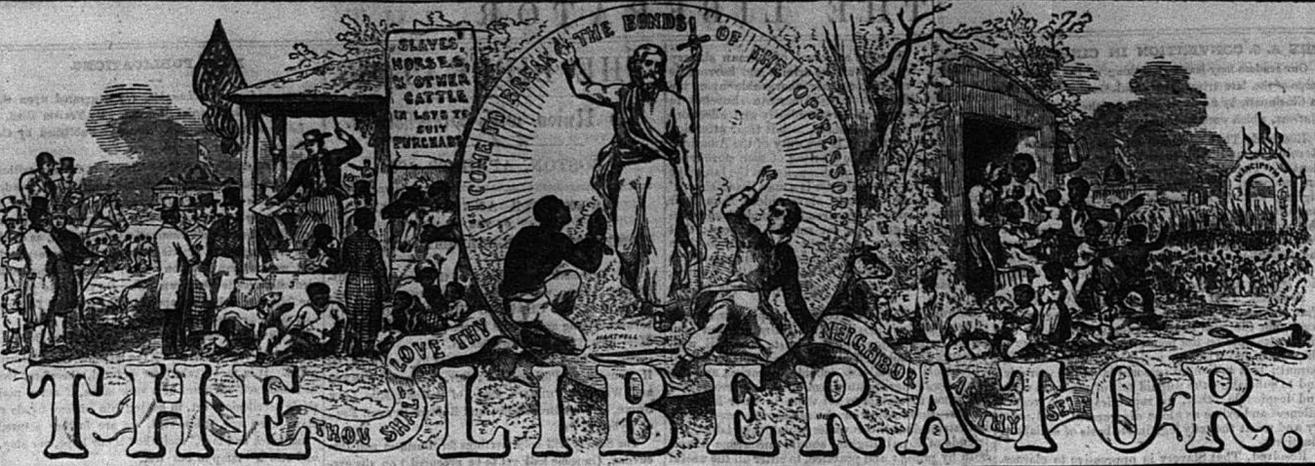


TERMS—Two dollars and fifty cents per annum, in advance.
Five copies will be sent to one address for THE LIBERATOR, if payment be made in advance.
All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (POST PAID), to the General Agent.
Advertisements making less than one square inserted three times for 75 cents—one square for \$1.00.
The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorized 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, EDWARD QUINCY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.
In the columns of THE LIBERATOR, both sides of every question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.
VOL. XXIV. NO. 17.



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

BOSTON, FRIDAY, APRIL 28, 1854.

WHOLE NUMBER 1032.

No Union with Slaveholders!

THE U. S. CONSTITUTION IS A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.

Yes! It cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the enactment, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . . In fact, the oppressor representing the oppressed! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress; and thereby to make the preservation, propagation and perpetuation of slavery the vital and animating spirit of the NATIONAL GOVERNMENT.—John Quincy Adams.

J. B. YERRINTON & SON, PRINTERS.

REFUGE OF OPPRESSION.

From the Citizen, April 15.

COMPLIMENT FROM THE LEGISLATURE OF LOUISIANA.

Although it is our general practice in the Citizen to decline the publication of complimentary addresses to the Editor, we cannot deny ourselves the pleasure of giving the following correspondence to our readers. We believe it will give a satisfaction to our friends, as it has been a source of pride to us.

BAYON ROUGE, LOUISIANA, March 30, 1854.

Sir: The undersigned have been appointed a joint Committee, on the part of the Senate and House of Representatives of the State of Louisiana, to transmit to you the accompanying resolutions, unanimously adopted by both branches of the General Assembly.

In the performance of this agreeable duty, and in conformity to the sentiments which originally actuated us in your adoption with such entire unanimity, we beg leave to say, that while we cherish the warmest sympathy for all who have made patriotic sacrifices for the emancipation of a nation from political tyranny and oppression, and are ever ready to receive them to our homes and hearts, the General Assembly of the State of Louisiana, in adopting these resolutions, has been actuated mainly by a high sense of your enlightened and judicious principles, as especially indicated by your able defence, in the midst of a fanatical opposition, of those great constitutional rights, and those national and fraternal sentiments, which are calculated to unite and harmonize the diversified interests of the country, and to cement the union of these States, on the perpetuity of which repose the highest hopes and dearest interests of mankind.

With these views and feelings, in the discharge of the duties assigned to us, in the name of the people of Louisiana, we invite you to the freedom and hospitality of our capital, and avail of the occasion to add the expression of our individual consideration and respect.

M. RYAN, } Committee on the part of
J. G. DERRETT, } the Senate.
F. H. HATCH, } Committee on the part of
Geo. C. McWHORTER, } of the House of Representatives.

To Mr. JOHN MITCHELL, Editor of the Citizen, New York.

RESOLUTION INVITING JOHN MITCHELL TO THE SEAT OF GOVERNMENT OF THE STATE.

Resolved, by the Senate and House of Representatives of the State of Louisiana, in General Assembly convened, That the distinguished patriot and exile, JOHN MITCHELL, in consideration of his exalted character, his pre-eminent ability, and just and expanded national sentiments, as particularly exemplified in his late letter on the subject of Southern institutions, be, and is he is hereby, invited to the seat of Government of this State.

Be it further Resolved, etc., that a committee of two members, on the part of the House, be, and they are hereby appointed, to transmit a copy of these resolutions to JOHN MITCHELL.

J. M. SANDIDGE,
Speaker of the House of Representatives.
ROBERT C. WICKLIFFE,
President pro tem. of the Senate.

Approved, March 16, 1854.
P. O. HERBERT,
Governor of the State of Louisiana.

MR. MITCHELL'S REPLY.
To the Joint Committee of the Senate and House of Representatives of Louisiana.

New York, April 7, 1854.

GEYTES: Your very kind and courteous letter has just been received, enclosing a resolution of the Legislature, which extends to me the distinguished honor of an invitation to the hospitalities of your State capital. It is indeed a distinction wholly unexpected, and I fear hardly merited; but it were affectionate to deny that it has given me the keenest pleasure, and will always be remembered with pride.

My warmest thanks are especially due for this high and authoritative recognition of my Irish nationality, for which cause I, as well as many better men, have for years endured the most curious refinements of malignant vengeance at the hands of our country's enemies. And now that the corrupt Parliament, Press, and Administration of England are eagerly heaping deadly insults and calumnies upon the names of their intended victims, it is, to me at least, much more than a compensation that I am addressed with fraternal respect, and my hand is grasped in friendship by a higher and prouder race of freemen than Europe has known for two thousand years.

The course which I have taken as a journalist, on some questions of vital public interest, and which has had the good fortune to meet with the marked approval of the Legislature of Louisiana, was dictated solely by my own long-settled opinions and feelings. The ungenerous imputation which has been made—that I took that course, in order to cut and fatter the South at the expense of the North—the North where I have made my own home—must, to Southerners, appear irrational enough. And even those who make such a charge must themselves disbelieve it, for obvious reasons. In truth, I took no thought of South or North at all—of sectional interests or geographical parallels of latitude; but, on a great question of social and political right, for discussion, I felt myself entitled, and I feel bound, to have a plain and independent ally. If my conclusions differ from those of several politicians, orators and philosophers of these parts, perhaps it is because I have drawn mine from some considerable study of history and politics in ancient and modern times, and not exclusively from the papers of Old England, the lecturers of New England, and the Gospel according to the apostles of Progress.

Once for all, I refuse to believe that human wisdom and virtue were born about the beginning of the nineteenth century—a resolution, in Exeter Hall—were suckled, like the twins of Rhea Silvia, by a she-wolf (or strong-minded female)—and have reached their highest development and bright consummate blossoming in a 'Garibon' of Boston, howling against the Union as it lays the moon.

You will not condemn nor wonder at the zeal of a stranger, and a refugee for that Union. In my case, it is not unnatural. To me, from my childhood, the United States has been a sacred Unity—one and indivisible—the complete, grandest achievement and monument of the courage and wit of man in modern times. The admiration became a passion; and the passion led me far, and cost me dear; but the dearest it has cost me, and the most proudly and proudly I cherish now my old faith and hope, now when the banner I gazed on so long from hopeless distance, with 'the desire of the

moth for the star,' gleams and waves above me at last. May the colors of God's bow be torn asunder, ere the stripes of that majestic banner!

I beg, gentlemen, that you will convey to both Houses of the Legislature my warmest acknowledgments for their goodness; and assure them that I shall endeavor, at an early date, to avail myself of their invitation, and visit Baton Rouge.

With sentiments of high consideration, I have the honor to be, your obedient servant,
JOHN MITCHELL.

SOUTHERN BROTHERS.

The great body of Northern ministers have been all along the most pugnacious defenders of Southern professors. Slaveholding or not, they would rush to their aid, and for an own brother. Now see what these 'dear brethren in the Lord' say on the great clerical petition:—

'This is a sad affair, not for the country, but for Christianity, shamefully outraged in 'the house of its friends.' Professionally, we cannot be supposed to feel indifferently towards the ministerial character. When in their place, engaged in their appropriate work, no class of men in the country is more highly esteemed than ministers of the gospel. But when they turn aside from their holy employments, and descend into the arena of party political strife, they defile their mission, and lay their hands in iniquity; they soil them with worldly filth, and stain them with crime against their country's peace. They richly merit the rebukes administered by gentlemen of the Senate, and must blame themselves, if, hereafter, they find themselves shunned as disturbers of the public peace, and the religion they profess and teach suspected of having too much to do with the world that now is, and too little with that which is to come.'—Richmond Christian (?) Advocate.

It has all the appearance of that priestly arrogance with which councils and synods were wont to hurl their protest against the head of heretical rulers and their people. We here record our protest against this 'protest.' Their claim to speak as the vicars of Almighty God to the American Congress on the Nebraska bill, or any other subject, is as empty and as arrogant—as abominable and as monstrous—as the pretension of the man of sin, and son of perdition, sitting in the temple of God, assuming to be God. These ministers, too, we believe, all profess to be Protestants, and to hold in utter detestation the Pope of Rome; and yet no Pope ever more emphatically assumed infallibility, or claimed to be God's vicar, to control the temporal affairs of earth, than have these ministers in this remonstrance.—Gleesburg Religious (?) Herald.

THE CLERGY AND THE NEBRASKA BILL.—A correspondent of one of the Charleston dailies gives a list of those New-York clergymen, who refused to sign the petition to Congress against the passage of the Nebraska bill. The only Baptist minister whose name is given is that of Rev. Spencer H. Cone, D.D. It is probable that there were others who refused to sign the memorial. Dr. Cone has not appended to the memorial. Dr. Cone has, so far as we know, always been a firm and consistent opponent of the abolitionist party. He was a member of the Home Mission Board when that Board refused to appoint Rev. J. E. Reeves, of this State, as a Domestic Missionary, because he was a slaveholder. Dr. Cone earnestly opposed this action to the last. When the Boston Foreign Mission Society passed its resolution, which cut out the Baptists of the South from an equal participation in the privileges of the Foreign Mission enterprise, Dr. C. sympathized warmly and openly with the South.

The excuse for bringing the religious influence of the North to bear against the passage of the Nebraska bill, is, that it involves the violation of the moral law. It is assumed that it is sinful to hold slaves, and sinful for Congress to recognize the rights of slaveholders. But if that is so, how can it be proved that Congress has not a moral right to recognize the institution?

It is not our purpose to enter into the merits of this measure, but simply to protest against making it a moral question, and arraying against it the religious sentiment of any portion of the nation. Let politicians and statesmen discuss questions pertaining to banks, tariffs and territories, but let the religious press and the ministers of the gospel, go to preach the kingdom of God.—Louisville (Ky.) Christian Index. (Baptist.)

HONORABLE EXCEPTIONS. We are glad to find that the names of our acquaintances and friends, Dr. S. H. Cone, O. B. Judd, and W. H. Wyckoff, are not signed to that 'Protest in the name of Almighty God, and in His presence,' recently sent from the city of New York to the American Congress. They had the moral firmness to withstand the fanatical tempest which occasionally sweeps along the spiritual sky of Gotham, and on which certain clerical gentlemen there can wield the mad enthusiasm and earnestness of wild sisters.—Louisville (Ky.) Western Recorder. (Baptist.)

The New York Journal of Commerce publishes the following:
From a Subscriber at Macon, Ga.

The Abolitionists of the North is too strong for your Conservatism and common justice, on the Nebraska bill. The simple truth is, it will not, to confound in the North, on the negro question, and the Southern people know it. The Abolitionists, headed by a fanatical clergy in your regions, will engender a corresponding ill-temper at the South. The North is not advancing so fast as the South in her manufacturing; soon the latter will compete in most things successfully in home consumption; and then nothing but commerce will hold the Union together, for identity of feeling and interest the two sections have not. The products of the soil of the South will always control the commerce of the whole country, and therefore the South will be far more independent than the North. Nothing will arouse and strengthen Southern manufacturing more than a high anti-Southern excitement at the North, by keeping Southern people at home! Another thing—the enhanced prices of almost every thing North that have prevailed for some time, will enable the Southern section to do better at home. Many things tend to weaken the ties of Union, and nothing in the end may save it.

The combined effort at the North cannot free the negroes at the South; nothing but money can do it, and that the North, out of the cities, has not. The masses there are much poorer than at the South. But, even if they could and would, it would be a great question in the end, who is the most injured. Willist only one out of every three

of four of the land-owners at the South own slaves, yet no one here is opposed to it, although hundreds of the whites are not so well provided for as the blacks, and yet pauperism is almost unknown. We are yet for the Union, but how long will depend on circumstances. Treachery, abuse, and lying against us, by a people to whom we are in no respect inferior, to say the least! is not long to be borne, without the most violent opposition.

W. G. L.

BOLD AND MONSTROUS AVOWALS.

The Southern Standard reveals, in the whole extent, the plan of which the Union only showed us a part. The article is entitled 'The Destiny of the Slave States.' It thus portrays the policy of our government under the control of the Slave States.

'Our true policy is to form an alliance with Brazil, to seize upon the West Indies and the Gulf of Mexico, to restate slavery in St. Domingo and other places where it has been abolished, and plant it on all the intervening countries between Brazil and the United States. The writer says:

'A general rupture in Europe would force upon us the undisputed sway of the Gulf of Mexico and the West Indies, with all their rich and mighty productions. Guided by our genius and enterprise, a new world would rise there, as it did before under the genius of Columbus. With Cuba and St. Domingo, we could control the productions of the tropics, and with them, the commerce of the world, and with that, the power of the world.

'Our true policy is to look to Brazil as the next great slave power, and as the government that is to direct or license the development of the country drained by the Amazon. Instead of courting England, we should look to Brazil and the West Indies. The time will come when a treaty of commerce and alliance with Brazil will give us the control over the Gulf of Mexico and its border countries, together with the islands, and the consequence of this will place African slavery beyond the reach of fanaticism at home or abroad. These two great slave powers now hold more undeveloped territory than any two other governments, and they ought to guard and strengthen their mutual interests by acting together in strict harmony and concert.

'Considering our vast resources, and the mighty commerce that is about to expand upon the bosom of the two countries, if we act together by treaty, we cannot only preserve domestic seritude, but we can defy the power of the world.

'With firmness and judgment, we can open up the African slave emigration again—to people the noble region of the tropics. We can boldly defend this upon the most enlarged system of philanthropy: It is far better for the wild races of Africa themselves. Look at the three millions in the United States, who have had the blessings, not only of civilization, but of Christianity. Can any man pretend to say they would have been better off in the barbaric state of their native wildness? And has not the attempt to suppress, by force, this emigration, increased the horrors of 'the middle passage' tenfold? The good old Lus Casas, 1519, was the first to advise Spain to import Africans to her colonies, as a substitute for the poor Indians, who, from their peculiar nature, were totally unsuited to bear the labors of slavery. Experience has shown his scheme was founded in wise and Christian philanthropy. Millions of the black man yet unborn will rise up to bless his benevolent adviser. The time is coming when we will boldly defend this emigration before the world. The hypocritical cant and whining morality of the latter-day saints will die away before the majesty of commerce, and the power of those vast productions which are to spring from the cultivation and full development of the mighty tropical regions in our own hemisphere. If it be merely to give the grain of Europe, why not open up the territories to the poor African? The one region is as eminently suited to them as the other is to the white race.—There is as much philanthropy in one as in the other. We have been too long governed by psalm-singing school-masters from the North. It is time to think for ourselves.

'The fully commenced in our own government uniting with Great Britain to declare slave importation piracy. Piracy is a crime on the high seas, arising not for the law of nations, and it is as well defined by those laws as murder at common law.

'And for two nations to attempt to make that piracy which is not a, under the law of nations, an absurdity. You might as well declare it burglary or arson, or any thing else. And we have ever since, by a joint fleet with Great Britain on the coast of Africa, been struggling to enforce this miserable blunder.

'The time will come that all the islands and regions suited to African slavery, between our two seas, will fall under the control of these two slave powers, in some shape or other, either by treaty or actual possession of the one government or the other. And the statesman who closes his eyes to these results, has but a very small view of the great questions and interests that are looming up in the future. In a few years, there will be no investment for the two hundred millions, in the annual increase of gold on a large scale, so profitable and so necessary, as the development and cultivation of the tropical regions, now slumbering in trade and wild luxuriance. If the slaveholding race in these States are but true to themselves, they have a great destiny before them.'

SELECTIONS.

From the Portland Inquirer.

THE NEW YORK TRIBUNE.

Whether that mammoth print is 'fish, fowl, or red herring,' no mortal can determine. So far as words go, no other paper in the land is more thoroughly and so effectively anti-slavery. It is contributing powerfully to form a right public opinion, which will be honest in action, whether its authors are so or not. Take specimen No. 1.

'While organized anti-slavery has practically contributed to the annexation of Texas, the raid on Mexico and other pro-slavery triumphs, organized slavery has nominated candidates, shaped their platforms, and elected them thereon. And it has done this by steadily wise use of working with such implements as come to hand, and never refusing an attainable advantage in the pursuit of a greater one at present out of reach. It is too much to hope that this homely wisdom may be beaten into anti-slavery, before the life is beaten out of it.'

True, organized slavery does use 'such implements as come to hand,' which they will do its work, and so has anti-slavery, besides some that wouldn't. What has organized whiggery done? The Tribune, as it says, literally seizes any sort of 'implement that comes to hand,' no matter what—a pick for a plane—a rasp for a razor—a bear's paw for a saw—only with this unfortunate difference, that it rarely even blunders upon an available

print tool, for we do not recollect that with all its wisdom, it ever supported any candidates who would do anti-slavery work. Like the man who was pumping water with all his might into a tub with the bottom out, because his wife was in too much of a hurry about her washing for him to get another.

Slavery is cautious, absolute, inexorable in the selection of implements, while the Tribune and its whigs have been totally indifferent whether they were cast-steel, pewter or basswood. The two Everests and many others, who have admitted who has followed southern example, and who most needs a little of its 'humble wisdom.'

Had Tribune whigs, instead of resisting the common sense policy of anti-slavery men, supported none but such as could be relied on to do the work of liberty, slavery would have been defeated in every issue.

Now take specimen number 2.

'Fifteen years ago, political anti-slavery, at least in the North, acted upon what may be termed the 'question policy.' This system made very good anti-slavery men, out of Millard Fillmore, the two Everests, and many others, who have decidedly fallen from grace since the system was abandoned.'

The 'question policy' only made them hypocrites—not anti-slavery; and were men fools because they chose not to be perpetually cheated? Besides, that policy was laid aside after 1840, and if the Tribune is to be believed, their gracious state lasted till 1850. Has that paper no recollection of the TAYLOR, FILLMORE, AND FREE SOIL campaign of 1848? Had they then fallen? If so, how then cheated the country should be a little modest with their reproaches of anti-slavery men for refusing to support the subsequent god-fathers of the ascendant sect.

It would not be possible to produce more fatal illustrations of the stupid, absurd, imbecile 'question policy' than Fillmore and the Everests afforded. Is it possible the Tribune desires the holy cause of freedom to be entrusted to such hands? But if the questioning policy—utterly childish for a long pull—is so valuable, why don't the Tribune try it, instead of the spitting policy? Try it, friend—try it yourself. Specimen number 3.

'Always asserting and exercising the right of avowing and maintaining our own opinions without abatement, we are prepared, heretofore as heretofore, to do the good that is practicable, rather than attempt the ideal better which is unattainable. We dislike national nomenclature Conventions, and would rejoice if none should evermore be held; yet we may very properly support candidates who shall have been nominated by such Conventions. We detect no fault in the proceedings of the National Society at Baltimore in '52; yet we glory in our ardent support of the candidates, in spite of the Platform. So it may be again.'

Thousands of the readers of that splendid paper read that with pain and disgust. Always talking against slavery, then offering beforehand to clothe it with all the powers of the nation, so far as its more pugnacious supporters may insist. And never could a worse time have been selected to say this, than this compromising, spineless imbecility in the North has brought the country to the verge of ruin, and now when every effort is making to bring it at last to an indelible stand for liberty, what could be more disastrous than for that influential paper to offer to go again to Baltimore, take up its candidates, and its platform, too, if he can but have the potential privilege of spitting on it! Congressional dough-facism cannot equal that. Surely the people must look alone to themselves and to God, if we are to escape the gulf yawning before us.

Ready to make the most of every 'implement' that came to hand for freedom, we, with the free press of the country, forgot the past, and spoke a kind word for the Tribune, when it laid off the shackles of a slave party. Hope cheered us that that powerful press at last had come to the conclusion to make its words and acts bear some relation to each other on this great subject. We are not entirely hopeless now, for we really think it would prefer to be excused from another Campaign of Expectoration. Specimen number 4 completes the varieties of one article.

'We are quite indifferent to terms or names, and only anxious as to essential results. We trust the abolition of the Slave Restriction in Ohio, Indiana, Illinois, Michigan, Wisconsin and Iowa, are about to desert from their past associates, unite on common candidates, and elect them by triumphant majorities in the elections of the current year; and whether they shall be called 'Whigs,' 'Free Soilers,' or something else, we care not. We wish to see them do it, and to know that they carry their States if they will, to their line of duty. We to him whose personal aspirations or bigoted attachments to any party watchwords shall interpose impediments to a consummation so every way desirable!'

The whole case is simply this: The North must give up its claims, lay aside compromising forever, politically and morally behold its traitors, and unite—concentrate its energies for this desperate conflict for liberty and for country. All short of this is useless nonsense. Just as we give up the ship now, as after whining about it a little longer.

GEN. PIERCE'S PIETY.

Twice a day he regularly attends public worship, when no President was ever known to attend but once; nor is he borne in an elegant carriage, with liveried servants, and horses prancing in the consciousness of the rich caparison and nodding plumes they wear. Nothing of all this pride of display. He waits the long way to the church, and reaches the church, he enters it like a plain man and a common citizen, and as such takes any seat that is offered him among the humble worshippers. Nor does he attend once or twice only during the day; not infrequently he is found at the third service, as on the Sabbath above. Nor does he only attend; he listens with respectful attention to the plain sermon adapted to plain people, and when he ventures to say, with more interest and respect for the fact that it is a plain and honest sermon. Nor does he only go and listen; he gives, and he gives liberally, whenever calls are made upon his generosity.

Now, every one who knows the President knows this is not artificial, and for the occasion only. It is from the promptings of the heart, and no more than what was seen in him, from year to year, in the same quiet and unostentatious way, he was seen taking his seat in the South Church in this city, and often at the 'conference' and the monthly concert, in the dim and humble room beneath.

The above we clip from a long article in the last Patriot, the authorship of which has been attributed (we trust unjustly) to a clergyman in this city. Be the author who he may, however, his gammon is a little too transparent for this community. We have no disposition to magnify the faults of Gen. Pierce. Our readers and the public generally will bear us witness, that not only during the present political election, but at all times, we have treated him with great forbearance. If, in time to come, we shall be less tender of him, he will have his injudicious friends to thank therefor.

We know Gen. Pierce well. We know his good points and his weak ones. We know he is no saint. We know that whoever attempts to hold him up as such, either in this or any community, is deceived, or deliberately designs to deceive others. That he generally attends church at Washington twice on the Sabbath, may be true. It is more than that, and elsewhere, also do. Church-going is the cheapest tribute that sin can pay to religion. But, cheap as it is, even this is more than he was in the habit of paying regularly, while a citizen of Concord. If he pays this much at Washington, we venture to say it is about all he pays.

The talk of this writer about his being 'seen year after year, taking his seat at the conference and the monthly concert in the South Church in this city' is all gammon; and every member of that Church knows it. Every man acquainted with his habits, in Concord, knows it. Thousands, in nearly every part of the State, know, if he had a religious element in his character, it never showed itself in his daily life and conversation. It never prevented his doing those things which, in irreligious men, would have been deemed worthy of denunciation from every pulpit in the State. It never made him set an example, against which every Christian parent in the State would not warn his child. It never made his presence a rebuke to sinners. Nor does it do more at Washington. There, as here, his associates and associations are any thing but religious. The men who spend their days and nights with him at the White House are any thing but religious. The spirit which inspires him in the discharge of his official duties is not the spirit of Christianity. He has none of the aspirations of a Christian man; nor even of an American statesman. A slave to appetite and sordid ambitions which have long been his masters, God, Country and Duty can never hold a higher than secondary place in his heart.

It gives us no pleasure to say this much. But for such efforts as the above, to cover up the nefarious acts of a bad man with the mantle of religion, we would be silent. But the sacred cause of freedom and of the human race, which Gen. Pierce is conspiring to betray, requires that we should save religion, at least from any responsibility for what he does, beyond any ordinary measure of human guilt. We trust we shall not be called on to say more.—Independent Democrat, Concord, N. H.

DOUGLAS VS. THE CLERGY.

Full two-thirds of Senator Douglas's letter is taken up in berating the clergy for having solemnly protested, in the presence and in the name of Almighty God, against his infamous Nebraska fraud, as if that form of speech were intended to assert, and did assert, a divine right to overrule the civil authorities. Bah! These forms of speech are common every day. We say, 'In the name of Heaven,' don't do this, or do that, in almost every earnest conversation. He must be a fool who can be galled by this clap-trap of the Illinois Senator.

But the Little Giant is alarmed at the Clergy signing their names according to their profession, and so declares, 'who objects! Lawyers do the same!—all professions, on occasions. But what of that! It is their right—and they exercise it, and no politician is alarmed thereat. The man is crazy, or would be deemed such, who should denounce such a action. But the Clergy have dared to exercise their rights as citizens! Awful! It is a pity that they would not exercise those rights of citizens, and other citizens do, for if they did, in our judgment, there would be less evil done, or more good secured, certainly, through their action.'

The rest of the letter is devoted to enlightening 'the men who follow a sacred calling,' as to the Nebraska fraud. And here it is characterized by evasion, double-dealing, and sophistry. The issue in 1820-21, as regards Missouri, was Slavery. Every thing hinged upon that. The Slave Power won; but agreed that the curse should be cast on the North of 36 degrees 30 minutes. An agreement to that effect, made by the Senate and the House, and signed by the President, and Senator Douglas declares it is no breach of faith! Why, he may preach till dooms-day, and he cannot establish the fact. The ignorant and the informed know that it is a breach of faith the very moment that the statement is made, and no brazen brow-beating can deceive them. 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THE 'INDEPENDENT' COURSE OF LECTURES.

The Boston course of lectures on American Slavery, under the direction of an independent association of gentlemen, and having no connection with any previous existing association, has, for reasons not difficult to conjecture, though none have been announced to the public by its managers, passed mid-way in its career. As a certain proportion of abolitionists attended these lectures, it may be well for their sakes, and for the pleasure of gathering up such crumbs of information as the course has incidentally furnished.

The lectures were to be nine in number, six of which have been delivered, by the following gentlemen:— Rev. HENRY WARD BEECHER, of Brooklyn, N. Y. EDWARD BEECHER, of Boston. HORACE GREELEY, of New York City. Rev. RICHARD S. STORRS, Jr., of Brooklyn, N. Y. EDWARD E. HALE, of Worcester. ANDREW L. STOKES, of Boston.

The remainder of the course, which will (perhaps) appear next fall, was announced to be by JOHN JAY, of New York. Rev. CALVIN E. STOW, of Andover. H. M. DEXTER, of Boston.

Of the six lectures thus far delivered, five were by clergymen. Of these, their own professions, and their own theory of the clerical function, give us the right to demand that they shall rebuke sin without fear or favor, and declare, respecting it, 'the whole counsel of God.' But, though making very strong representations of the evil of slavery, (as slaveholders themselves constantly do) the majority of them counselled nothing more thorough than efforts against its extension, and expressed or implied their acquiescence in its indefinite continuance within its present boundaries, if this would avert the threatened extension. These lectures were 'on slavery,' but were not anti-slavery.

Another noteworthy circumstance, is that the lecturers last referred to seemed moved to oppose even the extension of slavery, less from a conviction of inherent viciousness in the thing itself, than from the inward disturbance and outward reproach accruing from it to the Church. In a word, the general tone and pitch of these lectures corroborated the idea that one might reasonably form from the characters, both of the speakers themselves, and of the 'association' who selected them, namely, that the whole movement was rather a coming to the help of the Church, than an assault upon slavery, as hopelessly vicious and intolerable in itself; rather the perception that slavery is an obstacle in the way, and a blot on the character of the Church, than that it is invariably a sin in the master and an injustice towards the slave.

It is a curious and instructive fact, that notwithstanding the moderate tone which was to be expected from the lecturers named, and the significant assurance, from press and pulpit, that there was no connection with any body who had become unpopular by previous exertions against slavery, the clergy of the city utterly withheld their countenance and support from this movement. The Beecheres were present (officially, as it seemed,) at all the lectures, but no other city clergymen appeared on the platform, to manifest their sympathy, nor did I distinguish any among the audience. The signature of the Nebraska petition was quite as much as could reasonably be expected of them.

The sheep naturally followed the example of the shepherd, and staid at home; further prompted to quiescence, no doubt, by the very unfavorable weather of three of the evenings. Most of the audiences were thin, to positive emaciation. The first lecture (gratis), and delivered by Henry Ward Beecher, filled Park St. Church to overflowing. For the remaining ones, a fee of ten cents was required, and only twice did the audience so much as half fill the hall, though they changed from the Tremont Temple to the medimised Melodeon, and from that to the small Melodeon. It was all in vain; the audiences shrank with the hall; and, whatever disadvantages of radicalism the 'Independent' managers escaped, it is evident that moderation did not 'draw,' except upon their purses, for the lectures must have fallen far short of paying their own expenses.

Thus has ended (two thirds) another of the attempts to train the subject of slavery more judiciously, and (as a result of this more successfully, than the abolitionists have done. These critic-experimenters have always found, and I venture to predict, will find, for some years to come, that the majority of Northern people object, not mainly to the form or manner of anti-slavery work, but to the thing itself. Half-way measures towards a thing which the people don't care to undertake at all, will be no more acceptable to them than radical ones. C. K. W.

PURE RELIGION AND UNDEFILED.

CLEVELAND, Ohio, April 8, 1854.

DEAR GARRISON: It is good to turn from the religion of mere faith and forms, to a religion of facts, of practical righteousness. The churches and priesthoods of every name represent the former; Total Abstinence, Peace, Non-Resistance, Anti-Slavery, Human Rights, efforts to eradicate disease and deformity from human bodies, and insanity and idiocy, and every ailment from human souls, represent the latter. The mission of church organizations, with their priesthoods, is accomplished; their work is done. No philanthropist looks to them as means to remove practical social and individual wrong, and to improve and elevate the health and happiness of the bodies and souls of men. Membership in any church has ceased to be, if it ever was, a test of a just and honest man. The sooner such organizations are abandoned, and numbered with the things that were, the better for society. They are necessarily opposed to change, and, of course, to progress. A new reformatory idea never originates with those organizations, and is never tolerated nor received by them, till it becomes popular. No church ever started a radical idea or reform, and none ever will be. If a member of any church starts a radical, reformatory idea, this very fact, at once, divorces him from that church. The history of all reforms in favor of liberty, peace, temperance, non-resistance, religious, political or individual freedom and equality, demonstrates the truth of this position. All radical reforms in favor of tilling millions must be carried on outside of religious and political organizations.

Before me is a 'Memorial of the Board of Directors of the Pennsylvania Training School for Idiots and Feeble-minded Children, to the Senate and House of Representatives of Pennsylvania, together with their First Annual Report.' In the Appendix is an 'Appeal in behalf of Idiots.' The school near Germantown is under the care of Mr. J. B. Richards, assisted by Miss SARAH D. HOLMES. It is computed that there are over three thousand Idiots in Pennsylvania; according to which computation, there are more than seventy-five thousand in the nation. The religion which goes forth to elevate these, the most unfortunate, most neglected and outcast of the human kind, and to find out and remove the causes of this fearful malady, and to fix the responsibility for its existence where it belongs, is the religion best fitted to human wants, to heal human wounds, and to save human beings. The religion which goes to wash, elevate, beautify, strengthen and adorn human bodies and souls, in this state, is the religion for this world.

One paragraph in the Appeal I will transcribe—one sentiment of which should never be forgotten by fathers and mothers, and by those who expect to become such. It says: 'The benefit of these schools will not accrue to their own inmates alone. The attention which they bear to the command, the impressions that will be made, when they restore to the world as decent and respectable persons, pupils whom they received as morose, maddening, grovelling Idiots; the inquiries which will be instituted respecting the causes of Idiocy, its extent and proper treatment. These will be incidents to a well-timed school—will be fraught with blessings to multitudes who can never share in its instructions and discipline. These facts, especially, will gain general pub-

licity; and they are facts which, once known and universally respected, would terminate much the greater part of the evils which flow from this source. The first of these facts, already well established, but destined to receive new illustrations from every effort which is made in their behalf, is, that IDIOTY IS NOT AN ARBITRARY VISITATION OF PROVIDENCE; but one of the ways in which A RIGHTEOUS LAWYER AVENGES TRANSGRESSION. In too many cases it is a LEGACY BEQUEATHED BY ANCESTORS to their descendants, and can be traced directly back to their vices or their responsibilities. It thus charges every person with new responsibility, and indicates how fearful must be their guilt, who can deliberately inflict on their innocent posterity so sore an evil.'

Idiocy an arbitrary visitation of Providence! Just as much so as is delirium tremens to a drunkard, or death to him who cuts his throat—and no more. God never made an idiot. The idiotic, as well as the insane, the blind, the deaf and dumb, are the results of human agency. If schools for idiots could, by a collection of facts, as they might, demonstrate the falsehood and impurity of this popular idea, they would do an infinite service to mankind.

The religion of faith and forms is content to make God responsible for the existence of idiocy, insanity, &c. The religion of facts, of true progress, of science, traces all these fearful maladies directly and solely to human agency, and goes to work earnestly to remove the causes, to show to men and women how to avoid propagating idiots, imbeciles, drunkards, thieves, robbers, murderers, slaveholders, slave-hunters, and other monsters. How fearful, indeed, is the guilt of that man and woman who deliberately inflict idiocy upon a child! But, who ever thus did it? No parents could wish to have an idiotic child, yet they pursue a course of action which they know, or might know, must subject their offspring to a liability to idiocy. Their habits of eating and drinking and sensual indulgence, as husbands and wives, prepare them, to inflict on their innocent posterity so sore an evil, and all other diseases of body and soul.

No man in this nation is so peculiarly fitted, by intellectual, affectional and moral endowments to instruct such a school, as J. B. RICHARDS. One cannot witness the results of his labors in the school over which he now presides, without grateful tears. Of all men I ever saw, he seems best fitted to bring to light the long and deeply hidden causes of this fearful malady, and to direct men and women how to remove these causes. The task is a thankless and colossal one, but it can and will be done.

The day is not distant when those who give existence to idiotic children, and who inflict this sore evil upon their children, will be held responsible to indignant and outraged Humanity. The cause of the idiot is the cause of every man and woman who respect the nature they bear. Those who, through insane passion and riotous living, dishonor Humanity by giving existence to idiots, will be classed among the world's blackest criminals. By their own brutal practices and indulgences, they degrade themselves below the beasts, and then propagate beasts in human form. I say, such men and women, who thus dishonor the holy function of parentage, and outrage their offspring, will, in the future, be called to render a fearful account before the tribunal of Humanity.

Meantime, may the idiotic, the insane, the blind, and deaf and dumb, be gathered into appropriate schools, that men and women may see the work of their own hands, at a glance. Yours, HENRY C. WRIGHT.

THE BIBLE AND SLAVERY.

TO THE EDITOR OF THE LIBERATOR:

Owing to some post office failure, I did not see a rejoinder of Mr. Mann to a slight stricture of my own on 1 Cor. 7: 21, and his way of using it. Being in the city a day or so since, I saw it for the first time at the Athenaeum.

Though nothing is easier than that I should gratify his 'curiosity' by giving him the ground of the interpretation of that verse, yet it is always with sadness that I see any one seek to elude works of reform,—sufficiently well-founded, God knows,—with the equivocal phrases of the Bible. I have no doubt that it is because men are good that they seek to make the Bible out to be so; and they patch it until the last vestige of the original article has disappeared. It is as children ride stick horses,—whip them, talk to them, and cannot bear to be told, that instead of their being borne by their horse, they have borne it, and would not have been half so tired if they had been without it. I would commend to Mr. Mann the warning lately given by one of the first theological scholars of England, and a true friend of Liberty, 'No wise advocate of black freedom will deal much in quoting texts.'

I am sorry to disturb Mr. M's satisfaction in saying that the text in question is one, about which there can be no difference of opinion. It only convinces me of the fact which I at first feared, that Mr. M. had made his first criticism on a superficial examination. I can tell him two who disagree thereon, viz.: Mr. Mann and St. Chrysostom—on whose side are the best critics of Germany and America. But many of us have indulged the same delusive hope with Mr. Mann.

In quoting the verse in the original, your correspondent has omitted the words on which the entire matter hinges, to wit: *all ei kai*. I will quote the full verse: *Doulos eklethes, no soi mello; all' ei kai dunasti eleutheros geneitai, mallon chrestoi.* Translation—*Art thou called being a slave, let it not be an object of care to you; but even if thou canst become free, rather use it.* The difference here between Mr. M. and myself is this: he says that 'it' refers to freedom; I say, to slavery. My reasons shall be given. By his interpretation, one word must be left out altogether, and is left out, in the common version,—the word *kai*. But though this seems a small word, any one familiar with New Testament Greek will know that there is no word which is of greater importance to a passage. Here it gives meaning to the two preceding words. It must be literally translated—but *not ei*; not, as Mr. M. says, *but if*; that would be *all ei*. If any one will turn to any authentic Lexicon, he will find, under the conditional particle *ei*, the particular force of it when united with *kai*. Thus, in Robinson, (p. 207,) it is shown to mean *although*, and *all'*, usually meaning *but*, means in the connection, *further, yet more, &c.* (Kühner, § 222, 6.) Now, what a sentence would it make to combine good Greek and good anti-slavery doctrine together, and read this sentence thus: *Art thou called being a slave, or not for it; yet more even if thou canst be free, use freedom in preference.* I venture to say, that any lad in a common school will know better than to say that if Paul meant to say, 'be free if you can,' he would have used such a barbarous phrase.

It is a confirmation of this, and a sufficient answer to Mr. M's allusion to 1 Cor. 7: 21, to say that the very object of all these verses is summed up at their conclusion (1 Cor. 7: 24)—*Brothers, let every man, wherein he is called, therein abide with God.* What can Mr. M. mean by saying that in the very verse before this, he means that they must not be slaves,—when he says, 'Ye are bought with a price; be not the servants of men? Why don't ye carry out the thing, and say that 'bought with a price,' means the money the masters paid for their slaves? Any but the dullest vision can see that he says, 'Ye are God's'; whatever be your calling, be it single or married, circumscribed or uncircumscribed, freeman or slave—remain just there, and use it for God, not man.' The idea that serving God spiritually was inconsistent with serving man physically and mentally, never entered his brain, as it has been only beaten into ours after centuries of work.

About the time of the promulgation of the gospel, the slaves were at least equal in number to the free inhabitants of the Roman world.' (See Gibbon, vol. 1, ch. 2.) This would make about sixty millions of slaves, in the countries which were the fields of apostolic labor. They met with it in Asia, Greece, Italy. These slaves were made such by being taken in war; by the slave traffic; as punishment for some crimes; by birth under the *condemnation*. Their condition was—I. The master had power of life and death over the slave

(Codex Just.) The unlimited power of masters had no other check but the clause of the Lex Patrona, which forbade any one to give up his slaves indifferently to fight with beasts. 2. The Codex Justinian says, 'Whatever is acquired by the slave, is acquired for the master.' 3. Slaves could not marry, but only cohabit illegitimately. 4. They could not testify in any case. 5. The power, with the slight exception above, was unmitigated; a man could kill or torture his slaves. Instruments of torture were invented for constant use. And crucifixion was common: Christ was crucified, that he might die like a slave.

Now, Christ never came in contact with this awful system, but his apostles did. Mr. Mann agrees that they bore no testimony against the system, but furnished 'general principles.' Vastly general! As I said before, it is the easiest thing to furnish general principles. The first man who ever said, 'There is a God,' started a principle that would involve the final perfection of all things. I can show Mr. M. those 'principles,' in the literature of every nation long before Christ came. He and I know how easy it is to advise, say what is right—but to do it? You won't find a man in Boston with conscience, half-cotton, half-Bible, but will know what is right.

Now, instead of a testimony against the evil, such phrases as *pious despots* are found in the New Testament,—Christian masters—despots! Ten pieces of advice given to servants to one given to masters! Many exhortations to 'obey masters'—not one to manumit slaves! Hundreds of slaveholders in the Church, and not one objection made!

Now, I do not mean to accuse the Bible for not bearing this testimony, any more than for not revealing that water would rise to a certain level, and thus saving the enormous labor wasted at that time in the Roman aqueducts. I say only, let the Bible give what contribution it can to human culture, and stand for that only; that contribution is certainly not against any sort of slavery. I do not wish to gather summer apples in May, nor my abolitionism from a past age. I will not abuse May for not bearing summer fruits, only don't cram into us its green fruits. M.

From the Commonwealth.

WORCESTER, April 12, 1854.

MR. EDWARDS.—I observe in the letter of Mr. W. C. Nell, in your issue of yesterday, a reference to the African school in this city, which may be misconstrued. For the honor of Worcester, let it be understood, that attendance on this school has not, for years, been compulsory, (as in Boston,) but that colored children have been freely admitted to the other schools, if the parents prefer. The school has been recently declining in popularity and numbers, and was finally abolished by the School Committee, without debate, and almost without opposition.

I believe that no other town or city in Massachusetts now makes the privileges of education to vary with color or with sex. Boston still unites both these iniquities. T. W. H.

It is encouraging, however, to be enabled to state, that a movement has again been made in Boston, to do away with the evil. Alderman George F. Williams introduced an order in the Board, which, though meeting with opposition there, was attended with better success in the Common Council; for, on motion of Mr. Stodder, the vote whereby the Council refused to pass a second reading the order relative to the unjust exclusion of children from our common schools was reconsidered, and the order passed. It was then referred to a Committee, of whom Alderman Williams is one, and an able and just report may be confidently anticipated.

The spirit of progress manifested in Worcester this year, we hope that the time is not far distant when the head of the Commonwealth will exhibit corresponding vitality with the heart thereof, and that Boston will redeem itself from the stigma of being the last bulwark of Massachusetts injustice to colored children. W. C. N.

April 20th, 1854.

SLAVERY ABOLISHED IN VENEZUELA. Advice from Venezuela to the 9th inst., state that Slavery throughout the Republic was abolished by Congress, the bill reading the signature of the President, and becoming a law on the same day it was passed. The indemnity, in consequence thereof, to the planters, is specified, but the funds for the purpose were not designated.

DEATH OF J. W. WALKER. We deeply regret to learn, as we do from the *Anti-Slavery Bugle*, that this faithful and efficient laborer in the cause of freedom has been suddenly cut down in the midst of his usefulness and vigor. His death is not only a heavy bereavement to his family and friends, but a serious loss to the anti-slavery cause, to which he had, for the last eight years, given his time and strength with a rare and beautiful devotion. Gifted with talents of a high order, with rare strength of purpose, moral courage and executive energy, with warm sympathies and a quick apprehension of truth, and animated by an expansive benevolence, and sustained by clear and abiding convictions of duty, he filled an important position and did excellent service in the anti-slavery field at the West. But though his labors were best confined to that section, the report of his fidelity had won him the esteem and fraternal regard of the abolitionists of the whole country, and they will sincerely mourn his early death, while from his example they draw fresh motives to faithfulness in their great and good work.—*Penn. Freeman*.

THE PROVINCIAL FREEMAN. An Anti-Slavery paper, bearing this name, has lately been commenced in Toronto, Canada West. Rev. Samuel R. Ward and Rev. Alex. McArthur are to be its editors, with the aid of able contributors in Canada, the United States and England. It is printed by John Dick, of whose competence in his profession our readers have had evidence, in the execution of our paper during the past year. The appearance of the new paper is creditable to Mr. D.'s skill, and we notice also, that in the absence of its principal editor, his editorial labors have been conducted with ability. Its editorial are generally spirited, pointed and sensible, and its selections are generally made with judgment and good taste. It promises to do a good work among the colored people of Canada, and in their behalf, and we heartily wish it success.

In the absence of Mr. Ward, who has not yet returned from his European mission, Miss Mary Ann Shadd acts as his pro-tem.—*Penn. Freeman*.

We have received the five first numbers of the 'Provincial Freeman,' and cheerfully respond to what the *Freeman* says, especially in regard to Mr. Dick. It has our best wishes for its prosperity.

AWFUL SHIPWRECKS.—The wrecks by the recent storm, along the Jersey shores, were terribly distressing. The most awful was that of the ship *Powhatan*, which left Havre with three hundred and eleven passengers on board, and from which not a soul, so far as is known, escaped alive. Great numbers of dead bodies had washed ashore, and the coast for ten miles was strewn with fragments from the wreck. The ship was seen near the shore that conversation could take place, but no assistance could be rendered before the vessel broke up.

The schooner *Manhattan* was wrecked about a mile below, and only one person escaped. The details of the various scenes, before and after the destruction of the vessels, are painful in the extreme. In addition to the fearful loss of life, it is now considered nearly certain that the steamship *City of Glasgow* had been lost. This steamship sailed from Glasgow for Philadelphia on the 1st of March, with some four hundred souls on board, and it has not been spoken since. There is every reason to believe that it has foundered at sea, or that, driven about like the *San Francisco*, after days of intense suffering and anguish to those who were on board, it has at last gone down amid one babbling cry of agony.

From the intelligence which is continually reaching us, it would seem as if our whole shore was lined with wrecks, and vessels were just seen from the press. The Philadelphia *Ledger* says:—'The total number of persons who perished in the *Powhatan*, including the officers and crew, is at least two hundred and twenty; and on board the *Taylor*, wrecked in the Irish channel, three hundred and seventy; on board the *Staffordshire*, wrecked off Cape Sable, one hundred and eighty; and on board the steamship *San Francisco*, one hundred and thirty—making in these disasters alone, a grand total loss of nine hundred human lives. The long delay of other vessels creates a strong fear that the above does not include the whole number who have perished in the last few months.'

It is said that England has already expended \$25,000,000 in preparing for the war with Russia.

Meeting of the American Anti-Slavery Society.—We wish to direct the attention of the friends of freedom to the annual meeting of the American Anti-Slavery Society, to be held on the 10th of the next month. The time there will be a grand rally of the friends of the slave on that occasion, and that the West will be largely represented. Michigan, Indiana, Ohio and Western Pennsylvania, should all be there by their delegates. The West is largely indebted to this Society for anti-slavery labor, and it is important that the East and West should mingle in concert and cooperation in effort for our common cause. The American Society is the bond of union, and should be heartily and generously sustained.—*Ohio Bugle*.

The Southern Convention, which assembled in Charleston, S. C., on Monday, the 10th inst., was attended by several hundred delegates. There were 300 present from Tennessee alone, 130 from Virginia, 40 from Georgia, 22 from North Carolina, &c. &c. Among other matters of business, the Convention discussed the Pacific Railroad, an approved, of course, the Southern route; but some of the speakers denounced the reliance on Congress for aid. Direct trade with Europe was another topic of discussion and subject of resolutions; the encouragement of Southern mining and manufactures was urged; and the establishment of commerce with the Amazon River was also recommended.

Suing for their Freedom.—There are three colored persons now living in Madison County, in this State, who were taken to the County Court, in this town, were born in Frederickburg. The mother of the children was a free woman, and, when young, they were taken to Madison, to be raised by Thomas Smith, familiarly known as Vinegar Tom. Smith having died in Madison County, the Frederickburg Herald states that the mother of the children, who were referred to, as slaves, but suit has been instituted in their behalf, and testimony can be furnished from Frederickburg, which will entitle them to their freedom. The witnesses, however, are in indigent circumstances, and an appeal has been made to the philanthropic, in order to raise the money for the purpose of defraying the expenses of the witnesses necessary to establish the facts in the case.—*Rich. Enq.*, 12th.

Mr. Sumner's Speech.—Upwards of 35,000 copies of Mr. Sumner's Speech, The Landmark of Freedom, have been issued in pamphlet, from the office of the *Globe*, at Washington. This is the largest edition of any speech which has been issued from that office during the present Congress. This edition is now exhausted, and Messrs. Buel & Blanchard, the printers of the *National Era*, have advertised another edition in press, for which they are ready to receive orders at the rate of \$1 for a hundred copies.

Our Extent of Territory.—Mr. Wilson, the Land Commissioner, has sent into Congress a statement that the whole surface of the United States embraces only 3,619,489,320 acres, which is less by 220,704,509 than was reported in the annual statement from the Land Office. The error was committed in over-estimating the extent of Oregon, Nebraska, and the Indian Territory. Mr. Wilson thinks it not necessary to feel humiliated by the discovery, as we are still large enough for all practical purposes.

The following advertisement appears in the *Washington River Review*:— INFORMATION WANTED!—Of Stephen Arnold Douglas, late resident of Chicago, Ill., who left his home for Washington City in November. When last heard from, he was in that city, trying to pass a *bad bill*. If any of the officers of that city can give any information as to his whereabouts, and will leave the intelligence at the office of the *National Era*, it will be a great relief to his afflicted friends, who greatly fear he has done away with himself.

Cuban Emancipation.—Commodore Newton, so says the paper by telegraph, who recently arrived at Washington, bears the important intelligence that the Captain General of Cuba has in his possession the royal decree abolishing slavery in that island. He refrains from publishing it at present, on account of the state of affairs in Europe. The Cuban Creoles, he also states, are ripe for revolution.

The New York Crystal Palace has been closed for the present, and it will be reopened, under Mr. Barnum's auspices, on the 4th of May, with a grand fête. The injunction on the Palace Association to discontinue the sale of the shares, has not been complied with. The shares have advanced to 55 per cent. under the prestige of Mr. Barnum's name as the new manager of the concern.

Great Mortality on Shipboard.—The ship *Tonawanda* arrived at Philadelphia lately from Liverpool. About fifty deaths, resembling the cholera, occurred during the passage.

The Whig Party.—In 1852, the Whig party cast 1,378,000 votes—of which about 335,000 were in the South, and 1,043,000 in the North.

There is an excitement at Norfolk, Va., in consequence of the escape of four slaves on board of some Northern vessel. Lynch law is threatened against the captain of the vessel, if they can find him.

Death of Ex-Governor Knight.—Hon. Nehemiah Knight, Governor of Rhode Island from 1817 to 1821, and United States Senator from 1821 to 1841, died in Providence a few days since.

Death of Hon. John Davis.—The Hon. John Davis, of Worcester, died suddenly in that city, on the 25th inst., of bilious colic. He has filled the office of Governor of the Commonwealth, Senator in Congress, &c., and was greatly respected for his worth and ability.

We are advised, says the Henderson (Ky.) Reporter, of the 15th, that Mr. A. B. Barrett, from whom four negroes ran away a few weeks ago, discovered a plot among his negroes to decamp in numbers. One last Thursday night, he shipped fourteen to the Southern market—supposed to have been about ready to take up the line of march to Canada, or elsewhere.

New Hotel.—The Chronicle says that a new hotel is about being erected in Boston, to be called the Appleton Hotel, by a company of gentlemen, with a capital of \$800,000.

Icebergs 300 Feet High.—The ship John Bright, which recently arrived in New York, reports having seen on the Banks, April 8th, sixty-three large icebergs, some of them two miles long, and about 300 feet high. The rigging and sails were completely covered with ice.

Near Milton, Pa., a party of Irishmen murdered an Irish girl to conceal another crime. Apprehensions indicated that after hearing the poor girl's head with a stone, they cast her into the fire before life was extinct. The heinous deed was committed within sight of several farm houses. A number of the supposed perpetrators have been arrested.

The voters of Chicago, by a majority of 290 votes, have decided in favor of constructing a tunnel under the river. It is supposed the tunnel will answer the purpose of that of the present bridges.

The men-hunters are still prowling about the State of Wisconsin. An attempt was recently made to kidnap a young woman nearly white, at Racine. She was hurried off to Canada by her friends.

There are over 2,000 miles of railway in Canada under contract, the cost of which will be from seventy to eighty millions of dollars.

Lamarine is said to be engaged on a life of Washington, which will be published within this year. Rubial, the celebrated traveler, is dead.

The Miser's Heir, or the Young Millionaire, by P. Hamilton Myers, in one vol., published by T. B. Peterson, has just been issued from the press. This novel abounds in beautiful yet thrilling passages; and it touches another terrible lesson in regard to the effects of avarice upon the human mind. 'The Fortune Hunter,' by Anna Cora Mowatt. The authoress in this work depicts the 'upper ten' of New York with much fairness, making it a work of a decidedly interesting character. It can be had at the publisher's, T. B. Peterson, 102 Chestnut street, Philadelphia.

THE GUARDIAN OF FRIENDLESS GIRLS.

We ask your cooperation in a work of great importance. Our streets are full of children, wholly idle, or engaged in trifling occupations. Many of these are girls. Experience shows that idleness and vagrant habits lead them into temptation, and they soon become guilty of slight offences against the laws. If left unmolested by the police, they ripen into profligate and degraded offenders. If arrested and committed to jail or the House of Correction, they are, after a few months, rendered back to the community worse than before.

For boys, the State has provided fitting and ample succor in the WASHINGTON BOY-SCHOOL, of whose abundant success we need not speak. This Association aims to protect the girls, until something of the same kind, or something equally effectual, be set on foot by the State. Its object is to take charge, where it is possible, of those who have not yet become offenders, and, with permission of the Courts, to take possession of those arraigned for crimes; to provide them a temporary home in the city, instruction in some means of getting a living, and obtain homes, for such as need them, in families residing in the country towns of New England.

Rev. JOHN T. SARGENT will act as Agent of the Association in the Courts and elsewhere, becoming bail for such as he thinks proper subjects for his assistance. The Committee solicit from their fellow-citizens, interested in the object, funds to support the movement. An Agent, a home, means for clothing some of the girls, for sending them into the country, for correspondence with friends out of the city, willing to cooperate in the object,—all these, and similar expenses, must be incurred; and for these, the Association rely on the liberality of a community never appealed to in vain in behalf of a worthy object.

We ask your aid, either by pecuniary contributions, or by making known to the Agent the names of worthy persons disposed to aid us by receiving any of these neglected children.

Address Rev. JOHN T. SARGENT, Boston.

COMMITTEE: EDWARD JACKSON, DR. G. F. BIRKBECK, THEODORE PARKER, F. W. G. MAY, LEVI B. MERIAM, MISS HANNAH E. STEVENSON, WENDELL PHILLIPS.

Pecuniary contributions may be sent to L. B. Meriam, 35 India street. Furniture will be sent for, if notice be given to any of the Committee.

TO YOUNG MEN.—Pleasant and Profitable Employment.—Young Men in every neighborhood may obtain healthful, pleasant and profitable employment, by engaging in the sale of useful and popular Books, and canvassing for our popular Journals. For terms and particulars, address, post-paid, FOWLERS & WELLS, 308, Broadway, New York.

April 28 4t

HAVERHILL, Mass.—Rev. ANDREW T. FOSS, an Agent of the Mass. Anti-Slavery Society, will attend a meeting in Haverhill, on Sunday, April 30, day and evening.

W. S. BROWN will lecture on Slavery, April 30, at 4 o'clock, P. M., in the Waterford Baptist Church. Friends and foes are invited.

Men on Faith in that kind of religion which makes loud professions of piety a substitute for practical justice, and universal good will to mankind. In his decease, the slave has lost an unwavering friend.—[Com.]

REV. ANDREW T. FOSS, an Agent of the Mass. Anti-Slavery Society, will lecture as follows: Haverhill, Sunday, April 30. Framingham, Tuesday, May 2. Southboro', Wednesday, " 3. Westboro', Thursday, " 4. Milbury, Friday, " 5.

WANTED.

Several colored girls in families out of the city. A journeyman barber in a neighboring city; one with good references will find a desirable place.

Men on Faith in that kind of religion which makes loud professions of piety a substitute for practical justice, and universal good will to mankind. In his decease, the slave has lost an unwavering friend.—[Com.]

Please apply to WM. C. NELL, At his Registry for Help, 21 Cornhill.

MARRIED.—In Salem, April 19, by Rev. O. B. Frothingham, Mr. JOHN U. WEBB and Miss ANNIE E. WOOD.

DIED.—In this city, April 21, LOUISA ADELGIDE, only daughter of Edward and Mary Gray, aged 6 years and 4 months.

That she was the joy of her father's home, The light of her mother's eye,— and though two brothers and many schoolmates mourn her loss; yet faith assures them that she is happier far than they—she lives in heaven.—[Com.]

On the 5th inst., at the Massachusetts General Hospital, Mr. SAMUEL RUSSELL, of Middleton, aged 53. Mr. Russell was independent in his religious views, having no faith in that kind of religion which makes loud professions of piety a substitute for practical justice, and universal good will to mankind. In his decease, the slave has lost an unwavering friend.—[Com.]

CAPE COD WATER-CURE.

An Establishment of this character is commencing at Haverhill, under the direction of GRANANT SMITH, Proprietor, W. FELCH, Physician, and Miss ELLEN M. SMITH, Assistant.

Miss SMITH is a young lady of medical education; and Dr. Felch has, for many years, been extensively known as a popular teacher of the whole Science of Man, and a successful Practitioner of the Natural Treatment of Disease, (the Hydropathic in concurrence with the Mesmeric.)

Several patients can be boarded in Capt. Smith's family, in a pleasant, rural, beautiful location, within a mile of the sea shore on Vineyard Sound.

Terms, from \$9 per week to \$9. Address, Dr. W. FELCH, Haverhill Port, Mass.

JAMES SCOTT, BOARDING AND LODGING, No. 3 SMITH COURT, Belknap Street, Boston.

Permanent and transient Boarders accommodated on the most reasonable terms.

MARRIAGE AND PARENTAGE: or, the Reproductive Element in Man, as a means to his elevation and happiness. By Henry C. Wright. The Present

POETRY.

The following keen satire upon one of the Massachusetts Senators in Congress derives its edge from the facts in the case, which are extremely humiliating to every manly soul on the soil of the old Bay State.

SONG FOR THE KITCHEN FRESIDE. BY DR. DANIEL MANN.

'Tis of a famous Senator, from Massachusetts sent, The Old Bay State, in Congress, all for to represent; And a sturdy farmer bold, who staid at home to work; To plow the ground, and raise the corn, and fatten beef and pork; And of a gray old pilgrim, who went the country through, To see the folks, and hear the news, and tell of what he knew.

THE LIBERATOR.

THE BIBLE OF THE REFORMATION REFORMED.

THE SEVEN SEALS BROKEN OPEN: OR, THE BIBLE OF THE REFORMATION REFORMED. Three Volumes, in Seven Books. Containing the whole of the Old and New Testaments, according to the generally received English Protestant Version, but under an entirely New Arrangement in every part. With Preface, Introduction, Commentary, Indexes, &c. By JOHN FIXEN, Merchant, Liverpool. London: James Rigby, 240 Strand. 1858.

The Editor's General Preface.

Man is a constantly progressive being. In philosophy, mechanism, and manufactures, his improvement during the past and present century has been greater than in any former period. Geography, astronomy, geology and chemistry have dissipated the mists, mysteries, day-dreams, and trickery of priestcraft and superstition. True science has broken through the dreams of scholastic sophistry, learned ignorance, science false so called. Common sense has exploded the fables of sectarianism and the slavery of creeds. And religion, based upon charity, good morals, reason, and free inquiry, purified from all its corruptions, begins to be clearly seen, and its native excellence duly appreciated. But the antiquated forms and ceremonies, the absurd dogmas of faith, and modes of conveying religious instruction of dark bygone ages, still remain unchanged, unimproved, either in our national churches or among the various sects of dissenters. The necessary consequence is, the priesthood are despised, the churches and chapels are deserted by multitudes of the most enlightened, conscientious, and virtuous characters; the population is still advancing in knowledge, and the evil continually increases; and unless a thorough reform in Bible religion take place speedily, it will be abandoned altogether.

Nothing certain is known as to when or by whom our present canon of Scripture was formed; but some eminent ecclesiastical writers affirm that priests and bishops, assembled in councils about the third or fourth century of the Christian era, having collected a great number of manuscripts and versions of the writings of Jews and early Christians, amidst great diversity of opinion, by their own authority, pronounced some of these books false and spurious, and others oracles of truth—the inspired Word of God.

What the contents or character of the rejected writings were is unknown to us, as the greater number were suppressed, destroyed, or are lost. The approved manuscripts and versions—many of them nobody knows when or by whom originally written, containing many good and useful truths concerning God, human duty, and human expectations, and accounts of the unrivalled example and divine instructions that which best, and most benevolent of moral teachers, Jesus of Nazareth, mixed up with much that is useless, erroneous and superstitious—having been carefully preserved by the Christian priesthood in Rome, France, England, and other countries, through many succeeding generations, have long become the canon or standard of religious truth to all seigniorian Christian churches.

These manuscripts, though written in obsolete languages, referring in many places to manners, customs and transactions unknown to general readers, compared with each other, containing at least 20,000 various readings, rendered into English by translations acknowledged by many in all sects to be imperfect, containing in themselves much false philosophy, many palpable contradictions, and very few of them pretending to any other than human origin; notwithstanding all this, nearly every sect has maintained the perfect agreement of the whole; and most of them assert that every word—say, every syllable and letter of our common translation, was written under the influence of direct inspiration from the Spirit of God. Hence thousands of bulky volumes have been written to reconcile and explain them; hence the contradictory opinions of a hundred different sects, reviling, hating and persecuting each other; hence stripes, imprisonments, wars, massacres and death. The divine right of kings, aristocratic monopolies, the prostration of reason, priestly dominion, exclusive privileges to wealth and rank, the inequality of men, the inferiority or nonentity of women, private property, selfish interests, sanguinary laws, African and American slavery—nay, even war itself advocated and justified from a book we have set up as the scriptures of truth, the very Word of God.

The time for a second reformation of Christianity, therefore, is now fully come, and it must begin in the house of God. The oracles of the Pagan world were kept by the priests; and till the time of the first Reformation from Popery, the oracles of Moses and of Christ—the Scriptures—were carefully kept by the priesthood, and not allowed to be used by the people. But the first reformers burst open their cabinet, and boldly translated the Bible into all languages, whilst the printing press and Bible societies have put it into the hands of all peoples. On freely examining the book, however, as it is at present arranged, it has been found to contain so many glaring elements, that it has given rise to innumerable sects, widely differing in opinion and in practice from each other, who for three centuries past have been continually disputing about speculative notions of no practical importance or utility to mankind.

For the purpose of enabling the poor to understand the gospel—to arrange the Scriptures so as to make the first two volumes books suitable for all schools, to read in all pulpits, in all private families, and by all individuals—to terminate all strife and contention about modes of faith and forms of worship, and thus promote peace on earth and good-will among men, are the objects sought by the editor of this book.

The great principles he has taken for his guide, in all the selections he has made, are—that truth being one, truth is always consistent with itself; and each truth must be consistent with every other truth. That the undeniable principles of Christ's gospel are—

- 1st. That God is presented to us as the great Father of mankind: that he governs the world, pardons sinners, and loves all his creatures as a father loves his children.
2d. That the gospel is glad tidings only, especially to the poor, afflicted, and persecuted.
3d. That the life of Jesus is our example—his religion in practice.
4th. That he gave one new commandment, that we should love one another.
5th. That there is a future state of great bliss for the virtuous and benevolent.
6th. That his immediate followers had nothing to expect in this world but sufferings and persecutions.
7th. That his religion released the Jews from their burdensome ceremonial, and broke down the middle wall of partition between nations, and made the race of men one family.
That the indisputable principles taught by Moses are:
1st. That Jehovah alone is their God, and that God is one.
2d. That the ten commandments are the basis and foundation of all duties both towards God and man.
3d. That the descendants of Abraham are God's chosen and peculiar people.
4th. That by the promise of God to Abraham, they were entitled to the land of Canaan for a perpetual possession.
6th. That God is presented to them as 'The Lord of Hosts,' 'The God of Battles,' as 'The Great King and inflexible Judge.'
6th. That for obedience to His laws, they are promised great temporal prosperity. And,
7th. That disobedience is threatened with all kinds of worldly adversity.
Therefore, in agreement with the principles here laid down, all passages which appear to me inconsistent

with them, or which I cannot understand, are placed among the corruptions of Judaism, or the mysteries and miracles of Babylon. My book is, 'The Bible of the Reformation Reformed,' and contains the whole of the Old and New Testaments, according to the received English Protestant version, with preface, index, table of contents, and short appendix. The present titles of the chapters are omitted, and new titles are given. The present numbers of the verses are still retained, for the sake of easy reference by those well acquainted with scripture; but the whole of the sacred volume, it will be perceived, is under an entirely new arrangement in all its parts.

And the sectarian said, 'By what authority doest thou these things, and who gave thee this authority?' I also will ask them some questions. By what authority did the primitive Christians change the sabbath from Saturday to Sunday, abandon circumcision, and dispense with the Jewish ritual? Christ gave no such authority, but said expressly, 'I came not to destroy the law or the prophets, but to fulfil them; and whoever shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven; and whoever shall do and teach them, the same shall be called great.' By what authority did King James reject the Apocrypha, as uncanonical? By what authority reject some passages and whole epistles as uncanonical? Why did Evanston reject three of the gospels? And by what authority do the Jews reject the New Testament altogether? By the same authority do I these things.

That the Bible is not the Religion of any Christian Sect, and that no Sect is Christian.

Sectarianism, meeting us at every turn, paralysing every benevolent effort, preventing every useful improvement, and opposing every kind of useful reform, is an obstacle that must be removed, or no onward progression in religion can take place.

Any society or community which adopts a system of religious opinions and principles, the whole or any part of which is incapable of demonstration, is, correctly speaking, a religious sect. The Jews, the Christians, the Mahometans, the Pagans, in this extended sense of the word, are only so many sects. The professors of Christianity in our own country, founding their opinions on the partial interpretations of the Scripture, the decisions of Councils, the traditions of past ages, Acts of Parliament, liturgies, creeds, catechisms, and other writings and teachings of fallible men like themselves, are again subdivided into a hundred smaller sects, each pertinaciously and dogmatically insisting on being the only true Church of Christ, indulging in the most uncharitable feelings towards each other, expelling, disowning or excommunicating those who differ from them in the smallest trifles, and not unfrequently consigning them to endless perdition. This is the spirit that produced all the religious persecutions of Christians by Jews and Pagans, of Jews by Christians, Protestants by Catholics, Catholics by Protestants, Dissenters by Churchmen, Unitarians by Trinitarians, Dissenters by Dissenters, and those who do not wish to join any of these parties, by them all. This unholy spirit has caused unnumbered cruel, sanguinary and unjust wars among pretended Christian nations; dictated and carried into effect that masterpiece of human wickedness and folly, the bloody crusades to the Holy Land, and sacrificed a million of professed Christians in the vain and foolish attempt, (by murder, fire and sword,) to wrest the holy sepulchre of the meek and humble Jesus, 'the Prince of righteousness and peace,' from the hands of infidels. This unholy spirit, added to the unholy and intemperate lives of professors, has, more than anything else, prevented the spread of genuine Christianity among heathen nations. It has everywhere impeded the progress of science and true knowledge, (need I mention any others than astronomy and geology?) and has been the greatest barrier against the adoption of a liberal and enlightened system of national education.

If further proof of the evil tendency of this carnal, unchristian spirit be wanted, read in letters of blood in the past history, and (to the shame both of Parliament and the British people) witness its effects in the present degraded, impoverished, and miserable state of Ireland.

I shall now proceed to examine the principles and constitutions of the various religious sects, from which examination it will plainly appear— That the Bible is not really the religion of any of these sects, and that none of these sects are Christian.

First, I ask the Roman Catholic, 'What is your religion? or where is it to be found?' He replies, 'Part of my religion is in the Bible: the remainder is in the traditions of the church, and the decrees of its general councils.' 'Do Roman Catholics exercise the right of private judgment?' 'No; the Holy Scriptures are not of private interpretation; in them are things hard to be understood, which the unlearned and the unstable wrest, as they do the other Scriptures, to their own destruction. Christ declared St. Peter the rock upon which his church was to be built, and appointed him its first bishop. The popes, bishops and clergy of the Catholic Church, all lineally descended, rightfully ordained, and anointed with the Holy Spirit from him, are, therefore, the only authorized interpreters of Scripture, and stewards of the mysteries of God. He that heareth them, heareth Christ; and he that despiseth them, despiseth Christ: as for reason, it must be obedient unto faith.'

The Catholic, therefore, does not pretend that the Bible is his only rule of faith, nor does he pretend to the right of private judgment in interpreting it; and, thus far, Catholics are the most consistent of all Christian sects. Next ask the member of the Church of England or of Ireland, 'What is your religion?' He replies, 'The Bible, the Bible is the only religion of Protestants, and, in reading the Bible, we judge of its meaning for ourselves.' But, what is the fact? The minister of the Church of England or Ireland, before he is ordained, is obliged to declare or swear his assent and consent to the liturgy, creeds, catechisms, and thirty-nine articles of the church; and, as long as he continues to teach and preach according to these, he remains a minister of the church: but suppose, in exercising his pretended right of private judgment, he becomes convinced that some of the doctrines contained in the liturgy, creeds, &c., are not according to Scripture, and begins to preach against the liturgy and its doctrines, and discontinues the use of the whole, or part of its liturgy, creed, &c., no matter how excellent a man, or diligent, useful and exemplary a minister he may be, he is in great danger of being expelled from the church. The Bible, then, is not the religion of the Church of England, or of Ireland, but it is that explanation of the Bible that is contained in the liturgy, creeds, and thirty-nine articles of the Church; and the ministers of the churches have no right of private judgment allowed them in interpreting the Bible, or, as soon as they begin to exercise that right, they are expelled from the church.

Turn next to the Church of Scotland, to most of the sects that dissent from it, to the Presbyterians in the north of Ireland, the Calvinists, Independents, and the Particular Baptists of England, and the Calvinistic Methodists in North and South Wales, altogether a very numerous and powerful body, and no men among us talk more about the Bible than all these: one would be ready to suppose they were all made of Bibles. Ask the Calvinist minister, then, 'What is your religion?' His answer most assuredly will be, 'The Bible, the Bible only, and we claim the right of private judgment in its interpretation.' But what is the fact? The Calvinist minister, before he is ordained, must declare his belief in the doctrine of Election, perhaps of Reprobation; also, the Assembly's Catechism, Confession of Faith, Book of Scripture Proofs, &c. But suppose the Calvinist minister, belonging to any one of these numerous churches, from searching his Bible, should become convinced that the doctrine of Election, or any other of the doctrines contained in his books, is unscriptural, and should begin to teach his people so: as sure as he

is a man, however excellent his character might be, or whatever might be the consequences to his family, he would be expelled from that body. The Bible, then, is not the religion of the Church of Scotland, the Presbyterians of Ireland, or the Calvinists of England or North Wales, but it is that explanation of the Bible that is contained in the doctrine of Election, Assembly's Catechism, the Confession of Faith of the Church of Scotland, &c., some or all of these, and there is no exercise of the right of private judgment for any of these ministers, but on pain of losing their situations, perhaps of starvation.

We come next to the Wesleyan Methodists, Old Connection, New Connection, Association, Independents, Kilhamites, Warrenites, Church, and Dissenting Wesleyans: no sect, not even the Calvinist, is more loud in professions of attachment to the Bible. The Bible, the Bible only, is the religion of Wesleyans. What is the fact? I was present at the Methodist Conference, Brunswick Chapel, Liverpool, a few years ago, when thirty-one young persons were chosen; and, before they were elected, they were asked certain questions—'Do you believe the Bible? I do. 2d. Will you preach according to the Bible? I will. 3d. Have you read the Rev. John Wesley's large volume of sermons? I have. Do you believe the doctrines contained in Mr. Wesley's large volume of sermons? I do. Will you preach the doctrines contained in these volumes of Mr. Wesley? I will. Well, it so happened that the Rev. Mr. Cook, Methodist travelling preacher, stationed at Rochdale, and New Church, in Bossendale, some years ago, from reading his Bible, became convinced that John Wesley's favorite notion, in his large volumes of sermons, the Witness of the Spirit, had no foundation in Scripture. He wrote a pamphlet upon the subject, and began to teach his new views of Scripture to his people. He was an excellent character, and much beloved, and many of his hearers embraced his new opinions. The consequence was, that complaint was made of him to Conference, and he was expelled from the Connection. The Bible, then, is not the religion of the Wesleyan Methodists, but it is that explanation of the Bible that is contained in John Wesley's large volumes of sermons, and there is no exercise of the right of private judgment for their ministers; for, no sooner do they attempt to exercise the right of private judgment, than they are expelled from the Connection.

We come now to the Unitarian, the greatest hoaster of all, and ask him, 'What is your religion?' He says, 'It is the Bible, the Bible only; and so strictly are my opinions scriptural, that I can express every article of my faith in the very words of scripture; and no other sect exercises so much freedom as we do in reading and judging for ourselves.' But, how is it with the Unitarian minister? Before he is chosen, he is expected to declare that he does not believe in the deity of Christ, the Trinity, Original Sin, Atonement, &c. But, suppose the Unitarian minister should, after being chosen, from reading his Bible, become convinced that, after all, some of the orthodox doctrines—the Trinity, Atonement, &c., are true, and should begin to preach them to his people: it is certain that, however good, talented or useful a man he might be, the Unitarians would expel him from their pulpits. The Bible, then, is not the religion of Unitarians; but it is that explanation of the Bible which they themselves have set up; and though the people of this and other sects may exercise the right of private judgment themselves, their ministers are allowed no right of private judgment at all.

We come, last of all, to the Quaker, and ask him, 'What is your religion?' 'The Bible, read under a patient waiting for God's Holy Spirit, is my religion; and sure, as we have no creed, and our ministers are not hired, we can search the Scriptures freely, and exercise the right of private judgment to its full extent.' But, what is the fact? That Firmam, of Portsmouth, Rathbone, of Liverpool, and, lately, Hicks, of America, having, from searching their Bibles, study and reflection, embraced opinions somewhat varying from those of Fox and Barclay, and having begun to preach them among the Quaker people, were disowned by them, and expelled from their body. The Bible, then, is not the religion of the Quaker; but it is that explanation of the Bible which Fox and Barclay have set up; and there is no right of private judgment for their ministers, though not paid; for, as soon as they begin to exercise it, they are turned out.

I might enumerate many other sects; but these are the principal ones. I know of no Christian sect, except, perhaps, the Free-thinking Christian, that is founded upon that glorious liberty wherewith Christ came to make us free. They are all entangled with the yoke of bondage. There is not a Christian sect whose religion is the Bible; there are no ministers of religion who enjoy the right of private judgment in interpreting the Bible. The minds and consciences of the ministers of religion of all denominations are bowed down to a string of propositions, the narrow creed of the sect, from which they must not swerve to the right hand nor to the left, on pain of expulsion. The ministers of religion are like horses tethered in a field, that walk round and round, and pick up their pasture in a circle. The people say in fact, if not in words, to their minister, 'Now, sir, go stand in that pulpit, and be sure you do not let us say anything that we do not already believe, because, if you should dare to tell us any thing we did not know before, or preach to us any thing we do not already believe, we will turn you out.' The ministers of religion have nothing to do with the Bible more than just to give it a twist to make it suit their creed; nor have they any thing to do with religious truth: all they have to do is to make the best excuses they can, both to themselves and others, for teaching and preaching the dogmas of their sect. Being thus the greatest mental slaves in society themselves, their policy constantly is to enslave the minds of their people, to stifle, and not to encourage, inquiry. The Catholic clergy prohibit their members from reading any books on religion, even the Protestant translation of the Bible, or attending any public worship but their own. The Church of England and Ireland priests say, Do not read the books, nor attend the conventicles of the Dissenters. The Methodist preacher dissuades his hearers from reading Calvinistic books; the Calvinist from reading John Wesley's; and all the sects unite in condemning the books and teachings of Unitarians, Deists, and Atheists, who are generally classed together by them, to mark their abhorrence of them the stronger.

But, are any of these sects Christian? Let us see. 'By this shall all men know that ye are my disciples,' says Christ, 'that ye love one another. My new commandment is, that ye love one another; and the love is known by its fruits.' Let us then try all the different sects by the only criterion Christ ever laid down to distinguish his disciples—namely, love one to another. Roman Catholics are known by their believing in the doctrine of Transubstantiation, the authority of the Pope, and the supremacy of St. Peter, but not by their love to each other; they are not a Christian sect. Churchmen are known by their adherence to the Liturgy and Creeds of the Church, but not by loving one another: then they are not a Christian sect. The Calvinists are known by their belief in Election, the Assembly's Catechism, &c., but not by loving one another: then they are not a Christian sect. The Quakers are known by their broad-brimmed hats and brown coats, but not by loving one another: and they are not a Christian sect. I know of no Christian sect that makes the only criterion of discipleship ever laid down by Christ its distinguishing feature: say more, I know scarcely an individual, man or woman, of any sect, that loves his neighbor as himself, or that would be willing, in imitation of Christ's example, which we are all bound to follow, to lay down his life for his friends. They are altogether gone out of the way of Christ: there is none that doth good to the extent Christ requires, 'no, not one.'

That the Scriptures, as at present arranged, can be made to prove the dogmas of every sect. 'Search the Scriptures,' said the divine Author of

Christianity, 'for in them ye think ye have eternal life, and they are they which testify of me.' 'Search the Scriptures, for they are they which testify of me,' has been reiterated by all the thousand founders of sects, in every age of the Christian church, and this is still the cry. It is a curious matter, and worth inquiring into.

Twenty-four Catholic bishops of the Douay Bible, lately published, 'This new edition of the English version of the Bible, printed with our permission by Richard Ceyne, No. 4, Chapel Street, Dublin, we, by our authority, approve, and declare may be used with great spiritual profit by the faithful, provided it be read with due reverence and the proper dispositions.' The translators of the English Protestant version, appointed to be read in churches, hailing 'the appearance of King James' as of the sun in his strength, instantly dispelling 'superstition and surmised mists'; 'as that sanctified person, who, under God, is the immediate author of their true happiness,' 'whose very name is precious, and, as the principal mover and author of the work, humbly craves his most sacred Majesty's approbation and patronage,' and that it may be 'sustained by the powerful protection of His Majesty's grace and favor.' The one, therefore, is the Popish Bishop's Bible, and the other the Protestant King's Bible, both equally entitled to respect.

The Catholic priest says, 'Read not the Protestant translation of the Bible: it is an unfaithful and bad translation. Search our Scriptures, for they testify of all our leading doctrines.' Of transubstantiation it says, 'I am the bread of life; if any man eat of this bread, he shall live for ever; and the bread that I shall give is my flesh, for my flesh is meat indeed, and my blood is drink indeed; as the heavenly Father hath sent me, and I live by the Father, so he that eateth me shall live by me.' Protestants believe with us the doctrines of the Trinity, of original sin, atonement, &c., but we challenge them to produce evidence from Scripture in favor of any of these doctrines half so strong as we produce in favor of transubstantiation and the great sacrifice of the mass. Our doctrine of the supremacy of the Bishop of Rome, of the authority of the priesthood, of confession, &c., are equally well founded in Scripture. You wrong us, therefore, in saying the Bible is not the religion of Catholics. 'Search the Scriptures again, for they are they which testify of our doctrines.'

I reply, Gentlemen of the Romish Church, there have been in past ages, and are now, many thousands of Catholic priests and pastors, of the greatest learning, talent, piety and zeal, men who have spent their whole lives in searching the Scriptures, and have labored, suffered and died for the cause; and I cannot suppose for a moment that all these holy men were either insincere or incapable of judging correctly. The Scriptures, I believe, do teach the Catholic doctrine. I grant this, gentlemen, most freely.

Next comes the minister of the Church. 'I am grossly slandered,' he exclaims, 'by the assertion that the Bible is not my religion. What if we do make use of the Liturgy in our church service? The Liturgy is taken from and founded in Scripture, by us correctly translated. Our church is governed by archbishops, bishops, &c., because it is scriptural. We reject transubstantiation and the mass as blasphemous fables, dangerous conceits, and unscriptural doctrines (Art. 31); and one of our Articles expressly says, "Whosoever is not contained in Scripture, nor may be proved thereby, is not an article of faith or necessary to salvation."'

I reply, Gentlemen of the English and Irish churches, thousands of burning and shining lights have sprung up in your community in past ages, and thousands now adorn it, whose lives have been devoted to the study of Scripture. I would not do them the insult or the injustice to suppose them incompetent to judge of its meaning, or insincere in declaring its conformity to their faith. I believe the Scriptures, rightly understood, do teach the doctrines of the Church.

Here comes the minister of the Kirk of Scotland, and an Irish Presbyterian, reading the solemn league and covenant. 'We shall, without respect to persons, endeavor the extirpation of popery and prelaty (Church of England government by archbishops, bishops, &c.), and whatsoever shall be found contrary to Scripture and sound doctrine, lest we be partakers of other men's sins and receive their plagues.'

I reply, It would be most uncharitable to suppose that so many thousands of learned, pious, disinterested ministers of the Scotch Church, many of whom suffered persecutions of all kinds, even to death itself, could be mistaken in understanding the Scriptures. I grant that the Scriptures do teach Church Government by presbyters and elders.

But here comes John Calvin, representative of the doctrines of the Church of Scotland, the Presbyterians of Ireland, the Independents, Particular Calvinists, Calvinistic Methodists, Methodists in Wales, &c. He affirms that the true doctrine of Scripture is, that God has elected some men and angels to everlasting life, and others to everlasting death, without any foresight of faith or good works, but out of his own free grace and love; others, not elected, though they may be called, can never truly come to Christ, and therefore cannot be saved.

Answer. So many thousands learned and talented ministers have taught, suffered and died in this cause, defending these principles from Scripture to the last moment of life, I must grant that the Scriptures contain abundant and satisfactory proofs of the Calvinistic doctrine.

John Wesley now appears, and, with him, the Old Connection, the New Connection, Kilhamites, Warrenites, Independent Methodists, Ranters, and men of every shade of Arminian principle. He exclaims vehemently, 'Calvinism is monstrous, cruel, and unjust, contrary to Scripture, to the character of God, and to the nature of man. "God so loved the world that he gave his Son." "He came not to condemn, but to save the world." "Come unto me, all ye that are weary and heavy laden, and I will give you rest." "God willeth not the death of a sinner, but that all should return and live."'

Answer. Granted; the Scriptures contain ample evidence of your doctrines also. Thousands of learned and talented ministers of your profession have abundantly proved it.

Here is the Quaker, more proud of his plain, trow, antiquated dress than any other sect. Contrary to nearly all other sects, he teaches that oaths, wars, tithes, and other church payments, are contrary to Scripture; and proves the sincerity of his convictions by quietly submitting, for centuries, to be despoiled of his goods. 'Search the Scriptures,' says the Quaker also, 'for they testify of me.'

I cannot doubt the ability to understand Scripture of persons so well educated, thoughtful and studious as Friends in general are; nor can I, for a moment, suspect the sincerity of their thousand advocates of religious persecution, till cruelty itself was wearied out, and voluntarily ceded to them important privileges denied to every other sect. I grant the Scriptures do teach the doctrines of Friends.

We come lastly to the philosophical and rational Unitarian, who, rejecting the whole scheme of the orthodoxy of other sects, teaching that God is one, that Christ is his greatest prophet and messenger to man, that sinners are saved by repentance and reform, that a virtuous life here is the means of obtaining happiness hereafter, triumphantly exclaims, 'Search the Scriptures, for they are they which testify of me.'

No man can question either the ability or the sincerity of such men as Priestly, Toulmin, Lardner, Lindsay, Belsham, Channing, Locke, Newton, and a thousand other master-spirits of their age, of whom the world was scarcely worthy. The Scriptures, therefore, must contain the doctrines of Unitarians. I grant that the Scriptures teach the opinions of every Christian sect with which I am acquainted.

But if the Catholic doctrine of transubstantiation be true, the more bread and wine doctrine of Protestants

must be false; if prelaty be the only true form of church government, Presbyterianism and Unitarianism must be false; if election be true, free salvation to all must be false; if the opinions of Quakers concerning oaths, wars, and church payments be true, the opinions of most sects of Catholics and Protestants must be false; and if the opinions of Unitarians be true, the other sects are all in error together. But may we be permitted to ask how a book, which has thousand witnesses (all receiving it as the oracles of God) have proved, teaches every possible variety of the most contradictory propositions, can ever become the standard of truth for the human race? Out of your own mouths I judge you, ye narrow-minded sectarians.

The Socialist now comes forward, and will prove to the truth of his doctrines from a greater number of the most beautiful passages of Scripture than can be adduced by any of the sects of which we have yet spoken. But how shall we pursue the inquiry? King James rejects six books in the Old Testament, considered canonical by the Catholic bishops; Unitarians consider seven books in the New Testament uncanonical, which were approved by King James; Evanston doubts three out of four of the Gospels; many Christian ministers think little of the divine authority of the Old Testament; and God's chosen people, the Jews, reject the New Testament altogether. The received version, as published by his Majesty's command, and appointed to be read in churches, has a hundred chapters without a particle of useful matter to an English reader, and fifty chapters more which no minister, who regards the feelings of a female audience, would dare to read in his congregation, or prudent parent read in his family. And, therefore, I shall not attempt to prove, first, that all the books of Scripture are genuine and authentic; second, that they contain no positive contradictions; third, that all their contents are strictly true; fourth, that they uniformly inculcate good Christian morals; fifth, that in all cases they are conformable to reason; sixth, that they always give us correct notions of the character of God; seventh, that they set us up as right notions of the nature and final destination of man; eighth, much less shall I attempt to prove that every book of Scripture is divinely inspired, and, consequently, is 'the word of God.' I will add, ninth, that I will not attempt to prove that these books, as they are at present arranged, are, or ever can become, the standard of religious or moral truth to the human race. All that I maintain is, that the religious opinions of Socialism are more abundantly taught, in the most beautiful parts of these sacred books, than those of any other Christian sect. In making extracts from them, the example of all these sects is followed. A system is first formed, and then the Bible is ransacked, from Genesis to Revelation, for passages to confirm that system; but there is this difference, that I do not (like the sectaries) make any attempt to reconcile the parts I choose with all the incongruous materials that are found in these books; and thus it will be seen that

'In whatsoever errors bred, By whatsoever tenets led, All in their sacred writings find The doctrine suited to their mind.'

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