

If the inhabitants of Boston have taken the legal and equitable measures to prevent that misfortune, of all others the most to be dreaded, the execution of the Stamp Act...

Learn, now, from the diary of John Adams the results of this system: The year 1766 has been the most remarkable year of my life...

The Stamp act became a dead letter. At the meeting of Parliament, numerous petitions were presented, calling for its instant repeal...

Sir, regarding the Stamp act carefully and cautiously, free from the animosities of the time, it is impossible not to see that, though gravely unconstitutional, it was at most an infringement of civil liberty only...

Sir, in placing the Stamp act by the side of the Slave act, I do no injustice to that emanation of British tyranny. Both, indeed, important rights...

Sir, I might here stop. It is enough in this place, and on this occasion, to show the unconstitutionality of this enactment. Your duty commences at once...

With all these it must be so far in harmony, that like other laws by which property, liberty and life are guarded, it may be administered by the ordinary process of the Courts...

Mr. Whipple, in his reply, dated at Portsmouth, Dec. 22, 1796, an autograph copy of which I have, recognizes the rule of Washington:

I will now, sir, agreeably to your desire, send her to Alexandria, if it be practicable without the consequences which you except...

The fugitive never was returned, but lived in freedom to a good old age, down to a very recent period, a monument of that forbearance of man, which we apply call the Father of his country...

Sir, the existing slave act cannot be enforced without violating the precept of Washington. Not merely uneasy sensations of well-disposed persons...

Not a case occurs without endangering the public peace. Workmen are brutally dragged from employments to which they are wedded by years of successful labor...

With every attempt to administer the Slave Act, it constantly becomes more revolting, particularly in its influence on the general sentiment. Rich cannot be touched without defiance...

Sir, I shall speak frankly. If there be an exception to this feeling, it will be found chiefly with a peculiar class. It is a sorry fact that the 'mercantile interest' in its unparadoxical selfishness...

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Further, that the National Government is a Government of delegated powers, and as among these there is no power to support Slavery, this institution cannot be national...

Sir, thus far I have arrayed the objections to this Act, and the false interpretations of which it has sprung. But I am asked what I offer as a substitute for the legislation which I denounce...

No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor...

From the very language employed, it is obvious that this is merely a compact between the States with a prohibition on the States, conferring no power on the nation. In its natural significance, it is a compact...

As a compact its execution depends absolutely upon the States, without any intervention of the nation. Each State, in the exercise of its own judgment, will determine for itself the precise extent of the obligations assumed...

Such is this much-debated provision. The Slave States, at the formation of the Constitution, did not propose, as in the cases of Naturalization and Bankruptcy, to empower the National Government to establish a uniform rule for the rendition of fugitives from labor...

Mr. President, I have occupied much time; but the great subject still stretches before me. One other point yet remains, which I should not leave untouched, and which justly belongs to the close. The Slave Act violates the Constitution, and shocks the Public Sentiment...

And now, sir, let us review the field over which we have passed. We have seen that any compromise, finally closing the discussion of Slavery under the Constitution, is tyrannical, absurd, and impotent...

renown, the eloquent Abelard, in Latin verses addressed to his son, has clearly expressed the universal injunction:

Justa potestatis terrena discutenda Celestia tunc bene perpendenda Siquis dominum jubent contra justitia Te contra dominum pactu nulla trahat.

The mandates of an earthly power are to be discussed; and those of Heaven must at once be performed; nor can any agreement constrain us against God. Such is the rule of morals...

There is, sir, an incident of history, which suggests a parallel, and affords a lesson of fidelity. Upon the triumphant exertions of that Apostolic Jesuit, St. Francis Xavier, large numbers of the Japanese, amounting to as many as two hundred thousand...

Finally, sir, for the sake of peace and tranquillity, cease to shock the Public Conscience; for the sake of the Constitution, cease to exercise a power which is nowhere granted, and which violates inviolable rights expressly secured...

The Liberator. No Union with Slaveholders! BOSTON, SEPT. 24, 1852.

STATE FREE DEMOCRATIC CONVENTION. This Convention was held at Lowell on the 15th instant, and notwithstanding the highly unfavorable state of the weather...

Among the Resolutions adopted, on the occasion, were the following: That no man can own another man—that the Fugitive Slave Law must be repealed...

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ANTI-SLAVERY EXPERIENCE IN LEONMINSTER.

On Saturday last, I went to Leonminster to lecture on the... The day for the Massachusetts Anti-Slavery Society... The meeting was well attended... The lecturer dwelt upon the character of the U. S. Constitution...

lady opened her rooms, and freely provided more than her share of a liberal entertainment on the occasion... Her only compensation, and all she wishes to receive, was the joy-giving consciousness of doing something for a worthy and unpopular cause...

JERRY RESCUE CELEBRATION!

The First Anniversary of the Rescue at Syracuse, on the first day of October, 1851, of the man Jerry, from the custody of Official Kidnappers, is to be celebrated... It was the trumpet peal to the Sons of Liberty throughout the world...

of the ten, we believe in a higher law, and I may say, endeavor, at least, to live up to it... Murder in Natick.—Saturday morning, Israel Taylor, shoemaker by trade, in Natick, was found murdered in his shop, having received at least two blows from an axe...

Another Colored Seaman's Case.—It seems that the law of South Carolina relating to colored seamen, is to be tested in more forms than one... Trouble in Illinois.—Considerable excitement has been caused in Carle, Ill., between some citizens and a party of free colored men...

ESSEX COUNTY ANTI-SLAVERY SOCIETY. A Quarterly Meeting of the Essex County A. S. Society will be held at Lawrence, on Saturday and Sunday, Sept. 25th and 26th, at 7 o'clock, Saturday evening... NEW BEDFORD, (Bristol Co.) An Anti-Slavery Convention will be held in New Bedford, at Liberty Hall, commencing on Saturday evening, September 23rd, and continuing on Sunday, 24th...

The Liberator.

'HOPE ON, HOPE EVER'

London, August 1, 1852.

DEAR GARRISON: Your steady persistence in your great and good work has, by the sight of a Liberator, been called to my mind; and I feel encouraged not to despair of human progress.

Our business and duty is to correct, or aid in correcting, what we think wrong. We cannot get rid of the past facts; they have gone down the stream of time, and we must be content with fatalism, or infer that we have a duty to perform in this life, and that is, to aid in improving the effects which may be made to flow by the active energy of the wise and the good.

Electricity, which sometime was deemed to be a visitation of vengeance, is now turned by knowledge to the mighty blessing of transmitting and increasing intelligence by almighty wings, and in the end will strengthen the power of the masses against despotism.

This despotism and priestcraft will be dismissed to the darkness from whence they came. They sprang from darkness and ignorance, and to that darkness they will return.

All nature is chemistry; man himself is a laboratory; and the knowledge of nature, which is the knowledge of the laws of God and his works—the knowledge of the comprehensive and beautiful philosophy of Jesus, which teaches the love of God and man, and acting towards our brother, and judging him as we would that he should act towards and judge us—will be found to accord. We shall be fitted for higher being, and find our reward.

Your perseverance in your good work heartened me up again; that is, it suggested a train of thought which did so, at a moment when my view of the political aspect of things here had thrown a wet blanket over me. It is never long with me before it dries, as my view, that all things work together for good, is steady, though I, as an author, occasionally find myself puzzled to reconcile things that happen contrary to the way in which I wished. This thought, I have no doubt, or something like it, occurred to the abolitionists when the iniquitous Fugitive Slave Bill passed; but the discussion to which that bill has given rise has done more, and will do more for the abolition of slavery, than we at first saw connected with it.

Take an instance: 'Uncle Tom's Cabin' was printed here at 2s. 6d. It sold so rapidly, that it was soon printed for a shilling; and it is now printing in penny numbers. It is largely contributing to diffuse the abolition of slavery, which you had made a world-wide question, reach the meanest in circumstances, and it will tend to strengthen the poor and ignorant against slavery, ere they embark for your country. It is a narrative which brings the sufferings of the slave home to the heart and the feelings, in a form in which hundreds and thousands can appreciate them, and are made to abhor those who inflict or advocate them. The work enlists the feelings of all who read it, and the feelings lead the majority; and if there is reasoning power, and it is awakened, the feelings in the end lead the judgment. The judgment is pretty sure to enter the same sentiment in which the feelings have enlisted. Go on, then, my earnest, good friend! Be assured you will reap, if you faint not. It will be an honor, in a future day, to have labored with you in your great mission.

What an amazing number of progressive movements a man sixty years old might record as movements, the fruits of which he has seen! And when he remembers how often he has grieved himself at the influences which appeared to oppose the rapid advance of the good, or what he thought so, and now looks back and takes note of the progress made, how truly and fully does it prove that society, notwithstanding these influences, is a growth, and is ever impelled onward—that it is a process of adaptation, and that 'onward' is a law of our being, and is for good.—Every man has his errors; but, inasmuch as all have not the same errors, truth progresses, though the errors impede. If ten is taken as representing society, only one of the ten would be found riding the same hobby; and though the other nine should have their hobbies, they will always be nine against each particular hobby, and the stream would still run in the right direction.

Hence the purposes of God, or nature, are worked out, independently of the will of man, yet through his agency. We are creatures of necessity, creatures of the great first cause. Man has what to the world has appeared, and what to many still appears to be, a free will; yet is he a creature of necessity. His language has been formed out of what to men has appeared to be their state and position, namely, that of free agency; they form their own language. Higher views of God's providence show, that all things proceeding from Him are governed by him, and are overruled to his purposes. He works through the agency of creatures; and, notwithstanding their misapprehension or non-apprehension of the laws of nature, the laws of nature act and govern and influence, whether we understand them or not—they control, and we enjoy or suffer, as we conform or err. We are compelled to submit to them, whether knowing them or not, or suffer the consequences of disobedience or non-conformity.

There is no liberty, so to speak, but the liberty of obedience. Wise or ignorant, man cannot suspend or control their action; though, knowing them, he may use them, and profit by their use.

The laws which govern and control us, as individuals, are, as certain, physically, mentally and morally, as the laws which govern external nature. We cannot control the tides or the plants; neither can we refuse our being. We are not consulted as to receiving or going out of life, or as to the laws which control it. We cannot breathe, and that brings sensation into action, and we cannot resist our sensation.

The eye, it cannot choose but see; We cannot bid the ear be still; Our bodies feel, wherever they be; Against or with our will.

Whether we call this obedience to the law of nature, or the law of God, is but a difference in words, not in essence. If we say with the secularists, those who obey the law of nature will reap the reward of their wisdom or obedience to the higher power; or

if we say with the Christian, all things work together for the good of those who love God, we express the same thought in different words. The one form is conceived in the language suggested by those who reverence power as evidenced in the law of nature, but have not imagined a being or person; the other is language conceived by those who have found or embodied an idea of person, connected with the supreme.

We should endeavor to arrive at the essence of the thoughts expressed, treating the words as the mere dress. Many of the disputes about free will or necessity have arisen from the words used, but much more from the difficulty inherent in the subject, because it has relation to the infinite, and the agent is finite; but man can see enough to know that the power that creates is greater than the thing created, and has not subjected his laws to the creature's will. Man's character is formed for him, not by him.

This doctrine, that God rules all things, is put by the Evangelists into the mouth of Jesus.—Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father's notice. But the very hairs of your head are all numbered: fear ye not, therefore, ye are of more value than many sparrows.

This is a faithful saying. It is one of the leaves of the tree of life appointed for the healing of the nations, and is able to make us wise unto salvation, and thoroughly furnished unto all good works. It is a great truth, and must not be suffered to fall to the ground. That is the cause of a thing, without which it would not be.

The character of a man flows from his life and organization. His life he cannot help receiving; his organization he cannot help obeying. Man's organization is sustained and controlled by his Creator, as is evinced by the language we have quoted from the great Christian Philosopher, whose philosophy would, ere this, have pervaded the world, if the dogma of credists had not been taught in its stead, and in his name, by priests, who built arches over his doctrine, and then pretended they were founded upon his teaching.

We receive our thoughts and coin our language through the senses. Without the senses, there is no thought; without these, no words—for words are but the symbols having conventional meaning only. These senses are put in action by the material things surrounding us, which are the types of all new ideas to which they give rise; and as we increase in knowledge, we multiply our desire of symbolizing—extending our view of God through his works. Mind is ever growing as it sees more of science. Though the physical types—that is to say, the works of God, as spread out before man, are the same, and the eye visual may be the same—the eye mental is not the same; its power of vision is increased. The omnipotent type is ever the same. It is the imperfect that changes, not the perfect. It is man's power of comprehension and appreciation that enlarges; and as it goes on enlarging, he is enabled to see more of God in all things; and ultimately he will, as I think, see all things in God. And yet priests have dared to say to mind, 'Thus far shalt thou go, and no farther.' They who compelled Galileo to bend the knee to a lie; who shut up the words of the kindest philosopher, and the most comprehensive philosophy from the world; and burnt and destroyed those who sought its diffusion, by the Inquisition, were the great enemies of man; and those who partake of the disposition to repress thought are of the same spirit. The world will not know true religion until we get rid of priestcraft. I had almost said, until we get rid of priests.

EDWARD SEARCH.

THE BIBLE QUESTION.

(Reply to Joseph Barker—Continued.) If our opinion is correct, Joseph Barker is a man of war. He considers the New Testament as tame, servile and pusillanimous, because its doctrine is, 'Resist not evil, overcome evil with good,' and recommends patience and resignation under afflictions, if the sufferers cannot better their condition. J. B. would overcome his enemies and oppressors with powder and lead. He says—'It seems extremely difficult to annihilate European tyranny, or American slaveholding, as long as the Bible is considered of Divine authority. The scriptures represent it as a matter of little importance whether men be slaves or freemen. The scriptures sanction political tyranny and despotism, forbid rebellion against tyrants, and sentence to damnation all who resist existing authorities, requiring men to be subject both to ecclesiastical and political rulers, on pain of eternal ruin; and when they find you proving that the scriptures ever require you to obey every ordinance of man for the Lord's sake, without regard to its character, you may depend upon it they will tremble. The world will have to hear the truth, and the sooner they hear it, the better. The hypocrites will tremble for their calling and their hire.' (Did you, Mr. B., just occupy the position of a priest for the sake of the hire? Were you then a hypocrite?) And the honest, but deluded, will tremble for the honor of their religion and the salvation of men's souls. True enough, this makes us have fearful forebodings; as we acknowledge ourselves to be among the number of the deluded. But we have already troubled our readers with an account of such a paroxysm of horror, that we will not again trespass on their sympathies. If Mr. B. goes on to make one discovery after another, of the iniquitous teachings of the scriptures, what shall we do? He has now discovered that the Apostles were the tools and lick-spittles of the despots of their day, preaching submission to their behests, be they right or wrong, viz., they were to obey man rather than God. It is easily discovered, when B. puts us on the track, what the reason was why the great folks treated the Apostles with such distinguished attention. They scarcely ever visited a country or city, but a reception meeting was got up through the influence of the big folks. Some orator or orator would make an adulatory reception speech, addressing them on behalf of their country, or city, of which the following is an example: 'These that have turned the world upside down are come hither also; and these all do contrary to the decrees of Cæsar, saying there is another king, one Jesus.' They were specially complimentary to Paul. He boasts of his distinction in this way, 2d Cor. 11: 23—27. They greeted him thus: 'What will this babler say? He seemeth to be a setter forth of strange gods. For we have found this man a pestilent fellow, a mover of sedition among all the Jews throughout the world. He teacheth customs which are not lawful for us to receive, neither to observe, being Romans.' They conferred the distinguished honor on Paul, of giving him the privilege of displaying his prowess by fighting with wild beasts at Ephesus. Not only would the Apostles be addressed in a flattering manner, but they would also be presented with tokens of respect; not gold medals, indeed, but something in the shape of chains and fetters, stones and whips well applied; and were accommodated, at the expense of the community, as the people's guests, in public houses, denominated jails, with special orders to the officer in attendance to make their feet fast in the stocks. And as a final reward for their loyalty to the despots, they would not allow them to die as ordinary mortals; thus not subjecting them to the risk of encountering the infirmities of old age, but removing them by a violent death, in the comparative vigor of life; not stretched on the couch of death, in a private chamber, surrounded by a few weeping friends, but they were honored by dying on a public scaffold, or extended on a cross, or broiled before slow fires, their death witnessed by thousands of spectators, vociferating, 'Crucify him! Crucify him! Away with such a fellow from the earth, for it is not fit that he should live!'

If the above will be of any use to Mr. B., for the purpose of proving that the Apostles, in their own

persons, did obey every ordinance of man for the Lord's sake, without regard to its character, and that the despots in their day considered them their friends and allies, it is at his disposal. But if the discovery has never been previously made, that the scriptures do support political tyranny and despotism, it has done no harm. How has it corrupted the public mind, if it has not discovered it now? Nor has the Bible had much time to retard the abolition of slavery. You have informed us, that it had not been discovered that the Bible justified slavery, until after British West India emancipation. Now, we do pray you, Mr. B., don't let it out that the Bible sanctions political despotism, and it will do no harm. Do not, by your superior wisdom, enlighten the world. Ignorance is bliss, in this case. What good will it do you to frighten a set of hungry priests, and a class of deluded mortals, keeping them trembling and quaking? And if you don't let it out, it will avert persecution. It seems you have been grievously persecuted, on account of your opposition to the Bible; but you are amply compensated by having the approbation of your own conscience. We hope you will not be called to seal your testimony with your blood! Your class of men has not as yet produced many martyrs. It would be a poor thing to be a martyr for they know not what. No promise to support them on which they can rely; no support but the vagaries of their own imagination.

Mr. B. most egregiously insults the understanding of the community, to represent them as a set of ignorant dolts, not knowing what the scriptures teach, but as he informs them.

Mr. B. brings up a host of warriors, who resisted unto blood against oppression, and represents them as being condemned by Scripture. He has a Cromwell, Hampden, Milton, Pym, Washington, Franklin, Kosciuszko, and Mazzini. The men he has mentioned considered the Bible the palladium of their liberty; and that it forcibly taught the equality of the human family. The reason is plain: it had not then been discovered, that the Bible was in favor of political oppression, or despotic tyranny. In the army of Cromwell, religion was exceedingly popular; that distinguished man himself expounded the Scriptures to his troops. Profanity was unknown throughout the camp. The soldiers spent their leisure hours in reading the Bible. Kosciuszko professes to be a firm believer in the Divine authority of the Scriptures. He says, 'The doctrine of Jesus Christ is sublime in its majestic simplicity, and regrets that no Christian nation is governed by its precepts. All things whatsoever ye would that men should do to you, do ye even so to them.' The observance of this rule would banish all oppression from the world. The great Magar has not discovered that the Bible is an obstacle in the way of 'annihilating European tyranny.' It is only a chosen few that can unfold the mystery of the Bible. We do hope they will keep this secret on the Bible! It was not discovered in Washington's day; the revolutionary struggle went on triumphant—yet the Bible was no obstacle in the way of the cause of liberty. Washington, and a great majority of the revolutionary fathers, revered the Bible. Washington had religious services in his camp; and many ministers of the gospel went to the field of battle, with their Bible in their hand. How far they acted with the true spirit of Christianity, we will not now stop to inquire. However, of one thing we are sure, Christianity ever sympathizes with the oppressed and down-trodden, and gives oppressors no quarters, and its weapons are mighty through God. People who wish to play the tyrant always wish to exclude the Bible from their victims.

It would be impossible to make a Bible to please the different schools of anti-Bible divines. Daniel Foster and Henry C. Wright call themselves Christians. They consider Christ's example and teachings perfect. Mr. Foster says: 'I receive Christ's teachings as infallible; give me the words of Christ, and I receive them as wholly true. He occupies to my soul a position which no other teacher does,' [Liberator, Nov. 14, 1851.] Henry C. Wright has expressed substantially the same opinion. Joseph Barker aims his malignant shafts particularly at the teachings of the New Testament, and charges Christ with teaching or approving of gross immoralities! He says: 'Christ allowed of slavery, that is, he considered it lawful.'—From J. B.'s manner of reasoning, in charging Christ with considering slavery lawful, his intention is to charge him with considering lying, treason, highway robbery, fornication, adultery, thieving and murder to be lawful! It is discouraging to see the discrepancy in the opinions of anti-Bible men. They agree in one point, that is, to demolish the Bible; but there is a poor prospect of their agreeing on a new Bible.

We suppose a majority of anti-Bible preachers are non-resistants. Henry C. Wright, Daniel Foster, with a great many other anti-Bible men, consider the Old Testament to be diabolical; one principal reason they give is, in their opinion, it justifies war. They peremptorily assert that God never gave a revelation to man, that would justify war, war being contrary to the nature of God. Henry C. Wright says: 'God never authorized one of his children to kill another; He must blot out man's present nature, and relations and obligations, before he can, without injustice, invest him with the power of life and death over his brother, to slay him as a penalty for crime in self-defense.' Daniel Foster has expressed the same opinion very pointedly, [Liberator, Nov. 14, 1851.] We have already seen, that Joseph Barker rejects the New Testament as being a revelation from God; one principal reason for which is, if not the only reason, in his opinion it justifies slavery, and other oppressions, because it forbids all war, or the shedding of blood even for the purpose of obtaining liberty. Henry C. Wright and Daniel Foster would not worship the ideal God of Joseph Barker, because he is a God of war; his hands were stained with human blood. They would call him a great many bad names; they would say they did not fear him; they would do him no reverence. He might be Joseph Barker's God, but he was not theirs. Daniel Foster's and Henry C. Wright's ideal God is a being all love, who inflicts no penalties on offenders, puts the check, and looks as complacently in the face of the wicked as in the face of the righteous. What would please the former gentleman's Drity, would be an abomination to the latter gentleman's Deity. Bible men do differ in opinion, but not radically and essentially; they all acknowledge and believe in the same God and in the same attributes.

We see there is no prospect of anti-Bible divines agreeing on the basis of a new Bible, (not Bible Directory); they differ in the most essential matters, they cannot even worship the same God, and their standards of duty are antagonistical, nor could they live amicably together. Which are right? Both are correct; neither is right; if people were left without any final arbiter, in which they could place confidence, to act according to the dictates of their own understandings, the suggestions of their own affections, instincts and consciences, they would soon have as many gods, with different attributes, as are represented in the heathen mythology, and no settled moral standard. We cannot know the essential character of God, but as he reveals himself. All is uncertainty and doubt respecting the moral attributes of God, without revelation. The manifest tendency of infidelity is, to render unstable the foundation of true religion and good morals, and to introduce universal skepticism. Yet such assuming mortals proclaim themselves the benefactors of mankind, and what benefit has mankind received from infidelity; or what reformation has it ever promoted? We most emphatically answer, none; and call for the proof that it has. We must bring our remarks to a close; we have performed what we considered a duty, and a very painful one, and it has been very imperfectly done; but the widow's mite was accepted.

It pains us to the heart to hear agents of the American Anti-Slavery Society, declaring an exterminating

war against the Bible, thus diverting themselves of their principal weapon of warfare against slavery. As a fellow-laborer in the abolition cause, (in our own humble way,) we do most affectionately admonish you, Joseph Barker, to beware of what you are doing—refrain from waging war against the Bible, lest haply you be found to fight against God. You cannot overthrow it. No weapon that is formed against it shall prosper. If the Bible had been of men, it would have come to nought long ago; it could not have withstood the investigation of the enlightened ages through which it has passed. You deceive yourself, when you suppose you will 'make pro-slavery priests tremble,' by your attacks on the Bible. They rejoice at your course; they consider your attacks as infidel ebullitions, designed to operate on the Bible, and they will fall harmless at their feet. And they also know you will defeat the cause you profess to advocate, as far as your instrumentality goes; but you cannot defeat the anti-slavery cause, for it is of God and will ultimately prevail. But that your principles will have a tendency, in some measure, to retard it, there is no doubt. And your principles and position will have a tendency to divest the American Anti-Slavery Society of some of the laurels it has so deservedly won. No man has ever got any honor to himself, or to any association to which he may belong, by assailing the Scriptures. God is true to his threatenings. 'Those who honor him, he will honor, and those who despise him shall be lightly esteemed.' And, indeed, no infidel writer to whom we have had access, is deserving of honor, even admitting the subject was justifiable. They have never investigated the question with candor and honesty, but have resorted to misrepresentation of the Bible, and perverted its meaning, which has given people reason to say, that it is either ignorance of the Bible, or malice, or a desire to show superior wisdom and independence of thought and expression, which instigated the attack, and not the love of truth. Recent writers have not even the honor of a claim to originality, but bring up old stale objections, which have been refuted over and over again. And, indeed, some are so much in the habit of repeating the same objections, and telling the same story, that a glance at their productions is sufficient to discover the author, without seeing the signature.

J. B., as an agent of the American Anti-Slavery Society, you occupy a very inconsistent position. It highly becomes the members, more particularly the active agents of the Society, to defend the truths of Divine revelation as far as the anti-slavery question is concerned. The Society in its declaration of sentiment says, 'Slavery is not only an infringement on the law of nature, but is also a presumptuous transgression of the holy commandments.' As to its basis, it says, 'With entire confidence in the overruling justice of God, we plant ourselves upon the Declaration of Independence, and on the truths of Divine revelation, as upon the everlasting rock. Now, Joseph Barker, you are the only person, to our knowledge, who has publicly recommended and urged the repudiation of the Divine authority of the Bible, to be adopted on the anti-slavery platform as an anti-slavery measure. How can you charge the people of the United States with inconsistency with their Declaration of Independence, when you have recommended it as an anti-slavery measure to endeavor to prove the holy commandments to which the Society alludes are forgeries, and say you will exert your utmost ability to drag down and trample in the dust Divine revelation, one of the pedestals upon which the Society has declared it is based, as upon the everlasting rock?

With prayers for Mr. Barker's welfare, both temporally and spiritually, we affectionately bid him adieu. ELIZABETH WILSON. Cadiz, (Ohio), Aug. 28th, 1852.

FROM THE EAST BOSTON LEDGER.

'UNDERSTANDEST THOU?'

Several years ago, a something began to be talked of in our country, which had been called Craniology, Phrenology, Cerebrology, &c. The public knew almost nothing about it; but one thing they were agreed upon; that is, that the whole affair was 'a contemptible humbug, and no mistake!' But this opinion has met with a change. And yet I am bound to assert, that even to this day, very few persons can give a correct and complete answer to the initiatory question—'What is it?' And the very best of our books seem to me poorly adapted to rectify the popular misconceptions of its very identity.

A few years after the introduction of phrenological maps and atlases, another something began to be much talked of; a something which was anciently called magic, fascination, 'the occult means of healing,' &c. Two hundred years ago, Helmont, of Germany, and Maxwell, of England, called it, (as Mesmer did seventy years ago,) 'Animal Magnetism.' Since then, it has had a variety of names, as Mesmerism, Patheism, Psychology, Erythology, &c. &c. And, what is more, the public did not fail to friends it *Humbly*, till it was proved to be a legitimate child of nature; and then they reorded it *Humbly*.

And why are these subjects so generally misunderstood? I answer, it is because no encouragement is afforded to him who would prepare himself to instruct us. The lectures, and publications, and exhibitions that are decently paid for, or that even get a hearing, must be adapted to amuse, rather than instruct. People will pay for wonderments, when they will not take useful knowledge as a gift.

And similar difficulties attend the subject of spirit-intercourse. We attend circles to witness wonderful manifestations, which are generally few and far between. We read books that tell of the prizes, but not of the blanks—books of mysterious facts and loving messages—sometimes splendid messages!—all tinctured, more or less, with the imperfections and peculiarities of the earthen vessels through which we receive them. We are charmed with almost superhuman poetry, and beautiful allegories of the very newness of the New Jerusalem.

And, in fact, we have books of moral instruction.—We have access to the 'Sacred Roll' of the Shakers. And our own Hammond has given us books of inestimable value, purporting to come from the converted spirit of Pain and others. And in Davis' work on 'Spiritual Intercourse,' we can find excellent instruction upon the nature of the manifestations.

But my present purpose is, respectfully to recommend to all who wish to have something more than a superficial understanding of the subject, the perusal, also, of a little book just published by Bela Marsh, under the title of 'The Rev. Adin Ballou's Exposition.' The over-skeptical should read it, and especially the over-credulous should read it. It will help them to understand the limits and modifications of spiritual phenomena. Every person who has any substance to say for or against the doctrine of spiriloquy, should read it. Indeed, I do not mean that it gives the whole philosophy of the subject; or that it says as much, by way of facts or arguments, as a larger book might say. But I am sure it is just about the thing at present needed; and, being very small, it is all the cheaper bought, the quicker read, the easier understood, and the better remembered.

The name of the author on the title page is a recommendation to the book; but the succeeding pages bear on their face still higher recommendations.

In conclusion, I remark, that if the exhibitions, on both sides of this question, will carefully study Mr. Ballou's book, it may save them all from that fearful disorder, called 'Rappomania'; a disorder which seems to manifest more alarming symptoms in some of our opposers, in the religious and irreligious newspapers, than have been hitherto observed in any of our friends in this part of the nation.



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CUTS
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FLESH WOUNDS, CHAPPED HANDS
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CHILBLAINS,
PILES,
INJURY TO PAINTERS,
RING WORM, SALT,
ERISIPLELS,
ETC., ETC.

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AND
YOU NEVER WILL BE WITHOUT IT
The Good it Does is Felt at Once,
AND THE
CURE IS SURE AND PERMANENT.
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VEGETABLE OINTMENT
Has cured thousands of the above troubles,
has been used by the British Army, in
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the softest tones of any piano now in use, and
in power, sufficient for any purpose, and the
combined with the great superiority of the
at pleasure, can be made to imitate the sweet tones
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thus combining orchestral effects; by the same person
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selected by ourselves when desired, and sent to
any part of the country, and warranted to give satisfaction,
or the money refunded.
The patent is owned by ourselves exclusively, for
the State of Massachusetts, and no other person or persons
in Massachusetts have the right to manufacture or
sell. And, as many of the Piano Forte makers
and others in their interest have said the Æolian
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with it, we hereby notify all persons, that we
expressly apply the attachment to the Æolian
at pleasure, can be made to imitate the sweet tones
of the Flute or Clarinetto, Horn or Bassoon, with
and with the other Piano Forte accompaniment,
thus combining orchestral effects; by the same person
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St. John, by Wadsworth & Allen; in
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November 14

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MAD. BOIVIN'S
PREPARATORY PARTURIENT
OR FEMALE RELAXING EMBROCATION
FOR MITIGATING THE PAINS OF CHILD-BIRTH
THIS wonderful agent, for an external
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most celebrated Female Physicians of Paris, and is
the greatest blessing of the age for mitigating the
of child-birth, and for preventing the
Hundreds of females have already used it
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St. John, by Wadsworth & Allen; in
C. S. Eastman & Co.; in Amherst, by Newell &
November 14

Water Cure at High Rock.
ASA SMITH has leased of Jesse Hutton
a beautiful Rock Cottage in Lynn, as a Water
Establishment.
This cottage stands on a romantic hill, about
centre of Lynn, some 200 feet above the sea,
overlooking the finest scenery on the coast. The
water is most excellent, and the location is very
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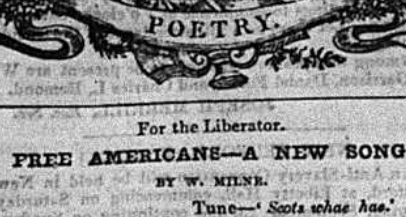
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CLOTTIS, CAMBRIDGES AND VESTINGS. A
a general supply of Fashionable and Household
CLOTHING.

JOHN CURTIS,
GEO. P. ATKINS.
April 11.

The Boston Directory
FOR THE YEAR 1852.
EMBRACING THE City Board, a General Directory
of the Citizens, and a Business Directory
of the City, from July, 1851, to July, 1852,
published by George Adams, 91 Washington Street,
is a large, elegantly printed, and most
invaluable volume. The compilation of
first Boston Directory, issued in 1783, is
new feature presented in this volume, and
an additional interest.

ELEVEN WEEKS IN EUROPE; AND
REED & PHELPS, Boston.

Water Cure Institution.
No. 1, Cross Street,
This Institution is well arranged for the
of individuals at all seasons of the year.
Terms, &c.—Full board and treatment, from
to \$10 per week.
Each patient should furnish one linen and
heavy cotton sheets; and a woolen blanket,
comfortable, and old linen for handkerchiefs,
Out door hours from 2 to 4 P. M.
S. ROGERS, & C.
May 7



FREE AMERICANS—A NEW SONG.
BY W. MENE.
Tune—Scots wha hae.
Free Americans! how long,
Calmly, will ye suffer wrong—
See the feeble by the strong
Held in chains and slavery?
Ye to whom a freeman's lot
Is so dear, have ye forgot
How your sable brother fought,
By your side, for liberty?
Every moment he remains,
Held by you in servile chains,
Deeper, darker makes the stains
Of your guilt and knavery.
Rise! and with a giant's might,
Freedom's moral battles fight;
Lest the sword of Justice smite
Down your Eagle, suddenly!
Sable cheeks are wet with tears,
And a wailing fills his ears,
Who in mercy ever hears
The faintest cry of misery.
Heavy burdens haste undo,
Lest in wrath he visit you,
And the vengeance justly due,
Be required fearfully.
Helpless infancy invokes,
Hoary age with snowy locks,
Woman, too, for justice knocks
At your doors beseechingly.
Shall their tears to pity move,
Tears observed by God above,
God, whose Justice, truth and love,
Never sides with tyranny?
Blush, Americans! for shame;
There's a blot upon your fame—
Wipe it out, and get a name
For Justice, truth and equity.
Then the Union, all around,
Songs of Jubilee shall sound,
And a State no more be found,
Stained with human slavery.

For the Liberator,
A DAGUERRETYPE.
BY THE ARTIST OF THE OLD GLOBE.
They call them 'godlike'—ah! their empty praise
For thy departed honor poorly pays!
They call thee 'patriot'—lo! the vain profession!
No heart to feel for victims of oppression!
They call thee 'great expounder of the law'—
No man, no friend one more depraved or law!
They call thee 'statesman'—but thou' 'lost thy soul';
What'er thou' 'st gained, no profit' in the goal!

LEND A HAND.
Working 'mid the world's commotion,
Fighting up life's thorny road,
Patriots, with a high devotion,
Struggle in the cause of God.
And to us that band is praying,
And their griefs before us laying,
And to us that band is saying,
'Brethren! lend a hand!'
Men of freedom! men of daring!
Blest with health, and strong in youth,
Come, with all your noble bearing,
Fight the battle-fight of truth.
Former friends reject and slight us,
Friends and men resist and spite us,
Earth and hell combine to fight us—
Heroes! lend a hand!

Men of wealth, and men of station,
Vice has had your aid too long;
Come, then—from their degradation
Help to raise the wretched throng.
Of a doom of woe unthinking,
From a poison cup they're drinking,
In a sea of death they're sinking—
Rich ones! lend a hand!

Men of genius, high and soaring,
Cease your flights past human ken;
Lend your mighty aid in pouring
Knowledge round the paths of men.
Round you is a solitude—
Minds with higher powers endued,
Perishing for lack of food!
Genius! lend a hand!

Men of God! whose noble calling
Has come down from Heaven above,
Cease your scheming and caballing—
Pach in truth a Savior's love.
While but trifles you're de crying,
Millions for the truth are sighing,
And the second death are dying—
Christians! lend a hand!

Men of every mind and station,
Sow the seed and strike the blow!
Rise in honest indignation,
Rise to fight the common foe!
There's a field for all your working,
Vice is reigning, sin is lurking,
Lest there be no desired striking—
Patriots! lend a hand!

From the National Era,
CHRIST AND MARS, OR CHRISTIANITY AND WAR.
'Trust in the Lord, and keep your powder dry';
Said Cromwell, when along the darkened sky
Flew forth the swift-winged messengers of fate,
Which sent a legion down to Pluto's gate.
Trust in the Lord; and pray, 'Our Father, God,'
Then smite his children with a demon's rod!
Breathe forth that prayer,