pottens, if payment be made in advance. All remittances are to be made, and all letter relating to the pecuniary concerns of the paper are to be directed, (FOST PAID,) to the General Agent. Advertisements making less than one square in

se el three times for 75 cents—one square for \$1 00. The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authere et to receive subscriptions for the Liberator. The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts

of the paper, viz :- Francis Jackson, Ellis Gray LORING, EDMUND QUINCY, SAMUEL PRILBRICK, and WENDELL PHILLIPS.
If in the columns of THE LIBERATOR, both sides of

stery question are impartially allowed a hearing. WM. LLOYD GARRISON, EDITOR.

et, vill 1858. MAR-

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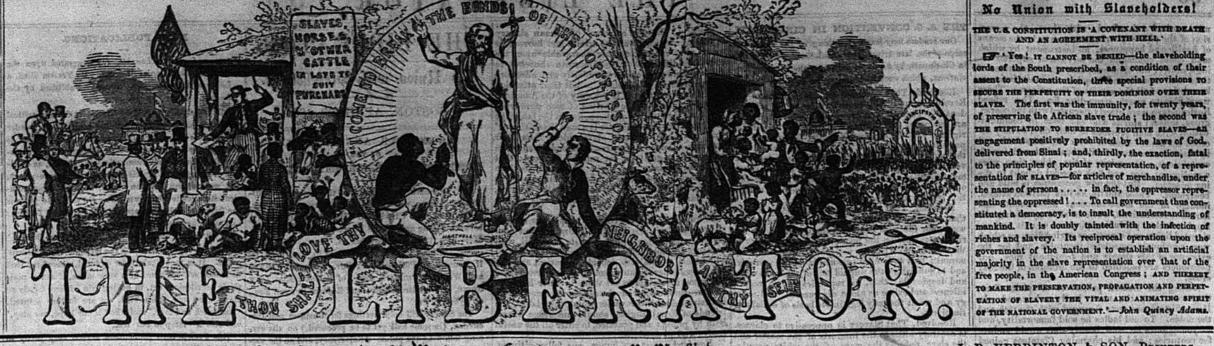
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Our Country is the Worlt, our Countrymen are all Manhind.

J. B. YERRINTON & SON, PRINTERS.

government of the nation is to establish an artificial

UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

No Union with Glaneholders!

Tes! IT CANNOT BE DENIED—the slaveholding

VOL. XXIV. NO. 17.

BOSTON, FRIDAY, APRIL 28, 1854.

WHOLE NUMBER 1032.

es to the Elitor, we cannot deny ourselves the pleasure of giving the following correspondence to our readers. We believe it will give a stisfaction to our friends, as it has been a source of pride to us.

BATON ROUGE, LOUISIANA, March 30, 1854. Six: The undersigned have been appointed a joint Committee, on the part of the Senate and House of Representatives of the State of Louisiana, to transmit to you the accompanying resolutions, unanimously adopted by both branches of the Gen-

eral Assembly.

In the performance of this agreeable duty, and in convaying to you the sentiments which originatel and led to their adoption with such entire unimity, we beg leave to say, that while we cherish the warmest sympathy for all who have made patriotic sacrifices for the emancipation of a nation from political tyranny and oppression, and are ever ready to receive them to our homes and hearts, the ieneral Assembly of the State of Louisiana, in adopting these resolutions, have been actuated mainly by a high sense of your enlightened and just political principles, as specially indicated by your able defence, in the midst of a functical opition, of those great constitutional rights, and those national and fraternal sentiments, which are calculated to unite and harmonize the diversified interests of the country, and to cement the union of these States, on the perpetuity of which repose the highest hopes and dearest interests of man-

With these views and feelings, in the discharge of the duties assigned to us, in the name of the people of Douisiana, we invite you to the freedom and hispituities of our capital, and avail of the occasion to add the expression of our individual consideration and respect.

M. Ryan, Committee on the part of J. G. DeRussey, the Senate.
F. H. HATCH, Committee on the part of the House of Repre-D. CORCORAN, sentatives.

To Mr. John Mitchel, Editor of the Citizen, New

RESOLUTION INVITING JOHN MITCHEL TO THE SEAT OF GOVERNMENT OF THE STATE.

Resained, by the Senate and House of Representatives of the State of Louisiana, in General Assembly concensel. That the distinguished patriot and exile, JOHN MITCHEL, in consideration of his exalted character, his pre-eminent ability, and just and expand-ed national sentiments, as particularly exemplified in his late letter on the subject of Southern institutims, be, and is hereby, invited to the sout of Govroment of this State

Be it further Res leed, etc., that a committee of two members, on the part of the House, be, and they are hereby appointed, to trunsmit a copy of these resolutions to John Mitchell.

JNO. M. Sandinge,

Speaker of the House of Representatives.

ROBERT C. WICKLIFFS,
President pro tem. of the Senate.
Approved, March 16, 1854.
P. O. HERBERT,

Governor of the State of Louisiana.

MR. MITCHEL'S REPLY. To the Joint Committee of the Senate and House of Representatives of Louisiana.

New York, April 7, 1854.

Gentlemen: Your very kind and courteous letter has just been received, enclosing a resolution of the Legislature, which extends to me the distinguishing the court of the legislature. guished honor of an invitation to the hospitalities of your State capital. It is indeed a distinction wholly unexpected, and I fear hardly merited; but it were affectation to deny that it has given me the keenest pleasure, and will always be remembered

My warmest thanks are especially due for this high and authoritative recognition of the cause of Irish nationality, for which cause I, as well as many better men, have for years endured the most curious refinements of malignant vengeance at the hands of our country's enemies. And now that the corrupt Parliament, Press, and Administration of England are eagerly heaping deadly insults and calumnies upon the names of their intended victims, it is, to me at least, much more than a com-pensation that I am addressed with fraternal repect, and my hand is grasped in friendship by a higher and prouder race of freemen than Europe has known for two thousand years. The course which I have taken as a journalist.

on some questions of vital public interest, and which has had the good fortune to meet with the marked approval of the Legislature of Louisians, was dic-tited solely by my own long-settled opinions and feelings. The ungenerous imputation which has been made—that I took that course, in order to court and flatter the South at the expense of the North-the North where I have made my own home-must, to Southerners, appear irrational enough. And even those who make such a charge must themselves disbelieve it, for obvious reasons. In truth, I took no thought of South or of North at of sectional interests or geographical parallel of latitude; but, on a great question of social polity arising for discussion, I felt myself entitled, and indeed bound (having to conduct a journal at all) to deal with the same, plainly and independent If my conclusions differ from those of several If my conclusions differ from those of several politicians, orators and philosophers of these parts, perhaps it is because I have drawn mine from some considerable study of history and politics in ancient and modern times, and not exclusively from the papers of Old England, the lecturers of New England, and the Gospel according to the apostles of 'Progress.' Once for all, I refuse to believe that human wisdom and virtue were heart by human wisdom and virtue were born about the be-gianing of the nineteenth century—were cradled in Exeter Hall—were suckled, like the twins of Rhea Silvia, by a she-wolf (or strong-minded fe-male)—and have reached their highest develop-ment and bright consummate blossoming in a "Gar-risonian" of Boston, howling against the Union as

You will not condemn nor wonder at the zeal of stranger and a refugee for that Union. In my case, it is not unnatural. To me, from my child-hood, the United States has been a sacred Unity one and indivisible—the completest, grandest schierement and monument of the courage and wit of man in modern times. The admiration became a passion; and the passion led me far, and cost me dear; but the dearer it has cost me, the more jeal-ously and proudly I cherish now my old faith and hope; now when the banner I gazed on so long from hopeless distance, with 'the desire of the

JOHN MITCHEL.

SOUTHERN BRETHREN.

The great body of Northern ministers have been all along the most pugnacious defenders of South-ern professors. Slaveholding or not, they would rush to their defence as for an own brother. Now see what these ' dear brethren in the Lord ' say on the great clerical petition :-

'This is a sad affair, not for the country, but for Christianity, so shamefully outraged in " the house of its friends." Professionally, we cannot be sopposed to feel indifferently towards the ministerial character. When in their place, engaged in their appropriate work, no class of men in the country is more highly esteemed than ministers of the gos-pel. But when they turn aside from their holy employments, and descend into the arena of party political strife, they defile their mission, and lay their honor in the dust. Instead of "washing their hands in innocency," they sail them with worldly filth, and stain them with crime against

'We here record our protest against this " pro-est." Their claim to speak as the vicars of Almighty God to the American Congress on the Nebraska bill, or any other subject, is as empty and as arnogant—as abominable and as monstrous as arrogant—as abominable and as monstrous—
as the pretension of the man of sin, and son of perdition, sitting in the temple of God, assuming the following sitting in the temple of God, assuming the following sitting in the temple of God, assuming the following sitting in the temple of God, assuming the following sitting in the temple of God, assuming the following sitting in the temple of God, assuming the following sitting in the temple of God, assuming the following sitting in the temple of God, assuming the following sitting in the temple of God, assuming the following sitting in the temple of God, assuming the following sitting in the temple of God, assuming the following sitting in the temple of God, assuming the following sitting sit perdition, sitting in the temple of God, assuming to be God. These ministers, too, we believe, all profess to be Protestants, and to hold in atter de-

THE CLERGY AND THE NEBRASKA BILL .- A COT-

slaves, and sinful for Congress to recognize the rights of slaveholders. But if God's word does not condeum a man for holding slaves, how can it be proved that Congress has not a moral right to

it a moral question, and arraying against it the re-ligious sentiment of any portion of the nation. Let politicians and statesmen discuss questions pertaining to banks, tariffs and territories, but let he religious press, and the ministers of the gospel, go preach the kingdom of God.—Louisville (Ga.) Christian Index. (Baptist.)

HONORABLE EXCEPTIONS. We are glad to find that the names of our acquaintances and friends, Dr. S. H. Cone, O. B. Judd, and W. H. Wyckoff, are not signed to that Protest in the name of Almighty God, and in His presence,' recently sent from the city of New York to the American Congress. They had the moral firmness to withstand the function tempest which occasionally sweeps along the spiritual sky of Gotham, and on which certain clerical gentlemen there can ride with the mad enthusiasm and carnestness of wierd sisters. -Louisville (Ky.) Western Recorder. (Baptist.)

The New York Journal of Commerce publish he following

From a Subscriber at Macon, Ga.

The Abolitionism of the North is too strong for your Conservatism and common justice, on the Nebraska bill. The simple truth is, it will not do to confide in the North, on the negro question, and the Southern people know it. The Abslition rising-up, headed by a fanatical clergy in your regions, will engender a corresponding ill-temper at the South. The North is not advancing so fast as the South is headers as the latter of the South in headers. the South in her !manufacturing ; soon the latter will compete in most things successfully in home consumption; and then nothing but commerce will hold the Union together, for identity of feeling and interest the two sections have not. The products of the soil of the South will always control ducts of the soil of the South will always control
the commerce of the whole country, and therefore
the South will be far more independent than the
North. Nothing will arouse and strengthen Southern manufacturing more than a high anti-Southern
excitement at the North, by keeping Southern people at home! Another thing—the enhanced prices
of almost every thing North that have prevailed
for some time, will enable the Southern section to
do better at home. Many things tend to weaken
the ties of Union, and nothing in the end may
save it.

REFUGE OF OPPRESSION.

From the Citizen, April 15.

COMPLIMENT FROM THE LEGISLATURE OF LOUISIANA.

Although it is our general practice in the Citizen to decline the publication of complimentary addression to the Editor, we cannot dany ourselves the store to the Editor, we cannot dany ourselves the store to the Editor, we cannot dany ourselves the store to the Editor, we cannot dany ourselves the store to the Editor, we cannot dany ourselves the honor to be, your obedient servant,

Moth for the star,' gleams and waves above me at last May the colors of God's bow be torn assunder, yet no one here is opposed to it, although hundred for as the blacks, and yet pauperism is almost unknown. We are yet for the Union, but how long will depend on circumstances. Treachery, abuse, and lying against us, by a people to whom we are in no respect inferior, to say the least! is not long to be borne, without the most violent opposition.

W. G. L.

BOLD AND MONSTROUS AVOWALS.

The Southern Standard reveals, in the whole extent, the plan of which the Union only showed us a part. The article is entitled 'The Destiny of the Slave States.' It thus portrays the policy of our government under the control of the slave States. That policy is, to form a close alliance with Bra-zil, to seize upon the West Indies and the Gulf of Mexico, to reinstate slavery in St. Domingo and other places where it has been abolished, and plant it on all the intervening countries between Brazil and the United States. The writer says :

A general rupture in Europe would force upon us the undisputed sway of the Gulf of Mexico and the West Indies, with all their rich and mighty productions. Guided by our genius and enterprise, a new world would rise there, as it did before under the genius of Columbus. With Cuba and St. Domingo, we could control the productions of the tropics, and with them, the commerce of the world, d with that, the power of the world.

· Our true policy is to look to Brazil as the next bukes administered by gentlemen of the same and must blame themselves, if, hereafter, they find themselves shunned as disturbers of the public peace, and the religion they profess and teach suspected of having too much to do with the world that now is, and too little with that which is to come.'—Richmond Christian (!) Advocate.

The time will come when a treaty of community alliance with Brazil will give us the control over the Gulf of Mexico and its border countries, together with the islands, and the consequence of this will place African slavery beyond the reach of fanaticism at home or abroad. These two great slave powers now hold more undeveloped territory than any two other governments, and they ought the control over the fine will come when a treaty of community to the time will come when a treaty of community the time will come when a treaty of community all and, we should look to Draze.

The time will come when a treaty of community the time will come when a treaty of community all and, we should look to Draze. Considering our vast resources, and the mighty commerce that is about to expand upon the bosom of the two countries, if we not together by treaty,

the African slave emigration again—to people the noble region of the tropics. We can boldly defend this upon the most enlarged system of philanthro-py. It is far better for the wild ruces of Africa profess to be Protestants, and to hold in utter detestation the Pope of Rome; and yet no Pope ever more emphatically assumed infallibility, or ever, by "great swelling words," more explicitly claimed to be God's vicar, to control the temporal affairs of earth, than have these ministers in this remonstrance.—Glesburg Religious (!) Herald.

The pope of Rome; and yet no Pope ever this upon the most enlarged system of philanthropy. It is far better for the wild races of Africa themselves. Look at the three millions in the United States, who have had the blessings, not onsured the system of the religious of philanthropy. It is far better for the wild races of Africa themselves. Look at the three millions in the United States, who have had the blessings, not onsured the system of the property of civilization, but of Christianity. Can any of civilization, but of Christianity. Can any of the breaking of the property of the system of the superior of the property of the superior of the property of the superior of the And has not the attempt to suppress, by force, this emigration, increased the horrors of the " middle respondent of one of the Charleston dailies gives a list of those New-York elergymen, who refused to sign the petition to Congress against the passage the first to advise Spain to import Africans to sign the Nabraska bill. The only Baptist minister of the Nabraska bill. The only Baptist minister who, from their peculiar nature, were totally unwhose name is given is that of Rev. Spencer H. suited to bear the labors of slavery. Experience Cone, D.D. It is probable that there were others has shown his scheme was founded in wise and unknown to the correspondent, whose names are not appended to the memorial. Dr. Cone has, so not appended to the memorial. Dr. Cone has, so far as we know, always been a firm and consistent opponent of the abolitionist party. He was a member of the Home Mission Board when that Board refused to appoint Rev. J. E. Reeves, of this State, as a Domestic Missionary, because he Board refused to appoint Rev. J. E. Reeves, of this State, as a Domestic Missionary, because he was a slaveholder. Dr. Cone carnestly opposed this action to the last. When the Boston Foreign Mission Board passed its resolution, which cut off the Baptists of the South from an equal participative Baptists of the Europe Mission entertion in the privileges of the Foreign Mission enterprise. Dr. C. sympathised warmly and openly with the South.

The excuse for bringing the religious influence of the North to bear against the passage of the Nebraska bill, is, that it involves the violation of the moral law. It is assumed that it is sinful to hold slaves, and sinful for Congress to recognize the

for ourselves.
The fully commenced in our own government uniting with Great Britain to declare slave importation piracy. Piracy is a crime on the high seas, arising under the law of nations, and it is as well defined by those laws as murder is at common law. defined by those laws as the make that piracy defined by those laws as the institution?

It is not our purpose to enter into the merits of this measure, but simply to profest against making which is not so, under the law of nations, is an absurdity. You might as well declare it burglary or surdity. You might as well declare it burglary or surdity. You might as well declare it burglary or surdity. You might as well declare it burglary or surdity. arson, or any thing else. And we have ever since by a joint fleet with Great Britain on the coast o Africa, been struggling to enforce this miserable

> 'The time will come that all the islands and re gions suited to African slavery, between us and Brazil, will fall under the control of these two slave powers, in some shape or other, either by treaty or actual possession of the one government or the other. And the statesman who closes his eyes to these results, has but a very small view of the great questions and interests that are looming up in the future. In a few years, there will be no np in the luture. In a few years, there will the ho investment for the two hundred millions, in the annual increase of gold on a large scale, so profit-able and so necessary, as the development and cul-tivation of the tropical regions, now slumbering in rank and wild luxuriance. If the slaveholding race in these States are but true to themselves, they have a great destiny before them.'

SELECTIONS.

From the Portland Inquirer. THE NEW YORK TRIBUNE.

Whether that mammoth print is 'flesh, fish, fawl, or red herring,' no mortal can determine. So far as words go, no other paper in the land is more thoroughly and so effectively anti-slavery. It is contributing powerfully te form a right public opinion, which will be honest in action, whether its authors are so or not. Take specimen No. 1.

While organized anti-slavery has practically contri-outed to the annexation of Texas, the raid on Mexico buted to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has nominated candidates, shaped their Platforms, and elected them thereon. And it has done this by steadily adhering to the rule, which seems to us the obviously wise one, of working with such implements as come to hand, and never refusing an attainable advantage in the pursuit of a greater one at present out of reach. Is it too much to hope that this homely wisdom may be beaten into anti-slavery, before the life is beaten out of it?

do better at home. Many things tend to weaken the ties of Union, and nothing in the end may save it.

The combined effort at the North cannot free the negroes at the South; nothing but money can do it, and that the North, out of the cities, has not. The masses there are much poorer than at the South. But, even if they could and would, it would be a great question in the end, who is the most injured. Whilst only one out of every three

wislom,' it ever supported many candidates who would do anti-slavery work. Like the man who was pumping water with all his might into a tob with the bottom out, because his wife was in too much of a burry about her washing for him to get an-

Slavery is cautious, absolute, inexorable in the selection of implements, while the Tribune and its whige have been totally indifferent whether they were past-steel, pewter or basswood, if only they had whig handles. We submit who has followed southern example, and who most needs a little of

its 'hemely wisdom.'
Had Tribune whigs, instead of resisting the com mon serse policy of anti slavery men, supported none but such as could be relied on to do the work of liberty, slavery would have been defeated in Now take specimen number 2.

'Fifteen years ago, political anti-slavery, at least in the north, acted upon what may be termed the 'ques-tion policy.' This system made very good anti-slavery men pro lem. out of Millard Fillmore, the two Everetts, and many others, who have decidedly fallen from grace since the system was abandoned.'

The 'questioning policy' only made them hypocrites—not anti-slavery: and were men fools because they chose not to be perpetually cheated! Besides, that policy was laid aside after 1840, and if the Triune is to be believed, their gracious state lasted till 1850. Has that paper no recollection about the 'TAYLOR, FILLMORE, AND FREE SOIL' campaign of 1848! Had they then fallen! If so, those who then cheated the country should be a little modest with their reproaches of anti-slavery men for refusing to support the subsequent god-fathers of the secondrel act.

god-fathers of the scoundrel act.

It would not be possible to produce more fatal illustrations of the stupid, absurd, imbecile questioning policy' than Fillmore and the Everetts af-forded. Is it possible the *Tribuue* desires the holy cause of freedom to be entrusted to such hands? But if the questioning policy—utterly childish for a long pull—is so valuable, why don't the Tribune try it, instead of the spitting policy! Try it, friend—try it yourself. Specimen number 3.

Conventions, and would rejuice if none should ever more be held; yet we may very properly support candidates who shall have been nominated by such Conventions. We detest all such Platforms as that shoved under Gen. Scott at Baltimore in '52; yet we glory in our ardent support of the candidates, in spite of the Platform. So it may be again.'

Thousands of the readers of that splendid paper read that with pain and disgust. Always talking against slavery, then offering beforehand to clothe it with all the powers of the nation, so far as its more pugnacious supporters may insist. And never could a worse time have been selected to say this. Such compromising, spineless imbecility in the north has brought the country to the verge of ruin: the potential privilege of spitting on it! Congressional doughfaceism cannot equal that. Sure-God, if we are to escape the gulf yawning before

Ready to make the most of every 'implement' that came to hand for freedom, we, with the free press of the country, forgot the past, and spoke a kind word for the Tribune, when it laid off the shackes of a slave party. Hope cheered us that that powerful press at last had come to the conclusion to make its words and acts hear some relation to each other on this great subject. We are not entirely hopeless now, for we really think it would prefer to be excused from another Campaign of Exectoration. Specimen number 4 completes the arieties of one article.

. We are quite indifferent to terms or names, and only 'We are quite indifferent to terms or names, and only tenacions as to essential results. We trust the upholders of the Missouri Restriction in Ohio. Indiana, Illinois, Michigan, Wisconsin and Iowa, are about to desist from their past squabbles, unite on common candidates, and elect them by triumphant majorities in the elections of the current year; and whether they shall be called "Whigs," Free Soilers, or something else—we do not care one button. It is enough for us to know that they can cary their States if they will, to fix their line of duty. Weet to him whose nerrooral among times or historial attack. Wee to him whose personal aspirations or bigoted attach-nents to any party watchwords shall interpose impedi-nents to a consummation so every way desirable!

The whole case is simply this: The north must gird-up its loins, lay aside compromising forever, politically and morally behead its truitors, and unite-concentrate its energies for this desperate conflict for liberty and for country. All short of this is useless nonsense. Just as well give up the ship now, as after whining about it a little longer.

GEN. PIERCE'S PIETY.

Twice a day he regularly attends public wor-ship, when no President was ever known to attend but once; nor is he borne in an elegant carriage, with liveried servants, and horses prancing in the consciousness of the rich caparison and nodding plumes they wear. Nothing of all this pride of display. He walks the long way to the church, and on the most sultry and dusty days; and when and on the most sultry and dusty days; and when he reaches the church, he enters it like a plain man and a common citizen, and as such takes any seat that is offered him among the humble worshippers. Nor does he attend once or twice only during the day; not unfrequently he is found at the third service, as on the Sabhath above. . Nor does he only attend: he listens with respectful attention to the plain sermon adapted to plain people, and listens as we renture to say with more interest.

and respect from the fact that it is a plain and honest sermon. Nor does he only go and listen; he gires, and he gives liberally, whenever calls are made upomhis generosity.

Now, every one who knows the President knows this is not artificial, and for the occasion only. It is from the promptings of the heart, and no more than what was seen in him, from year to year, in the same quiet and unostentations way, he was seen taking his seat in the South Church in this city, and often at the 'conference' and the monthly concert, in the dim and humble room beneath.

The above we clip from a long article in the last Patriot, the anthorship of which has been attributed (we trust unjustly) to a clergyman in this city. Be the author who he may, however, its gammon is a little too transparent for this community. We have no disposition to magnify the faults of Gen Pierce. Our readers and the public generally will hear us witness, that, not only during the presidential election, but at all times, we have treated nim with great forbearance. If, in time to come,

printe tool, for we do not recollect that with all its, we shall be less tender of him, he will have his We know Gen. Pierce well. We know his good points and his weak ones. We know he is no saint. We know that whoever attempts to hold

him up as such, either in this or any community, is deceived, or deliberately designs to deceive others. That he generally attends church at Washington twice on the Sabbath, may be true. It is no more than thousands of the most wicked men,

there and elsewhere, also do. Church-going is the cheapest tribute that sin can pay to religiou. But, cheap as it is, even this is more than he was in the habit of paying regularly, while a citizen of Concord. If he pays this much at Washington, we venture to say it is about all he pays.

The talk of this writer about his being 'seen year after year, taking his seat at the conference and the monthly concert in the South Church in this city,' is all gammon; and every member of that Church knows it. Every man acquainted with his habits, in Concord knows it. Thousands, in his habits, in Concord, knows it. Thousands, in nearly every part of the State, know, if he had a religious element in his character, it never showed itself in his daily life and conversation. It never prevented his doing those things which, in irreligious men, would have been deemed worthy of de-nunciation from every pulpit in the State. It never made him set an example, against which every Christian parent in the State would not warn his child. It never made his presence a rebuke sin or sinners. Nor does it do more at Washing ton. There, as here, his associates and associa-tions are any thing but religious. The men who spend their days and nights with him at the White House are any thing but religious. The spirit which inspires him in the discharge of his official not the spirit of Christianity. He has none of the aspirations of a Christian man; nor even of an American statesman. A slave to appe-tites and sordid ambitions which have long been his masters, God, Country and Duty can hold a higher than secondary place in his heart. It gives us no pleasure to say thus much. But

for such efforts as the above, to cover up the nefarious acts of a bad man with the mantle of reli-gion, we would be silent. But the sacred cause of Always asserting and exercising the right of avowing and maintaining our own opinions without abatement, we are prepared, hereafter as heretofore, to do the good that is practicable, rather than attempt the ideal better which is unattainable. We dislike national nominating Conventions, and would rejoice if none should evermore be held; yet we may very properly support capables.

DOUGLAS VS. THE CLERGY. Full two-thirds of Senator Douglas's letter is

rull two-thirds of Senator Douglas's letter is taken up in berating the clergy for 'having solemnly protested, in the presence and in the name of the Almighty,' against his infamous Nehraska fraud, as if that form of speech were intended to assert, and did assert, a divine right to overrule the civil authorities. Bath! These forms of speech are common every day. We say, 'In the name of Heaven,' don't do this, or do that, in almost every earnest conversation. He must be a fool who can be gulled by this clap-trap of the Illinois Senator.

But the Little Giant is alarmed at the Clergy and now when every effort is making to bring it at last to an inflexible stand for liberty, what could be more diststrous than for that influential paper to offer to go again to Baltimore, take up its candidates, and its platform, too. if he can but have no politician is alarmed thereat. The man is cra-zy, or would be deemed such, who should denounce sy, or would be deemed such, who should denounce such action. But the Clergy have dared to exercise their rights as citizens! Awful! It is a pity that they would not exercise those rights oftener, and as other citizens do, for, if they did, in our judgment there would be less evil done, or more good secured,

certainly, through their action.

The rest of the letter is devoted to enlightening the men who follow a sacred calling, as to the Nebraska fraud. And here it is characterized by crasion, double-dealing, and sophistry! The issue in 1820-21, as regards Missouri, was Slavery. Every tin 1820-21, as regards Missouri, was Slavery. Every thing hinged upon that. The Slave Power won—but agreed that the curse should not go North of 36 deg. 30 min. That agreement this Slave Power seeks to break, and Senator Douglas declares it is no breach of faith! Why, he may preach till doom's-day, and he cannot establish the fact. The ignorant and the informed know that it is a breach of faith the very moment that the statement is made, and no braggart brow-beating can deceive them. Yet Senator Douglas insolently asks the Clergy why they do not petition Congress against gambling, licenticusness, as well as slavery—as if the existence of these evils would palliate or excuse the sum of all villanies, or as if there were any illugical sequence following their special action in this case.

in this case.

But the Mighty Illinoian branches out into the climax of clap-trap, claiming for the huge Nebras-ka Swindle all that the Pilgrims of Plymouth Rock ka Swindle all that the Pilgrims of Plymouth Rock ever claimed—the right of self-government. It is a Mayflawer charter. There is no check imposed in the bill, except what the Constitution of the Union imposes, and the people may make such laws as they please. False, every word. Why, the Constitution declares that Congress shall make all needful rules and regulations concerning the territories. But, go further. What is self-government! The right of the people to elect their own Governor. In the Kansas and Nebraska bill, the President appoints himself. The right to elect their own legislatures. Yet no alien nor colored person can vote for such—only the few! Ay, citizens who, in Illimois, could vote for Governor and members of the legislature could not vote for either in Kansas or Nebraska under Douglas's bill. The right to elect their own Judges. The President of the United States and Senate appoint them. Suppose, for instance, that the people of Kansas and Nebraska should declare against human chat-telism, and say not a slave shall pollute their soil, have they power to enforce their sovereign decree? No But the Governor can baulk their desire; Congress But the Governor can baulk their desire; Congress annul it; the President, by indirect action, set it aside. Talk then of self-government! Dare to compare, under these circumstances, the Nebraska and Kansas bill with the Pilgrim action at Plymouth! to say, as Douglas does say, that these territories are 'in precisely the same condition as we ancestors found Plymouth Rock!'

Chaff like this will not deceive: even credulous

chair like this will not decerve, even creatured partisans cannot be eaught by it. Every man of sense will see the deception practised, and scorn the deceiver, who would madly mock them by the shadow instead of the substance of self-government—by an infamous cheat instead of a glorious reality.—Cleveland Leader.

'After appearances began to indicate that the Democracy had got a pretty severe drubbing at the ate election, one of the Unterrified was explaining he cause to another, and attributed it to the Newaska bill. "The Nebraska bill," said the inteligent severeign, "there's many enough in the reasury—tehy don't they pay the d—d thing, and have it out of the way!"

EXTRAORDINARY MEMORIAL -- INTER COURSE WITH DEPARTED SPIRITS.

U. S. SENATE, Monday, April 17, 1854. Mr. SHIELDS presented a memorial from 15,000 believers in spiritual manifestations, praying that an investigation may be made in the matter. The memorial was laid on the table. On presenting the memorial, Mr. Shields said:

I beg leave to present to the Senate a petition with some fifteen thousand names appending to it, upon a very singular and novel subject. The petitioners represent that certain physical and mental phenomena of mysterious import have become so prevalent in this country and Europe as to engross a large share of public attention. A partial analysis of these phenomena attests the existence—first:
Of an occult force which is exhibited insliding, raising, arresting, holding, suspending, and otherwise disturbing ponderable bodies, apparently in direct opposition to the acknowledged laws of matter, and opposition to the acknowledged laws of matter, and transcending the accredited power of the human mind. [Laughter.] Secondly: Lights of different degrees of intensity appear in dark rooms where chemical action or phosphorescent illumination cannot be developed, and where there are no means of generating electricity or of producing combustion. Thirdly: A variety of sounds, frequent in occurrence and diversified in character, and of singular aignificance and import, consisting of mysgular significance and import, consisting of mys-terious rapping, indicating the presence of invisible

intelligence. Sounds are often heard like those produced by the prosecutor of mechanical opera-tions, like the hourse murmur of the winds and waves mingled with the harsh creaking noise of the masts and rigging of a ship laboring at sea. Con-cussions also occur, resembling distant thunder, producing oscillatory movements of surrounding upon which these phenomena occur. Harmonious sounds, as that of human voices, and other sounds, resembling those of the fife, drum, trumpet, &c., have been produced without any visible agency. Fourthly: All the functions of the human body and mind are influenced in what appear to be cer-tain abnormal states of the system, by causes not yet adequately understood or accounted for. The occult force or invisible power frequently interrupts the normal operations of the faculties, suspending sensation and voluntary motion of the body to a deathlike coldness and rigidity, and dis uses hith-erto considered incurable have been entirely eradicated by this mysterious agency. The petitioners proceed to state that two opinions prevail with respect to the origin of these phenomena—one ascribes
them to the power and the intelligence of departed
spirits operating upon the elements which percade all material forms: the other rejects this conclu-sion, and contends that all these results may be accounted for in a rational and satisfactory manner. The memorialists, while thus disagreeing as to the cause, concur in the opinion as to the occurrence of the alleged phenomena, and in view of their origin, nature and bearing upon the interests of mankind, demand for them a patient, rigid scien-tific investigation, and request the appointment of a scientific commission for that purpose. I have now given a faithful synopsis of this petition, which, however unprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation. I make ject with great delicacy and moderation. I make it a rule to present any petition to the Senate which is respectful in its terms, but having discharged this duty, I may be permitted to say that the prevalence of this delusion at this age of the world, among any considerable portion of our citizensy must originate, in my opinion, in a defective sy tem of education, or in a partial derangement of the mental faculties, produced by a diseased condition of the physical organization. I cannot, therefore, believe that it prevails to the extent indicated in this retition. Different ages of the world have fore, believe that it prevails to the extent indicated in this petition. Different ages of the world have had their peculiar delusions. Alchemy occupied the attention of eminent men for several centuries, but there was something sublime in alchemy. The philosopher's stone, or the transmutation metals into gold, the chirir vitæ or 'water of life,' which would preserve youth and beauty, and prevent old age, decay and death, were blessings which poor humanity ardently desired, and which alchemy sought to discover by perseverance and piety.—Roger Bacon, one of the greatest alchemists and greatest men of the thirteenth century, while search-ing for the philosopher's stone, discovered the tele-

ing for the philosopher's stone, discovered the telescope, burning glasses and gunpowder. The prosecution of that delusion led, therefore, to a number of useful discoveries. In the sixteenth century flourished Cornelius Agrippa, alchemist, astrologer and magician, one of the greatest professors of hermetic philosophy that ever lived. He had all the spirits of the air and demons of the earth under his command. Paulus Jovius says that the devil, in the share of a large black dog, attended Agrippa his command. Paulus Jovius says that the devil, in the shape of a large black dog, attended Agrippa wherever he went. Thomas Nash says, at the request of Lord Surrey, Erasmus and other learned men. Agrippa called up from the grave several of the great philosophers of antiquity: among others, Tully, whom he caused to redeliver his celebrated oration for Roscius. To please the Emperor Charles the Fourth, he summoned King David and King Solomon from the tomb, and the Emperor conversed with them long upon the science of government. This was a glorious exhibition of spiritual power compared with the insignificant manifestations of the present day.

I will pass over the celebrated Paracelsus, for the purpose of making allusion to an Englishman, with whose veracious history every one ought to make himself acquainted. In the sixteenth century, Dr. Dee made such progress in the talismanic

make himself acquainted. In the sixteenth century, Dr. Dee made such progress in the talismanic mysteries, that he acquired ample power to hold familiar conversation with spirits and angels, and to learn of them all the secrets of the universe. On one occasion, the angel Uriel gave him a black crystal of a convex form, which he had only to gaze upon intently, and by a strong effort of the will, he could summon any spirit he wished to reveal to him the secrets of futurity. Dee, in his veracious diary, says that one day, while he was sitting with Albertus Laski, a Polish nobleman, there seemed to come out of the Oratory a spiritual creature like a pretty girl seven or nine years of sitting with Albertus Laski, a Polish nobleman, there seemed to come out of the Oratory a spiritual creature like a pretty girl seven or nine years of age, with her hair rolled up before and hanging down behind, with a gown of silk of changeable red and green, and with a train. She seemed to play up and down, and to go in and out behind the books, and as she seemed to go between them, the books displaced themselves, and made way for her. This I call a spiritual manifestation of the most interesting and fascinating kind. Even the books felt the fascinating influence of this spiritual creature, for they displaced themselves, and made way for her. Edward Kelley, an Irishman, who was present, and who witnessed this beautiful apparition, verifies the Doctor's statement: therefore it would be unreasonable to doubt a statement so well attested, particularly when the witness was an Irishman. [Laughter.] Dr. Dee was the distinguished favorite of kings and Queen—

1 proof that spiritual science was held in high repute in the good old age of Queen Elizabeth. But, of all the professors of occult science, hermetic philosophy, or spiritualism, the Rosicrucians were the

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LETTER PROM MR. PILLSBURY.

The following letter, received by Mr. Pattern, to

our invalid friend and coadjutor, PARKER PHUS

our invalid friend and intelligence in regard to his bear

about which there is so much anxiety among his bea

rous friends on this side of the Atlantic. It was

most exalted and refined; with them, the possession of the philosopher's stone was to be the means of health and happiness, an instrument by which man could command the services of superior beings, control the elements, defy the obstructions of time and space, and acquire the most intimate knowledge of all the secrets of the universe. These were objects worth struggling for. The refined Rosicrusians were utterly disgusted with the coarse, gross, sensual spirits who had been in communication with man previous to their day, so they decreed the annihilation of them all, and substituted in their stead a race of mild, beautiful and beneficent beings. The spirits of the olden time were in their stead a race of mild, beautiful and benefi-cent beings. The spirits of the olden time were a malignant race, and took especial delight in do-ing mischief. But the new generation is mild and benignant. These spirits, as this petition attests, indulge in the most innocent amusements and harmless recreations, such as sliding, raising and tipring tables. tipping tables, producing pleasant sounds and va-riegated lights, and sometimes curing diseases which were previously considered incurable, and for the existence of this simple and benignant race, our petitioners are indebted to the brethren of the rosy

discharge die colos and

Among the modern professors of spiritualism Cagliostro was the most justly celebrated. In Paris, his saloons were thronged with the rich and the noble. To old ladies he sold immortality, and to young ones he sold beauty that would endure the property of the sold beauty that would endure the sold beauty the sold beauty that would end the sold beauty that would end the sold beauty the sold beauty that would end the sold beauty the sold beauty that would end the sold beauty the sold b to young ones he sold beauty that would endure for centuries; and his charming Countess gained immense wealth by granting attending sylphs to such ladies as were rich enough to pay for their service. The 'Biographe des Contempores,'—a work which our present mediums ought to consult with care,—says there was hardly a fine lady in Puris who would not sup with the shade of Lu-retius in the apartments of Cagliostro. There cretius in the apartments of Cagliostro. There was not a military officer who would not discuss the art of war with Alexander, Hannibal, or Car sar; or an advocate or counsellor who would no argue legal points with the ghost of Cicero. These were spiritual manifestations worth paying for and all our degenerate mediums would have to hide their diminished heads in the presence of Caglios-

It would be a curious inquiry to follow this oc-cult science through all its phases of mineral mag-netism, animal mesmerism, &c., until we reach the present latest and lowest phase of all spiritual manifestation; but I have said enough to show the truth of Burke's beautiful aphorism, 'The credu of knaves. This speech was listened to with much attention

but frequently interrupted by laughter. Mr. Weller-What does the Senator propose

do with the petition ! Mr. Perrir-Let it be referred to the three thou

sand clergymen. (Laughter.) Mr. Weller—I suggest that it be referred to Committee on Foreign Relations. (Laughter.) Mr. SHIELDS-I am willing to agree to the refe

Mr. Weller-It may be that we may have enter into foreign relations with these spirits (Laughter.) If so, it is a proper subject for the consideration of that committee. It may be necessary to ascertain whether or not Americans, who they leave this world, lose their citizenship. I be expedient that all these grave question should be considered by the Committee on Foreign Relations, of which I am an humble member.

move its reference to that committee. Mr. Mason-I really think it has been made manifest by the Honorable Senator who has pre-sented the petition, that he has gone further into the subject than any of us, and that his capacity to elucidate it is greater than that of any other Se I would therefore suggest to him, that i should either go to a Select Committee, on his mo tion, or be referred to the Committee on Military Affairs, of which he is Chairman. Certainly, the Committee on Foreign Relations have nothing to do with it. Perhaps it would be better to allow

the petition to lie on the table. Mr. SHIELDS-This is an important subject, and should not be sneered away in this manner (Laughter.) I was willing to agree to the motion of the Senator from California, but I do not wish to send the petition to the Committee on Foreign Relations, unless the Chairman of that Committee is perfectly satisfied that he can do the subject jus tice. I had thought of proposing to refer the mat ter to the Committee on the Post Offices and Pos Roads, because there may be a possibility of estab lishing a spiritual telegraph between the materia and the spiritual world. (Laughter.)

Mr. Mason-I move that the petition lie upor

From the National Intelligencer. SHIELDS ON THE GHOST-SEERS. LETTER FROM EX-SENATOR TALLMADGE.

MESSES. GALES & SEATON : My attention has been attracted to the proceedings of the Senate, publish ed in the Intelligencer of this morning, on the pre-sentation of a memorial by Gen. Shields, signed by myself and 15,000 citizens of the United States, or memorialists ask Congress to appoint a scientific commission to investigate these extraordinary phenomena. Gen. Shields has given a very good synopsis of the memorial, and had he stopped there, I should not have felt myself called more for remarks. But, contrary to my expectations, the appealed to his better judgment, and which, accord

ing to my understanding, was to receive very dif-ferent treatment at his hands.

When I first spoke to Gen. Shields about pre-senting this memorial to the Senate, he treated it with great courtesy, and expressed his willingness to move its reference to a Select Committee. Without expressing any opinion in favor of the spiritual theory, he agreed with me that, whether spiritual or philosophical, it was worthy of investigation. After this understanding, I confess my surprise that he should have treated it as he did; that instead of an investigation is a specific or the standard of the stan stead of an investigation by a Select Committee, of which, by parliamentary usage, he would have been chairman, and where those who have investigations. gated the subject could have been heard, he should have given in advance a rehash of what has so often been said before by the opponents of spiritualism My habitual respect for the honorable body of which he is a member will cause me to forego any remarks upon the attempted criticisms of himself and others on this occasion. The General is pleased to characterize thes

manifestations as a 'delusion.' Now, I do no pretend to any extraordinary power to understand a subject more than other men whose position is life would indicate a talent equal, if not superio life would indicate a talent equal, if not superior to my own. Still, I do pretend, that when I have investigated a subject which they have not, I am better capable than they of judging whether there is any 'delusion' involved in the conclusion to which I have arrived, and I cannot consent to surrender my reason and the evidence of my own senses to their instincts. I have made it a rule of my life never to write or speak on a subject of which I knew nother. to write or speak on a subject of which I knew nothing. That rule has saved me from much awkwardness and embarrassment, as it would also save others, were it adopted by them.

But if it be a 'delusion,' then the greater neces-

But if it be a 'delusion,' then the greater neces-sity of investigating it, and showing it to be such. I have as great an interest in ascertaining that fact as any other man. If it be 'spiritual,' there is much less necessity for its investigation, because its march will be onward, and no human power can receive it. Do away with the 'delusion,' if it be its march will be onward, and no human power can resist it. Do away with the 'delusion,' if it be one, and you do away the insanity which it is sometimes alleged is consequent upon it; and although the honorable gentleman's bill granting lands for Insane Asylums would still be necessary for the vast numbers rendered such by religious excitement, still they would have fewer inmates by reason of the humane principle adopted by this investigation, namely, of preventing instead of curing or palitating the disease.

or palliating the disease.

I hope, therefore, that the 'lame and impotent conclusion' to which the Senate arrived, of laying conclusion' to which the Senate arrived, and the reconsidered, and conclusion' to which the Senate arrived, of laying the memorial on the table, may be reconsidered, and that it may receive that consideration which its importance demands.

Respectfully, yours, Washington, April 18, 1854.

John Mitchel wishes he had a lot of negro slave John Mitchel wishes he had a lot of negro slaves in Alabama. The Nebraska bill puts negroes and Irishmen on a level in respect to political power in the new territory. John Mitchel warmly supports the Nebraska bill., Are we to infer that he would as lief have Irishmen as negroes for his slaves!

the applying or opinion from the Commission of the

THE A. S. CONVENTION IN CINCINNATI. Our readers may learn something of the spirit and scope of the late triumphant Anti-Slavery Convention in Cincinnati, by a careful perusal of the following Res olutions, which were adopted by that body :-

Resolved, That we stand on the platform of the Revolution, and hold these truths to be self-evi-Revolution, and hold these truths to be self-evident:—'That all men are created equal; that they are endowed by their Creator with inalienable rights: that among them are life, liberty and the pursuit of happiness.' That Liberty being then the natural birth-right of every human being. Slavery can never be legalized by any human enactments, but is always and everywhere an usurpation on the part of the master, and imposes no obligation whatever on the part of the slave.

Resolved, That rights are not limited by Races; that the strong have no warrant to oppress the

that the strong have no warrant to oppress the weak, nor the wise to subject the ignorant, nor the rich to trample on the poor; that it is the duty of the strong and wise to assist the weak and ig-norant; that to live by personal labor is bonorable, and to subsist on the unpaid toil of others is mean and despicable; that, as republicans, we regard idleness and crime as alone disgraceful, and ener-gy and merit the only legitimate basis of social dis-tinction.

netion.

Resolved, That Slavery is oppressive to classes contrary alike to the interests of the master and the slave, reduces the mass of the white popula-tion to helpless poverty, stigmatizes labor, encour-ages indolence, fosters dissipation, retards educa-tion, destroys morality, degrades religion, cripples private enterprise, and corrupts public virtue.

Resolved, That while three millions of native

Americans are subjected for life to irresponsible control, compelled to work without wages, forbid control, compelled to work without wages, forbidden to marry, to educate themselves or their children, or to acquire property, systematically degraded to the level of the brutes, and regarded by the law as chattels, it is our duty to denounce this domestic despotism, and to demand the immediate and unconditional emancipation of every slave.

Resolved, That we regard with indignation, but without surprise, the continual aggressions of Slaves.

without surprise, the continual aggressions of Slavery, and warn our fellow-citizens that the slave power never keeps compacts, nor respects compro-mises—that it is the settled design of the South to make Slavery national and to abolish liberty everywhere, and to use the whole power and patronage of the Union to extend the curse over the entire North American continent.

Resolved, That Liberty and Slavery are essential

ly and eternally separate, opposite and antagonis tic, and that between them there is no middle ground; that those who are not ranged on the side of Liberty, openly and actually, are from the very nature of this grand controversy, ranged on the side of Slavery, and are to be held accountable for all its

abominations.

Resolved, That since slavery is always and everywhere a sin against God, and a crime against since it is always and everywhere a curse to the soil upon which it is established, a fruitful source of evil, having no rightful existence any where in the world, against which every just principle in the universe is perpetually arrayed, there can be no compromise with it which does not necessarily involve a concession of rights to wrong, a sacrifice of principles to the lowest expediency, and that, therefore, we are utterly and invincibly opposed to all such compromises, as inconsistent with genuine anti-slavery, and demoralizing in their

Resolved, That in seeking to repudiate that rule of the Missouri Compromise which restricts slavery to the South of 36 deg. 30 min. of North latitude, in the territory acquired by the purchase of Louis-iana, after having fully secured the advantages which originally induced them to become parties to it, slaveholders are acting entirely consistent with the genius of their Institution; that injustice fraud, and robbery, form the groundwork of the slave system; that slaveholders may not be expect ed to rise above their plundering business; the moral and social atmosphere of slaveholders is wholly unfavorable to the growth of commo honesty; and as men may not gather grapes of thorns, nor figs of thistles—so the people of the North are again taught the folly of confidence in the faith of men who have perseveringly broken faith with God by the enslavement of his children.

Resolved, That the present attempt to introduce slavery into Nebraska is but one step in a series of aggressions upon the rights and liberlies of America, and one more act of subserviency on the part of Northern politicians with Southern principles that the passage of the Nebraska Bill will give to the South such additional representation as to re-duce the North to hopeless political vassellage, and thus enable the slaveholders to use us as their instruments to annex Cuba, conquer Mexico, and eventually to restore the foreign slave trade, and Africanize the Western Hemisphere!

ponsible for the extension of people; that the true cause of their degradation is a million. the pro-slavery sentiment of the American people; and that the only hope of National regeneration is and that the only hope of National regeneration is due, which was the first or second day of his im the creation of a public sentiment true to the prindprisonment; and from examination became con

ciples of justice and humanity.

Resolved, That while the general government permits the introduction of slaves into the territories, allows their transportation under the National flag over the ocean, and along our rivers, maintains slavery in the District of Columbia, and endeavors to enforce the Fugitive Slave bill, every citizen of the United States is, to that extent, directly responsible for the existence and participa-

tion in the guilt of Slavery.

Resolved, That the province of the General Government is 'to establish justice and secure the lessings of Liberty,' that we therefore demand the prohibition of Slavery in all the Territories of the United States, its abolition in the District of Columbia, the repeal of the Fugitive Slave Bill and the prohibition of the inter-State Slave trade upon the ocean and on all the National highways.

Resolved, That the members of this convention have learned, with regret, that Hon. Samuel Lewis is detained at home by illness; and that, feeling the loss of his presence and counsel in this convention, and remembering with gratitude and admiring his eminent services and self-sacrificing devotion to the anti-slavery cause, we tender him our heart-felt sympathy, with the ardent hope that his health may be speedily restored, and that we may soon again greet him as formerly in the harness of anti-slavery labor, where he has justly earned the gratitude of the friends of freedom, and the

blessings of those who are ready to perish.

Resolved. That the Secretaries be directed to upply Mr. Lewis with a copy of this resolution. Resolved, That the expulsion of Wm. H. Day, a citizen of the State of Ohio, and editor of the Ali ed American, from the Reporter's gallery of the and the insertion of the word 'white' in the pro-vision of the Constitution of Ohio, determining the qualifications of voters, are acts of kindred character and tendency; superlatively mean in them-selves, heathenish as the Hindoo law of caste. cruel and unjust to a wronged and oppressed class of men; which prove the democracy of their authors a hollow sham, their regard for liberty a mere selfish love of their own rights, coupled with heart-less contempt for those of their weaker but far-worthier fellow-citizens; and deserving the stern reprobation of every lover of justice, every genu-ine patriot, every true republican.

ine patriot, every true republican.

Resolved. That the stringent and oppressive black laws of Indiana and Illinois are a disgrace to the people of those States—that the Illinois law especially, which sells to the highest bidder any colored person who spends ten days upon her soil, however consistent in the State whose Senator originated the Nebraska swindle, is an outrage upon justice and humanity, an exhibition of barbarism shameful to our country, a violation of the Constitution, the ordinance of eighty-seven and the common law, and a dangerous omen of the intended introduction of slavery in the north.

Resolved That the disgussion of slavery is the

Resolved, That the discussion of slavery is the only means of awakening public attention to its evils, and of elevating public sentiment for its repeal; that the anti-slavery agitation has already extinguished it throughout Europe, Mexico, the Central South American Republics, the Barbary States and the West Indies, excepting only the States, and the West Indies, excepting only the Spanish Colonies; that it has branded the foreign States, and the West Indies, excepting only the Spanish Colonies; that it has branded the foreign slave trade as piracy by the common consent of Christendom, that it now seeks the peaceful abolition of slavery and the slave trade in America; and that with undoubting reliance on God and Faith, we will labor unceasingly to convince the master we will labor unceasingly to convince the master of the sinfulness of slaveholding, and to obtain for the slave the priceless blessings of Freedom.

Resoled, That the existence of human slavery in this country, with all its crimes and horrors, is to a grat extent properly chargeable upon the criminal ndifference of the American churches to the sin of slavery, and we cordially and affectionately, on behalf of the slave, solicit their attention to his wrings; that it is the duty of the American churches to declare the stealing of men more criminal than the stealing of sheep, for, in the language of Christ, how much better is a man than a sheep: that they should exclude slaveholders from their communiot, since they already exclude from membership thise guilty of far smaller offences; that while we disclaim any right to dictate to them their modeof action, we condemn their apathy as disgracefulto Christianity, ruinous to the country, and dangeous to the bodies and souls of the slaves.

slaves.

Resolved That since colored people are excluded from the best privileges of literature and education by the unjust spirit of easte, we hail with pleasure the noble efforts of the colored people of Cincinnati b establish schools, libraries, and lecture and the stablish schools are stablished and schools and the stablished and schools are stablished and schools are stablished and schools and schools are stablished and schools cincinnate the establish schools, libraries, and lec-tures—we congratulate them on their success, and call upon the public to aid them in their laudable efforts—that in view of the almost insurmountable industrial disabilities under which they labor, the friends of Equal Rights should encourage them, both by precept and practice, to enter all the useful trades and professions.

Resolved, That we honor our fellow-citizens.

Resolved, That we honor our lenow-citizens, and especially our German fellow-citizens, for their late manly and united protest against the encroachments of slavery, and we hereby declare that, as abolitionists, we stand upon the platform of universal human liberty, that our sympathies are as wide as humanity, that we protest as earnestly against despotism in Europe as in America, that we know in this cause no limitation of country, or kindred, or complexion, but claim for every man, on every continent, his rights against the world!

Whereas, The federal constitution declares that Representatives and direct taxes shall be appor-tioned among the several States, which may be in-cluded within the Union, according to their respec-tive numbers of free persons, including those tive numbers of free persons, including those bound to service for a term of years, excluding Indians not taxed, three-fifths of all other persons;

And Whereas, by the present construction of this clause slaveholders have an unjust and pernicious influence in the councils of the nation, therefore bait

Resolved, That we will labor for such an altera tion of the Constitution as shall entirely abolish all representation in the Government based upon

therefore, be it

property in human beings.

Resolved, That the Fugitive Slave Bill is an un constitutional and unjust enormity, a vidation of State rights, an engine of cruelty when enforced, and a demoralizing caricature of law when disobeyed; that we pledge ourselves, in the name of the higher law of God, to systematic violation of all its iniquitous provisions, and active co-operation with

Mr. Varian, an Irish refugee, through Mr. Herne offered the following resolution:
Resolved, That John Mitchel, in avowing his

desire to possess a good fat plantation well stocke with negroes, has thrown off the mask of hypocr sy, and exposed the hideous deformity of a totally epraved human heart, and that in his attack upo the eminent philanthropist, Jas. Haughton, in a tempting to perpetrate murder, he has unwittingly committed suicide.

Which, having been put, was adopted.

APPEAL

TO THE MINISTERS AND CHURCHES OF INDIANA AND

At the request of John Freeman, a man of color we make the following statement to the benevolent and ask that you will render him the aid he so much requires, by laying the following statemen before your congregation or friends, and receiving such sums as they may contribute to his reliof; which you will please to remit to C. Fletcher, Esq., President of the Branch of the State Bank of Indiana, at Indianapolis, in which Freeman is liable for a note of \$1,238, with interest, and which must be paid, or his little property will be sold to

STATEMENT.

John Freeman has been a much respected citize of Indianapolis, Indiana, for many years; where by industry he has acquired a small property, in the enjoyment of which he lived undisturbed until about six months ago-when Pleasant Ellington, a cit izen of Missouri, came here and claimed him as hi slave, and instituted suit accordingly, stating that Freeman had escaped from him, white he (Ellington) was a resident of Kentucky. He then cause the imprisonment of Freeman for sixty-eight days Africanize the Western Hemisphere!

Resolved, That the North, having a majority of during most of which time the U.S. Marshal re two in the Senate and fifty-six in the House of Required of the prisoner three dollars per day for guarding him, positively refusing to take bail in slavery ; that the politicians are but the echo of the any amount, though offered to the amount of ha

The writer visited the prisoner on the 22d of June, which was the first or second day of his im vinced that he never had been a slave. With thi conviction, we addressed a letter to a citizen of the lived, viz : Monroe, the seat of justice for Walto county—the person addressed was the clerk of tha county. The following answer was soon returned by an aged and respectable citizen of that place and does credit to the heart of the writer. W publish the whole letter, as it places Freeman' claims in a strong light :

MONROE, WALTON COUNTY, GA. July 6, 1853.

DEAR SIR: -Mr. Wm. W. Nowel, the clerk of our county court, has just handed me your letter of the 22d of June, with the request that I should an swer it, as I was better acquainted with John Free swer it, as I was better acquainted with John Free-man, the person inquired about, than he was. I replied to a letter of Mr. John Coburn, of your place, yesterday on the same subject. I have lived in this place ever since January, 1825, and was well acquainted with John Freeman from the time he came here in 1831, till he left in 1844. I may be mistaken about the time he came; at any rate it was in 1831 or 1832,—but I think it was in 1831. He had free repress which was a recognized. 1831. He had free papers, which were recognized by the Judges of the Inferior Court of this county and a certificate was granted him. Col. John Lu cas was clerk at that time, if I recollect. Col Lucas wrote a bolder and plainer hand than I do He died of apoplexy or paralysis since then. John Freeman went with him to the Florida war in 1836 John Freeman is of a medium size, well made, an a black negro. There are hundreds of persons in this county who could testify that he came to this place as early as 1831 or '32, and remained all the while, except his trip to Florida in the spring of 1836, and one or two other times when he was absent a few days on business for Creed M. Jennings and others. Creed M. Jennings lives now in We tumpka, Ala. He made his home with Mr. Jen nings for several years after he came to this place His statements you speak of are true, and there can be no doubt that the claim set up by the man from Missouri is fraudulent, and can be proved to b so by any reasonable number of our most respec e citizens. Respectfully, LEROY PATTILLO, Postmaster.

The undersigned express the hope that this appeal will receive a liberal response from a benevo

leat public.

G. M. BESWICK,

I. H. JAMISON,

INDIANAPOLIS, Jan. 9, 1854. S. DYRR, T. A. MILLS.

DOUGLAS AND THE CLERGY.

In his long discourse to the clergy of New England-a paper about three times as long as an or dinary sermon—Mr. Douglas, borrowing a topic from the newspapers, is very severe upon them for protesting against the Nebraska fraud in the name

from the newspapers, is very severe upon them for protesting against the Nebraska fraud 'in the name of Almighty God.'

Mr. Douglas is too fastidious. In whose name would he have these gentlemen protest against a bad measure! If they had said, 'in the devil's name,' it would have been used as an argument for the bill. We often say: 'in the name of all that is good,' in the name of humanity,' in the name of common sense,' &c. The signers of the remonstrance in question used a form of words which naturally seemed to them to include all these, and one which they deemed suitable to the gravity of the occasion. In doing this, it was clearly not their intention to arrogate to themselves a special authority in the matter, any more than if they had used the pursay: 'In the name of justice and humanity.'—N. Y. Ecc. Post.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, APRIL 28, 1854.

TWENTIETH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Twentieth Anniversary of the American Anti-Slavery Society will be held in the City of New York, in the REV. DR. CHAPIN'S CHURCH, in Broadway, between Spring and Prince Streets, on WEDNESDAY, May 10th, 1854, at 10 o'clock, A. M.

The meeting will be addressed by Rev. WILLIAM H. FURNESS, of Philadelphia; Rev. THEODORE PARKER and WENDELL PHILLIPS, Esq., of Boston; Miss LUCY Brone, of West Brookfield; and Robert Purvis, Esq., of Byberry, Pa.

The Society will hold meetings for Business and Discussion, (in some hall yet to be procured,) on the evening following the public Anniversary, and on the succeeding THURSDAY and FRIDAY, May 11th and 12th.

The members and friends of the Society, far and near, are earnestly invited to be present at the public Anniversary, and to give us the benefit of their counsel and co-operation at the subsequent meetings. The con-dition of the country in relation to the Anti-Slavery Agitation-will present, for the consideration of the Society, topics of the gravest importance, affecting its future action; hence a large attendance is desirable.

WM. LLOYD GARRISON, President. EDMUND QUINCY, | Secretaries. S. H. GAY, WENDELL PHILLIPS,

THE BIBLE OF THE REFORMATION RE FORMED.

Some time ago, we received a letter from the respect ed compiler of this remarkable volume, (with whom we have had a friendly personal acquaintance for several years past,) informing us that he had forwarded to our care, from Liverpool, a large box, containing copies of his work, to be presented to various persons, eminen by their position in society, or by their interest in the cause of Universal Progress, and requesting us to se them duly delivered. After considerable delay, the box was received, and the request made to us complied with as far as practicable, and in nearly every instance.

The Dedication is made ' to the Queen's Most Excellent Majesty; to the two British Houses of Parliament; to the Honest, Intelligent, and Liberal, both Clergy and Laity, of the Established Churches of Great Britain; and to professing Christians of every Sect and Denomination.' The compiler has presented copies to the Queen to many of the Nobility, to Archbishops, Bishops, and the Clergy of various sects, and to many others; and has thus expended a large sum in his philanthropic zeal to aid, elevate and bless the human race.

We have devoted a very large portion of the fourth page of our present number to extracts from the Preliminary and Explanatory Observations of Mr. Fixen accompanying this volume,—thus enabling our reader to know how this whole subject lies in his own mind. the ground whereon he bases his right to rearrange th Bible according to his own idea of the fitness of things. and what is the result to which he has come, after expending so much time and money in perfecting his plan-namely, (he being a distinguished Socialist, of the Owen school,) that the doctrines of Socialism are abundantly proved from the plainest passages of Scripture ; that the Socialist doctrine of the worship of God is a Scriptural doctrine; in short, that, by carefully collating, from Genesis to Revelation, (including the Apocrypha,) and consistently arranging, whatever is the Bible seems to belong to the prevailing ideas of God and Man at special periods, and rejecting whatever is conceived to be at variance with absolute benevolence the product of the whole is Socialism, in its wides, and most comprehensive sense. Such is the mode resorted to by Mr. FINCH.

"To vindicate the ways of God to man," at least, so far as the Hebrew and Christian Scriptures

the second, 'The New Testament Reformed '-the third, 'The New Apocrypha.' It is divided into seven books-1. Jewish History. 2. The Laws of Moses. 3. The Prophets and the Psalms. 4. Jewish Wisdom, 5 The Gospels. 6. Mythology. 7 Mysteries.

The motive which has induced Mr. FINCH to under ake this novel, extraordinary, and most laborious task, we are quite sure, has been one of disinterested benevplence, and with sole reference to the good of mankind. What will come of it we are not prepared to say, excep that it cannot fail to help destroy the popular idolatry which is paid throughout Christendom to the Bible as at present compiled, and thus to enfranchise the human mind from the bondage of superstition. We honor Mr. FINCH for his courage and self-sacrifice; we know him to be a veteran friend and advocate of the outraged and destitute working classes in England; we admire his catholicity of spirit, and esteem him for his many excellent qualities of head and heart. With what clearnes and cogency he can write, the admirable quotations we have made on our last page will enable every reader to

CASE OF JOHN FREEMAN. Will all who abhor injustice and oppression read the deeply injured man, and consider what they are disposed few days since, a gentleman in Hartford paid \$5 for one work :of the same kind, towards the redemption of Miss Carof the same kind, towards the retempton of the same kind, towards the same kind, towards the retempton of the same kind, towar is desirable to obtain as much for each of the copies now Sick Room, &c.—Of Fevers, the Nervous System and superb picture of the world-renowned author of ' Uncle Tom's Cabin,' and at the same time to assist a noble rare opportunity to do so.

lic Institution, located on Round Hill, at Northampton-the finest spot to be found in Massachusetts, if not in New England, combining all that is picturesque, beautiful and sublime, in one comprehensive view. Dr. H. has won for himself a high reputation for his skill and success in his treatment of the 'ills that flesh is heir to.' and we cordially commend him and his establishmen to public patronage.

ELIZABETH WILSON, of Cadiz, (Ohio,) sends us a communication on 'The Bible Question,' that would probably fill four columns of our paper, renewing her old controversy with Joseph BARKER, though we allowed it to be protracted to a wearisome length, treat-ing both sides impartially. We must decline publish-ing this communication, on that ground—at least, for some time to come; and especially in justice, if not to our readers, at least to Mr. BARKER, who is to embark in a few days for England on business, and who could therefore make no reply to Mrs. Wilson until his return to this country.

NEW PUBLICATIONS.

Poss, and other Thoughts, (!) suggested upon th Death of Hon, Daniel Webster. By Prairie Bird, a Lady of Massachusetts. Boston : Published by the Author. 1854. pp. 16.

This lady-bird would be fair game for any critica rtsman desirous of expending some waste powder and shot, as a matter of recreation. Her effusion i distressingly sublime, morbidly idolatrous, and inex-pressibly absurd—ungrammatical, incoherent, as desti-tute of thought as a prairie is of mountainous elevations, and weaker than Taunton water, which has not suff ient strength to run down hill. On the title page he following indignant appeal to the King of Terrors So much of Deity, how couldst thou Lift up thy icy hand, and slay him, monster Death?

To this, no reply is made by the monster thus interre gated. It is to be taken for granted, therefore, that ne stands self-convicted of a very mean, if not a posi tively sacrilegious act, in having lain violent hands or claws upon one, whose soul, we are further assured, was truth and love,' and who ' is our hope, our stay, and also a 'lamp to our feet.'

This Prairie Bird pronounces herself very justly be 'a frail creature;' and, as it is well understood that Mr. Webster had an affinity for many 'a frail creature' in his day, it may account for the warmth of her present eulogium-though, of course, we mean to insinuate nothing morally disparaging to this anonymous feathered songstress, but simply to play upor words, and to imply that she is very weak and foolish, and that the object of her adoration was any thing else than what she imagines him to have been. Hear how she rhansodizes :-

'To thy fond memory—thou whom saints admire, (!)
Spirit of light! I strike my trembling lyre!
Oh! thou immortal, whom we oft did scan,
And paused, to find so much of God in man!' Again :-

Immortal one! oh! as I think of thee,
I'm lost in thought, that so much Deity
Could dwell in man; that in the mortal clod
Could dwell so much the likeness of our God.

But this does not suffice-therefore this :-Great man thou wert, and far above thy race, And now 'mid scraphs shines thy radiant face. Thousands, ten thousands are around thee now, A victor's wreath adorns thy sainted brow. (!) Far above myriads of the hosts of heaven, A sent beside thy God (!) to thee is given. Angels, bright seraphs now around thee stand, Thou most admired of all that heavenly band.' (!)

Nav. once again :-· Proud Webster, in thy giant mind I see Far less of man, but more of Deity.'

'To follow in the path thou trod,

Thou less of man, but more of God.'

But thou art gone! thy place is vacant now;

Oh! for to gaze once more upon thy thoughtful brow Oh! for to hear thy rich toned voice again, ' &c. Beyond this, it is impossible for the Prairie Bird, or ny other of the feathered race, to soar. How truly pathetic are the following lines :-

We mourn for one the earth did prize the most; We ask thy aid, O, thou great God of hosts!
Thou gave him—took him to thyself again;
We kiss the rod, but feel the sharpest pain. And may we follow our departed saint, (!) With all his virtues, O, our hearts acquaint." Come then, my soul, and think upon thy way : O, feeble mortal, oh! what can I say?

Very feeble indeed-and the less said the better for this poor silly woman, who, in closing her ' feeble little song,' refers

To her who lives who lives to mourn and weep, For him who sleeps the long, the long, long sleep— Though deep the anguish of thy tender heart, When called with him, thy husband, for to part, For in that word is centered all the love That's felt on earth, or known in heaven above.' (!)

Appended to this Poem (?) are some 'Thoughts.' lone in prose, but the strain is similar-extravagant besotted, impious. For example :-

'To him (Webster) we owe our all for the exhaust-'To him (Webster) the once our all for the exhaust-less store of knowledge that has been diffused through-out our country, and the world. (!) . . . By whose great and powerful mind, we have been led to think him so much of Deity itself, that he would never how that noble form to the icy touch of the monster, death. . . . O, thou great and illustrious man! thou who walked the earth, and found pleasure among the chilat least, so far as the Hebrew and Christian Scriptures dren of men; thou who could move mighty men to see their errors, and startled tyrants with thy truth; thou who could chain the mind of a Cicero, (!) and make the ancient fathers of learning tremble; (!) thou who could chain the mind of a Cicero, (!) and make the ancient fathers of learning tremble; (!) thou who need with pity at the misfortunes of men, and to the control of the could chain the mind of a Cicero, (!) and make the ancient fathers of learning tremble; (!) thou who need to the first being 'The Old Testament Reformed' thou whom we had thought to call the people's ruler the republic's head—thou art gone!'

This is pitiable trash, and evidently the production of mind as completely besotted as that of any worshipper of Juggernaut in India. But we are requested to nnounce that it is 'for sale at the principal bookstores'! Mr. Webster's friends should buy up the whole edition for the flames, and see to it that this Prairie Bird ' has its wings effectually clipped.

THE HYDROPATHIC FAMILY PHYSICIAN: A ready Prescriber and Hygienic Adviser with reference to the Nature, Causes, Prevention and Treatment of Diseases. Accidents, and Casualties of every kind. By Joel Shew, M.D., Author of ' Water Cure Manual ; Children: their Diseases and Management; ' Con sumption : its Causes, Prevention and Cure ; ' ' Hydropathy, or Water Cure ; ' Midwifery, and Diseases of Women,' &c. &c. Illustrated with nearly Three Hundred Engravings. New York : Fowlers & Wells, Publishers, Clinton Hall, 131 Nassau Street. London: 142 Strand. 1854. pp. 820.

Beginning with an obscure peasant in Silesia, Hydropathy has won its way throughout the civilized world, amid contempt, ridicule, and professional hostilletters in a preceding column, relating to the case of this ity, till now it stands in the ascendant, if not as a panacea for all ailments, at least as the most safe and sucto do to prevent the utter pecuniary ruin of himself and cessful method of treating diseases generally. The family, under the accurred Fugitive Slave Law? He present volume of Dr. Shew, (an experienced and highhas a claim upon the justice of the whole country, of ly intelligent practitioner, and the author of several the strongest kind. Mrs. H. B. Srowe, in addition to her other valuable works on this subject.) covers the whole direct contribution, has kindly sent to the Anti-Slavery field of inquiry, research, observation and experiment, Office, 21 Cornhill, four superb proof engravings from so that, possessing it, every family will be able to ob-Richmond's portrait of herself, executed with marvel-tain and apply that knowledge of the Water Cure, lous skill, to be sold for the exclusive benefit of Free- which is equally essential and desirable. From the man. They are particularly valuable as proofs. A table of contents, we select the following outlines of the Preliminary Observations on Health and Disease

on sale. Those, therefore, who wish to obtain a most its Diseases, the Digestive Organs and their Diseases. Diseases of the Chest, of the Skin and its appendages, of the Bones, Muscles and Joints, of the Teeth-Dropman who has been crushed by the pro-slavery power of the American government, will avail themselves of this Scrofula and Cancer—Tumors, Swellings, Ulcers and Abscesses-the Eye, Ear, Nose, and their Diseases-Diseases of the Urino-Genital Organs-Wounds and READ HIS CARD. We refer our readers to Dr. HAL- Hemorrhages, and their Cure-Fractures and Dislocasymp's Card, respecting his Hydropathic and Hydrau- tions-Accidents, Casualties, &c .- Diseases of Womer Pregnancy and Childbirth-Processes of Water Cure -The Hunger Cure-of the Formation and Management of Water Cure Establishments, &c. In his Preface, Dr. Shew says :

rable reformatory publications.

The present work is designed as a POPULAN one. The object has been to make it the most full and explicit, with reference to the nature, causes, symptoms and treatment of diseases and accidents, of any similar work extant.

"In general, before proceeding to speak of the diser ses or injuries of any particular organ, or set of organ

ses or injuries of any particular organ, or set of organs, these have been to some extent anatomically, physiologically and hygienically explained—illustrative engravings being freely interspersed throughout.

The Hunger Cure, as applicable in chronic disease, is here for the first time published in this country. It is destined to become a useful adjunct of water treatment. It has for a long time been carried on in the Silesian mountains of Germany, under the same sanction of government and the same police surveillance that have been placed over the Water Cure. The whole country is deeply indebted to the enter

prising firm of Fowlers & Wells, for their many admi-

rous friends on this sale better, so that he is also leave his room, and take some out-door recreation; leave his room, and the he is not yet delivered from pleuritic symptoms, then he is not yet delivered his valuable life is no keep danger. Under the most favorable circumstar ever, from the nature of his disease, his complete he ration cannot be reasonably expected at a tery as period; and, for a long time, it will be necessary him to exercise the utmost caution and vigitate prevent a serious relapse. A long distance from he in a foreign land, he is in the highest degree forter in having found, at the residence of Jone Ba Estlin, Esq., of Bristol, the warmest welcom, most generous hospitality, the tenderest number of most generous acoptain, the truest appreciation of a worth, and the most perfect reciprocity of anti-line feeling and sentiment. All this is the more to be po ed, inasmuch as (we deeply regret to learn) Mr. lea is himself also an invalid, from repeated attacks of a ralysis, and so a double responsibility is imposed to his estimable daughter - a responsibility which is a by her with angelic cheerfulness and fortitolefilial love and reverence toward her honored to and with deep sympathy and friendly regard to one so long publicly conspicuous in the anti-sign field in America. How much our cause is inleted Mr. and Miss Estlin, for years of enlightened, a mitted, uncomproming efforts in its behalf, and is never-failing hospitality to its faithful advocates to ing England from this country, it is not now a page occasion to declare in fitting terms, because we in how strongly distasteful to them is any public along

BRISTOL, (Eng.) April 4th, 154 MY DEAR FRIEND PHILLIPS:

It gives me pleasure such as recovering hale only know, to be able to address you by another k ter. Since writing you before, my experience had beg though instructive and disciplining, of a very character. I have passed through the severest schathat ever fell to my lot. I landed at Liverpool on the 14th January, h

to what they have done and are doing in this puris

lar, as well as in regard to many home charities tola

formatory projects. But we cannot refrain from a

ing, that, for clearness of vision and power of jut &

crimination, for fidelity of testimony and efficiency

cooperation, respecting the anti-slavery cause in he

land and America, they have had no superiors, asin

entitled to our grateful acknowledgments. In case,

tion with Mr. Pillsbury's illness, and his committee

their care, it would be unpardonable to say less, that

it would be a relief to our feelings to say more

weather was dismal; the streets disfressingly main my letters of introduction did me not the least god, I could not find the persons to whom they were des ed ; my health was miserable, too much so to think Paris, or of any kind of labor in Britain; and m. r. der the circumstances, it appeared to me best to pis mediately to R. D. Webb's, and remain there a me time, for rest and recovery. So, on the 16th, troin after landing in Liverpool, I crossed over to Delia Never was there a more hearty welcome than I recent and seldom was a person in more favorable coeffice than I was to appreciate it. The Webbs set themselve at once to nurse me up, calling in, in one instance, skilful physician; but, as the weather was windy as the water rough, they would not suffer me to less them until the 8th February, at which time, in as fortable health, I recrossed the Irish Sea, and set for Bristol, on my way to London and the confinet

The journey, though I divided it into two day, w rather too much, and I arrived here on the %i, po well exhausted. I struggled hard against diseas in week or two, suffering more than any one kner; finally it overcame me, and drove me into close conment. The disease proved to be a flow of water as chest, [Hydrothorax,] with all the ugly accompaments, aggravated by a bad condition of the ris system, which had lasted me these two or three per past. Never could a wanderer have fallen into ber hands than did I. The whole Eastern Henseld could not produce another place so exactly suited is if my needs as this. And when I spoke a word of pas tude, it was silenced by the declaration that they say lives, that the event had been so ordered.

For a number of days, my disease were a mestiles ing aspect. My own expectation of recovery was made I had the best medical advisers the country affert, a visiting me twice a day for nearly a month, and bree ing with him, for the first two weeks, another, ris judgment and skill are esteemed of the very best character.

I have been reduced very low, but at present # pearances are decidedly in my favor, though it sale long yet before my health, in all respects, can'te to restored. But to be able to be up, and to dress ent day, and, in fine weather, to ride and walk about are comforts which I now relish as never before. is the society and attentions of Mr. and Miss Estin, the constant care for all my wants, even anticipating no of them, and the sympathies of surrounding find all these things together, make my present state almost to be desired.

My health, for the last two or three years, b been much worse than any of my friends support No day in midsummer has been warm enough is my extremities, while my brain, almost of cost has been correspondingly hot; and, at the sal time, the pain in my side, back, or some other pat has been so severe as very often to keep me and at night. But I strove and struggled on desix nothing so much as inactivity, when the times cales loudly for labor. To many, it may seem unfortund in the extreme, that my fall was delayed until ties thousand miles from home. At first, it so appeared me ; but now, there is a light in which every that seems to me to have been ordered in a wisdom far sor rior to mine; and silently and submissively, I ber the dispensation. Home and home friends could be done no more for me than has been done. Istan should I judge English and Irish society by the families whose guest I have been, and the few apart thising friends who have been about me, I might at clude I had found Bunyan's ' Delectable Mountain and seek or covet no other Paradise. Truly, I val stranger, and they took me in ; sick, and they more tered unto me. The honor of Heaven is pledged Faithfully yours,
PARKER PILLSBURE

WHOLE WORLD'S TEMPERANCE TRACTS. Fire of the Tracts have just been published by Fowlers & Fed 181 Nassau street, NewYork, and their circulation of not fail to give a new and powerful impetus to the st perance reformation. The first is occupied with the Maine Liquor Law, and the workings thereof in the State. The second is on the 'Philosophy of the 10 perance Reformation; or, the Relations of Alcohol 12 the Human Organism, chemically, physiologically and psychologically considered : A Prize Essay; to shall the Premium of \$100 was awarded by the Good Temperance Council, By R. T. Trall, M. P. D. third is on 'Alcoholic Liquors: their essential ture and necessary Effects on the Human Confir-tion. By Horace Greeley. Prepared by request d'is National Division of the Sons of Temperance. fourth is on 'The Liquor Business; its Effect upon to Minds, Morals and Pockets of our People. By Barnum.' The fifth is on 'Temperance and the fahibitory Law, as enforced by Phrenology and Physics ogy. By O. S. Fowler.' In none of these tracts a by quarter given to the use of intoxicating drinks, bowed moderately, but their terrible effects upon the hand ocnstitution are clearly demonstrated.

THE 'INDEPENDENT' COURSE OF LEC-TURES.

The Boston course of lectures on American Slavery under the direction of an independent association of gentlemen,' and having 'no connection with any previonly existing association, has, for reasons not difficult to conjecture, though none have been announced to the public by its managers, paused mid-way in its career. As a certain proportion of abolitionists attended these lectures, it may be well for their sakes, and for the publicetures, it may be such crumbs of information as the course has incidentally furnished.

The lectures were to be nine in number, six of which The lectures were to be following gentlemen :-

Rev. HENRY WARD BEECHER, of Brooklyn, N. Y. EDWARD BEECHER, of Boston. House Greener, of New York city.

Rev. RICHARD S. STORRS, Jr., of Brooklyn, N. Y. EDWARD E. HALE, of Worcester.

" ANDREW L. STONE, of Boston. The remainder of the course, which will (perhaps) appear next fall, was announced to be by

John Jay, of New York. Rev. Catvin E. Srows, of Andover.

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1854.

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sars, has supposed ough for ourse, he same her part, ne awake dreading called so fortunate atil three peared in far super I sow to uld have Indeed, the two

" H. M. DEXTER, of Boston. Of the six lectures thus far delivered, five were by clergymen. Of these, their own professions, and their own theory of the clerical function, give us the right to demand that they shall ' rebuke sin without fear or favor, and declare, respecting it, the whole counsel of God. But, though making very strong representations of the evils of slavery, (as slaveholders themselves constantly do,) the majority of them counselled nothing more thorough than efforts against its extension, and expressed or implied their acquiescence in its indefinite continuance within its present boundaries, if this would avert the threatened extension. These lectures were on slavery,' but were not anti-slavery.

Another noteworthy circumstance is, that the lecturers last referred to seemed moved to oppose even the extension of slavery, less from a conviction of inherent victousness in the thing itself, than from the inward disturbance and outward reproach accruing from it to the Church. In a word, the general tone and pitch of these lectures corroborated the idea that one might reasonably form from the characters, both of the speakers themselves, and of the 'association' who selected them, namely, that the whole movement was rather a coming to the help of the Church, than an assault upon slavery, as hopelessly vicious and intolerable in itself; rather the perception that slavery is an obstacle in the way, and a blot on the character of the Church, than that it is invariably a sin in the master and an injustice towards the slave.

It is a curious and instructive fact that, notwithatanding the molerate tone which was to be expected from the lecturers named, and the significant assurance, from press and pulpit, that there was no connection with any body who had become unpopular by previou exertions against slavery, the clergy of the city utterly withheld their countenance and support from this movement. The Beechers were present (officially, as it seemel,) at all the lectures, but no other city clergy men appeared on the platform, to manifest their sympathy, nor did I distinguish any among the audience The signature of the Nebraska petition was quite as much as could reasonably be expected of them. The sheep naturally followed the example of the

shepherds, and staid at home; further prompted to quiescence, no doubt, by the very unfavorable weather of three of the evenings. Most of the audiences were thin, to positive emaciation. The first lecture (gratuitous, and delivered by Henry Ward Beecher,) filled Park St. Church to overflowing. For the remaining ones, a fee of ten cents was required, and only twice did the audience so much as half fill the hall, though they changed from the Tremont Temple to the medium sized Melodeon, and from that to the small Meionaon. It was all in vain ; the audiences shrank with the halls; and, whatever disadvantages of radicalism the 'independent' managers escaped, it is evident that moderation did not 'draw,' except upon their purses, for the lectures must have fallen far short of paying their own

Thus has ended (two thirds of) another of the at tempts to treat the subject of slavery more judiciously. and (as a result of this) more successfully, than the abolitionists have done. These critic-experimenters have always found, and, I venture to predict, will find for some years to come, that the majority of Northern people object, not mainly to the form or manner of anti-slavery work, but to the thing itself. Half-way measures towards a thing which the people don't care to undertake at all, will be no more acceptable to them than radical ones. C. K. W.

PURE RELIGION AND UNDEFILED. Coverage Oblo April 8, 1854.

DEAR GARRISON : It is good to turn from the religion of mere faith and forms, to a religion of facts, of practical righteousness. The churches and priesthoods of every name represent the former ; Total Abstinence, Peace, Non-Resistance Anti-Slavery, Human Rights, efforts to eradicate dis ease and deformity from human bodies, and insanity and idiocy, and every ailment from human souls, representhe latter. The mission of church organizations, with their priesthoods, is accomplished; their work is done No philanthropist looks to them as means to remove practical social and individual wrong, and to improve and elevate the health and happiness of the bodies and souls of men. Membership in any church has ceased to be, if it ever was, a test of a just and honest man. The sooner such organizations are abandoned, and number ed with the things that were, the better for society They are necessarily opposed to change, and, of course to progress. A new reformatory-idea never originates with those organizations, and is never tolerated nor received by them, till it becomes popular. No church ever started a radical idea or reform, and none ever will or can. If a member of any church starts a radical reformatory idea, this very fact, at once, divorces him from that church. The history of all reforms in favor of liberty, peace, temperance, non-resistance religious political or individual freedom and equality, demon strates the truth of this position. All radical reform

Before me is a ' Memorial of the Board of Director of the Pennsylvania Training School for Idiotic and Feeble-minded Children, to the Senate and House of Representatives of Pennsylvania, together with their First Annual Report.' In the Appendix is an ' Appea in behalf of Idiots.' The school near Germantown i under the care of Mr. J. B. RICHARDS, assisted by Miss

in favor of toiling millions must be carried on outside of

religious and political organizations.

licity; and they are facts which, once known and universally respected, would terminate much the greater part of the evils which flow from this source. The first of these facts, already well established, but destined to receive new illustrations from every effort which is made in their behalf, is, that IDIOCY IS NOY AN ARBITRARY VISITATION OF PROVIDENCE, but one of the ways in which A RIGHTEOUS LAWGIVER AVENGES TRANSGESSION. In too many cases it is a LEGACY REQUEATIED BY ANCESTORS to their descendants, and can be traced directly back to their descendants, and can be traced directly back to their descendants, and can be traced directly back to their vices or their recklessness. It thus charges every person with new responsibility, and indicates how fearful must be their guilt, who can deliberately inflict on their innocent posterity so sore an evil.*

Lilicey an arbitrary visitation of Providence 1. Just as

Idiocy an arbitrary visitation of Providence ! Just as much so as is delirium tremens to a drunkard, or death to him who cuts his throat-and no more. God never made an idiot. The idiotic, as well as the insane, the blind, the deaf and dumb, are the results of human agency. If schools for idiots could, by a collection of facts, as they might, demonstrate the falsehood and impiety of this popular idea, they would do an infinite perfection of all things. I can show Mr. M. those perfection of all things. ervice to mankind.

The religion of faith and forms is content to make The religion of facts, of true progress, of science, traces in Boston with conscience, half-cotton, half-Bible, but all these fearful maladies directly and solely to human will know what is right. agency, and goes to work earnestly to remove the causes, to show to men and women how to avoid propagating idiots, lunaties, drunkards, thieves, robbers, murderers, who deliberately inflict idiocy upon a child! But, who who ever thus did it? No parents could wish to have an and not one objection made! idiotic child, yet they pursue a course of action which they know, or might know, must subject their offspring ing this testimony, any more than for not revealing that to a liability to idiocy. Their habits of eating and water would rise to a certain level, and thus saving the

lectual, affectional and moral endowments to instruct May, nor my abolitionism from a past age. I will not such a school, as J. B. Richards. One cannot witness abuse May for not bearing summer fruits, only don't the results of his labors in the school over which he eram into us its green fruits. now presides, without grateful tears. Of all men I ever saw, he seems best fitted to bring to light the long and deeply hidden causes of this fearful malady, and to direct men and women how to remove these causes. The task is a thankless and colossal one, but it can and

The day is not distant when those who give existence to idiotic children, and who ' inflict this sore evil upon their children, will be held responsible to indignant and outraged Humanity. The cause of the idiot is the cause of every may and woman who respect the nature they bear. Those who, through insane passion and riotous living, dishonor Humanity by giving existence to idiots, will be classed among the world's blackest criminals. By their own brutal practices and indulgences, they degrade themselvee below the beasts, and then propagate beasts in human form. I say, such men and women, who thus dishonor the holy function of parentage, and outrage their offspring, will, in the future, be called to render a fearful account before the tribunal of

Meantime, may the idiotic, the insanc, the blind, and deaf and dumb, be gathered into appropriate schools, that men and women may see the work of their own hands, at a glance.

Yours.

THE BIBLE AND SLAVERY. TO THE EDITOR OF THE LIBERATOR:

Owing to some post office failure, I did not see a re-

Though nothing is easier than that I should gratify his 'curiosity' by giving him the ground of the interpretation of that verse, yet it is always with sadnes that I see any one seek to clog works of reform, -sufficiently leaden-footed already, God knows,-with the is because men are good that they seek to make the Biige of the original article has disappeared. It is as children ride stick horses,-whip them, talk to them, the funds for the purpose were not designated. and cannot bear to be told, that instead of their being borne by their horse, they have borne it, and would not have been half so tired if they had been without it. I would commend to Mr. Mann the warning lately given by one of the first theological scholars of England, and a true friend of Liberty, 'No wise advocate of freedom will deal much in quoting texts.'

I am sorry to disturb Mr. M's satisfaction in saying that the text in question is one, about which there can be no difference of opinion. It only convinces me of the fact which I at first feared, that Mr. M. had made his first criticism on a superficial examination. I can tell him two who disagree thereupon, viz.: Mr. Mann and St. Chrysostom ;- on whose side are the best critics of Germany and America. But many of us have indulged the same delusive hope with Mr. Mann.

In quoting the verse in the original, your correspondent has omitted the words on which the entire matter hinges, to wit : all' ei kai. I will quote the full verse : Doulos eklethes, me soi meleto; all' ei kai dunasai eleutheros genesthai, mallon chresai. Translation-Art thou called being a slave, let it not be an object of care to you; but even if thou canst become free, rather use it. The difference here between Mr. M. and myself is this: he says that 'it' refers to freedom; I say, to slavery. My reasons shall be given. By his interpretation, one word must be left out altogether, and is left out, in the common version,—the word kai. But though this seems a small word, any one familiar with New Testament Greek will know that there is no word which is oftener of essential importance to a passage. Here it gives meaning to the two preceding words. It must be literally translated—but even if; not, as Mr. M. says, but if; that would be all' ei. If any one will turn to any authentic Lexicon, he will find, under the conditional particle ei, the particular force of it. Art thou called being a slave, let it not be an object conditional particle ei, the particular force of it We have received the five first numbers of the but, means in the connection, further, yet more, &c. It has our best wishes for its prosperity. (Kühner, § 322, 6.) Now, what a sentence would it make to combine good Greek and good anti-slavery doc-

It is a confirmation of this, and a sufficient answer to Mr. Mr. a llusion to v. 23, to say that the very object of Saxan D. Hoxass. It is computed that there are over three thousand kilots in Pennsylvania; according to which computation, there are more than serenty-fer the cleared these, the most unfortunate, most neglected and outcast of the human kind, and to find out and remove the causes of this fearful malady, and to fix the responsibility for its existence where it belongs, is the religion best fitted to human wants, to head human wors, and to wave human beings. The religion which goes to wash, elevate, beautify, strengthen and adorn human bodies and souls, in this state, is the religion for this world.

One paragraph in the Appeal I will transcribe—one small mohers, and by those who expect to become such. It says:

'The benefit of these schools will not secrete to their wave inmants alone. The statention which they will be saye to evants alone. The statention which they will be saye to evants alone. The statention which they will be saye to expect the proposition of the saye is a supplied to the world and evert is belongs, is the religion best fitted to human kind, and to fix the religion which goes to wash, elevate, beautify, strengthen and adorn human bodies and souls, in this state, is the religion for this world.

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'The benefit of these schools will not secrete to their war in the state of the saye of the sayes of the saye of the Mr. M's allusion to v. 23, to say that the very object of

licity; and they are facts which, once known and uni- (Codex Just.) The unlimited power of masters had no

that he might die like a slave. Now, Christ pever came in contact with this awful

system, but his apostles did. Mr. Mann agrees that they bore no testimony against the system, but furnished 'general principles.' Vastly general! As I said before, it is the easiest thing to furnish general principles,' in the literature of every nation long before Christ came. He and I know how easy it is to advise, God responsible for the existence of idiocy, insanity, &c. say what is right—but to do it ! You won't find a man

Now, instead of a testimony against the evil, suc phrases as pistous despotas are found in the New Testament,-Christian masters-despots! Ten pieces slaveholders, slave-hunters, and other monsters. How advice given to servants to one given to masters fearful, indeed, is the guilt of that man and woman Many exhortations to 'obey masters'-not one to man umit slaves! Hundreds of slaveholders in the Church,

Now, I do not mean to accuse the Bible for not bear drinking and sensual indulgence, as husbands and enormous labor wasted at that time in the Roman aque wives, prepare them 'to inflict on their innocent posterity so sore an evil,' and all other diseases of body and tion it can to human culture, and stand for that only that contribution is certainly not against any sort of No man in this nation is so peculiarly fitted, by intel-

> From the Commonwealth. WORCESTER, April 12, 1854.

MR. EDITOR,-I observe in the letter of Mr. W. C Mn. EDITOR,—I observe in the letter of Mr. W. C. Nell, in your Tuesday's paper, a reference to the African school in this city, which may be misconstrued. For the honor of Worcester, let it be understood, that attendance on this school has not, for years, been compulsory, (as in Boston,) but that colored children have been freely admitted to the other schools, if the parents preferred it. The school has been constantly declining popularity and numbers, and was finally abolished the School Committee, without debate, and almost

now makes the privileges of education to vary with color or with sex. Boston still unites both these ini-quities. T. W. H.

It is encouraging, however, to be enabled to state that a movement has again been made in Boston, to do away with the evil. Alderman George F. Williams inroduced an order in the Board, which, though meeting with opposition there, was attended with better success in the Common Council ; for, on motion of Mr. Stodder. the vote whereby the Council refused to pass to a second reading the order relative to the unjust exclusion of children from our common schools was reconsidered, and the order passed. It was then referred to a Committee, of whom Alderman Williams is one, and an an able and just report may be confidently anticipated.

The spirit of progress manifested in Worcester bids joinder of Mr. Mann to a slight stricture of my own on us hope that the time is not far distant when the head 1 Cor. 7:21, and his way of using it. Being in the city of the Commonwealth will exhibit corresponding vitalia day or so since, I saw it for the first time at the ty with the heart thereof, and that Boston will redeem itself from the stigma of being the last bulwark of

Massachusetts injustice to colored children. April 20th, 1854. W. C. N.

SLAVERY ABOLISHED IN VENEZUELA. Advices from Venezuela to the 9th inst., state that Slavery through equivocal phrases of the Bille. I have no doubt that it out the Republic was abolished by Congress, the bill receiving the signature of the President, and becoming a ble out to be so; and they patch it until the last vest- law on the same day it was passed. The indemnity, in consequence thereof, to the planters, is specified, but

> learn, as we do from the Anti-Slavery Bugle, that this faithful and efficient laborer in the cause of freedom has been suddenly cut down in the midst of his usefulness and vigor. His death is not only a heavy bereave-ment to his family and friends, but a serious loss to the ment to his family and friends, but a serious loss to the anti-slavery cause, to which he had, for the last eight years, given his time and strength with a rare and beautiful devotion. Gifted with talents of a high order, with rare strength of purpose, moral courage and executive energy, with warm sympathies and a quick apprehension of truth, and animated by an expansive benevolence, and sustained by clear and abiding convictions of duty, he filled an important position and did excellent service in the anti-slavery field at the West. But though his labors were mostly confined to that see-But though his labors were mostly confined to that section, the report of his fidelity had won him the estem and fraternal regard of the abolitionists of the whole country, and they will sincerely mourn his early death, while from his example they draw fresh motives to faithfulness in their great and good work. — Penn.

THE PROVINCIAL FREEMAN. An Anti-Slavery paper bearing this name, has lately been commenced in Toron-to, Canada West. Rev. Samuel R. Ward and Rev. Alex

when united with kai. Thus, in Robinson, (p. 207,) it ' Provincial Freeman,' and cheerfully respond to what is shown to mean although, and all', usually meaning the Freeman says, especially in regard to Mr. Dick

Awful Shipwrecks .- The wrecks by the re make to combine good Greek and good anti-slavery doctrine together, and read this sentence thus: Art thou called being a slave, care not for it; yet more even if thou canst be free, use freedom in preference. I venture to say, that any lad in a common school will know better than to say that if Paul meant to say, be free if you can, he would have used such a barbarous phrase.

It is a confirmation of this, and a sufficient answer to Mr. M's allusion to v. 23, to say that the very object of Mr. M's allusion to v. 23, to say that the very object of below, and only one person escaped.

Auful Shipurecks.—The wrecks by the retent storm, along the Jersey shore, were terribly distormed to the storm, along the Jersey shore, were terribly distormed to the ship Powhattan, which left Havre with three hundred and eleven passengers on board, and from which not a soul, so far bodies had washed ashore, and the coast for ten miles was strewn with fragments from the wreck. The ship washed ashore are the shore that conversation could take place, but no assistance could be rendered before the vessel broke up.

The schooler Mandalan and the ship Powhattan, which left Havre with three hundred and eleven passengers on board, and from which not a soul, so far bodies had washed ashore, and the coast for ten miles was strewn with fragments from the wreck. The ship washed ashore and the coast for ten miles was strewn with fragments from the wreck. The ship washed ashore and the coast for ten miles was strewn with fragments from the wreck. The ship washed ashore, and the coast for ten miles was strewn with fragments from the wrecks by the re-termity dent to the ship Powhattan, which left Havre with three hundred and eleven passengers on board, and from which not a soul, so far the ship Powhattan, which left Havre with three hundred and eleven passengers on board, and from which not a soul, so far the ship Powhattan, which left Havre with three hundred and eleven passengers on board, and from which not a soul, so far the ship Powhattan wa

Meeting of the American Anti-Slavery Society.—We wish to direct the attention of the friends of freedom to the annual meeting of the American Anti-Slavery Society, to be held on the 10th of the next month. We trust there will be a grand rally of the friends of the slave on that occasion, and that the West will be largely represented. Michigan, Indiana, Ohio and Western Pennsylvania, should all be there by their delegates. The West is largely indebted to this Society for anti-slavery labor, and it is important that the East and West should mingle in council and cooperation in graded offenders. If arrested and committed to jail or the House of Correction, they are, after a few months, rendered back to the community worse than before.

The Southern Convention, which assembled is Charlesteen Convention of the friends of the sake your cooperation in a work of great importance. Our streets are full of children, wholly idle, or engaged in trifling occupations. Many of these are magaed in trifling occupations. Many of thes

Staing for their Freedom.—There are three colored persons now living in Madison county, in this State, suing for their freedom in the County Court, who were born in Fredericksburg. The mother of the children was a free woman, and, when young, they were taken to Madison, to be raised by Thomas Smith, familiarly known as Vinegar Tom. Smith having died in Madison county, the Fredericksburg Herald states that the creditors of his estate seized upon the children referred to, as slaves, but suit has been instituted in their behalf, and testimony can be furnished from Fredericksburg, which will entitle them to their freedom. The witnesses, however, are in indigent circumstances, and an appeal has been made to the philanthropic, in order to raise money for the purpose of defraying the expenses of the witnesses necessary to establish the facts in the case.—Rich. Enq., 12th.

Mr. Summer's Speech Unward of the children reports of the witnesses however are in indigent circumstances, and an appeal has been made to the philanthropic, in order to raise money for the purpose of defraying the expenses of the witnesses necessary to establish the facts in the case.—Rich. Enq., 12th.

Mr. Summer's Speech Unward of the children reports of the winds of the Association in the Courts and elsewhere, becoming bail for such as he thinks proper subjects for his assistance. The Committee solicit from their fellow-citizens, interested in the object, funds to support the movement. An Agent, a home, means for clothing some of the girls, for sending them into the country, for correspondence with friends out of the city, willing to cooperate in the object,—all these, and similar expenses, must be incurred; and for these, the Association rely on the liberality of a community never appealed to in vain in behalf of a worthy object.

We ask your aid, either by counsel, by pecuniary contributions, or by making known to the Association in the Courts and elsewhere, becoming that the case, and elsewhere, becoming the such as he thinks proper subjects f Suing for their Freedom.—There are three England.

Mr. Sumner's Speech.—Upwards of 35,000 copies of Mr. Sumner's speech, The Landmark of Freedom, have been issued in pamphlet, from the office of the Globe, at Washington. This is the largest edition of any speech which has been issued from that office during the present Congress. This edition is now exhausted, and Messrs. Buel & Blanchard, the printers of the National Era, have advertised another edition as in press, for which they are ready to measure orders at most of the Marional Era. Blanchard, the printers of the National Era, have advertised another edition as in press, for which they are ready to measure orders at most of the Agent the names of worthy persons disposed to aid us by receiving any of these neglected children.

Address Rev. JOHN T. SARGENT,

COMMITTEE: in press, for which they are ready to receive orders at THEODORE PARKER, the rate of \$1 for a hundred copies.

Our Extent of Territory .- Mr. Wilson, the Curr Extent of Territory.—Mr. Wilson, the Land Commissioner, has sent into Congress a statement that the whole surface of the United States embraces only 1,301,480,320 acres, which is less by 220,704,599 than was reported in the annual statement from the Land Office. The error was committed in over-estimating the extent of Oregon, Nebraska, and the Indian Territories. The New York Times thinks it not necessary to feel humiliated by the discovery, as we are still large enough for all practical purposes.

WENDELL PHILIPS.

Pecuniary contributions may be sent to L. B. Mentan, 35 India street. Furniture will be sent for, if notice be given to any of the Committee. The following advertisement appears in

the Grand River Record : INFORMATION WANTED !- Of Stephen Arnold Doug-

tas, late resident of Chicago, Ill., who left his home for Washington city in November. When last heard from, he was in that city, trying to pass a bad bill. If any of the officers of that city can give any information as to his whereabouts, and will leave the intelligence at the office of the National Era, it will be a great relief to his afflicted friends, who greatly fear he has done away Cuban Emancipation .- Commodore Newton

so says the report by telegraph, who recently arrived at Washington, brings the important intelligence that the Captain General of Cuba has in his possession the royal decree abolishing slavery in that Island. He refrains from publishing it at present, on account of the state of affairs in Europe. The Cuban Creoles, he also states, are ripe for revolution. The New York Crystal Palace has been

closed for the present, and it will be reopened, under Mr. Barnum's auspices, on the 4th of May, with a grand fete. The injunction on the Palace Association has been dissolved, Barnum having paid the claim of the person suing. The shares have advanced to 55 per

Great Mortality on Shipboard .- The ship Tonawanda arrived at Philadelphia lately from Liver-pool. About fifty deaths, resembling the cholera, occurred during the passage. The Whig Party .- In 1852, the Whig par-

ty cast 1,378,000 votes—of which about 335,000 were in the South, and 1,043,000 in the North. There is an excitement at Norfolk, Va

in consequence of the escape of four staves on board of some Northern vessel. Lynch law is threatened against the captain of the vessel, if they can find him. Death of Ex-Governor Knight .- Hon. Ne-

Death of rion. John Davis.—The Hon. John Davis, of Worcester, died suddenly in that city, on the 25th inst., of bilious colic. He has filled the office of Governor of the Commonwealth, Senator in Congress, &c., and was greatly respected for his worth and ability.

Though she was the joy of her father's home, The light of her mother's eye,'— and though two brothers and many schoolmates mourn her loss; yet faith assures them that she is happier far than they—she lives in heaven.—[Com.

We are advised, says the Henderson (Ky.) Reporter, of the 15th, that Mr. A. B. Barrett, from whom four negroes ran away a few weeks ago, discovered a plot among his negroes to decamp in num-bers. On last Thursday night, he shipped fourteen to the Southern market—supposed to have been about ready to take up the line of march to Canada, or else-

New Hotel .- The Chronicle says that a new hotel is about being erected in Boston, to be called the Appleton Hotel, by a company of gentlemen, with a capital of \$800,000.

Icebergs 300 Feet High .- The ship John Bright, which recently arrived in New York, reports having seen on the Banks, April 8th, sixty-three large leebergs, some of them two miles long, and about 300 feet high. The ship's rigging and sails were completely convered with its

mindered an Irish girl to conceal another crime. Appearances indicated that after beating the poor girl's head with a stone, they cast her into the fire before life was extinct. The hellish deed was committed within sight of several farm houses. A number of the supposed perpetrators have been arrested. posed perpetrators have been arrested.

The voters of Chicago, by a majority of 290 votes, have decided in favor of constructing a tun-nel under the river. It is supposed the tunnel will an-swer the purpose of that of the present bridges.

The men-hunters are still prowling about the State of Wisconsin. An attempt was recently may to kidnap a young woman nearly white, at Racine. Sl was hurried off to Canada by her friends.

There are over 2,000 miles of railway in Canada under contract, the cost of which will be from seventy to eighty millions of dollars.

Lamartine is said to be engaged on a life of Washington, which will be published within this year. Rubini, the celebrated tenor, is dead.

The Miser's Heir, or the Young Millionaire,' by P. Hamilton Myers, in one vol., published by T. B. Peterson. has just been issued from the press. This novel abounds in beautiful yet thrilling passages; and it teaches another terrible lesson in regard to the effects of avarice upon the human mind.

'The Fortune Hunter, by Anna Cora Mowatt.' The

York with much facetiousness, making it a work of an exceedingly amusing character. It can be had at the publisher's, T. B. Peterson, 102 Chesnut street, Philadelphia. Old John Adams, in a letter addressed

to his wife, dated July 7, 1774, inquires—'Does Mr. Willbind preach against oppression and the other cardinal vices of the times?' Tell him the clergy here, of every denomination, not excepting the Episcopalian, thunder and lighten every Sabbath.' Harana .- The Captain General has recently

been making a tour of all the fortifications, and it was ascertained that 305 guas could be mounted in twenty-four hours. It was rumored that provisions were being carried into the Cubana in the night, and that blasts are being drilled. The number of troops now on the island is near 14,000. The naval force consists of 22 vessels, chiefly small standard.

The Webster Monument.—The Senate, on Saturday, passed the resolves to build a 'monumental statue' to Daniel Webster. Every Whig present voted for the resolves, and also Mr. Mansur, of the Worcester County delegation. The speech of Mr. Alvord, in opposition to the project, is very highly spoken of by those who heard it.—Commonwealth.

The Southern Convention, which assembled in Charleston, S. C., on Monday, the 10th instant, was attended by several hundred delegates. There were 800 present from Tennessees alone, 130 from Virginia, 40 from Georgia, 22 from North Carolina, &o. &c. Among other matters of business, the Convention discussed the Pacific Railroad, and approved, of course, the Southern route; but some of the speakers denounced the reliance on Congress for aid. Direct trade with Europe was another topic of discussion and subject of resolutions; the encouragement of Southern mining and manufactures was urged; and the establishment of commerce with the Amazon river was also recommended.

For boys, the State has provided fitting and ample succor in the Westerdon's Rairora School, of whose abundant success we need not speak. This Association aims to protect the girls, until something of the same kind, or something equally effectual, be set on foot by the State. Its object is to take charge, where it is possible, of those who have not yet become offenders, and, with permission of the Courts, to take possession of those arraigned for crimes; to provide them a temporary home in the city, instruction in some means of getting a living, and obtain homes, for such as need them, in families residing in the country towns of New

Mr. Sumner's Speech .- Upwards of 35,000 tributions, or by making known to the Agent the names

F. W. G. MAY. Miss HANNAH E. STEVENSON, WENDELL PHILLIPS.

may obtain healthful, pleasant and profitable employment, by engaging in the sale of useful and popular Books, and canvassing for our popular Journals. For terms and particulars, address, post-paid,

FOWLERS & WELLS, 308, Broadway, New York. April 28

HAVERHILL, Mass.-Rev. ANDREW T. Foss an Agent of the Mass. Anti-Slavery Society, will at-tend a meeting in Haverhill, on Sunday, April 30, day

W. S. BROWN will lecture on Slavery, April 30 at 44 o'clock, P. M., in the Waterford Baptist Church Friends and foes are invited. Blackstone, Mass., April 25, 1854.

REV. ANDREW T. FOSS, an Agent of the Mass. Anti-Slavery Society, will lecture as follows .--HaverhillSunday, April 80 Framingham Tuesday, Southboro', Wednesday Westboro', Thursday,

Several colored girls in families out of the city. A journeyman barbor in a neighboring city; one with ood references will find a desirable place.

Men on Farms.

A porter's situation in the city.

A porter's situation in the city.

At his Registry for Help, 21 Cornhill.

MARRIED-In Salem, April 19, by Rev. O. B Frothingham, Mr. John G. Webb and Miss Annie E

bemiah Knight, Governor of Rhingat.—Hon. Ne-hemiah Knight, Governor of Rhode Island from 1817.

DIED—In this city, April 21st, Louisa Adellide, only daughter of Edward and Mary Gray, aged 6 years died in Providence a few days since. 4 months.

Though she was the joy of her father's home,

on the 5th inst., at the Massachusetts General Rospital, Mr. Samuel Russell, of Middleton, aged 53. Mr. Russell was independent in his religious views, having no faith in that kind of religion which makes loud professions of piety a substitute for practical justice, and universal good will to mankind. In his decease, the slave has lost an unwavering friend.—[Com.

CAPE COD WATER-CURE.

A N Establishment of this character is commencing at Harwich, under the direction of Gilbert Smith, Proprietor, W. Felch, Physician, and Miss Ellen M. Smith, Assistant.

Miss Smith is a young lady of medical education;

and Dr. Felch has, for many years, been extensively known as a popular teacher of the whole Science of Man, and a successful Practitioner of the Natural Treatment of Disease, (the Hydropathic in concurrence with

the Mesmeric.)
Several patients can board in Capt. Smith's family

BOARDING AND LODGING. No. 8 SMITH COURT, Belknap Street, : : : : : : Boston.

Permanent and transient Boarders accommodates in the most reasonable terms.

MARRIAGE AND PARENTAGE: or, the Reproductive Element in Man, as a means to his elevation and happiness. By Henry C. Wright. The Present is the Child of the Past, and the Parent of the Future. Price, 50 cents. Just published and for sale by BELA MARSH, No. 9 Franklin street.

April 14. 3mos. April 14.

THE RELIGION OF MANKIND: or, The Age of Thought. By Dr. J. H. Robinson. Price, 50 cts The Philosophy of Creation : unfolding the Laws of

the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit World. By Thomas Paine, through the hand of Horace G. Wood, Medium. Price, 38 cents.

Free Thoughts concerning Religion: or, Nature versus Theology. By Andrew Jackson Davis. 15 cts. Just published and for sale by BELA MARSH, No. 9 Franklin street. April 14. REV. THEODORE PARKER'S GREAT SER

MON ON THE NEBRASKA QUESTION. TUST published and for sale at the Anti-Slavery Of-

OSI published and for sale at the Anti-Slavery Of fice, and at the Commonwealth Office.

Also, for sale at the Anti-Slavery Office, 'An Address delivered in the Broadway Tabernaole, New York, Feb. 24, 1854, by William Lloyd Garrison.' Price, 6 cents, single—60 cents per dozen—\$1 00 for 25 copies.

March 17. WORCESTER

HYDROPATHIC INSTITUTION,

NO. 1 GLEN STREET.

THIS Institution is under the medical direction of Dr. Sern Rogers, and is well arranged for treatment at all seasons.

Trems.—Usually from \$7 to \$9 per week. For treament without board, \$3 to \$4 per week.

Office hours from 2 to 4, P. M.

April 14.

To Young Mothers!

OLD UNCLE JERRY Has at last permitted the compiling and publishing of his celebrated and valuable Letters to YOUNG MOTHERS. The volume is edited by Mrs. Ann E.

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e of these & Wells, tion canthe tenwith the f in that the Tenchol and to which General D. The tial Na Constituent of the se. The upon the By P. T. the Prothe is any, however to human

POETRY.

The following keen satire upon one of the Massa chusetts Senators in Congress derives its edge from the facts in the case, which are extremely humiliating to every manly soul on the soil of the old Bay State.

From the Commonwealth. SONG FOR THE KITCHEN PIRESIDE. BY DR. DANIEL MANN.

'Tis of a famous Senator, from Massachusetts sent, The Old Bay State, in Congress, all for to represent; And a sturdy farmer bold, who staid at home to work To plow the ground, and raise the corn, and fatten beef and pork;

And of a gray old pilgrim, who went the country through, To see the folks, and hear the news, and tell of what he

* What news? what news from Congress? ' outspoke the farmer bold

They talk of turning Freedom's soil to dens wher slaves are sold. . What says our Senator to that? now tell me, pilgrim

' He made a pretty speech—about the same that ' Toots' would say-"It's of no consequence—he guess'd that slavery

grav!

wouldn't spread ! " '-We did n't send him there for that! ' the sturdy far

. With much of maudlin argument and drivelling debate They brought the matter to a vote one evening rather late.

· How votes our Senator on that? now tell me, pilgrin 'He didn't vote at all, because (so Wade and Seward

say.) His back was weak, he was fatigued, and so he went to

We didn't send him there for that !' the sturdy farmer said.

· Three thousand ministers of God sent out their strong protest.

That slavery should not curse the land which God with freedom blest; They asked our Senator with speed their message

convey. . What said our Senator to that? now tell me, pilgrin gray.

"He gave it-then apologized, and said he hadn' read-' "We didn't send him there for that!" the sturdy far mer said.

"Now tell me, sturdy farmer bold,' then said the grim gray, For what then did you send him there? I Come, tel

me, now, I pray. To speechify, apologize, and then to bed retire, Is what he thinks you sent him for-what more do yo require ?

That's been his trade for fifty years, and what's the us to soold ? Can ancient puppies learn new tricks? Now tell me

farmer bold. Now, pilgrim gray,' the farmer said, ' can you be suc

To think we sent our Senator to Washington for that? To make soft speeches, 'pologize, and sleep while other When perill'd freedom calls for aid in warning's loudes

note ? We sent him to defend the rights for which our father

And honor's cause to vindicate,' the sturdy farmer said Now tell me, here farmer bold, could you be such

To send to Congress such a man for such a work as that Is 't you that send your geese abroad to drive away the fox? Or do you set your chickens on, to frighten off th

hawks? Or when a prowling wolf presumes to violate your fold Pray do you set a lamb to guard? now tell me, farmer

'Now, pilgrim gray, what's that toppen?' replied th farmer then-Call you our Senator a goose, a lamb, an infant hen What hero said, "If slaves should rise, their liberty

He'd don his knopsack mighty quick, and help rebind the chain ? " I'd think that champion, all so brave oppression's cau

to aid, Might show some pluck for freedom once,' the sturdy farmer said.

Pray, farmer, have you seen the boy, when other boys would fight, Would always take the strongest side, regardless of the right?

What did you think his honor worth?-what would you trust him for? I've seen that boy grow up a man, and be a Senator

Yet, in each sphere, that hunker soul you ever may be

hold : What otherwise could you expect? ' now tell me, farme

The farmer drove his team a-field, the pilgrim went h Yet oft the farmer looked askance, and eyed that pilgri

"A sharp old chap," the farmer said- too many gun r me ;

His head has got some logic, and his tongue is pretty And, more than that, the fellow's right! I see I've

To vote for such a Senator,' the sturdy farmer said.

APRIL. BY N. P. WILLIS.

I have found violets. April hath come on, And the cool winds feel softer, and the rain Falls in the beaded drops of summer time. You may hear birds at morning, and at eve The tame dove lingers till the twilight falls, Cooing upon the eves, and drawing in His beautiful, bright neck ; and, from the hills, A murmur, like the hoarseness of the sea, Tells the release of waters, and the earth Sends up a pleasant smell, and the dry leaves Are lifted by the grass, and so'I know That Nature, with her delicate ear, hath heard The dropping of the velvet foot of Spring. Take of my violets! I found them where The liquid south stole o'er them, on a bank That lean'd to running water. There's to me A daintiness about these early flowers, That touches me like poetry. They blow With such a simple loveliness among The common herbs of pasture, and breathe out Their lives so unobtrusively, like hearts Whose beatings are too gentle for the world. I love to go in the capricious days Of April, and hunt violets, when the rain Is in the blue cups trembling, and they nod So grazefully to the kisses of the wind. It may be deem'd too idle, but the young Read Nature like the manuscript of Heaven, And call the flowers its poetry. Go out ! Ye spirits of habitual unrest, And read it, when 'the fever of the world' Hath made your hearts impatient, and, if life Hath yet one spring unpoison'd, it will be Like a beguiling music to its flow, And you will no more wonder that I love

To hant for violets in the April time.

THE LIBERATOR

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THE REFORMATION REFORMED. Three Volumes, in Seven Books. Containing the whole of the Old and New Testaments, according to the generally received English Protestant Version, but under an entirely New Arrangement in every part. With Preface, Introduction, Commentary, Indexes, &c. By John FINCH, Merchant, Liverpool. London : James Rigby, 240 Strand. 1853.

The Editor's General Preface.

Man is a constantly progressive being. In philoso phy, mechanism, and manufactures, his improvement during the past and present century has been greater than in any former period. Geography, astronomy, geology and chemistry have dissipated the mists, mysteries, day-dreams, and trickery of priestoraft and su perstition. True science has broken through the dreams of scholastic sophistry, learned ignorance, science falsely so called. Common sense has exploded the foolery of sectarianism and the slavery of creeds. And RELIGION, based upon charity, good morals, reason, and free inquiry, purified from all its corruptions, begins to be clearly seen, and its native excellence duly appreciated. But the antiquated forms and ceremonies, the absurd dogmas of faith, and modes of conveying religious instruction of dark bygone ages, still remain unchanged, unimproved, either in our national churches or among the various sects of dissenters. The necessary conse quence is, the priesthood are despised, the churches and chanels are deserted by multitudes of the most enlightened, conscientious, and virtuous characters; the population is still advancing in knowledge, and the evi continually increases; and unless a thorough reform in Bible religion take place speedily, it will be abandoned altogether.

Nothing certain is known as to when or by whom our present canon of Scripture was formed; but some eminent ecclesiastical writers affirm that priests and bishops, assembled in councils about the third or fourth century of the Christian era, having collected a great number of manuscripts and versions of the writings of Jews and early Christians, amidst great diversity of opinion, by their own authority, pronounced some of these books false and spurious, and others oracles of truth—the inspired Word of God.

What the contents or character of the rejected writings were is unknown to us, as the greater number were suppressed, destroyed, or are lost. The approved manuscripts and versions-many of them nobody knows when or by whom originally written, containing many good and useful truths concerning God, human duty, and human expectations, and accounts of the unrivalled example and divine instructions of that wisest, best, and most benevolent of moral teachers. Jesus of Nazareth, mixed up with much that is useless, erroneou and superstitious-having been carefully preserved by the Christian priesthood in Rome, France, England, and other countries, through many succeeding generations, have long become the canon or standard of religious truth to all sectarian Christian churches. These manuscripts, though written in obsolete lan

guages, referring in many places to manners, customs and transactions unknown to general readers, compar ed with each other, containing at least 20,000 various readings, rendered into English by translations acknowledged by many in all sects to be imperfect; containing in themselves much false philosophy, many palpable contradictions, and very few of them pretending to any other than human origin; notwithstanding all this, nearly every sect has maintained the perfect agreement of the whole; and most of them assert that every word-aye, every syllable and letter of our common translation, was written, under the influence of direct inspiration from the Spirit of God. Hence thousand of bulky volumes have been written to reconcile and explain them; hence the contradictory opinions of a hundred different sects, reviling, hating and persecut massacres and death. The divine right of kings, aris- Ireland. tocratic monopolies, the prostration of reason, priestly dominion, exclusive privileges to wealth and rank, the inequality of men, the inferiority or nonentity of women, private property, selfish interests, sanguinary laws, African and American slavery-nay, even war itself advocated and justified from a book we have set up as the scriptures of truth, the very Word of God.

and in practice from each other, who for three centuries past have been continually disputing about specu- heareth them, heareth Christ; and he that despiseth lative notions of no practical importance or utility to mankind.

For the purpose of enabling the poor to understand the gospel-to arrange the Scriptures so as to make the | ble is his only rule of faith, nor does he pretend to th first two volumes books suitable for all schools, to read right of private judgment in interpreting it; and, thus in all pulpits, in all private families, and by all individ- far, Catholics are the most consistent of all Christian uals-to terminate all strife and contention about modes sects. I next ask the member of the Church of England of faith and forms of worship, and thus promote peace or of Ireland, 'What is your religion?' He replies on earth and good will among men, are the objects exultingly, 'The Bible, the Bible is the only religion o sought by the editor of this book.

all the selections he has made, are-that truth being lister of the Church of England or Ireland, before he is oxe, truth is always consistent with itself; and each ordained, is obliged to declare or swear his assent and truth must be consistent with every other truth.

That the undeniable principles of Christ's gospel

1st. That God is presented to us as the great Father of mankind: that he governs the world, pardons sin- his pretended right of private judgment, he become ners, and loves all his creatures as a father loves his convinced that some of the doctrines contained in the

2d. That the gospel is glad tidings only, especially to the poor, afflicted, and persecuted. 3d. That the life of Jesus is our example-is his re-

ligion in practice. 4th. That he gave one new commandment, that w should love one another. 5th. That there is a future state of great bliss for the

virtuous and benevolent. expect in this world but sufferings and persecutions.

7th. That his religion released the Jews from their begin to exercise that right, they are expelled from the burdensome ceremonial, and broke down the middle church. wall of partition between nations, and made the race of men one family.

That the indisputable principles taught by Moses are 1st. That Jehovah alone is their God, and that God is

foundation of all duties both towards God and man. 8d. That the descendants of Abraham are God's che sen and neculiar people.

4th. That by the promise of God to Abraham, they were entitled to the land of Canaan for a perpetua 5th. That God is presented to them as ' The Lord

Hosts, ' The God of Battles,' as 'The Great King and 6th. That for obedience to His laws, they are promi ed great temporal prosperity. And,

7th. That disobedience is threatened with all kinds wordly adversity. Therefore, in agreement with the principles here laid

down, all passages which appear to me inconsistent and should begin to teach his people so: as sure as he

with them, or which I cannot understand, are placed among the corruptions of Judaism, or the mysteries and miracles of Bahylop. My book is, 'The Bible of the mation Reformed,' and contains the whole of the Old and New Testaments, according to the received English Protestant version, with preface, index, table of contents, and short appendix. The present titles of the chapters are omitted, and new titles are given. The present numbers of the verses are still retained, for the sake of easy reference by those well acquainted with scripture; but the whole of the sacred volume, it will be perceived, is under an entirely new arrangement in all its parts.

And the sectarians said, 'By what authority does thou these things, and who gave thee this authority? I also will ask them some questions. By what authority did the primitive Christians change the sabbath from Saturday to Sunday, abandon circumcision, and dis-pense with the Jewish ritual? Christ gave no such authority, but said expressly, 'I came not to destroy the law or the prophets, but to fulfil them ; and whosoever shall break one of the least of these commandments and shall teach men so, he shall be called least in th kingdom of heaven; and whosoever shall do and teach them, the same shall be called great.' By what author ity did King James reject the Apocrypha, as uncanor ical? By what authority reject some passages and whole epistles as uncanonical? Why did Evanson reject three of the gospels? And by what authority de the Jews reject the New Testament altogether? By the same authority do I these things.

That the Bible is not the Religion of any Christian Sect, and that no Sect is Christian.

Sectarianism, meeting us at every turn, paralyzing every benevolent effort, preventing every useful im provement, and opposing every kind of useful reform is an obstacle that must be removed, or no onward pro gression in religion can take place. Any society or community which adopts a system

religious opinions and principles, the whole or any parof which is incapable of demonstration, is, correctly speaking, a religious sect. The Jews, the Christians the Mahometans, the Pagans, in this extended sense o the word, are only so many sects. The professors o Christianity in our own country, founding their opin ions on the partial interpretations of the Scripture, the decisions of Councils, the traditions of past ages, Acts of Parliament, liturgies, creeds, catechisms, and other writings and teachings of fallible men like themselves are again subdivided into a hundred smaller sects, each pertinaciously and dogmatically insisting on being the only true Church of Christ, indulging in the most uncharitable feelings towards each other, expelling, disowning or excommunicating those who differ from them in the smallest trifles, and not unfrequenty consigning them to endless perdition. This is the spirit that pro duced all the religious persecutions of Christians b Jews and Pagans, of Jews by Christians, Protestants by Catholics, Catholics by Protestants, Dissenters by Churchmen, Unitarians by Trinitarians, Dissenters by Dissenters, and those who do not wish to join any these parties, by them all. This unholy spirit has caused unnumbered cruel, sanguinary and unjust war among pretended Christian nations; dictated and car ried into effect that masterpiece of human wickednes and folly, the bloody crusades to the Holy Land, and sacrificed a million of professed Christians in the vain and foolish attempt, (by murder, fire and sword,) to wrest the holy sepulchre of the meek and humble Jesus the Prince of righteousness and peace,' from the hands of infidels. This unholy spirit, added to the unholy and intemperate lives of professors, has, more than anything else, prevented the spread of genuine Christianit among heathen nations. It has everywhere impeded the progress of science and true knowledge, (need mention any others than astronomy and geology?) and has been the greatest barrier against the adoption of liberal and enlightened system of national education.

If further proof of the evil tendency of this carnal inchristian spirit be wanted, read it in letters of blood in the past history, and (to the shame both of Parliamen and the British people) witness its effects in the pres ing each other; hence stripes, imprisonments, wars, ent degraded, impoverished, and miserable state of

I shall now proceed to examine the principles and constitutions of the various religious sects, from which examination it will plainly appear-That the Bible is not really the religion of any o

there sects, and that none of these sects are Christian. First, I ask the Roman Catholic, . What is your retherefore, is now fally come, and it must begin in the of my religion is in the Bible: the remainder is in the house of God. The oracles of the Pagan world were traditions of the church, and the decrees of its general kept by the priests ; and till the time of the first Refor- councils.' 'Do Roman Catholics exercise the right of mation from Popery, the oracles of Moses and of Christ private judgment? ' No; the Holy Scriptures are not -the Scriptures-were carefully kept by the priest- of private interpretation; in them are things hard t hood, and not allowed to be used by the people. But be understood, which the unlearned and the unstable the first reformers burst open their cabinet, and boldly wrest, as they do the other Scriptures, to their own de translated the Bible into all languages, whilst the struction. Christ declared St. Peter the rock upon printing press and Bible societies have put it into the which his church was to be built, and appointed him its hands of all peoples. On freely examining the book, first bishop. The popes, bishops and clergy of the however, as it is at present arranged, it has been found Catholic Church, all lineally descended, rightfully orto contain so many jarring elements, that it has given dained, and anointed with the Holy Spirit from him rise to innumerable sects, widely differing in opinion are, therefore, the only authorized interpreters of Scripture, and stewards of the mysteries of God. He that

them, despiseth Christ: as for reason, it must be obe

dient unto faith.' The Catholic, therefore, does not pretend that the Bi Protestants, and, in reading the Bible, we judge of its The great principles he has taken for his guide, in meaning for ourselves.' But, what is the fact ? The minconsent to the liturgy, creeds, catechisms, and thirtynine articles of the church; and, as long as he conti ues to teach and preach according to these, he remains a minister of the church : but suppose, in exercisin liturgy, creeds, &c., are not according to Scripture, and begins to preach against the liturgy and its doctrines, and discontinues the use of the whole, or part of its liturgy, creed, &c., no matter how excellent a man, or diligent, useful and exemplary a minister he may be he is in great danger of being expelled from the church The Bible, then, is not the religion of the Church of England, or of Ireland, but it is that explanation of the Bible that is contained in the liturgy, creeds, and thir-6th. That his immediate followers had nothing to ty-nine articles of the Church; and the ministers of the churches have no right of private judgment allow ed them in interpreting the Bible, or, as soon as they

Turn next to the Church of Scotland, to most of th sects that dissent from it there, to the Presbyterians i the north of Ireland, the Calvinists, Independents, and the Particular Baptists of England, and the Calvinisti Methodists in North and South Wales, altogether a very numerous and powerful body, and no men among t talk more about the Bible than all these : one would b ready to suppose they were all made of Bibles. Ask the Calvinist minister, then, 'What is your religion? His answer most assuredly will be, ' The Bible, the B ble only, and we claim the right of private judgmen in its interpretation.' But what is the fact? vinist minister, before he is ordained, must declare hi belief in the doctrine of Election, perhaps of Reproba-tion; also, the Assembly's Catechiam, Confession of Faith, Book of Scripture Proofs, &c. But suppose the Calvinist minister, belonging to any one of these nume rous churches, from searching his Bible, should beco convinced that the doctrine of Election, or any other o the doctrines contained in his books, is unscriptural

Wales, but it is that explanation of the Bible that is the cry. It is a curious matter, and worth inquiring contained in the doctrine of Election, Assembly's Cat- into. echism, the Confession of Faith of the Church of Twenty-four Catholic bishops say of the Douay Bible haps of starvation We come next to the Wesleyan Methodists, Old Con-

nexion, New Connexion, Association, Independents, leyans: no sect, not even the Calvinist, is more loud the Bible only, is the religion of Wesleyans. What is the fact ? I was present at the Methodist Conference, Brunswick Chapel, Liverpool, a few years ago, when thirty-one young persons were chosen; and, before they were elected, they were asked certain questions :- 1st. Do you believe the Bible? I do. 2d. Will you preach according to the Bible? I will, &d. Have you read the Rev. John Wesley's large volumes of sermons? I have. Do you believe the doctrines contained in Mr. Wesley's large volume of sermons? I do. Will you preach the doctrines contained in these volumes of Mr. Wesley? I will. Well, it so happened that the Rev. Mr. Coook, Methodist travelling preacher, stationed at Rochdale, and New Church, in Rossendale, some years ago, from reading his Bible, became convinced that John Wesley's favorite notion, in his large volumes of ermons, the Witness of the Spirit, had no foundation in Scripture. He wrote a pamphlet upon the subject, and began to teach his new views of Scripture to his people. He was an excellent character, and much beloved, and many of his hearers embraced his new opinions. The consequence was, that complaint was made of him to Conference, and he was expelled from the Connexion. The Bible, then, is not the religion of the Wesleyan Methodists, but it is that explanation of umes of sermons, and there is no exercise of the right of private judgment for their ministers; for, no sooner do they attempt to exercise the right of private judgment, than they are expelled from the Connexion. We come now to the Unitarian, the greatest honster

of all, and ask him, 'What is your religion ?' He says, It is the Bible, the Bible only; and so strictly are my opinions scriptural, that that I can express every article of my faith in the very words of scripture; and no other sect exercises so much freedom as we do in reading and judging for ourselves.' But, how is it with the Unitarian minister? Before he is chosen, he is expected to declare that he does not believe in the deity of Christ, pose the Unitarian minister should, after being chosen, from reading his Bible, become convinced that, after all, some of the orthodox doctrines-the Trinity, Atonement, people: it is certain that, however good, talented or lowed no right of private judgment at all.

We come, last of all, to the Quaker, and ask him, What is thy religion? ' 'The Bible, read under a patient waiting for God's Holy Spirit, is my religion and sure, as we have no creed, and our ministers are not hirelings, we can search the Scriptures freely, and exercise the right of private judgment to its full extent. But, what is the fact? That Firman, of Portsmouth, Rathbone, of Liverpool, and, lately, Hicks, of America having, from searching their Bibles, study and reflec tion, embraced opinions somewhat varying from those c Fox and Barclay, and having begun to preach them among the Quaker people, were disowned by them, and expelled from their body. The Bible, then, is not the religion of the Quaker; but it is that explanation of the Bible which Fox and Barclay have set up : and there is no right of private judgment for their ministers, though not paid; for, as soon as they begin to exercise it, they are turned out.

I might enumerate many other sects; but these ar the principal ones. I know of no Christian sect, except, perhaps, the Freethinking Christian, that is founded upon that glorious liberty wherewith Christ came to make us free. They are all entangled with the voke of bondage. There is not a Christian sect whose is the Bible: there are no ministers of religion who enjoy the right of private judgment in interpreting the Bible. The minds and consciences of the ministers of religion of all denominations are bowed down to a string of propositions, the narrow creed of the sect, from which they must not swerve to the right hand nor to the left, on pain of expulsion. The ministers of religion are like horses tethered in a field, that walk round and round, and pick up their pasture in a circle. The peo ple say in fact, if not in words, to their minister. ' Now sir, go stand in that pulpit, and be sure you do not tell us any thing that we did not know before, nor preach to us any thing that we do not already believe, because if you should dare to tell us any thing we did no know before, or preach to us any thing we do not already believe, we will turn you out.' The ministers of religion have nothing to do with the Bible more than just to give it a twist to make it suit their creed; nor have they any thing to do with religious truth: all they have to do is to make the best excuses they can both to themselves and others, for teaching and preaching the dogmas of their sect. Being thu the greatest mental slaves in society themselves, their policy constantly is to enslave the minds of their people. to stifle, and not to encourage, inquiry. The Catholic clergy prohibit their members from reading any book on religion, even the Protestant translation of the Bi ble, or attending any public worship but their own. The Church of England and Ireland priest says, Do not read the books, nor attend the conventicles of the Dissenters. The Methodist preacher dissuades his hearers from reading Calvinistic books; the Calvinist from reading John Wesley's; and all the sects unite in condemning the books and teachings of Unitarians, Deists, and Atheists, who are generally classed together by them, to mark their abhorrence of them the stronger. But, are any of these sects Christian ! Let us see

By this shall all men know that ye are my disciples says Christ, 'that ye love one another. My new con mandment is, that ye love one another; and the tree is known by its fruits.' Let us then try all the different sects by the only criterion Christ ever laid down to distinguish his disciples-namely, love one to another Roman Catholics are known by their believing in the doctrine of Transubstantiation, the authority of the love to each other; then they are not a Christian sect. Churchmen are known by their adherence to the Liturgy and Creeds of the Church, but not by loving one nother: then they are not a Christian sert. The Calvinists are known by their belief in Election, the Assem bly's Catechism, &c., but not by loving one another then they are not a Christian sect. The Quakers are known by their broad-brimmed hats and brown coats, but not by loving one another : and they are not a Christian sect. I know of no Christian sect that makes the only criterion of discipleship ever laid down by Christ its distinguishing feature; nay more, I know scarcely an individual, man or woman, of any sect, that loves his neighbor as himself, or that would be willing. in imitation of Christ's example, which we are all bound to follow, to lay down his life for his friends. 'They are altogether gone out of the way' of Christ; 'there is

That the Scriptures, as at present arranged, can made to prove the dogmas of every sect. Search the Scriptures,' said the divine Author

is a man, however excellent his character might be, or Christianity, 'for in them ye think ye have eternal life, whatever might be the consequences to his family, he and they are they which testify of me. 'Search the would be expelled from that body. The Bible, then, is scriptures, for they are they which testify of me, has not the religion of the Church of Sootland, the Presby-been reiterated by all the thousand founders of sects, terians of Ireland, or the Calvinists of England or North in every age of the Christian church, and this is still

Scotland, &c., some or all of these, and there is no ex- lately published, 'This new edition of the English ver ercise of the right of private judgment for any of these sion of the Bible, printed with our permission by Riel ministers, but on pain of losing their situations, per- and Coyne, No. 4, Capel street, Dublin, we, by our at thority, approve, and declare may be used with gree spiritual profit by the faithful, provided it be read with pexion, New Connexion, Association, Independents, due reverence and the proper dispositions. The trans-Kilhamites, Warrenites, Church, and Dissenting Wes- laters of the English Protestant version, appointed to be read in churches, hailing 'the appearance of' King n professions of attachment to the Bible. The Bible, James as of the sun in his strength, instantly dispel ling supposed and surmised mists; " as that sanctified person, who, under God, is the immediate author of their true happiness,' 'whose very name is precious, and, 'as the principal mover and author of the worl humbly crave his most sacred Majesty's approbation and patronage," and that it may be sustained by the powerful protection of his Majesty's grace and favor.' The one, therefore, is the Popish Bishops' Bible, and the other the Protestant King's Bible, both equally entitled to respect.

The Catholic priest says, 'Read not the Protestan translation of the Bible; it is an unfaithful and bad translation. Search our Scriptures, for they testify of all our leading doctrines.' Of transubstantiation it says, " I am the bread of life ; if any man eat of this bread, he shall live for ever; and the bread that I shall give is my flesh, for my flesh is meat indeed, and my blood is drink indeed; as the heavenly Pather hath sent me, and I live by the Father, so he that eateth me shall live by me." Protestants believe with us the doctrines of the trinity, of original sin, atonement, &c., but we challenge them to produce evidence from Scripture in favor of any of these doctrines half so strong as we produce in favor of transubstantiation and the great sacrifice of the mass. Our doctrine of the supremacy of the Bible that is contained in John Wesley's large vol- the Bishop of Rome, of the authority of the priesthood of confession, &c., are equally well founded in Scripture. You wrong us, therefore, in saying the Bible i not the religion of Catholics. "Search the Scriptures again, for they are they which testify of our doc-

I reply, Gentlemen of the Romish Church, there have been in past ages, and are now, many thousands of Catholic priests and pastors, of the greatest learning, talent, piety and zeal, men who have spent their whole lives in searching the Scriptures, and have labored, suffered and died for the cause ; and I cannot suppose for a moment that all these holy men were either insincere or incapable of judging correctly. The Scriptures. the Trinity, Original Sin, Atonement, &c. But, sup- I believe, do teach the Catholic doctrines. I grant this, gentlemen, most freely.

Next comes the minister of the Church, 'I am grossly slandered, he exclaims, by the assertion that &c., are true, and should begin to preach them to his the Bible is not my religion. What if we do make use of the Liturgy in our church service? The Liturgy is useful a man he might be, the Unitarians would expel taken from and founded in Scripture, by us correctly him from their pulpits. The Bible, then, is not the re- translated. Our church is governed by archbishops, ligion of Unitarians; but it is that explanation of the bishops, &c., because it is scriptural. We reject tran-Bible which they themselves have set up : and though substantiation and the mass as blasphemous fables, danthe people of this and other sects may exercise the right gerous conceits, and unscriptural doctrines (Art. 31) of private judgment themselves, their ministers are al- and one of our Articles expressly says, "Whatsoever is not contained in Scripture, nor may be proved thereby. is not an article of faith or necessary to salvation."

I reply, Gentlemen of the English and Irish churches thousands of burning and shining lights have sprung up in your community in past ages, and thousands now adorn it, whose lives have been devoted to the study of Scripture. I would not do them the insult or the injustice to suppose them incompetent to judge of its neaning, or insincere in declaring its conformity to their faith. I believe the Scriptures, rightly understood, do teach the doctrines of the Church.

Here come the minister of the Kirk of Scotland, and an Irish Presbyterian, reading the solemn league and covenant. We shall, without respect to persons, endeavor the extirpation of popery and prelacy (Church of England government by archbishops, bishops, &c.), and whatsoever shall be found contrary to Scripture and sound doctrine, lest we be partakers of other men's sins and receive their plagues. I reply, It would be most uncharitable to supros

hat so many thousands of learned, pious, disinterested ministers of the Scotch Church, many of whom suffered persecutions of all kinds, even to death itself, could be mistaken in understanding the Scriptures. I grant resbyters and elders.

But here comes John Calvin, representative of the doctrines of the Church of Scotland, the Presbyterians of Ireland, the Independents, Particular Calvinists, Calvinistic Methodists, Methodists in Wales, &c. He affirms that the true doctrine of Scripture is, that God has elected some men and angels to everlasting life, and others to everlasting death, without any foresight of faith or good works, but out of his own free grace and love; others, not elected, though they may be called, can never truly come to Christ, and therefore cannot be

Answer. So many thousand learned and talented ninisters have taught, suffered and died in this cause defending these principles from Scripture to the las noment of life, I must grant that the Scriptures con tain abundant and satisfactory proofs of the Calvinistic doctrine.

John Wesley now appears, and, with him, the Old Connexion, the New Connection, Kilamites, Warrenites. Independent Methodists, Ranters, and men of every hade of Arminian principle. He exclaims vehemently, Calvinism is monstrous, cruel, and unjust, contrary to Scripture, to the character of God, and to the nature of man, ... God so loved the world that he gave his Son." He came not to condemn, but to save the world." Come unto me, all ye that are weary and heavy laden, and I will give you rest." "God willeth not the death of a sinner, but that all should return and live ""

Answer. Granted ; the Scriptures contain ample evilence of your doctrines also. Thousands of learned and talented ministers of your profession have abundautly proved it.

Here is the Quaker, more proud of his plain, trown, antiquated dress than any other sect. Contrary to nearly all other sects, he teaches that oaths, wars, tithes, and other church payments, are contrary to Scripture, and proves the sincerity of his convictions by quietly submitting, for centuries, to be despoiled of his goods. 'Search the Scriptures,' says the Quaker also, ' for they testify of me.' I cannot doubt the ability to understand Scripture of

persons so well educated, thoughtful and studious as Friends in general are; nor can I, for a moment, sus-Pope, and the supremacy of St. Peter, but not by their pect the sincerity of their thousand advocates of religious liberty, submitting patiently to every species of persecution, till cruelty itself was wearied out, and coluntarily ceded to them important privileges denied to every other sect. I grant the Scriptures do teach the dectrines of Friends. We come lastly to the philosophical and rational

Unitarian, who, rejecting the whole scheme of the or-thodoxy of other sects, teaching that God is one, that Christ is his greatest prophet and messenger to man that sinners are saved by repentance and reform, that a virtuous life here is the means of obtaining happines. hereafter, triumphantly exclaims, 'Search the Scrip tures, for they are they which testify of me." No man can question either the ability or the since

ty of such men as Priestly, Toulmin, Lardner, Lindsay, Belsham, Channing, Locke, Newton, and a thou sand other master-spirits of their age, of whom th none that doeth good' to the extent Christ requires, world was scarcely worthy. The Scriptures, therefore, ust contain the doctrines of Unitarians. I grant tha the Scriptures teach the opinions of every Christian sect with which I am acquainted. But if the Catholic doctrine of transubstantiation ?

true, the mere bread and wine doctrine of Protests

must be false; if prelacy be the only true form of church government, Presbyterianism and In epend church government must be false; if election be tree free salvation to all must be false; if the opinions Ounkers concerning oaths, wars, and church paymen be true, the opinions of most sects of Catholics as be true, the opinions of mass sees of Camoner and Protestants must be false; and if the opinions of Units rians be true, the other sects are all in error together. But may we be permitted to ask how a book, which te thousand witnesses (all receiving it as the oracle of God) have proved, teaches every possible variety of the most contradictory propositions, can ever become the standard of truth for the human race? Out of you own mouths I judge you, ye narrow-minded sectaring

The Socialist now comes forward, and will prove to truth of his doctrines from a greater number of the most beautiful passages of Scripture than can be at duced by any of the sects of which we have yet spain. But how shall we pursue the inquiry? King Jine rejects six books in the Old Testament, considered a mical by the Catholic bishops ; Unitarians coned seven books in the New Testament uncanonical, which were approved by King James ; Evanson doubts three out of four of the Gospels ; many Christian ministry think little of the divine authority of the Old Tunment; and God's chosen people, the Jews, reject the New Testament altogether. The received version, a published by his Majesty's command, and appointed a be read in churches, has a hundred chapters without a particle of useful matter to an English reader, and fire chapters more which no minister, who regards the fee ings of a female audience, would dare to read to ke congregation, or prudent parent read in his family And, therefore, I shall not attempt to prove, first, the all the books of Scripture are genuine and authoris; second, that they contain no positive contradiction third, that all their contents are strictly true; fourth that they uniformly inculcate good Christian morals fifth, that in all cases they are conformable to reason sixth, that they always give us correct notions of the character of God; seventh, that they always give u right notions of the nature and final destination man ; eighth, much less shall I attempt to prove that every book of Scripture is divinely inspired, and, coa. sequently, is 'the word of God :' I will add, ninth, that I will not attempt to prove that these looks, at they are at present arranged, are, or ever can become the standard of religious or moral truth to the human race. All that I maintain is, that the religious opinion of Socialism are more abundantly taught, in the neg beautiful parts of these sacred books, than those of any other Christian sect. In making extracts from then the example of all these sects is followed. A system is first formed, and then the Bible is ransacked, from Genesis to Revelation, for passages to confirm that me tem : but there is this difference, that I do not (like all

the sectaries) make any attempt to reconcile the parts choose with all the incongruous materials that are found in these books; and thus it will be seen that 'In whatsoever errors bred, By whatsoever tenets led, All in their sacred writings find The doctrine suited to their mind.

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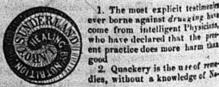
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