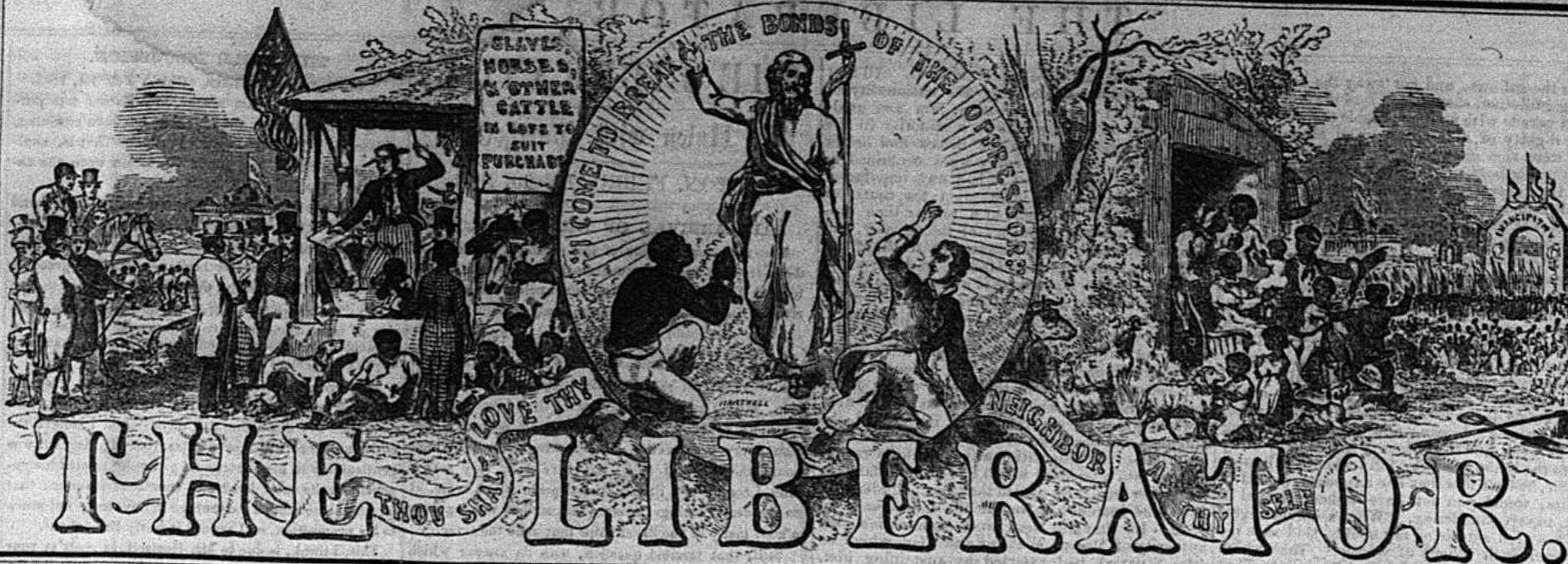


ROBERT F. WALLCUT, GENERAL AGENT. Terms—Two dollars and fifty cents per annum, in advance. Five copies will be sent to an address for ten dollars, if payment be made in advance.



No Union with Slaveholders! THE U. S. CONSTITUTION IS A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL. 'Yes! It cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves.'

SELECTIONS.

SPEECH OF GERRIT SMITH, ON WAR, DELIVERED IN THE U. S. HOUSE OF REPRESENTATIVES, JAN. 18TH, 1854.

The House then took up the bill making appropriation for the support of the Military Academy for the year ending June 30, 1855. Mr. SMITH, of New York. I propose, Mr. Speaker, to make some remarks on this bill.

ing the interest on their enormous war debt. They are morally bound to refuse to pay both interest and principal. They are morally bound to break loose from this load, and to drag it no longer. For, so long as they drag it, they cannot exercise the rights of manhood, nor enjoy the blessings, nor fulfill the high purposes of human existence.

But what shall be the character—the intellectual and moral character—the men proper to compose this armed force? No other question in this discussion is so important; and, perhaps, in the whole range of earthly interests, there is not a more important question. The answer which I shall give to this question, is a very novel one: so novel, indeed, that were I not irresistibly impressed with its truth and value, I should not venture to give it.

But it will be said, that men of the elevated character with which I would fill up our armed forces, would not be content with the present wages of the common sailor and common soldier. It is true, that they would not; and that they should not. Their wages should be several times greater. But, it must be remembered, on the other hand, that one of such men would be worth fifty of the present kind of armed men for preserving the world's peace. Nay, the armed men of the world are of a kind continually to hazard the peace of the world.

But to return to the bill. I would that it might be defeated; and that the bill for building vessels of war might be defeated; and that the President's recommendations for increasing the army and navy might find no favor. For the legitimate purpose of a national armed police, the army and navy are already sufficiently large. What is lacking in them is an elevation of intellectual and moral character; and how to supply that lack, I have already indicated.

ing, conquering and overawing 'the enemies of the human race, pirates,' &c. In the declared judgment of their respective national authorities, they are. Where is the Government in all the civilized world, that maintains armies and navies, or carries on war, in its own judgment, against the friends of the human race, or against any not deemed the enemies of justice, good order, and of course human welfare? Not one can be named. It is true, many words are said, and many resolutions are passed, and many different opinions from those of our Government. And this, no doubt, will be true in many cases when Mr. Smith's 'armed national police' gets into operation. But who, then, any more than we, would be able to counteract the selfish and false judgment of a Civil Government, sustained by a large, well-sustained, well-officed, well-trained, well-furnished, invincible military and naval police, whose trade and glory it would be to treat every man as an enemy of the human race, that was pointed out as such by superior authority. In the latter case, the Government police would have to be large and strong enough to put down the rebels. Or else the rebels would overturn the Government, and set up a new one, with a requisitely large police to take care of the enemies of the human race, the rebels, the conquered party; thenceforth paying back their protection of human welfare in the old-fashioned coin.

From the New York Independent.

A LETTER TO JOHN MITCHEL.

BY HENRY WARD BEECHER.

You address a very long letter to me, in the City of New York, dated Jan. 28, 1854, in defence of yourself and American slavery. That you select me from among all who profess their sympathy from the gospel of human liberty, arises, I presume, from reasons of convenience to yourself, rather than of compliment to me. I am a clergyman; and it might seem to the unwary a very natural thing to address to such an one an argument on *Hebrew* slavery. It is doubtless more agreeable for you to stumble over the records of rude society four thousand years ago, and to talk about Moses and the patriarchs, than to ponder what John Mitchell—the Irish patriot—said but the other day about American slavery. I shall not suffer that new issue to be made.

abolish the gallows, and put away the barbarous rattling guillotine, should rush into the first vacancy, and parade with vociferous pride their elevation to the dignity of a hangman or an executioner! There were men enough to do the dirty work of slavery; but not enough to go a great deal further—a champion of Human Rights, after an illustrious circumnavigation of the globe as a martyr for freedom, using his very first hours of liberty in rubbing down the stiff and spavined limbs of Slavery. Some other man surely might have been found for such a function.

Southern State was to be benefited by it. All that they had done was to deny the nationality of slavery. This was their position, firm and unshakable, and on it they were in a minority in the Senate. It is now here in the State work of the country, reaffirmed every word contained in that address, denying that it had any imputation upon motive, or calling in question the course of any individual. He would at a proper time proceed to answer the argument of the Senator, and then he expected to demonstrate the truth of the positions assumed in the address. In doing so, he would not follow it, because it was an example not fit to be followed.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, FEBRUARY 10, 1854.

The numerous friends of this devoted advocate of down-trodden humanity universally, will be delighted to read the following letter, announcing his safe arrival in England, after an uncommonly smooth passage. LIVERPOOL, Jan. 18th, 1854. DEAR FRIEND GARRISON—I can hail you to-day, from the other side of the Atlantic. And my first impression, sailing up the Mersey, was, that Liverpool is a 'world's convention' of commerce, in perpetual session, every great nation fully represented. I did not count the different flags, but there were very many. And I confess to a little national pride which arose, not so frequently seeing the stars and stripes waving over a good many of the finest ships that rode the river.

THE BIBLE DISCUSSION.

Hopedale, (Ohio), Feb. 1st, 1854. MR. GARRISON—First winter, Mr. Barker was pursuing in this vicinity, the course he has been pursuing, of late, in Philadelphia and Boston:—This is, challenging the clergy to a public discussion upon the authority of the Bible.

LETTER FROM REV. HIRAM WILSON.

St. Catharines, (C. W.) Jan. 13, 1854. MY DEAR FRIEND GARRISON,—It has been so long since I addressed you on this glorious land of refuge, that I cannot undertake to do so without diffidence.

The public wishes to know how it happens, even if slavery can be defended, that the defence of it should be so congenial a task to Mr. Mitchell. There are some necessary tasks that honorable men do not like to perform. If equal punishment be allowed, some of the heaviest of the heaviest, the guillotine must stand, some poor scold must assist its functions. But what should we think, if those very men that had spent their lives in endeavors to

abolish the gallows, and put away the barbarous rattling guillotine, should rush into the first vacancy, and parade with vociferous pride their elevation to the dignity of a hangman or an executioner! There were men enough to do the dirty work of slavery; but not enough to go a great deal further—a champion of Human Rights, after an illustrious circumnavigation of the globe as a martyr for freedom, using his very first hours of liberty in rubbing down the stiff and spavined limbs of Slavery.

Every decent man in the State will blush at the infamous act which disgraced the Ohio Senate, when first, on the 11th of December, 1850, it was allowed to rest on the table nearly two months, before the discussion commenced. The proposition to undo the only part of that work which is now in any degree within the reach of Congress, should be approached with even greater caution and reserve.

DEBILIS, Jan. 29. To make sure of a visit to the place and person that, of almost all others, I most wished to see on this side the Atlantic, I have hastened over to Dublin, and am closing this letter at the hospitable home of Richard D. Webb. To you and other American friends who have seen him, I need say nothing, either of his qualities as a man, or his knowledge of the Anti-Slavery movement, and zeal and interest in everything connected therewith.

THE NEW ILLUSTRATED HYGIENIC QUARTERLY REVIEW. VOL. I. No. 2. A Professional Magazine, devoted to Medical Reform. New York: Powers & Wells, Publishers, Clinton Hall, 131 Nassau street.

Quite a number of fugitives have lately arrived. One young man is here from South Carolina, about 17 years of age, who is as white as President Pierce, or any of his Cabinet, though he was held as a slave till last August, when he escaped without difficulty, not excepting that he had a single drop of African blood in him.



POETRY.

NEBRASKA AND THE LITTLE GIANT.

Without the stature of a full-grown man, Or mind of more than common calibre, He claimed to be the giant of the West. And yet this Tom Thumb Titan is not seen, Save when he climbs upon a negro's back...

THE LIBERATOR.

[Reported for the Philadelphia Register.] GREAT DEBATE ON THE BIBLE, BETWEEN MR. JOSEPH BARKER, OF OHIO, AND REV. DR. BERG, OF PHILADELPHIA.

[Continued.] THIRD EVENING—(concluded).

Dr. BERG. (As this gentleman rose from his seat, there was a burst of applause; when he reached the stand, there was a second one, more general and enthusiastic.)

My opponent compels me, by his present mode of argument, to lay aside the more calm discussion, which I would greatly prefer, from prepared notes, and to resort to extemporaneous refutation. I much regret that the preliminary arrangements of this discussion have been forgotten by my opponent, and that he introduces subjects entirely foreign to the topic in hand.

1. What is the name of the Supreme Being he worships? 2. What are the attributes of that Supreme Being? 3. How are these attributes revealed to him? How does he know these attributes belong to Him, when he does not know His name?

My opponent discards the idea, that there is nothing besides laws for the government of the universe; he admits that there is something back of malaria, for the production of disease. This is certainly an advance towards the orthodox faith.

Dr. BERG. I did not say that. Dr. BERG. What did you say? Mr. BARKER. I said that we were born under the same government, and that you were educated in the same parish in which I was born.

Dr. BERG. I will state the way in which Mr. Barker possessed of his information. In the preliminary arrangement for this discussion, Mr. Barker complained, that in a former debate, my friend, Mr. McCalla, had used his foreign origin to excite prejudice against him.

Dr. BERG. Allow me, my friends, to finish my sentence, and do not take my time with applause. In alluding to this topic, I disclaim all intention to excite any feeling of angry hostility against Mr. Barker. My only object was, to prevent the introduction into this debate of a topic wholly foreign to it, and which I have understood, from several sources, my opponent was resolved to force into it.

Dr. BERG. I present you Shakespeare's plays, do you think of it? How about the original manuscripts? Well, where are they? Have they not been copied and recopied? I do not pretend to deny, that in a work, the transcripts of which have been handed down from century to century, there are not occasional interpolations.

My opponent says that I called him some thirty or forty foul names. If I did, I am sorry for it. But I have no recollection of doing so. What I did, I may do again, for when this blessed book lays down a principle, I accept it as true. If it says that certain expressions are blasphemy, and a man uses them, he is a blasphemer, and I can't help it.

My opponent has cited the denunciation by Christ of the Pharisees as applicable to ministers and professors of the Gospel, and quotes Isaiah to prove that the Jews were more vile than the Gentiles. Can this be a charge upon the Bible?

applause.) To them belongs the appellation of hypocrites; to them pertains the denunciation of Christ. Of them it is said, Ye serpents, how shall ye escape the damnation of hell? (General applause.) Again, he says that the Bible reflects upon the character of God, by representing salvation as withheld from nine-tenths of the human family.

My friend paid me a compliment, last evening, which it gives me great happiness to reciprocate. It is said, that to quote from a man is the highest compliment possible. He brought to your notice a sentiment uttered in a lecture of mine, which he found his way to him: I have something here (the Doctor held up a book) which he may recognize.

But there are other facts which deserve observation. Many of the best men with whom I have had the happiness to be acquainted, have been great readers and great lovers of the Bible. Whether it was their attention to Bible teachings that made them good, or their goodness that led them to delight in Bible principles and inducements, the result is equally in favor of the Bible.

I have had considerable acquaintance, both with infidels and priests, so that I have had good opportunities of learning the truth on this subject. I have especially had good opportunities of learning the truth with respect to priests. And I feel bound to declare, first, that I have, in general, found them either the most ignorant, or the most wicked, and unprincipled of men.

Dr. BERG. (Hisses and applause.)—Scott was a Scotch tutor, a reviler of the Covenanters, a bigoted enemy of all civil and religious reformers, and all his feelings were in harmony with his antediluvian politics. What is Allister's account of the same matters? He says that the horrors and atrocities of the French revolution proceeded from the fact, that the French people had been long debased by tyranny; had been, for centuries, ground into the dust by taskmasters; they had been used like brutes, and they acted like brutes when they were loose.

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do nothing of the kind. (A whistle—laughter.) Since my arrival in this country, I have never uttered any thing against its institutions, unless slavery be one of them. In all cases, I have spoken my heartfelt admiration of the laws, customs, and political liberties enjoyed in the United States.

Dr. BERG.—I did not say that. Mr. BARKER.—I have wished that this country, existing in so many things, should be free from this stain. The sun has spots upon his surface, but I have wished that the stars of this republic should have none.

In England, (cries of question, order.) I have spoken in public of this country as worthy of imitation, and I so spoke against kingship, that I was arrested by order of the Attorney-General. (Applause, and cries of question.) If you are satisfied, I am. But when a wrong impression has been given, and I can remove it in a few words, I think it my duty to do it.

The Doctor speaks of Homer's Iliad, and asks if I would reject that, because of the different readings of its five hundred manuscripts? I answer, No. I would not reject that. I would only treat it as a human composition. But if some old Greek should tell me that the book is of God, I should reject that idea.

Dr. BERG.—I am willing to take the word of my opponent—either now or then, if he will tell me which to take. His statements conflict. In his book, he speaks of having a considerable acquaintance with infidels. If he speaks the truth now, he was in error then.

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abuse of power, it is time for another revelation and another faith. I will now briefly recur to the subject of the Deluge. We are told that, on account of the wickedness of men, God resolved to destroy them all, little and big, and all the cattle, except one family, and pairs and seven of the lower animals.

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Come, now, answer me honestly; I want an answer from the lips of a dying man, for I verily believe sometime at the end of every question: I paused never, but ceased to exclaim in the midst of my answer. Again I addressed him:—Mr. Paine, you answer them! Allow me to ask you again, do you believe, that Jesus Christ is the Son of God? After a pause of some minutes, he answered:—'I have no wish to BELIEVE on that subject.' I then left him, and know not whether he afterwards spoke to me before observed, a few hours longer; in fact, till the morning of the 8th.

Exclusive of Mr. Hicks, the Rev. Mr. Millett, Mr. the Rev. Mr. Cunningham, and one or two other gentlemen who visited him from humane and Christian motives, he was abandoned on his death-bed, except by a few obscure, and illiterate men, merely, it should seem, to urge him to persevere to the end in his deistical opinions.

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