a change in so short a period to take place with the author of version of the Bible, which was to be adapted to people of all ages, would certainly be a very humiliating cir cumstance. It would certainly have shown that he was not omniscient nor unchangeable. And what mischie that Bible might have done in society ! The divine mo rality which is inculcated by the prophets, and so beau tifully enforced and exemplified in the character and teachings of Jesus, might have led many into grievous errors. J. B. now says, 'That he (Jesus) was free from error or moral imperfection, I do not believe. He (Jesus) is no example for us.' Poor, fluctuating, changeable, short-sighted man! what he thinks agreeable to truth to-day, he may brand as a lie to-morrow!! None but the omniscient, unchangeable God, who sees the end from the beginning, can make a version of the Bible greeable to truth, adapted to people of all ages. Yes the morality taught by the prophets and the decalogue and the teachings and perfect example of Jesus, is a code of ethics, calculated as a rule of duty, both moral

will, in point of intelligence and virtue. And the Bible is not changeable; it will say the same to-morrow that

We will give some articles of J. B's creed in 1848, which his Review of the Bible has enabled us to present and some articles of his creed extracted from h nunications in THE LIBERATOR, April and May, 1852, It will be interesting, perhaps, to the readers of THE

Review of the Bible, 1848. Liberator, April 28d and He says-'I have not May 14, 1852.

He says—'I have not the slightest objection to the leading religious and moral principles of the 'I would discard the Bi ble as an authors, and endeavor to bring others to do the same. I would endeavor to show men, that the Rible is a collection of moral principles of the Bible. On the contrary, I regard them with the utpurely human books—that its authors were erring and imperfect men — that on many subjects, they were exceedingly ignorant—that the books of the Bible bear and duty unfolded and inculcated in the Bible are understood and reduced to practice, will mankind become happy and prosperous, intelligent and godlike. I believe the course of life which the leading precepts of the Bible moulable false accounts of the origin and history of man. It cate is the way both to peace on earth and happiness in heaven. I believe, as to its substance, the Monard of the Bible bear about them all the evidences of imperfection that are to be found in other workings.

'The Bible gives false false accounts of the origin and history of man. It represents God are to be found in other workings. blasphemes God; it libels man. It represents God as doing what the worst of men would not do. The prevailing notions respect-

saic account of creation is in general true. The Bible —the friend of all truth,

and the opponent of all error; the patron of all virtue, and the opponent We have already given J. B's opinion of the highly beneficial influence of the Bible on those countries where it is the most revered; and, on the contrary, the vicious, ignorant and unhappy situation of those coun tries where the Bible is the least known or regarded.

Now, by comparing these articles of his creed, w find B. has progressed very rapidly. In 1848, he considered the Bible a book 'agreeable to truth, and adapted to people of all ages,' with the assistance of his pruning knife. Even the parts he then thought fabuous, he said he 'considered them in many cases as truthful and useful fables, in harmony with the great principles of religion," based on the great principles that there is a God, that man is an accountable crea ture, that the whole universe is under God's control, that He can make all nations an instrument of chastise ment to offending man, or a means of joy and blessedness to obedient man. The leading religious and moral principles of the Bible, J. B. said he believed to be in truth 'revelations from heaven.' Now, it is a great pity that the ' Review of the Bible

is the only production of J. B's (with the exception of his newspaper communications) that we have had the privilege of seeing, and it has only been a few days since we had the pleasure of perusing it. We have never seen any of the volumes of his works, which he refers to in THE LIBERATOR, in which he has reported rapid progress since his emancipation from Bible au thority. His growth is exuberant to the highest degree it cannot be sound; it is undoubtedly of a fungou character. He speaks of 'twenty particulars, and some thirty or forty particulars more, in which he has become a better and hannier man, in consequence of hi emancipation from Bible and external authority.' He must have been a very bad man before his emancipa tion, which has enabled him to judge of the utter de pravity of Bible believers, or he is now performing works of supererogation. The latter we would support to be the fact.

We poor, Bible-believing, hypocritical, lying sinners -accompanied with a great many other hideous sins too tedious to mention,-will have to call on him for supply of some of his superabundant righteousness. ELIZABETH WILSON.

[CONCLUSION NEXT WEEK.]

ORIGINAL PROVERBS BY REV. WM. S. DOWNEY.

This is the title of a small volume, (the author of which was formerly a missionary in the British West from the press, and the fourth edition of which is soo to be printed in Boston. The following is the introduc tory chapter :-

1. Would men but look more minutely into the glas of their own imperfections, we should find them less

spending of a better in heaven. 3. Strong drinks are like wars, making cripples

some men, and sending others to the grave. 4. Beauty, like riches, has been productive of m evil than good.

5. While travelling, I often noticed bull-dogs lying still, while pupples were barking. 6. Men possessing small souls are generally the su

thors of great evils. 7. If most married women possessed as much prudence as they do vanity, we should find many husband

9. Money makes the gay lady; but virtue the nobl 10. Never respect men merely for their riches, bu

rather for their philanthropy ; we do not value the sur for its height, but for its use. 11. The difference between a godly wife and a world

ly one is this: the former is a real gem, shining in the dark evening of adversity; but the latter is mere paste, glittering only in the morning of prosperity. 12. Man ploughs the ground to make it prolific, God ploughs the heart to make us Christians.

13. The sword was never intended for murder, but defence; neither was the tongue intended for slander but prayer and praises, 14. To keep your own secrets is wisdom; but to ex

pect others to keep them is folly. 15. Power will accomplish much ; but persevera 16. As drinks have their dregs, so does life have i

17. Never repine at your lot; all the heavenly bodie are not suns and moons.

18. Better would ignorant men remain silent, tha

from the lack of argument to babble. Another Webster and Parkman Tragedy.

Another Webster and Parkman Tragedy.—
A letter in the Lynchburg (Va.) Express, from the Kanawha Salines, states that a man named Stogbin went to the house of a neighbor to pay him several hundred dollars he owed him. As he was not seen afterwards, his friends instituted inquiries for him, and finally searched the house where he had gone, without success, until one of them commenced scraping the ashes of a large fire place, and, to his surprise, found several human teeth and the cheek-bone; also, part of the Sesh, supposed to be that of the missing man, which had run into a crevice in the fire place, partly rossted. The occupant of the house was immediately arrested. Terrible Affray.- Seven unknown men

enulted four others employed in the Glasgow Mills, Had-ley Falls, just above Holyoke, last Sunday night, 27th uit. Two of the four were stoned very severely. One, named John Jacob Bliss, had his head cut open, and died in consequence on the Wednesday following. Anoth-er is terribly injured, but will survive. No ciue to the murderers. Longevity of Farmers.—It appears from the Massachusetts Registry of births and deaths for 1851, that the duration of the lives of agriculturalists was twelve years above the general average, nearly nineteen above that of common laborers, and nineteen per cent. above the average age at death of mechanics.

Che uniq true Partrait of Washington.

JUST PUBLISHED. T. B. WELICE'S

MAGNIFICENT PORTRAIT OF WASHINGTON. Engraved (by permission) from Stuart's oxix critical

Portrait, in the Athenaum, Busion.

This superb picture, engraved under the superand indence of ThOMAS SULLY, Ear, the taken and highly-gifted artist, is the only correct takens of as the greatest work of art ever produced in the sum as the greatest work of art ever produced in the sum adopted son of Washington, GEORGE WASHINGTON PARK CUSTIS, who says, it is a faithful repension of the celebrated original, and to CHIFF ISSIST TANEY, of the Supreme Court of the United Sates, who says, 'As a work of art, its excellence and besty must strike every one who sees it; and it is so make py in its likeness to the Father of his County, it was made to the celebrated original, and to CHIFF ISSIST TANEY, of the Supreme Court of the United Sates, who says, 'As a work of art, its excellence and besty must strike every one who sees it; and it is so make py in its likeness to the Father of his County, it was made to be an exact likeness, represents any good fortune to have seen him in the days of appears to me to be an exact likeness, represents prefectly the expression as well as the form and featured the face.' And says SENATOR CASS, 'cit is lifeting representation of the great original.' PRISIDIN FILLMORE says, the work appears to me to have been admirably executed, and cansently worthy of the promage of the public.' Says MARCHANT, the minent portrait painter, and the pupil of Stant, 'Var print, to my mind, is more remarkable than any other original portrait, together with the noble and digited repose of air and manner, which all who ever say his original portrait, together with the noble and digited repose of air and manner, which all who ever as his original portrait, together with the noble and digited repose of air and manner, which all who ever as his original portrait, together with the noble and digited repose of air and manner, which all who ever as his original portrait, together with the noble and digited repose of air and manner, which all who ever as his original.' Provided the present of the illustrious man, it Portrail, in the Athenaum, Boston.

man it commemorates.'

For the great merits of this picture, we would refer For the great merits of this picture, we would refer every lover of Washington to the portrait itself, to be seen at the office of this paper, and to the letter of the following Artists, Statesmen, Jurists and Schelar accompanying it.

ARTISTS — Marchant and Elliett, of New York; VO.

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the Bible help to prop up evil of almost every kind ARTISTS — Marchant and Elliott, of New York, Neagle, Rothermel and Lambkin, of Philadelphia; Caster Harding, of Boston; Charles Fraser, of Charlesta, S. C.; and to the adopted son of Washington, Br. George W. P. Custis, himself an artist. STATESMIN — His Excellency Millard Fillmore, Mayer General Winfield Scott, Hon. George M. Dallas, Hon. William R. King, Hon. Daniel Webster, Hen. Linn Eoyd, En. Lewis Cass, Hon. Wm. A. Graham, Hon. John P. Linnedy, Hon. R. C. Winthrop, LL. D. JURISTS-En. Roger B. Taney, Hon. John Duer, Hon. John Melan, Hon. Rufus Choate. SCHOLARS—Charles Folum, Who Says, 'I would rather own it than any pained copy I have ever seen; 'Edwin P. Whipple, Echan Hildreth, Hon. Edward Everett, LL. D., Wm. H. Percett, LL. D., Washington Irving, Ralph W. Emerse, Eso. Prof. T. C. Unbern. L. F. H. and to block up the way of Hildreth, Hon. Edward Everett, LL. D., Wm. H. Pescott, LL. D., Washington Irving, Ralph W. Emerse, Esq., Prof. T. C. Upham, J. T. Headley, Fit Green Halleck, H. W. Longfellow, Wm. Gilmore Simms; and FROM EUROPE, Lord Talfourd, T. R. Macasley, St. Archibald Alison, Lord Mayor of London, &c. &c. &c. THE PRESS throughout the entire Union have, will one voice, proclaimed the merits of this superb eight. ing.

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