TERMS-Two dollars and fifty cents per annum, Trive copies will be sent to one address for res pollans, if payment be made in advance.

All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (rost PAID,) to the General Agent.

Advertisements making less than one square inse tel three times for 75 cents—one square for §1 00.

The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorised to receive subscriptions for the Liberator.

The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz :- FRANCIS JACKSON, ELLIS GRAY LORING, EDMUND QUINCY, SAMUEL PHILDRICK, and WESDELL PHILLIPS.

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

Our Country is the World, ar Countrymen are all Manfind.

No Union with Slaveholders! THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH'

T'Yes! IT CANNOT BE DENTED—the slaveholding ords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to ECURE 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 SURRENDER FUGITIVE SLAVES-OR engagement positively prohibited by the laws of God, delivered from Sina; 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 representing 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 THEREDY TO MAKE THE PRESERVATION, PROPAGATION AND PERSON. UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'- John Quincy Adams.

J. B. YERRINTON & SON, PRINTERS.

igious propagandism; the subject under consideration involved more vital issues, if truly dis

WHOLE NUMBER 1202.

## VOL. XXIV. NO. 7.

# BOSTON, FRIDAY, JEBRUARY 17, 1854.

## REFUGE OF OPPRESSION.

From the Citizen.

TO THE REV. HENRY WARD BEECHER. REVEREND SIR-Your letter to me, in the Independent of February 2d, is certainly successful as an effort of rhetoric: and I felicitate myself on having had the good fortune to draw forth so fine a

burst of that species of composition.

It is not, however, exactly what I looked for.

In reply to two vehement attacks of yours, one in your Abolition Lecture, and one in your newspa-per, I did myself the honor to address to you cerarguments. I really thought they were, in some sort, arguments; and supposed that, if you youchsfed me a reply, you would try to answer, or invalidate them. The course you have taken, makes me admire your prudence, even more than

your elsquence.

It was required of me to show how my declaration, that slaveholding is not a crime, consists with-my attempt to abolish English dominion in Ireland. For answer, I pointed to some of the great-est leaders of this Republic, who, being slave-holders, rose to abolish English dominion in America. Do you see the unprincipled folly of this! an American colonist exacting the whole labor of his own slave, yet declining himself to be the slave of the British Parliament; buying negroes hodily for his own property, yet indignant because English statesmen presumed to levy three pence per pound upon his tea! I need, not ask, for you with not answer. You dare not say, before an American audience, that George Washington was an impostor, and had no 'principle.' Yet that is what you mean, if you mean anything. Therefore, you wisely let the subject alone, and by way of answer, you build me up sentences like this,

Once you stood like some great oak, whose wide circumference was lifted up above all the pastures, the glory of all beholders, and a covert for a thousand timid singing birds. Now you lie at full length along the ground, with mighty ruptured roots, ragged and upturned to heaven; with broken bughs and despoiled leaves! Never again shall hushandmen predict spring from your swelling buds! Never again shall God's singing birds of liberty come down through all the heavenly air, to rest themselves on your waving top! Fallen! Up-rooted! Doomed to the axe and the hearth!

I almost feel the edge of the hatelet. Woodman, spare that tree! Your imagery is so vivid, that I am ready to raise my hand to my head, to ascertain whether, like Photon's sisters, I bear foliage and birds' nests. The prophecy is terriffe; and the effect, like one of Mr. Barnum's effect of the control o

feets, is 'thrilling.'
You have a dislike to Moses, at which I do not wonder. You say, 'let Moses sleep.' Then why did you cite that legislator in your Lecture! It was your reverence that awakened him. In order to make people believe that American Slavery is more barbarous than ancient slavery, you said at the Tabernaele that Moses imposed restrictions upon the institution, and surrounded it with difficolties and inconveniences, tending to produce abition at length. I followed you into the Pentasuch, and showed that you did not read those five books aright. I demonstrated that there were no restrictions at all, and no tendency to abolition, and no intention of it, either rapid or gradual.

So Moses has become tedious to you. You beg me not to keep 'stumbling over the records of rade society four thousand years ago.' But, pardon me, it was your reverence who stumbled, and you are not sufficiently grateful to me for picking you up. You say, I 'make the Bible lie' (whatever that means); but you have not shown me where or how. I say that you falsify the Bible; and I have shown you where and how. It seems to me, mission that you did really misrepresent the Mosaic law, to support the abolition ticket. Is it not a shame! Do you think such a deed can be atoned for by a tirade like the following, addressed to me, thrilling as it is !-

'I cannot hide from myself that there yet remains for you a dismal age, a desolate and clo less solitude of infirmities. Time, that would have carried you onward, garlanded with achievements worthy of a man living for men, and surrounded by the genial sympathies of loving hearts, now, will drift you to a polar solitude, without love, or sympathy; or pity, or honor. You will sweep caidly on upon a dark current, like an ever-rolling ice-b.rg, that, rolling and resounding ever so much, gains no rest by changing place.

Benedicite ! It does a man good to hear you, in a rhetorical, melodramatical, and merely Barnumistic point of view. But where is the sense! Who has taught you to call names at this outrageous rate! Another time, you compare me to Hercules spinning threads; and again, good Heaven! what is this!—

Sorrowfully, we must leave you, like some false and hideons image, around which, for the moment, chattering priests of oppression have burned incense, but soon to be cast out, even by them, a detested and descrated idel, forgotten of men, and remembered only of vermin-lizards that crawl darkling beneath the twilight of poisonous weeds that grow and twine about it.

Now, I also could find comparisons in the various kingdoms of nature for you, Mr. Beecher. And I have a mind even to try your own style, and show that I have taken a lesson from you-as thus: I am a rolling and resounding iceberg of boiling spring, copious enough to keep the world in hot water. I may be like a dead tree; but what if your reverence is very like a whale—a whale of the blowing or spouting species—blowing and spouting as if you meant to quench the stars! Rather, indeed, you are the Great Sea-Serpent, that dubious and mythical fish—who disporteth himself before the eyes of wondering mariners, now to starboard, again to port, and no man knoweth where to have him. He esteemeth iron as stray and the array are array are array are array are array and the array are array array are array array are array are array array are array are array arra as straw, and the arrow cannot make him fice. He lasheth the sen with his tail, and all the morning papers of the universe rescund with the splash thereof. No fisher, of woman born, shall put a

thereof. No fisher, of woman born, shall put a hook between his jaws: no mortal cook shall cut him up for ever: on his crest sits humbug plumed, from his mane he shaketh boundless Bunkum, and in his convoluted spires there lurketh Capital!

You see 'tis as easy as lying; but there is no use in all this, nor would it throw light upon any question. Yet, this very sort of thing is the tissue of your cloquent letter to me. In one instance only, you lose sight of your prudent reserve, and venture upon an actual assertion. Bored to death, as you are by Moses and the Prophets, it is still evident you wish to make allies of them: and thus you say, by way of contrasting American with liebrew slavery,

It is painful to be obliged to say that you are again mistaken. There was no provision at all, either ample or little, for the religious or for the civil instruction of the foreign slaves of the Jews; All their slaves (except those casual and temporary slaves who were of the tribes of Israel) were simply and absolutely (as American slaves are) the chattels of their proprietors. To worry you with proofs of this, would be cruel. You are fired of the Pentateuch, and will no more hear Moses and the Prophets; but, probably, you will see the expediency of reading a little, before you rattle Moses about people's ears again. The authorities I cited, you call rubbish; and you say, thorities I cited, you call rubbish; and you say, you have in your library heaps of trash of that sort. I do assure you that you would find your ages four thousand years ago, as if the thing that sort. I do assure you that you would find your ages four thousand years ago, as if the thing that ours: what is the use of having heaps of books in a man's library, if he will not read them ! I

know well enough where you got your new and strange interpretations of Scripture:—it was from Mrs. Beecher Stowe, (vide 'Key,') who again got them from Professor Stowe, who got them from Barnes, or else Barnes from Stowe. It is a perilous thing, this reference forever to one's own little clique and circle for authority and intellectual pabulum: the supply soon dries up: and, if you will have another Polar similitude, I shall liken you in this matter to a Greenland bear, sucking his own paws for food in the hard weather. You say there is 'an issue between me and the American public.' This I did not know before. I knew that there was an issue between me and a

to see a man in the nineteenth century, with no more exalted idea of freedom than the benighted Washington had. I apprehend, sir, that you and the Tabernacle men are not the American public;
-very far short of it indeed. But, here is the issue that you say has been raised between me and the said public :-

What was the liberty which you asserted for Ireland! Was it a liberty founded upon the inalienable right of every human being to life, liberty, and have found only one so vile as to echo his words—the happiness? or was to will sure founded an the right of the strong to oppress the weak? That is the question which American newspapers are just now Thomas Francis Meagher. They speak right out

as to 'happiness,' I do not even know what it influence, position and mind of John Mitchel and is. On the whole, I fear this is jargon. For the second horn of your dilemma, 'Was it a liberty founded on the right of the strong to oppress the fanatics how!! '--Syraruse Star I must confess that I do not understand the dialect. Therefore, I decline to impale myself upon that born also :- to your pair of ques ions I am content to answer, NEITHER.

What liberty it was that I aspired to for Ireland, it would be useless to tell you again—you would never understand me. And it would only disgust you if I were to refer to the rude ages again, and to say that it was just the sort of liberty—no better and no worse-which the slaveholding Corcy-rmans asserted against Corinth, and the slaveolding Corinthians fought for against Rome, and the slaveholding Americans wrong from the English. It was National Independence.

But I am tired of the subject. And I do not believe that any single individual really sees the

east inconsistency in my sentiments or behavior. The whole controversy is fictitions and factitious t is an affair of tickets and platforms. You seem think it a small matter, sir, to exasperate your fellow-citizens of the South by unmeaning vilifi-cation; nothing to shake the foundation of the nion ; nothing to pour discredit upon Republicanism itself, and to insult your own grand country, while you lay your disloyal incense at the feet of he cruel, canting, English Government-provided only you can win some sanctimonious votes for the great gospel of Free Soilism, and can get yourself nd your literary circle patronized and patted on the back by the treacherous and brutal British Press. Yes; I find your abolition to be not only gonsense, but treason. Englishmen come over here as its apostles, and it has on it the slime and trail of Exeter Hall. And do you believe that the ex-terminators of Ireland, the roughshod riders of Inin, the armed speculators in Chinese lives, sin- its extension. It can't spread.' cerely wish for the liberty of any being, anywhere under the sun! Do you think the English care about this whole question of American slavery, save as a machinery for breaking up the great Re-publican confederation, whereof England and every other power has such mortal jealousy and fear! Exeter Hall shapes its balmy benevolence in the form of a wedge, to drive between North and South; and you, reverend gentleman, hammer upon that wedge with all your might every time you thump your cushion, and the British Press cries, Bravo, Beecher!

State policy and Territorial arrangement which exist, would, as I believe, settle themseives, if you and your second-hand Exeter Hall would let them alone. Whatever bitterness has mingled itself with the controversy, you and the Conventicles have infused the poisonous drop. When we hear a Mr. Wade, in the United States Senate at Washington, howling about Nebraska being made a 'Sodom and Gomorrah,'—uttering dismal prophecies like these—'he saw a cloud already/larger than a man's hand—that cloud would soon gather all round from the North and West-the whole heavens would be lighted up with fires—and so forth—the man is speaking the language of the Tabernacle: he is inspired by the Conventicles: he Beecherizes. If there be any cloud impending over the business, it is the dreary cloud of fanatieism, which has shadowed many a noble cause, and broken many a glorious confederacy before now. What are these foul-mouthed Puritans, that they should presume to curse, with all the curses of Ernulphus, American citizens of the Southhat they should term their property a robbery, and their homes Sodom and Go

you any such financial operation as this to propose to America! Or do you want to take the property of those citizens from them without any and as to their 'responsibilities,' they had, to be sure, all 'appropriate' responsibilities,—that is, such as are appropriate to a slave, and no more.

The such as are appropriate to a slave, and no more. pure rant ! Is it all Capital-making and cant !-Great is Cant. What is Man that he should withstand it?

I take my leave of you now, and rise out of the whole subject. What can I say to the pathetic adjuration with which you conclude your letter—Come back to us, John Mitchel—it is not yet too late.' Ah! your reverence will excuse me: it is not too late, but too early. You belong to a sect and a school of social reformers that I have always was virtue then were crime to-day. It is you who cry out for the abolition of the gallows and the barbarous, rattling guillotine,'—two instruments, without which, the planet would be uninhabitable. You are the Apostle of Human Progress and Benovolism and all sorts of moral, physical and intellectual perfectibilities,—ending in loud cheers and subscriptions, toasts, tabernacles and trash. Come back to you! Why, when was I ever amongst you! What eye has seen memoving in the ranks of ' Human Progress'! Who has heard me blowing trumpets at the corner of streets!—or talking the blarney of Benevolism! or landing British . freedom,' at the expense of American Republicanism!-No, no. Cant, indeed, is strong, and the star of Humbug is small knot of noisy Tabernacle lecturers, who affect astonishment on finding that one, who had protested against oppression, is yet unprepared to denounce as oppression what they, the Tabernacle lecturers, call by that name;—and who are shocked to see a man in the nineteenth century, with a more explicitly as the star of Humbug is not obliged to make himself at home with humbug, to fling himself into the arms of humbug, and contentedly take up house with humbug. I will never say unto Barnum, Thou art my brother, and unto Bunkum, Thou art my sister and mother. Neither will I say unto Bunkum, Thou are my sister and mother.

Once more, and finally, adieu, JOHN MITCHEL. New York, February 7th, 1854.

TA hundred newspapers have simultaneously de-

Thomas Francis Meagher. They speak right out boldly and to the point, on this subject of Ameri-

# THE LIBERATOR.

THE 'MODEL REPUBLIC. A Scene from an Unfinished Tragedy.

In Uncle Sam's 'big house'-almost continentride-poor little Africa lies low. The child is very ill-much oppressed in her breathing-longing for a full inspiration, for a free breath-very sick at heart. Her ringing cough of distress startles every compassionate soul, Christendom over. Her low moans and agonized shricks awaken the sympathy of Cossack and Turk. Poor little Africa! The child is very ill. What shall be done

The Doctors consult over her case with varied wisdom. Dr. Free Soil shakes his head till the political powder flies in obscuring clouds, and says he can do nothing but keep the disease from spreading. He will try to get it out of the district of the head, and then, he hopes, the trouble, thus circomscribed, will gradually wear itself out. He writes, 'Recipe, Wilmot Proviso,' and sends it to Mr. Ballot-box, the apothecary.

· Poh!' says Dr. Webster, ' there is no neces sity for administering that. The disease can't spread. The temperature, the vital energies, all the laws of nature and the will of God, are against

'Amen!' shout the populace and presses. Hear him! He is a God.

Poor little Africa! The next time her pulse is counted, it tells a different story. The disease has spread into the very region the 'godlike' prognosticated it could not go.

Dr. Democracy is called in-that old, respectable and popular physician-who took his degree (which was written and executed in blood) on the fourth of July, 1776. He puts on his compro-Between the Northern and Southern States of this Republic, I apprehend, there is but little real conflict of interest or feeling. The questions of examines the patient. There is nothing the materials of the conflict of interest or feeling. ter with her,' says he ; 'her breathing is perfectly natural; her countenance healthy-just as the Lord made it. I don't desire to see her in better condition. Sie don't need any medicine, except the oil of birch. Set her to work.'

Poor little Africa, who can just breathe enough to groan out her agony-what shall be done for

Dr. Colonization recommends that, as soon a the patient breathes freely, she be sent to Liberia. (' If-I could only-get-to Can-ada,' gasps the child.) He can do nothing till this oppression is removed. She can carry the Gospel to those poor heathen ;-and he slyly tips the wink to General Quattlebum, who whispers- That's the physic, Doctor.

Meanwhile, the oppression at the heart and ungs increases. Monstrous, ugly abscesses break out, full of acrid, loathsome pus-the nauseating and their homes Sodom and Gomorrah!

And does it ever occur to you to consider whether those Southern planters can liberate their slaves!

and threatens dissolution of the family. The er those Southern planters and liberate their slaves!

Whether the slaves wish it—whether, if they did, it would be good for them, or for those who would have the misfortune to be their neighbors instead of owners! Have you considered the condition of the family. The whole household is in danger. Something must be pretending the greatest affection; but pressing his claimed this in toto. If a movement, said he, it to be made for religious liberty, let it be as thumb with all his might over her trachea, so that of owners! Have you considered the condition of the family. The whole for the disconting must be pretending the greatest affection; but pressing his claimed this in toto. If a movement, said he, then the misfortune to be their neighbors instead of owners! Have you considered the condition of the family. The whole family. The whole for the disconting must be pretending the greatest affection; but pressing his claimed this in toto. If a movement, said he, then the misfortune to be their neighbors instead of owners! Have you considered the condition of the family. The whole for the disconting must be pretending the greatest affection; but pressing his claimed this in toto. If a movement, said he, then the family. The whole for the family. The whole for the disconting must be pretending the greatest affection; but pressing his claimed this in toto. If a movement, said he, then the family pretending the greatest affection; but pressing his claimed this in toto. If a movement, said he, then the family pretending the greatest affection; but pressing his claimed the movement, said he, then the family pretending the greatest affection; but pressing his claimed this in toto. If a movement, said he, then the family pretending the greatest affection; but pressing his claimed this in toto. If a movement, said he, then the family pressing his claimed the family p

'Hebrew slavery admitted that a slave was a man, with all appropriate buman responsibilities, and made ample provision for his religious and civil instruction.'

It is painful to be obliged to say that you are again mistaken. There was no provision at all.

Revolution and Republicanism at house. Have plaster vill not stick.

IscariotMitchell is announced.

· For the love of ould Ireland, fetch me to Dr. Democacy. They tell me he is here. Let me set | that the patient would breathe easier immediately. my tw eyes upon the swate Doctor. Sure, he is And as to Uncle Sam's thumb, that must be got the mn to cure Hibernia-the darlint-one of off at once. It would never slough off, under poulmy own childhren.'

Juds is ushered into the sick chamber .man to cure the child.'

'Sle ain't sick,' growls the Doctor.

'Mr own darling Hibernia, I mean. Sure, there's no help for her, if your Honor gives her over. I tould all my counthrymen here, to follow your Honor's direction in every thing, and, if we can, betimes, get your Honor over the water to look at her. (Judas jingles, in his pocket, thirty pieces of silver-a keepsake from Mrs. Sippi.) Will your honor go ! A little ' material aid ' will make your Lordship our everlasting benefactor. It's cit o' my power to do anything more for the darlist myself, as I am serving under General Quatlebum, who, I hope, will pay up in the best Alabma currency. Your Honor has a power of knowledge, if you would jist step over the water. There't Dr. John Bull, who knows as much as two fools aid a madman, has been physicking the baby this many a year, to no good; and she is jist on her last legs, if your glorious Honor can't attend

· I hear,' says Dr. Democracy. 'Good morning. Judas withdraws from the chamber - meets James Corndealer in the hall, who greets him

us nurse dear little sick Africa! She is sorely pressed for breathe!

'Sick. James! What do you mean! She's well enough. Dr. Democracy says so; and does n't he know! You're an old bore. Let me go! I'm

in a hurry to get to Alabama.' 'Et tu Brute! Ah, Judas! rightly nimed. Beware of Iscariot's fate! Beware! Exit Judas with a whip in his hand ind a shillalah under his arm, on his way to Alahama, sing-

"If I had a nigger what wouldn't wirk, Wouldn't I give him a d-l of a jers!

Poor little Africa! Thy beseeching eyes, thy uplifted hands, thy wail, thy writhings, thy wan and wasted face, how long, how long shall these

Enters Dr. Thomas B. Kindheart, low beaming from his eyes for the dear sick child. How gladly would be relieve her! His heart achesas he sees her labored breath, and hears that stridulous

cough; calmly and carefully he examines the case, then renders diagnosis thus-'I do really think this is not a peculiar case. It is croup or quinsey; by no means uncommon. It is are some physicians who recommend and adopt

prefer the emulsive treatment. I advise, in this of the speech of the Reverend gentleman from Baltimore, wherein he had stated that he believed case, poultices.' 'Thank you,' whispers Africa, as Dr. Kind-

friends bend over the sick child, seeking aid from every quarter. 'Why don't you send for Dr. Garrison !' whis-

pers Nurse Radical, at the bedside. 'Oh! no,' says Goody Holdback; 'he's nothing out a quack.

'He's an Infidel, too,' says Deacon Longprayer. 'Well, they say he has a way of his own, in these cases, which will work wonders,' replies Nurse Radical. 'It was tired by John Bull, when his little West India had the same disorder, and she began to get well right off. I should send for Dr. Garrison.

'Any port in a storm,' says Father Midships that's the doctrine I preach at the Bethel. Sup- of the people of New York, and that he was depose you send for the 'quack.'

Well, let's have him. Enter Dr. Garrison. How tenderly he looks at the suffering child ! What do you think of her, Doctor!

'I should like to remove that poultice, and examine her throat and chest,' answers the Doctor. (Nurse Radical takes it off.) Dr. Garrison's face sobers with amazement, frowns with indignation, at the revelation.

What is the matter, Doctor ? ' . This is a very peculiar case.'

recover!' asks Mrs. Kindheart.

Dr. Kindbeart said it was not peculiar; only a ommon case of croup, says nurse.' 'And advised poultices,' added Mrs. K.

'I don't agree with him,' says the Doctor. 'I find, after removing the poultice and examining the throat and chest, this peculiar state of things. Uncle Sam has got his hand round Africa's neck.

cheering.) Nor did he urge it in a spirit of reit is my opinion that the Bible was never made for A viorat ring at Uncle Sam's door-bell. Judas such a purpose; and in that way, it can never serve divinity or humanity. I believe if Parson Bloodhound would take himself and his Bible away, tices. Come, Nurse Radical, let's jug away at it, and if it don't yield, we'll hitch on the pulleys ( Thre's Mitchell, just in the nick of time, whis- of Reform, and I'll cut away at it with my sword pers Mrs. Kindheart; 'we shall need another of Truth. That thumb shall come off. Come, wateer. They say he has had a touch of the every man and woman, to the rescue!' shouts Dr. same disorder himself, and he will pity and he'p Garrison. 'I am in earnest. I will not equivocate. poor Africa.' 'We'll see,' says Nurse Radical.) I will not excuse. I will not retreat a single inch, Starls with his back towards Africa. Takes Dr. and I WILL BE HEARD. Ho! to the rescue! For Democracy by the hand, presses him to his heart—the sake of the dear old man himself, lift his hand; Losg may you live, your Honor! You're the only unloose his clutch! See how bloated he has already become; how the fire of Liberty has died out of his eyes; how slow his heart beats for freedom; how riotous his mien, unsteady his gait. For his own dear sake, unloose his murderous, suicidal hold! Ho! to the rescue!'

Uncle Sam shakes his fist; Parson Bloodhound turns pale, and trembles in his shoes; the whole household is roused; nothing is discussed but the case of poor Africa.

There is hope as long as there is life. There is God in heaven-yes, a Father on earth. Take courage! the child shall recover from this very hour. Ho! to the rescue all!

'Ho! every true and living soul,
To Freedom's periled altar bear
The freeman's and the Christian's whole, Tongue, pen, and vote, and prayer! One last great battle for the Right,— One short, sharp struggle to be free ! To do is to succeed—our fight Is waged in Heaven's approving sight— The smile of God is victory!'

H. O. S.

## A PERTINENT SPEECH.

A public meeting -called by the 'leading men' in was held in the Broadway Tabernacle on the 26th ulti-'Ah! Mitchel, here you are from under the was held in the Broadway Tabernacle on the 26th ulti-hoof of that old Bull. God bless you! He can't me, 'for the purpose of adopting such measures as gore you here. You are just in good time to help may then be deemed proper to secure the influence of our National Gevernment in the promotion of the principles of Religious Freedom, and especially in the protection of American citizens in the enjoyment of their rights of conscience and of religious worship, and to bury their dead in such way, and with such rites, as to them may seem most appropriate, when sojourning or travelling in foreign lands.' Hon. George Wood, of Castle Garden notoriety, presided on th were read from Edward Everett, D. D. Barnard, R. C. Winthrop, Abbott Lawrence, and others, in terms of congratulation and encouragement. Hiram Ketsham, Rev. Dr. Baird, Prof. Crosby, and Rev. Mr. Kirk, of Boston, were among the speakers. Just before the adjournment, the following instructive scene took place, as described by the Express-in which the mask of hypoerisy was bravely removed from the faces of the acors who took part in it :-

Mr. W. J. A. Fuller arose, and craved the ulgence of the audience for a few moments, while he read a resolution which he had prepared, and which he considered germain to the occasion, and to the subject under consideration. The Chairman objected that it was not in order,

whereupon,
Mr. Fuller appealed to the audience, stating
that he did not wish to be misunderstood; that he
did not desire to place himself in a position of antagonism to the objects of the meeting, but, on the contrary, that he endorsed its action; that the aua very bad disease, I know; often fatal. There dience had given unmistakable evidence of their appreciation and approbation of the sentiment em-bodied in his resolution, by the applause with the heroic treatment in such cases. I admire them which they had received the concluding portion of for it; but I can't follow it. I don't dare to. I the letter of Hon. Robert C. Winthrop; that part in the good old social Kentucky doctrine, as he styled it, and which he thus defined—'The right of heart's benevolent face passed out. Anxious every one, no matter who, what, or where he was, friends bend over the sick child, seeking aid from to have fair play; that extract from the Constitution of the State of New York, which had been quoted, and also, that passage in the remarks of another speaker, who had said, with so great em-phasis of language, and earnestness of manner, 'This is a glorious country, because we have an open Bible and no one dare shut it.' Mr. F. continued, that he knew it was not exactly orthodox, to break in upon the arranged programme of ex ercises, and he had, therefore, waited very pa-tiently until every speaker had got through and the business of the meeting was finished, before he had obtruded himself upon its attention. He warned the audience against committing the same error themselves, that they had reprehended in others, and insisted upon his right to be heard. He stated that the report of this meeting would sirous of testing their nerve and their sincerity in the action they would take upon his resolution. He urged his point with force and pertinence, until the audience were fairly won over to his side, and he was interrupted with loud and general cries of go on '-' go on '-' let us have the resolution.'
Mr. Fuller then read the resolution, which was interrupted two or three times by tumultuous ap-

Resolved, That, while calling upon our government to exert its influence in behalf of the right of American citizens to freedom of religious conscience, and the privilege of worship and sepatture according to their religious faith, when travelling or sojourning in foreign lands, this meeting also pledges its earnest endeavors, and calls upon the government to exert its influence, to secure the same right and privilege to American citizens throughout the United States; and to provide that it shall not be an imprisonable, nor in any way a crimnal or civil offence for Americans, of either sex, in any part of the United States, to teach the precepts and practices of Christ to the members of their households, without regard to color, occupation or family relation.

Mr. Fuller, said, he, did not urge, his resolu-Resolved, That, while calling upon our government

Mr Fuller said he did not urge his resolu-

cussed, than any Protestant crusade—any mere breaking down of papal restrictions. Let us,' said be, 'while we go abroad, also see if we have perfect toleration and religious liberty at home.' (Applause.) If a war is to be carried into Africa, the nearest point should be the most salient. (Applause.) It is not long since, that a respectable American woman—a pure, meek, Christian woman—was fined and imprisoned—incarcerated in a common jail, like a common felon—in a neighborcommon jail. like a common felon—in a neighboring city, for teaching a domestic the catechism of an Orthodox church, and to read the Bible. (Applause.) Are we called, then, first, to sympathise with the 'Madiais' of a foreign land, persecuted only for a similar, nay, a greater offence!—greater, inasmuch as they had more light; they acted openly and knowingly; she sinned innocently and ignorantly. Let us understand ourselves, and be true to ourselves. We are standing on free soil, where color is no bar to citizenship or to heaven. Bypermitting all colors to become citizens, we ac-Byspermitting all colors to become citizens, we ac-mowledge that they are men, and have the rights knowledge that they are men, and have the rights of men. [Up to this point, Mr. F. had carried the audience completely with him, and if the resolution had been put before he touched the unclean thing of abolitionism, it would have passed nem. con.; but here commenced interruptions, hisses and exclamations of dissent and approval, that finally broke up the meeting in as grand a row as ever was seen even in this Taberñacle, so colebrated therefor. Mr. F., nothing daunted, proceeded, amid storms of hisses and applause—the meeting being equally divided. He was persistent in his effort to be heard, and suid that he defied interruption, and challenged controversy—that the terruption, and challenged controversy—that the hissing of geese once had done good in ancient Rome, but that it never did any harm; and that he would wait until they got through. He an-nounced this in a clear and stentorian voice, and finally got a hearing. Mr. F. had placed himself in the most elevated and conspicuous place in the Tabernacle—being in the gallery, directly behind the Speaker's desk—to which spot the audience now crowded in great numbers—some with muttered threats, and others with words of encouragement. ment; neither of which, however, appeared to af-fect the speaker a whit. He kept his ground unmoved and undismayed, and after a while, again proceeded.] He continued—We believe also (or profess to) that a knowledge of Christian princides and duties is of the first importance to all ples and duties is of the first importance to all men, and this imposes upon us the duty, particu-larly in our land, of vindicating for all men the right to religious liberty; for, without this, Chris-tianity is as nothing. This is one of man's chief rights, the exercise of which, more than two cen-turies ago, planted the best seed of this nation, on a barren spot of New England. It is worthy of consideration, also, whether the natural rights to decent sepulture (which even savage races respect, contravene.) have not been outraged in our own midst. Whether cemeteries have not been closed to so-called heretics, and dead men's bones thrust out from their tombs for disbelief (when living) in cardinal doctrines' of the church. The speaker said he heartily endorsed the action of the meeting, as far as it went; but, in starting a great usade like this, it was all important to have its basis broad enough to cover the whole ground. Let it be as broad and Catholic as the principles nunciated in the resolution-as broad as humanty and Christianity-for Christianity is humanity tensified. [During the delivery of the preceding, he interruptions were frequent-the audienc lamorous, some hissing and others applauding. The officers of the meeting and a score or more of others, who occupied the platform, begged of Mr. . to desist, and he told them that he lo so, as he did not desire to injure the object of he meeting. The noise now increased to such an extent, that it was impossible to be heard. Mr F. made ineffectual, though persistent efforts to speak amid the full of the storm, appealing to his nearers in the name of reason and of justice, to cass his resolution. The audience was not hushed nto silence until the speaker declared solemnly and earnestly ]-In the name of God, then, (be and earnestly—in the name of God, then, (bis stilled now and disregard this plea if you dare!) In the name of God and humanity; in the name of that God above us, laying his requirements upon us; in the name of that humanity around upon us; in the name of that humanity around
us, bound to us by a relationship which nothing
can sever or annul, I respectfully, but earnestly,
urge the passage of the resolution.

When Mr. Fuller concluded, the Chairman put motion to lay the resolution on the table, but the chaos of confusion, and the incessant noises were

o great, that we could not judge whether it pre-ailed or not, though we believe that it did.

Hereupon the meeting broke up in the greatest confusion: numbers crowded around Mr. F., some to congratulate and some to censure; and the exitement became so intense, the speaker arguing his position and justifying his course with the offi-cers of the meeting, the speakers of the evening and a half dozen others at the same time; and knots of other disputants having taken up the matter on their own hook—that the lights were extinguished while the contest of words was going on, (cries of 'a d-d abolitionist,' 'a white ' put him out,' ' down with him,' etc., intermingled.) with every prospect of its speedy termination in a regular knock-down and drag-out ar-

The putting out of the lights somewhat cooled the ardor of the windy combatants, and those who had not already made a hurried exit in fear of a broken head if they remained, quietly dispersed.

## SOUTHERN SPIRIT.

The Richmond (Va.) Eraminer says of South-rn members, in connection with the Nebraska

· Let us show no quarter to backwardness or hesitation among our own people upon this ques-tion. Let us hang, draw and quarter, without judge or jury, the Southern traiter that lags now. et us recognize our true friends at the North, of whatever party or classification, embrace them cor-lially, and treat their enemies as our enemies.'

If Northern papers and Northern constituents had but a tithe of this spirit about them, in favor of liberty, would Nebraska ever be cursed with slavery

THE PEOPLE MOVING. The citizens of Roxbury held a meeting, on Friday night, and passed resolutions against the Nebraska bill. They also took measures to call a meeting of the citizens of that Congressional District, without distinction of party, to be held at Dedham.—Commonwealth. FAFF RIVER. The citizens of Fall River, without distinction of party, held a meeting on Monday evening the 6th instant, to oppose the Nebruska bill, and appoint d a Committe to report resolutions. Hon. N. B. Borden, L. Lapham, Esq. Dr. Hooper and others, took part in the discussion. The meeting was adjourned for one week.—Ibid.

Continue with State of

Of all our public men, S. A. Douglas, the Mississippi slaveholder and Illinois Senator, stands pre-eminently the most dangerous demagogue with which our country is cursed. Possessing an intellect of the highest order, combined with inordinate ambition and an almost total absence of moral and ambition and an almost total absence of moral and political principle, he occupies the position, and presents the appearance, in the United States Senter, of agreat moral carbuncle. With a mendacity unparalleled in the history of American statesmen, and an effrontery that would bring a blush of the most branch of the most branch. chame upon the countenance of the most brazen-faced villain, this libel upon humanity, who dis-graces a seat in the National Senate, deliberately proposes to trample the rights of millions in the dust, to violate the most sacred obligations and compacts between the two antagonistic sections of the country, and to establish slayery—that nightmare of our country—over a free territory, twelve times as large as the State of Ohio. His arguments in the recent debates in Congress, in support of his diabolical scheme, are well worthy the source from whence they emanated, and would diagrace any previously known man-hater of which we have any history. We can conceive of but one parallel instance, and that, the arguments of Satan to his satellites, in the Pandemonium which Milton paint-ed, upon the question of extending the black do-God. With similar objects (personal power at the expense of human wretchedness) we may well conceive of a similarity of arguments made use of these two worthies, in defence of their equally in-fernal plots against God and humanity. In one respect, we think Senator Douglas out-Satans Sat-an. For with all his duplicity and presumptuous scoundrelism, we do not believe the father of liars urged as an argument for the extension of his authority, that it was right—that it would be conducive of more happiness and prosperity to the realm in question, than the just authority of Hea-ven. Here is where Mr. Douglas exceeds his great prototype-for he urges that slavery is RIGHT, and declares that he can see no reason why it should be restricted by arbitrary lines of demarcation,' and that as much right exists to establish slavery as to establish freedom, in any territory of the United States.

Such is a sample of the arguments advanced in the United States Senate—the 'model Republic'— which has for upwards of three-quarters of a century been a star of hope to an oppressed world, glimmering in its dark political horizon! How will the republicans of the old world look upon this movement—this death-blow to human freedom movement—this death-blow to human freedom—this utter extinguishment of the principles as well as the practice of Kossuth, Mazzini, and their compatriots, in the cause of down-trodden humanity? Will such evidence of the emptiness of our pretenons to freedom aid them in their struggle for European emancipation ! will it make them envious of our institutions and desirous of imitating them Will they throw off a government which only robs them, to say the worst, of their civil and religious rights, for one which robs them of every right— God has bestowed upon men? Will not the despot-isms of the earth, whose bowels are rumbling as with hidden earthquake fires, omens of revolution, death to tyranny, and the uprising of new-born freedom, take courage at this evidence that absolu-tism has able champions in this country, and that they are sowing the seeds of oppression broadcast over a vast territory! How the Haynaus of Austria will rejoice at this consecration of a territory twice as large as itself, to legalized woman-whip-ping and baby-stealing! And will not the Old Nicks (both of Russia and the 'empire down below') 'grin horribly a ghastly smile' in view of such huge acquisitions to their domains? We think so; especially his sooty majesty, and should a diplo matic intercourse ever become necessary between this country and the last named empire—and which judging from the Nebraska bill, the fast assimila-tion of interests and institutions will soon demand —we suggest the name of Mr. Douglas as minister plenipotentiary to this monarch's court. We will warrant he will be warmly received.

We are aware that we are using strong lan-guage. But we believe the case merits it. In the annals of civilized or barbaric legislation, there cannot be found a more amblaching, bold, villain-ous project—one more self-evidently diabolical in its conception, and the manner in which it is in its conception, and the manner in which it is intended to be passed through Congress—than this Nebraska bill. We also believe the man who introduced it, and whose very existence seems connected with its passage, to be a villain of the deepest dyc. We do not say this because he is an opponent of Free Soilism, merely—or because he is a slaveholder; but because he has shown a desire, aye, an intention of extinguishing every ves-tige of freedom in the country-and because he contends that slavery is right both in theory and in practice—as much so, and even better, than the greatest boon of God—LIBERTY! If Mr. Douglas is right in his position, then is humanity a humbug and Christianity a lie, and if Mr. Douglas is not scoundrel, and deserves the concentrated punish ment of the universe! With no excuse, save to perpetuate slavery for the sake of slavery, has Mr. Douglas introduced that bill. He has not even the basest of all excuses, which the craven souls now animating the Northern dough, which the peopl of the North have sent to represent them in th ouncils of the nation, may urge in extenuation of councils of the nation, may urge in extension their votes upon the question—that of a fear of

waves. Away down through this slime and filth, which no plummet can fathom, must the Presiden tial aspirant go. Douglas made a daring dive, and is now paddling down, down, pown, beneath this 'stench of the world.' But he'll find another there before him, and will lose his labor. present occupant of the Presidential chair is down there. Like a polywog, he is at home in dirty water—the mire of slavery. He has been swimming in it from boyhood, and need fear no competition in his native element.

#### MR. EVERETT ON THE NEBRASKA QUES TION.

On the 8th inst., Mr. Everett addressed the Ser ate on the subject of the Nebraska bill. His speech is a very clear and candid statement of the whole case, and puts the matter into a shape perfectly in-telligible to the common sense of common men.— His objections to the bill are manifold, and show puts the matter into a shape perfectly inpretty convincingly that it was concected in a reck-less and inconsiderate manner, without properly con-sidering the grounds of the measure or its inevitable consequences. The rights of the Indian occupants of the soil appear not to have been taken into ac-The rights of the Indian occupants count. A well-founded objection exists to the granting of territorial authorities of the first order et of country like the one in question, which contains but 600 white inhabitants, and gave only 200 votes in electing a delegate to Congress, and yet according to the proposed bill is to be erected into two territories, each with its Governor, Legislature, Courts, &c. !

Mr. Everett further objects to the bill as being in fact a repeal of the Missouri Compromise of 1820, which he holds to be binding upon the country at which he holds to be binding upon the country at the present day, in testimony of which he appeals to the uniform tenor of legislation on the subject of slavery, new States and territories, &c., from that day to the present time, as well as to the un-equivocal declaration of Mr. Webster respecting what was done in the case of Utah and New Mexieo, indicating that the Missouri Compromise was irrepealable. No such doctrine as that avowed by irrepealable. No such doctrine as that avowed by the Nebraska bill has ever been recognized, either by the legislation of the United States or the declared opinions of public men from that time till the introduction into the Senate of Mr. Douglas's Mr. Everett speaks of the compromise of 1850 to be pronounced to be the wisest and most efwhich he pronounced to be the wisest and most ef-fective measure that could have been adopted in that crisis of our national affairs. This work he would not undo if he could—on the contrary, he would stand by it, because he believes the safety of the country requires it. He regretted that any at-tempt had been made to repeal the Missouri Comise, and deprecated every movement having a held Northern opinions and was animated by North-ern feelings on the general subject of slavery; he regarded slavery as an evil, but was tolerant of the

ed for the final extirpation of the evil, but was sen- sound principles respecting liberty and human rights. sible that it could not be accomplished in a day, and he trusted that the evil would be ultimately turned to great good for Africa itself.—Boston

# THE LIBERATOR.

No Union with Slaveholders,

BOSTON, FEBRUARY 17, 1854.

HENRY WARD BEECHER'S LECTURE IN

PARK ST. CHURCH.

If you possess that charity which believeth all things, you must have rejoiced in the prospect of the new thing whips, handcuffs, ploughs, hoes, ministers and other under the sun, with which we Bostonians have begun to tools from the North, the statement was received with be favored. The delivery of a course of lectures on Slavery, a hearly laugh by his clerical father and brothers in the chiefly by clergymen, and those clergymen chiefly of, or pulpit behind him, and with loud applause by the audiconnected with, the Beecher family, looks, far more than ence. Did he mean this, and did they receive it, as a anything we have seen lately, as if the church were now mere pke? Unquestionably true as the statement is, really coming to the help of the Lord, in the small mi- and suted to excite shame at the baseness of the North, nority in which he has hitherto found himself. If these and indignation at the clergymen who offer themselves lectures shall prove indeed to be Anti-Slavery, the aid as thetools of slavery, it is just such people as consti-

in Park St. Church, and was heard most attentively by in a meting of the Anti-Slavery Society, and who then as large an audience as ever assembled in that spacious go away and stigmatize the speakers as infidels and enchouse. It was brilliant, eloquent, full of wit, vigor and mies of Christianity. point, and frequently interrupted by hearty applause, notwithstanding the sh-es of a portion of the audience, who seemed to think the solemnity of the place unduly while he was vaunting the sound principle and true. infringed on.

istics of slavery, and its ruinous influences upon the cuffs and ministers for the Southern market. Will the prosperity of a country, specifying its relation to agri- manufacturers of these, and other slave appaatus, be culture, manufactures, and the habits, manners, morals very desirous to see slavery abolished and ther market and religion of the people. He also showed very ably stopped? Will the Theological seminary that supplies how, after the first great mistake of admitting slavery perfectly satisfactory preachers for the South, e likely into the federal Constitution, the slaveholders had con- to make very strongly Anti-Slavery ministers fo Northstantly demanded one concession after another, and how ern service? It is because the North has littleunder their appetite had grown by what it fed on, so that the standing of the true meaning and value of libert, that Missouri Compromise, the admission of Texas, the Mex- she grasps so eagerly at Southern office, and subits so ican war and the Compromise of 1850 had only stimulated them now to make the most extensive and most impudent claim of all. The Nebraska bill, however, he ideas of which they suppose themselves a perfect ad il thought, would exhaust the patient long-suffering of lustrious example to European nations. the North. The mask was now thrown off. This last demand was too gross and bare-faced to be I heard the petition against revolutions, I could not tolerated, and the North, which had unwillingly help thinking, by contrast, of the invariable petton yielded these many times from love of country, every Sunday, of old Dr. Spring of Newburyport, Dh and unwiningness to see the Union dissolved, would Lord, overturn overturn and overturn, till he viose now arise in its might, refuse further concessions and right it is shall rule.' In the days of our father, immake an effectual stand for freedom—as far as the new perfect as they were, oppression was more dreaded than territories are concerned. The lecturer closed by ear- revolution. nestly exhorting his audience, as the one practical point of action now required of the North in relation to sla- ately struck by Rev. Edward Beecher, who, before in very, to refuse to admit Nebraska and Kansas as slave troducing the lecturer to the audience, significantly an States, and never to cease agitation of the subject until nounced that the course then to be commenced hid n this point was gained.

nestness and zeal on the part of its author, its position in morals was of the same half-way character with the Free Soil movement in politics. Like the U. S. Constitation, (established to secure and perpetuate liberty, yet experiment) that really Anti-Slavery work will bring making three distinct and important provisions for the upon them an Anti-Slavery reputation. C. K w. benefit of slavery.) it abounded in self-contradictions With one breath inveighing against the enormous and SPEECH OF JOSEPH BARKER, OF CHIO inseparable vices of slavery, with the next it bestowed unqualified eulogy upon three men who lived and died slaveholders. Yes, amazing as it may seem, the position of Washington, Jefferson, and Zachary Taylor towards slavery was referred to as eminently satisfactory. Now, the lecturer blamed the want of sound religious principle, which had made so many concessions to the slave power, even from love of country, (which he represented as the predominating motive;) but anon he declared his readiness to abandon and discountenance all 'agitation,' and anow to slavery and the slave-trade undisturbed and indefinite continuance within their present limits, if they could be restrained from occupancy of any new territories. He ridiculed unsparingly the common excuse for tolerating slavery, that it is not a sin' per se,' and yet of necessity either took the same ground himself, or else pledged his word that his own wherever itexists. Every man who feels called upon clerical lips should be sealed to silence respecting that to lift his vice in favor of European nations, and desin, if it should be confined to its present immense terrimand, in the name of humanity, the recognition of the torial limits. Accustomed, as an orthodox minister, to rights of the oppressed and plundered in a distant preach intolerance of all sin, he not only admitted the country, outht also to feel called upon to lift his voice in to take them into the Nebraska territory, but illustrated his position by a case in which he conceded the 'right' of a young man to practise drunkenness, gambling and debauchery, if they would take the risk, the one of re- Republicanium, ought by all means to do his utmost to jection by a hoped-for wife, and the others of the nonadmittance of Nebraska into the Union.

It is true that Mr. Beecher assumes, and doubtless expects, that the unprofitableness of slavery in a restricted territory would bring it speedily to an end. But even if he can consent to sully his conscience by deliberate acquiescence in so gross a sin, even for twenty or thirty years, he should remember that profit is not the only evil falls upon us, than we are content to see fall upon incitement to slave-holding, and that great numbers of others. If we can quietly look on, while the greatest people will pay largely to gratify their lust, their osten- curse of all curses falls upon another, we have no right tation, and their aristocratic pride. Even putting the to be surprised if the same tremendous curse falls matter upon the footing of profit and loss alone, and at length upon ourselves. We have no right, it assuming that with the present agricultural products of seems to ne, to expect that we shall be permitted to the South, slavery must come to an end in the time I live in the continual enjoyment of greater blessings, have named, is Mr. Beecher so sure that no new article can than those which we covet for our neighbors; and if we be profitably raised from the soils exhausted by cotton, do not over the inestimable blessing of liberty for sugar and corn, or so sure that no cheap and easily-obtained stimulus to the soil will be discovered, to make ment of that great blessing ourselves. the old lands still available, that he dares to risk a promise of permanent abstinence from 'agitation' (that cannot enjoy his own freedom to the fullest advantage, is, preaching against slavery) while the present limits of that infernal system are retained? I hope, for his credit, every man, who feels for humanity as he ought to feel, that he may confess himself to have said this without will necessarily share, to some extent, the heavy bur-

Although the lecture contained several incidental ref- low-creatures. erences to the mercenary character of the Northern If I were young, if I had to begin life again, I know people, and the extent to which their consciences are subordinated to pecuniary interests, it was clearly stating myself, but, first, my own improvement, elevation and ed that love of country, or in other words, a fear of the perfection; and, second, the improvement, elevation dissolution of the Union, was the one great cause of their and perfection of my fellow-men; and I know of no continued tolerance of slavery. It seems to me that Mr. course of life that I could comfortably pursue, but a life Beecher has overlooked abundance of evidence, easily of earnest effort for the freedom, the improvement, and to be found by the seeker, conclusively proving that the the happiness of my race. I do trust that the young men former of these causes is the vital and efficient one, while and young women who are here to-night, will conside the latter has been merely a decent pretence, deliberate- with themselves, what is the highest thing for which ly forged by the leaders, and repeated, parrot-like, by they can live, and what is the noblest course which they the followers of all parties.

The innocent and confiding assurance with which Mr ther concessions to the slave power, marks a very new best and noblest course that they can pursue in life, is laborer in this department. Deeper scrutiny into the a course of steady, persevering, and ever-increasing efpast, and a wider survey of the present, will show him forts in the cause of philanthropy, benevolence, and huthat a real Anti-slavery feeling even (not to speak of principle) can no more truly be affirmed of the North

I can myself conceive of nothing so desirable, of nothin than of the South: that the moving, influential, efficaclous portion of the inhabitants of the Northern, Middle named. If it were left with me, I would allow no race and Western States are just as willing to acquiesce in the holding of slaves, as the Southern people are to hold them; that as long as profit is to be gained by Southern trade, and office by advocacy of Southern oppression, the active minority will so vigorously lead, and the pas-sive majority so instinctively follow, in that direction, that Southern wickedness cannot alarm, nor Southern aggressions stimulate, nor Southern insults kick them into resistance. Nebraska will follow in the footsteps of Texas; and after a little fuming, and fretting, and complaining, and threatening, boy-like, that they won't be so imposed upon again, the North will again acquiesce. and be ready to repeat the same movements when Cuba and Hayti are called for.

There is but one effectual mode of resistance to these movements, and that, alas ! is a very slow process. It hood, than use our power to destroy them. There is is the inculcation, throughout the mass of the people, of some good in every race; something better in every race

Spasmodic efforts, however realous, against the extension of slavery, while its unmolested continuance in its pres ent limits is guarantied by clergymen and moralists, are ent limits is guarantied by clergymen and moralists, are a mere pruning of the Upas tree; in Scripture phrase, a "daubing with untempered mortar." Until it is firm-ly fixed in the majority of Northern minds that a man's hand, foot, head, body, cannot possibly, under any circumstances, be more the property of another person than of himself, that no man has, or ever had, a right to ac julesce in the existence of slavery, and that no promis to acquiesce in it, however solemnly made, is, or ever was, of the slightest binding force, until then, I say, the North cannot act efficiently to prevent even the extension slavers. While the whole matter is looked upon as one of expediency, and not of principle, expediency will be

sure to lead in the direction of present pecuniary profit. When Mr. Beecher said that the South imported he will be material, and most encouraging.

tuted he mass of that audience who hiss and clamor
The first lecture was given by Henry Ward Beecher, down hat very sentiment, when they chance to hear it

Whether the above statement were made in jest or earnest, the lecturer might well have asked himself, heartedness of the North, how it happens that they still The lecturer depicted with great power the character- furnish, as they always have furnished, whip, handmeanly to Southern insult and aggression. The lass o the people have yet to be converted to those repolicar

When, in the preliminary prayer of old Dr. Beeher

The key-note of Mr. Beecher's lecture was appropri onnection with any previously-existing assocition Although this lecture gave abundant evidence of ear- Whether the design of this movement is to proceed, by finely graduated degrees, to something stronger than a mere protest against the extension of slavery, we shall soon see; but its projectors will find (if they make the

> Before the Massachusetts Anti-Slavery Socety, THURSDAY EVENING, JAN. 26, 1854.

[PHONOGRAPHIC REPORT BY MR. YERRINTON.]

I know of no arguments in favor of freedom abroad that are not equally appropriate, and that do not apply with equal force, in favor of freedom in this counfry I know of no argument which was be employed against European tyranny and despotism, which would not answer as well when employed against American slaveholding despotism. Every American, therefore, who feels hinself at liberty or called upon to complain against European despotism, ought, if he would be consistent, to complain against American despotism. behalf of the oppressed and plundered in this country and ought to demand equal rights, in the name of Humanity, forthem. It seems to me that every one who bears the name of American, every one who glories in render Republicanism in this country universal, and to bring all the institutions and laws of the land into harmony with the great Democratic principles which lie at the foundations of its government.

It seems b me that a sense of justice, as well as regard to emsistency, should make us all abolitionists. We have ne right to complain, so long as no greater them, we lave no right to expect to be kept in the enjoy-

Indeed the enlightened and truly benevolent man so long as others are left without that blessing; and dens which he sees crushing another portion of his fel-

can pursue through life. They must, if they once think upon the matter, -unless they are strangers to the best Beecher announced that, the mask being now torn off, and noblest feelings of human nature,—they must perand the veil fallen, the North can no longer be cajoled, ceive that the highest end for which they can live, is to but will arise in her might and sternly refuse any fur- secure the greatest good of all mankind; and that the

> to be compared with the great object which I have just of human beings to be extirpated, nor any portion the human family to labor under continued and crushing disadvantages. It has always seemed to me a mel ancholy thing, that the weaker races should have bee so little cared for ; that the stronger and more powerfu races should have so unfeelingly driven them first int a corner, and then out of existence. It seems a pity, and more than a pity, it seems too melancholy to be though of, that any race of human beings, however inferior apparently, in some respects, should have been allowed to aink forever out of being. It seems to me, that the stronger portions of the human race ought to pa special attention to the weaker. The weak most nee our help, and we should rather employ extra efforts it order to elevate them to the standard of perfect man

ioint of affectional power; and another may excel all of the past, be held up as the standard of the presen ws, and incorporate within itself the excellences, of with the highest idea of intellectual and moral perfect hilanthropy and beneficence, when afar off, and some equal. Go back for our examples ! Refuse to be bet rating that in ourselves which we admire in others !- ago! The idea is ridiculous. As well go back to the rarmly commend others for pursuing? In proportion ter than the first rude specimens of humanity. On be our self-reproach, and the censure and condemna- going to the past. (Applause.) ion of our own short-comings and unfaithfulness, if I vould like to say one word, before passing to other

topics, on a subject that has already received considera-

ble attention here. John Mitchel comes to America and proclaims that he is no more an abolitionist than was Moses, or Socrates, or Jesus. Well, does he lay down the past. the principle, then, that he is not to excel Mores, or Socrates, or Jesus, or go beyond them in any thing ;that provided he comes up to their standard, in any particular, that is enough, and that he would subject himself to censure if he were to go beyond their standard? If he does, he speaks without knowing what he says, or else with a view of deceiving others. Suppose he lays down that principle-that he is not bound to move a single step in advance of those ancient worthies whose names he takes in vain. If he ought not to be more an abolitionist than Moses, then he ought not to be more a republican than Moses. If he ought not to be any more an abolitionist than Moses, he ought not to be any more of a political reformer than he. Now, it so happens that Moses does not appear to have been a pure Republican, an unmixed Democrat. He appears to have had considerable reverence for the priestly element. Indeed, his object appears to have been to establish what is called a Theocracy, but what, in reality always proves to be a system of priestly domination. With respect to Jesus, he took no part in politics at all. He seems to have been content to allow, not slaveholders merely, but such men as Nero, to have their way unchecked. When he was asted in regard to the duty of paying taxes to the Roman Emperor, all that he demanded was to see the current coin of the country, and ascertain whose image and superscription it bore. Seeing the image and superscription of Cosar, he said, Why, you are Cosar's subjects. Cosar is your lord; the coin is his; and when he taxes, you must pay ;- 'Render to Cæsar the things that are Cæsar's.' These were the politics of Jesus, Obey the powers established. But John Mitchel is not content with that. The current coin of the British Empire bears the image and superscription of Queen Victoria; and when Queen Victoria demands her taxes, he ought to pay them quietly, unless he intends to be a little in advance of Jesus. (Laughter and cheers.) Jesus would say, Show me the tribute money; let me look on your sovereigns; and having seen the symbols they bear, he would say, 'Why, the image and superscription of Queen Victoria are on them. Then, John Mitchel, please render to Victoria her own, and be quiet, if not thankful, under her protection ! ' (Applause.)

John Mitchel must go even further back, to be con sistent. The Mormonites in the Salt Lake Valley ask, like John Mitchel, 'Do you want us to be wiser than our father Abraham, who is described as the ' Father of moral, because we claim the right to have a plurality of wives?-would you have us to be better than Abraham?' Think, not of Socrates, but of Solomon, the wisest man that ever lived, or that ever was to live ; would you have us wiser than he? It would be most unreasonable. Yet, he had seven hundred wives and three hundred concubines besides! Yet, John Mitchel does not recommend so many wives and concubines. He thinks himself wiser than Solomon. Pray, how wise would you be, John Mitchel ? (Great cheering.) John Mitchel will not allow himself to be tied by his own cords. The truth is, there is samething bad at bottom in John Mitchel. (Cheers.) There was something of the trimmer in John Mitchel when he published his ' Felon' in Ireland, and there is something of the same bad character in John Mitchel now that he publishes his 'Citizen' in this country. I repeat, John Mitchel is not content with the wisdem of Solomon. He feels that he would get but badly along with ter and applause.) He would like to be a little wiser lespised and down-trodden. (Loud cheers.) One thing is certain, either John Mitchel is

than Moses, and Socrates, and Jesus, or else he is a cannot stop this agitation in this way. Even if you

of man beings, than in any other race. One race of til you reach the period when not a single vegetable South, who is so great or so blind a fool, as to belien mmay excel every other in point of intellect, in point germ is unfolded, nor a single animal found creeping orgical power; another may excel every other race or crawling in the mud. Shall the ideas and principles ors in matters of taste and order, beauty and neat- and all future time? As well may the far past state o m; and all should be spared. We ought to make it the earth, when there were no vegetables, be held up care, if we think ourselves higher in the scale of as the standard for all coming ages; as well may the bg than others, not to crush them lower, but to raise past, when there were but four-footed and creeping an higher-not to extinguish them, but to perfect things, be held up as our model. But we are not distan; and I hope that the time will come, when that posed to go down in the dust, and walk on all fours. nich is good in each will be diffused through all, and We look, not only higher than that which has been, bu en the universal family of man shall relinquish the higher than that which is. We aspire to conformity ery separate race, and form one great, most glorious, tion that we can form. I do not despise the past; but most happy order of beings. (Loud applause.) it must not rule me. We ought, when we look into the It is worthy of consideration, that those who at pres-are not living for the good of their fellow-men, still characters of the great and good ones, whose lives are nire and reverence those who, in past times, have recorded on the pages of history or whose deeds ar ed for that end. Even those who feel disposed to sung in poetry, and, leaving out all that is imperfect or carrel with the philanthropists and benefactors of the bad about them, frame to ourselves a perfect character, esent day, still speak highly of the philanthropists and make that our model. We should leave the bad, ad benefactors of days gone by. Men reverence gather up the good, and unite it with all the good we oward and Penn, even when they fail to prize the same see in the present, then try to heighten, expand and enaits of character for which they admire them, in the noble our ideas to the utmost; and from the whole, hilanthropists and reformers who are living and movng around them. We can all appreciate and admire place that before us as the example which we should try to f us even in those who are near; but are we culti- ter than the men of two, three, or four thousand years ire we pursuing ourselves the course which we so beginning, and refuse to be at all, as refuse to be beto our admiration for the great philanthropists and ward and upward is our motto; and John Mitchel will penefactors of past ages and of distant nations, should have it for his, when it suits him. He has a purpose in

I am much mistaken, if John Mitchel has not out we fail to be philanthropists and benefactors ourselves. witted himself. My conviction is, that he will not accomplish the end he aimed at, whatever that end might be. However, his end was not the highest nor the noblest, I imagine, and therefore I shall be all the les concerned when I find he has been disappointed. But we leave John Mitchel for the present. He belongs to I should suppose that every American would like

be able to glory in his country ; to speak of her without a blush, and without being under the necessity of framing any excuse or apology for her laws, her institutions, or her conduct in any particular. I should suppose that every American would desire to be able to tell the whole story of his country's history, and fully describe her position and character, without any reservations or misgivings, or the slightest tinge of shame. I know I should, if I were an American. As far as I have been able, I have become an American citizen; and as soor as I can, I expect to become an American citizen in full I have chosen this country for my home, and, with their consent, as the home of my children, and my children's children. I would wish to be able to glory in the country of my adoption. It would be a great comfort to me. It is a comfort to be able to glory in a father and mother, in one's brothers and sisters. We like to be able to hear all that can be said of them without being obliged to blush for them. So in respecto one's country. I would wish the character of my country to be free from every stain. I would wish to see her character defiled by no immoral or dishonorable blot. I want to see in it nothing which would mar its beauty, but every thing which could add to its glory. Do you not feel so? I believe that every American who thinks at all, who has the nobler elements of humanity in him, must feel so. When your ministers go abroad, they wish to be able to boast of their country ; and, in many respects, they can boast of it. Your statesme wish to be able to boast of it, and to be able to show that it will bear comparison with any other country on the face of the earth. What, then, shall we do, in order that we may be able thus to glory in our country. We can already glory in its Republicanism, so far as it is Republican. We can glory in its common schools, and in the diffusion of the advantages of education to so great an extent through the land. We can, to some extent, glory in the absence of a Coate Church. We can glory in the absence of an hereditary Monarchy and Aristocracy. We can glory in the absence of the land monopoles of the old world. We can glory in a better system of taxation. We can glory in the abolition of many bad laws by which other countries are disgraced. We can glory in the greater triumph of the temperance cause,-for no country has gone so far ahead in this reform, as America. But the country is stained by one foul blot-slavery. This is a deep, dark the faithful,' and as the man whom God adopted as his erect before the nations and look mankind in the face, till it is wiped away. True, we can say to the nations of Europe, 'Though we have got slavery, you have got hereditary Monarchy and hereditary Aristocracy; ' but that is a species of defence which no high-spirited or enlightened man would like to make. A man says, 'Your children are gamblers ; ' I reply, 'True ; but yours are drunkards.' Would any of us like to have to make such a defence of our children? I should not. So with one's country. I should suppose that any American would wish to be able to say, 'We have not only not got your hereditary Monarchy and Aristocracy but we have got rid of that curse of slavery too, introduced by your fathers. We have freed the country

from all those abominations.' Besides that, I suppose every American would like be able to feel that his country was secure against all violent agitations,-all danger of civil or of servile wars,-all political convulsions and commercial panics. But we cannot feel that we are secure from these, so seven hundred wives in his small house. (Great laugh- long as slavery exists in the land. There is agitation. violent agitation-agitation which the leading parties than the wisest man, and when his humor demands it, seem agreed in deploring. The Whigs and the Demo a little better political reformer than Moses, Socrates, crats alike, at Baltimore, lamented over what they conor Jesus. Yes, if John Mitchel should get his planta- sidered the great evil of agitation on the subject o tion in Alabama, 'well stocked with healthy negroes,' slavery, and both agreed that something should be done he would no doubt presume to be wiser than even Jesus. to bring it to an end. Agitation, however, even violent If Jesus should go that way, he would tell John to sell agitation, so long as it keeps on this side of blows and all that he had, and give the proceeds to the poor ; per- bloodshed, is but a trifling evil. But who can say that haps to his poor slaves. (Tumultuous applause.) He it will always be kept within these limits? It may used to give such counsel, and even give a reason for it. lead, in the South or the North, to secession. The pa If John Mitchel should ask him how he should get a tience of the North or of the South, may be tried beliving, when his goodly plantation was gone, he would youd endurance; and there is a point, which may b say to him, 'Take no thought for the morrow, what ye reached, when we are not expecting it, when agitation shall eat, or what ye shall drink : let the morrow take shall terminate in a civil, or still worse, a servile war. thought for the things of itself. Sufficient to the day is It is desirable, then, that this violent agitation should the evil thereof.' (Cheers.) Nay, more; if he heard be brought to a close. But how can it be done? So him talking about the possession of a plantation, where long as slavery exists, it is impossible to prevent agitahe was to be absolute lord, and all the rest his abject tion. There is but one way in which agitation can b

slaves, he would say to him- The princes of the Gen- brought to an end without abolishing slavery, and that tiles exercise dominion over them; and they that are is, by converting all the anti-slavery people into pro great exercise authority upon them. But it shall not be slavery people, and then preventing all the pro-slavery so among you; for whosoever will be chief among you, let people from ever becoming anti-slavery. But can you him be your servant; for ye shall all be brethren.' do this? While such 'obstinate' and 'pestilent fel (Renewed cheering.) And perhaps he would further lows' as Garrison, Quincy, Phillips, and those other say to him, If you wish to be great and honored, be men and women about me, live, the thing is not to b content to become the least, the lowliest ; for the truly hoped for. They will be talking about abolitionist great are those who voluntarily serve the humblest; (loud cheers) so long as they can talk at all. They are and, John Mitchel, if you want to be a great man, past redemption. True, you might put them into dunprove your greatness by your readiness to elevate the geons; but that would cause other people to begin thinking and talking on the subject; and perhaps for wiser one tongue silenced, ten might be let loose. No ; yo great deal more of a fool; (laughter and applause;) should bring all the present generation over to the rank nd it would be well for him, before he tries again to of the Slave Power, the next generation would get hole kulk behind these men, to consider all that is meant by of some ' Uncle Tom's Cabin,' or ' White Slave,' or the 'Life of Solomon Northup,' and begin the work again For myself, I should not be content to go to the past The youthful, uncorrupted hearts of your children or my standard. Many great names are blazing on would ask, 'Why should such a curse as slavery the page of history, and great men lived before history tolerated in a land like this? ' It is too late, I say, to was written; for there were great warriors before the put down agitation in this way. We have got a ays of Agamemnon, and great law-givers before the abolition literature; we have got abolition histories ays of Moses, and great reformers before the days of we have got abolition biographies; we have abolitio esus, and great philosophers before the days of Plato martyrs, abolition philanthropists, abolition orators nd Secrates. But what is the past to me? My stand-abolition preachers, abolition editors, abolition lawyers and 7 No. The past is not to limit the future; but the sture to excel the past. Progress is the law of the all, nor can you prevent the rising generation from niverse. The days of Socrates were better than those being more realous for freedom than their fathers ! Mores ; the days of Moses were better than those of (Cheers.) It is impossible, then, that you should oah. The further you go back, in the earth's history, 'crush out' abolitionism. And, in truth, I do not beie lower are all vegetable and animal productions, unlieve that there is either Whig or Democrat, North or

in the possibility of silencing agitation in this way

Agitation can only be silenced by abolishing alarer, The cause must be removed, before the effect can es As long as there is inconsistency in the laws and in tutions of a nation, there will be strife, there will be conflict. So long as liberty and slavery exist in the same land, there will be agitation. The men who came agitation,—the men who endanger the peace of a contry,—the men who cause revolts and insurrections, the men who cause rebellions and civil wars, are the who first enact, and, having enacted, attempt to make tain and perpetuate bail laws, or to uphold an unjug and iniquitous institution. So long as there is evil h the world, the good that is in man will battle with it you cannot prevent it. So long as there is drunkenen in the world, benevolent and sober men, who feel a interest in the welfare of their brethren, will try to en pel it; you cannot prevent it. The laws of nature qu. not be changed, and they are all in favor of freeign virtue, righteousness. Good will war with evil, till of receive the deadly blow which extirpates it. The who history of the past, for countless ages, tells us, that the good in man must grow, and the bad decline; that its intellectual, the moral, the benevolent, and the golille must evermore expand, and increase in power and ficiency; and that the low and grovelling in man man gradually diminish in power, and be brought with parrower bounds. This is the lesson which the white past history of the silent earth, and the eternal page of all things, teaches us. It is the lesson, too, which the condition of every existing nation, political, monior intellectual, compels us to read. It is this eternal conflict between good and evil, right and wrong, which creates agitation; and we can only put an end to agtation by sweeping away unjust and inhuman laws, by reforming bad institutions, and by a well-directed and persevering effort to bring a country first into harmony with itself, and then into harmony with the eternal unchanging laws of man's nature, and God's great universe. (Loud applause.) That will end agitation, and nothing else can do it; and this is the only way in which we can secure a country against strife, insecurity, col or servile wars, or bloody and ruinous political conta-I mourn when I think of the danger to which the

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country is exposed, through the existence and grant of slavery. It is as certain that slavery must die, a that it now lives. It is opposed to all that is noblest and best in human nature. Die it must, either in peace or war; in quietness or in blood. But why not bring is to an end in peace? Those who wish to have it de is peace, should join their efforts at once, to bring it to an end. Those who will not join in such efforts, an laying a train of gunpowder which, if the herrile tendency of their proceedings be not checked by the efforts of wiser and better men, will cause an explosion which will shake and shock the world, and bury this great and mighty nation in blood and ruin. I am mistaken if there are not thousands and tensel

thousands in America, who love liberty universally; who wish it for all mankind, as well as for themselve I meet with such, go where I may. They lament that this country is not in a condition to exert a better and mightler influence on the nations of Europe in favor d freedom ;-they lament that America is not qualiful to be the bold and faithful and zealous preacher of true Republicanism that she ought to be. But what can they do, as things are? That great, black, hideeu curse of slavery is a terrible affair. It is enough to choke any man, however great his intellect and elsquence may be, who attempts to preach the principles of progress in a country which crushes down full one sixth portion of its population into brutal servitude. It is not an agreeable thing to have to stand up and denounce the despotic systems of the old world, and plead in behalf of the oppressed of other lands, when despotism, in its cruellest forms, is blighting and cursing one half of their own land. I say, to have to stand up and preach liberty to the world at large, to denounce tyranny and plend for the oppressed and plundered one abroad, while we have an evil of so tremendous a chaacter at home, is not so easy a matter. I grant that the principle I laid down last night, ought

to be acted upon. We ought not to wait until we are ourselves perfect, before we begin to point out the error and crimes of others. We ought, though laboring under faults or infirmities ourselves, to be directing attention to the faults or infirmities of others : for the naturalise sult will be, that those others-on the principle that one good turn deserves another-will call attention to our infirmities and faults. Through such mutual god officies, all will be instructed and benefitel. We are u prone to return compliments of this kind, as to interchange favors of a more agreeable kind. It seems, her ever, to me, that we shall fail, to a great extent, if at entirely, as preachers of democracy and heralds of progress, until we are able to set an example to the world little better than our present one. Slavery and the Fugitive Slave Law are too bad for any thing. We must get rid of them, if we are to do much good. (Cheen.) Is there any prospect that we can get rid of slavery I think there is. I do believe that there is still ground to hope, that the labors of the abolitionists, and of the friends of freedom and humanity generally, will soceed. I cannot doubt that the cause of freedom will triumph, and the cause of oppression go down. I know that slavery is extending itself; but extension is no always strength. The British Empire in India is titending itself; but the further it extends, the weaker becomes, both in its centre and its circumference. The farther it spreads, the nearer it is to its fall. So it my be with slavery. It may contrive to acquire new toritory; but it will be by the sacrifice of its vital strength The farther its black empire stretches its dark shadet, the sooner will it perish. Alexander sighed for other worlds to conquer; Rome became the mistress of the tions; but the empire of Alexander speedily crumbis to pieces, and Rome became the prey of factions, and the sport of tyrants, and hastened rapidly to its fa These vast and extended empires are unwieldy, especially where there is such an element as slavery within them. I say, then, that slavery, in extending the are of its dominion, may be weakening its centre, and giving signs of its approaching dissolution. I trust it my

Then the churches and priesthoods are on the side of slavery, but even they are not almighty. The Pres. alone, in this age, is almighty, and from that instru mentality, it seems to me, we have much to hope. I'm Churches have changed, and may change again. When the Temperance Reformation became popular, the churches entered into the work; and when the cause of freedom has gained sufficient strength among the perple, the churches and the priesthoods may think it wert their while to take the popular side. But, if not,the churches and the priesthoods will not grow wiser, If they will not come over to the side of freedom, side the cause of freedom will go forward, and the church and priesthoods will perish. They are not so strong if they seem, even now. One true man can frightes a dozen priests. (Laughter.) The very strength of the priesthood is in a lie, and many begin to see this. It power of the priesthood is passing away, as the mid of the morning before the rising sen. (Cheers.) Sa the Church is neither almighty nor unchangeable. Is power may be directed in to the current which your b bors are creating; but, if not,-if it continues to start by the wrong,-when the overflowing flood comes, it will sweep away the Church and the priesthood with the wrong which they defended. They will have the far of others who 'trust in lies, and make delusion their strong held'; shame shall cover them forever. (Ar

there are others desirous of addressing you. whom you will more gladly listen. I do believe that the cause of freedom will triumph. In some department of abolition labor, it is even now meeting with great escouragement. You have no reason to be discourage. There are many good hearts, not only among the mea-

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beating in sympathy with the slave. You have a thouand and ten times ten thousand good wishes on you side, and the faithful aid of many. Fresh advocates of truth and right are springing up, and more will shortly appear. It cannot be that the advocates of the vilest and most inhuman system on earth should have their way forever. The friends of right may be occasionally worstel; but not vanquished. They may have their days of depression, and their hours of fear; but in the darkest times, when the thickest clouds hang over us the sun still shines above. While we are mourning, h is gradually absorbing the thick vapors, and turning the huge clouds of darkness into day. The triumphing of the wicked is short. While he exults in his successes the eternal laws of God are silently working against him, and making sure his downfall. The powers of good have always prevailed over the powers of evil in the past: they will do so in the future. We have someimes seasons of unusual coldness. It is not because the quantity of heat in the world is daminished, but be cause the very force of the heat has broken up the great mountains of ice in the polar regions, and brought fragments near us. But the sun is gradually melting those floating icebergs. The cold we feel is the result of the thaw which the sun is causing. The quantity of cold is all the while diminishing : the heat is all the while increasing: and if we can only wait awhile, we shall find the seasons warmer for ages to come, in consequence of the very precess which lowered the tempersture so much for a time, as to make us fear we should all be frozen to death.

A SERMON. BY FRES. WENTWORTH HIGGINSON.

They have healed the hurt of the daughter of my people slightly, saying Peace, Peace, when there was no Peace.'-Jen. vi. 11.

I said that I should speak to you this evening concerning the new political question which has suddenly come up from the ground among pigmies, in some fairy tale. filling all the horizon, and dwarfing every other visible apologise for seizing upon a subject of such importance I should rather apologise for having delayed for a single week to grasp it; and for dealing with it so slightly

always open in war-time, and closed again in time of peace. The Slavery question is our Temple of Janus, and that, like the Roman Temple, is very seldom closed. If shut, it is soon re-opened, and always by an attempt on the side of Slavery; or, rather, it is like the Temple in the Arabian tale, haunted by demons, which might be opened by a bad man for a bad purpose without injury, but which, if a good man opened for a good purpose, thunders fell instantly upon his head. This nation forgives no one for agitating Slavery, except slaveholders themselves. Fortunately, they always do it. Again and again and again we have seen the truth, there can be no peace with Slavery. There is the disease in the system, and it is in vain to attempt to drive it out by clearing away its eruption from the tongue. It cannot be treated thus superficially; extirpate the disease in one place, it reappears in another-even the most improbable. When the Texas agitation ceases, then comes agitation for cold Nebraska; as when Vesuvius grows pale, an unexpected radiance glows among the snowdrifts of wintry Hecla.

Stated briefly, the Missouri Compromise was as follows :- In 1820, the slave States wished Missouri admitted as a slave State, out of the new territory just acquired from France. The free States objected. Finally, the slave States said, ' Admit Missouri with slavery, and all the rest of the French territory farther North shall be free forever.' This proposal the North reluctantly accepted, and in Massachusetts especially, political death was the verdict on the only members of Congress who voted for it. Nevertheless, it passed : Missouri came in as a slave State, farther North than any other-and the rest remained free, and has all been organized into States or Territories, except the proposed

ry gained from Mexico, still farther West, and that endel differently. An attempt was made, but in vain, to extend the Missouri Compromise line to the Pacific, and nally it was agreed that Congress should give the in habitants of those regions the right to have slavery or not, as they pleased, when they should come in as States. They were organized accordingly-Utah and New Mexico as Territories, and California as a State.

unexpected proposition brings up instantly the question, Was the non-intervention policy of 1850 a tempoin all its bearings.

which this measure comes ; but it is obvious that an ordinary political ambition cannot be its motive. Its auther is too shrewd not to see, first, that it is too early for him to be made thus conspicuous; and secondly that no man ever rides into our Presidency on any great political measure, good or bad. It is now fully recognized that American Presidents must not be politically prominent-they must either be military heroes or persons of whom men ask, 'Who is he?' If therefore we insist on finding a personal or selfish motive for this step, we must look for it beyond the ordinary in-

centives of political ambition. It is a motto of European statesmen, ' Beware of the man who came last from St. Petersburg.' Consider the circumstances. The very week that is past, has brought the rumor of a general European war as just commencing. The death-struggle of despotism may be coming. Do not you see the intense importance to that vast European power, (of which it is said that the history of Europe for a century, is only the history of Russia) -that the United States should be absorbed by a contest at home? Had Kossuth obtained from us pledges for the warmest sympathy of which he ever dreamed, not one of them would be redeemed, were the country racked by such another conflict as that through which it passed in 1848. We know little of the farreaching power of Russia, if we suppose that we are beyond the grasp of her policy, or that the court which boasts of having a representative among the leading diplomatists of every government in Europe, can afford to be without them here. I tell you, the Czar has not watched so carelessly the advancing foot of this Republie, preparing gradually to step forward for intervention in the affairs of Europe. As he watches us, so we must watch him. \* If England had three millions to spend,' said a keen diplomatist, 'she had better spend it in teaching some one of her statesmen to understand Russia.' It is almost as true of America. And when this administration suddenly suffers a contest to be reopened, which it had solemnly pledged itself to keep closel forever, we must possibly look further for the explanation than the politics of one continent only.

what its Southern supporters desire, the extension of slavery to Nebraska, then what greater boon could despotic Europe ask? This continent would then be virkeeping the whole motionless. Small danger to the struggling monarchies of Europe, from a body thus they knew not what they did.

My fears are, in this case, not so dark. I believe that the bill will pass, for many reasons, some of which I by Senator Douglas himself. Mr. Webster had said is true that the express prohibition of slavery was necessary to keep it out of Indiana and Illinois, and here I think Mr. Douglas's argument was weak. Indiana petitioned, as you know, in 1803, to have slavery again and nobody ever dreamed of this innovation till Mr even there. Emigrants hate it, and the Northern climate and soil hate it.

slavery, unless the Wilmot Proviso should be adopted. mising is like lying : Senator Foote said that he should not sustain the compromise measures, were he not satisfied that they would extend slavery. Yet, freedom triumphed, and Senator Clingman, of N. C., attributed it directly to the Northern agitation which deterred slaveholders from removing into those regions with their slaves. Will not the same result follow from Northern agitation now? But, in that case, it is time to begin.

Far be it from me to say that even the slightest possibility of the introduction of slavery is not a thing of the greatest practical importance. Like the lamented Orin Fowler, I would 'apply the Wilmot Proviso to nothing to doubt or uncertainty in this matter. But in the end. I observe that they seem chiefly impress croachments, of which more formidable specimens will North, in opposition to slaveholding aggression, and has seen each successive spasm yield to fear and selfishness, and falle away ineffectual. There was the annexation spoke, with the same quiet resignation. You think just made an unexpectedly high bid for Southern favor. that the North is unanimous now. Not more so than it in the face. Do you not know that the men who sacri-Wilmot Proviso. I know not how it was in this place ; yet in not one city only, but many, there were petitions n the early stages of both those agitations bearing an array of names as excellent as your Nebraska petition. Petitions were more numerously poured into Congress-Legislatures acted then more promptly. Shall we never learn anything by experience?

The Slave Power sells peace to the North on the same terms on which the Sybil sold her oracles to the Romans of old. Yet not wholly so. The Sybil being refused at first, burnt three of her precious books and offered the rest for the same exorbitant price which she had at first demanded for the whole nine ; this being refased, three more were burnt, and the full price at last obtained. But we of the North always accept the bargain of our Sybil ; yet for a smaller measure of Peace. she demands even a larger payment year by year.

This policy of the South has been constantly pointed out for years by Abolitionists. It is simply this :- Ask more than you can expect, and you will gain more than you deserve. Nothing saved the last compromises, except the fact that they were compromises-that there was an ultra Southern party whom they did not satisfy. So it is now. It is Mr. Dixon who will finally save this Nebraska Bill by demanding something so much more extravagant, that this will appear like a compromise. In other words, if it does not suit your interest to admit that two and two make four, just get up a party who will loudly maintain that two and two make six ; and by and by statesmen will think it the best way to vote by joint resolution that two and two make fiveand that will be called a 'compromise,' and will last until it is for some one's interest to repeal it.

It would be worth many contests to us (for it would save many) if we could once thoroughly understand these tactics. It is as if some audacious man were to claim one dollar from you for some debt you do not owe. You refuse the dollar, but when, by his continual coming he wearieth you, you allow him one half. Next perience, with the same results. In 1850, the South sake of peace, you grant one dollar. Coming a third same astonishment, but Abolitionists repeated the same year, he asks three dollars, and, worn out by long controversy, you reluctantly concede two dollars. The fol- and say, ' Is the ghost not yet laid?-Is the Slavery lowing year you pay three dollars, and so by this judi- question still to be agitated? Strange, strange infatcious policy of always asking more than he expects, he uation! Twenty years have taught them nothing. always gets more than he deserves. You say that this is an exaggeration-that not a Yankee is to be found : with such ingenuity or audacity. It is true; they have all bought slave plantations and gone into national politics.

I differ from many of my friends, in several res pects,

about this bill. For one thing, I think that it will pass. For another, I think that it ought to pass -- if party men have any regard for their own consistency. I cannot join with the sympathy we see given to those innocent politicians, who expected to be compromisers in 1850, and true representatives of freedom now. It is not so easy to come out of the gates of sin as to enter them. In our indignation at the supposed objects of the author of this bill, we underrate the ability shown by him. I admit the inconsistency of the bill with the report introducing it-and the repeated alterations in its terms. These were blunders but the defence of the bill by its author was no blunder; it was the ablest speech (to my thinking) yet made on the subject. Its argument seems to me perfectly unanswerable, so far as the late compromises are concerned. He has shown that the principle of the Missouri Compromise was one thing, and the compromise policy a wholly distinct and irreconcilable thing. He has shown that the politicians of the nation, in 1848, deliberately rejected the Missouri Compromse policy, as a policy. He has shown that the famous amendment of Mr. Mason did not practically re-affirm the Missouri Compromise, since all the territory north of thirty-six deg. thirty min. was put into New Mexico by the same bill. He has shown that the boundaries of New Mexico and Utah were not confined to newly annexed territory, promise had heretofore been applied-and thus he has shown that Congress, in 1848, deliberately rejected the. Mr. Clay, in 1839, pronounced it moral treason t Missouri Compromise policy, as a permanent policy. He has shown that the famous amendment of Mr. Mason try is discussing the comparative merits of two Compro promise, and that it is at least doubtful whether it Mr Webster bousted in the Senate that he never had therefore virtually annulled when those territories were mons us to the conflict again. While a poor printer's very inadequate one of Mr. Everett, who reasons that do not say that he has done it -no man has done it doubt, done inadvertently, and also upon a small scale. forever the surges of the unfathomable ocean would do No matter. If one foot of land, free under the Missouri Compromise, was laid open to slavery by the acts of 1850, cussion; for that proceeds from principles in the then the principle was surrendered. If they sacrificed soul, which shall endure when there is a new heaven and freedom hastily and heedlessly, it was nly what we told a new earth, ' and there is no more sea' ! them at the time. The truth of history cannot be faisi- But think what we have passed through. All the toil, romises, as they would French cookery, not know- prejudices,' the great frame of Daniel Webster

shall give. But that it will immediately or necessarily that every foot of American soil was decided by law, as result in the extension of slavery, I am not so sure. It regards freedom or slavery. Mr. Calhoun had admittolerated. But the matter has been far more thorough- Douglas came home from Russia. Grant also that the ly investigated, since then, in its economical relations. It is pretty generally admitted that slavery is that the bill itself has been altered again and again, poor economy, except where the ordinary slave products showing the fears of its framers, as some wild beasts are are the staple—cotton, sugar, tobacco—and perhaps said to confuse the foot-prints round their dens, for fear matter how the measure has been brought forward, if it Moreover, the rising agitation on the subject, predicts freedom to Nebraska, even without the action of expected it, so long as they might have expected it. No law. You remember that North and South expected to matter whether they committed themselves to it consee California, Utah, and New Mexico occupied by sciously, so long as they did it unconsciously. Compro-

O what a tangled web we weave,

uot. I never heard of a man who intended to go so far with Satan, as Satan intended to have him. But I observe that in that contest, Satan commonly has the best

Canada.' Massachusetts resolved, in 1845, to leave flattering our hopes in the beginning, will do no good the principle of the thing is what chiefly interests us. by the baseness of Mr. Douglas. Now, I am chiefly impressed by the baseness of those who are turning in yet come. Every man, thirty years old, has seen a half word, and demanding a consistency which they never indignation upon Mr. Douglas for taking them at their thought of. Having admitted, in 1850, that two and two make five, they are filled with a concentration of righteous horror at the logic which infers that four and of Texas. There was the Mexican war. There was Slavery in the territories was good policy then, why not Provise. There was the Fugitive Slave Law. On each think that the whole Northern Whig party (for innow? I think that our friends will be too hasty if they Provise. There was the rugidive clare band, the stance) is regenerated in an instant,—merely because it of these occasions, the same things have been same indignation uttered, the same threats made. And is now indignant that a Democratic administration has Let us not be easily misled. Let us look this thing

> Missouri Compromise now, for a sufficient object ? Let the cry of Disunion be raised again-do you think they could stand against it? They were all once Anti-Slavery. I suppose that Mr. Webster was perfectly sincere when he pledged himself three times over, in 1848, that he would never consent to the admission of another slave State into the Union. I suppose that those who followed him were equally sincere. They were 'enthusiastic, but not very farsighted ' politicians,-at least in this respect. Do you remember how easily they all slid into the support of Slavery afterwards? As easily have a portion of those very men at Washington, after all their fears for the Union, put off gently again into the same current which they then thought to lead only to destruction. In what has Whig Anti-Slavery principle shown itself better than Democratic Anti-Slavery principle, that it should claim our greater confidence

romised, whose eyes have been suddenly opened. But they are not many. Men alter less than circumstances While gladly accepting, then, the cooperation of any who will work against the Nebraska bill, we must say to every compromiser of 1850, who asks, Whence came this atrocity?—Thou art the man! It was that sacrifice which prepared the way for this one. You called those Peace Measures-you said, Peace, Peaceand called it treason when we vainly urged that there was no peace. There was none. Peace comes with Freedom and Righteonsness ;- first pure, then peaceable,' the Scripture says, and we have idly dreamed of being first peaceable without being pure. In 1845, men thought the Slave Power had reached its highest point of aggression, and something must be done about it. Abolitionists told them it was only one chapter in the history-that the disease was chronic, not acute; but they did not believe it. 1848 brought the same ex-Hear it again :- Never, never, never will there be peace

Meanwhile, what is to be done? thic; believes in curing by contraries, and aims at the suppression of agitation in the system. The other is homocopathic, and, believing that disease is an effort of nature to overcome some obstacle, it gives for any symptom the medicine that would produce the symptom. and cures the disease by helping it to do its work in the shortest possible time. I believe in this last school, at least, in politics-in curing agitation by agitationto hasten the time when agitation will be unnecessary, And as the homocopathists say that, if you aim right, you may have small doses, so even so small a thing as Senator Douglas may unconsciously start an impulse of agitation that may help the whole nation to a healthy state again.

only safety is to let agitation cure itself the right way, I have therefore a feeling of profound gratitude to the movers in this measure. Every such proposition only shows more clearly that there is no such thing as peace for us, on the present terms. It is not the will of a few Abolitionists, it is the necessity of the case, which makes this the one topic of discussion for the last twelve years. Slavery has one enemy which can neither be bought, blinded nor bullied, and that is itself. The old philosopher saw a certain young man walking by himself. 'Beware,' said he, 'of bad company.' Slavery must beware of itself, if it seeks safety. See how the great but also included territory to which the Missouri Com- men who have tried to keep clear from this discussion have at last been irresistibly drawn in.

discuss the subject of slavery, and now the whole councould not have been intended to cover the Missouri Com- mises, both relating to Slavery,-and both his children; could practically have that effect, if all of Texas, north and never would allude to the subject there-and now of thirty-six deg. thirty min. was ceded to New Mexico. his biographer and friend is agitating the subject in the Finally, he has brought forward facts still more import- Senate in the name of Webster; Mr. Benton, in 1844, ant, showing that the boundaries of New Mexico and declared the subject utterly inadmissible, and now his Utah were not confined to newly annexed territory, but party have discarded him as an abolitionists, and sent also included territory to which the Missouri Compro- him into the hands of the North. Finally, this adminmise had before been applied and that this ordinance was istration pledged itself against agitation, and now sumestablished. This is a point of the very greatest practi- boy, who declared in 1831 that he would make this the cal importance, and yet there has been no attempt made one subject of political-discussion, has lived to see the to answer this argument of Mr. Douglas, except the nation turned into an anti-slavery debating society. I we may overlook this fact, because the thing was, no The law of God has done it. The man who should still less than the man who should still the anti-slavery dis-

fied, to save their consistency. If they swallowed the agitation, self-torture, humane men 'conquering their ing what was inside, it is not our fault. And those who down at last beneath the load his ambition put upon it; then sold their birthright for that mess of pottage, or of and all in vain-swept away in a day by the law of God peace, can by no means, regain their consistency now. all-conquering. As in old Rome, a gulf yawned in the I wish I could reason otherwise, but I cannot see how to Republic, and the oracle said, That will not closs till the do it. They must either acknowledge that they did most precious thing in the land be thrown into it. We give us his address?

threw in ten million dollars for Texas, we threw in all the Slave Power has thrown it all open again, and even who love liberty will hasten to contribute their mite fear that the nation is on the verge of another convul-

On the verge : certainly it is, and has been for fifty

Slavery and Anti-Slavery :- politics and religion and conscience are the submissive servants of one or the

agitation, if it ever ceased, (which it did not,) has reenced. And the present state of the conflict is clear gain to us. All must see that we act merely on the defensive. Nobody has charged otherwise on the Abolitionists, except one New York editor, who attributes all the trouble to the fact that ' Free Soil Senators thrust themselves forward to answer Mr. Douglas, and thus make it a sectional thing.' Thrust themselves forward, indeed, when the more conservative opponents of the measure were waiting to see how the nation would receive the project, and how much powder and ball could be safely invested in the campaign! With this exception, Abolitionists are admitted to act here on the defensive. The measure makes fanaticism conservative. This is not a new Compromise to save the Union ; it is the repeal of an old one, which was made to save it before. Now, I have no great respect for Compromises; but if this nation attaches no more importance to its compromises than it does to its principles, what have we left to trust to? Yet is not even this instability a ground of hope

Pass this bill, and it will establish one great precedent. If one compromise may be repealed, so may all others. 'I thank thee, Jew, for teaching me that word.' You remember that Mr. Rantoul warned the Slave Power that the Fugitive Slave Law was a violation of State Eights, a precedent which might, would, could, and as also the reply of Mr. Sunderland to Mr. Quincy. should be turned against slavery in the end. And there are many who think that Mr. Calhoun would have opposed that measure, as some Southern men oppose this one, from fear of its ultimate results. Touch this compromise, and you familiarize the most timid people of the North with the idea of modifying all others. Massachusetts may remember her pledge of 1845, to re gard all pro-slavery compromises as invalid. When the tide is turned, we shall recall this precedent. The traces round the wild beast's den, of which I spoke, will not be so thoroughly blurred, but Freedom can trace her way out again by the successive footsteps that drag ged her in. The repeal of this compromise may yet repeal, first, those of 1850, and then those of the Consti ntion-and the movers in this measure may have what Dr. Johnson calls the most poignant of all sufferings the remorse for a crime committed in vain.

Meanwhile, our work is still the old work of agitation The Wilmot Proviso failed-but the agitation which is called forth did not fail, for it was one of those ' ordinances of God ' who prevented slavery from going into California. Let me quote again Mr Clingman : -'California, now about to be admitted into the Union

would have been settled by slave-owners—by Southern men—had there not been such a general agitation at the North upon this slavery question, that they have been prevented from moving there from this cause, and therefore California was populated mostly by Northern men.' I see no reason to doubt that the same thing may hap pen now. This I believe to be our greatest hope. Congress is corrupt, and will be for years to come. Still, Congress could be controlled by the people (for Lord J. Russell well said, that it is with nations as with serpents, the tail moves the head,)-if the people only were not corrupt also. That being the case, the only thing possible, is to reform them. The excitement of the process may, as in the case of California, and even of Dah and New Mexico, keep out actual slavery. Slave emigration has a better outlet in Texas and is tending rapidly thither. God wants Nebraska for freedom But if, as Luther daringly said, 'God himself cannot do without brave men,' it behoves us to be ready to give to liberty, what thousands give to slavery-our lives and our fortunes ;- and to add, what slavery is just now in danger of forgetting, 'our sacred honor.'

Rev. THEODORE PARKER preached a very eloquent and able discourse, last Sunday, at the Music quent and able discourse, last Sunday, at the Music
Hall, on the New Attack upon Freedom, made by SenaThe importance of Man, as a being, is considered
Man's relation to lower nature, and the griein of Life tor Douglas, President Pierce and their allies, in the Ne- The cause of disaffection among the married, and the braska matter. Mr. P. traced, as succinctly as the remedy. subject admitted, the successive steps by which the Slave Power of this country has grown, and attained its present enormous magnitude, and predicted other usurpations equally audacious. Too much, he admitted, had been sacrificed by the people of the United States, swered, for the sake of their National Union. We think him in error in his assertion that the People of the North 'do not fear Disunion.' We think that distnion, with its supposed consequences, is the great bugbear which, beyoud every thing else, terrifies and appels them ;--a thing they fear far more than dishonor, far more than he retributions of Him, whose justice will not sleep forever. They have no cause to fear disusion, but they are alarmed because their sympathies are with the oppressor, and their false position makes them cowardly and weak. Mr. P's discourse was a masterly exposure of the selfish influences which go to sustain Slavery, and was a most earnest, appeal to every brave and true spirit to be vigilant and active to withstand those influences. And there was a noble audience to hear. Every part of the vast Hall was filled with the congregation, nd for an hour and a half they gave him their undivided attention. We think we have rarely seen a congregation more deeply interested, and it must have afforded no little inspiration to the speaker, to find so Mass. Anti-Slavery Society, will lecture as fol be published-we hope speedily.

SERMON ON THE NEBRASKA BILL Rev. E. N. Kirk, bill. The Christian Church, he said, should not close her eyes to the reckless ambition of trading legislators, lightened principles. He (Mr. K.) had given in his ad- Abington a clear conscience, for the sake of the permanent peace Bridgewater ...... Tuesday

We desire again to remind our readers, and all interested in the Anti-Slavery cause, that the American Anti-Slavery Society has recently published, in a handsome pamphlet form, the Proceedings of the late Meeting in Philadelphia, at the Twentieth Anniversary of this in Philadelphia, at the Twentieth Anniversary of this Society's formation. This was a meeting of great interest, and the record of it, as a matter of anti-slavery history, is of great value, and should be in the pesseshistory, is of great value, and should be in the pesses sion of our friends generally. It contains 176 pages, and is sold at the low price of 25 cents; less than it cost, when the reporting is included. We hope our friend will immediately take up this edition, and put it into circulation.

Mrs. ELLENORA JOHNSON, at No. 10, May stree Arch, May street, is very desirous of employment i plain sewing and dress-making. She is quite competent Ty to what she undertakes, and is very deserving of aid Her husband went to sea more than a year since, and has not been heard from for nearly a year; leaving her and her boy to her sole care; and for several menths. during the autumn and winter, she was disabled for work by sickness. For any further information, inquire of S. May, Jr., 21 Cornhill.

The Printers of the Liberator wish to commun cate with Rev. Wm. H. Jones, a colored preacher, who was travelling in this region last fall. Will any one

MONUMENT TO ARAGO. There will be found at the fugitive slaves we could reach, we threw in honor and Anti-Slavery Office a subscription paper for contribuconsistency, we threw in Webster:—the jaws of the gulf drew one inch nearer together—and the first step of the the Boston Doily Advertiser says, "There is reason to One of the last great acts of his life was the refusal to comply with the demand of Louis Napoleon to take an oath to support the Imperial Constitution; and such was Napoleon's dread of the effect of this protest of the noble old man, that he dispensed with the necessity of his taking the oath.

and without his seeing the proofs. We are requested to

Fessenden has been elected by the Legislature of Maine. to the United States Senate for the long term.

OMISSIONS .- In the Report of the late Bazzar, there was an omission to acknowledge the receipt of £3 3 6. from friends in Manchester, Eng., two pounds of which were a donation to the last Bazaar. Also, fue boxer should have been acknowledged from Edinburgh, instead of one.

The subscriber would respectfully inform his friends hat his mission to the Refugees in Canada is in great need of 'NATERIAL 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. Wallout, 21 Cornhill HIRAM WILSON. Boston, Jan. 31, 1854.

To Correspondents .- N. S. of Duxbury. His request will receive attention, on Mr. Garrison's return rom New York. S. M. Proceedings of EssexCounty meeting received,

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hers of this Society, but throughout the land, that are

THE NEBRASKA BILL.

Minister of the Worcester Free Church

up among our public affairs, like a giant's head thrust object. The circumstances demand a special treatment of this matter. It would be absurd for the pulpit to

The Romans had their Temple of Janus, which was

Territories of Nebraska and Kanzas.

In 1850, another conflict arose about the new territo

Now it is time to organize Nebraska, (settled more slowly than these other regions,) and it is proposed to repeal the original policy of 1820, prohibiting Slavery, and revert to the practice adopted in 1850, of leaving the inhabitants of this region to settle for themselves the existence or non-existence of the institution. This rary expedient, or the adoption of a permanent principle? and that brings up the whole question of Slavery,

I do not mean to say, much about the source from

Again, apart from the temporary excitement of the strife, think of the possible result. Should it produce tually divided into two republics-Atlantic and Pacific republics, with a dark belt of slavery between them. A strous creature with the two extremities living, and the centre lifeless; like a poor caterpillar I have seen in the first warm days of spring, with both ends of his body thawed and moveable, and the middle still frozen,

I know the pleas that are made. Granted, that this

These politicians did not intend this result. Of course

ficed the Wilmot Proviso in 1850 would sacrifice the

to this nation, until Slavery be destroyed. There are two systems of medicine. One is allopa

Speaking as an agitator, as one who believes that the

'Our pathway leads but to a precipice, And we must follow, awful as it is.' There are but two powerful things upon this continent, Know all mankind, therefore, that the Anti-Slavery

In order to insert in this paper the Sermon which will be found in preceding columns, it was necessary to print it with but slight revision by the author, make this statement in justice to him. ELECTION OF U. S. SENATOR IN MAINE. William Pitt

CANADA MISSION-HELP SOLICITED.

and on file for insertion. We are again reluctantly compelled to defer the official report of the proceedings of the Colored Council;

McLauthlin, of Pembroke, should have been placed in the list of Donations, and not in that of Pledges.

Notices of Meetings, &c.

PHYSIOLOGICAL VIRTUES AND VICES.

THE THIRD LECTURE

THE FIFTH LECTURE

THE SIXTH LECTURE

THE SEVENTH LECTURE

THE EIGHTH LECTURE

The whole is illustrated by simple diagrams made from and after interiorily examining different characteristics.

GERMANIA MUSICAL SOCIETY WILL GIVE A CONCERT ON EVERY SATURDAY EVENING, Until the 10th of March, inclusive.

Lowell.......Sunday.
N. Andover.....Tuesday 

and unity of the whole country. The passage of the Nebraska bill would, in his opinion, constitute a revolution.—[Boston correspondent of a New York paper.

We desire again to remind our and all the permanent peace and unity of the whole country. The passage of the Rest do. Wednesday "Bridgewater; Joppa Vill'ge, Thursday "Middleboro", Friday "Hingham. Saturday "South Hingham. Saturday "South Hingham. Sunday, "

Worcester A. S. Society, on Friday evening, Febru-ary 17; and will hold meetings in Feltonville, on the Sunday following, all day. LUCY STONE'S Post-office address, for the

Haverhill ...... Sunday, Feb. 19. THE PHONETIC REPORM.

One of the best reforms—having in view the soien-tific representation of our language by the use of an alphabet of thirty-seven signs, one for each sound—will result in saving to each million who learn to read, a MILLION OF YEARS, bring out uniformity in pronuncia-tion, make correct spelling as easy as pronunciation, and render education universal.

THE COMMOTIVE, a journal devoted to Phonetics, and partly printed in the new alphabet, can be procured by addressing fifty cents, prepaid, to "Andrew J. Grank, Box 730, New York."

For the Liberator THE PRESIDENTIAL CHAIR POR SALE

BY GEORGE W. BUNGAY.

AUCTIONEER. Now, gentlemen, what will you give the South, Just for a seat upon the chair of State? It is for sale, and Democrat or Whig Can purchase it by bidding quick and high." Scarce had the words died on the speaker's lip,

When, lo! a dapper little demagogue, Like a dull morning on the back of night, Climbed on the shoulders of a sturdy slave. With crimson ink let me record his speech :-DOUGLAS.

'I bought a Southern farm with negroes stocked. And made my mark upon the quivering flesh Of father, mother, husband, child, and wife; My 'giant' arms have torn parent from child, And with the gory lash my hands have writ Allegiance to Slavery and the South, Upon the scarred and furrowed backs of slaves." [Red words on living parchment in black frames.]

Down from the ebon pedestal he slid, Like short Zaccheus from the sycamore : Not that he looked for Jesus' image there, Whom he had sold for silver pieces oft, And mocked, and crowned with thorns, and crucified. Next came a wheezing, pot-faced, burly man, Whose skin was like an alligator's shell, The growth of years, the hardest of the hards, Although his full-orbed face was soft as dough. He praised the Nuncio of the Pope of Rome, And promised to give all the South would ask, To occupy the presidential chair.

'In camp, in court, at home, abroad,' said he, · I've done hard service for my country's sake; Pray let me have the throne of this republic now. My letter is a pledge of true fidelity."

He had not time to add another word, Before the little giant bid again :

DOUGLAS. · I'll frame a black law for my noble State, And drive the negroes into Slavery's net. And snatch the property from every black, Whose freedom I have not the power to steal ; I'll be a human hound, and hunt for men, Who break their chains, and fly for liberty."

Then Caleb, long in hearch of honor, came : CUSHING. Said he, ' I went to Mexico, and fought

Beneath the shadow of a damsel fair; I sent a 'crusher' to my native State. I've washed the free-soil from my hard white hands. I know a few words in four languages, I've talents and a noble head of hair, I'll condescend to be your President.'

Just then the petit prodigy came forth again :

\* Sanhedrim of the South! once more I bid; Now I will steal Nebraska from the North, And break the sacred seal of compromise, Give ample room for Slavery to grow, Spurn Northern measures, and cut Northern men. Spit in the tranquil face of Liberty, And cleave the saucy cap which crowns

Pience left the chair he could not fill, and said : Not I, but Marcy, cut off Bronson's head; Here on my knees, with ashes on my pate, I do recant the soft things I have said, And promise to be hard forevermore. I would enslave Nebraska, and New Hampshire too And be a slave myself, to prove my loyalty.

Just then, an avalanche of indignation fell From an insulted nation on their heads. And buried them in everlasting shame. It was an avalanche of freemen's votes, Which rolled from granite hills and mountains green

> From the National Era THE HASHISH. BY JOHN G. WRITTIER.

Of all the Orient lands can vaunt Of marvels with our own competing, The strangest is the Hashish plant, And what will follow on its eating.

What visions to the taster rise, Of Dervish or of Almeh dances, Of Eblis, or of Paradise, Set all aglow with Houri glances!

The Molla and the Christian dog Clap the same pipe beneath their poses; The Muezzin climbs the synagogue, The Rabbi shakes his beard at Moses !

. The Arab by his desert well Sits choosing from some Caliph's daughters, And hears his single camel's bell Sound welcome to his regal quarters.

The Koran reader makes complaint Of Shitan dancing on and off it; The robber offers arms; the saint Drinks tokay, and blasphemes the Prophet.

Such scenes that Eastern plant awakes; But we have one ordained to beat it-The Hashish of the West, that makes Or fools or knaves of all who eat it. It makes the merchant class, with ware

And stock in trade his fellow-sinners: And factory lords, with equal care, Regard their spindles and their spinners.

The preacher eats, and straight appears His Bible in a new translation; Its angels, negro-overscers, And heaven itself a snug plantation

For seraph songs he takes the bark, The bay of blood-bounds Northward setting; The planter for a patriarch, With servants of his own begetting.

The noisiest Democrat, with ease, It turns to Slavery's parish beadle; The shrewdest statesman eats, and sees Due Southward point the polar needle!

The man of peace, about whose dreams The sweet millennial angels cluster, Tastes the mail weed, and plots and schemes, A poisy Cuban fillibuster!

The Judge partakes, and sits, ere long. Upon his beach a railing blackguard; Decides, off-hand, that right is wrong, And reads the ten commandments backward

Oh, potent plant! so rare a taste Has never Turk or Gentoo gotten; The hempen Hashish of the East Is powerless to our Western Cotton.

COMPORT IN NATURE. Art sick ?- art sad ?- art angry with the world? Do all friends fail thee ? Why, then, give thyself Unto the forests and the ambrosial fields : Commerce with them and with the eternal sky. Despair not, fellow. He who casts himself On Nature's fair bosom, and draws food, Drinks from a fountain that is never dry. The Poet haunts there: Youth that ne'er grows old Dwells with her and her flowers; and Beauty sleeps In her most green recesses, to be found By all who seek her truly.

## 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.]

FOURTH EVENING.

[At six o'clock, an immense crowd had gathered at the doors of Concest Hall. When the doors were open ed, it flowed in. The seats were filled in a few minute Several conversations between individuals of different opinions attracted the attention of those who sat near One of them grew very animated. Cries of 'Louder! 'Get on the platform!' &c. One of Mayor Gilpin's police stilled the rising disorder.

Quarter past seven. Moderator Illman-According to the arrangement

Mr. Barker will now commence. Mr. BARKER-(Profound silence.) As my opponen appears to have the impression that I have not observed the true order of this debate, I wish to remark, that the

question is two-fold : 1. Is the Bible of divine origin? 2. Are its contents when received as of divine authority, salutary, or injurious? With respect to the first, those who maintain the affirmative appeal first to internal; second, to ex-

ternal evidence. If my opponent had opened the debate, he would have stated the nature of the internal evidence, and presented you with specimens of it. It fell to my lot, however, to open. He did not lead, but I led. It was my duty to inquire whether there was any thing in the contents or style of the Bible, which showed it to be of human production. I did so, and found much that was erroneous or blasphemous; many contradictory representations of God, much bad morality, many evil examples presented as good ones; and many other matters almens. I have not deviated one hair's breadth from this line of inquiry, except to notice the objections of Dr. Berg. I am bound to pursue the same course to-night, when I expect to close the first part of this debate. On Monday night, I expect to take up the external evidences. My opponent will probably give his views on the same subject, and it will be my duty to follow with

ach remarks as his may require.

At the close of my last speech, I was on the Bible ac count of the Deluge, and of the Ark commanded to be made to save the remnant of mankind. This structure is said to have been about 150 yards long, 25 wide, and 15 deep; and divided into three stories. According to the best calculations, there were about 56,200 cubic yards inside. In this space were to be placed-

1. Noah and his family, eight persons in all-with all the food necessary for their support for one year. '2. Seven pairs of every species of fowl and clean beast, and two of all unclean beasts.

3. Enough food for all these birds, beasts, and creep ing things, for one year and a half.

Imagine, if you can, that there were only eight per sons to feed, water, and tend half a million of animals, to keep all clean and well ventilated, and that, for this last purpose, there was in the Ark but one window, half yard square, which, if I read the text aright, was make so big a one as not to mislead anybody. kept closed! Then, again, consider that this vast number of living creatures was collected from widely different climates, temperate, tropical and arctic, and that their natural food was to be found only in the places where they lived. It must have taken time for Noah to travel and collect them from districts perhaps twelve thousand miles apart, and to gather together the proper food, and stow it away. As many of the animals were carniverous, he must have had to provide a great number of others for their sustenance. Are there not strong marks of improbability in all this? Are not these facts, as recorded, not only improbable, but impossible Could half a million of birds, beasts, and creeping things, with their food, have been crowded into the space assigned to the Ark? Suppose each pair of animals, and their food, could have been accommodated in one cubic yard, the Ark would have been ten times too small. But a pair, or seven pairs of certain animals, with their food-elephants, for example-would have occupied half the Ark. In the dimensions given, it was not possible to find room for one fiftieth part of all species of animals and their rood. The second a man will centinue to sin, he will suder, out to sin and amend his ways, so as to bring them to conferent species. Imagine, I repeat, half a million of animals, including lions, tigers, elephants and cattle, shut in the Ark, and only eight persons to take care of Even the Christian geologists give up the common story as improbable. Professor Hitchcock says :

ology of Religion,' a passage alleging the same difficul- authors against Luther. Has he good proofs of those ties above urged, and the additional one, that a flood of charges against Paine? They sounded to me like slan-

water than there is now on the surface of the earth. though they may write them. The author of the account The reporter has not been able to procure the book.]

Dr. J. Pye Smith, an eminent English geologist, and, take the statement of a zealous Protestant against a in this country, Dr. Harris, Prof. St. John, and num- Catholic, or of a zealous Catholic against a Protestant bers of others, concur in rejecting the common account, I am no partizan of Thomas Paine, but I have read his as not only improbable, but impossible. It must have works, and convinced myself that what Bishop Watsor required strong arguments to persuade them to risk and Simpson say of them are gross misrepresentations

Testament, and then-pass to the New. I said, last find they have been more foully misrepresented than his night, that Genesis bears all the marks of a compila- writings. It is well known that there are persons who tion, that its materials are discordant, and it gives sev- earn their living by writing stories about the death-bed eral different names to the Supreme Being. What does scenes of infidels and similar subjects. There are large it say of Abraham? It tells us that he was 'an hun- establishments who even keep such persons under salary dred years old when his son Isaac was born unto him.' So far as I have been able to read the character of Paine (Gen. xxi. 5); that both he and Sarah were old and he was a lover of truth and virtue. He attacked old well stricken in years, and it ceased to be with Sarah errors with the determination and power of a true re after the manner of women (Gen. xviii. 2); and Isaac's former. It were folly to pretend that any human being birth is represented as a sort of promised miracle. Paul is free from imperfection; but I would be false to my attributes it to Abraham's faith. He says of him, in own convictions, did I not declare that I consider Thom Romans, fourth chapter :

. Who against hope believed, that he might b the father of many nations, according to that which was spoken. So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the dealness of Sarah's womb. He staggered not at the promise of God through unbelief; hut was strong in faith, giving glory to God, and being fully persuaded that what He had promised, He was able also to per-

Epistle to the Hebrews :

And therefore sprang there even of one, and him as

many years after. Sarah lived long enough to see which mny be considered settled, after the overwhelm Isaac grow to be some forty or fifty years of age; she isg array of evidence in their favor. I have shown you was 127 years old when she died. Abraham survived that he cannot tell you the name of the God he worships her. Now, it was hardly to be expected, that a man without quoting the Bible he rejects. The word "Godwho, nearly half a century before, is said to have been head,' quoted by him from the first chapter of Romans as good as dead,' and whose having a son at that time to show that his attributes may be learned from nature, is mentioned as miraculous, should marry again. Yet is used by the Apostle simply to denote the unity of the we read, in Gen. xxv., the following:

Keturah. And she bore him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.' discover many of the attributes of Jehovah. Withou and Medan, and Midian, and Ishbak, and Shuah.'

made of a miracle!

Notwithstanding this endorsement of his character, we crates, nor Cicero, could solve the problem. They hoped find that when the men of Sodom compassed his house it might be so. Cicero declared that though he fondly round, and demanded, for the basest of purposes, the hoped he would live beyond the temb, the sight of death two strangers that tarried with him, Lot went forth never failed to fill him with a shuddering dread of anniamong them, told them that he had two virgin daugh- hilation. Revelation alone cannot dispel the gloom that ters, and offered to surrender these, instead of the stran- hangs over the portals of the other world. gers! The story is inconceivable. I will not say that My opponent speaks of the heaven of all nations. The no righteous man would do this; but I will say, that heathen have no heaven. With all their attainments in

nature in his heart, would volunteer to surrender his young daughters to a fate more horribly revolting than burying alive, or sacrificing them as a burnt offering. There are other statements in Genesis, which physic ogy forbids us to accept as true. One of them is th account, in the nineteenth chapter, of the parentage of Moab and Ben-Ammi.

I will now give you a few specimens of contradictor. statements in the New Testament. Matthew xxvii. 44

'The thieves, also, which were crucified with him, can the same in his teeth.'

But we find in Luke that only one of the thieves di

And one of the malefactors which were hanged, rail ed on him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, '&c. —Luke xxiii., 39.

We find an equally glaring contradiction in the case of Judas. Matthew says:

. Then Judas, which had betrayed him, when he say Then Judas, which had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent clood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went, and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and brought with them the potter's field, to bury strangers in. Wherefore, that field is called the field of blood unto this day. Then was fulfilled that which was stoken unto this day. Then was fulfilled that which was spoke by Jeremiah, the prophet.'

Now, mark you, there is no such passage or any sim ilar one in Jeremiah, but there is one something like it in Zachariali, but it is no prophecy, saying,

. And they took the thirty pieces of silver, the price m that was valued, whom they of the children of Israe did value; and gave them for the potter's field, as the Lord appointed me.' - Matthew xxvii. 3-10.

Here we find that Judas took the pieces of silver the chief priests and elders, that he cast them down, and ready referred to & Under each head, I presented speci- went and hanged himself, and that the chief priests bought with the money the potter's field. But a very different story is told in the first chapter of Acts. I will read the passage :

. Men and brethren, this scripture must needs hav 'Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained a part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst assunder in the midst and all his bouch gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood.'—Acts i. 16, 19.

Now, here are palpable contradictions : one says, the chief priests purchased the field, the other that Judas purchased it; one says that he invested the money in a purchase of land, and the other that he cast it down is the temple ; one says that 'the field of blood' received its name for one reason, and the other assigns a reason wholly different; one says that he hanged himself, and the other that Jesus burst asunder, and that all his bowels gushed out. (Explosion of laughter, and cries at this slip of the tongue.) Dr. Berg. Judas.

Mr. Barker, (pleasantly.) It is always well, when ar advocate of a cause makes a blunder, that he should

The few instances I have given will suffice to show mperfectness in the Bible narrative which is wholly in empatable with the idea of its divine origin. The Doctor appears to have misunderstood what

said about death-bed scenes. I said that I had seen Infidels die calm, and Christians die full of h case of this latter kind he may find reported in my works. An excellent lady, upon whose last moments I waited died in agonizing fear of the future. Some diseases affect the mind more than others, as delirium tremens, in which the sufferer imagines himself pursued by demons, which seek to drag him into a fiery gulf. But, certainly, the ordinary Christian doctrines, held by the orthodox in regard to the character of God, the devil, and a hell of ire and brinstone, cannot but tend to awaken fears is delicate organizations. Dr. Berg thinks that all hav sinned, and that if my doctrine of no remission of the penalty of sin is true, Infidels must always be looking forward to a fearful retribution in the world to come .-The inference is not well drawn, for there may be such a thing as suffering the penalty in the present life. If all species of animals and their food. The science of a man will centinue to sin, he will suffer; but if he cease

My opponent has read to you dreadful accounts of the last moments of Paine and Newport. But are they true and feed them, keep the Ark sweet and clean, and ven- We have no proof of it. Religious partitans do not altilate it through a window generally kept shut !!! ways speak truth. Every reformer has been abused by the clergy. The priests of his day called Christ a bla phemer, a wine-bibber, a child of the devil. Nor wil f Here Mr. Barker rend from Prof. Hitchcock's . Ge- the Doctor believe the many stories told by the Catholic height named would have taken eight times more ders. Men do not make formal speeches to dying men is evidently full of prejudice. For my part, I never their reputation for orthodoxy, and adopt our view.

I will now notice a few more discrepancies in the Old story of Paine's life and death, we should doubtles as Paine one of the great benefactors of our race. (Apcome plause and hisses.) Dr. Beng. .(Two rounds of enthusiastic applause.)

is sometimes well when the smoke of battle has cleared away, to look at the practical results, before renewing the contest. Before proceeding in the positive argumen mark 1st, that the truth of the Bible does not rest on And the same apostle tells us of Abraham, in his the ability of any human advocate; and that it might be impossible for any intellect to explain all its pages, for they are based on the wisdom of God and not of man. good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumbered the sand satisfactory views, exmerable. Heb. xi. 12. However, we find that Abraham and Sarah lived objections. 2d. He produces again and again matters Divine nature, in opposition to the polytheism of anti-Then again Abraham took a wife, and her name was quity. The light of nature is insufficient to enable us to Here is a numerous family for a man fifty years af-ter he was 'as good as dead,' and yet no mention is which human science is silent. Without the Bible, mar cannot tell who made him. How can he know without And again, we are told that Lot is a righteous man. it, the immortality of the soul? Neither Plato, nor So

a Paradise of shades, where gloomy spirits flitted to and for in silent joylessness. He says, too, that the heathen have a hell! Does he accept this conclusion of human more impression on it than his coadjutors, who have reason? Does he believe in retribution in another world -a doctrine usually scouted by infidels? He has seen infidels die in peace, because their God is not malignant ; and yet he assures us, almost in the same breath, that their God never forgives sin! He has taken infinite pains to prove to us that infidels have no Saviour! I have shown before how some of their leaders have died, by statements authenticated as well as facts can be how they left this world in borror and trembling despair, They hoped for nothing after the breath was out of the body. It is true, as he says, that the transgression of physical laws is always followed by the penalty. Out of his own mouth is he condemned, for moral evil must be punished under the same law, and by the same analogy. (Applause.) On their own ground, infidels are doomed to hell, for their God never forgives sin! Their own champion has proved the existence of a hell. (Applause.) Blessed be God, say we, who has given us the doctrine of salvation by grace ! Jesus Christ has brought life and immortality out of the shades of heathen doubt, and has made a light to shine on the black midnight of un-

My opponent quoted part of a hymn, and, by quoting a very small part, grossly perverted its meaning. I will read it. It is No. 201, in the old Methodist hymn-

Part of thy name divinely stands On all thy creatures writ.

This he quoted; but he did not quote the next verse, which, in allusion to the Bible, says:

' Here the whole Deity revealed.' True, part of the attributes of God can be learned fro nature; but the question between us is, whether all of them can. Had be quoted the whole hymn, it would have and Essence of EVERY MAN. been seen to bear me out. (Applause.) My opponent would have found that the good old Methodist hymns do not sustain his theology now as they once did. (Laughter and loud applause.)

My opponent rejects the doctrine of the atonement

Well, he accepts human reason as a sufficient guide. It has guided the heathen. Will be accept their conclusions? If so, he must accept the atonement, for the heathen have always felt the need of sacrifice. But he itive truth. (Applause.) Behold how pride is in consay to the troubled heart, Peace, be still! The Christian's soul is hushed in its triumph, because his heart is stayed upon God. (Applause.) I have shown from his own mouth, that despisers are without God and seen infidels die happy. It may be so. No one will but a stupid torpor, but the quiet of the strong delusion Their consciences are seared as with a hot iron. The welfare shall grow, to gladden mankind. W. S. G. scornful manner in which he speaks of justification by faith proves the truth of the Scripture eclaration, that to the Jews, the cross is a stumbling-block, and to the Greeks, foolishness. (Cry in the audience of 'Time up.') Dr. Berg (to the Moderator)-My time up?

Moderator Rev. J. Chambers-No, you have severa

Dr. Berg-Surely, he knows that the Bible consider no faith good for anything, unless associated with good works. I shall not consume time by discussing this question. What he says, is not worthy of a serious refutation before a Christian community. Any child that has sat under the teachings of a Christian pulpit knows that no faith justifies, unless it is united with works. that no faith justifies, unless it is united with works.

How then nake my opponent say the contrary? (Applause. 'Cries of question—question—go on—and a few hisses.) I am sticking to the question; and if I don't, (cries of question,) I only follow my opponent. (Question of question) I only follow my opponent. (Questices of question,) I only follow my opponent. (Question of question) I only follow my opponent. (Question of question) I only follow my opponent. (Question of question of question of the argument, and the scope of a strictly anti-plause. The argument, and the scope of a strictly anti-plause within the scope of a strictly anti-plause. The argument, and the scope of a strictly anti-plause. The argument, and the scope of a strictly anti-plause. The argument, and the scope of a strictly anti-plause. The argument, and the scope of a strictly anti-plause. The argument, and the scope of a strictly anti-plause. The argument, and the scope of a strictly anti-plause. The argument, and the scope of a strictly anti-plause. The argument, and the scope of a strictly anti-plause is the scope of a strictly anti-plause. The argument, and a scope of a strictly anti-plause is the scope of a strictly anti-plause. The argument, and a scope of a strictly anti-plause is the scope of a strictly an tion! Turn him out! Let's have Noah's Ark! A storm of shouts and hisses, and great disorder.)

Mr. Barker-I hope no man who calls himself a friend of mine-(Take your seat, Barker! And shure, outh with him? Laughter, and the audience subsided once more into silence.)

to confine himself to negations and insulated objections. He argues foregone conclusions. In another mode, he do not deny that there are some parts of the Bible obscare, some mysteries that cannot be explained. But nite, we might anticipate mystery. And are there no mysteries in Nature? Will he tell me how the grass grows? how the planets are kept in their orbits? We cannot reason with certainty of God as we can of man. of men, who also lost their self-control in their dis We can explain the works of man, but not of God. The like to Mr. Barker's views, and he was often intermass of Christians who have had experience of God, rupted, and sometimes checked in his argument, have found their souls satisfied with the Bible. This, in itself, is strong collateral evidence of its truth. To appreciate the Bible, there is necessary, not only of a of manner and clearness of thought. On the other happily infidels approach it with so much prejudice, that they wrest the truth to their own destruction. They approach it with a foregone determination to disbelieve.

Instead of a humble desire to learn the truth, they wish triumph of their cause, like the capture of Jericho Instead of a humble desire to learn the truth, they wish of old, depended upon the amount of noise made. to cavil at the doctrine. They veil their eyes to all perception of the truth. Now, it is impossible to explain light to the blind; he willdeny the sun, moon and stars, because he cannot see them. (Applause.) He stands there, his face turned upward, winking and blinking at the heavens, in a perverse desire to substitute the heavens, in a perverse desire to substitute the heavens. In a perverse desire to substitute the heavens. blinking at the heavens, in a perverse desire to substithe melody of music to the deaf. What avail millions published in pamphlet. of witnesses, millions from all quarters of the globe, who have found joy in believing? They differ from him, and, therefore, he denies. His miserable negations are He breaks the brightest link of the golden chain which binds him to his Maker. The hopes of the Christian he of the country have often spoken here lustrates the truth of Scripture; he cannot appreciate the extremity of that large hall, but so noisel

fidels that the attributes of God are to be found only in distant hearer. his revelation. Even infidels are compelled to borrow his revelation. Even infidels are compensed to corrow. The fecture, in manufer the name and attributes of God from its pages. Why ly left a very favorable impression upon those protection and attributes of God, and not in many? Why do sent, both toward the speaker and her subject. the name and attributes of God from its pages. They do they believe in one God, and not in many? Why do they prefer Deism to Polytheism? They may learn his power and wisdom from Nature: but how will they learn from it his mercy, truth, justice, eternity, and omnifrom it his mercy, and omnifrom reams mingle with every fountain of pleasure. How can they, by the light of Nature; reconcile this with Di- or strengthen in every mind a reverence for truth, nercy? I see oppression ; the righteeous languish, and the tyrant is prosperous; the wicked flourishes like a green bay tree, and the poor man is plunged into disgrace. These are common moral phenomena, as well deserving explanation as any of the incidents of nature

no righteous man would do this; but I will say, that seather have no newton man with any remains of his original knowledge, the Elysium of the ancients was nothing but | Here is a problem worthy of my opponent's boasted phi | her colored sisters would go with her. This modest

long been hammering on it with their little mallets. Better de this than take a geological fossil, and attempt to batter down the Bible with it, as Samson slew the Philistines with the jaw-bone of an ass. (Vociferous applause.) I assert, without fear of contradiction, that ere is not, in the whole world, an infidel that believes-(Cry of 'Time up.' Dr. Berg took his seat amid longntinued and hearty applause.)

#### GOD.

It will be universally admitted that we cannot logially, rationally, scientifically speak of a conception of which we can form in our minds no consistent image To speak so, would be to use vacant words, dead, with-

When we comize our own individuality, we image ourselves as distinguished from and related to other beings and things; we perceive our finiteness. In exact roportion as we withdraw ourselves from the finite, the mited, we become unaware of our individuality, and tend to fusion and unconsciousness.

Our conscious individuality resides, then, entirely, n our finiteness, and cannot logically be conceived of without it.

We cannot conceive of the existence in any being of conscious individuality, differing in kind from our own. If, therefore, God is Infinite, and not Finite, he cannot be conscious of limitation; he cannot have conscious individuality and personality apart from Man. For myself, I accept Christ literally, when he claims to be God, and asserts the same possibility for every human being. God means, Highest Good, Purest Love, Perfeet Wisdom; and these are yet-to-be the Realized Life F. S. C.

#### THE REPORMER'S HOPE.

When a great snow-storm occurs, and the earth covered many feet deep with the chill substance, piled up here and there into huge drifts, some brave boy tempts to cut little paths around human dwellings. is well nigh discouraged at the task before him, for even the mighty 'steam-horse' meets more than his match during the wintry season, and is often brought rejects what they believe, and stands a living witness to a dead stand in some snow-bank. But the brave boy of the insufficiency of natural reason to guide us to post totis on, comforting himself with the thought that the days are fast approaching when that 'caloric engine.' flict with doubt! How necessary it is that Jesus should old Sol, will melt away the dreary waste of white, and

the earth be clad in beautiful green again. So, when a great flood of error and injustice sweeps across the land, and the knowledge and practice of the devil seem to cover the earth as the waters cover the without hope in the world. He may say that he has mighty deep, running up here and there into huge waves of wicked laws, some gallant reformer tries to dispute his assertion. But it sometimes happens that keep out the surges of sin from human dwellings. He he asserts on two opposite sides, and we are then is well nigh discouraged at the task before him, for puzzled which one to take. (Laughter, applause, and even those strong life boats of love and truth, Moses, few hisses.) I'll deal kindly with him, and take Socrates, Jesus, have been wrecked when they attemptwhatever he holds now, hoping for grace to him, that ed to ride the boisterous ocean of wrong that appears he may get something better, and grow to believe that ready to swallow up every right and privilege. But the the Bible is the true word of the living God. He has gallant reformer toils on, comforting himself with the seen infidels die with calmness. What is their calmness thought that some day the Sun of Righteousness will surely rise, with healing in its beams, and dry up this which, on account of their rejection of the truth, they flood of error and injustice, converting its wash and have been allowed to fall into, that they may perish? slime into rich soil, wherefrom a bountiful harvest of

### From the Pennsylvania Freeman. THE DEBATE ON THE BIBLE.

The discussion on the authority of the Bible, at Concert Hall, between Rev. J. F. Berg, of this city, and Joseph Barker, of Ohio, closed on Thursday evening last, after a continuance of eight evenings. During the whole time, the vast hall was crowded with an eager multitude-numbering from 2000 to 2500 persons—each paying an admittance of 12½ cents every evening, and on some evenings it is said that hundreds went away, unable to approach the door; nor did the interest appear to flag among the hearers to the last.
Of the merits of the question or the argument

a gentleman, courteously and respectfully toward his opponent, and with the dignity becoming his position, and the solemnity and importance of the question. We regret that we cannot say the same of Dr. Berg, who at times seemed to forget the obligations of the gentleman in his zeal as a contro versialist. He is an able and skillful debater though less logical than Mr. Barker, but he wasted lies in rich profusion around this part of my subject; bis time and strength too often on personalities but to what end? It would be more logical in my opponent to refute the positive evidence I have offered, than and epithets, his coarse witticisms, and a hearing that seemed to us more arrogant than Christian, may have suited the vulgar and the intolerant among his party, but we believe these things won would find something worthy of the ability for which he him no respect from the calm and thinking por enjoys a reputation. He renews objections again and tion of the audience, while we know that they again answered. Does the sun give no light or heat, grieved and offended some intelligent and candid because the telescope can descry spots on its surface? I men who thoroughly agreed with his views. It is surely time that all Christians and elergymen had learned that men whom they regard as heretics and infidels have not forfeited their claims to the respect what then ? This very fact is evidence that there is no and courtesies of social life, by their errors of opinfraud. In any communication of the Infinite to the Fitoward such men, are not effective means of grace for their enlightenment and conversion.

Among the audience, there was a large number by hisses, groans, sneers, vulgar cries, and clamor though through all these annoyances and repeated provocations, be maintained his wonted composure areful study of its contents, but an impartialone. Un- hand, Dr. Berg was heard with general quiet by his At the close of the debate, a series of resolution

### LUCY STONE IN PHILADELPHIA. Miss Stone lectured, as announced, on the Rights

in an extra, and we understand it has met with an

a substitute for argument-his cavils an offset to all of Woman, in the Musical Fund Hall, on Saturday positive proof. The Gospel has no power to penetrate, evening. We have rarely, if ever, seen a larger nor practical holiness to soothe and comfort his heart. He breaks the brightest link of the golden chain which ered to hear a popular lecture in this city; while cannot appreciate; he regards them as the fond dreams of an amiable but foolish fanatic. Here, again, he ilthese things, because they are spiritually discerned.

There are certain marks which ought to convince infidely that the attributes of God are to be found only in The lecture, in manner and in thought, evident

The whole tendency of the lecture was to excite

which all the astrology and geology of infideldom can expound. (Applause.)

Another point: How were the Jews favored with a knowledge of the unity of God, when other nations, more advanced in the arts and sciences, were ignorant? Some future time, she would seek a hall into which the arts and sciences, were ignorant?

but firm protest was responded to by the audience with hearty applause.

Whenever Miss Stone fulfils her intention of risiting Philadelphia again, we anticipate for her a cordial welcome and an appreciative hearing.

Burning of a Steamer .- The steamer Eagle bound from Columbus to Apalachicola, was totally de-stroyed by fire on Monday, together with 1,800 bales of cotton. Four negroes also perished in the flames.

Death of Missionaries .- Three female Mis sionaries of the American Baptist Missionary Unica have recently deceased—Mrs. Rose lef the mission in Arracan, British Burmha, and Mrs. Shermer and Mra. Crocker, of the mission to the Bassas, West Africa—all within a year of their residence. The Mississippi was frozen hard at S.

Louis on the 21st. The Intelligencer says thousands of persons were crossing on the ice, and that droves of hogs, sleights, wagons, and everything moveable passed and repassed from daylight to dark in a constant, increasent stream. A Sad Winter .- A cotemporary says that

war on the Danube—cholera in England—conflagration at home—wrecks on the sea—have given to the present winter a pre-eminence among disastrous seasons. Mrs. Landreaux has recovered a verdie

of \$20,000 against the New Orleans Railroad, in the suit for damages in the death of her husband. There died at Moscow, on the 11th of Oc.

tober, a certain Peter Sosnowsky, aged 122 years, 1 month, and 25 days. Slare Trade in Cuba .- The number of slaves

landed in Cuba in each year between 1887 and 1841, inclusive, and during each of the past three years:-Year. Slaves Imported. Year. Slaves Imported 12,246 10,495 1851 Concha's yr. 2,617 10,104 1853 Tt ought to be stated that the Stewardes

of the Staffordshire, who was lost in the ship, is said by some of the survivors to have shown heroic courage and wonderful presence of mind. She was urgent to late the Captain saved, worked hard at the pumps, triel is reeve, probably actually did reeve anew, the tiller nee after they parted, and exhibited bravery, coolness and ready-mindedness, which, had they been possessed and imitated by others, might, possibly, have saved the lim of most, if not of all on board.

The Rescuers of the Passengers of the Son Francisco.—The following amounts have been subscrithe captains and crews of the ships Three Bells, and Antarctic, and the bark Kilby :-New York, \$17.250

Boston, Philadelphia, Baltimore, New York Corn Exchange,

Besides the above sum, they are to have silver trun pets from the Legislature of the State of New Yest boxes from the Marine Society of Boston, gold save boxes from the corporation of the city of New York, medals from the Massachusetts Humane Society, see medals from the Massa musetts frumane cociety, see appropriate testimonial from the Board of Trale a Baltimore, which is not yet decided upon, and we that something handsome will yet be done by the national Legislature at Washington.—New York Herald. Winter in Europe .- England, France and

Belgium were visited by a snow storm about the lat of January, equal in severity, it would seem, a that experienced in this neighborhood, on the 21th asi 30th of December. The railroads in England and so the Continent were covered up, and all traffic on seem of them interrupted for one or more days. The storm is an experienced and in severity in Essential of the continent were covered up, and all traffic on seems of them interrupted for one or more days. is spoken of as nearly unprecedented in severity in Em land. Throughout northern Europe, the winter that far, is reported to have been very severe. Fire in Quebec .- The Parliament House in Quebec was entirely destroyed by fire last week. Par Society's Library and apparatus was almost entary destroyed. The insurance on the buildings, £20,00 on the Provincial Library, £6000. It is not known

Sad news from St. Thomas .- By the school-Flash, which arrived at New York, Feb. 1st., for St. Thomas, we learn that the Cholera was raging there were fifteen hundred persons died, mostly blats

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January 13.

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