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every que tion are impartially al owed a hearing. WM. LLOYD GARRISON, EDITOR.

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

J. B. YERRINTON & SON, PRINTERS.

WHOLE NUMBER 1200.

No Union with Glaveholders!

THE U. B. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL."

Yes! IT CANNOT BE DENIED—the slaveholding

lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to

SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR

SLAVES. The first was the immunity, for twenty years,

of preserving the African slave trade; the second was

THE STIPULATION TO SUBRENDER FUGIFIVE SLAVES-OR

engagement positively prohibited by the laws of God. delivered from Sinat; and, thirdly, the exaction, fatal

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

the name of persons in fact, the oppressor repre-

senting the oppressed! . . . To call government thus con-

stituted a democracy, is to insult the understanding of

mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the

government of the nation is to establish an artificial

majority in the slave representation over that of the

free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

UATION OF SLAVERY THE VITAL AND AMINATING SPIRIT

OF THE NATIONAL GOVERNMENT. - John Quincy Adams.

BOSTON, FRIDAY, FEBRUARY 3, 1854.

REFUGE OF OPPRESSION.

VOL. XXIV. NO. 5.

From John Mitchel's . Citizen. SLAVERY.

To the Rev. HENRY WARD BEECHER:

REVEREND SIR :- You will be surprised to see a letter addressed to you by one whom you supposed to be dead. In your Anti-Slavery lecture, as reported in the Tribune, I find that you announced my decease to a large congregation; and, with Caristian meckness, repressed the loud hisses of your hearers in consideration of the respect due to the deceased. This morning I have read my own epitaph in the Tribuns, and even an account of the coroner's inquest-which must have greatly affected

I find myself therefore in the position of Partridge, the almanae-maker, who had to come before the public to prove himself alive, notwithstanding the bituary notice of Dean Swift-and had even much trouble in establishing the fact. It is a hard necessity:-you may be difficult to convince; and may choose even to regard this communication as a de profundis clamavi, or voice from the tombs :- but I will try to satisfy your reverence.

The New York Tribune, first-next a small fry of

newspapers whose names I forget-and lastly, your facetious reverence, in your paper, the Independent, -all have poured out on me a torrent of virtuous indignation, simply because I refused to brand as criminals a large proportion of the citizens of this Republic, and about one-half of all the human beings who have ever lived in the world besides. You and the Tribuse, and the 'Benevolists' of this enlightened century, have found out a new crime—as if there had not been enough before—and when any man hesitates to load his fellow-creatures, his fellow-citizens, and forefathers, with this lately invented sin, over and above all their other sins, you cry out that he is a * caitiff, 'a * thistle, 'a * hideons hag, and a dead man. You write his epitaph, and find a verdict of felo-de-se upon his corpse.

It seems, also, that I have disappointed you and the Tribune, which is painful. But what if the disappointment is owing not to my fault, but to your stupidity! For here is your reasoning-I tried to destroy British dominion in Ireland: but I decline to say that half of the American citizens are vile criminals: -- therefore 'there could be no princi-ple in my struggle with England.' (I quote from your article in the Independent.) And the Tribune makes no scruple to say, 'that if liberty for Iremakes no scruple to say, 'that if liberty for Ireland and the Irish is sought in the spirit evinced,
and on the principles avowed by "The CITIZEN,'
it can hardly be necessary to say that the effort will
be fruitless, and the hope of its champions a mockery. Alas! for the aspirations of the oppressed
and exiled, if their incitement to struggle for liberty is the horrible desire for buying, selling, and
lashing each other.' I confess that I can make no
sense out of such language. Benevalonce is good sense out of such language. Benevolence is good, but a little lagic also would be no harm. Let us see how it would apply in another case. General Washington, the father of his country, saw no crime or peccadillo in holding slaves, and in making them work on his farm. Gen. Washington wished to possess, and did possess till he died, and ox good care of, a plantation stocked with negroes, not in Alabama, but in Virginia. Nay, he wished to possess more plantations; otherwise he certainly never would have offered \$8,500 for Mr. Clifton's. Thomas Jefferson, the greatest of the founders of American democracy, lived and died a slaveholder, and bequeathed his slaves to his relatives. Therefore, 'there could be no principle in their struggle with England:' the 'effort ought to have been fruitless, and the hopes of its champions a mockery: for 'their incitement'—Jefferson's and Washington's incitement—' to struggle for liberty, was the horrible desire of buying, selling, and lash ing each other. If your reverence would boldly speak your mind, you would tell your hearers in the Tabernaele, that Washington was a caitiff, and

Jefferson a thistle, or a hideous hag.

I know what you will say,—that those illustrious men, though slaveholders, always felt and said that slavery was an incubus; and a curse to the country. Possibly it may be so. That is a subject on which I gave no opinion. (!) But the National Debt is an incubus and curse to England—and yet many good men, believing it to be so, hold debentures, and even go so far as to buy stocks in the

three and a half per cents. But you, crusaders of abolition, are not content to rest the case on grounds of policy. You will have it that those who differ from you, and agree with the wisest of mankind, are fools or villains. You have a number of exclamations and interjec-tions always ready; and you seem to think that people will take them for reasons. 'What!' you cry, 'can a man be a chattel?'—to which I answer, The Legislator of the Jews saw no harm in it. Would you sell a being with an immortal soul! Certainly Moses and the prophets did the same. Would you send back a fugitive to his master!

same. Would you send back a fugitive to his master? Assuredly: Paul, the Apostle, very honestly sent back the absconding Onesimus, and begged of his owner, the worthy Philemon—Paul's dearly-beloved and fellow-laborer—to forgive his returning slave. (!!!)

Was Paul a hideous hag! Believe me, it is your reverence who is an old woman. You will never get a new code of morality received among men.—We will never consent to believe that you are a better Christian than the Founder of that religion—that ter Christian than the Founder of that religion-that you love Liberty better than those immortal Greeks who invented it—that you are a truer Republican than all the Republicans of ancient and modern times, and of both hemispheres. This is undoubtedly a great country, and thinks it knows much: but I have always been accustomed to thank God that

I am behind my age. (') It is a matter of taste.

I do not affect to be ignorant that your little school claim the Founder of the Christian religion. as an abolitionist; not by reason of any positive condemnation or prohibition of slavery or slaveholding, but by virtue of what you call the development of the religion, which you suppose to be growing and advancing, as man grows and advances. Especially you dwell upon the great precept, 'Do unto others as ye would that others should do unto you'—and you say here is abolition in embryo. Though a laic. I shall renture to angrest to you most learned clerk. shall venture to suggest to you, most learned clerk, a simple explanation of the text, which, perhaps, a simple explanation of the text, which, perbaps, never occurred to you before. It means, do unto others as you would wish (if they were in your circumstances, and you in theirs) that they should do unto you. If you are a creditor, treat your debtor with that forbearance and consideration which, if you are the debtor and he the creditor, you make the contract him to the creditor. you might reasonably wish and expect him to use towards you. This does not mean, creditors discharge your debtors free. Again, if you are a slaveholder, use your slave with gentleness, humanity, and kindness, rewarding him when he does well, never panishing him wantonly or oppressively—in short, just as you could reasonably wish, were you the slave and he the master, that he would behave towards you wards you. Therefore, the injunction in the New Testament is, not, masters, discharge your slaves, but, be merciful to your slaves—SLAVES, RE OBEDIENT

But I said something of slaves being lashed. Yes: the very idea of a slave includes the idea of coer-cion, but does not at all include the idea of cruelty; and when I wished for a plantation of negroes, your reverence and the Tribune, with great candor, proclaim that I want slaves, in order to have the luxary of flogging them. Does any man marry a wife, that he may have the pleasure of beating his chil-dren! Yet he who spareth the rod, spoileth the child. Does any man buy a horse for the sake of into slavery, or become a slave even for debt, as a whipping him! Did Washington keep negroes nerely that he might indulge in thrashing them ! in fact, I wanted to set down THE PRINCIPLE as nakedly as possible—that it is not wrong to hold a slave—from this principle it follows, that it is not wrong to make a slave work; and there is no way of making him work (in the last resort) than dread of the lash. This is an ungracious task I find myself forced to undertake. On my side, in this controversy,

thirsty atrocity, am forced to shield myself under the authority of mere ancients, persons behind the century, persons who had not the advantage of century, persons who had not the advantage of hearing your lectures at the Tabernacle—persons like the Legislator of the Jews, and the wise men of the Greeks, and the framers of the Declaration of Independence. It would be easy for me also, it would be true, to assert that I am not cruel money-wages, between whom and his laborer the money-wages, between whom and his laborer the money-wages. or tyrannical by nature—that I hate all oppres-sion (!!)—that, if I had slaves, I would influence and govern them uniformly by kindness, instead of creatures, than the man who merely pays his work-coercion; (!) in short, that I would use them as humanely as Jefferson himself, whose enthusiastic them to the grog-shop! If he do not his duty, or reception by his attached negroes, on his return to if he abuse his power, may God forgive him! monticello; forms so agreeable a picture in Tucker's life of that illustrious man. It would be easy; but I do not condescend to treat the question in this personal and restricted manner. My position was, and is, the naked assertion, that 'SLAVEHOLDING was, and is, the naked assertion, that 'SLAVEHOLDING

make it very inconvenient, and finally to abolish t. The very ingenious authoress of 'Uncle Tom's it. The very ingenious authoress of 'Uncle Tom's Cabin,' in hes 'Key' to the same, has asserted, quoting a Mr. Barnes for it, that although Hebrew snight buy slaves, they could not sell them. And again, that there was an enactment requiring Hebrew slaveholders to liberate their slaves every fiftieth year. These are statements which you and your school seem to take on trust from Mrs. Stowe and Mr. Barnes; but you will find that it is ansafe to rely, for facts of this kind, upon pamphleteers or lady-novelists. Undoubtedly, some of your hearers, and some of the readers of 'Uncle Tom,' will be surprised to hear that there were no riples of this sort; but who knows his own heart! om,' will be surprised to hear that there were no ciples of this sort; but who knows his own h class of slaves who were children of Israel.

The Mosaic Law commanded the Israelites to hem for a possession : they shall be your bond- British dominion as intolerable as I did. of Ismel, ye shall not rule over one another with rigor.' (Levit. 25: 46.) In the year of jubilee, liberty was to be pro-

hat foreign slaves were never spoken of as inhabidechred to be their inheritance and their possession, and their children's possession forever.—

'Moses,' says the learned commentator Michaelis, be clear out of my sight; and I wish you a good 'specified two periods at which the Hebrew servant journey. Adien!

JOHN MITCHEL.

New York, Jan'y 23d, 1854. -that is to say, as he explains it, at the end of seven years from the date of the slave's falling into slavery. (the subbatical year had nothing to do with it;) and, at any rate, in the jubilee year, whether he had been then seven years in In war time, he says, when any city was taken, or vicy end of seven years from the date of the slave's

t two stated periods in each century.

If you know of any commentator, worth attenion, who takes a different view of the matter, pro-

And it is not true, nor is there the smallest undation for the statement, that a Hebrew slaveolder was not permitted to sell his foreign slave. of her. And this exceptional prohibition leads to the belief, that of all other slaves he might make merchandize. Again, it is said, 'If a man be not all like Mitchel :ound stealing any of his brethren of the children of Israel, and maketh merchandize of him or sell-eth him, then the thief shall die.' (Deut. 24: 7.) Which seems to me to prove that there were regular slave-markets in Israel-otherwise the kidnapper could not 'make merchandize' of his stolen rethren, and could have no temptation to steal him for sale. And, lastly, in providing for the Universal Republic thought that she might count moderate punishment of slaves with rods, the law upon you. declares that even if the slave die of his beating after a day or two, yet his master shall not be punished; for, saith the text, 'he is his money.'

You yourself have been, for a long time, a marguranter day or two, yet his money.'

You yourself have been, for a long time, a marguranter day or two, yet his money.'

You yourself have been, for a long time, a marguranter day or two his money.'

You yourself have been, for a long time, a marguranter day or two his marguranter d

commodity among the Jews, as they were amongst

SLAVES

all other nations of antiquity.

I hope, therefore, you will tell your hearers at your next lecture, that you have been misrepresenting Moses all this time; and that, in fact, the Mosic law imposed no restrictions upon slavery at all, except in the case of Israelitish slaves; a

So much for authority. And as to the nature of Liberty itself, I believe it is a thing little understood in these times. 'Liberty requires new definitions,' saith Carlyle. 'The true liberty of a man, you would say, consisted in his finding out, or being forced to find out, the right path, and to walk thereon; to learn, or to be taught, what work he actually was able for; and thus, by permission, persuasion, and even compulsion, to set about to undertake. On my side, in this controversy, everything sounds harsh and looks repulsive. Your reverence has chosen, if not the better, at least, the balmier part. Yours is the privilege, dear to the enlightened modern heart, of uttering kindlooking sentences. It comes easy to you (for all the prevailing cants are with you) by assume for yourself and your followers, the credit of benevouself and your followers, the credit of benevouself, and philanthropy, and enlightenment, and 'progress,' and all the rest of it; while I, to escape the charge of barbarous cruelty and blood-thirsty atrocity, am forced to shield invself under ing it more and more. It is a sacred right and duty on both sides; and the summary of all social duties whatsoever between the two.

how much higher he stands in the scale of God's

Before closing this letter, I shall quote for you, a sentence or two from another keen observer of the world, Father Kenyon: 'In general,' he says, I regard the whole question as one whose impor-tance is much exaggerated by fancy—perchance by is NOT A CRIME; and that nobody ever thought it a fanaticism. We are all slaves, in a thousand crime until some time towards the close of the last century. (!) century. (!)

For the sake of undeceiving your disciples at the fathers on either side, and to the whims of our maternal ancestors in all their nonsensical generations; to fire, air, earth and water, throughout all and I do it with regret) that you are in the habit figiving so erroneous an account of slavery among the Hebrews, that Moses himself would not know snuff, washer-women, queks, policemen, umbrellas, snull, washer-women, queks, poncemen, umbrenas, also win laws, if he heard them described in one of cour reverence's lectures. You say that the Monaic law did not indeed prohibit slavery, but surcounded the system with such restrictions as to deteriorated.' (!!)

Now, your reverence is a slave : a slave to cerach enactments at all; except in reference to that Who can tell whether he is truly emancipated or not! Yet I do flatter myself that, in seeking to throw off the dominion of England, I was actuaouy slaves 'of the heathen who were round about,' ted by no other principle than intolerance of inso-hese slaves it commanded them to take as an in-heritance forever. 'Ye shall take them as an inseritance for your children after you, to inherit tiny and sphere, and that they all ought to fee nen forever. But over your brethren, the children principle was, that even if all other Irishmen chose to submit to that mean tyranny, I, for my

part, would choose rather to die.
You see I am but narrow-minded. My thoughts claimed throughout the land, 'to all the inhabi- are not world-wide and sky-high, like your reve ants thereof; but, is it possible for a learned rence's. Yet I submit that you have no right to heologian, like your reverence, not to be aware call me 'a pretender,' (see the Independent,) behat foreign slaves were never spoken of as inhabiants of the land, but as strangers and sojourners! or deeper than the abover. Spare me, therefore, your it is in this very chapter that the foreign slaves are declared to be their inheritance and their posses-

slavery or not. But nothing of all this applied to the slaves purchased from foreigners or taken in war, or to the children of such slaves.

It is precisely as if there were a law in America, whereby all American citizens, who might have fallen into the state of slavery, were to be set free at two stated periods in each century.

SELECTIONS.

A LETTER TO JOHN MITCHEL

Le Republicain, of New York, was started by two On the contrary, there is one very peculiar and French exiles who had escaped from the French penal exceptional case, (Dout. 21: 14.) in which a massettlement at Cayenne. In that paper we find the folrench exiles who had escaped from the French penal ter is forbidden to sell a female captive whom he lowing letter to John Mitchel, which has been transhad taken to wife—he shall not make merchandize lated for the Evening Post. Read it! Those who advocate truth for the oppressed people of Europe are

Sir-Democratic Europe loved to place you in the first rank of the champions of liberty. In you, the defender of the rights of injured Ireland, every people and every race saw a defender for themselves. After your speech at San Francisco; af-ter your formal declaration, that the general tendency of the old continent is to Republicanism, the

punished; for, saith the text, 'he is his money.'
The learned commentator I cited before, remarks on this passage—'In any nation where slavery is established, a master must have a right to chastise his slaves. If they are obstinate, and provoke him into a passion, his blows may prove fatal, contrary to his inclination: but a pre-determination to kill a slave will not be imputed to him '—for he is his money.

Now, if a man's slave was his inheritance, and his money, and if, he is his children's inheritance, and his money, and if,

Now, if a man's slave was his inheritance, and his children's inheritance, and his money, and if, in the whole Mosaic law, there is to be found but one enactment against selling, that is forbidding a man to sell his wife, if she was also his slave—forbidding it not because she was his slave, but because she was his wife—then clearly we are entitled to assume that slaves were a marketable

"Michaelis. Commentary on the Laws of Moses."

Book III., chap. 9.

"We are not abolitionists—no more abolitionists than Moses, or Socrates, or Jesus Christ. We deny that it is a crime, or even a peccadillo, to hold slaves, to buy slaves, to sell slaves, to keep slaves to their work by flogging or other needfal coercion. By your silence, says Mr. Haughton, you will become a participator in their wrongs. But we will not be silent when occasion calls for speech; and as for being a participator in the wrongs, we, for our part, wish we had a good plantation well slocked with healthy negroes in Alabama'!

What language, sir, and what a wish! A captive who has just broken bonds, comparatively light, and who declares that he is not an abolitationist, that is to say, that he desires to keep upon the slaves the heavy fetters they wear! A man who proclaims Queen Victoria and her ministers outlawed from humanity, for their treatment of him and his, and who calls legitimaze the hundring difference of the opprassion of his fellowmen! To buy and to sell these unfortunates, to force them to labor by the whip, or by some other pumishment—this you approve of, ardent denouncer of the opprassion of the Irish! Yet, your countrymen are neither bought nor sold like eattle, and no one has ever proposed to cure them of lazinges by means of flagellation. No, the bloody and no one has ever proposed to cure them of lazi-ness by means of flagellation. No, the bloody lash of the driver has never torn the shoulders of

at so much a head! The Emerald Isle ought to consider itself lucky, that it is not under a government sufficiently en-terprising to realize the comparison that you make in the same article between the condition of the Irish and the slaves of Alabama—those slaves, a portion of which you covet. If that were the case, sir, there would be no more anxious agitation, no ore hope of obtaining redress for your religious md political grievances, no more emigration, even. hose who desired to seek liberty in America would Those who desired to seek liberty in America would be advertised, frunted down, thrown into jail, and given up to their owners, upon the arbitrary detision of any inferior judge. They would, then, according to you, be better lodged and better fed. than they are now. I will admit this pretended advantage, and I ask your ragged and hungry Irish brethren, if they would buy clothes and bread at the price of their own persons! A thousand times no! would answer all these men, who are worthy of a better fate, if it were only because they aspire, not to the well-fied state of domestic they aspire, not to the well-fed state of domestic animals, but to well-being, with liberty for its first

comittion.

If your words could be taken seriously; if tomorrow, I say, the British Government, convinced,
like yourself, of the superior condition of the black slaves over the Irish, should attempt to carthat the most beggarly of your countrymen would rebel to die in poverty, but, at least, uncontaminated by the stains of abject slavery, even though servitude fed and clothed them.

A man of your talent, sir, should not make these

imaginary parallels, which vanish on the slightest the antidote of another Irish print devoted to desit is greatly presumptuous to compare yourself to Moses, Socrates, or to Jesus Christ, while breaking a lance in favor of slavery. Never did Moses, nor ocrates, nor Jesus Christ, sanction, as you have done, the ownership of one man by another.

The wise Hebrew was pre-eminently an abolitionist, for his time. He found slavery in Egypt, and only permitted it for a term of years. And slavery for a term of years must have been stripped of its most odious feature. It was more in the

keep down every evil institution, did never, that I am aware, desire to become a rich slaveholder.

I am sorry, sir, not to be able Poverty was a virtue in his eyes, and this feeling could not have made him envy those who lived in luxury on the sweat and blood of another. You would oblige me by showing me some passage in Xenophon or in Plato, where the wisest of Greeks excuses or praises capidity-the first and mos miserable source of tyranny in every shape. If such a passage exists, it has escaped me.

As to the founder of Christianity, he has gen-erally been proclaimed, and with justice, the greatest of abolitionists. To prove this, it is not nec essary to quote many texts: " Do unto others as you would that others should do unto you. Love upon the earth, call it despotism or slavery, which can exist without a flagrant violation of these two admirable precepts, the epitome of Christianity and of Christian philosophy! Has the Crucified One ever appeared to tell you that the black or the mulatto was not your brother ! Or, has he ever bny, to sell, and to lash the authorized you to flesh of slaves, when it would seem to you abom-inable to be bought and sold, and subjected to infamous chastisement yourself' What! Christ, the friend of all the poor, of all the unfortunate, not an abolitionist? Excuse the expression, sir, but this is a blasphemy against truth.

If you are a Christian, you cannot draw so false

a conclusion from the Gospel. If you are only a Catholic, you are guilty of heresy—you are in op-

position to the Popes.

It is certainly of very little consequence to the most scandalous of all iniquities, that it has been disapproved of and condemned by the pontiffs of Rome. They might all of them have sanctioned it. from St. Peter to Pio None, and the iniquity would not have been the less flagrant. Imagine a bull, authorizing the trampling of Ireland under foot—you would pay no attention to it—nor should I. Nevertheless, as Catholic readers might be curious to learn if the successors of the Apostle share your sentiments upon slavery, as it exists in the United States, I think the following citations nec-

Before the discovery of America, in the year 1462, Pius II. sent a bishop to Guinea, to prevent the Portuguese from trading in the bodies of African neophytes. (Gregorio XVI; Littera Apostolica after the fall of Napoleon, to abolish the slave trade by means of a special clause, and finally Gregory XVI. relieves his barbarous reign by a praiseworthy act, in raising his voice against dealng in negroes. In his encyclical letter he says : We warn and conjure all faithful Christians, for the future, not to harass unjustly the negroes and the Indians, nor despoil them of their property, nor reduce them into slavery, nor to carry on a barbarous trade, by which the blacks are bought, sold, and submitted to the most severe labor, against every law of justice and of humanity, as if they were not men, but merely brutes.'

Hence, slavery, whether of negroes or of Indians, has always been a crime in the eyes of the

proofs of his sympathy with every form of suffer-ing, of his hatred for every form of tyranny. In your fellow-citizens, and they are not put up for sals in market overt, men, women, and children, at so much a head! Victor Hugo, besides an admirable letter, in

which he asserts his firm hope of seeing, on some future day, free America purified from the most shameful of stains, might show you that passage in his Chatiments, where he says :-

'L'Europe en rougissant dit: Quoi! j'avais des rois! Et l'Amerique dit: Quoi! j'avais des esclaves!!

Such men as these, sir, are the true forerunners of the Universal Republic—she recognizes no others. Whoever approves of the oppression of any race, under any form, is the enemy of the Universal Republic.

If you care nothing about the Universal Repub-

lie; if Ireland alone interests you, you serve her cause badly, believe me, in separating it from that of the other victims of tyranny. You maintain her rights with a bad grace, when you deny the rights of a vast portion of humanity.

The joy of Ireland, at your deliverance, will be

saddened to find you in open contradiction with her most illustrious patriot.

I can hear from the tomb the angry voice of

O'Connell, repeating his fine expressions of 1837 : We are all the children of the same Creator, heirs of the same promise, redeemed by the blood of the same Saviour, no matter to what caste, or color, or

nations here assembled in New York. In the stead of a journal which was, as we hoped, to have been

Why does the Citizen compete with the Free-man's Journal? Is it because two papers are need-ed, one to uphold the cruelty of the odious Pius IX., and of the kings blessed by his bloody hand; the other to approve the cruelty of American

double task.
Should the sale of the Cilizen enable you to ped of its most odious feature. It was more in the nature of an apprenticeship. You may consult purchase a 'well-stocked plantation' in Alabama, with advantage, upon this point, the excellent book of Mr. Barnes.

letter with a name better known. But in the absence of the chiefs, the obscure soldiers of the Universal Republic must do their duty.

ALEXANDRE HOLINSKI.

JOHN MITCHEL'S VIEWS ON AMERICAN

SLAVERY. The press is every where strongly rebuking this Irish

adventurer for the abominable sentiments he has proclaimed on the subject of slavery. Below, we give a

It has been generally assumed in this country that John Mitchel, the 'Irish patriot,' was one of the noblest and most self-sacrificing lovers of free dom that drew down upon him the vengeance of the British Government. True, some have doubted this, and pointed to his Young Ireland feud with O'Connell to show that neither his wisdom nor his nobility of mind was of the highest order; yet he had suffered, and the general opinion was in his fahad soffered, and the general opinion was in his la-vor. Since his arrival in this country, his utter-ances have been chiefly distinguished for grandilo-quent invective and bravado against England. This has not very distinctly indicated the purpose and strength of a superior mind, earnestly devoted to great principles. But it was believed that he would resently grow calm and clear. Perhaps be will; but the insincerity of his reverence for freedom is announced by himself, in the following paragraph from the second number of his paper, the Citizen:

If he speaks thus, because he supposes slavery controls the policy and public opinion of this country, he has a base mind, like those Irishmen who have sold the cause of Ireland to the English government for titles and riches, as soon as they made themselves of sufficient importance to be bought. We have not believed him to be a man of this character; but, we have not believed him capable of holding and avowing such principles as are put forth in that extract from his paper.

We are bound to suppose he means precisely what he says in this paragraph, and, therefore, we are constrained to believe that all his talk about ' Freedom for Ireland' has meant nothing more than freedom for himself and a few others, can neophytes. (Gregorio XVI: Lattera Apostonae de Nigritarum comerció non erercendo, 1840.) Next, Leo X. declares that not only the Christian religion, but nature itself, protests against the state of slavery. Paul III. and Urbain VIII. condemn the misdeeds of the Spaniards in the new world, for he maintains that it is not even a 'peccadille to be a spaniar to the maintains that it is not even a 'peccadille to be a spaniar to the maintains that it is not even a 'peccadille to be a spaniar to the maintains that it is not even a 'peccadille to be a spaniar to the maintains that it is not even a 'peccadille to be a spaniar to the maintains that it is not even a 'peccadille to the maintains that it is not even a 'peccadille to the maintains that it is not even a 'peccadille to the maintains that it is not even a 'peccadille to the maintains that it is not even a 'peccadille to the maintains' and the maintains that it is not even a 'peccadille to the maintains' and the maintains that it is not even a 'peccadille to the maintains' and percadille to the maintains' and percadille to the maintains' and percadille to the maintains' and peccadille the misdeeds of the Spaniards in the new world, stigmatize the traffic in men, and cast off those who are engaged in it directly, as well as those who contributed to it indirectly, by their countenance and advice. Benedict XIV. renews and confirms the decrees of his predecessors. Pius VII. uses all his influence with the allied sovereigns, after the fall of Napoleon, to abolish the slave aright to infer all this from his declaration of principals by means of a regardlessage and finally cities and desires above onested. Our new restants ciples and desires above quoted. Out upon such hypocrites, and their highfallutin about freedom The oppressed and outraged people of Ireland might well despair, if their cause had no better friends and no sincerer advocates of freedom than this man. How different is he from Daniel O'Connell! And in how many respects different! Dan-iel O'Connell did not enter the lists against the barbarous trade, by which the blacks are bought, sold, and submitted to the most severe labor, against every law of justice and of humanity, as if they were not men, but merely brutes.'

Hence, slavery, whether of negroes or of Indians, has always been a crime in the eyes of the Popes. Would they have been so uniformly consistent in stigmatizing it, if they had seen in the institution neither 'a crime, nor a wrong, nor even a peccadillo'!

Thus Christianity, even in its corrupt Roman Catholic form, preserves its abolitionist character;

good a title to the fruits of the labor of Irish as John Mitchel, or any body else can, to the fruits of the labor of Americans. If John Mitchel has a right to own, work, and whip negroes in Alabama, has not John Bull a right to rack-rent his ragged tenantry in Connaught, and to take tythe from them too, in the name of Mother Church! If liberty does not belong, by original right, to the negro, it belongs by original right to nobody; and he is nothing but a hollow hypocrite, who, in the name of freedom, makes invidious distinctions be-

tween the rights of races and nations of men.

Read John Mitchel's confession of faith, in re-

Read John Mitchel's confession of faith, in relation to slavery, and then think who John Mitchel
is. He is the native of a country which was conquered, centuries ago, by England, and which,
during the long progress of ages, has been insulted
and oppressed by her conqueror.

Every thing demonstrative of Irish nationality
has been crushed out by England; and every thing
that could tend to stamp servility into the souls of
her sons, has been done. English laws, English
lords, and English bishops, dominate over a nation
of Catholic Celts, which numbered nearly nine
millions in 1840.

The only right which England has to oppress

The only right which England has to oppress rishmen, to evict Irishmen, and to hang Iris if they rise up against their tyrants' laws, is the 'right of conquest.' Does not John Mitchel acknowledge the validity of that right, when he declares himself in favor of holding slaves! The heart sickens as we realize the fact that he does. Think of a man who has been banished from his native land, and forced to work as a slave, in Australia commends the context of the context tralia, coming to this country, and expressing his anxiety to hold men in bondage, as he was held, and to use men like brutes, as he was used. If Ireland cannot produce patriots with nobler souls than the man who penned the extract we have commented on, she is doomed to be the eternal Alabama of Great Britain. If John Mitchel's aspirations for liberty are nothing but selfish longings after his own happiness, he will earn contempt where he once won respect.

'The wretch, concentred all in self, Living shall forfeit fair renown.
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung.' -Worcester Spy.

We have nothing to do but to sit down confounded and mortified by the conviction, that one who has been pre-ordained as the leader of the Irish cause in America has actually thus not only cov-ered himself with inextinguishable disgrace, but in the most wanton and reckless manner divorced the cause itself from the sympathies of millions of its best friends, in the old world and the new. If only for themselves these Irish patriots are moving earth and heaven with their cries and protestations, they will say, if they can thus coolly look upon the sufferings of their kind, and wish they stood in relaion of masters to other crouching slaves—why, let hem cry—and seeing that all the boon they ask of liberty or social elevation is for themselves, let them help themselves to it as best they can.

If we had seen Lucifer himself ' fall like lightning from heaven,' we could not have been more astonished or more grieved than we are to see this fair ideal of an Irish patriot, which we had set up in our heart of faith, thus miserably shattered and verthrown. So wantonly unnecessary was it thus rudely to blurt out this atrocity upon an astounded community—though we rejoice in the bluntness which has so promptly, so effectually undeceived us —so gratuitously offensive is the manner of making this announcement of a position vile and odious enough in itself, God knows, that there is not a conservative in the land, above the grade of James Brooks and the New York Herald, but will turn in lisgust from the man who, himself just released, by the hand of charity, from a galling bendage, can look his liberators in the face, sneering at the very type of feeling which sympathises so deeply with Ireland's wees, as a 'monomania,' and outraging the sensibilities of all those whose hatred of oppression is unmodified by considerations touching the race and complexion of its victims.

Yet, in spite of this blow, the severest our Philaderal and the sev

hibernianism has ever been called to sustain,— wounded and indignant, we still cling to the cause of Ireland: nor will we be yet persuaded—however little there may be left to avert the sad conclusion—that the spirit and admonitions of the great and pure O'Connell have entirely died out in the hearts f his countrymen. - Syracuse Chronicle

John Mitchel and Thomas Francis Meagher have started a weekly journal called 'The Citizen.' The first number came out nobly for European liberty, and we wished it all success. The second number s out—and we never wish to see another.

There is in Dublin, a merchant by the name of

James Haughton, who ventured to write Mr. Meagher a letter, asking him, while he is speaking bold truths for Ireland, to say a word for the outraged American negro. The Citizen answers—could an unsuspecting man have a doubt what its answer would be? Its editors were themselves slaves, a few weeks ago, and know by experience the horrors of slavery. They speak and write most eloquently in defence of the rights of men— shall we not suppose honestly! No! Mitchel replies to Mr. Haughton as follows:—

WE DENY THAT IT IS A CRINE, OR A WRONG, OR EVEN A PECCADILLO, TO HOLD SLAVES, TO BUY SLAVES, TO SELL SLAVES, TO KEEP SLAVES TO THEIR WORK, BY FLOGGING OR OTHER NEEDFUL COERCION. . . WE, FOR UR PART, WISH WE HAD A GOOD PLANTATION WELL STOCKED WITH HEALTHY NEGROES IN ALABAMA.

These are sentiments which would make the devil blush, and if they are really John Mitchel's, then we wish John Mitchel back again in the clutches of the British Government, for he is an nmitigated scoundrel. The negroes of the South are as worthy of their freedom as the hordes of ignorant, superstitious peasants in Ireland; and if John Mitchel, once an Irish slave, but now a freeman, scoffs at the rights of millions in the abject condition which was his, three months' since be chastised into some European dungeon, to ru-main until he will acknowledge the right of mon, as men, white or black, to their freedom.—Hartford Republican -then he does not deserve his liberty, and should

JOHN MITCHEL'S APOSTACY TO FREEDON. - We business in New Bedford, and we imagine that all scoun- Ruler of the Universe, whom we know as God, does in did not comment upon the atrocious sentiments. Written by John Mitchel in regard to human liberty, last week, for the reason that we hoped the next number of the Citizen would make an explanation, which would, to some extent, atone for his ble repudiation of the 'self-evident truths' of the Declaration of American Independence. But from the tone of his allusion to the thirty letters he acknowledges to have received upon the subject, in the number of his paper of the present week, we must conclude that the fewer 'citizens' of his class we have in the country, the better it will be for the highest interests of the nation.

The worst we can wish him would be, that he might become the victim of his own political views, and personally experience the unutterable woes he advocates for his fellow-man.—Boston Transcript.

It is a pity that John Randolph is not alive t spit upon the ignorant and thoughtless dema-gogue who could utter such a sentiment as is con-tained in his Citizen. The Albany Projects ned in his Citizen. The Albany Register, a Whig anti-Seward paper, well observes :-

This is a had beginning for a man who claims to have suffered so largely in the cause of human freedom. It is a had exhibition of taste. This flippant and irreverent use of the Redeemer's name savors of blasphemy, and this free talk about ' buy savors of blasphemy, and this free talk about 'buying, and selling, and flogging slaves,' argues against
the editor's notions of human rights in the abstract, or as a matter of principle. We are as far
as most men from being abolitionists. We are
for giving the Constitution full scope, and carrying
out, frankly and perfectly, all its provisions, and
fulfilling its guarantees to the letter; but when we
see the 'Patriot Mitchel,' as a matter of choice,
advecting the huring and selling and the flog see the 'Patriot Mitchel,' as a matter of choice, advocating the buying, and selling, and the flogging of slaves, and hear him regret that he has not the ability to engage in the traffic, we cannot but think the title conferred upon him is an utter mismomer, and that it would be more fitting to call him 'Mitchel, the demagogue,' or the tyrant.'-

There is one thing about most Irishmen, which There is one thing about most Irishmen, which is strangely inconsistent. These men are held, by their own statement, in a cruel bondage, little better than Southern slavery, by the British. They fly to this country by the million to escape that oppression, and to breathe the free air of Republican America. Yet, immediately on their arrival here, they join the most pro-slavery party they can find, and use all their influence, by vote and veice, to keep the yoke of bondage on three millions of

Americans of Anglo-African descent! Even John Mitchel is guilty of this ingratitude and treachery to Freedom. O'Connell's anti-slavery admonitions to his countrymen have had little effect on their hearts.

can John Mitchel expect the sympathy or aid of Americans, if he comes among them with such brutal opinions! He cries aloud for freedom for Irishmen in one breath, and in the next, wishes he 'had a plantation in Alabama well stocked' with men and women of American birth, to work for his ease, to be flogged and sold like the cattle of the field, for his profit. Is such a man fit to preach Liberty to Republicans?—Cleveland Dem.

When we hear such language as this from ar American and a Southerner, we attribute it to the compound cause of early association, education, and pecuniary interest—to blinded reason and passions stirred into great excitement by the persis-tent preaching of that gospel of abolition,— Undo the heavy burdens, and let the captives go free.' When we hear it from a Northern man, unentangled in the net of the 'peculiar institution,' we rightly denominate him a 'Northern doughface.' When from a foreigner, we say that either he is ignorant of what slavery is, having never wit-nessed its operations or reflected on its nature, or that he is a man without moral principle or political sagacity, and worthy to have been brought up under the shadow of monarchical authority. But when language like this is deliberately uttered by a leader of rebellion against unjust and arbitrary rule in a foreign land—one who has personally suffered in what he calls, and what the world were willing to think the cause of liberty; who aspires to the name, and is awarded the honor of patriot, and comes to our shores to claim an asylum in the name of Liberty, professing to have consecrated his life to the cause of his oppressed countrymen, can life to the cause of his oppressed countrymen, can we find language adequate to express the contempt he deserves!—East Boston Ledger.

TROUBLE AMONG THE TYRANTS. The Portsmouth (Va.) Transcript, of the 14th

inst., empties its pent up mortification and rage upon the heads of the people of Massachusetts, and of abolitionists generally, in the following style. The occasion of this explosion is the failure of certain Virginia negro hunters, in an expedition to who recently migrated from Norfolk to a more northern latitude. Thus we might fancy the syco-phants and tools of Nicholas or Francis Joseph to talk of the reception of Kossuth, Koszta, and similar fugitives, by the American people.

INSULT AND OUTRAGE UPON THE RIGHTS OF THE It will be recollected that some time since, several negroes were missed from this town and vicinity, who were supposed to have been enticed away, and had escaped on board a vessel sailing from this port for some part of New England.— Subsequent events proved the suspicion were wellgrounded. The owners, having received intimation that their servants were in Massachusetts, deterby a journey to the land of 'pure morals.' The following particulars of their trip, reception, and result of their lawful attempts to secure their own, we copy from the Globe of yesterday :

Our townsman and friend, Major Hodsden, with several others, went to Boston in pursuit of their property, when the following was the reception and hey met with ; and we ask the attention of every Southerner seriously to it.

Arriving at Boston, they went first and engaged a lawyer, S. J. Thomas, as counsel during their

The U. S. Marshal, Freeman, was seen, who ap peared anxious to give them all the assistance his official prerogatives justified. To keep down all suspicion of what was on hand—the negroes being understood to be in New Bedford—the Marshal sent understood to be in New Bedford—the Marshal sent a letter by a constable to the deputy. Hathaway, at New Bedford, informing him of all the facts in the case, and requesting him to keep a look out, to make his plans for securing the fugitives, and to write him by every mail of the progress made in he prosecution of his duty. This letter was sent on Thursday, and by the next Monday nothing had been received from the Deputy Warshal been received from the Deputy Marshal.

Then Mr. Hodsden and two or three of his friends

went up to that den of negro thieves and fugitive protectors, New Bedford. Here they learned from the Deputy Marshal that he had recognized the negroes, and told the street he found them upon, negroes, and told the street he found them upon, but told them they were gone. He would give them no further satisfaction, except to let them know where the black friends of the negroes at present resided. Going there, the negroes were not to be found. Mr. H. and his friends used every precaution of secrecy and quietude possible to ke down the object of their mission. They disguis themselves, went in different directions, and used every endeavor, in as silent a manner as could be cover the whereabouts of the fugitives; but all in vain, so generally was the matter bruited, and so well posted was every citizen upon the sub-

ject.
It had been made a topic from the pulpits, on the day before, Sunday, and the bells of the town were tolled the whole time they were there; the talling being a species of telegraph they use in that sink of iniquity and lawlessness, to let the inhabitants know that masters or officers are in search of their slave property.

The pulpit had blazoned the affair on Sunday; on Mayday the bells rung out the well understood.

on Monday the bells rung out the well understood signal; but this was not enough, and the taunts and jeers of the press were added to the injury and insult our Southern fellow-citizens had to endure The New Bedford Standard, the organ of the Black Guards, black fugitises, and rowdies and negro stealers of that rank stew of fanatics and outlaws,

came out with the following notice : Fuggrees Staves. We are informed that a pervisited this city from Boston, on Saturday, in pursuit o two fugitive slaves. After looking about and examining the premises, he returned to Boston in the evening train. This morning he came here again with two or three persons as assistants, but the fugitives had gone. Manhunting and woman-stealing is considered rather mean

to submit to from lawless abolitionists, that make up that sweet, glorious New England, which itinerant orators on Virginia soil 'thank God they ported the following resolution:

the South, and there is, it appears, no redress. The constitution, the laws, the compromises, may all holders with their slaves in the free States,—and in re-

go to the devil for them.

There are some 1,800 negroes in New Bedford, the pirates in the Amistad case. the greater portion of them runaway slaves, whom the white population of about 19,000 villains protect and encourage. Ought not Virginia to see to the rights of her citizens! For the last twelve true relation of the Bible to the prevailing wrongs and months, from forty to fifty thousand dollars' worth crimes of the age. He tiid not feel sure that it was of this kind of property has left this port; and right to discuss these topics here; but, either here or when any portion of it is gone, after every obstacle is thrown in the way, the owners in pursuit are stigmatized as 'scoundrels and man-hunters and woman-stealers.' The Deputy Marshal forfeited his trust by making the matter public, and not giving any aid to the owners; and we do not think that the Marshal in Boston did his duty. He ought to have gone to New Bedford immediately himself We have not room for further comment at this time upon this shameful outrage. The simple narration of the above is a sufficient comment upon the enor-mity of the national treason and individual villany

The extract below, from a recent letter to the Tribune from New Bedford, may follow the above appropriately:

The colored population of New Bedford is very large, numbering not less than 1,000. Very many of them are fugitives from 'Southern 'service.'-Riding out a few days since, I passed an erect, intelligent looking negro, trimming the street lamps. I asked Canada, the negro who was driving, who he was. 'Oh!' he replied, 'he has been here only a year from Virginia. He is a brother in the same church I am.' I inquired how he escaped. Canada continued, ' Well, he was in a box several days, and once at sea, he came pretty fast. His wife had given him up, though she had waited years. Libet, and the first time he came into church. I thought he would set it on fire. I tell phrase was significant. A fugitive could not be taken here, it is believed.

THE LIBERATOR.

No Union with Slaveholders,

BOSTON, FEBRUARY 3, 1854.

ANNUAL MEETING OF THE

MASS. ANTI-SLAVERY SOCIETY.

The twenty-second Annual Meeting of the Massachusetts Anti-Stavery Society was held in Boston, at the Melodeon, on Wednesday, January 25, and by adjournment on the 26th and 27th.

The Society was called to order by FRANCIS JACKSON, the President, at 104 o'clock, A. M. of Wednesday. The following persons were nominated and ches Committee to report the usual Committees, together

with Assistant Secretaries of the meeting : Daniel S. Whitney of Southboro', Dr. J. H. York of Boston, E. H. Stockman of Cummington, Alvan Howes

of Barnstable, John Jones of Roxbury. This Committee unanimously reported as follows:

For Business Committee-WILLIAM LLOYD GARRI-SON, EDMUND QUINCY, WENDELL PHILLIPS, ANNE W. WESTON, ANDREW T. FOSS, JOSEPH BARKER, E. A. STOCKMAN, C. L. REMOND, C. C. BURLEIGH, HENRY C. WRIGHT, DORAC TAFT.

For Finance Committee-Lewis Fond of Abington. JAMES N. BUFFUM of Lynn, ELBRIDGE SPRAGUE of Abington, REUBEN H. OBER of Boston.

For Assistant Secretaries-SAMUEL MAY, Jr., of Leicester, ELIZA J. KENNY, of Salem.

Their report was accepted, and the persons duly elected.

meeting on account of ill-health, his Annual Report of what name you will. I am the friend of liberty in the Finances was read by Mr. May, one of the Secreta- every clime, class, and color-my sympathy with disries ;-also the certificate of the Auditor, Mr. Edmund tress is not confined within the narrow bound of my Jackson, to the correctness of the Treasurer's accounts. Receipts for 1853, including balance from preceding of the earth. My heart walks abroad, and wherever year, \$7,803 34. Expenditures \$6,948 90. Balance in the miserable is to be succored, and the slave is to be se freasury, Jan. 1, 1854, \$754 44; of which \$350 was free, there my spirit is at home, and I delight to dwell due, and has since been paid, to the American A. S. Society. (The Report will be published next week.

Voted, unanimously, that the Treasurer's report be ccepted, and published with the minutes.

Opportunity for vocal or silent prayer was given by

Portions of an Annual Statement of the operations of the Society were then read by Mr. May, the General Agent of the Society. The Statement included an historical view of the working of the Fugitive Slave Law, and of the Victims and Sufferers from that cruel enact-

On motion of H. C. Wright, seconded by Joseph Barker, S. May, Jr., W. L. Garrison, W. Phillips, E. Quincy, and Edmund Jackson were made a Committee upon attended by servants, dining with the captain, and it the publication of the facts and statements collected by all respects treated in a manner most unusual for a fel Mr. May, respecting the Fugitive Law.

HENRY C. WRIGHT offered the following resolutions. and spoke briefly in defence of them :-

Resolved, That slavery is a denial of the self-evident

facts of human existence, and therefore is a wrong which no being, book, creed, constitution, law, nor circumstance, can make right. Resolved, That we reject the authority of all books,

creeds, constitutions, laws and commands, by whomsoever written or adopted, which assert the rightfulness or expediency of slavery.

Resolved, That we deny the existence, and repudiate the worship of any being as God, that justifies the existence and perpetuity of slavery.

JOSEPH BARKES, of Ohio, spoke eloquently of the great Sin of Slavery, and the extraordinary inconsistency of the American people in sustaining it.

Mr. GARRISON read, from a Virginia paper, a ludicrously spiteful article, levelled at Massachusetts in general, and at the city of New Bedford in particular, on account of the fugitive slaves said to be residing there, and also on account of the signal failure which ed, by selfish and designing men, against the abolition certain slave-hunters from Virginia had recently expe- ists and their cause, and are kept away carefully from rienced, in an attempt to find and seize several fugitive slaves from that State, who were understood to be in New Bedford, but who were nowhere to be found, by the U. S. Marshal and his men, who went thither from Boston on that honorable (!) errand. Adjourned to quarter before 3, P. M.

AFTERNOON. The President in the Chair.

No resolution or business being as yet reported by the Committee, HENRY C. WRIGHT again read the resolutions offered by him in the morning. SANUEL MAY, Jr., objected to the phraseology of Mr. Haughton, of Dublin, a well-known merchant and ac

Wright's resolutions, and expressed the hope that they tive philanthropist of that city, -a man whom John might be modified, so as to avoid the introduction here of topics simply theological, and to avoid also unnece sary misunderstanding and misrepresentation of our objects, as an anti-slavery Society.

CHARLES C. BURLEIGH also thought that Mr. Wright's arrival in this country, and express his hope that they resolutions were theological in their character, and lia-ble to be misunderstood. He moved their reference to here, as they had done in Ireland against British op the Business Committee, with instructions to report them in a form affirming that the great Creator and is, therefore, mean and ungrateful, as well as wholly

drels who should attempt it here, would meet with a his very nature, and in all the manifestions he has proper reception from the persons pursued.' made of himself to men, forever abhor and condemn Thus are citizens of a sovereign State treated slavery, and all the outrages and cruelties it inflicts when they go and ' breathe the pure atmosphere of New England morals' in search of their property. This is one of the many outrages our citizens have by others, simultaneously, and the resolutions were reupon men. The motion was seconded by Mr. May, and ferred accordingly, without dissent.

were removed so, from Virginia, oil 'thank God they were removed so, from Virginia.'

If a man is caught harboring a negro in Virginia, with the stain of secreting stolen property upon his fame and the guilt in his heart, he is punished with the utmost severity of the law; and negro stealing by Southerners is visited in all the slave States with penalties more or less severe. But let the Massachusetts Abolitionists, who give to New England 'its pure atmosphere,' steal the negroes of the South, and there is, it appears, no redress. The opening the slave trade by granting compensation to

Joseph Banken briefly expressed his idea of the p cessity of clear, intelligent, and correct views of the crimes of the age. He tid not feel sure that it was elsewhere, men must discuss it, and abolitionists especially are bound to do it.

Mr. Barker then spoke at length, and with much effect, of the various ideas entertained in different ages with regard to slavery, -of the policy and plans of American slaveholders and their allies at the present time,-and of the hopeful prospects of the cause of Lib-

C. C. Bernieren, in an eloquent speech, sustained th resolution he had reported.

It was announced that, at the evening sessions, th small admission-fee of five cents would be taken at the door. Adjourned to 7 o'clock, P. M.

EVENING. The President in the Chair. The following series of resolutions, from the Busines Committee, were reported, and taken up for discus sion :-

Whereas, In the second number of his paper, Th Citizen, in an article sneering at JAMES HAUGHTON, one of the most active and meritorious philanthropists o Ireland, JOHN MITCHEL, the Irish fugitive from British power, the mock rebel and self-elected champion o Irish liberty, unblushingly declares- We deny that i is a crime, or a wrong, or even a peccadillo, to hold slaves, to buy slaves, to sell slaves, to keep slaves to their work, by flogging or other needful coercion adding, 'We, for our part, wish we had a good planu tion well stocked with healthy negroes, in Alabama 'therefore. Resolved, That John Mitchel has revealed himself

be a braggart patriot, and a thoroughly unprinciple man, utterly recreant tr all his professions of liberty a 'patriotic' wolf in sheep's clothing, a slave-drive in spirit, and deserving the execuations of the friend of impartial liberty throughout the world. Resolved, That it is fortunate for Ireland, that thi

hollow patriot did not succeed in his supremely selfish

purposes, while assuming to seek her deliverance from British misrule, and equally fortunate that he was ban ished as a felon, to Van Dieman's land, on account of his murderous machinations; while his presence here is to be regarded as a curse to the soil on which he treads, and poison to the atmosphere which he inhales. Resolved, That the base apostacy of John Mitche makes the memory of the great and lamented O'Co: NELL all the more dear to us, for spurning the blood stained money which was sent from this country to the Repeal Association, to silence his voice on the subjecof American Slavery, and nobly exclaiming-'I don' care for the consequences! I will not restrain my honest indignation of feeling. I pronounce every man faithless miscreant, who does not take a part for the abolition of slavery. Come what may, I will pever countenance slavery at home or abroad. Though i should be a blow against Ireland, it is a blow in favor of human liberty, and I will strike that blow. Let them blame me in America-let me be execrated by them-still, Slavery, I denounce you wherever you are Come freedon, come oppression to Ireland,—let Ire-land be as she may,—I will have my conscience cleabefore my God. I am bound not to look to consequen ces, but to justice and humanity-though the liberty of Ireland, the repeal of the Union itself, are to abide the result. Wherever tyranny exists, I am the foe of the tyrant; wherever oppression shows itself, I am the foof the oppressor; wherever slavery rears its head, I am The Treasurer of the Society being detained from the the enemy of the system, or the institution, call it by own green island. No ! It extends itself to every corne in its abode.

The floor was first taken by HENRY KEMP of Bosto native of Ireland. He reviewed the conduct of Joh Mitchel and his 'Young Ireland' friends, during the time of the Repeal contest in Ireland, and said, tha for himself he had never been able to explain John Mitchel's conduct at that time, in any other way than by supposing him a tool and spy of the British Governnent. It is no new thing, said Mr. K., to put down a popular movement in Ireland by employing so-called patriots as spies. And, further, said Mr. K., when I found that Mitchel, though banished by the English govern ment to Australia, was treated on the passage thithe with the greatest attention by the government officials on ;-and when I found him living in Van Dieman' land a life of leisure, viding about the country, and af ter a time so easily breaking away from his confinement and escaping to this country, I was led more than ever to suspect that the English government winked at his movement, and that he was thus paid for services renlered. Mr. Kemp denounced John Mitchel as a traitor. in most indignant terms ; he said he had long believed. and now he was sure, that there is not a more unprincipled man living than John Mitchel.

I have spoken thus here, said Mr. Kemp, because though poverty compelled me to leave Ireland, I love her still; and because I want to do something to say her from the disgrace which such men as Mitchel, and M'Gee, and others of that school, have brought upon her. I am an Irish abolitionist. I do not hold to freedom for myself and my countrymen, and go for the slavery of the colored man, or any man. And I do no believe, either, that there is anything in the nature of Irishmen to make them love slavery, and hate liberty. the anti-slavery meetings; and they are ignorant of the nature and character of the cause. Mr. K. (himself Catholic,) also spoke of their religion, as being employ ed as an instrument of tyranny over their minds and conduct. (Mr. K. took his seat, amidst much ap plause.)

JOSEPH BARKER, of Ohio, (but a native of Englanand only recently from that country,) began with quo ing John Mitchel's infamous sentiments respecting Slavery, as lately put forth by him in his new paper. He then passed to Mitchel's insulting attack upon James Mitchel, even in his scurrilous article, is obliged to so knowledge to be a worthy man. Mr. Haughton was friend to Mitchel and to Mengher in Ireland, and it was very natural that he should write to them, on the ion. John Mitchel's attack upon Mr. Haught

unwarranted by facts. For Mr. Haughton is truly worcause, and the charges and insinuations of Mitchel against him are calumnious and vile to the last degree.

Once, said Mr. Barker, I was a friend to John Mitchel, and, through my paper, The People, I defended him, &c., &c., given. They are of all ages, from near 60 and, through my paper, The People, I delended him, and advocated the movement against the English government in which he was engaged. I am deeply sorry now, that I ever identified myself with him; for he has shown himself a dishonest and false man. I did not shown himself a dishonest and false man. I did not then distrust his heart, nor doubt his sincerity and absolute devotion to Ireland; though I did wonder at many of his acts, which appeared to me extremely fool-ish. But now, I see and understand him differently; and I believe that he was a knave and a traitor in freland then, as I know he is a sycophant and traitor in reported the three following resolutions, in place of America now. He has disgraced his country, and, so those which, on Wednesday afternoon, had been re far as he can, he has disgraced his friends. But some ferred to the Committee to appear in a new draft :of his former friends will not be disgraced by him, but will speak out against every form of Slavery, all the more loudly for his recreancy. Mr. Barker closed with and rights of man, and the essence and character or reading an article which he had written, and which God; and is, therefore, essentially, and under all possiwas published in the Pennsylvania Freeman, on first ble circumstances, wrong.

Resolved, That every book, creed, or law, which seeing Mitchel's infamous avowal of his desire to be a slaveholder. The article has appeared in the anti-sla-either emanates from God, or is in harmony with His very journals generally. Though exceedingly severe and condemnatory of Mr. Mitchell, few, if any, will say slavery is right or expedient; and, consequently, noth-

WILLIAM S. BROWN, formerly of Scotland, said be arose to perform, in the words of another, 'a disagreeable duty.' I did not, he said, come to this meeting appropriate. I too, sir, when at home, was a friend to Glasgow, I defended him, and I justified his position, terly null and voidwith the exception of his zealous desire for a violent and bloody struggle, and his wish to use vitriol and other like weapons against the English soldiery. For so de fending him, I suffered prosecution and imprisonment Still, however, I adhered to him, and I kept his portrait hanging in my humble dwelling, side by side with that of my Lord and Saviour. But when I read, the other day, his vile and hateful sentiments on American Slavery, I tore down his picture from my walls, (bursts of applause,) and I cast it from me, as I have cast forever his image from my heart. (Prolonged cheering.)

ker's remarks were warmly applauded.)

JOHN C. CLUER, also a native of Scotland, expresse his indignant feelings against the traitor Mitchel. He adduced several facts to show the falsehood of his statements about Mr. Haughton, and the ingratitude of his heart. Mr. Cluer mentioned instances in which colored men had stood, nobly and firmly, with and by John Mitchel, in his struggle against England, and had suffered banishment for it. Now, John Mitchel wants plantation in Alabama, well stocked with the brothers of these his old friends and faithful companions! The villain! (Applause.)

HENRY KEMP said a few words to defend himsel against a charge of inconsistency, in having once contributed money to aid the Young Ireland movement.

JOSEPH BARKER said that, when he spoke in praise of this country's institutions, he always excepted the civilization and religion. treatment of the colored people, and the infernal system of Slavery.

CHARLES LENOX REMOND, of Salem, came forward He said it was not needful to add anything to the rebukes which had been so powerfully and eloquently administered to-night to John Mitchel. The most scorching rebuke of him came, indeed, from his own land,in every effort for freedom of her true sons, in the rich, free gifts of her daughters, to help the Anti-Slavery cause here. Mr. R. testified to the falsehood of Mitchel's charges against Mr. Haughton. And he branded the man as a rascal, who could come to this country, fresh from his denunciation of British tyranny, and wish to enslave the native-bern negroes on our soil, all in their power to 'crush' the Anti-Slavery cause (Great applause.)

WENDELL PHILLIPS said he had been asked to say something about John Mitchel. But he had looked carefully about, and he couldn't see that anything was left of him. He must say that John Mitchel gave, in his own case, the strongest proof that ever had come to his knowledge, of British tyranny; for it had utterly crushed the life out of one whom it had recognized as worthy of its persecution, and had sent him to us, the

applause,)
Mr. Phillips proceeded to glance at the present fearful position of this nation; our vast unsettled territory proposed to be opened to SLAYERY; the Missouri Comromise Line designed to be swept away; the vast Mesilla valley bought, to make new slave states; and Consum of money to their lawless and piratical kidnappers! In these circumstances, where are the popular leaders? Who is asserting and defending the cause of liberty? Mr. Douglas has made his offer for the Presidency. Mr. Everett waits a while before he makes his. The again their first works, -- proclaim the old first principle of their movement, and kindle anew the fires of freedom in the hearts of the people. (Mr. P.'s remarks were heard with great attention, and were warmly applaudel.) Adjournel.

THURSDAY. Met again at the Melodeon, at 10 A. M. The President in the Chair.

The resolutions before the meeting were read by th Secretary. J. C. CLUER hoped the question on the Mitchel res

lutions would not be taken now, as he desired the fullest opportunity to be given to the friends of Mr. Mitchel to speak in his defence.

The President replied that the question had not been called for, and would not probably be taken at present. Mr. Cluer made some further remarks on the ques-

Rev. E. A. STOCKMAN, of Cummington, Hampshi County, spoke eloquently on the general subject of Slavery. He developed with great clearness and power the pro-slavery influences which are now working upon the public mind and conscience, with a view to stifle feeling and suppress utterance. He particularly exposed the cowardly and faithless course, too generally pursued by the so-called churches and ministers of the

SANUEL MAY, Jr., offered the following resolutions nd sustained them in a few remarks :-

Resolved, That the friends of the Anti-Slavery canse present at this meeting, be requested to contribute the sum of one dollar each, or such other sum as may be in their power, to defray the expenses of the Annual

And further, Resolved, That all the members of the Society, and the friends of the Anti-Slavery cause, whether present or absent, be earnestly invoked to send to the Treasurer, donations of money, or pledges to be redeemed during the year, that the Society may be enabled to continue its warfare upon all the de fences of Slavery, and break up the apathy and indifference which so fearfully brood over the public mind.

WENDELL PHILLIPS spoke eloquently for a renewe and fresh consecration of time and talents to the cause The Finance Committee, meanwhile, proceeded to the discharge of their duties, which they afterwards, from time to time, continued during the sessions of the

DANIEL S. WHITNEY, from the Committee on Nom nations, reported the following as a Committee on the Officers of the Society, for the year ensuing :-

Edmund Quincy of Dedham, William Whiting Concord, Richard Clap of Dorchester, William Ashby of Newburyport, John Clement of Townsend, Paulin Gerry of Stoneham, Mehetabel Haskell of Glonceste Joseph Merrill of Danvers, and Jacob Leonard of East

The Report was unanimously accepted, and the per

Mr. Gannison exhibited to the meeting a large hand bill, printed in New Orleans, Louisiana, advertising for sale, '184 Valuable Plantation Slaves,' names, ager human beings-God's immortal children. Adjourned.

AFTERNOON. The President in the chair.

CHARLES C. BURLKIGH, from the Business Committ

Resolved, That American Slavery is a practical denial of self-evident truths concerning the nature

will, is necessarily opposed to the doctrine that chattel it is a whit more so than the case justifies. (Mr. Baring which favors that doctrine can be of divine origin, or worthy of human reverence, or allegiance. Resolved, therefore, That to affirm that the Bible sanctions slavery, is practically to deny its divine au.

thority; and is, moreover, to represent it as grossly inconsistent with own fundamental principles of justice with any design to speak. But as you have been ad-inconsistent with own fundamental principles of justice dressed, on this painful subject, first by an Irishman, its own great commandments of love supreme to God and next by an Englishman, I have thought a few and love to our neighbor as ourselves; and to affirm words from a Scotchman would not be ill-timed or in- that the Constitution and laws of the land sanction slavery, is to affirm that they contravene the supreme law John Mitchel, and in a little paper which I published at binding on all men and nations, and are, therefore, ut

HENRY C. WRIGHT presented the two following resolutions :-

Resolved, That the government of the United States so far as it was designed by its founders to protect, propagate and perpetuate Liberty, has, by consecrating its energies to the protection, propagation and perpetu-ation of Slavery, utterly failed to accomplish the object for which it was formed, and it is the right and the duty of the people to change or abolish that government, and to establish one that shall protect all under its jurisdiction, in their inalienable right to life, liberty, and the pursuit of happiness.

Resolved, That should the government succeed in i present plan to abolish the Missouri Compromise, an to throw open all the vast public domain to slavery and the slave-trade, we consider that the time has fully come for the people practically to assert their right of Revolution, and to establish a government that shall secure to all under its jurisdiction their sacred right to freedom, and that shall be, in deed and in truth, an asylum for the oppressed of all lands.

Rev. ANDREW T. Foss, of Manchester, N. H., spoke with much interest and effect, on the Nebraska ques tion, &c. He traced the sad results upon the Indian, as well as upon the Negro races in this country, of the European immigration, and of what is called European

The resolutions upon pecuniary aid to the Society were called for, read again, and adopted. WILLIAM LLOYD GARRISON then came forward, an

was received with much warmth of feeling. We regret that we are unable to give any adequate report of his remarks. He alluded, in beginning, to the old question in Judea,-Have any of the rulers believed on him ! which, if answered in the negative, was sufficient to set aside the claims of Jesus. If the question were asked now, the answer would be different. All the rulers now, make haste to profess a belief in Jesus ; and yet they join hands with slaveholders, enact the Fugitive Slave Law, open new territory to slavery, and do Recently, there appeared in an orthodox religious jour nal, at Portland, edited by Rev. Dr. Cummings, an article highly laudatory of President Pierce, because h had family prayers every day, at the White House, and grace was said at his table! Yet, see his course an policy, pledging himself to maintain the Fugitive Slave Law, and the compromises with Slavery, and recom mending in his annual message, that the kidnappers of the Amistad negroes should receive compensation for poorest and meanest slave he had ever heard of. (Great the loss of their property, although the decision of the United States Courts was, th kidnapped from Africa, and were lawfully PREE!

Yet, said Mr. G., as we look over the world, we fine the good, the true, the worthy, are on our side. Thes are not few in numbers, they are mighty in power, and God will yet give us the victory. Those who attend gress proposing to pay, for the Amistad negroes, a large ed the recent Bazaar, in this city, saw a remarkabl sight, in the Address of the 570,000 Women of Great Britain, to the Women of America. There were recorded the names of women in every rank and situa tion of life, from the most affluent and distinguished down to the most lowly. Yes, here they all were, united Abolitionists must re-commence their labors, and do by their common humanity and by the testimony of their common heart against the cruel and unrighteou system of American Slavery, to offer their joint protes against its abominations. It was a great deed ; and the Address is a noble and an enduring monument of the philanthropy and Christian sympathy of the women of Great Britain.

Mr. G. spoke of the slave population of our country and of the vast addition annually made to their num bers, thereby adding just so much to the financial and political power of their oppressors. Not less than one nundred thousand are annually born into slavery. A the market-value, these are to be reckoned at not less than fifty dollars each; making an annual addition, in fresh victims, of five millions of dollars to the wealth and power of the slaveholders.

And what is doing on the other side? I read, said he, within a few days, that a single church and congregation in this city (Rev. E. N. Kirk's) had subcribed over \$4000, for the year, to the cause of Foreign Missions, and it was said that the amount would andoubtedly be raised to \$6000. Six thousand dollars, n one congregation, in a single year, for the conversion of the heathen abroad ! But ask this same church and congregation to contribute for preaching the gospel to three and a half millions of slaves at home, the greater part of whom are in 'a heathen condition,' (so testified by Southern religious bodies,) and what would they give? Not six cents.

What did the American Anti-Slavery Society receive last year? Only about six or seven thousand dollars for all its operations, to sustain all its agents, and to sustain, also, its organ, the Nutional Anti-Slavery Standard. And of this sum, a considerable proportion was furnished by the contributions of friends abroad. through the Bazaar.

Mr. G. then spoke of the terrible and traitorou blow which has just been struck against the cause of liberty by John Mitchel.

Mr. Haughton, said Mr. G., needs no commendation rom us. As a gentleman, he is one of the model mer of Europe, as a lover of his country, ever devoted and active, -as a friend of his race, ready to every good word and work. It is an infamous allegation that he, being a corn-merchant, has speculated in the sufferings and needs of his countrymen. It is a false and libel-lous charge. And John Mitchel would have us believe that Jesus Christ himself would have held slaves, and coveted a slave plantation, had he dwelt in America. Mr. G. referred to Daniel O'Connell, and his declara tion that he would never come to this country, so long as slavery continued. But I rejoice, said he, that John Mitchel has come out so plainly, and at once. We now know the man, and nobody will be deceived by his cant about liberty. -

A voice in the gallery- Thank God, the Irish ar ot all John Mitchels.' This was said in an unmists kable Irish accent, and elicited much applause.

And yet, said Mr. Garrison, is John Mitchel a sinne

above all men? What more has he said than Binke, Hedding of the Methodist Episcopal Church said, who he defended slavery as in accordance with the Golden Rule? Wherein is he worse than Moses Stuart of Ab. dover, and all others who have defended, or are defend. ing, slavery as in accordance with the word and will.

Mr. Garrison's speech produced a very deep impre sion. Adjourned.

EVENING. The President in the Chair.

The meeting was addressed, at this session, by Wa. L. GARRISON, JOSEPH BARKER, and WENDELL PHILLIP A phonographic report was taken of their remarks, and they will be published at length in due time. Adjourned to Friday.

FRIDAY

Re-assembled at the Melodeon. President in the The resolutions before the Society were again read

G. W. PUTNAM, of Lynn, took the floor. He alluled to some remarks about himself in the Liberator, and said that for twenty years he had never faltered in his anti-slavery course, though he had continually suffered on that account. Mr. P. went on to express his dim greement with some of the views advanced, the evening previous, by Messrs. Garrison and Phillips. He denie! that there could be any genuine anti-shvery or phile. thropy in the nobility and aristocracy of England, in. asmuch as they were themselves the grievous oppresses of their fellow-men.

J. C. CLUER replied to Mr. Putnam, pointing out ser eral erroneous assumptions of his, and showing the vast difference between any foreign oppression and America

WILLIAM H. FISH, of Hopedale, addressed the mee. ing in an earnest and excellent speech, showing some of the principal hindrances and difficulties in the way of the progress of Anti-Slavery, - but evineing still an agshaken faith in its certain triumph over them all.

Rev. HIRAM WILSON, of St. Catherine's, Catalo West, offered the following resolutions :

Resolved. That hell from beneath is moved to mer all tyrants at their coming, whether American or trace. atlantic; and that while we pity the crushed victins of slavery and oppression, and would do every thing is our power for their speedy deliverance in accordance with the Golden Rule of the law of love, given by the great Redeemer of mankind, we cherish unminged abhorrence, but no malevolent feeling, towards the it. rant and the slaveholder, and regard true abolitionis of every land as' their only faithful friends, who fan

would save them from the awful doom that awaits then Resolved, That the numerous and rapidly increasing colored population of Canada have given and are no affording full and convincing proofs, that they are eninently deserving the blessed boon of freedom for which they struggled in the midst of difficulties and dages seldom, if ever, experienced by any people, and that it is pleasingly evident that those who have escaped from Southern yokes and whips and branding irons and totrols, are not incompetent to ' take care of themselve." Mr. Wilson supported these resolutions in some inter.

esting remarks, in the course of which he related the cases of several persons, who had escaped from slaver, and were now living in Canada. They had abundantly vindicated their ability to take care of themselves and their families, and to command the respect and confdence of those about them. Adjourned.

AFTERNOON .- President in the Chair.

W. L. GARRISON, from the Business Committee, reported the following resolutions :

Resolved, That this Society feels the highest pleasure on learning that Geonge Thomeson, of England, the early, incorruptible, elequent, and powerfully efficient advocate of the slave, is once more publicly in the field, at home, and artively consecrating his time and talents to the glorious work of concentrating and directing the entire public sentiment (and especially the relgious influence) of England against the Satanic slave system in America; and we beg him to assure every audience whom he may be permitted to address, every me ligious body with whom he may be in correspondent, and every friend of humanity with whom he may come in contact, that no testimony borne by then against our great national sin can possibly do any injury, but it will greatly encourage and strengthen the friends, and dishearten the foes of negro emancipates

Whereas, it is the declared purpose of the presit national administration to exclude from every efficial station under the government, every man who refue to support *the Compromise Measures of 1850, indul-ing the Fugitive Slave Law,* or to wear a padiet a his lips in regard to the subject of slavery ; thus welling the terrible power of the government to the enlargement and perpetuation of the Slave Power, and the crushing out' of the anti-slavery spirit university;

Resolved, That FRANKLIN PIERCE is guilty of high treason against the cause of liberty-of trampling win foot the provisions of the Constitution, and making it more than ever the guardian and bulwark of a fruit lespotism too revolting to be tolerated on the sel of Surope; and, therefore, he is to be impenched ad branded as the vilest of all the tyrants who now ere the nations of the earth -and as one upon whom Pas Ninth of Italy, and Francis Joseph of Austria, and Nicholas of Russia, may look down with scorn and drive

Resolved, That usurpation so daring and proffigates this should cause all party lines to be obliterated, until the administration is made to sink under the weight of popular indignation, and the Slave Power is driven out

WENDELL PHILLIPS spoke, showing by numer proofs the work which the anti-slavery agitation has occumplished in the country, and particularly upon Southern opinion and action. He then spoke of the famous purpose of the administration, and of certia aspiring Northern politicians, to destroy the Missouri ompromise, by way of propitiating the favor and gaining the support of slaveholders. He next alluded to the misrepresentation of bim, by one of the speakers is the morning, in saying that he praised the institutions of England. He had done no such thing. All he had mid was, that England was far better than the United States. And that was saying absolutely nothing. Bel this he would say, that the Statute-book of Eughal has, for years, been steadily rising higher in the scale of justice and humanity, becoming more and more free from unequal and oppressive enactments and serest penalties; while that of the United States has been at ertainly and steadily growing more and more oficus And when we make such a comparison, we are to remember the wide difference in the situation and circumstances of the two nations,-the one, old, heumed in by narrow limits, and crowded with a dense population, orippled by the effects of former misrule, and burdened with enormous debts-the other, young, fresh, free from debt, with a vast unsettled territory of great fertility, waiting to be occupied and tilled by tens of millions of people. When these things are taken into the account, as in honesty they should be, we cannot fail to be still more impressed with the advance made in England in the science of government, and in regard for the well-being of the people. Indeed, the tyransf of the worst despotisms of the Old World becomes light, in the comparison with American Slavery.

Mr. GARRISON spoke in support of the resolutions of the National Administration.

Rev. THEODORE PARKER addressed the meeting in speech of some length, prepared with evident care, and delivered with much effect. [We hope that Mr. Parket may write out this speech for publication; meanwhile. we take, in part from the Commonwealth, the follow-

ing sketch of it.] a half upon the present aspect and position of the slate

power in America. He referred to this power as regards its territorial extent, comparing its former circonscribed limits with its present extended area. The unoccupied territory was to be the battle-ground upon which would be contested the subject of slavery, in Congress, at this session. Every church has its sym bolical books; every State has also its books or Constitation. Russia has none, but its book is the Czar. Americin churches worship the unacknowledged god-Mammou. Many of our ministers, with the Bible befor them, inaugurate the worship of Mammon. The principle of the Whig party was to put money before manthe principle of the Democratic party was to put the majority before the instinctive right of man.

Allusion was made to the Inaugural Address of Presi dent Pierce, in which he declared his purpose to carry out the principles of the Missouri Compromise, The Constitution has several times been violated by the slaveholding power. The Bible Society will not distri bute its Bildes among the slave population. The Trac Society looks over its publications, and strikes out everything opposed to slavery. In the North, there is an effort to-day to get rid of slavery. There are those who are earnestly laboring, but the Free Soil party is not on its feet, but on its back. It has not lost its legs but has slipped and fallen. Yet its heart is sound, and it will yet rise up again and stand Allusion was made to the delegation of the anti-slavery party in Congress. He paid a just and worthy compliment to Messra. Sumper and Chase, for their efforts in the Senate, and Messrs. Smith and Giddings of the House. A touching tribute was paid to the memory of Robert Rantoul, Jr. He enumerated several favorable indications in the South, which, at present, promised much good to the cause of freedom. Several names were mentioned, of men who are fishing for the Presidency, among whom were Cass, Douglas, Everett, Lawrence, Foote and Davis; and he said that after we have had Polk, Fillmore and Pierce, there is nobody so low but that they can aspire. Allusion was made to Bedini, the Pone's nuncio, who, he said, came here with his hand red with his brother's blood, and two eminent Senators had made an attempt to wash it white as snow.' Adj.

Evening .- The President in the Chair.

Edmund Quincy, from the Committee on that subject, reported the following for Officers of the Society during

President .- Francis Jackson, Boston

Vice Presidents .- Andrew Robeson, New Bedford; Edmund Quincy, Dedham; Adin Ballou, Milford; John M. Fisk, West Brookfield; Joshua T. Everett, Princeton; Effingham L. Capron, Worcester; Jefferson Church, Springfield; Oliver Gardner, Nantucket; Henry L. Bowditch, Boston; Josiah Henshaw, West Brookfield; Caroline Weston, Weymouth; Benjamine Snow, Jr., Fitchburg; George Miles, Westminster; James N. Buffum, Lynn; Cyrus Pierce, Newton; John T. Hilton, Brighton; Thomas T. Stone, Bolton; Bourne Spooner, Plymouth; William Ashby, Newburyport; John Bailey, Lynn; Charles F. Hovey, Boston; John S. Stafford, Cumming ton James Russell Lowell, Cambridge; Richard Clap, Dorchester; William Whiting, Concord; A. A. Bent, Gardner; Ezekiel Thatcher, Barnstable; David P. Harmon, Haverhill.

Corresponding Secretary .- Samuel May, Jr. Leices-

Recording Secretary .- Robert F. Wallout, Boston. Treasurer .- Samuel Philbrick, Brookline, Auditor .- Edmund Jackson, Boston.

Counsellors. - William Lloyd Garrrison, Edmund Quincy, Wendell Phillips, Maria Weston Chapman John Rogers, Cornelius Bramball, Anne W. Weston, Eliza Lee Follen, John M. Spear, Charles K. Whipple, William I. Bowditch, John T. Sargent.

The report was unanimously accepted : and the persons therein named elected officers for the year ensuing. CHARLES C. BURLEIGH read the first three resolutions before the meeting, and spoke very ably in their sup-

FREDERICK DOUCLASS being called for by several voices in the audience, came to the platform, and made a few remarks on the resolutions read by Mr. Burleigh;

EDMUND QUINCY spoke, chiefly to the rescinding the Missouri Compromise. He traced the policy, and successive triumphs of the Slave Power with great ability; and predicted the complete success, for the tine, of all its schemes, unless the Northern people shock off their apathy, acquired some manliness of spirit, and showed a determined resistance to this desperate, yet really in themselves feeble band of slave

JEROME B. TAFT, formerly of McGrawville College addressed the meeting in a brief but spirited speech. Mr. GARRISON, from the Business Committee, intro duced the following resolution :

Whereas, our faithful and beloved coadjutor, PARKER PILLSBURY, after many years of arduous and unremitted labors in the anti-slavery cause, as an Agent both of the American and Massachusetts Anti-Slavery Societies, to the prostration of his health, so that he has deemed i expedient to take a voyage to Europe for its restoration ; therefore.

Resolved, That we warmly commend him to the ger erous hospitality, fraternal confidence and earnest co operation of the friends of negro emancipation in particular, and the cause of freedom universally, whereve he may travel abroad; that our best wishes, mingle the blessings of ' those who are ready to perish,' go with him; and that we trust he will, in due time, be restore to his family and friends, to his co-laborers and the field of conflict with the Slave Power, with his bodily health fully restored, and his heart greatly strengthened, t enter afresh into the work of undoing the bardens breaking every yoke, and letting the oppressed go free.

In a very clear and affecting speech, Mr. GARRISO asserted and defended the rights of the enslaved population of the land, and denounced their wicked and eruel oppressors.

A stranger in the audience arose to complain of what Mr. Garrison had said of the churches and ministers of the North. He knew a great many ministers, who were thoroughly anti-slavery, and prepared to work for the overthrow of slavery.

Mr. Garrison replied, Who has said that there are no anti-slavery ministers and churches? No one. We know, and rejoice to know, there are such; but we also know, that they are very few. They are the exceptions, who will always take care of themselves, and who will vindicate sufficiently their own position and character. And if the numerous ministers, of whom the gentleman has spoken, are so anti-slavery, and so willing to work in this cause, why do we not see some of them here to-day?

Charles L. REMOND said that, feeling quite unwell this afternoon, he had gone home to Salem. But when he arrived there, he felt worse, and so he came back again! He rejoiced to have one more opportunity to lift up his voice, in Boston, to protest against the infamous system of slaveholding at the South, and the equally infamous spirit of negro-hate at the North He referred particularly to the recently-published state ment, that Mr. William Appleton, Representative from Boston in Congress, had made a large donation to the Colonization Society, to assist in sending eighty colored persons to Liberia. Mr. Remond denounced the act, as one of negro-proscription and hatred, and as showing Mr. Appleton to be an enemy to the colored people Mr. Remond spoke with very great warmth, and with true eloquence, and was loudly applauded.

The hour being late, Mr. GARRISON moved the adoption of the several resolutions which had been reported to the meeting, and repeatedly read. The motion was seconded by many voices, and being put to the meeting, were unanimously adopted.

. The Society then adjourned, sine die. FRANCIS JACKSON, President.

NEW WORK BY WILLIAM W. BROWN. pains, and keeping the other for mine. Notwithstand don : Patridge & Oakey, Paternoster Row. 1853.

spirited sketches of men and things in the old world, as happily accomplished. well as of the hideous system of tyranny from which he surprising event even in this age of wonders. 'That a am quite willing to leave to the decision of your resdman,' says the London Weekly News and Chronicle, ers. referring to Mr. Brown's 'Three Years in Europe,' who was a slave for the first twenty years of his life and who has never had a day's schooling, should produce such a book as this, cannot but astonish those who speak disparagingly of the African race." Of the pres ent work, 'Clotel,' the English journals speak in terms of the warmest commendation. For a copy of it, we are greatly obliged to the author; and, having read it, we wish it might be reprinted in this country, believing it would find many readers. While the Declaration of Independence is preserved, the memory of Thomas Jefferson, its author, will be cherished, for the clear recognition it makes of the natural equality of mankind, and the inalienable right of every human being to freedom and the pursuit of happiness. But it will also be to his eternal disgrace that he lived and died a slaveholder, emancipating none of his slaves at his death, and, it is well understood, leaving some of his own children to be sold to the slave speculators, and thus to drag out a miserable life of servitude. Of the last, Clotel ' was one-beautiful, intelligent, captivating. Her appearance on the auction block created a deep ensation amongst the crowd. Here she stood, with a complexion as white as most of those who were waiting with a wish to become her purchasers; her features as finely defined as any of her sex of pure Anglo-Saxon; her long, black, wavy hair done up in the neatest manner; her form tall and graceful, and her whole appearance indicating one superior to her position.' auctioneer eloquently expatiated upon her beauty and many good qualities, and the bids rapidly increased as he proceeded, so that she was struck off for fifteen hundred dollars- her bones, muscles, sinews, blood and character for two hundred; her improved intellect for

ordained institution !? 'Clotel' is sold into various hands, and experience the painful vicissitudes to which one in her condition is ever liable, till at length, about to be transported to New Orleans, as her prison in Washington was being closed for the night, she suddenly darted past her keeper, and ran for her life towards the famous, 'Long Bridge,' which spans the Potomac from the lower part of the city; but, being hemmed in by her pursuers, and seeing escape impossible, she vaulted over the railings of the bridge, and sunk forever beneath the waters for the laborers of the United States. From this hour, of the Potomac.

two nundred; her Christianity for three hundred; and

her chastity and virtue for four hundred dollars more.

And this, too, in a city thronged with churches, whose

tall spires look like so many signals pointing to heaven,

Mr. Brown has skilfully embodied in his affecting tale numerous well-authenticated occurrences, which have transpired at the South within a comparatively short period-all calculated to intensify the moral indignation of the world against American slavery.

MR. LAROY SUNDERLAND.

Mr. EDITOR-Your last number contains a from Mr. LaRoy Sunderland, complaining of injustice on my part in an article on Mr. Goodell's Book, published in the LIBERATOR when I had temporary charge of it. He says :-

'In the Liberator of November 4, 1853, over the signature of 'Q.,' I find myself charged with having, thirteen years since, apstatised from the cause of Freedom, and, now, being engaged in selling ghosts by the dollar's worth, in Boston. And again,-

'But, says 'Q.,' LaRoy Sunderland has 'secoded' and 'apostatised,' because he is now 'selling ghosts by the dollar's worth in Boston."

Perhaps you will be willing to reprint the whole passage, to a portion of which Mr. Sunderland objects, grounded.

Carthage, and meditates upon the mutability of human affairs. The men who promoted that Secession, have long since gone to their own place. After we have seen Mr. Stanton moving to lay Anti-Slavery Resolutions on the table in the New York Senate; Mr. Leavitt retired to a subordinate post on the staff of a Religious person. to a subordinate post on the staff of a Religious paper; Mr. Birney an advocate of Colonization; Mr. Charles W. Denison, the Birneo-Tayloro-Webstero-Pierce man, promoted from the Penitentiary at Washington to the Consulate at Demerara; Mr. LaRoy Sunderland selling Consulate at Demerara; Mr. LaRoy Sunderland selling ghosts by the dollar's worth, in Boston; and another Reverend Gentleman, who shall be nameless, (as he has returned home, and may have repented,) selling rum by the glass in San Francisco; after having seen these things, and many more, we really think New Organization does not need killing over again.

The purpose of the article in question was, to show that there was no occasion for recapitulating the facts preceding and accompanying the formation of the American and Foreign Anti-Slavery Society, (described as the Apostacy of 1840,) because all the promoters of that measure had long been out of our way. The material point, as regards what I said about Mr. Sunderland, is, whether he was a prominent New Organizationist in 1840, and whether he is active in that cause now. Mr. Sunderland was a member of the Executive Committee of the American A. S. Society, in 1840, and was present at the meeting held April 16th of that year, (which he opened with prayer,) at which the Emancipator and the rest of the property of the Society was transferred, on pretence of their not being able to raise three hundred dollars to continue the paper for three weeks, while, at the same meeting, they voted eight hundred dollars to enable Messrs. Birney and Stanton to take a trip to England. I presume Mr. Sunderland will not deny that he voted for these measures, or that he helped form the hostile Society in May.

This, I think, establishes the fact, that Mr. S. was one that 'promoted that Secession.' Since that time, I have lost sight of him, as connected with the Anti-Slavery movement. Indeed, your statement in the remarks you appended to his letter, that 'he has not been visible, as a public laborer in the Anti-Slavery cause, for several years,' covers all the rest of the ground and my remarks about him. I merely implied din, as well as several others, which we have on file for that he was prominent in promoting New Organization in 1840, and that he had 'not been visible for several years,' in connection with it.

As to Mr. Sunderland's 'selling ghosts by the dollar's worth,' I meant to say what I supposed to be true, that money was taken at his house, in full, or in part, for what he desires us to publish in The Liberator on his account, in consideration of communications with the Spiritual World. Of course, it is perfectly immaterial to my position, whether he sold his ghosts or gave them away. And I do not understand him as denying that money has been taken at his house for these services; but, only, that it was received for his benefit. Of course, I could know nothing of the disposition that was made of the proceeds of the business. I only know that spiritual manifestations were made at his house, and for money.

As to the specific sum asked for the wares in question I am quite sure that a dollar was the precise amount which Common Rumor (who, indeed, is often a Common Liar) stated as their retail price. And I remem ber, distinctly, that an excellent friend of ours, in another State, who is now in an Insane Asylum, after having given nearly his entire property to a Medium, by spiritual direction, wrote to me, two or three years ago, enclosing two dollars, with a request that I would go to Mr. Sunderland's, and obtain an interview with the respectable clergy man in all this region; to accept his apprit of his brother, paying one dollar to Mr. S. for his invitation to a public discussion?

CLOTEL; or, The President's Daughter. A Narrative of ing the temptation of this "most sweet guerdon," from Slave Life in the United States. By William Wells an early (though, perhaps, a rulgar) prejudice against Brown, a Fugitive Slave, Author of * Three Years in disembodied spirits, my nerves were not equal to the Europe,' with a Sketch of the Author's Life. Lon- adventure. So I transferred the letter and the funds to a more robust friend, by whom, as I never heard any thing A fugitive slave successfully turning author—giving more about it, I take it for granted the business was

Whether, after these explanations, what I said in that has made his escape, so as to excite the interest and ex-tort the admiration of highly cultivated minds—is a tion, an unmitigated falsehood," is a question which I

JOHN MITCHEL, THE SLAVE-HOLDER AND SLAVE-BREEDER

Bostox, Jan'y 23d, 1854. DEAR GARRISON-John Mitchel, the far-famed Irish patriot, has hoisted his flag, on which he has inscribed, JOHN MITCHEL, THE SLAVE-BREEDER, SLAVE-TRADER, AND SLAVE-DRIVER. It is well. He has revealed his heart, and now only waits for somebody to put him in a position in which he can, practically, breed, sell, and drive slaves. His language is in substance, 'Oh! for a plantation of slaves in Alabama. Will somebody have pity on me, and give me a plantation, well stocked with healthy negroes, that I may show them how an Irish patriot can raise up children for the market, sell his daughters to the highest bidder, and drive men and women to unrequited toil?

I say it is well. John Mitchel has only spoken out in plain English, what was spoken by Webster in his 7th of March Speech, and by all who created and have sought to sustain the Fugitive Slave Bill; and what was spoken by the Whig and Democratic Platforms, adopted in Baltimore in 1852; and what was spoker by Rev. Doctors Dewey, Sharp, Rogers, and other Rev erend Divines, when they brought in their God to sus tain the law; and by the recent Webster Celebration at the Revere House, when a toast was offered and drank, with three cheers from all present, which united the 4th of July, 1776, with the 7th of March, 1850to be held in united, everlasting remembrance—the former, memoralde for declaring that all men are cru ated free ; the latter, for settling the passage of the Fugitive Slave Bill, and consecrating this entire nation perves were sold for five hundred dollars; her moral to everlasting slave-hunting. When John Mitchel represents Christ as the champion of slave-driving and slave-hunting, he only says, in plain English, what the great mass of the churches and ministers of this nation have declared, in other forms, the past twenty years. He has shown that Irish patriotism and Irish religion and whose ministers preach that slavery is a God- are just as hostile to mankind, as American patriotism and American religion-and no more so. Both are deadly enemies to mankind, and an insult to Justice and Truth. And John Mitchel is here, to urge all Irish emigrant

to hasten to become slave-holders and slave-huntersto embitter those people against European tyrants, and to stimulate them to become tyrants of a far more malignant and bloody stamp! LIBERTY and SLAVERY are his watchwords-Liberty for the Irish, Slavery for Americans ; Liberty for the laborers of Ireland, Slavery led on by this Irish Benedict Arnold, Irish emigrants will more urgently seek to become slave-drivers and slave-hunters; unless, as I hope may be the case, they turn, with disgust, upon the traitor. Will they? We

shall sec.

But I wish to call the attention of your readers to allusion made by this Mitchel to JAMES HAUGHTON. LETTER FROM MR. QUINCY. TOUCHING He says of him-alluding to the famine in Ireland, of '46-7- he (Mr. Haughton) stored up corn, hoarded it like gold, always hoping the market would rise to the very dearest, until it rotted in his store, and was thrown into the river Liffey.' John Mitchel undoubtedly knew that he was uttering a cowardly and malignant falsehood, where he said this. The life of Mr. Haughton needs no vindication from such a charge by John Mitchel, when both are known. But, this Benedict Arnold took it for granted, that, in New York, under the Union Saving Committee, he could not only be a traitor with impunity, but also the cowardly assassin. In 1847, when the famine was at its height, I was two months in Dublin and vicinity, and often met those who were most active in practical efforts to relieve the sufferers, and to secure them against a recurrence of the evil. Among them, none were more active and efficient that your readers may see how far his complaint is well land did indeed suffer much from the loss of cornthan JAMES HAUGHTON. The corn merchants of Iresome were wholly wrecked. A vast quantity of corn New Organization is dead, long ago. Or, if it surtheir stores, it was shipped in America in a bad condition, and reached Ireland in a worthless state; and rather than distribute it, those who imported it cast it away, and suffered the loss, rather than be the means of filling the nation with disease, and thus adding to the horrors of famine. Whatever corn was thrown into the Liffey by Mr. Haughton, was cast in for this cause I was often at his house, and lived among those wh knew him best, and never heard this charge made against him, till made by John Mitchel.

I did know that John Mitchel cherished personal illwill to Mr. Haughton, because he would advocate lib erty for blacks as well as whites-for Africans as well as Irishmen. I did know that John Mitchel, and his colleagues, were highly incensed against O'CONNELL, because he would not accept from American slaveholders, money to aid the cause of liberty in Ireland ; and that DANIEL O'CONNELL and JAMES HAUGHTON be came particularly offensive to them, because they would not sanction their earnest desire to appeal to war, rapine and murder, to carry Repeal, and because these two gentlemen would denounce, in Repeal meetings American slaveholders as well as English oppressor It is true, O'Connell and Mr. Haughton did become weariness and a bore' to John Mitchel and his unprir cipled partners, solely because they 'poured out their indignation upon man-stealers and cradle-plunderers. John Mitchel, himself being witness, was always in fa vor of ' man-stealing and cradle-plundering.' For this, he was often and sternly rebuked by James Haughton and Daniel O'Connell, and for this, they became to him a ' weariness and a bore.'

But John Mitchel will go to his own place. Ireland is well rid of him. As a traitor to liberty, he will find little sympathy among his fellow-traitors here. The best thing he could do, for his own reputation, would be to imitate the Judas of old, and go and hang himself. HENRY C. WRIGHT.

To CORRESPONDENTS. We regret that we are again compelled (in consequence of the great length of the proceedings of the late annual meeting) to postpone the

The Lines of G. W. Bungay shall appear in our next

N. S., of Duxbury, is respectfully informed that ou columns are wholly insufficient to enable us to find room Besides, we are very sure our readers would not feel

Don't PORGET THE FAIR. The friends of the Anti-Slavery movement,-(and who will not befriend it at this crisis, in view of the fearful strides and astounding machinations of the Slave Power?) -in Middlesex and Worcester, are earnestly solicited to extend a liberal patronage to the FAIR, which is to be held at FITCH. BURG, on Wednesday and Thursday of next week. Or Wednesday evening, Wendell Phillips will address the assembly. We hope there will be a crowded attendance

LECTURES ON THE AUTHORITY AND INSPIRATION OF THE BIBLE. It will be seen, by an advertisement in another column, that Joseph Barker, of Ohio, will commence a course of lectures on this radically impor-tant subject, on Tuesday evening next, at the Melodeon Go and hear him, by all means. Is there no able an

COLLECTIONS By the Finance Committee, for Expenses Meeting. Jan

85 00 G. W. F. Mellen 1 00 G. Miles 1 00 Alvan Howes 5 00 Edmund Quincy 0 20 Richard Clap Samuel May, Jr. William Whiting Henrietta Sargent G. Turner H. W. Blanchard 1 00 A. Foster 0 50 Mrs. Dodge Edwin Thompson John Howe Geo. W. Simonds 1 00 L. P. Danforth 0 50 Jacob Leonard 0 50 Miss A. Ford 0 25 G. A. Wislicemi Eben'r Hayne C. L. Barbado C. L. Barbadoes David P. Harmon 0 25 H. B. S. 1 25 H. B. S.
3 H. Lewis
2 00 L. Meyer
1 00 Richard Clapp,
1 00 Peter Randolph
1 00 Reuben H. Ober
1 00 A. C. Taft
1 25 L. W. P. Edw'd B. Perkins William Spooner Stephen Barker Mrs. R. W Hens James Bell M. S. Bowker John S. Rogers 1 00 J. Adams L. Hayden S. C. Foster 1 00 D. S. Whitney 0 50 Josiah Hayward 1 00 Perley King 0 25 Jonathan H. Riggs H. Gleason E. Schlaeger T. W. Hartshorn 0 50 Austin Bearse 0 50 Daniel Ricketson F. Douglass J. C. Lindsley 0 50 C. Bramball Lewis Ford 00 John Clement 2 00 John M. Spear 1 00 A. T. Foss A. Stanwood E. A. Stockman 1 00 William Ashby 1 00 John Rogers 1 00 Wm. L. Garrise

James N. Buffum W. Wilson S. Whitmore E. M. Adamson A. B. Morey John C. Haynes Samuel Dyer Samuel Reed 0 50 Mr. Pope 1 00 Mrs. May H. H. Brigham Isaac Pinkham 1 00 Joseph Merrill 1 00 Mrs. Haskell 1 00 E. P. Ayres 0 25 Philander Sha Johnson Davee Marianne Stephens E. D. Draper Lizzie S. Wedgewoo A. Parkinson Z. W. H. Spoone Aaron Low Thos. G. Barnard E. D. Cheney Johna H. Robbins M. F. Littlehale Nancy Lovell 00 S. Fowler Paulina Gerry E. Studley E. M. Shew Sarah H. Pillsbury Otis G. Cheever James Jackson L. W. Reed P. S. Crowell

J. T. Sargent P. B. Cogswell D. B. Morey C. K. Whipple 00 D. Mitchell E. Emerson Geo. T. Cook Maria S. Page Cash, and friend E. Jackson Robert R. Crosby in various sums. Wm. Jenkins John Sawin 00 Also, received for Col-50 lections at the Door, 00 three evenings, 77 07 A. A. Bent L. D. Gray 1 00

DONATIONS

To Mass. A. S. Society, at the Annual Meeting, Jan-uary, 1854. \$20 00 Mrs. Mary E. Alden 10 00 George H. Waterman 10 00 R. Smith William Ashby William Whiting A friend 5 00 M. S. Cogswell
A. A. Bent 5 00 D. W. Cogswell
Mrs. R. W. Henshaw 5 00 Eliza A. Lawton David P. Harmon Edward B. Perkins Russell Marston Caroline E. Putnam 00 H. H. Williams 00 Daniel Mann E. P. Ayres J. L. Whiting 2 00 D. Mack S. C. Fay Mrs.-C. Cowing 2 00 Silas Hollis R. Howland 1 00 Geo. W. Simond 00 M. K. Whiting Sophia Guild Louisa A. Allen 1 00 Mary Willey 1 00 Several friends 1 00 Cash 1 00 Thomas P. Knox D. Kimball Benjamin Paine
E. L. Capron
Lewis Hayden
Richard Clapp, Jr. 1 00 S. P. Remond 1 00 S. H. Fassett

Samuel Keen PLEDGES Made to the Mass. A. S. Society, at the Annual Meeting, January, 1854. Francis Jackson,

C. F. Hovey,		100 00
Edmund Jackson,		100 00
Wendell Phillips,	第4号 化水平	100 00
Samuel May, Jr.,	Salar II - Salar	50 00
Weymouth Female A.	S. Society.	25 00
D. B. Morey,		25 00
James N. Buffum,	文件的 对非及7册编码	25 00
Bourne Spooner,	Service Selbs States	20 09
R. S. Crowell,		15 00
William R. Bliss,		10 00
E. D. Draper,		10 00
Thomas J. Hunt,	Shirt of Septim	10 00
Stephen Barker,		10 00
R. H. Ober,		10 00
Johnson Davee,		5 00
John C. Haynes,		,5 00
John T. Sargent,		5 00
R. Smith,		5 00
Martha B. Goodrich,		5 00
J. G. Dodge,		4 00
Samuel Tappan,		8 00
L. Woodberry, Manche	ster,	2 00
W. S. George,		2 00
Wm. H. Bartlett,		2 00
Lewis McLauthlin,		2 00
L. B. Pratt,	AND THE SECOND	1 00
Jacob Leonard, East	Bridgewater,	5 00
Hannah L. Leonard,		2 00
Amanda M. Leonard,	•	0 50
Joshua Dwelley,	F ** WEST SE	1 00
James Seaver,	St. windship T.	1 00
James G. Knapp,		1 00
Peter Dalton,		1 00
Francis W. Porter,		2 00
E. P. Dunn,	***	1 00
James Dee,		0 50
Lewis Holmes,		2.00
	经 的以外的 原列电池 程度系统	

DONATIONS RECEIVED FOR CAPT. DRAYTON. Thirteen friends in Worcester, by Charles Had-win and Rev. E. E. Hale, Samuel May, Jr. Boston., Seventh Day Baptist Church, by Rev. S. S. Gris-Seventh Day Baptist Church, by Rev. S. S.,
wold, Greenmanville, Ct.,
Henry Grew, Philadelphia, by W. Phillips,
Rev. James Freeman Clark, Brookline,
Briggs Arnold, Abington,
Hannah C. King, Ceres, Pa.,
Rev. Joseph Allen, Bangor, Me.,
Rev. Theodore Parker, Boston, Friend, Benjamin Rice, Worcester, Rev. Edwin Thompson, East Walpole, Louisa J. Thompson, Mrs. L. P. Courtauldt Clemens, of Trenton, Meigs Co., Ohio, Simon Brown, Portland, Ind., J. Lamborne and C. Rush, Covington, Ind., 1 C Friends in S. Hingham, Mass., 6 C FRANCIS JACKSON.

Slave Plot in Kentucky .- We learn from the the discovery of a plot of some slaves to murder a family, because they thought one of their number had been sold, and then to make their escape to Canada. The family which it was proposed to murder was named Herndon. The hearts of the conspirators failed. The negroes talked so as to draw suspicion upon themselves, and being questioned, confessed the plot, implicating a large number of negroes and one white man. Several of the slaves concerned have been sold.

Second III. Louisville Courier, that Henry county, Ky. has recently been the scene of considerable excitement, arising from the discovery of a plot of some slaves to murder a family, because they thought one of their number had been

Secere Weather .- We have received account from various quarters, of the severity of the cold on Saturday night and Sunday morning. In Boston, the thermometer was 6 below zero; in Rozbury, Dorchester, Waltham, Northboro', 15; in Rozbury, Newton, and Salem, 12; in Marblehead and New Bedford, 7; in Warren, R. L., 6; in Portland, 18, and in Bolton, 17, all balow sees.

Steamer Burnt-Sad Disaster .- The steam Scamer Burne—Sag Disaster.—I he steam-er Georgia, from Montgomery, Alabama, caught fire on Saturday night, 28th ult., and was totally destroyed with most of the cargo, consisting of more than 1000 bales of cotton; nearly 60 passengers, mostly emigrants to Texas, and 30 slaves, were destroyed. Many others were missing. Loss of property over \$80,000.

Rhode Island all Right .- Resolutions against the Nebraska Bill have passed both branches of the Rhode Island Legislature, by a manimous vote. JOSEPH BARKER, OF OHIO.

Proposes to deliver six Lectures, in the city of Bos on, on the following topics :-THE BIBLE-ITS ORIGIN, CHARACTER, AND TENDENCY

Is it the production of God, or of man? Is it a mas of divine oracles, or human thoughts? Is it all true an good, or is it a mixture of truth and error? Is its tendency, when recognized as of divine authority, good o

00 evil 2 ssion allowed after each lecture. The lecture offers to discuss the whole question with any recognized

minister of the leading churches of the country. The Lectures will be delivered in the MELON on Tuesday, Wednesday, Thursday and Friday, Feb 7th, 8th, 9th and 10th-and on Monday and Tues DAY, Feb. 13th and 14th. Admission fee, 10 cents.

ANTI-SLAVERY PAIR IN PITCHBURG.

An Anti-Slavery Fair will be opened at the Town Hall in Fitchburg, on WEDNESDAY, I o'clock, P. M. Feb. 8th, and will continue through THURSDAY, 9th. A great variety of useful and fancy articles will be offered for sale, among which will be found many rich and rare foreign articles, from the late Boston Bazanr.

We cordially invite all the friends of the cause, ir Fitchburg and the vicinity, to cooperate with us in furnishing refreshments for the Fair. Donations of money, or other available articles, will be gratefully received. The proceeds of the Fair will be devoted to the use of the American Anti-Slavery

WENDELL PHILLIPS will speak at the Fair, on Wednesday evening, February 8.

JUSTICE TO WOMEN.

1 00

CONVENTION AT ALBANY. TUESDAY AND WEDNESDAY, PERSUARY 14 AND 15.

The Petition, asking for such amendments in the Statutes and Constitution of New York as will secure to the women of the State LEGAL EQUALITY with the men, and to females equally with the males a Right to Sur-FRAGE, will be presented to the Legislature about the middle of February. We, the Committee appointed at the Convention held at Rochester in December,—by whose authority these petitions were issued, -do hereby invite all fellow-citizens, of either sex, who are in favor 1 00 of these measures, to assemble in Convention, at Alba-

ny, on Tuesday and Wednesday, February 14 and 15. The so-called ' Women's Rights Movement' has been so much misrepresented, that it is desirable to make the appeal for justice earnest, imposing and effective, by showing how eminently equitable are its principleshow wise and practical are its measures. Let the serious-minded, generous, hopeful men and women of New York then gather in council, to determine whether there is any thing irrational or revolutionary in the pro posal that fathers, brothers, busbands, should treat their daughters, sisters, wives and mothers as their peers. This reform is designed, by its originators, to make woman womanly, in the highest sense of that term-to exalt, not to degrade-to perfect, not to impair, her refining influence in every sphere. The demand made is only to take off burdens, to remove hindrances, to leave women free, as men are free, to fol-1 00 low conscience and judgment in all scenes of duty. On what ground,-except the right of might,-do men, 1 00 claiming to be Republicans and Christians, deny to women privileges which they would die to gain and keep for themselves? What evil-what but good-can come 1 00 from enlarging woman's power of usefulness? How can society be otherwise than a gainer by the increases moral and mental influence of one-half of its members Let these and similar questions be fairly, candidly, thoroughly discussed in the hearing of the Legisla-ture of New York.

Come, then, fellow-citizens, to this Convention, prepared to speak, to hear, to act. LUCY STONE, WENDELL PHIL-LIPS, Mrs. C. I. H. NICHOLS, and other earnest friends of the cause from New England and the West, as well as from our own State, are to be with us. And may the spirit of truth preside over all !

ELIZABETH C. STANTON, WM. HENRY CHANNING. SAMUEL J. MAY, WM. HAY, ERNESTINE L. Rose, BURROUGHS PHILLIPS, ANTOINETTE L. BROWN, LYDIA ANN JENKINS, SUSAN B. ANTHONY.

Those having petitions in their hands will please send them to Susan B. Anthony, Rochester, until the first of February; after which, they should be forwarded to Lydia Mott, Albany.

CANADA MISSION-HELP SOLICITED.

The subscriber would respectfully inform his friends that his mission to the Refugees in Canada is in great need of 'MATERIAL AID,' and as he is to spend a few days in Boston and vicinity, he will thankfully receive donations sent to him, in the care of Robert F. Walleut. 21 Cornhill. HIRAM WILSON. Boston, Jan. 31, 1854.

> GERMANIA MUSICAL SOCIETY WILL GIVE A

CONCERT ON EVERY SATURDAY EVENING,

Until the 10th of March, inclusive. Performing alternately Classical Music in one, as Lighter Music in the other Concert. A Programme will be published in the Friday after

A Programme will be published in the Friday after noon and Saturday morning papers.
Additional sets and half-sets of Subscription Ticket can be procured at Wade's Music Store.
Single Tickets, 50 cents each.

PUBLIC REHEARSAL On Every Wednesday Afternoon, at 8 o'clock. Packages of Tickets for sale as usual. Packages o four tickets, at fifty cents. The Rehearsals will tinue till the latter part of March.

CHARLES C. BURLEIGH, an	Agent	of	the
Mass. Anti-Slavery Society, will lecture	as foll	ows :-	
WalpoleFriday	eve'g.		
RockportMonday		FOR DA	6.
Manchester Tuesday	100		7.
Hamilton Wednesd			8.
IpswichThursda		44 9	9.
Rowley Friday		**	10.
Plymouth Sunday.			12.
Kingston Monday	eve'g.	44	13.
Duxbury Tuesday	100 m	44	14.
Marshfield Wednesda	ıy "		15.
West DuxburyThursday			16.
HansonFriday	300	•	17.
Abington Sunday .		A STATE AND IN	19,
South Abington Monday	ere'g		20.
E. Bridgewater; Joppa Vill'ge, Tuesday			21.

HENRY C. WRIGHT will hold meetings in th

Town Hall in Abington, on Sunday, February 5, during the day; at Harwich, Friday, February 10, evening, and all day the Sunday following. Will lecture before the Worcester A. S. Society, on Friday eveving, February 17; and will hold meetings in Feltonville, on the Sunday following, all day.

LORING MOODY will lecture on anti-slave Newburyport......Sunday, Feb. 12. Haverhill.....Sunday, "19. LUCY STONE'S Post-office address, for resent, is West Brookfield, Mass.

DIED-In Dorchaster, Jan. 25, of consumption, LIAM SEARS, aged 52; a sincere friend of the slave advocate of freedom.

THE UNA -A Monthly Journal devoted to the Published at PROVIDENCE, R. L., and edited by Mrs. PAULINA WRIGHT DAVIS.

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House, on February 3d and 4th; in Northampton, on February 6th; in Hartford, Ct., at Hartford City Hotel, on February 8th; in Meriden, on February 16th; in New Chester, at Chester Hotel, on February 14th; in New Haven, at Tontine House, on February 16th; and in New York, on February 20th, at St. Nicholas Hotel, Broadway; where he will remain a few weeks. Communications addressed to him, en route, will receive prompt attention. His work on Motornathy case.

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POETRY.

For the Liberator. TO MARY HOWITT. BY W. MILNE.

O, gentle MARY HOWITT. We in spirit must agree : And I proudly do avow it. MARY HOWITT, I love thee ! I have never seen thee, Mary, But my spirit bows with thine, By altars of Humanity, At Freedom's holiest shrine.

Yes, I love thee, MARY HOWITT ; I must love thee for the love, Which to all on earth then hearest And to all in heaven above. That love which ever blesseth, And which ever longs to bless ; .. That love which no ill wisheth, I must love thee still for this.

Yes, I love thee, MARY HOWITT, For thy kind and gentle heart, Which good to every bosom Would so joyfully impart, And give thine all an offering, To bless the human race, And sorrow, sin and suffering From every heart efface.

Yes, I love thee, MARY HOWITT, For the kind and gentle words, Which thou hast sweetly spoken; For their memory affords Sweet incentives to devotion At the shrine of Love and Truth. Like the cleams of warm emotion In the sunny breast of youth.

O, I love thee, MARY HOWITT, For thy worship at the shrine Of Love, and Truth, and Freedom, Where my orisons, with thine, And my prayers, would ever mingle For a day of jubilee. When the bond of every nation Shall be forever free.

O, I love thee, MARY HOWITT; For the angels, looking down, Must love thee while preparing For thee a shining crown ; Which, when thou shalt inherit, The laurels o'er thy tomb Shall continue fresh, unfading, Till the final day of doom.

THE HEROES OF THE PEN. Sine caede, sine sanguine-vicistis .- CICERO. In the old time gone, ere came the dawn To the ages dark and dim, Who wielded the sword with mightiest brawn, The world bowed down to him : The hand most red with slaughtered dead, Most potent waved command ; And Mars from the sky of glory shed His light like a blazing brand. But fiery Mars among the stars Grew pale and paler when, At the morn, came Venus ushering in The Heroes of the Pen.

Not with sword and flame these Heroes came To ravage and to elay, But the savage soul with thought to tame, And with love and reason sway. No good steel-wrought, that battles fought In the centuries of yore,
Was ever so bright as the burnished thought To cut into Error's core ; And, in the fight for Truth and Right, Not a hundred thousand men Of the heroes of old were a match for one Of the Heroes of the Pen.

For the weapon they wield, nor armor nor shield Endure for a single dint ; Nor glave withstands, nor bayonet steeled, Nor powder, and ball, and flint; It touches the thing called Slave or King, And the man doth re-appear, As did from the tond the Scraph spring And whenever down it strikes a crown. Says sovereign to serf, 'Amen!' Amen ! and hurra ! ' the people cry.

' For the Heroes of the Pen ! Upon old tomes, those catacombs Of the dead and buried time, They lay the base of Glory's domes, And build with Truth sublime; And from their height, directing the fight Of the Right against the Wrong. They fill the world with the lettered might Of Eloquence and Song. Nor buried they lie with those who die At three-score years and ten ; But a-top the piles they have builded, sleep The Heroes of the Pen.

Hurra, for the true, of o'd or new, Who heroes lived or fall! Thermopylæ's immortal few ! Hurra for the Switzer Tell ! Up-voice to the sky the brave Gracchi ! Hurra, for the Pole and Hun ! For the men who made the Great July ! Hurra for Washington ! Yet old Time Past would triumph at last ; But hurra, and hurra, again, For the heroes that triumph over time-THE HEROES OF THE PEN!

From Household Words. NOW. Arise ! for the day is passing, While you lie dreaming on ! Your brothers are cased in armor, And forth to the fight are gone. Your place in the ranks awaits you ;

The Past and the Future are nothing In the face of the stern To-day. Arise from your dreams of the future-Of gaining a hard-fought field ; Of storming the airy fortress; Of bidding the giant yield; Your future has deeds of glory, Of honor, (God grant it may !) But your arms will never be stronger,

Each man has his part to play;

Or needed as now-to-day. Arise ! If the past detain you, Here sunshine and storms forget; No chains so unworthy to hold you As those of a vain regret : Sad or bright, she is lifeless ever ; Cast her phantom arms away. Nor look back, save to learn the lesson Of a noble strife, to-day,

Arise ! for the hour is passing ; The sound that you dimly hear Is your enemy marching to battle, Rise ! rise ! for the foe is here ! Stay not to brighten your weapons r the hour will strike at last : And, from dreams of a coming battle, You will waken and find it past.

IDLE WISHES. He who pursues an idle wish, But climbs a tree to catch a fish,

THE LIBERATOR.

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

[CONTINUED.]

SECOND EVENING-(concluded.) Dr. Beno-(general and long-continued applause)-I hope my opponent will be able to settle his controversy has he done in his objections to the Bible account of the Creation and the Deluge? He has given us assertion If you would know what the Bible teaches on this sul upon assertion, but not a grain of proof. He tells us that the Bible account is wrong, but does not show us how it is so. What is his version of these matters? Come, Mr. Barker, give us a little of your philosophy, and then set these things straight. (General applause.) We have his word that the Bible account is not to be relied upon. But does his saying so make it so? Can his unsupported assertions invalidate the testimony of that sacred book? I protest against his course in this matter. Mr. Barker appears here to make almost innumerable assertions. He comes with strings of re-Scriptures are the works of men are worthy of the rot- polygamy, that men might see it to be the evil it is. ten cause he supports. One does not know sometimes

how to make them out.

does not think it consistent with mercy that He should give men over to strong delusions, that they may believe a lie. This judicial blindness, is part of the penalty imposed by Jehovah upon sin. When men harden their hearts, and wilfully reject the truth, they are abandoned to their own weakness and passions, given up of God until they are at last suddenly cut off in their rebellion against Him. This is the usual method of Jehovah with man. When his people will not walk in His ways, they are left by him to a state of judicial blindness. This is a truth in his moral government. Let those who are disposed to reject his law take it to heart, and think a great deal over it. I said last night that, before the close of this debate, my opponent would be driven to take refuge in the bogs of Atheism. That is unjust, if he leaves men to fall into error. Nay, who plaudits.] art thou, O, man ! that repliest against God ? The Biwill leave them to themselves. He says to the incorri- ister. (Laughter and applause.) gible sinner, Depart! and he departs. He proclaims men may believe a lie. In this manner does man unfor those who perish also. My opponent cited the Bible account of Jephtha's

vow as one in which the character of God is defamed. I will read it. It is so clear, that I was not at all surprised that my opponent, notwithstanding his habitual coolness, exhibited signs of impatience when I asked him

cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering. So Jephtha passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and the plane of the vineyards, with a very great ster. Thus the children of Ammon were subdued shaughter. Thus the children of Israel. And Jephtha came to Mizpeh unto his house, and behold his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her, he had neither son nor daughter. And it came to pass when he saw her, he rent his clothes, and said, Alas, my daughter! thou that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months; and she

My opponent adduced this as an instance where God had demanded a human sacrifice.

Mr. BARKER-No; I adduced two other instances where the Bible represents God as doing that; and I ponent in his last speech. adduced the case of Jephtha as an instance of human sa-

tion, expressed or implied, of Jehovah. To make the is true : vow was a crime; and it was a greater crime to fulfil it.

Jephtha knew the law, and he knew that it forbade the sacrifice of a human being as a burnt-offering; he sacrifice of a human being as a burnt-offering; he saving. Let us go after other gods, which thou hast not knew that beasts were the prescribed victims; he could known, and let us serve them; thou shalt not hearken not have made a mistake upon this subject. God had expressly forbidden human sacrifices. My opponent must bear that point in mind. The anger of Jehovah was directed against the Gentile nations in the vicinity of the Jews, because they passed their children through the fire to Moloch. How, then, could it signs and dreams, for the purpose of proving his people, be supposed that he would sanction similar practices so as to know whether they love him. among his chosen people?

And here allow me to suggest a doubt as to whether the language of this narration is not figurative. May it not mean only that Jephtha's daughter was set apart to the service of Jehovah? The nuns of the Romish Church are often said to be 'buried alive.' I have, in my time, said many hard things against that Church. I have probably said of their veiled and cloistered nuns that they are 'buried alive,' but I certainly did not mean that the earth was heaped upon them, and that they were suffocated before the breath was out of their bodies. We read that Jephtha's daughter bewalled her they are direct permission to a lying spirit in the mouth of all those thy prophets, and the Lord hath spoken evil concerning the lord hath spoken evil concerning these.' I Kings, xxii. 19—23. virginity, and that her companions bewailed it with her upon the mountains. And afterwards the daughters of Israel mourned for the same reason. All these statements are without meaning, it she was offered as a burnt sacrifice.

My opponent spoke feelingly of the curse pronour on the serpent. He thought this reptile had been dealt with too severely. Now, he may be a better judge of snakes than I am, (laughter,) but it striks me that the universal abhorrence with which that reptile has ever been regarded by our race, is one of the strongest colateral proofs of the truth of that part of the Bible.

Though I would greatly prefer making positive pre gress in the argument of the question, I will proceed to notice other objections made to the Bible by my oppo-nent. He charges that sacred book with encouraging polygamy. I do not deny that polygamy was practis ancient times, and that there is a faithful record of is moderator. (Laughter.) All that he has said the facts in the Bible. Shall its sanction be inferred in regard to the character of the God of the Bible, is from this? Solomon had many wives, but no Christian but another testimony to the truth of the Scripture, that ever thought he was doing right in this. Let my opthe things of God are not naturally discerned. He has ponent lay his finger upon the text in the Word of God brought up a string of alleged contradictions in bibli- that sanctions polygamy. Where is it said that a man cal language, which he could himself reconcile, if he may have two, three, four, or eight wives? The arday. Any child who has received a Sunday-school ed- because it says men did what they ought not to have ucation could explain them to him, could make them done. Its trachings are pure on this subject. How as plain as the nose upon his face, or upon mine. What many wives had Adam? One. How many had Noah? One. And how many had Noah's sons? One a-piece ject, consult the New Testament. The Savior has set tled this whole matter. Let my opponent read what he says, and it will save him a mint of trouble :-

'Have ye not read that he which made them at the beginning, made them male and female, and said: For this cause shall a man leave father and mother, and they twain shall be one flesh.'—Matt. 19: 4, 5.

There is not a single passage which can be interpreted as an approbation of a plurality of wives. Moses, be cause of the hardness of their hearts, had permitted certain things; but from the beginning, we are told by the Savior, it was not so. In not a solitary instance porters to put them down, and, next morning, they appear in the papers, conveying the impression that I can it be shown that God commanded his people to Why, it would take ten men practice polygamy, or commended it. The moral govto follow him up in all his arguments. I do not know ernment of God is progressive. In his wisdom, he has in advance what they will be ; it is impossible for me to permitted some facts to develop themselves, probably in take notes of them; I cannot write quick enough to put order that men might see and know the full evils result them down on paper. His arguments to prove the ing from them. He may have allowed the existence

In his remarks upon the Sabbath, my opponent has made a glorious blunder. He thinks the Sabbath was originally a Jewish institution ! No ; the Sabbath was My opponent cavils at the character of Jehovah. He not made for any nation or people, but for the whole world. It is coeval with humanity itself. The Savior says that the Sabbath was made for man, and not man for the Sabbath. It was intended for Jew and for Gen-

tile. It was consecrated, in order that God might establish an institution that would bless man for all future ages; that there might be some cessation of the busy turmoil of life; that the weary laborer might repose his jaded frame, and enjoy the refining and elevating influences of the family relation, and the enno bling ones of worship; that one day out of seven might be devoted to rest ; that there might be here on earth a type of the everlasting rest that remains for the people of God.

[The above passage, as delivered, was one of elaborate remark has been justified by what we have heard rhetorical finish and beauty, most imperfectly rendered to-hight. My opponent says that the God of the Bible in our meagre sketch. It elicited long and enthusiastic

My opponent speaks of Heaven. That word is not in ble teaches that men are dependent upon divine protecthe Infidel vocabulary. Where did he get it? What tion and guidance, but that if men will utterly rebel right has he, as an Infidel, to speak of Heaven? He, against God, and harden their hearts against him, he perhaps, forgets that he is no longer a Methodist min

It is singular, that what I said about the ever-pre we to them that reject His law, and will not listen to entagency of Providence in the affairs of this world, should His counsels. Then it is that evil spirits take possession have driven my opponent into the dreary regions of athe of the tenement abandoned by the Holy Ghost. Then it ism. He discards a particular superintending Providence is that Satan, ever lying in wait, seeking whom he may and represents this world as governed by laws that devour, gains the mastery of the human soul. Its cit- change not. But did these laws make themselves adel is dismantled, its walls are broken down, its gates Did they make the world? Are they entirely indepen unhinged, and it becomes the strong-hold of the devil. dent of God? Do they need no one to superintend their In this sense is God said to send strong delusions, that operations? Will he pretend that God lives insulated from the creatures of his hands, from the world he ha seat God from the throne of his heart, to become sub. made? What abominable folly of atheism! (General ject only to Satan. Is not he unjust to himself? Is applause.) In what he said of plagues, did he not avor not the character of God vindicated? Every principle his unblushing atheism? (Enthusiastic applause. of His government may not be received of man; every And the marches? (Renewed applause.) Agues com one may not be perfectly plain to human reason; but from marshes, do they? But who fixed the law which every one is right, not only for those who are saved, but makes agues come from marshes? (Applause.) My opponent's reasoning reminds me of the heathen, who, being asked on what the world stood, replied, 'On a tortoise.' But on what does the tortoise stand? 'Or another tortoise.' With Mr. Barker, too, there are tor toises all the way down.

[The time here expired, and the vehement and vocif-And Jephtha vowed a vow unto the Lord, and said, eral approbation of the sentiments of the last speaker If then shalt without fail deliver the children of Am-mon into mine hands, then shall it be that whatsoever gan to flow out of the doors opened at both ends of the gan to flow out of the doors opened at both ends of the hall. This moment was embraced by one or two ex cited gentlemen in the audience to get up a discussion on a small scale among themselves; but, at the request of Moderator Chambers, quiet was restored, and the hearers separated without farther incident.]

THIRD EVENING.

(Notwithstanding the inclemency of the evening, the audience was almost, if not quite, as crowded as on the preceding evenings.)

Mr. Illman, Moderator on the side of Mr. Barkerwish to secure for Mr. Barker this evening a candid and he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do unto me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone for two months, that I may go up and down upon the mountains, and this most important of all subjects, I have endeavored to arrive at none but correct conclusions.

went with her companions, and bewailed her virginity months the mountains. And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephtha the Glicadite four dayain a year.'—
with it, in order that the discussion may proceed in a custom in Israel with it, in order that the discussion may proceed in a custom in the custom der and quiet ; and I am sure the friends on the other side will receive with respect a similar request from Dr.

I will proceed at once to the remarks made by my op

The doctor thinks that those passages which are quot crifice narrated in the Bible, without any expression of ed to prove that the Bible represents God as using deceit, only teach that God leaves those who wilfully reject Dr. Beng-Jephtha alone was responsible for his act. the truth, to themselves and to the lusts of their awn He himself was the guilty agent, and without the sane- hearts. Let us read the passages, and see whether this

Here God is the agent who employs those wonders,

And he said, Hear thou, therefore, the word of th

Herein God gives direct permission to a lying spirit to go and deceive Ahab.

I will now read from 2 Thesa, ii. 9.

Whose coming is after the working of Satan, with all power and signs and tying wonders, and with all deceiva-

bleness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusions, that they should believe a lie; that they all might be damned who believe not the truth, but have

THE LIBERATOR.

In the first of these passages, nothing is said abou the parties having previously resisted the truth, but he dispositions. This trial is requisite to his information. In the second passage, allusion is made to Ahab. Nothing is said about his being left to himself, but God tells the lying spirit to go forth. In the last passage, it is forefathers believed it, and the language was adapted to true that the parties are said to have resisted the truth ; their faith,' but even in this case, God does not leave them to Suppose your missionaries should go into China, and themselves. His positive agency in their deception adopt the Chinese idols of wood and stone, and speak

The Doctor says that Jephthah's daughter was not offered up as a burnt offering. Let us read the pas-

into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."

Further on in the same chapter, we read as follows : 'And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed.'

Now if Jephthah did not offer her up as a burnt offering, then it is clear that the Bible states what is not true ; for it says that he did. If he did offer her up then is our charge maintained.

But why, then, says the Dr., should she lament her virginity? Is it not as great a sacrifice to die childless, as to live childless? But he says that the law forbids human sacrifices. But we have multiplied passages in which the Bible represents both God and his people as putting people to death. And so the law forbids lying, but David lied to Achish. The law forbids the death of the child for the sin of the father, but the Bible gives accounts of children massacred for the sins of their parents; of men for the sins of their ancestors.

The Doctor says if I will show him a passage in which God commands to have seven hundred wives and three hundred concubines, then he will allow that the Bible is an immeral book. Well, suppose a novel should have for its hero a man with that number of wives and concubines, and mention the fact without one word of blame, would we not call it immoral? The Bible says that the lag pertained unto the Kings of Judah, unto this day, man who had seven hundred wives and three hundred. And the time that David dwelt in the country of the concubines was not only the wisest man that had lived. David and his men went up and invaded the Geshusites, but the wisest man that would ever live. It has no hame for his polygamy. The Bible says also that God gave David a considerable number of wives after he had provided himself already with a very large number.—

And yet it says that he lived without sin in the eyes of God, except in the matter of Uriah, the Hittite. If this contains the same of And Achies and Contains and the apparel, and returned and came to Achies. And Achies said, Whither

'He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives, but

It is nowhere said that God, or even Moses, permitted

The Doctor next says that God permitted polygamy to exist, so that its evils might develop themselves, and be made manifest in the quarrels of families ; that men might see it to be the evil it is. Prodigious explanation ! Why, it makes the character of God worse than the Bible does. It makes bad worse. But where did the Doctor get this wonderful information? From the Bible? No. Can he then find out God's secret motives was impossible : that man could not pry into his motives, which are high as heaven, and deep as hell.

'He asks me where I get the word ' heaven,' thinking I had forgot I had been a Methodist preacher. I answer that I know of no nation or country under heaven where the word is not known; no language that does not contain it.

The Doctor asks-who fixed the law which makes gues come from marshes? and that some one must have done it. All we said was that in our view, the laws sult of unchanging laws. We have no objection to his count of the seventh day, on which God rested, we find agues; that gluttony causes apoplexy; that putrifying After all this, God created Eve. (Several cries ofand so with other diseases. The more colightened see taining silence.) this, and hence they are beginning, when cholera approaches a city, to cleanse the streets, keep the atmos phere pure, and to warn the people to be temperate in their habits, as a better means of preventing or checking its ravages, than fasting and humiliation.

The Doctor contends that our principles have an immoral tendency. We, however, think just the contrary. If the Bible were of unmixed truth, and we reject it, then they would be of immoral tendency. But we do not reject it as a whole; we reject no portion of it, except the passages which appear to us false and immoral. We have to guide us, all the teachings of nature interpreted by the law in our hearts. We fully believe that what we sow, that shall we reap. We believe that every sin is punished, and that there is no such thing as the remission of punishment for sin; that if a man will drink. remission of punishment for sin; that if a man will drink, he will injure himself physically and mentally; that if he will indulge in licentiousness, the result will be the ruin of his physical system and the abasement of his moral and intellectual faculties; that if he will be cruel, moral and intellectual faculties ; that if he will be cruel, he will bring down curses upon himself. We believe that a misspent life cannot be atoned for by any deathbed repentance. We believe in no indulgences, no substitute in suffering, no borrowed or imputed righteous- town. ness. We believe that man will reap as he prepares the

harvest.

I do not wish to be offensive, but the most immoral tion of property in Maryland, gives a total of \$261,-243,660. Of this aggregate, the value of real estate is fixed at \$160,754,455; of slaves, \$14,243,597; of their doctrines. I will say nothing of the Catholic doctrine of priestly absolution and indulgence. But I would ask—Is there nothing as bad in Protestantism would ask-Is there nothing as bad in Protestantism itself? What think you of the Protestant, doctrine that saved, if, at the last moment, he repents; that he may be a thief, hardened in crime, and dying on the cross,

that he may escape hell and gain heaven, because

I cannot conceive a more immoral doctrine than this The difference between it and the Catholic, is the difference between high price and no price. The Catholic must pay his money, and that imposes upon him a restraint. People feel this to be immoral. After a destraint. People feel this to be immoral. After a debate on the merits of Christ, in which one man maintained that every one would reap as he sowed; and the other, that any one trusting in the merits of Christ would be saved without regard to his conduct, a person who was present, said, "If that man's doctrine be true, and I must depend on my own acts, I must look about me." In another debate between a Unitarian and a member of an Evangelical denomination, the Unitarian said, "I cannot see that we are not as good parents, Society an unknown youth—he has survived them all." bands, brothers, sons, and citizens as you are.' A

used buman language in its current acceptation; that he condescended to accommodate himself to human weakness, and speak of wrong things as if they were right. Allow the same rule to the Mohammedan, and he will explain away all the imperfections and inconsistencies of the Kuran; to the Mormonite, and he will exculpate his Bible; to the Persian and the Hindoo, and sends the signs and wonders that He may know their they will answer you well. You say to the Hindoo, Your sacred books teach the existence of 80,000,000 or 40,000,000 of gods;' and he will answer you, 'Oh! we don't believe that; but when it was written, our

> of them as the Chinese speak of them, instead of telling them the truth, it would but perpetuate their superstition. Would it not, on the contrary, be their duty to enlighten them? Astonishingly strange principle of interpretation! but one to which people fly, whenever truth oppresses the mighty errors of antiquity. One word more, on David's case. The Doctor says his immorality was not sanctioned. Let us see what the Bible says on this subject. I read from L Kings, 15: 5-

Because David did that which was right in the eyes

We will now see what these acts of David were. I read from I. Sam., 21-

And David arose, and fled that day, for fear of Saul,

Now, the law says, Lie not one to another; but David acted out a lie.

And again we read, I. Sam., 27: 5-

'And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in town in the country, that I may dwell there; for should thy servant dwell in the royal city with thee Then Achish gave him Ziklag that day, wherefore Zik

did that which was right in the eves of the Lord, save only in the matter of Urinh, the Hittite. In like manner, Abraham is said to have kept God's voice. But we find that he taught Sarah to lie; that he bought slaves; that he used a bondmaid as his wife, and afterwards turned her and her child out into the wilderness to contained in these passages.

tion. In Gen. 1: 3, we find that God said, Let there by his own unaided intellect? He told us such a thing be light, and there was light. And in another part of the same chapter, after three days had passed away, we find that God again created lights in the firmament of the heaven. (Cry in the audience of 'Time up.')

Mr. Barker. So that we have three mornings and

chapter, we find that God created man in his own image; male and female created he them; and also that of nature are fixed ; that health and disease are the re- the sixth day. But in the second chapter, after the acuestion, and the freest discussion of it. We see that that he again created Adam, and put him in the garden of Eden; and that he again created the lower lirium tremens; that marshes and stagnant waters cause and among them all there was no help-meet for Adam fish and other substances cause fevers and pestilence; Time up. Mr. Barker took his seat, the house main

Instructing Negroes.—We learn from the Norfolk Beacon, that Miss Rosa Douglass, daughter of the lady who was recently found guilty of teaching negroes to read and write, having returned from New York, appeared before the Mayor last Tuesday, and was held to bail in the sum of \$500 for her appearance

Three Hundred Murders per Year .- Th trial of Charles R. Drew, said to be formerly of Lowell. for the murder of Dr. Gillis in September ! been concluded in the court of sessions, San Francisco Drew shot Gillis, under the belief that he had seduce

John Avery Parker, who lately died in New Bedford, leaving a fortune of over a million of dollars, was, when a young man, warned out of the town of Westport, for fear he would become chargeable to the

Wealth of Maryland .- The official value

A Magnificent River .- The Murray river, a man may escape from the consequences of his acts, by Vessels had ascended that distance; the navigation was simple faith in the blood of another; by a hearty reli-perfectly safe, the depth of water varying from 18 to ance upon another's virtues; that he is accepted and 36 feet.

Treatment of Russian Soldiers .- It has been be a thief, hardened in crime, and dying on the cross, and yet, may be with the Saviour in Paradise that very day; and that

'While the lamp holds out to burn, The vilest sinner may return';

that he may escape hell and gain heaven, because

Treatment of Russian Soldiers.—It has been stated to us, that out of fifty thousand men who started from the interior to join General Vorontzof, twenty-five thousand perished on the road—perished of cold, hunger, and bad treatment. The employes keep the names of the dead men standing on their books, equally with those of the living ones, and are thus enabled to realize enormous profits.—The Czar and the Sultan.

CS Mrs. Nichols has suspended the publication of the newspaper which she has edited, and an nounces that she will devote herself to lectures on tem perance, woman's rights, &c. and that while she shall not neglect to 'darn the stockings,' she will not over-look that the men have souls to be darned also.

The venerable William Jay died or

Scottish Temperance League.-The annual friend of the other side answered, 'You have need to be, for you have nothing else to trust to.' It is we who are seeking to overturn a doctrine immoral in its tendency.

One word as to the rule of interpretation now so prevalent among Christians. We are told that God

MOTORPATHIC CARD. CLOSES his institution at Rochester, N. Y., until the Mistory April next, to comply with the solicitations of many Physicians and Ladies, who are anxious to avail themselves of his new mode of curing disease. His object in making this tour, beside that of treating some parture is to give medical men such practical evidence. in making this tour, beside that of treating some parterin making this tour, beside that of treating some parterlar cases, is to give medical men such practical evidence
as may lead to a more wise method of treating Uterine
and Chronic Diseases. It is his desire to extend to the
Faculty every possible facility for testing the merits of
his discovery. Physicians, therefore, are particularly
invited to call with patients under their charge. His
system of Therapeutics is simple, rational and reliable,
and based upon new pathological principles—a system
by which the worst forms of Prolepsus Uteri and most
functional and organic derangements are cured. The
principles of Motorpathy have been thoroughly ten,
ed in a home institution, where some five thousand
cases of female diseases alone have been successfully
treated. Many of these were inveterate cases of from
one to twenty-two years' standing; some of them accompanied with extreme urinary difficulties.

Suppose your missionaries should go into China, and one to twenty-two years' standing; some of them ac-companied with extreme urinary difficulties. Many cases of Prolapsus Uteri can be cured by one visit; cases of Prolapsus Uleri can be cured by one visit, others in a few days; and the most difficult in a few weeks. To produce this almost instantaneous relief, the patient is subjected to no pain or inconvenence. No supporters, or any of the usual treatment is employed. When the organ is made to assume its proper position, the patient is immediately able to go through any or dinary exercise which she has strength to perform, with out fear of displacement. Motorpathic treatment give vitality and force to all the organs in the discharge of their proper functions, and is most effectual in restoring the constitution from the effects of self-indelgence and dissipation. It has been proven to be peculiarly adapted for the cure of Incipient Consumption, Parating in Curviture or Irritation of the Spine. Its efficacy in the relief of partial insanity and diseases of the liver is beyond a question.

of the Lord, and turned not aside from anything that he commanded him, all the days of his life, sare only in the matter of Uriah, the Hillite.'

Now here every act of David is approved, except one.

and went to Achish, the king of Gath. And the servants of Achish said unto him, Is not this David, the king of of Achish said unto him, is not this David, the king of the land? Did they not sing one to another of him in dances, saying, Saul has slain his thousands, and David his ten thousands? And David laid up these words in his heart, and was sore afraid of Achish, the king of Gath. And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the deers of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, So, ye see the man is mad—Wherefore, then, have ye brought

God, except in the matter of Uriah, the Hittite. If this be not approbation, I know not what is. I cannot conceive of any express command more immoral than this.

The Doctor says that polygamy was permitted by Moses on account of the hardness of the people's heart; and he quoted part of the passage in Matt. xix. 8, as proof. Now the passage has no reference whatever to polygamy, but only to divorce. To prove this, I will read the passage: Now, here is a frightful mixture of lying, treachery

and cruelty. I say nothing of his many wives and his other sins; and yet this same book says that David starve. I can't conceive what immorality is, if it is not I will now briefly recur to the Bible account of crea-

Moderator. You have two minutes more, Mr. Bar

three evenings before the sun was created. In the first he created the lower animals. All this took place on

(To be continued.)

DR. MANN (formerly MANN & Melhotrate, Sus-mer street.) now resides at 18 Avery street. Be attends exclusively to those who choose to be waited upon at their own houses. He fills teeth so as permanently to save them.

His mineral teeth on gold plate are unsurpased.
He also makes the patent continuous gums with ted
he platina, specimens of which he will exhibit, and she their superiority.

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it specimens, state terms, and give professional adde without charge.

Messages left at his residence, 13 Avery street, vill Boston, Nov. 4, 1853. receive due attention.

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121 CAMBRIDGE STREET, BOSTON. Boston, April 20, 1853.

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Office and residence, Nos. 159 and 161 Union street.

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