

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, APRIL 22, 1853.

NINETEENTH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

THE ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY will be held in the city of NEW YORK, at the CHINESE ASSEMBLY ROOM, No. 639 BROADWAY, on WEDNESDAY, MAY 11th, 1853, commencing at 10 o'clock, A. M.

THE BUSINESS MEETING OF THE SOCIETY will be held in the large COMMITTEE ROOM of the same building, on the AFTERNOON OF WEDNESDAY, MAY 11th, and on THURSDAY, MAY 12th. It is very desirable that large delegations from all parts of the country shall be in attendance, not only at the public Anniversary, but at these subsequent private meetings for the transaction of important business in relation to proposed operations of the Society for the ensuing year.

WILLIAM LLOYD GARRISON, PRESIDENT. WENDELL PHILLIPS, SECRETARIES. SYDNEY H. GAY, SECRETARIES.

THE ANNIVERSARY.

We hope all the members and friends of the American A. S. Society bear in mind that the Nineteenth Anniversary of the Society will be celebrated in the city of New York, on the Eleventh of next month—three weeks from the present time. It looks now less than Six Months of being twenty years since the American Society was formed at Philadelphia, in December, 1833. It has had much of life crowded into those twenty years. Many vicissitudes has it experienced and many perils of robbers, perils by its own countrymen, perils in the city, perils in the wilderness, perils among false brethren. But it hath survived them all unto this day, and hath fulfilled its course, if not always with joy, at least with the testimony of a good conscience, with faith and with hope. It feels that its labors have not been in vain, for it sees the fruits of them on all sides—in the lip-service which it has compelled almost all the Free States, at some period, to give to its testimonies, in the goodly company which it hath been the means of rearing from Pro-Slavery Heathendom and bringing into the light of the Gospel of Christian Anti-Slavery, in the convulsions of Church and State which it hath caused by the fidelity with which it hath applied to both the touchstone of Anti-Slavery Truth, in the very tumults, confusions, wars, compromises and other desperations to which it hath driven the Enemy in its own defence. The Evil Spirit of Slavery will never depart out of a people it has so long possessed, without rending it and making it to cry aloud that it is tormented before its time.

But the time has not yet arrived for writing the history of the American Anti-Slavery Society and its works. It is still in the midst of life. Its career may have but just begun. At any rate, it is far enough from being finished. The field is not yet so fully tilled that the laborers can look back from the plough and exult over the past. The plough has yet to be driven deeper, before the soil will be fitted for the golden harvest of blessings it is yet designed in the Providence of God to bring forth. It is well, then, for the laborers to come together at certain seasons to consider the state of the vineyard, the signs of the times, the best methods of cultivation, and to lay out their work to the best advantage. The Annual Meeting of the Parent Society in May has always been such an occasion of assembling together and consultation. At least, it was, until the effervescent patriotism which went before the making of President Pierce (though never designed for the making of him) made New York too hot to hold us, three years ago. New York, as the Capital, in a commercial sense, of the country, from its central position, the conveniences of reaching it from all parts of the country, and the fact that the business of almost every man takes him thither, at least once in every year, is the most suitable place for any collection of persons, for any purpose, from a widely extended range of country. We are glad, therefore, that the Executive Committee have been able to make arrangements for holding this Anniversary there, as of old times.

This meeting is one of a peculiar character. It is rather of the nature of a Congress than of a Mass Meeting. It does not look so much to the results of the specific agitation of the City where it is held, as to the remoter agitations which are to be planned, stimulated and promoted by it. Its purpose is not to convert New York from the ether of her ways, and to evangelize her hundred slave-catchers and their tools, so much as to afford all Abolitionists willing to cooperate with the American Anti-Slavery Society an opportunity of meeting and taking counsel together for the promotion of the general Enterprise. It is held at a point the least difficult of access, and at the least expense, in the whole country. That all the Abolitionists in the land should come up together to their Great Feast is not expected, though it were most devoutly to be wished. But that, with these advantages, a greater number, from a larger extent of country, may be got together there than anywhere else, we are assured, for we know it by old experience. We have many more crowded meetings during the year than we can collect in New York; but none at which we should be able (and, in times past, have been able) to collect so large a number of active Abolitionists from almost, or quite, all the free States. The number of those crowded Meetings and Monster Conventions, which carry the sense of the Slave's wrongs and the Freeman's guilt into all corners of the country, depends very much on the spirit which is aroused or kept alive in those obscure meetings in the heart of the great Metropolis.

Much more numerous Meetings than the average of those following the Public Anniversary in New York (which has never failed to draw a full house) marked the Annual Meetings of the two last years, held respectively in Syracuse and Rochester. A greater number of minds were undoubtedly reached than we get at in New York; but they were, almost entirely, gatherings from the immediate neighborhood of those Cities, and not made up of delegations or individual members from all parts of the Free States, and from some of the Slave States, of which our New York meetings used to be composed. They were excellent as Conventions or Mass Meetings, but did not answer the purpose of a general meeting, face to face, of Abolitionists from all parts of the country. At least one such Meeting should be held in every year. And we apprehend that New York is the only place in which such an one can be brought about. It should, and will, give rise to many such Meetings as those at Syracuse, Rochester and Cincinnati. It should be productive of many such, and, if fully attended and rightly conducted, it cannot fail to be so. Its object is not New York and its neighborhood, which is all that a local Meeting looks to, but the whole field, which, if not the world, is the entire American portion of it. We think this distinction and these considerations important to be kept in mind, as an explanation of the importance which the Executive Committee attribute to the holding of the Annual Meeting in the City of New York.

In view of these things, and of the many advantages attending the social intercourse of persons engaged in a common public duty, but widely separated in the spheres of its performance, we urge all that can make it convenient to come, or who can come in despite of inconvenience, to be in New York on the eleventh of May. Let all parts of the country be faithfully represented by tried and true men and women. Let those who cannot come in person, contribute to send some one of their number who can trust to represent them. Let them come ready to represent the wants of their various quarters of the country, and the hopes and prospects of successful agitation there. And let

them not fail to come prepared to strengthen the hands of their ministering servants by supplies, or pledges of the same, to be applied to the carrying on of a persistent and indefatigable 'rag-a-dab Agitation.' It is just such an agitation that selfish politicians and proslituted priests fear and hate. It is such an one that the American Anti-Slavery Society exists to create and promote. But this warfare, no more than that of the sword, can be maintained without sinews to put it in action. These sinews, it is the business of those desiring the battle to be fought and won to furnish. We are sure that so great an amount of disturbance was never created with so moderate an expenditure of means as has been bestowed on that with slavery. That battle, though often baffled, must yet be won. But it will be won only after hard fighting and long labors. But we are nearer victory now than ever before; so it behooves us not to hold back the edge of the sword. Remembering the advice of the Apostle—'not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching.'—z. c.

FAIR PLAY.

The following remarks are from Frederick Douglass's Paper:— WENDELL PHILLIPS and HORACE MANN.—THE TEXT AND THE COMMENTARY.—We give below a part of Mr. Mann's response to the first column addressed to him by Wendell Phillips. It will be seen that Mr. Mann does not, in terms, acknowledge that there is a clause in the Constitution requiring the surrender of fugitive slaves, but simply says he does this on his own ground. With what success he does this, the reader can judge as well as we. We see that *The Liberator*, in its controversy, continues to hold up the hands of Mr. Phillips; and that D. Y., of *The Standard*, seems equally desirous for a hook or corner in this controversy. As an on-looker, we demand fair play.

If Mr. Douglass means to imply that it is not 'fair play' for the Editor of this paper to express his opinion on the merits or the handling of the controversy between Messrs. MANN and PHILLIPS, we must beg leave to differ from him. We think *Fair Play* to consist in giving both parties a full hearing, and not in abstaining from comment upon what they have to say. We can see nothing in this matter to exempt it from editorial criticism, any more than any other that may claim admission into the columns of a paper; though, certainly, Mr. GARRISON has used his privilege, in this case, very sparingly indeed.

As to the remarks of 'D. Y.,' the Boston Correspondent of the *Standard*, we are in no wise responsible for what he (or she) may please to say on this or any other subject. Only, we think the *Standard*, having complied with the conditions above stated, of having printed Mr. MANN's and Mr. PHILLIPS's communications entire, its Editors or any of its Correspondents have a perfect right to animadvert upon those of either or both, at their pleasure.

While on this subject, we will insert the following *morceaux* from the *Lowell American*:— MANN AND PHILLIPS. THE LIBERATOR of this week contains a long letter from Horace Mann in reply to Wendell Phillips. It is the sharpest thing yet said on either side of the controversy. Mr. Phillips, if he keeps the dispute open, will come out of it considerably damaged, according to present appearances. We give the following somewhat long but very interesting extract from Mr. Mann's letter.

Then follows a long extract from Mr. MANN's last letter. Of course, the *American* will copy all of Mr. PHILLIPS's Reply that applies to his extract. Not merely on the ground of fair play; but that the *Lowell American* may see how 'considerably' Mr. MANN has 'damaged' that individual. Those patriotic citizens should be indulged with the sight of Mr. PHILLIPS after he has been carved like a dish fit for the gods, or hewed like a carcass for the hounds. It will comfort their righteous souls.—q.

THE BRITISH AND FOREIGN ANTI-SLAVERY REPORTER for April has come to hand, and we have looked over its contents with an unwonted interest. This paper, as our readers know, is the Organ of the B. and F. Anti-Slavery Society, but of late years, seems to have been little else than the mouth-piece of John Scoble, its editor, and completely subservient to all his prejudices. Fortunately for the paper, for the Society it professes to represent, and for the anti-slavery cause, Mr. Scoble was, last winter, induced to vacate the editorship. With his departure, the reign of prejudice, of bigotry, and (what we especially cannot fail to notice) of bitter hostility to the American Anti-Slavery Society, and all its supporters and friends, seems to have passed away. The new editor is evidently a man of ability and tact, and the *Reporter*, in his hands, has already undergone a marked change. It has lost the dull and heavy air which long pervaded it, and has become an interesting and spirited journal. It comes fairly forward to look the whole matter of slavery in the face; and we infer, from what we have thus far seen, that it will not fear to investigate the question of American slavery, and discuss the nature and sources of those influences which lend the strongest support to slavery, from whatever quarter they may come. This is a very hopeful sign. The American Anti-Slavery Society has no cause to ask favors in any quarter; but it has a right to expect and find justice and fairness from all real friends of the anti-slavery cause; and the men who now claim to represent the Clarksons, the Wilberforces, the Macaulays, the Sharpes, of a former generation, ought to be the last to withhold these. The *Reporter* is now evidently pervaded by no unfriendly feeling towards the members and the efforts of the American A. S. Society; and in this we greatly rejoice; and as a proof of this feeling, we may mention that the April number gives two columns from WENDELL PHILLIPS's speech at the late annual meeting of the Massachusetts A. S. Society—introducing the extract with the following remarks:—

AMERICAN ABOLITIONIST MOVEMENTS.—We propose to notice, under this head, the movements of our coadjutors in the Anti-Slavery cause, who are engaged in promoting its success in the United States. As the battle-field of Slavery is now almost exclusively confined to the American soil, no intelligence can possibly be more important or more welcome to our readers, than a faithful and impartial record of the proceedings of those who are engaged there in a hand-to-hand fight with the unclean monster, and who naturally turn to England and her abolitionists for encouragement and cooperation. Our limited space will preclude us from giving an extended report at any time. We shall strive, however, to present a succinct summary of the proceedings of such Societies as may honor us with an account thereof, and hope that they will look to the *Anti-Slavery Reporter* as the faithful recorder of whatever movements are being prosecuted in the United States, or elsewhere, for the abolition of Slavery.

We append an extract from a remarkable oration made by Mr. Wendell Phillips, the Demosthenes of America, at the Annual Meeting of the Massachusetts Anti-Slavery Society, on the 27th January last.

The same number has articles on the 'Underground Railroad,' 'Sketches of American Slavery,' 'Tribute to Mrs. Stowe,' 'Slavery in the United States,' 'The President's Address,' &c.; showing the liberal space given to the American aspects of the cause.

The *Reporter* notices a series of public meetings, upon the subject of American Slavery, to be attended and addressed by GEORGE THOMPSON, Esq., late M. P. for the Tower Hamlets. Also, various anti-slavery lectures by W. Wells Brown, and by Rev. Edward Matthews, of Wisconsin.

We are rejoiced to see that the B. and F. Anti-Slavery Society are about to issue an Address to Christians of all denominations in the United Kingdom, inviting their active cooperation for the abolition of a system, which is so opposed to the precepts and the practice of the Christian Religion. The Address itself is printed in the *Reporter*. It is an able and plain-speaking document. It distinctly charges the American Board of Foreign Missions, the American Home Missionary Society, the American Bible Society, the American Tract Society, and the American Sunday School Union, together with the Northern churches, (with some exceptions,) with being implicated in the sin of slavery. We shall endeavor to print this Address next week.

In speaking of the death and funeral of Rev. T. Torrey, the *Reporter* does not name the Rev. Torrey, but is not aware of it; that an application for the services of Park Street Church in Boston for the funeral of a member and a minister of the denomination which that church belonged, and so general of opinion existed, except Mr. T.'s anti-slavery. We know not, and care not to inquire, how far he had an influence upon this change in the *Reporter*; but it is in its attitude to the American A. S. Society, we have no reason to think that the change is owing to anything else than the honest and independent feeling of the Editor. So may it be. And may all who are laboring against slavery, as the common foe and enemy of the man race, lay aside every personal and party jealousy, and when they must needs differ, and discuss their differences with magnanimity, and with a constant regard to the promotion of the noble and just cause whose ark they are permitted to bear—w. c.

MRS. ANNA PAUL.

We have already announced the death of Mrs. Anna Paul at Northampton, on the 17th of March last. Mr. GARRISON intended to prepare a notice of her, for which a long personal acquaintance peculiarly qualified him. His many and laborious engagements since her decease have prevented him from fulfilling this intention, and left to us the duty of making some record, however brief, of a life which has peculiar interest to abolitionists.

Mrs. Paul was an English woman, the child of parents in comfortable circumstances. No one could see her, even for an hour, without being convinced that she had been well educated, not only in school, but by the better influence of intelligent and noble society. She became acquainted with Rev. KENNETH PAUL, of Albany, during his visit to England in 1822. She was a colored man, of rare gifts, great piety, piety, fine presence, and fascinating manner. Mr. GARRISON was in England at that time, and among the young lady about to link her fate with a man so distinguished and ill-treated here, laid before her, with the most frankness and fidelity, the fearful trial which she would be called. But, true to her deep convictions and earnest love, she let her hand follow her heart. We are ashamed to tell of the terrible ordeal to which she was subjected, in coming, as the wife of a profoundly Christian country, inserted in the streets, degraded, at home, of all society except within the narrow ranks of the abolitionists, a woman of low energy and devotedness would have quailed. But during all those months, she stood nobly at the post she had chosen, devoted to her husband, to his church, his cause, and their cause. And she was happy, till the death of her husband left her widowed, without any means of support, and her health beginning to fail. The spirit had been willing, but the flesh was weak. Her delicate nervous organization had given way in the struggle, and as we have stood, in later years, by the side where she lay so long a patient sufferer under the most painful of all diseases, complete nervous prostration, we have always felt that she was, in a profound sense, a martyr to American prejudice against the color.

It will help some to conceive the bitterness of this judgment, if we add that, of late years, indignity, had been touched by the sight of her patient suffering, and charmed by her conversation, have turned every disgust when told she was the widow of a colored man. Since her husband's death, some twelve years ago, her life has been almost one long disease; tormented, by the last year or two, with severe pain day and night, borne patiently and with true Christian resignation. While in health, she had done active services for her generation, and throughout her illness, she retained a hearty interest in all philanthropic movements, and preserved, to the last, her refined taste, her love of books, and rare power of expression, both in conversation and in writing.

To the kindness of Mr. and Mrs. George Brown, who owed a home and the most considerate attention to many years. Since they left Northampton, she has been an inmate of the family of Mr. JOHN BROWN, whose excellent wife and himself have devoted themselves to her comfort with unwearied kindness, rendering services which no money could buy, with a love that never tires. The abolitionists have never forgotten her. A few days before her death, she requested Mr. BRIDGMAN to express her gratitude to those who had so constantly ministered to her support. Among them, Mr. WILLISTON, of Northampton, deserves special mention, for his long-continued and liberal contributions, for his humane and noble spirit, and for his excellent wife and himself have devoted themselves to her comfort with unwearied kindness, rendering services which no money could buy, with a love that never tires. The abolitionists have never forgotten her. 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POETRY.

TRIBUTE OF GRATITUDE.

The Duchess of Sutherland, by reputation one of the most beautiful of a beautiful array of women, is the lady of whom Mrs. Norton has borne such noble testimony in the following lines:

Al, easy are the aims the rich man spares To sons of Genius, by misfortune bent; But thou gav'st me, what woman seldom dares, Belief—in spite of many a cold dissent— When, slandered and malign'd, I stood apart From those whose bounded power hath wrong, not crushed, my heart.

Thou, then, when cowardly fled away my name, And scoffed to see me feebly stem the tide; When some were kind on whom I had no claim, And some forsook on whom my love relied, And some, who might have battled for my sake, Blood off in doubt, to see what turn the world would take—

Thou gav'st me that the poor do give the poor, Kind words, and holy wishes, and true tears; The loved, the near, in kind could do no more, Who changed not with the gloom of varying years, But clung the closer when I stood forlorn, And blunted slander's dart with their indignant scorn.

For they who credit crime are they who feel Their own hearts weak to unrepented sin; Memory, not judgment, prompts the thoughts which steal O'er minds like these, an easy faith to win; And tales of broken truth are still believed Most readily by those who have themselves deceived.

But, like a white swan down a troubled stream, Whose ruffling pinion hath the power to fling Aside the turbid dross which darkly gleam, And mar the freshness of her snowy wing— So thou, with gently grace and gentle pride, Along the world's dark waves in purity dost glide.

Thy pale and pearly cheek was never made To crimson with a faint, false-hearted shame; Thou did'st not shrink—of bitter tongues afraid, Who hunt in packs the object of their blame; To thee the sad delusion still held true, For from thy own good thoughts thy heart its misery drew.

And though my faint and tributary rhymes Add nothing to the glory of thy day, Yet every poet hopes that after times Shall see some value on his votive lay; And I would fain one gentle deed record, Among the many with which thy life is stor'd.

So when these lines, made in a mournful hour, Are idly opened to the stranger's eye, A dream of thee, aroused by fancy's power, Shall be the first to wander floating by; And they who never saw thy lovely face, Shall pause, to conjure up a vision of its grace!

HINTS TO THE GIRLS.

BY FRANCES D. GAGE.

Did you never see a lady Look into a stranger's face, In an omnibus or rail-car, As if saying—'Sir, your place!'

Did you never see a lady Walk up to the church-pew door, Lace and ribbons all demanding—'Yield your pew!'—and nothing more.

Did you never see a lassie Flirt into an old man's chair, And, unheeding age or honor, Let him stand—no matter where?

Never see the stage-coach emptied For some seditious man of business Tumbled out to ride outside?

Never go to hear a lecture, When some fashionable deacon Would come in and make a bustle, When you most desired to hear?

Routing half the congregation, And disturbing all the rest, As if she was all creation, Being fashionably dressed?

Now, dear girls, if you're so thankful, So exacting and so free, Time will come when gent's will answer, 'Ma'am, this seat belongs to me.'

Never, girls, disturb a lecture, Church or hall; where'er you go, Still respect the rights of others; This is 'woman's rights,' you know.

Never ask a man abruptly To resign his place; If it's offered, thank him kindly, With a smile upon your face.

If the way is long and weary, And he cannot find another, Bid him share the comfort with you, As you'd share it with a brother.

Thus may you receive forever, Given with a spirit free, True respect and love and kindness, Better far than gallantry.

GENTLE WORDS.

A young rose in the summer time Is beautiful to me, And glorious the many stars That glimmer on the sea; But gentle words and loving hearts, And hands that clasp my own, Are better than the fairest flowers, Or stars that ever shone.

The sun may warm the grass to life, The dew the drooping flower, And eyes grow bright and watch the light Of Autumn's opening hour; But words that breathe of tenderness, And smiles we know are true, Are warmer than the summer time, And brighter than the dew.

It is not much the world can give, With all its subtle art, And gold and gems are not the things To satisfy the heart; But oh, if those who cluster round The altar and the hearth, Have gentle words and loving smiles, How beautiful is earth!

TRANSLATION FROM THE CHINESE.

BY DR. BROWNING.

I see white blossoms dancing in the breeze, And all around is bright and fair as these; I dream my dreams beneath that flowery tree, As dreamt Shu-Chung—and, like the bard Puh Yih, Make my own epitaph in Malody!

Stretch out thine hand, and let me welcome thee; So that, when chancier and proclaims the morn, And when the fresh gales agitate the thorn, And when the rain-drops patter on the ground, With thee my lips may talk, with thee my heart be found.

THE BIBLE QUESTION.

JOSEPH BARKER IN REPLY TO ELIZABETH WILSON.

MILLWOOD, Knox Co., Ohio, March 31, 1858.

DEAR FRIEND GARRISON: With your permission, I will say a few words in reply to Elizabeth Wilson's letter of January 4th. I was about to reply to her personalities; but I found my letter would be too long. Besides, it is difficult to the readers of THE LIBERATOR look for, and not a quarrel. And, lastly, those who care about personalities may satisfy themselves whether Mrs. Wilson's personalities be correct or not, by comparing our former letters. If any of your readers think any explanation on any point necessary, let them name the point, and I will give it the explanation.

Mrs. Wilson has made no reply to about nineteen-twentieths of my last letter. I suppose this may be taken as a sign that she found my remarks unanswerable.

Mrs. Wilson talks of rejecting the light of the Gospel. It is only the darkness of the Gospel that we reject. She talks of nations sliding back into Paganism in consequence of rejecting the Gospel. Did a nation of Christians ever reject the Gospel? We never heard of read of such a thing. We do not wish any one to reject the Gospel. We only wish them to reject its errors. There is much that is good in the Gospel. What does E. Wilson mean by Paganism?

Mrs. Wilson speaks of countries that have no divine revelation. The Bible teaches that there are no such countries. We think the Bible is right on this subject. It would be strange indeed for a good God to leave whole nations in utter darkness.

Mrs. Wilson mentions my Review of the Bible. These who wish to know what I say in that book, had better read it for themselves. They will find a very erroneous idea of its contents, if they judge of them from what Mrs. Wilson gives as quotations from the work.

Mrs. Wilson says 'charity thinketh no evil.' If she means charitable persons think no evil of others, she is wrong.

Mrs. W. thinks one or two untruths or lies do not prove a man a liar. Can she tell us how many lies it would take to make a liar? How many acts of murder does it take to make a man a murderer?

But the Patriarchs were under strong temptation, she says. She even speaks of paroxysms of terror. But the truth is, Abraham and Isaac made up their minds deliberately, beforehand, to lie. They went into danger voluntarily, and made up their minds to lie by their own will. Joseph lied without any temptation. Sarah lied—I know not what. Jacob lied to his father to cheat his brother, and Rebecca lied to her husband to cheat her child. But the chief thing to be remarked is, that the Bible nowhere finds fault with those men for lying. The writer of their history never seemed to think that their lying was either a sin or an error. He does not speak of it as a sign either of depravity or of weakness. The same writer that gives the story of Abraham's lies, represents God as saying, 'Abraham obeyed my voice, and kept my charge, my statutes and my laws.' Gen. 25: 6. In short, the impression which the whole story is calculated to make on simple, artless readers is, that the patriarchs were habitual liars, and that the writers of the book of Genesis did not consider habitual lying either a sin to be blamed or a weakness to be pityed. So of the slaveholding, fornication, polygamy and adultery of those patriarchs. The Bible writers never speak of them as either faults or failings.

But we ought not to be severe on those ancients, it is said. We answer, we are not severe on them. We simply state how the matter stands. It is against the word of God that we are severe. But my allusions to the adulteries and concubinage of the patriarchs are not couched in the most delicate language, Mrs. Wilson says. This sounds strange from a believer in the divinity of the Bible. There is not a book on earth, that I ever met with, that contains expressions more indelicate, or that tells tales more indecent, and disgusting, and revolting, than the Bible. This is true even of the common translation; and the original is much worse. It is very possible that my language may be wanting in delicacy; but compare it with the story of Lot and his daughters; of Judah and Onan; of Jacob and his concubines—compare it with the laws about sexual matters to be found in the books of Moses; compare it with the Song of Solomon, or with the allusions to sexual matters in the writings of the Prophets—compare it especially with the original Hebrew; and then complain of it, if you are able. Then, consider my early training. My father read the Bible aloud every day in his family, and never missed a word. He believed it to be the word of God, and he was consistent enough to believe that it was just what it ought to be. If a man that touches pitch must be defiled, what must be he, who is not only obliged to touch it, but to sit while whole buckets-full are poured upon him?

But the Americans are very fastidious, Mrs. Wilson says, 'with respect to the delicacy of language; forming quite a contrast to the eastern countries, where the Scriptures were written.' Indeed! Are they more delicate, then, than God? Are they wiser than he? Are they better judges of what kind of language is most fitting? The Americans are a very fastidious people, with regard to the delicacy of language! Then why do they print and circulate the common version of the Bible? And why do not they rebuke the Americans for their fastidious delicacy? You seem to think it no great crime for people to affect to be wiser and purer than God.

I have said that I never met with a book disgraced with grosser indecencies, or with more indecent stains, or with more revolting allusions, than the Bible. I may add, that I know persons who learned their first bad ways, with respect to sexual matters, from the Bible. I know persons who were well ruined, both body and soul, by practices of which they never had any idea till they found them described in the Bible. The Bible mentions the most horrible and unchristian practices, without naming one of the considerations which ought to deter persons from indulging in them. It excites curiosity on certain matters, without giving that physiological knowledge which is necessary to prevent such curiosity from leading young people into vice. It names things which other portions of the Bible say ought not to be named, and it names them without giving a particle of that knowledge of the laws of human nature which alone can prevent the naming of them from doing mischief.

I hardly like to mention the story of the miraculous conception; but persons who have got freed from their early Christian prejudices, and who have recovered from the deadening effects of certain portions of Scripture on their more delicate sensibilities, regard even it as indecent. Some portions of Paul's writings are quite disgusting. His ideas of marriage, as given in his first epistle to the Corinthians, are worse than brutal. The highest use of woman he could think of was, what I, with all my Eastern want of delicacy, cannot bring myself to name. His highest idea of the use of marriage, either to man or woman, is the beastly one so delicately indicated by the holy oracle, 'It is better to marry than to—.' Read it for yourselves, dear readers. And read the whole of Paul's remarks on marriage and woman in his first epistle to the Corinthians. And those low, gross and beastly ideas about woman and marriage, two of the most holy and elevating subjects that can engage man's thoughts, are recommended to the world as heavenly oracles,—as the most perfect revelations of truth and duty that God can give or man receive. And a woman, an American woman, publicly declares, that 'men have never excelled the book in which these things are found—that they have never equalled it, and never will, in point of intelligence and

virtue.' We are not blaming Mrs. Wilson for praising so highly those vulgar and beastly views. We ourselves are terribly blinded and perverted by our early training as she is. We would not be severe towards her, even when she pours forth against us so profusely her abusive personalities; for we remember the time when we should have found it hard to bear with a man who should have spoken so freely about the Bible as we now speak of it. We will try to keep our temper, therefore, and go on with our work as calmly and as quietly as we can.

Mrs. Wilson thinks 'there is not much danger that polygamy will be adopted in our country.' The truth is, polygamy is already adopted by a part of the country. A periodical is published at Washington, advocating polygamy. The Mormons have not only adopted polygamy, but lying and murder also. They not only practice these things, but justify their practice by the Bible. They show that no consistent believer in the Bible can condemn them for adopting those practices. They show, that to condemn men for polygamy, is to condemn the patriarchs and saints whom God is represented in the Bible as honoring and blessing above all other men. I am told that the American churches tolerate polygamy. The American Board of Commissioners for Foreign Missions, in the year 1846, decided solemnly and unanimously, that polygamy was not inconsistent with Christianity. The Rev. Dr. Taylor, the head of New Haven theology, when speaking on the subject, said, 'We have as good a right to ask the Board to say that polygamy is wrong, as they (the opponents) have to ask the Board to say that it is wrong.' I quote from the Anti-Slavery Standard of March 17. Slaveholding, which is the sum of all villainies, is cherished by the churches, and justified on Scripture grounds. Mrs. Wilson does not seem to be a good judge of the danger arising from the notion that the Bible is the word of God.

'But,' adds Mrs. Wilson, 'if the patriarchs were faithful to the light they had, what more would I ask?' I answer, the question is not what we might reasonably expect of the patriarchs; but what we may reasonably expect from God. 'Would God hold up for our imitation men who were liars, adulterers, slaveholders, and murderers? Would he give such men unqualified praise? Can the book which represents God as doing so be God's word? This is the question. I have no quarrel with the patriarchs. Whether they did the best they knew or no, is little or nothing to me. My quarrel is with the doctrine of the divine authority of the Bible.

Mrs. Wilson says the Jews were greatly in advance of their heathen neighbors in their institutions and principles. Where is the proof? We must not take the testimony of the Jews themselves on this subject. I infer from the book of Job, that some of the heathen were in advance of the Jews in their institutions and principles. I infer the same from the stories in the twelfth and twentieth chapters of Genesis. But perhaps Mrs. W. refers to later times. Then let us come to the days of Jesus. Jesus seems to have thought some of the Samaritans and Gentiles in advance of the Jews. Some of the institutions and principles of the Jews were as bad as they could be. Some of the institutions of the heathen were good; and some of their principles were so true, so beautiful, and so beneficent, that they have hardly been excelled to this hour. The truth is, the institutions and principles of all nations have always been imperfect. I suppose Mrs. Wilson will not say that the institutions and principles of Christian nations are all that they should be. But suppose the Jews had been before their neighbors in all things, what then? It would not follow that the Bible was of God. Some of the heathen nations are wiser and better than others; but it does not follow that the books of the wiser and better nations are all of God.

Mrs. Wilson says the heathen were 'in possession of the Book of Nature, without any admixture of pretended revelations to corrupt them.' I answer, this I take to be untrue. First, they had not much knowledge of the book of nature; and to be without the knowledge of a book, is about the same as being without the book. Second; the Gentiles were not without any admixture of pretended revelations. They all had their gods, their priests, their sacred oracles, and their supposed divine laws and institutions. Third; we do not say that the Bible corrupted the Jews; we do not say that portions of it did them no good. What we say is; that the Bible is not the word of God. There are portions of the Bible that must have done good in every age since they were written, and that may continue to do good for ever. But there are other portions that must always do mischief, so long as the Bible is regarded as of divine authority.

But, did not the heathen practise polygamy? We answer, some of them did, and some of them did not. But what chapter in the Book of Nature teaches that a man is to have but one wife at a time? I answer, the chapter that is written on a woman's heart. What woman's nature does not cry out against her husband taking a second wife? Is there not a chapter written on Mrs. Wilson's heart on this subject? Second; there is also a chapter on the same subject written on man's heart. Where is the man, whose nature has not been corrupted, who could bring into the house of his wife a second woman as a wife, without hearing something like rebuke from within? Third; is there no chapter in the Book of Nature against a woman having two husbands at a time? I am not aware that the Bible says anything against it; yet people, somehow, appear to be pretty well agreed that it would not do.

Nature, assisted by revelation, does point out the evil of polygamy, Mrs. Wilson says. We answer, Nature is itself the medium of all true revelation. 'The Bible informs us that, in the beginning, God made but one man and one woman.' True; and it also informs us, that God gave David all the wives of his master Saul, though David had a number of wives before.

Mrs. Wilson says I endeavor to convey the idea that only two thousand people lost their lives during the Reign of Terror. Now, my words are these:—'The lists of persons guillotined during the Reign of Terror contain less than two thousand names.' How many lost their lives, or were killed in war, I know not. But there are those who blame the Bible-believers for all the wars, as well as for the public executions, of the French Revolution. The French Revolutionists, many of whom were what the Bible-believers call infidels, did themselves great honor, and laid mankind under infinite obligations to them. The most intolerant, the most cruel, the most deceitful and infernal powers on earth are the priests. The worst governments are priestly governments. The worst courts are ecclesiastical courts. The world is far in advance of the church in liberality, generosity, truth and fair-dealing.

Mrs. Wilson talks of men as tigers, and of the Bible as the chain that keeps them from doing mischief. By the chain she keeps them from doing mischief. I believe the Bible-believing nations are the cruellest and exterminating of nations. They are the suppliants and exterminators of the rest of the nations. Besides, if the Bible was so necessary, why has not God given it to all mankind? And how is it that the best and noblest of mankind, in Bible countries are so frequently found among the unbelievers?

Mrs. Wilson's tales about Voltaire and Paine require no answer. He would be a simpleton indeed that could place any reliance on the tales of Church and Bible men respecting the lives or deaths of heretics and unbelievers. I know what priests and bigots are, when provoked by heresy or unbelief. They are the most unbecomingly liars, and the most infernal haters, on God's earth. I have had experience of their cruelty and lies. And I have read church history, and no little of priestly controversy. I cannot conceive a more awful perversion of humanity,—a more inhuman or infernal monster,—a more unutterable or unbounded hater,—a being more reckless of truth, or more ravenous for innocent blood, than the priest or bigot. Talk of tigers; they are spirits of gentleness and love, compared with the priest or bigot, when excited by the presence of the man who sets at naught his authority, or speaks to him of reform.

But Mrs. Wilson refers us to the genuine letters between the Rev. Father Capuchin and the Archbishop of Anagni. I know what genuine letters mean. Letters between two chief priests respecting an unbeliever!

But she refers us to a General Biographical Dictionary. Does she suppose we do not know how General Biographical Dictionaries are made?

But she says Voltaire cried out, 'I shall go to hell.' Then why do you say he was an infidel? Infidels do not believe in hell. Again, she says, Voltaire's creed was the essence of Popery. He must have been a Christian, then.

Infidelity has failed to support its greatest heroes in the hour of death. Mrs. Wilson says, I answer, I have seen infidels die happily, and I have seen Christians die miserably. Bible believers are often terribly vexed that they cannot make infidels miserable on their death beds. They are vexed that infidels die so happily. I have seen believers dying in the greatest horror. I have known even pious and exemplary Christians die horribly. But I never knew a good infidel die miserably.

Mrs. Wilson quotes the Encyclopedia Americana and Grant Thorburn as witnesses against Paine. But who was Grant Thorburn? A believer in the Bible? Then his testimony in the case is not good for any thing. And who wrote the Encyclopedia Americana? We are as well acquainted with the pedigree of Encyclopedias, as we are with the making of General Biographical Dictionaries. When believers talk about men whose principles they do not like, and whose arguments they cannot refute, their word is not worth a straw.

Mrs. Wilson next gives a hearsay story to prove that I am a man of war. Now, we should have thought that even Mrs. Wilson might have seen the folly of building an argument on hearsay. Did she never read the fable of the three black crows? But never mind the hearsay story. If every one is a man of war who would rather kill a murderer than allow the murderer to kill him, I am a man of war. But what then? Is it unbelievers only that think it right to kill rather than allow themselves to be killed?

Mrs. Wilson is at last satisfied, it seems, that there is a passage in the Bible which represents a Jew as selling a slave, and which mentions a third person in a contract of the kind.

But Mrs. Wilson says, in the case of a father selling his daughter, it was in the expectation that she would be bought by her master or one of his sons. If she had said the daughter was sold as a prostitute, she would have been nearer the truth. 'But no matter with what expectation she was sold, she was sold by another and not herself, and this was the point Mrs. W. defied me to prove.

We need say no more about Lev. 25: 44, 45, 46. It will be enough if our readers will read it. But Mrs. Wilson says that for ever means till Jubilee. At this rate, for ever might mean, in some cases, only a day or an hour. A short for ever! It seems rather strange that people can satisfy themselves with such criticisms. Common people would suppose that either God or man could as easily have written 'Jubilee' as 'for ever,' if he had really meant Jubilee. One thing is certain, that if the words used in Leviticus do not describe chattel slavery,—slavery of the worst possible description,—there are no words that can describe such slavery.

But there is nothing like slavery in any of these passages, Mrs. Wilson says. Read the following, and judge whether there be not, at least, something like slavery in it:—

'If a man smite his servant or his maid with a rod, and he die under his hand, he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished; for he is his money.'

Mrs. Wilson argues, that because there is a passage in the Bible against injustice or unkindness to strangers, written many hundred years after Joseph's death, the Bible really condemned Joseph's conduct. To us, however, Mrs. W.'s quotation only proves that the Bible contradicts itself.

To Mrs. Wilson's sympathy for Thomas Galbraith we have no objection. We have a very friendly feeling towards Mr. Galbraith. We spent a little time with him and his family last fall, and were right well pleased with them. If we should ever call on Mrs. Wilson, and be able to form as favorable an opinion of her heart as we were obliged to form of Thomas Galbraith's, we will bear with the errors of her head. But there is one beautiful passage of Scripture, which it would not be amiss for Mrs. Wilson to ponder. She may find it in Prov. 26: 17—'She that passeth by, and meddles with strife belonging not to her, is like one that taketh a dog by the ears.' Mrs. Wilson, however, is happy in having taken by the ears so gentle and considerate a dog.

I would commend Mrs. Wilson for not giving up THE LIBERATOR, only I am almost afraid lest praise from me should make her suspect she was doing wrong.

Mrs. Wilson says I make a sweeping charge of infidelity against the American Anti-Slavery Society, and all that helpeth with it and laboreth. I answer, if any one will point out to me any such charge in my writings, I will retract it. I know several helpers and co-workers of the Anti-Slavery Society who are not infidels.

What Mrs. Wilson says about the Anti-Slavery Society, it is not my business to notice. Nor do I feel called upon to say any thing about her remarks on you and your position. The question I have to discuss is—'What is the Bible? Is it the word of God or the word of man?'

Perhaps I ought to add, that though I consider the prevailing notion of the divine authority of the Bible a hindrance to useful reforms, I by no means think it must be universally abandoned before any great reform can be brought about. Many great reforms have been brought about, in spite of the prevalence of this notion, and many more will be brought about before it is universally exploded. The abolition of slavery will be no exception. Bibleolatry may make the movements of reform slower than they would be, but it will not quite stop its progress. It may retard the triumphs of freedom, but not prevent them. We should be foolish indeed to regard it as 'an insurmountable obstacle to all reforms.'

Two remarks more, and I have done.

1. The fact that the Bible says, 'Thou shalt not bear false witness,' is no proof that the Bible does not countenance lying. It is only a proof that the different parts of the Bible are inconsistent with each other,—that the book contains good things as well as bad things. The believer in the divine authority of the Bible has not only the example of patriarchs and saints to encourage him to lie, but the example of God himself. The Bible represents God as saying one thing and doing another—as employing prophets and miracle-workers to preach a lie, in order to try his people—as sending forth a false spirit to deceive his enemies—as sending men strong delusions, that they might believe a lie and be damned, &c. (See Deut. 13: 1-5; 1 Kings, 22: 10-23; 2 Thes. 2: 11.)

2. If it be right to lie to save one's life, it must be right to lie to save men's souls. If the Bible does not blame Abraham, Isaac and Jacob for lying for low, worldly objects, why should it blame men who lie for high and spiritual objects?

Yours, affectionately,
JOSEPH BARKER.

Tragedy and Theology.—We learn from an advertisement that Mr. Edwin Forrest will read the play of Hamlet at Yonkers, on Monday next, for the benefit of the Baptist Church in that village. Admission one dollar.—N. Y. Tribune.

Arrest under the Fugitive Slave Law.—A white lad, named Henry Stephens, was arrested in New York as a fugitive from service, who he owed an apprentice to the claimant, in New Jersey. The case was fully investigated by the U. S. Commissioner, and the apprentice delivered up to his master.

SPIRITUAL CONVENTION.

HAMPDEN HALL, SPRINGFIELD, April 7, 1858.

TO JAMES HARGREAVES, Dublin, Ireland:

DEAR JAMES—I am in a Spiritual Convention; i. e. a Convention called to consider the various phenomena being witnessed throughout this country, supposed to be caused by spirits that once inhabited this earth. A large, deeply interested assembly is present. It is a State Convention, but many are here from other States. The Convention met yesterday. This is its fourth session. The great object is to consider the facts, now generally admitted to be such, and to trace them to a true and adequate cause, and the relations they bear to the existing theories and practices of religions and governments. The great questions sought to be settled are these:—1. Do the spirits of the disembodied dead have an interest in and sympathy with their fellow-beings that are embodied? 2. Can they and do they now make known to us their presence and sympathy in these various phenomena? Whatever be the opinion of yourself, or of any others, respecting the 'manifestations,' as they are called, I believe you and every human being must feel a wish that the above questions might be truthfully answered in the affirmative. Who has not a loved one there? You have, I know. Could it be otherwise than pleasant to you to be assured that that loved one is still ever near you, ever sympathizing with you? Would you not rejoice to know that she could so manifest herself to you as to assure you of her identity and presence?

At the opening of the Convention, it was stated, that if this movement be what it purports to be, for the good of man, temperance, anti-slavery, non-resistance, woman's rights, and land reform, every individual, truly in favor of social, moral, religious and theological reform, will connect themselves with it; that while in this state of being, our sole and single aim should be to secure to human beings, (1.) a perfect organization, (2.) a perfect development of that organization—according to the original design of our Creator; that our great aim should be to get a perfect knowledge of our whole being; of the relations we hold to the universe, and to be true to the duties growing out of these relations; that when we get into the next state, we will acquaint ourselves with the laws under which we first then exist, and obey them;—but while here, our first great aim should be to know the laws of health and life under which our bodies and souls now exist, and to be true to them; that those who are best prepared to enter the spirit world, and of man to man, are best prepared to enter the spirit world; that such are the 'pure in heart who see God'; now, and that will see him ever, while they are true to themselves.

In all the discussions of the Convention, these practical matters have been kept in view; so that, in fact, it has been a Temperance, Non-Resistance, and Anti-Slavery—a Reform Convention. It has placed itself, and the cause of Spiritualism, in an attitude of bold, determined, practical hostility to all slaveholding, war-making, sectarian churches and governments—declaring all human laws and constitutions null and void and of no authority; and also the authority of books and persons—holding up truth and right as alone having authority over the human soul.

Many have taken part in this Convention. AMY BALLOU, one of America's best and truest reformers, has given much invaluable counsel. He has told the Convention that he will take no part in this, or any other movement, that does not operate on him and others to make them truer, more earnest, just and honest in all relations; that does not tend to inspire a more enduring and practical opposition to slavery, war, sectarianism, and to all human wrongs. The following resolution, offered by him, and adopted by the Convention, presents his views:—

'Resolved, That a rational and solid faith in spiritual manifestations necessarily leads to earnest practical reformation of life, in respect to both individual and social habits; and that any pretended faith in spiritualism which leaves its professors contented with present, popular evil practices, customs and institutions, is vain.'

ANDREW JACKSON DAVIS, the clairvoyant, has given us a lecture on *Insanity*; its causes and various manifestations—showing that whatever powerfully excites is calculated to develop insanity in all who are, by birth, inclined to it. He showed how powerful have been the church and clergy, the religions and politics of the world, to produce insanity. A. J. Davis is the standing miracle of the nineteenth century. He is a gentle, loving, unpretending man; having never enjoyed the advantages of what is called education, and in his normal state giving little promise of such efforts of intellect as he has made; but in his abnormal, or superior state, there is no science with whose principles and technicalities he does not seem familiar. His writings are producing effects on the religious and social opinions of this people, that will be felt in all coming time. He is a *Jew* of this day; and millions will be redeemed from abject mental thralldom, from degrading and polluting passions, opinions and practices, by his influence, as they have been by the influence of Jesus of Nazareth.

A new plan of government has been presented to the Convention, purporting to have been given through John M. Spear, by the spirit of Thomas Jefferson. I will forward you a copy of the pamphlet containing it. You will be interested in its perusal. It gives no quarter to slaveholders or warriors. It places woman beside man as an equal in rights.

The Convention has made arrangements to call a National Spiritual Convention, to meet in Rochester, N. Y., next September; and there to see what can be done to give a practical, reformatory direction to the general existence now existing in regard to these manifestations.

The Orthodox clergy and churches of the country have been and are the most bitter and virulent opponents of this movement. Those who can swallow down Samson's three hundred fox tails and firebrands, Judah and the whale, and all the marvels of the Bible, are the persons who are most shocked by these simple phenomena. They strain at gnats and swallow camels. But the clergy are coming; these clerical Sals of Orthodoxy are found among the prophets of Spiritualism. The following, from the N. Y. Tribune, has just been read to the meeting. Three of Dr. Beecher's sons,—Charles, Thomas and Henry Ward,—belong to the Association of Ministers before whom the Report, drawn up by Rev. Charles Beecher, was read:—

[For the article referred to, see THE LIBERATOR of last week.]

Such is the report of the ministers. They see, and all will soon see, that the 'assumption of the moral impossibility of communication between those we call the dead and individuals still in the body, is fatal to the existence of Christianity, as a divinely originated faith, as Christianity is understood by Christendom as being based solely on a supposed *arbitrary* revelation. The fundamental principles of morality, and the gentle, loving, martyr spirit inculcated in the life and teachings of Jesus, will ever abide as true, whatever may be thought of 'spirit rappings.' They were inscribed on the more enduring substance of the human soul long before they were uttered by Jesus or printed in a book. But well may the clergy, who scoff at these manifestations, tremble for the authority of their book. The evidence offered of the 'evil character' of those rapping spirits is extraordinary, but entirely in keeping with their ideas of goodness. A denial of the plenary inspiration of the whole Bible, and of total depravity, endures less hell, and vicarious atonement, and of what they call 'ritual piety,' settle the question of a man's character, in their view. If none but evil spirits can deny the divine authority of the whole Bible, what must be the character of that spirit which instigated the Jews to their aggressive, exterminating wars, to polygamy, and to their revengeful and bloody penal code?

But I must stop. The scene around me is one of deep interest. Near by are 300,000 guns, to shoot men, women and children, and tens of thousands of

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