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ANTI-SLAVERY OFFICE, SI CORNHILL. ROBERT F. WALLCUT, GENERAL AGENT.

Trans-Two dollars and fifty cents per annum,

Five copies will be sent to one address for TE cities, if payment be made in advance. FAll remittances are to be made, and all letter

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of the paper, via :- Francis Jackson, Ellis Gray LORING, EDITIND QUINCY, SAMUEL PHILBRICK, and WESDELL PRILLIPS. Fig the columns of THE LIBERATOR, both sides of tery question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.



UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.' - John Quincy Adams.

No Union with Blaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

AND AN AGREEMENT WITH HELL. Tes! IT CANNOT BE DENIED—the slave

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

OCER 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 PUGITIVE SIAVIS—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fittel

to the principles of popular representation, of a repre-sentation for staves—for articles of merchandise, under

the name of persons In fact, the oppressor repre-

senting the oppressed! . . . To call government thus con-stituted a democracy, is to insult the understanding of

mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

majority in the slave representation over that of the free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

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

J. B. YERRINTON & SON, PRINTERS.

VOL. XXVI. NO. 8.

BOSTON, FRIDAY, FEBRUARY 22, 1856.

WHOLE NUMBER 1129.

We have got to hating everything with the pre-fix free—from free negroes down and up, through the whole catalogue of abominations, demagogue-ries, lusts, philosophies, fanaticism and follies, free farms, free labor, free niggers, free society, free larms, free thinking, free love, free wives, free children, free schools, all belonging to the same broad of damnable isms, whose mother is Sin, and whose daddy is the Devil-are all the progeny of that prolific monster which greeted Satan on his arrival at the gates of hell, which

Seemed woman to the waist, and fair,
But ended foul in many a scaly fold
voluminous and vast, a serpent arm'd
with mortal sting: about her middle round
A cry of hell-hounds never ceasing bark'd
with wide Cerberean mouths full loud, and rung Ahlleous peal: yet, when they list, would creep,
If aught disturbed their noise, into her womb,
And kennel there; yet there still barked and howl'd But the worst of all these abominations-be-

cause, when once installed, it becomes the hotbed propagator of all-is the modern system of bed propagator of all—is the modern system of free schools. We forget who it is that has charg-ef and proved that the New England system of free schools has been the cause and prolific source of all the legions of horrible, infidelities and treasons that have turned her cities into Sodoms and Gomorrahs, and her fair land into the common nestling-place of howling bedlamites. We abom-inate the system because the schools are free, and inate the system because the seniors are free, and because they make that which ought to be the reward of toil, and earnest ardent, and almost superhuman individual effort, cheap, common-place, prizeless and uninviting. As there is no royal oud to learning, so there ought to be no mob road

learning.
A little learning' is a dangerous thing—to the individual, to society, to learning itself, to all conservatism of thought, and all stability in the general affairs. The sole function of the free school is to supply that 'little learning'; and thus it is charged to the brim with incendiarisms, heresies, and all the explosive elements which uproot and

real and desolate society.

Free schools are only another name for Government schools; and both natural and revealed law make it the duty of the parent to educate his children, and not the duty of Government. It is as much the business of the father to instruct the mind of the child as to fill its belly; and it is no more the duty of Government to furnish free edu-eation for children than free soup, free buttermilk, or free bonnyclapper—no more its duty to furnish girenesses and pedagogues, than grannies, wetnesses and baby-jumpers. It is the duty of parents 6 support and nurture their children; and if the task is a burden to them, they are apt to forego the having of children at all—which is much letter than having children to be bundled off upon the cold charities of the public for nurture and instruction. It is alike their duty to educate their children in the rudiments of knowledge, and their children in the rudiments of knowledge, and they feel themselves unequal to the burden, in this case, too, they will be apt to forego the having of children. This responsibility of parents for their children is the well-spring of parental happiness, and every effort to divest them of it dries up the home affections, undermines the institurulians, and approximates the nature of the haman species to that of the brutal and callous remain species to that of the order and canoda crossidile, which deposits its eggs upon the sand, leares them to be hatched by the son, and the broad to be reared by the tender mercies of the elements. Care and anxiety are the sources of affection; and as you divest parents of these for their children, you cut the tie by which God has bound together the home circle. It is the duty of the parent to nurture and instruct his children, and it is the duty of the Government to make the parent do this, as much for the parent's as the children's good. When you destroy the recollections of the child, the youth or the man, for mother and for father, upon what an awful abyse of licentiousness and crime do you not launch him? Shall the State, in the name of benevolence or any other name under heaven, with iron grasp, tear the

God has joined together, let no man put asunder. Our Virginia fathers established the best system of Government which ever the wit of men conceived; and every departure from their system has involved us in labyrinths of trouble. They handed down to us three institutions as distinct as the Godhead, and each alike essential to the wellbeing of society. They hedged each of these insti-tutions around with strong barriers, to prevent their nutual interference or entanglement, and in every instance in which modern 'reform' has lev-eled eas of the barriers, have we had deep and listing reason to repent the Vandal impiety and folly. These institutions are: 1. The Federal Government, charged with the entire and exclusive management of national affairs; 2. The State Govent, charged with the entire and exclusive control of municipal affairs; 3. The domestic or plantation Government, charged with the entire and exclusive management of domestic affairs. These three institutions—the Confederation, the State and the Family-our fathers planted as dissovereign and sacred institu-In proportion as we have restricted each its sphere at the South have we enjoyed the blessings of peace, quiet, stability and conserva-tism. To the respect we have paid them at the South do we owe all those favorable conditions in society which have distinguished our lot from that of the afflicted, beleagured, and bedeviled North, To the fact that the North bave not appreciated or upheld the family institution, but allow the State invade it with Free Schools, Anti-Liquor Laws, Incorporated Factories, and a thousand and one thousand and one specious and absurd purposes— are attributable all the social disorganization and demoralization which have blighted as with a

infant from home, father and mother, without in

carring the vengeance of outraged Nature! Whom

moral strocco every square mile of its surface.

Terrible are the ravages, and ruthless the invads committed upon 'The Family' by the Terrible are the ravages, and the following the incode committed upon 'The Family' by the improvements and empiricisms of the Northern States. Children look elsewhere than to their parents for the right of instruction, and sustain to them but the animal relation of pups to the bitch that has weaned them. The trades take effects the boy, to be reared by the task-master mechanic, or to become an exprentice of the factory and a of to become an apprentice of the factory and a companion of the machine. The factory entices away the girl from a genial and virtuous home, to become to become a stranger, a hireling, a sinner, and an opticast. Who can tell what the end of these things shall k. shall be! We trust the South will fortify the family with ramparts ten-fold thicker than the walls of

sand prosperous inhabitants, who resided more in great accumulation of beautiful gardens than in

densely built squares, now contains, I am told, only about forty thousand poverty-stricken people, composed in a great measure, to use the expression of an English gentleman resident here, of libertycrippled negroes.

The white population has largely diminished.

Nearly every one that

class of houses, which in other times we man-sions of the wealthy, are now abandoned ruins, with creepers and small bushes clinging to their crumbling walls; while their inheritors dwell in miserable cabins, in daily contemplation of the roofless halls of their fathers. The wharves and store-

dressed in all the elegance of spotless muslins and glittering jewels, and an air as if she were queen of the domain. The middle aged of both sexes seem everywhere sad and joyless; and the old are images of baggard want and despair. Our ship is now taking in coal, which is brought on board entirely by women, most of whom have passed the bloom of youth. They bring it on board in tubs borne upon the head, each tub containing about eighty pounds, and are hastened in their labors by dozen strapping young negro men, who shout at and hustle the poor women, but seem to hold it be-neath their dignity to lift a single tub of coal. Other hearty and lazy fellows are lounging about the wharf and the deck, endeavoring to sell to the passengers small quantities of fruit and poor cigars, for which they demand most exorbitant prices, mingling with their solicitations to purchase, prof-

fers of much more questionable service.

During a ramble through the town yesterday afternoon, I was pained to observe the fruits of another of the social errors of British philanthro-py. When it was found that the freed negroes were the source of the former prosperity of Jamai-ca, recourse was had to the coolie population of British India, and a large number were brought seems to be the particular organ of the old genand they were left to their fate. The blacks look upon the coolies with unfriendly eye, and yield them no sympathy. I have been told that their 'The Doughface Tract them no sympathy. I have been told that their sufferings were so great that a large number have been sent back to India with funds raised by public subscription in Jamaica. I could not learn if expression, and the thoughts it suggests. The Tribune the philanthropists of England contributed aught de

to this fund. Every one here complains of the ruined state of griculture and trade. Some have expressed a rish that the island should be transferred to the of a wish to show an apparent political affinity in land presents a steady decline, and that the greater part of the present product of the country is sent to the United States. The few merchants who renain here strive continually to devise some measures that shall bring relief. The evil lies too deep to be removed by such partial remedies, for the old social organism of Jamaica is broken up. and its remnants are diseased unto death. elements of society here are in process of rapid dissolution; knowledge and the lights of science are being displaced by ignorance and the darkness of barbarism, and social insignificance and impotence is fast closing around the island.

A PLANTER RAISING THE WIND.

Who will buy good field hands and smart servants at a fair price, and at the same time thereby aid Southern emigration to Kansas, without its costing him anything !

A friend of ours, whom we endorse as able and

announce, that for the purpose of raising funds to carry to Kansas two or three hundred emigrants of every patriot. Our young Hercules, just as able and willing to vote, and bear arms, too, if necessary, against the abolitionists, he will, on the first Monday in January next, i. e., the 7th day of there unbar the flood of Reform toward manifold January, 1856, at the Market House, in Montgomery, at 11 o'clock, A. M., sell forty likely negroes, being an entire stock of first rate plantation negroes; also, one shoemaker, one accomplished hotel and body servant, a likely seamstress, and Varied perceptions of the relations of that company algorithms are relations of that company and the seamstress. groes; also, one shoemaker, one accomplished hotel and body servant, a likely seamstress, and one boy of remarkable mechanical talent.

Terms-Cash, or bills of exchange on such time putable.
Papers in the adjacent counties, friendly to the

enterprise, will please copy till the day of sale. Buyers, save your money till then, and help your-selves and Kansas at the same time!—Montgomery

UNEXAMPLED BENEVOLENCE.

We have heard of a great many acts of pure benevolence and patriotism, and of heavy sacrifices in behalf of a good cause, but the following case throws them all in the shade. We quote from the Montgomery (Ala.) Advertiser :-We saw Major Jeff. Buford in our city yester-

We saw Major Jeff. Buford in our city yester-day. We understand he has with him the negroes proposed to be sold for the patriotic purpose of carrying emigrants to Kansas. The negroes will be sold Monday, and the proceeds will be religiously applied to the plan of carrying a company of people to the Territory. Had we a few more such determined, liberal was to the formed in the sold selection. Territory. Had we a lew more such determined, liberal men to step forward in the cause, the friends of the South in Kansas and the bordering counties of Missouri would soon be relieved of all anxiety for the noble cause in which they are laboring. Major Buford is making a great sacrifice—he is ac-tuated by no selfish metive. He embarks an amtuated by no selfish motive. He embarks an ample fortune—breaks up the endearments and associations of home—leaves a State in which he has been highly appreciated and honored, and embarks on, if not a hazardous, at least a profitless and troublesome enterprise, to do his mite to secure the vital interests of this section, which all of us agree a moral question, as are all questions affecting

. Mr. Beck introduced a bill this morning to aid destitute emigrants from this State to Kansas.

The provisions of the bill are—that where a company of 100 emigrants is formed under a leader, and that fact is made known to the Governor, be shall draw upon the Treasury for an amount not exceeding \$25 for each man, to assist in the emi-The white population has largely diminished, and is rapidly disappearing. Nearly every one that I have conversed with has expressed the greatest regret that poverty, or the ties of a numerous family, which make it difficult for him to change his residence and occupation, prevent his leaving this hopeless scene. A large number of the better class of houses, which in other times were class of houses, which in other times were constant.

and on motion of Mr. Belser referred to the Committee on Federal Relations, with instructions to report on Monday morning.

There is some feeling exhibited here, both in and out of the Legislature upon this subject, and almost everybody seems in favor of the State doing something. Major Buford sold his negroes here last Monday for the purpose of raising funds to carry emigrants to Kanasa and a meeting was less halls of their fathers. The wharves and store-houses are sinking and going to decay, telling, in eloquent desolation, of the abandonment of the fields and fertile vales of the interior.

The colored population presents the most marked contrasts within itself. The young men look hale, well fed and joyous, and the young girls, if at all good looking, give evident tokens of prosperity in their dress and adornments; while occasionally some sooty or cream-colored beauty will sail along with the gait of a Juno and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus, dressed in all the elegance of spotless muslins and the simper of a Venus.

> HARD TALK, BUT MORE TRUTH THAN POETRY IN ir. The following is from the New York Ex-

Beelzebub in Glee.—At the Church of the Pilgrims, in Brooklyn, (Congregational,) over which Rev. Dr. Storrs is paster, Thursday night, at the annual election of officers, and other business, the question came up of arranging for the monthly collections of the Church for various benevolent objects, among which was the American Tract Society. After a somewhat protracted discussion, in which the pastor and some of the principal laymen of the church participated, it was decided by vote to take up no collection for the American Tract Society the present year.

Beelzebub, Belial, Moloch, Mammon, &c., &c., the Express remarks, had a great jollification in Pan-demonium that night. All the Infernals say,—if they can only stop the Tract Society,—now that they have split up the churches, and shut off the missions among slaveholders,—the Hell-harvest will be tenfold, more especially, if, by civil war would not continue the agricultural labors that to throat-cutting, as they have set the Spanish

British India, and a large number were brought over as a social experiment. This, too, failed to realize the hopes of the society tinkers of England, and they were left to their fate. The blacks look, doughface Tract Society, upon which the Express

does not like tracts. Neither does Beelzehub. The Tribune is a Black Republican, and we suppose Beelzehub is too. "A fellow feeling makes us wondrous

The Bible is a bundle of tracts, and we suppose United States, but I could not tell whether this that these too good men will next repudiate it ut-was the real feeling of the speaker, or the impulse terly, because it contains no particular book against Southern slavery in the United States. Greeley order to induce me to purchase some article offered and the Church of the Pigrims, under Rev. Di for sale. I am told that the commerce with Eng-Storrs, will have to get up a new Bible, the old one being pro-slavery and obsolete.—Boston Times.

SELECTIONS.

A VIRGINIAN'S VIEW OF THE SLAVERY QUESTION.

DUTIES OF THE NORTH AND OF THE SOUTH. A SERMON

Preached in the Unitarian Church, Washington City, January 26, 1856.

BY REV. M. D. CONWAY, PASTOR. 'First Pure, then Peaceable.'-James 3: 17.

osting him anything?

It is now eight weeks, and the Congress of these
A friend of ours, whom we endorse as able and
determined to do what he preposes, instructs us to
unorganized. There is reason enough for the

mon ground to human welfare separate us into different parties. We are also of diverse sections. as they can be negotiated for cash. Titles indis- I do not think the pulpit should be used to assail any of these, as such. I, therefore, shall not permit myself a doubt, as I touch this most sensitive subject, that you will sympathize with me and with each other. I do so only because, in these troubled times, my heart burns to point you to the ancient landmarks of Right and Wrong, which, when seen, none can fail to acknowledge; the objects of the ear and eye, they are their own evidence. I shall not make any partisan state-ment, for I belong to no party; but there is one phase of the present state of things which enters my pulpit, whether I will or not. This are of the circle—not the arcs of the politician or economist— the pulpit cannot be true to itself without interpreting. And I am constrained to believe it a mathematical certainty, that any arc of any circle, moral or geometric, being given, the others may be discovered and described, and the radii traced

to their centre.
I shall waste no words on the dogma that such subjects are not proper to the pulpit. Christ and Paul found them appropriate to their ministry. If moral questions should not enter here, what should? And if questions involving the happiness of millions, and the good relations of section with section, and man with man, throughout

the land, are not moral, what are!

It was the saddest day that ever dawned on the

REFUGE OF OPPRESSION.

THE PITIABLE CONDITION OF JAMAICA.

[Correspondence of the N. O. Picayune.]

KINGSTON, Ja., Dec. 26, 1855.

The impressions which a personal rine of the most sad and sombre character. The front be Richmond Examiner.

We have got to hating everything with the prefix free—from free negroes down and up, through
the whole catalogue of abominations, demagogue
for the respondence of the N. O. Picayune.]

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We have got to hating everything with the prefix free—from free negroes down and up, through
the whole catalogue of abominations, demagogue
for the respondence of the N. O. Picayune.]

The Sutrikan Movement rowards Kansas. We
agree a nation is geographically divided. Men with
divine souls must be lumped with the leds whereon
they there are not contribute to the cause.

The South—those very terms should be banished as privilege is secured them in the Bill of Rights of institutions, which may prevail in Kansas. We be unhealthly here. How completely do we find the uncertors, that he will not meet with ingrainmoral perceptions obscured, when here, in the institutions which may prevail in Kansas. We be unhealthly here. How completely do we find the uncertors, that the will not meet with ingrainmoral perceptions obscured, when here, in the institutions which may prevail in Kansas. We be unhealthly here. How completely do we find the uncertors, that the will have personal the whole and coldness, that with the warmest sympathy and most earnest assistance of those who are able to the cause.

The South—those very terms should be shalled be an institutions. The South the wind free of the most as early every Southenthose, the wind in the should be an every terms should be should be severy terms should be severy terms should be unhealthy here. The South the service who find the who find the who find the who find the sidered as exclusively products of certain sections, any subject, can never convince any disinterested as coffee or cotton. Given a man's longitude and person that they are in the right. This was true latitude, and you may predict his views on slavebefore Jesus said, 'Whoso doeth right cometh to

But in the present state of things, the political view hears its trump of Doom. The old party watch-fires are but blackened earth and ashes; watch-fires are but blackened earth and ashes; their lines have fallen in unpleasant places. A fear-ful disintegration has supervened in the political mass,—let us hope by the working of a higher synthesis. Hitherto we have had ancestral compacts and the political representation of negroes canvassed. Men have spoken of what is 'wise and expedient,' rather than what is right. You need not that any one should show you how this political treatment has miserably failed, even in objects no higher than its own. Each party has come forward with its nostrum, declaring itself the original old Dr. Jacob Townsend, whose pills.

developed from another. This impossibility of free speech in the South has preserved a code of the speech in the South has preserved a code of the speech in the South has preserved and selfish men in the world. As an evidence of this, it is a fa the original old Dr. Jacob Townsend, whose pills, and none others, were genuine; each was to bring repose to the distracted patient, and soothe irritation by profounder nationality. The inflamma-tion has spread with every administration until this; and with this, the very powers which en-able inflammation to spread seem nearly death-still. I doubt not it would be so with the administration of any merely political party in the country. Let the people know, then, that this is the grand success of the political treatment of the slavery question-every wheel of the Government

In this state of things, it will not be the popular heart, but they who live by smothering that heart, who will withstand those who now, when all other methods fail, present THE ONE PATH, open-ed up before the country in the Christian Law, First pure, then peaceable. Every man knows how it, until human souls, North and South, are fatheralone he gets peace. Priests may mumble over less, and no divine instincts of justice and pity the souls of the departed, or beneath them Reflow out from God's heart. eys the laws of the sphere. Nations began with and individuals, and are now but collections of them, and must obey the laws of individuals. With both, peace blossoms only on the stem of purity.

This, then, will save us from any national peril,

soute Monarch. It must be allowed untrammelled action, wherever in any man it prohibits slaveholding, and wherever in any man it does not. Only let men feel that they are living and voting at unity with their best light of duty, and they demand no more, but are at ease. When agitation is abroad, it is certain that the lash of Concepts has been lowered at any man it to say. The North hasnothing to do with it! When the National flag cannot wave over a slave in this District, nor in any United States Territory, who

concession - to the concession of each moral sense attend to this affair - to see what it is which they moral necessity of such a claim as shall never breath which stirs the free airs of Free States, shrink from any results whatever, which are need-crying to each man this day, 'Arise; for this ed to secure it. If the two portions of the counready to face the Eternal Judge, with the full conviction that they are each completely true to God and to every man, white and black, bend and free, on earth, let them sink together beneath the complicity in it. The only aim of these is

r remain united! We are called the more to this concession, bewe are called the more to this concession, be-cause the error has been with both sides, and is now. The men whose consciences were first stir-red on this subject have dwelt on the inhumanity been ashamed to hear, in Boston, the descendants now. The men whose consciences were first stirred on this subject have dwelt on the inhumanity of slaveholders, without remembering to ask of the Puritans apologizing for slavery. They whether THEY were not slaveholders. For whatever thought a Southern man would like that. But no the Federal Government sanctions or adopts is of Southern man would like that! The Southerners, the Federal Government sanctions or adopts is of Southern man would like that: The Southern man would like that: I he Southern man would like that: I have that: I he southern man would like that: I he southern man would like that: I he southern man would like that: I have that the southern man would like that: I have the southern man would like that: I have that the southern man would like that: I have the southern man would like th high sense, concerned in all that concerns their fellow-men; but not otherwise are they morally involved, than as they are in widow-burning in Hindostan, or cannibalism in the Fejee Islands. Do we, as Americans, take upon our consciences the sine, as we may think them, of Great Britain or Japan, because we have treaties with those nations! Do England and France become responsible for one another's policy, or assume each other's National Church, because, for a different object, they have formed an alliance! The United States are but such an alliance. And, as England and France have only a common responsibility for what is done in the war with Russia, so so much as peace,—to lie down apy where and have the people of the free States only a responsibility for what is done by the Federal Union, as such. So we can only look upon the position of invariably when, as in this case, the word Peace; and those who slept, never woke more! bility for what is done by the Federal Union, as such. So we can only look upon the position of the class of anti-slavery men whose motto is 'No is but a corer of your desire that your personal union with slaveholders,' as a blunder, occasioned by their not having union with their real duty. Had they worked by the Christian principle, 'First cast the beam out of thine own eye, and so see clearly to cast the mote out of thy brother's;' had ful had it been, if the word had been in the order that only satisfan places it.

reason and conscience.

The first error of the South has been an impatience in the discussion of this question, reminding calm men of those unfortunate persons met with in lunatic asylums, who speak rationally on all topics until you touch that on which they are deranged, when their insanity bursts wildly forth. This has caused them to put themselves in an attitude before the world which has brought down its asystems of the common postulates caused; only that mental the subject; the common postulates caused that be believes essentially wrong.

Southerner—I believe the institution is best for the white and colored races.

Northerner—I make no doubt of your sincerity, but would like to discuss it.

Sou.—We may do that presently, but will you not allow that, so long as I hold that opinion, you have no right of any kind to interfere with what I hold legally as property! titude before the world which has brought down its exercest censure; and, feeling that this was not just what they deserved—since they were at least sincere—it has led them on to a still greater rage against a judgment which, however unfair, was the result of their own mistaken heat. It has precluded freedom of discussion even among themselves; a policy which no human brain or heart ever respected yet. The native sons of the South have again and again sought to discuss it in their own vicinities, and have as often been threat-

as come or cotton. Over a man a significant and the second of the nearest weather properties of the position of the nearest weather including the South, say to Christ's getting into the second of the nearest weather including the South, say to Christ's getting into a containty the position of the nearest weather including the South, say to Christ's getting into the second of the nearest weather including the South, say to Christ's getting into the second of the nearest weather including the South, say to Christ's getting into the second of the nearest weather including the South, say to Christ's getting into the second of the nearest weather including the South, say to Christ's getting into the second of the nearest weather including the second of the nearest passion with an antagonist, or Plato's refusing to hear the other side in an argument!

hear the other side in an argument!

Blunder is of a prickly-pear growth, one leaf developed from another. This impossibility of free speech in the South has preserved a code of slavery which is far beneath her moral sense, but which cannot become a dead letter so long as there are wicked and selfish men in the world. As an are wicked and selfish men in the world.

tirely legal.

How is the code to be reformed, if it is a crime to broach the subject? Take any Southern man, and ask him if he believes that these blacks should be so completely in the possession of the whites that there should be no security to the marital relation : that one man should have the power, if he wills, to separate the families he owns to any extent? Ask him if he believes that immortal beings should be reared in brutal ignorance! (And those who do otherwise break the laws. How sadly suggestive is the fact, that the only other people who forbid education to any, are the Yezeddis of Mesopotamia, who are the only race of Devil worshippers!) A Southern man will

reply, No.
And yet these laws remain there, trained by Southerners who are not men, to bear the cruellest fruits; such as have aroused the open indigna-tion of the world, and the secret indignation of thousands of Southern hearts, and shall continue it, until human souls, North and South, are father-

flow out from God's heart.

Thus both sides, by their own premises, need quiescat in pace, but no soul ever rested in peace until it had entered it by the path off purity. And the greater is contained in the less, each atom the great moral responsibility pressing on each, the great moral responsibility pressing on each, and growing out of our being one people. I would the pressure were heavier! In this country, where, by the very nature of the representative system, all action and influence of the General Government—involving as they do the that the Conscience shall be enthroned energiable Absolute Monarch. It must be allowed untrammelled men, women, and children, everywhere—are sharis not a slave by Northern as well as Southern conscience has been loosened somewhere. is not a slave by Northern as well as Southern con-In order to secure this, we are called to mutual sent! Never was any duty plainer than theirs to to the other of all it claims—it being understood by their representatives, have been perpetually that nothing can be claimed by either for political advantage, but only from such a sense of the voice of the ancient prophet should be in every voice of the ancient prophet should be in every breath which stirs the free airs of Free States, matter belongeth unto thee!'

I alluded just now to those who had assailed the fused perception. But there is another class of real criminals. It is they who see slavery to be wrong, and see how they participate in it, and ry.' Southern politicians are willing to make use of such, whilst they laugh in their sleeves; but

the nobler men and women of the South grieve to see men falling thus meanly. Here at Washington it has been as the fly in wheat—one noble head after another laid low; falling into infidelity, as the Slavery Power has cast some web of interest around them. And those who believe, with Christianity, that it profits not a man to gain the whole world and lose his soul, turn pale and say, 'Who falls next!' No matter if the concession is for 'Peace.' So did the army on the Alps desire nothing

clearly to cast the mote out of thy brother's;' had they not wasted their energies on slavery in the South, but concentrated them on slavery in the North, they would have put in a demand which, so surely as God made man alike in Maine and California, would have received the approval of every sincere soul from Maine to California.

This blunder has had its antithetical one in the South. And here, I may say, we must guard against our prejudices. As a Virginian, with no tie of relationship northward, of the remotest kind, past or present, I feel how easily I might slide into a justification of my dear mother, the South. But the soul knows no prejudices or sections, and must see all under the pure light of reason and conscience.

The first error of the South has been an im-

Sou.-It is so. Nor.-And if our firm cannot remain without involving me in this wrong, my one path is out of it. The firm must be dissolved.

Now, — Assuredly.

Now, my friends, let us approach our national agitations, thus simply and quietly. The people of the United States are a firm. Wherever the firm deals with slavery, all deal with slavery; and firm deals with slavery, all deal with slavery; and the General Government has dealt, and does now deal, with that local institution. I appeal to you, Southern men, is it not the only right thing for those who believe slavery to be sinful, whether it be really so or not, firmly to declare themselves free from all share in it, if not by your concession, then by whatever means they can ; but certainly to

But, it is said, your fathers conceded this and that, and will you not stand by their compact!

If there be any compact, and it pledges me to what I feel wrong, shall I be judged by my father's light?
But if, in obedience to your conscience, you

should injure this Union, you would cause great evils—evils greater than slavery.' Evils are not as bad as sins. We do not wish to

Evils are not as bad as sins. We do not wish to rid ourselves of our share in national slaveholding, as from an evil disease, but as a moral defection, as falsehood or theft would be, Evil is a part of God's Law, for he says by every prophet, 'I create evil.' He is responsible for whatever evils ensue; we only for doing His will. Is not my soul his voice! And when I reject that voice, which assures me it is wrong to do this, is it not leak of faith in Him! As one who should say. a lack of faith in Him? As one who should say, 'Thou, Infinite Being! didst bid me thus, but didst not foresee, as I do, that this and that evil

Will you imperil the interests of thirty millions of whites, for three or four of Africans?

The adages, reply the others, are very good:
Honesty, even in the old Roman sense, embracing
all that is just and true to God and man, is the best
policy. Right never wronged any man. The interests of the three or four millions of negroes are
not so near to us as the interests of the whites
who hold them. Those we would but redeem
from physical slavery; but these we would redeem from what, by our creed, is far worse, the
crime of enslaving them. If I rob you, you know I
am the far worse off of the two.

'Then, if you think thus, we must separate.
We think you in error, that you cannot think our
institution is right: or that even to say it is inexpedient, or an evil, does not define your view: that

pedient, or an evil, does not define your view: that you must count it immoral. Certainly, nothing, however valuable, should induce us to do wrong; and the South admires, as much as any people, the brave words of Phocion, "Let justice be done, though the heavens fall!"

But, it is replied, it does not end here. You say we must secede. But this proceeds from the assumption that the Union is inextricably involved in the policy which makes all hold slaves. We do not believe that. We think the Union is involved not believe that. We think the Union is involved in freedom, and that all its pro-slavery proclivities are usurpations. We believe, indeed, that it does not interfere with you in your Slaveholding, nor the English in their Aristocracy, nor the Araba in their Mahomedanism; but, at the same time, we believe our Constitution protects us from compalsory sanction of these, and protects us in our freedom. Thus, we cannot enlist against it, but we readen it from the distractions resulting only to redeem it from the distractions resulting from a misinterpretation of our compact. If there is secession, it cannot be on our side.

On this assertion, now made by a large portion of this nation in terrible carnest, hangs all the excitement, and will hang more and more. Crimination and violence serve no purpose here. Both are equally sincere. Individuals may be insinsere, but no large mass of men can hold together with means and influence for any length of time on an affected or fanatical basis. Hypocrisy would for-bid the enthusiasm manifested on both sides; and the outlay necessary for a cause cools all fanat-

How, then, shall these be reconciled with each ther, preserving self-truthfulness!

We must set aside here those who cry 'Peace,'

when there is none. I, for one, have lost forever my faith in those self-styled conservatives, who would rely upon 'putting down agitation.' That cry has been sounded for a score of years, and with what success any one may see by going no farther than the House of Representatives. Stop agitation! So Xerxes forbade the sea to advance; so the Phoenicians shot arrows into the clouds when a storm arose; so an English gentleman wrote an elaborate treatise, showing conclusively that the Atlantic could never be crossed by steam, which went out to America in the first steamer. Stop

went out to America in the first steamer. Stop agitation! Judging by late events in Kansas, one would say it would take much more agitation than the country has yet known, to put down agitation. No; this scab of Acquiescence, which you would bring over the sore, is not a cure, even if you could get it; the feeter would only deepen more treacherously. Agitation is not the disease, but the friendly symptom which admonishes of disease. Eruption and fever are the health of a disease; a wise physician will never wish them to cease, but wise physician will never wish them to cease, but

wise physician will never wish them to cease, but by the eradication of the undying cause.

How, then, is Peace, which all love, and which is for the interest of all, to come!

Let St. James answer: By the wisdom which cometh from above, which is first pure, then peaceable. Let every man in the Union only feel assured that he stands beneath the sheltering wing of his country, a pure man. Let men cease to see the National Flag discolored by what they believe dishonorable and wrong, and then be told they have nothing to do with it, when each stands with his share able and wrong, and then be told they have notaing to do with it, when each stands with his share
in the eye of God and man! Then shall that unrest, which is the sign of the strong lash of Conscience, ceaso. Then shall the word SLAVERT, that dirge of our woes, never more disorganize Congress, for it will be beyond Congress. I pity the Northern man who finds repose whilst his hand is binding slaves; still more the Southern man who would desire to have him find peace in impurity.

would desire to have him find peace in impurity. I know how large a number of good men in the North this position will offend. But I am ready to reiterate that, when their personal responsibility for the bondage of a man anywhere is past, slavery only addresses them as other evils. A man cannot, of course, cease his testimony against whatever is to him wrong, except by being so far forth implicated in it. It may, however, be emphatically announced to this class, that if all they had ever thought, said, or written, on this topic—abstracty good, as much of it is—were condensed into one

Devoutly speak, and men
Devoutly listen to thee;
Devoutly act, and then
The strength of God acts through thee.'

How Godlike is it to be brave and true! There never was a soul conceived in God's mind, or projected into the North or South, or East or West, who in itself honored dapperness or cowardice, and respected not an honest, unflinching stand on any side. I am a Southern man, and I fear not contradiction from any one born there when I say that they all respect a man from the North who will not boud from his reliable. not bend from his principles; and that not one of them thinks a doughface worthy to be valued as more than a catspaw. A heroic action, which is such only because imperilling large interests, is a new star lit in the heavens. Men see it, and feel the presence of the unseen higher Power; they know thin joy that the earth is more than a moving ant-hill. This joy cannot be moved by any danger or last. ing ant-hill. This joy cannot be moved by any danger or loss. If the Union were sundered by such a stand, does it not pay in that it props the whole earth! For were the Union divided on a principle of right, a voice like the angel-hymn of a Second Advent would go forth, proclaiming the law by which thrones tremble, and all oppressions and evils fall as leaves in October: First pure, then

Before all, then, let us dismiss Fear. Let us with Montaigue, fear nothing so much as fear. Southern men! Northern men! be one in being brave for your light and your right! If it should be found ever necessary to separate—as I pray I may never believe more than I do now—still would mutual honor survive; and by no event can any obstruction befall the vast destiny for which these superb American hill and plains were planned By their great strength, these national throes pro-claim the grandeur of a Nation's new birth. Hark! there is now as of old a voice on the angry waters, 'It is I: be not afraid.' Serene and unharmed above our small cares and storms is enthroned the Genius in whose mind once, as in an egg, lay the Western Hemisphere, and Columbus, and Wash ington, and to our tearful prayer replies, Oh man think you that I have created these in vain? Know that until God is dethroned, the Right must precail: until He dies, nothing good can die!

From the London Anti-Slavery Advocate. LETTERS FROM THE UNITED STATES, CUBA AND CANApa.—By the Hon. Amolia M. Murray, 2 vols. post 8vo., pp. 637. Price 16s.

In a late number of the Anti-Slavery Advocate we noticed a report of the approaching publication of this work, as a staunch defence of the institution of slavery; and, we must say, it has not be-lied its reputation. It is, as far as we know, unique among books of travel. None but itself-can be its parallel. Had it proceeded from the pen of an American slaveholder, zealous for the safety of his Peculiar Institution; or of an American politician, seeking for office; or of a Northern Divine, wishing to maintain the peace of his denomination; or of a New York or Boston merchant, desirous to conciliate his Southern customers-it would not so much amaze us. But that a Scotch lady of high connexions, a member of the ducal house of Atholl lately a maid of honor or lady-in-waiting to Queen Victoria, a friend and fellow-traveller of the weil-known author and abolitionist, Mrs. Eliza Lee Follen, (widow of Dr. Carl Follen, one of the noblest confessors in the anti-slavery ranks)-that this woman, a lover and student of nature, and, by her own account, an ardent and zealous Christian should step forth the zealous, one-sided, thorough ampion of slavery and the slave States, is as wonderful as it is true. We have never seen a book from the pen of a woman, dealing with hu-man interests, so destitute of feeling and tenderness. Her motto is not taken from the thrilling lines of Whittier :-

'Gene, gone—sold and gone,
To the rice-swamp dank and lone;
There no mother's eye is near them, There no mother's ear can hear them Never, when the torturing lash Seams their backs with many a gash, Shall a mother's kindness bless them,

Or a mother's arms caress them.' Miss Murray was about fifteen months absent from England, during which time she visited Canada, and resided some time in Massachusetts, New York, Virginia, South Carolina, Georgia, and Florida, and travelled through many other States of th Union in a more cursory way. The staple of the book consists of her observations as a naturalist, and an upholder of slavery as an institution most favorable to the social happiness, moral improvement, and religious elevation of the negro race. Her work indicates excessive credulity and narrow ness of view. Some of her most stupendous stories are from the lips of slaveholders, lay and clerical including several bishops, such as Elliott of Georgie and Polk of Louisiana. She does not even touch upon slavery in its political aspects; she says nothing of its insatiable spirit of aggression and propagandism; not a word of the Fugitive Slave Law, nor of the Nebraska Bill; nothing of the inferiority of the Southern to the Northern States caused by the results of slave labor as contrasted with free enterprise. Nothing is said of the blood hounds, the slave hunts, or the slave coffles; nothing of the systematic slave-breeding in the northern slave States; nothing of the concubinage and enforced licentiousness to which all the slave women are liable; nothing of the continual bleaching of the blacks, and the demoralization of the whites inevitable in a land the mass of whose laboring population have no social or political rights what-ever. She says nothing of the inadmissibility of ce in courts of justice, or of the denial of education to the colored race; nothing of the common practice among the slaveholders of selling their own children by colored mistresses, precisely as they sell their pigs and calves. The pad-dles, the cow-hides, the manacles, the iron collars. and all the dreadful apparatus in constant use in the South, and indispensable wherever a system like that of slavery is maintained—are not once mentioned. The overwhelming testimony afforded by millions of southern newspapers of the slave auctions, the brandings, the lynchings, hangings, and burning alive of slaves, are coolly set aside though the possibility of occasional cruelties is admitted as merely exceptional, like the ill-treatment of apprentices, of children, or of wives in England. In her view, the slaves are generally happy and well treated, and are in the best possible position for their elevation in every way; whilst she looks on their owners and drivers as martyrs deserving of compassion. Miss Murray regards the South as a kind of pleasant Negro Egypt, and the Southern ers as the paternal rulers and consecrated slaveholders as the paternal rulers and consecrated priests, the Moscess, Aarons, and Joshuas, who, disinterestedly, and under a deep sense of religious responsibility, are leading them to the Canaan of a still better land in Africa. She considers them better off in slavery than in Liberia, yet hopes that ent owners, who keep them purely for their good, have made them civilized Chris-tians, they will all—three or four millions strong -be transported to Africa in some way or other How this prodigious migration is to be managed she does not appear to consider as involving the elightest difficulty. We are within the mark when we say that the number sent by the American Colonization Society to Africa within the last thir

Colonization Society to Africa within the last thirty-nine years is not equal to the natural increase of the slave population in a single month.

Miss Murray describes American slavery as a system of devoted, self-sacrificing benevolence, involving such trials of patience and forbestance as, she admits, would make herself 'savage.' It appears that her self-sacrificing benevolence, in the self-sacrificing benevolenc pears, from her account, that her views on slavery and the slave-trade are shared by 'the best and wisest' in the United States, and that the abolitionists may be classed with the Know Nothings and ons, as the spawn of the mammor separable from republican institutions. Any abo-litionists who have crossed our path appeared to us commendably free from inordinate mammonism

course Miss Murray pronounces as usual after can-

course Miss Murray pronounces as usual after candid and ample investigation.

All through her letters Miss Murray evinces a loathing contempt for the African race, an absence of all womanly sympathy for them, and a determination to see nothing in them but an aptitude for slavery, an 'alacrity at sinking.' She compares them to the ourang-outang, the monkey, and the cat-fish. In her opinion, if the free colored people in the Northern States and the fogitive slaves in Canada consulted their own best intereste, they would all flock southwards, the whole vast multitude, to seek for masters in the Southern plantations. Although this class consists of hundreds of thousands of all shades of color, from the deepest black to the fairest white slave children of the patriarchal planters (escaped from their fathers' blood-hounds, often by wonderful efforts of heroism and endurance) this woman will not admit that, unless they pass unresistingly through the fiery

and endurance) this woman will not admit that, unless they pass unresistingly through the fiery discipline of American slavery, they can become either Christians or intelligent beings.

Had this work been written by one who was suddenly introduced into the family of an aristocratic slaveholder, without having had any previous knowledge of slavery—by one who had never seen a southern passes. a southern newspaper, or known anything of the jealous and cruel policy by which slavery is maintained, or heard of the horrors of the middle passage when the slave-trade was legal traffic—by one whose stand-point unfitted her to perceive the inevitable connexion between slavery and ignorance, dishonesty and vice; between slaveholding and pride despetion, and licentions and all continues and district the state of the dishonesty and vice; between slaveholding and pride, despotism and licentiousness—under these circumstances, and granting also to the writer a shallow conventional intellect, we could excuse her. But with the Hon, Miss Murray's position, opportunities, and surroundings, we shall not attempt to characterise her letters further than to say, that in characterise her letters further than to say, that in abilishing them she has made a remarkable addinabilishing them she has made a remarkable add ture, and of the instances of the eccentricity of the ture, and of the instances of the eccentricity of the human mind. They will surely become a text-book in the slare States, and will earn an infamous notoriety for the authoress both in the free States and toriety for the authoress both in the free States and this line infamous he had seen the stupendous sea serpent. Miss M. reminds her friends that she 'had always adin England. Her two volumes are thickly interspersed with the most astounding statements, from which we have made copious extracts for the edification of our readers :-

[A portion of these extracts follow :]

The Hon. Mies Murray proclaims the martyr meck-ness of the slaveholders. - Instead of being surprised that these slave proprietors feel themselves insulted and grieved by the manner in which English philanthro-sts have vilified and abused them, I am only astonished at the patience and gentleness with which they have endured our calamnies. They are just and kind to-wards us in spite of our faults; and for the sake of good intentions, they forgive.'

A remarkably independent black man's abhorrence of liberty.—' One of the most intelligent and indepen-dent black men I ever heard of, born free in Canada, said, [Miss M. does not give her authority] "I know enough to know that my race is not either happier or better for what is called freedom. I would myself rather have been born a slave." He was asked why he did not go to Liberia. "No," he said, "republics are quite unfit for us. I will have nothing to do with

How the Hon. Miss Murray saw nothing to substan tiate accusations against stavery .- My visit to the South may not have enabled me to ferret out and investigate all the evils there may be to discover there, and it would be absurd to ignore the possible existence of cruel masters and ill-used slaves; but I saw nothing and heard very little which would substantiate accusations. * * I hear it said, "Bad things may be tions. * I hear it said, "Bad things may be done in the free States, but they are done illegally." The abuses of slavery are no less illegal. * * Should a master ill-treat a slave, the law protects the latter, and I am inclined to believe cases of such treatment are rare. [For ample illustration of this opinion. we refer Miss Murray to the works of Stroud, Wheeler, and Goodell on the Slave Laws, which show the utter weakness of law to protect the slave, unless murder be openly and wantonly committed in the presence of white itnesses, and not always even in such cases.]

How the Hon. Miss Murray suggests the re-opening of the African Slave Trade for the benefit of Texas.—
'All I saw of slavery in Texas confirms previous conclusions. Workmen are so much wanted in that fine State, that it would seem impossible to abolish slave labor, at any rate for many years to come. Perhaps some Africans might be benefitted and improved by being brought here. The old settled States are naturally unwilling to be troubled with such importations; but I think Texan agriculturists might be willing to take

A curious fact about negroes .- This is the way all the race like to est [i. e. standing.] They never will-ingly sit down to a regular meal. They prefer carrying their food about, and taking it at irregular hours. Nothing catable is safe from their depredations; and emancipation—a moment at present delayed by doubts this not from hunger, for they are always plentifully and fears. [Poor dear, doubting, trembling slave-fed, but from their monkey-like habits."

ed a cane from the other wehicle. The hint was suf- or freak, and a gentleman to-day had a quarrel with ficient, but no verbal argument would have had the his negroes because he wanted to set them free. I beslightest effect.'

How slaves almost always have silver about them .-When masters or mistresses want change, it is a com-mon occurrence for them to apply to their negroes, who have almost always silver about them."

How old Dick' and an 'excellent episcopalian misthe most intelligent negro Miss M. ever met with] tion in Georgia]. It is quite a relief to see anything so would not have stopped the slave trade. 'No, ma'am, bring them away to make them better.' Mr. G., an of masters and servants in the northern States. I excellent episcopalian missionary and clergyman here, should much prefer being a slave here to a grumt who was educated in the North, is of the same opinion.' saucy help there. But every one to their tastes.' [and so is the Hon. Miss Murray.]

Dreadful results of the abolition of the British slavetrade and of West Indian starrey. - What are we doing? Instead of bringing away [that is, enslaving] the African race, to return them in a generation or two. ducated for the improvement and enligtenment of Africa, are we not rebarbarizing the Christian world by giving fair fields back again into savage hands?' [that , abolishing slavery in the West Indies.

Extract showing how much Douglass, Wells Brown, Purvis, Ward, &c., lose by liberty, quoted by the Hon. Miss Murray with approbation from a correspondent.

- As a people, the blacks are sensual and stupid, lazy, improvident and vicious. Unless under guidance they have no idea of cherishing those virtues which eleva have no idea of cherishing those virtues which elevate our common nature. They have an alacrity for sinking. Nothing more. There is at this time, and there have been for long periods, a large number of free-colored people in the slaveholding and non-slavery States of the Union. But even constant attrition against Yankee sharpness and shrewdness has failed to elicit One somitilation of talent or genius from this race.
When they pass from bondage, it is only to swell the
volume of insignificance or vice which has characterised
their past history. There are three millions of slaves their past history. There are three millions of slaves in the United States, and they constitute the only black people who are progressing in civilization and Christianity, who are orderly, quiet, contented and industrious. They are well fed, well clad, and in physical comforts will compare advantageously with the same number of operatives in any part of Europe.

How Bishop Elliott of Georgia testifies to the sublime mission of American slavery.—'It is well for Christian philanthropists to consider whether by their interference with this institution, they may be checking and impeding a work which is manifestly providential. For nearly one hundred years the English and American churches have been striving to civilize and absertions. s have been striving to civilize and christianize West-rn Africa, and with what result? Around Sierra Leone and in the neighborhood of Cape Palmas a few natives have been made Christians, and some nations have been partially civilized; but what a small number in commade to know their Saviour through the means of Afrito four millions of Africans educating for earth and for heaven in the so vilified Southern States. These considerations satisfy me with their condition, and assure the hammer!" me that it is the best relation they can for the present me that it is the best relation they can for the present be made to occupy. As a race they are steadily improving. So far from the institution being guilty of degrading the negro and keeping him in degradation, it has elevated him in the scale of being much above his nature and race, and is continuing to do so. A man has been made out of a barbarian, an intelligent and useful laborer out of an ignorant savage—a Christian and a child of God out of a heathen. And this is called degrading the African race by holding them in slavery. Such language is only of a piece with that miserably false sentimentalism which is pervading the world. What is it that a man should be a slave, if through that means he should become a Christian? What is it that one or even ten generations should be slaves, if through that arrangement a race be training for future glory

is that I would defend it against all interference, just as I should defend my children from any one who would tempt them to use improper independence—just as I should defend any relation of life which man was attempting to break or to violate ere the purpose of God had been worked out."

How a Southern friend of the Hon. Miss Murray talks to the same effect.—The following is from a letter in defence of slavery, quoted with approbation by our authorees:—Our countrymen are civilizing and christianizing three or four millions of negroes, who will eventually return to Africa to civilize and christianize the whole negro race. Is not this a great and good result, and will not the end sanctify the means?

ever he might do for the whites; who, I believe, would be very much averse to receive these contaminated ne

Hear! all respectable free negroes!—Speaking of an escaped slave who begged with tears in his eyes to be taken back by his master, Miss M. says:—'and I feel sure that those negroes who are not so far gone in drunkenness and profligacy as to have lost all self-respect, would generally make the same request.'

The Hon. Miss Murray a caulious inve vocated the reality of such a reptile—partly founder upon its admission into the Scandinavian mythology, it which every symbol was borrowed from nature.' Far-ther on, she makes a remark which indicates a fear that and clerical, whose monstrous stories she swallows so sweetly: 'I have seldom given credence to second-hand information. I should only have believed Captain Rol-lins' own account of his sea-serpent; and if that calm observant sailor has fallen into the fashion of his country of imposing falsely strung yarns upon strangers, I must give up all confidence in the veracity of American

The Hon. Miss Murray's opinion of slaveholding disinterestedness.—"I feel assured that if the southern proprietors as a class, had found reason to believe that the institution was prejudical either to the Christian or temporal interests of the blacks, they have chivalry enough in their composition to cast aside mere molives of private interest. They knew, but we did not know;

The American terms 'democrat' and 'tohig' define by the Hon. Miss Murray.—"It must be borne in mind that the terms whig and democrat have different meanthat the terms whig and democrat have different meanings to those which they express in England. The American democrat designates enlightened, consistent principles; the whig, narrow-minded bigoted republicanism. [It may illustrate Miss Murray's meaning, to explain that the majority of the staunchest maintainers of the slave system in the United States are professed democrats. President Pierce, Miss Murray's very good friend, is a democrat of the purest water, and one of the most effective champions of the slave-system.]

What might have been done with the slaves but for the Abolitionists .- ' Had the civilized world each black as he gained sufficient knowledge, habits of forethought and industry, [that is, when he had become most valuable to his owner, the law-maker; oh ! innocent Hon. Miss Murray!] might by law have been given the right to purchase his own freedom at a cer tain age, and such negroes would have gone back to christianize and civilize Africa.' [Query; by what conveyance, and at whose expense?]

How Miss Murray pities a slave-driver and thinks occasionally gangs of people at work in the fields, under a driver, but all seemed contented and merry. I pitied the overseer, who sat idle upon his horse, and thought I should prefer being one of the laborers. The black women generally dislike being taken as house servants; they prefer the work and the more general society of the fields.

How the slaveholders long for the day of emancipation I firmly believe there are few, very few, even in the South, who will not hail with joy the moment of

How to manage an ugly negro.—'Our boy [a driver]
was a true negro of the ourang-outang class, with a projecting muzzle and a falling away chin. He was so surly and obstinate, that at last Mr. P. got out and borrowlieve they are quite right. With all my love of libert if I was of the black race, I should much prefer being slave upon one of the southern plantations than any free black man or woman I ever met with in America. So in now thinking slavery not so bad an institution, act up to the maxim of doing as I would be done by. * I never saw servants in any English family more com of masters and servants in the porthern States. I should much prefer being a slave here to a grumbl

How an old slave woman despised liberty and fre niggers..... When I was a young girl, there, I use sometimes to fancy it would be a fine thing to be free but, there, I don't now think t'would be mighty fine a all; there, I have everything I want in this wide wo 'cept jewellery, and that I don't want at all, now.' cept jewellery, and that I don't want at all, now.' I asked her what she thought of slaves being free here; her reply was: I say, missus, it does them no good, nor any one else. If people has a fancy to make 'em free, send 'em to Africa, the place they comed from, I say. Why, missus, these free niggers are half the time bad niggers; and they does insult the niggers as keeps to their own masters and mistresses, and are might better and happier too; and that makes 'em mad t

Miss Murray's opinions of the intentions of Provi Miss Murray's opinions of the intentions of Providence and of the moral superiority of the Slave States.—

They [the negroes] are devoted servants and miserable free people. This fact it is impossible to state to often or too decidedly. The Creator of men formed them for labor under guidance, and there is probably a providential intention of producing some good Christian men and womon out of it in time. We have been blindly endeavoring to counteract this intention. We have thought ourselves wiser than our forefathers or cause we had advanced beyond them it think ourselves more religious, and virtuous, and bene-volent than these slaveholders; whereas, I fear there is a greater amount of irreligion and vice in one town of ours, or of the Northern States here, than in all the Southern States put together.'

The Hon. Miss Murray's notion of the proper government for slaves.— It has pleased Providence to make them barbarians, and as barbarians they must be make them barbarians, and as barbarians they must be governed, however Christian may be the principles and he feelings of their masters."

The Boston Transcript, speaking of Miss Murray'

the next repulse spectate to see a woman drunk and swearing, we think is to find one of the gentler sex defending human slavery. The institution for which even politicians and statesmen frame apologies, this woman defends in the abstract, and discourses of its practical advantages—but—"she has no chil dren"—to be sold—no husband to be disposed of unde

> From the Ohio Statesman, Feb. 9. OHIO LEGISLATURE. MEMORIAL TO DISSOLVE THE UNION.

A memorial from Columbians county for a dis solution of the Union, occupied pretty much all the time of the House yesterday. The memoria is as follows :-

SALEM, (Columbiana Co.) Feb. 5, 1856.

To the Speaker of the House of Representatives of the State of Ohio:

Your memorialists, in behalf of the Western Anti-Slavery Society, respectfully represent, that in accordance with the rights of the people, asserted in the Declaration of American Independ-

measures as in your wisdom, may appear expedient to effect a peaceful withdrawal of Obio from the Federal Union, for the following among other

1. Because the Federal government has signally failed to afford protection to the citizens
of Ohio, in a large portion of our country, leaving their enjoyment of 'life, liberty and property' to be secured (if at all,) by other means
than the laws of the general government.

2. Because by the provisions of the Constitution of the United States, the physical and pecuniary power and moral influence of every citizen
of Ohio who exercises the elective franchise, is
pledged and used for the purpose of holding four
millions of human beings in the condition of chattel slaves. tel slaves.
3. Because by the Constitution we are forbid-

4. Because our present connection with the general government involves us in the degrada-tion and crime of sending our representatives to

7. Because Ohio possesses within herself elements of political power already organized into institutions and operating barmoniously, which are sufficient to command the respect of the surroanding community and extend their protection over her citizens against internal discord or external dangers; and, because by position, wealth, influence and power, she is most favorably circumstanced to take the lead in a movement which must necessarily eventuate in the speedy emancipation of the slaves of the country and open the way for the construction of a confederacy founded upon justice and devoted to the mainte-nance of equal rights.

We, therefore, most respectfully solicit you to

refer this memorial to a committee, with instrucrialists may be heard by counsel upon the sub-

ject matter herein contained.

Signed on behalf and by direction of the Executive Committee of the Western Anti-Slavery Society.
ISAAC TRESCOTT, Chairman pro tem.

BENJAMIN S. JONES, Secretary. A spicy debate sprung up in the House on this proposition to dissolve the Union.

P. S. The Committee on Federal Relations reported back the Dissolution Memorial, and asked to be discharged from further considera-

tion of it. The motion to refer to the committee was only carried by a vote of 52 to 47, and the discharge of the committee unanimous.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, FEBRUARY 22, 1856.

THE AMERICAN TRACT SOCIETY. Since the enactment of the ' Fugitive Slave Law, and the outrages against justice and humanity perpetrated by its Commissioners and Judges, the current of Anti-Slavery seems to have produced a stronger impression upon the community around it, influencing the movements, not only of men like the kidnapper, John H. Pearson, but even of some connected with that bulwark of slavery, the American Church. Of course, his family to Niagara in the summer, he sells the preachthis influence appears first at the circumference, and er's dark colored son, and gets more for him on account cannot for a long time yet be expected to reach the centre of that respectably conservative body. The clergy generally, the deacons, and the weighty and influential brethren, as well as the Doctors of Divinity, still insist on throwing the cloak of Christianity over the abominations of slavery ; that is to say, they maintain, in theory and practice, that actual slaveholding, and the defence of it, and the avowal of a determination to the master—and the Tract Society is silent. She cansuch a person as a Christian, a church-member in good standing, or a minister of the Gospel. This position is held by that great incorporated representative of the popular religion, the American Tract Society, whose Directors, as if to meet with open defiance the advancing tide of reform, have lately chosen Dr. Southside Adams a member of their publishing committee, with full power to mutilate or suppress entirely any work offered for publication to the Society, containing facts, or arguments, or even inquiries, to which any slaveholder would be likely to object. How much this Canute-like boldness will avail them, remains to be thers made, refusing to receive her testimony there paused; but, on the other hand, dissatisfaction with their position relative to slavery has now been manifested by so large a number of their contributors (the means whereby they live) as to compel them to the unwonted measure of a published Defence, signed by the whole government of the Society, which we propose This defence rests upon their misrepresentation of the

restrictions imposed on them by the first and fundamental article of the Constitution, namely : 'Article 1. This Society shall be denominated the

American Tract Society, the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts calculated to receive the approbation of all Evangelical Christians. The government of the Tract Society state repeated-

ly, and with great energy and emphasis, in the course of this document, that they must not and cannot go beyoud the provisions of the above article—as if any one had ever expected, requested or desired it. There is nothing whatever in its literal terms, or its just import, Proclamation in respect to Kansas, is materially the to prevent the Society from rebuking slavery as unequirocally as they have rebaked a dozen offences of less magnitude. The disposition only is wanting.

Whatever strength this document may seem to have, in the eye of a hasty reader, results from the following material change in the last clause of the 1st Artiole, when it is restated for the purpose of argument in the seventh line following; and this change is shown to have been made, not carelessly, but with a crafty sibly found upon the alteration. For the correct Evangelical Christians'-they now substitute, 'such as Evangelical Christians throughout our country Do UNITE IN APPROVING.' And further on, the same misrepresentation recurs in this form- It is not for the Publishing Committee to decide what Evangelical Christians ought to agree in, on controverted points, but what they ARE AGREED IN."

An entire reversal of this last sentence would bring its meaning nearer to that of the 1st Article, and nearer Your memorialists, in behalf of the Western that arrangement a race be training for future glory and self-dependence? What are the sufferings, putting and the restraints of law can inflict for a few generations, when compared with the blessings which may thus be wrought out for countless nations inhabiting a thus be wrought out for countless nations inhabiting a feeling just now of this relation, God only knows. My feeling just now of this relation, God only knows. My feeling just now of the legitimate function of the Western Anti-Slavery Society, respectfully represent, that in accordance with the rights of the people, asserted in the Declaration of American Independance, and reiterated in 2d section of our Bill of Rights, to alter, reform, or abolish the government or the legitimate function of the Publishing Committee. Those whom the Tract Society death.

Sec. 11. If any person print, write, introduce into or publish or circulate, or cause to be brought into printed, written, published or circulate, or cause to be brought into ment under which they live whenever they estem such change most likely to affect their safety pression:—they cannot fruly say that, either in opinto a correct statement of the legitimate function of the

and happiness, we do most earnestly solicit you to decline entering into any election for Senator of the United States; to rescind the laws which regulate the election of members of the House of Representatives of the United States, and electors for President; to provide for an amendment of the constitution of Ohio, which shall repeal the 7th section of the 15th article, and forbid all State officers to take an oath to support the Constitution of the United States, with such other measures as in your wisdom, may appear experiments. jects, so that the Publishing Committee do use, and must necessarily use, the very standard which they here disclaim, namely, what, by their written standards of 1. Because the Federal government has sig-belief, Evangelical Christians 'ought to agree in,' what their church-membership pledges them to, not what variations from that standard they actually indulge in. Nothing is plainer than that Evangelical Christians, all over the country, use, and defend their use of, wine, spirits, tobacco, novel-reading and dancing. But this does not prevent the Society from publishing tracts on these subjects. By the first and fundamental article of the Tract So

ciety's Constitution, already quoted, its secondary object, obviously kindred to the first, is declared to beto promote the interests of vital godliness and sound den to provide for the protection and defence of morality.' Now, not only are numerous immoralities, fugitive slaves who seek an asylum within our of the grossest and most pernicious sort, constituent parts of slavery, as much belonging to it as branches to a tree, as directly nourished by it as flowers by a general government involves us in the degrada-tion and crime of sending our representatives to meet as fit legislators for a free people, men whose daily lives give the most unquestionable assurance that they have no true perception of the rights of man, or regard for the principles of the principles and individuals is on record to the effect that the eleof human liberty.

5. Because from the nature of the case, and of the proofs constantly accumulating, and made conspicuously manifest by the political events of the last few years, no real union of slave and free States does, or can exist.

6. Because the principles of sound morality, and the requirements of justice imperatively forbid the individual to be loyal to a government thus constituted.

and individuals is on record to the case. and ments and conditions of slavery are directly unfavoraments ble to religion, that they obstruct Christianity, undermine plety, blight the fruits of godliness, and tend to wards heathenism. This subject, therefore, comes, by a double claim, within the direct scope of the Society's action, as defined by its 1st Article. How do they escape from the apparent necessity of attacking so enormous an obstacle to 'vital godliness and sound moral-thus constituted. ity'? Simply by the quiet, silent assumption, that slavery itself is ' Evangelical'; that the persons who practise and defend all these enormities are Christians ; and that their determination to uphold and indefinitely continue these enormities must be taken into account. as a constituent part of that very 'approbation of Evangelical Christians,' by which their tracts are measured and trimmed. Can impudent profligacy go further than this?

The government of the Tract Society, after assum ing that such slaveholding as is practised by their contributors in all the Southern States is 'Evangelical,' and after founding a deceptive argument upon a deliberate misrepresentation of their own standard, have the further assurance to say of their system of operations, that 'it hinders no other good work whatever.' We reply that it does hinder-and in a two-fold man-

nanner, by impeding and by corrupting-the very work which it assumes to be promoting, the diffusion of pure and undefiled religion. Just as the introduction of any plausible counterfeit

hinders the diffusion and consequent benefit of the genuine article, just so every success of the Tract Society in diffusing the American religion, which permits slaveholding, is a hindrance to the spread of the Christian religion, which forbids it. Let us look for a moment at one of the many instances

in which the Tract Society hinders Christianity by baptizing, authenticating, and receiving into full communion, its greatest enemy, slavery. Let us take any black minister of the gospel, at the South, who happens to be owned by a contributor to the Tract Society, and observe the relation of the Society to each of them. and their relation to each other. Christ commands his ministers to preach the gospel to every creature; but if our black preacher ventures to preach to any but whom the contributor specially permits, he is flogged by the overseer-and the Tract Society is silent. The preacher has a dark colored son, (who resembles him,) and a light colored daughter, (who does not resemble him,) all three members of the same church with their owner, and allowed to come, after him, to what he profanely calls 'The Lord's table.' Neither of these children can read ; but if the contributor's preacher uses his stealthily acquired knowledge to teach them to read the Bible, he is flogged-and the Tract Society is lent. He does not sell the light colored daughter, because she is kept as his compulsory concubine; even if her strength were sufficient for effectual resistance, she dares not use it, for the contributor and his neighbors uphold a law which their fathers made, that death shall be the penalty when the slave's hand is lifted against not look for protection to the court, for such exercise of authority by the master over the slave is not recognized by the law as a crime. Shall he not do as he will with his own ? And even if it were recognized as crime, still she has no redress; for the contributor and his neighbors uphold a law which their fathers made, that the testimony of slaves shall not be received against white people-and the Tract Society is silent. She cannot look for protection to the church, against the brutality of the contributor, who is a member of it equally with herself; for the contributor, his minister, and his also, when it accuses a white man-and the Tract Society is silent. And, lastly, if the black preacher ventures to address even his permitted congregation from the words of St. Paul- If thou mayest be made free use it rather'-he is summarily hung by the contributor and his neighbors, with no jury at all, and no judge but Judge Lynch-and the Tract Society is silent. The Society is silent. But does not its action-in

welcoming this contributor as a Christian brother in its meetings-and does not its inaction-in refusing to testify against the great sin of slavery and the many constituent sins necessarily involved in it-proclaim in trumpet tones its own unworthiness?

The Society falsely declares that it hinders no good work. But there are certainly some evil works which it does not hinder-does not try to hinder-absolutely refuses to try to hinder-namely : oppression, fraud robbery, adultery and murder-when these are perper trated by its contributors against the slaves .- c. K. w.

KANSAS

The view which we took last week of the President's same with that of the papers from all parts of the country, which have come under our notice, with the exception of the Boston Post and of the New York Journal of Commerce,-exceptions, of course !

It is evident from the Proclamation that the Presiden means to sustain the infamous body of men, who styled themselves the Territorial Legislature of Kansas, their enactments and their appointments, - a Legislature design, by the fact that the actual language of the first sourians, who took possession of their polls, overawed elected by an armed irruption of several thousand Misarticle will not support the argument which they plan- or superseded the election judges, poured in illegal votes, and thus temporarily subjugated the Territory. phrase, 'calculated to receive the approbation of all The Legislature thus fraudulently elected proceeded to appoint Sheriffs, Judges, &c., (some of them still res idents of Missouri,) for six years ensuing ; to extend the Slave Laws of Missouri over Kansas, and to enac for Kansas, in addition to those, the following :

An Acr to Punish Offences against Slave Property. * Secreon 1. Be it enacted by the Governor and Le gislative Assembly of the Territory of Kansas. That every person, bond or free, who shall be convicted of actually raising a rebellion or insurrection of slaves. free negroes or mulattoes, in this Territory, shall suffer death.

taining any statements, arguments, opinion, sentiment doctrine, advice or inuendo, calculated to preduce a disorderly, dangerous or rebellious disaffection sames, and the slaves in this Territe y, or to induce such alare to escape from the service of their masters, or to react their authority, shall be guilty of a felony, and be pushished by imprisonment at hard labor for a term not in than five years.

SEC. 12. If any free person, by speaking or writing assert or maintain that persons have not the right to hold slaves in this Territory, or shall introduce into this Territory, written, printed published or circulated in this Territory, any best published or circulated in this Territory, any best paper, magazine, pamphlet or circular, containing any denial of the right of persons to hold slaves in this Territory, such person shall be deemed guilty of felay, and punished by imprisonment at hard labor for a tern of not less than two years.

SEC. 13. No person who is conscientiously one to bolding slaves, or when its conscientiously of the bolding slaves.

and punished by imprisonment at hard labor for a ten of not less than two years.

'SEC. 13. No person who is conscientiously opposed to holding slaves, or who does not admit the right is hold slaves in this Territory, shall sit as a Juror or the trial of any prosecution for any violation of any of the sections of this act.

This act to take effect and be in force from and after the law of Sentember, 1855.

the 5th day of September, 1855.

J. H. STRINGFELLOW, Speaker of the House Attest, J. M. LYLE, Clerk. .

'THOMAS JOHNSON, President of the Council Attest, J. A. HALDERMAN, Clerk.' An act to punish persons Decoying Slaves from the masters.

Be it enacted by the Governor and Legisletire Juna Be it enacted by the Governor and Legisletire dura-bly of Kansas Territory:

SECTION 1. If any person shall entice, decay, secury away out of this Territory, any slave belonging a another, with intent to deprive the owner thereof of the services of such slave, or with intent to effect or presen-the freedom of such slaves, he shall be adjudged guilty of grand larceny, and on conviction thereof shall make death.

death.

* Sec. 2. If any person shall aid or assist in entire, decoying, or persuading, or carrying away or seeding out of this Territory, any slave belonging to anothe, with intent to procure or effect the freedom of not slave, or with intent to deprive the owner thereof of the slave, or with intent to deprive the owner thereof of the slave, or with intent to deprive the source thereof of the slave, or with intent to deprive the source thereof of the slave.

stave, or with antent to approve the owner thereof of the services of such slave, he shall be adjudged guilty of grand larceny, and on conviction thereof shall safet eath.

* SEC. 3. If any person shall entice, decoy, or carry

* SEC. 3. If any State or other Territory of the United away out of any State or other rerredry of the Unide States, any slave belonging to another, with inter a procure or effect the freedom of such slave, or to depose the owner thereof of the services of such slave, and the owner thereof of the services of such slave, and away out of any State or other Territory of shall bring such slave into this Territory, he shall test.

shall bring such state of grand larceny, in the same manneral such slave had been enticed, decoyed, or carried any such slave had been enticed, decoyed, or carried any out of this Territory; in such case, the largesy may be charged to have been committed in any county of the Territory into or through which such slave shall her been brought by such person, and, on conviction then of, the person offending shall suffer death." An Acr instituting a Poll-tax.

Be it enacted, &c. Sec. 1. That every free with *Be it enacted, &c. Sec. 1. That every free white male above the age of 21 years, who shall pay to the proper officer in Kansas Territory the sum of \$1 ua poll-tax, and shall produce to the judges of any electronistic manner of the Territory of Kansas a receipt their ing the payment of said poll-tax, shall be deemed a legal voter, and shall be entitled to vote at any excitations and the said poll-tax, which is not the payment of said poll-tax, shall be deemed a legal voter, and shall be entitled to vote at any excitations. in said Territory during the year for which the same shall have been paid: Provided, That the right of sal frage shall be exercised only by citizens of the United States and those who have declared on eath their intetion to become such, and shall have taken an eath to support the Constitution of the United States and the provisions of the a t organizing the Territory of Kasme! . Such are " the territorial laws," says the N. Y. Tri-

bune, ' which the President accuses the Free State per of Kansas of endeavoring to subvert ; such are the laws which, in defiance of that people on whom they were most infamously imposed, the President declars that he will employ the military force of the Federal Government to enforce and maintain. Punishment of death for any sort of forcible resistance to slavery in Kansas-punishments of five years' imprisonment for anti-slavery speaking or printing in Kanas-punishments of two years' imprisonment for having an antislavery book, tract or newspaper in the Territory-to anti-slavery man to sit on a jury-and, to crown all, the right of suffrage given to every man who pays, or in whose behalf is paid, a poll tax of one dollar, although he may not have slept one night in the Territery-such are the means by which the Atchison conspirators in Missouri are striving to subjugate the Free State majority in Kansas - and to these the President gives the sanction of his name and authority, and threatens to back them up with all the force of the Government. Affecting impartiality and fulnisating threats against lawless nots, he does not even allude to the cold-blooded murders of Dow, Barber, Brewn, and other peaceable Free-State men by pro-slavery raffians ; pretending to admonish outsiders against intermeddling in the concerns of Kansas, he yet tells the Missouri invaders that he will protect them in all th advantage they have gained by the most audacious and reiterated exhibitions of that very intermedding which he affects to condemn. The government which the people of Kansas, under the pressure of invasion and subjugation, have organized for themselves, he trests as the fruit of insurrection and usurpation; while that which has been imposed on them from Missouri by gigantic fraud and brute force, he upholds and erals at the constituted authority of the Territory of Kansa." Is it possible that one man who prefers freedom to ilsvery can be misled by this atrocious Proclamation! It appears that Gov. Shannon (who was summed by the President to Washington) left that city on Saturday last for Kansas. The correspondent of the New York Herald writes .-

· He will travel night and day until he reaches Shaynee Mission. The President desired him to arrive then before the State Legislature assembles at Topeka, on the 4th of March next. He has full power, I understand, 4th of March next. to arrest the members of that Legislature, as its meting is decimed, by the powers that be, an overtact, as, as such, deserving of severe punishment. If he carries out his instructions, it is thought by gentlemen now here, who are residents of Kansas, that there all be a collision between the Federal authorities and the

The Legislature referred to is that elected by the actual residents of Kansas last autumn. They, and their constituents alike, are to be warred on by the

The instructions of the Secretary of War to Colenal Sumner, (who commands at Fort Leavenworth,) are dated Feb. 15th. They direct him to be in realizes the march to the scene of disturbance, if the Governor finds the ordinary course of judicial proceedings, and the powers vested in the U. S. Marshal, fruitless for the suppression of insurrection or the invasion of armed forces, but it counsels him to act with extreme prodence in the premises.

The following important letters were drawn from the President by the call of Congress for informs-

Str.—We have authentic information that an over-whelming force of the citizens of Missouri is organi-ing on our border, amply supplied with artiller for the avowed purpose of invading this territory, demorali-ing our towns, and butchering our unoffending free State citizens. To FRANKLIN PIERCE, President of the

They respectfully demand, on behalf of the citizens of Kausas, that the commandant of the U. S. troops in the vicinity be immediately instructed to prevent such as inhuman outrage. Respectfully, J. H. LANE, Chairman Ex. Com. K. T.

C. ROBINSON, Chairman Ex. Com. A. J. Sa'ety. J. R. GOODDIN, Secretary Ex. Com. K. J. GEO. W. DEITZER Secretary Com. of Safety. GEO. W. DEITZER, Secretary Com. of Safety.

LAWRENCE CITT, Jan. 28, 1856. To the President of the United States:

Sin.—We notified you that an overwhelming foror, supplied with artillery, was organizing upon our before, for the avowed purpose of invading Kanssa, demorralizing the towns and butchering the unoffending free State citizens, and they constituting fourteentwenteths of the entire population.

In addition to the relief respectfully demanded in that the content you to issue your proclams.

In addition to the relief respectfully demands in note, we carnestly request you to issue your proclam-tion immediately forbidding the invasion. We trust there may be no delay in taking so impo-

tant a step to prevent an outrage which, if carried of as planned, will stand forth without a parallel in the world's history. Yours, respectfully,
J. H. LANE, Chairman Ex. Com. K. I.
C. ROBINSON, Chairman Com. of Safety.

The Washington Correspondent of the N. Y. Journal

admitting him to his seat, and will also report an elec-tion law, which will control future elections in the Ter-tion law, which will control future elections in the Ter-tion of Kaneis. A law on the subject is necessary, ritery of Kaneis. A law on the subject is necessary, of sill pass Congress, but Gov. Reeder will not be ad-admitted to his seat. The election will be referred back, but not immediately, nor until after the election law and pass.

This is the present state of the Kansas question. Ser ster Douglas, of Illinois, it is said, sustains the Pres ident, and justifies the Missouri ruffians ;—as we experted, though rumors of a contrary kind have led some to think that he would oppose the Atchison invasion. We are sorry that there should be any thing in the

position of the Free-State men of Kansas to weaken position of the with their perilous position, and with the result of their courageous struggle for their own iest and undeniable rights. We certainly would not jedge them hardly, nor can we refuse them sympathy and aid at this critical moment; but it is to them as per contending for their own personal and immediate rights, not as to men contending for a great principle, agrest common right of all men, that we give it. We have now in view the article from the new (Free-State) Contitution, which proposes to exclude all colored people from Kansas. It is generally supposed that the Eursas people will ratify that article, though some profeet to think otherwise. On this point, we take the following extracts from an ably-written letter in the New York Weekly Tribune of Saturday last, entitled, Perils of Kansas,' signed A. Bowen, Ulster Co., N. Y. . Six: I desire through the columns of the Tribune to

aske some remarks explanatory of the state of things in view of the late Message of the President of the United States. I am a citizen of Kansas; left there in November, just before the murder of Dow, to there in November, just before the murder of Dow, to settle up my business here, and expect to return with part of my family very soon. I have borne an humble part in most of the efforts made by the actual residents part in most of the efforts made by the actual residents is that unfortunate Territory, during the past season, to provide for themselves the blessings of self-government. ment. but m) own; but will any sane man insist, after this ultimatum of the President, that there is any other course for the Free State party of Kansas than the one ther have adopted? It is no wonder that David R. Athison, with the help of the Kansas-Nebraska Bill in making his first raid upon that Territory and securing making his first raid upon that revision by the ferms a Missouri Legislature, whose legislation by the ferms of that bill is exempted from revision by Congress (thus hishing a new and dangerous precedent,) and appointment of county officers down to constable for six years in advance, perpetuates the present order of times; and in his knowledge of the fact that the General Government would do nothing to disturb that lerelation which made the expression of a man's opinion thiny, and deprived Freemen of the right of suffrage unless they would swear to support the Kansas-Nebras-ki Bill and the various Fugitive Slave Laws, and which gave Missourians license to vote in Kansas by the payment of one dollar-it is no wonder, I say, that Davi R Atchison and his confederates could boast that they "had got the hands of the d—d Abolitionists tied." A serging toward Abolitionism as understood at the East. I need scarcely say no one is an Abolitionist in the Missouri acceptation of the term-that is, a negro stealer. They are in favor of a Free State, not from any philanthropic feelings toward the blacks, but because they believe it will better promote the general properity. It may surprise our Eastern friends to learn that there is reason to believe that Kansas will ion of our Free State men are from the Western and South-western States. They have seen much of free negro society, and consider it demoralizing, and they think that the superannuated and vicious negroes of Miscouri will be turned loose upon us unless we exclude them. (!) I do not share in their fears, but have no them. (!) I do not share in their lears doubt they are honestly entertained. (!)

Surely we in this country need no new lessons to teach as the folly as well as sin of compromising with pro-lavery prejudice and meanness. It has been the tase and curse of our country from the first. Success, guined in such an alliance, is but short-lived. Bitter froits must grow of all such partial and tyrannical legislation. We trust the Free State men in Kansas will decide to 'wait a little longer,' before they accept rights and privileges for themselves, on the condition of withholding or wresting them from other men. Let them not be a free State in name only; using the sacred name of freedom to shelter a proscription more cruel and base than eyer Indiana or Illinois was guilty of; but be truly free, and establish a truly free State. This is not a question of ' philanthropy towards the blacks '; it is a question of simple justice and right, and common bonesty .- M.

THE HON. MISS MURRAY!

In addition to the able article from the Anti-Slavery Afrocale which we give this week, we are able to add, on what we deem reliable authority, that Miss Murimpitable Southern entertainers to such good purpose that, while among them, she PLEDGED HERSELF to write and publish a book in favor of Slavery !

It should also be explained that not only is Miss Murray a weak and sillily-aristocratic woman, but is set always quite same. She is subject to attacks of depression, which compel her to be excluded and watched occasionally. In justice to all parties, this fact should be known

The slaveholders endeavor to excite sympathy in Miss Murray's favor, by representing her dismission from the Queen's service as a case of persecution, and by alleging that she has given up ' her all ' in their cause -her sole dependence being on her office. This is not true. Her office (Maid of Honor,) gave her £400 a year, and she has enjoyed it much beyond the usual term. She has property of her own, and many wealthy. and powerful relations. Moreover, the slaveholders are board to reward her handsomely .- M.

MR. CONWAY'S SERMON.

Mr. Conway, the pastor of the Unitarian Church in Washington, (says the Nutional Era,) whose sermon appears on our first page, is a nephew of Judge Daniels, of the Supreme Court ; a Virginian, belonging to a family of extreme pro-slavery views. A young man of twenty-six, he is distinguished for his boldness, his independence, his originality, and general reading. The sermon, delivered in one of the most conservative thurches in Washington, is, under the circumstances, an extraordinary one, and will be read everywhere with profound interest.

Presonal. The numerous friends of Miss ANNE WARREN WESTON, of Weymouth, will be interested to know that in the company of her brother, Mr. R. W. Westen, of New York, she sailed on Wednesday last from New York for Liverpool, in the steamship Persia. The voyage, and, still more, the visit to her sisters and other relatives now in Europe, together with the relaxation from the cares of home, will, we earnestly hope, turuit her strength and confirm her health. Very many will join us in wishing her a prosperous and pirasant journey, and all who know her must desire her speedy return to her home, and to that post of antislavery duty and vigilance, which she fills so admirably and to faithfully.

STRINGFELLOW'S APPEAL TO HIS SUBSCRIBERS. In the Squatter Sovereign of Jan 20, published at Atchison, Kansas Territory, 'edited by Stringfellow and Kelley, is a very argent appeal to their delinquent subscribers. They say, with characteristic shamelessness, 'We call upon them as Christians, as Americans, as pro-slavery men, as honest men, to pay us our just dues."

NICARAGUA AND THE U. STATES. All official intercourse with the Hon. J. H. Wheeler, U. S. Minister to Nearagua, has been suspended by the Provisional Govtranent of that country, as an offset to our government's refusal to receive Parker H. French as an agent of Sicaragua, and Mr. Prench is recalled.

To Correspondents. Mr. Garrison's continued absence calls for their continued patience. In the next paper, doubtless, room will be found for some of their

Connection. In the list of Pledges to the Mass Anti-Slavery Society, lately published, for James D. WORCESTER CO. SOUTH DIVISION A. S. PARKER PILLSBURY IN ENGLAND—THE SOCIETY.

The annual meeting of this Society was held at H. ticultural Hall, in Worcester, commencing on Saturday evening, Feb. 2, and continuing Sunday afternoon and evening. The following officers were chosen for the en suing year, viz. :

President-Effinguan L. Capron, of Worcester. Vice Presidents-Josiah Henshaw of West Brook field, Moses Sawin of Southboro', Adin Ballou of Milford, Clark Aldrich of Upton, Daniel S. Whitney of Southbore', N. P. Smith of Millbury.

Secretary-Joseph A. Howland of Worgester, Treasurer-Sarah E. Wall of Worcester.

Auditor-Alfred Wyman of Worcester. Executive Committee-Abby K. Foster of Worcester Sarah H. Earle of do., Adeline H. Howland of do. Eliza S. Stowell of do., John H. Crane of do., Seth sons. Rogers of do., E. D. Draper of Milford, Wm. D. Cady of Warren, Samuel May, Jr., of Leicester.

The following resolutions were reported by the Business Committee, and, after discussion by Andrew T. with a very large audience, it was enthusiastically vote Foss, Wm. Wells Brown, Stephen S. Foster, Samuel to adjourn to meet again at my earliest convenience May, Jr., David A. Wasson, and others, were adopt- for another lecture. It will come off on the 28th ins

Resolved, That, in the unchangeable truth, justice and importance of the great principles upon which the had one meeting at Beeston, four miles from Notting-Anti-Slavery movement is founded, we have the most ham, and two or three dinner or tea parties, so that my implicit confidence; that we should write our own con- time and strength are fully occupied. More work of demnation if we manifested a want of faith for the fers, by far, than I can safely perform. future, in that course which has been so abundantly blessed by God in the past; and that we know and can If so, a thousand thanks—it is of great use. The Presconceive of no way for the overthrow of slavery so ident's Message makes the English people laugh. Could effectual and certain, as that which this Society, and you not have kept it back longer? Yesterday, the those with which it is in fellowship, have maintained glad news of Peace came throbbing over the telegraph and enforced from the beginning.

ful works of darkness, but rather reprove them'; is, in have counter orders from his Southern overseers. our daily life and conversation, to 'remember those in But what a Message! Why don't your Bosto LY OR POLITICALLY.

every man must, from the necessity and the right of the and thirsting for more, I do not know, unless he can case, be his own judge. As a Society, we can only say, stir up his British allies to take flight for the West, enwith regard to cases of individual duty, * Let every force the Bulwer treaty, and protect the West as well man be fully persuaded in his own mind '; -if he can as the East from the encroachments of tyrants. This find a church unstained by the b. od of the slave, faith- he would doubtless be quite ready to do. ful in its whole duty to God's poor, let him join it, if And then what a splendid work Congress is doing he be so minded ; if he can find a political party which I hope they will ballot for Speaker until the 4th, 'Idea is not striking hands with the slaveholder, which is of March. They never earned their eight dollars per consistently trampling under foot every law and decree diem half so well before. Keep them without a Speakof tyranny and oppression, let him join it, if he will; er as long as possible, do ! They never spoke so loud but, if not, let him dare to stand alone for justice and and well before, as now. But Seward seems to go for for God :

In the right, with two or three.'

Resolved, That while we cannot but view with inin view of the fact that the majority of the people in decide. But I suppose my neighbor Pierce will be as the nominally Free States are to this day on the side glad to get home to Concord as I shall myself. of the Slave Power, and pledged to its protection and support, we feel that our duty is to labor here for the conversion of the people of New England to true antion any small or illusive issues, by men pledged to sub- liquor traffic of the State. mit if the Slave Power predominates.

Resolved, That the idea of starving slavery to death, by confining it within its present limits, is, in view of the fact that the larger part of the territory already secured to the Slave Power is as yet virgin soil, on which an ASYLUM FOR INEBRIATES, whereby they may reit can grow and fatten for ages to come, a most dan- coive such treatment as shall restore them to gerous delusion.

Resolved. That we ly styled, Do-nothing abolitionists, are not doing many things which some professed abolitionists are doing, viz : we do not unite with them in the recognition of slaveholders as Christians; we do not join them in of the Legislature. solemn oaths to protect and defend slavery in the States where it exists, in order to obtain the right to keep it out of the Territories, if they can outvote the slaveholders, but to protect and defend it there, even in Kansas, if the Slave Power outvote them. But we of anti-slavery would join us in doing, would break the yoke from every slave, i. e., remove our own feet from the neck of the slave, and practically dissolve And with hearts devout and holy, thither many went our union with slaveholders.

Resolved. That, in our judgment, the dissolution of the present Union with the slaveholding States presents the only peaceable remedy for the evils of slavery, and For my soul is sick and saddened with that fearful tale the surest pledge of its entire abolition; inasmuch as, Which has blanched the cheeks of mothers to the whitethen, the slaveholders, unable to hold their slaves, must devise immediate measures for their emancipation, and the men of the North will no longer be obliged to take up arms to suppress servile insurrections, return fugitive slaves, or fly to the rifle and the revolver to defend their own territory from the ruffianism of the O, thou mother, maddened, frenzied, when the hunter's Slave Power.

EFFINGHAM L. CAPRON, President. JOSEPH A. HOWLAND, Secretary.

LETTER PROM THE SOUTH.

(For obvious reasons, we omit all names and places mentioned in the following letter, which has been received within a few days :--] SAMUEL MAY, Jr. :

sent me a number of our valuable Anti-Slavery paper, THE LIBERATOR, and from it I see that persons desiring Anti-Slavery tracts should apply to you. I wish you to send me one of all you have for free distribution. I I could do and dare for ever for the babe upon my can do much good with them here, but will have to be cautious with them. Several which I brought with me from Massachusetts are read with avidity by a certain class here. Slavery is now so strong in the South as many suppose. Some persons here who do not own slaves, are as good anti-slavery men as I ever desire to see, but they are cautious in talking about it.

We are happy to lay before our readers the following letter from Professor Scott, written to Wil- Better for thee death and heaven, than a life of slave SON ARMISTEAD, Esq., of Leeds, England, dated AIRE-DALE COLLEGE, (near MANCHESTER, Eng.,) Jan. 14. 1856 :

Mr DEAR SIR,-I am greatly obliged to you for the papers which you have repeatedly sent me on the Slavery question. I will take care to distribute them as efficiently as I can.

The conduct of the American churches, and I will add, of the Board of Missions, is, in one point of view. the strangest and most deplorable scene that the world presents, and in another, one of the greatest mysteries of Divine Providence; still, we have God and the Gospel, and truth and justice, on our side. and must not despair. How deplorable it is that professed Christians have taught the heathen slavery

and rendered them fanatical in its support! I am glad that Mr. Conder has expressed himse so decidedly on the subject. I should act in the same way if I had a pulpit, which I have not now.

I am, dear Sir, Yours very truly. WALTER SCOTT.

PRESIDENT'S MESSAGE, Extract of a letter from PARKER PILLABURY to General Agent of the Massachusetts A. S. Society :

LENTONFIELD, near NOTTINGHAM, (Eng.) Jan. 18, 1856.

DEAR FRIEND MAY: I have had one crowded lecture in Derby, in hall holding 500 people, but we were assured that mor were turned away than could gain admission. The Mayor then offered me the City Hall for a second lec ture, and will, if he can, take the chair. I keep out of all large places generally, it so exhausts me to speak in them. But I have tried the Exchange Hall once her in Nottingham, and shall make the attempt of the City Hall for my second Derby lecture, next Tuesday evening. But it will not do for me to risk it often to go into rooms larger than will comfortably hold 500 pe

The Mayor of Nottingham presided at the meeting with great cheerfulness.

At the close of the lecture, which was a long or Next week will be my other meeting at Derby, and ther is also one next to follow at Leicester. Then I hav

ic nerves, from Vienna-and such a hurricane of io Resolved, That the effectual and omnipotent 'way' as it brings to the nation! And the first thing th to abolish slavery is to 'cease to do evil, and learn to people say to me is, Would your President write such do well'; is to 'seek justice, relieve the oppressed, a message now? The people drove the Ministry int plead for the fatherless and the widow'; is no lon- the war, because they believed it a war for human free ger to 'consent with thieves, and be partakers with dom and elevation; but many are not satisfied, no adulterers'; is to 'come out and be separate' from that the war has closed, leaving all the nationalities a oppressors, man-stealers, and from those more guilty they were, and European despotism more firmly estabmen who excuse and justify man-stealers; is, in the lished than before. And should they now turn their apostle's words, to ' have no fellowship with the unfruit- eyes towards Nicaregua, our valiant President might

bonds as bound with them'; is, to dissolve our co-part- Committee invite him, now that Henry A. Wise de nership with those, whoever and wherever they may clines, to read it, as one of the lectures in their course be, who are upholding and extending slavery, 'the I hope you will see an art cle in the London Times of sum of all villanies'; is, in brief, to make the great yesterday about it. Whether peace or war would b principle of this Society the practical guide of our own desired by the President, I do not know. But I fancy lives, viz: 'No Union with Stavenolders, Religious- the news of yesterday will be most unwelcome to tw parties-one is, our government ; and the other is Louis Resolved. That in carrying out these great princi- Napoleon. And what the latter can do now, with his ples, foundation principles of the government of God, immense eastern army, covered with glory and blood.

the Message, and even ' the Monroe doctrine.' Will Republicans generally? And will that be like the old Free Soil patriotism, supporting the Mexican war, and accepting its triumphs, though every acre of land should terest the struggles with the Slave Power now going on be given to slavery as fast as admitted into the in Kansas, Congress, and elsewhere, whether based on Union'? On some of these points I have to wait for selfish or private interests, or upon mistaken policy, yet further developments, before, at this distance, I can

We give place to the following form of petition which is now in circulation in this State, and suggest slavery principles, rather than to join in any conflicts that a large proportion of the funds needed for the supwith the Slave Power in Kansas or elsewhere, made up port of the Asylum be raised by a special tax upon the

To the Honorable Senate and House of Represente tives, in General Court assembled :

The undersigned, Citizens of reby petition your Honorable Bodies, to establish soundness of health and sanity of mind; and also to afford such facilities as shall render the Asylam if-supporting institution, for the now miserable victims of intemperance.

N. B. Petitions should be forwarded to some member

From the N. Y. Tribune. THE SLAVE TRAGEDY AT CINCINNATI BY MRS. MARY A. LIVERMORE.

actually do that, which, if all who professed the name Bright the Sabbath sun is shining through the clear and frosty air.
Solemnly the bells are calling to the house of praise and prayer ;

their way, To renew to God their pledges :----but I cannot go to

ness of the snow;
And my thoughts are wandering ever where the priso The parents and their children, in hopeless bondage

toils ensuared
Thee and thy brood of nestlings, till thy anguished spirit dared Send to God, uncalled, one darling life that round thin

Worthy of a Spartan mother was that fearful deed o

Worthy of the Roman father, who sheathed deep his flashing knife
In the bosom of Virginia, in the current of her life!
Who, rather than his beauteous child should live a ty-DEAR SIR:—A kind friend from Boston has recently Opened the way to freedom through the portals of the

> Well I know no stronger yearning than a mother's love And I feel no deeper sorrow could the light of life eclipse, Than to see death's shadows settle on its brow an faded lips!

Yet, (O, God of heaven, forgive me !) baby, sitting or my knee, I could close thy blue eyes calmly, smiling now so swee

Ay, my hand could ope the casket, and thy precio

And before the Judge Eternal, this should be my as

guished plea:
'They would reb my child of Manhood; so, uncalled
I sent it Thee! Hope, and Love, and Joy, and Knowledge, and he every right they crave; So I gave her what they left her-her inheritance

And the Lord would judge between us, O ye men Even 'gainst the strong and mighty, for the weak He taketh part; Think ye, hunters of His children, bowed beneath you

iron rod,
With your heel upon their heart-pulse, this ye do unto your God! But the day of vengeance cometh-He will set his pe

Though He lead them, like his Israel, through a re and bloody sea;
For the tears and gore of bondmen, staining deep the frighted sod,
And the walling cry of millions, riseth daily up to God Auburn, N. Y., Sanday, Feb. 3, 1856.

A PROCLAMATION

By the President of the United States of America.

Whereas, indications exist that public tranquility and the supremacy of law in the territory of Kansas are endangered by the reprehensible acts or purposes of persons, both within and without the same, who propose to direct and control its political organization by force: It appearing that combinations have been formed therein to resist the execution of the territorial laws, and thus in effect to subvert by violence, all present constitutional and legal authority: It also appearing that persons residing without the Territory, but near its borders, contemplate armed intervention in the affairs thereof: It also appearing that other persons, inhabitants of remote States are collecting money, engaging men and providing arms for the same purpose: And it further appearing that combinations within the Territory are endeavoring, by the agency of emissaries and otherwise, to induce individual States of the Union to interfere in the affairs thereof, in violation of the Constitution of the United States:

And whereas, all such plans for the determination of

And whereas, all such plans for the determination of And whereas, all such plans for the determination of the future institutions of the territory, if carried into action from within the same, will constitute the fact of insurrection, and if from without, that of invasive ag-gression, and will in either case justify and require the forcible interposition of the whole power of the General Government, as well to maintain the laws of the Terri-tory as those of the Union:

Now, therefore, I, Franklin Pierce, President of the United States.

Now, therefore, I, Franklin Pierce, President of the United States, do issue this my proclamation to command all persons engaged in unlawful combinations against the constituted authority of the Territory of Kansas or of the United States, to disperse and retire peaceably to their respective abodes; and to warn all such persons, that any attempted insurrection in said Territory or agreement in the same, will be Territory, or aggressive intrusion into the same, will be resisted, not only by the employment of the local mili-tia, but also by that of any available forces of the Unit-

tia, but also by that of any available forces of the United States: to the end of assuring immunity from violence, and full protection to the persons, property, and civil rights of all peaceable and law-abiding inhabitants of the Territory.

If, in any part of the Union, the fury of faction or fanaticism, inflamed into disregard of the great principles of popular sovereignty, which, under the Constitution, are fundamental in the whole structure of our institutions, is to bring on the country the dire calamity of an arbitrament of arms in that Territory, it shall be between lawless violence on the one side and conservative force on the other, wielded by legal authority servative force on the other, wielded by legal authority

of the General Government.

I call on the citizens both of the adjoining and of disin the local concerns of the Territory, admonishing them that its organic law is to be executed with impartial justice; that all individual acts of illegal interference will incur condign punishment; and that any endeavor to intervene by organized force will be firmly with-

I invoke all good citizens to promote order by rendering obedience to the law; to seek remedy for tem-porary evils by peaceful means; to discountenance and repulse the counsels and the instigations of agreement to and of disorganizers; and to testify their attachment to their country, their pride in its greatness, their appre-ciation of the blessings they enjoy, and their determihands, by cooperating to uphold the majesty of the laws, and to vindicate the sanctity of the Constitution.

In testimony whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed to these presents. Done at the city of Washington, the eleventh day o February, in the year of our Lord one thousand eight

hundred and fifty-six, and of the independ-[SEAL.] ence of the United States, the eightieth. FRANKLIN PIERCE. W. L. MARCY, Sec. of State. By thePresident :

CONGRESSIONAL.

WASHINGTON, Tuesday, Feb. 19. Mr. Wilson concluded his speech relative to Kansas strongly condemning the course of Atchison and Gov

The consideration of the Kansas question was resum ed. Mr. Geyer asked Mr. Wilson on what authority he yesterday stated that Mr. Atchison went to Kansas arm d to control the election ?

Mr. Wilson replied, on the authority of Gen. Pome

Ar. With the Arch, as stated by Gen. P., Mr. Atchison entered the territory, armed with bowie knife and revolver, ready to shed the blood of any man who would not do his bidding.

Mr. Geyer did not suppose Gen. P., made the state-

ment on his own authority, but that some one else had so reported to him. The only time Mr. Atchison ever crossed the border, so far as he (Geyer) had been able to learn, was during the late disturbances, an account of which was read in the Senate yesterday. At that time, it was apprehended that there would be a serious collision and destruction of life. Then Mr. Atchison, with two or three other gentlemen, went into Kansas for the purpose of persuading those assembled at Wika-rusa to forbearance and moderation. He went there to counsel peace, not to excite violence, and that was the only time he ever went there. Mr. Wilson continued—He had simply placed before

the Senate the statement of Gen. Pomeroy, in opposition to the statement of the Senator from Missouri. The document from which he read was prepared by Gen. Pomeroy, and was signed by him and several others, receipt, he had been assured by Gen. Pomeroy that all its statements are true, and can be proved before a Committee of either House of Congress. He (Mr. Wilson) regarded Atchison as the moving spirit of all the ouri excitement from which these disturbances have

The speaker alluded in emphatic terms to the characteristics ter of Gov. Shannon, saying that he was the companion of gamblers and drunkards in California, and that when the Missourians shot down a citizen of Kansas, the Governor was so intoxicated that he could not attend to his duty. He could prove these and a hundred other disreputable things of Gov. Shannon.

Some pretty sharp words passed between Senators Some pretty sharp words passed occurrent Senators Toucey and Wilson on Monday. As soon as the Kansas documents had been read, pending a motion to print. Senator Toucey made a set speech in defence of the President, awowing his own intention to support the Constitution and laws, and concluding with the remark 'that certain gentlemen in this country would lose their vocation by the action of the President, which would settle all difficulties in Kansas.'

Senator Wilson rose to reply, and remarked that if the Senator alluded to him, and those who acted with him, servility to the Executive was not their vocation whatever else it might be.

The New York Herald correspondent telegraphs from Washington Wednesday: 'Mr. Wilson occupied two hours in finishing his speech to-day, in the course of which Gov. Shannon and the administration were severely handled. The subject was then postponed until Mor day. The claims of Whitfield and Reeder were thou oughly discussed in the House to-day, on Mr. Wash-burn's resolution. To-morrow the vote will be taken on the resolution, when it is believed it will pass."

The New York Tribune's correspondent at Washing-ton telegraphs: 'Over ten thousand copies of Senator Wilson's speech were subscribed for by the House mem-bers before he had finished.'

Gov. REEDER'S PROTEST. - Gov. Reeder has laid before the House of Representatives a protest against the ad-mission of Gen. Whitfield as delegate from Kansas, and claiming the seat himself. Gov. Reeder sets forth the following facts in support of his claim :

'That the said J. W. Whitfield, as your memorialis is informed, claims to have been elected at a pretended election held on the first day of October last, in said Territory, which said pretended election your memorial-ist contends and proposes to show was absolutely void, being without any valid law or the will of the people or qualified voters to authorize or to support it.

That the law under which said pretended election

mas held emanated from a legislative assembly which the people and qualified voters of said Territory protest and declare, through your memorialist, were not elected by them, but imposed upon them by the force of superior non-residents, who could pass no law that would be binding on them, and whose election and action should not be sanctioned or recognized by this House, because they are attentioned to recognize the saide of republicant they are utterly inconsistent with the idea of republican government, and destructive of the plainest and most undeniable civil and political rights.

undeniable civil and political rights.

That the said supposed election law was entirely nugatory and of no effect, because passed at an illegal and unauthorized place, where no valid legislation could be had, and was void in itself and on its face as containing provisions directly and materially violative of the act of Congress to organize the said Territory.

That said pretended election was not conducted even

according to the forms and mode prescribed by the sup-posed law which parported to authorize it.

That many hundreds of illegal votes were polled at said pretended election by non-residents and others.

and pretended election by non-residents and others.

And your memorialist excuses himself for the want of specifications under the two objections last above stated, by reason that he has been unable to obtain from the executive office in said Territoryithe necessary information, or any copy of the returns of said election; that, after several applications to the Secretary of the Territoryith the Control of the Territoryith and the Secretary of the Secreta after several applications to the Secretary of the Terri-tory for certified copies of papers in his office had been neglected and evaded the said Secretary finally gave a positive refusal to furnish the copies demanded; and for the further reason that the said Secretary of the Territory has withheld the copies of the executive minutes for the year 1855, although the law required him

to furnish them semi-annually to the President of the United States, which said copies, had they been forward-ed, might have furnished the necessary information to

elected by a large majority of the legal voters of the said Territory for the said office of Delegate, at an election held on the 9th day of October, which he proposes to show was the only valid election held in the Territory for that purpose.

Good our or Evil. A Kansas letter writer says :

'A few months ago, there was very little general Anti-Slavery Reling in Kansas; but since Gov. Shannon came here, and Pierce called us "a mob," since his officials publicly and fraternally associated with Atchison's minions at the recent "Law and Order" Convention—since the ballot-box was seized at Leavenworth, and Lawrence was threatened by the Border Ruffians with destruction—"Abolitionist" has ceased to be a word of reproach with hundreds of men who previously detested the name. I have heard men who were semidetested the name. I have heard men who were sem Southerners before, declare, with Garrison.

"I am an Abolitionist! I glory in the name !"

since Kansas was invaded. I have heard others him that even Garrison himself was rather an old fogy, be cause he does not go far enough in opposition to Slaver

PENALTY OF RUNNING AWAY. Anthony Burns, th fugitive slave, whose return to his master caused much excitement, trouble and Government expense much excitement, trouble and Government expense in Boston, has since been purchased by a subscription, made up at the North, and set free. He was, it seems, a religious man, and a member of a church, at a place called Union, Fauquier County, Va. On becoming free, he went to Oberlin College, Ohio, to educate himself for the ministry, and wrote back to Virginia to his old pastor for a letter of dismission from the church. In answer to this, he received a preamble and resolution, unanimously adopted by the congregation, excommunicating him from the communion and fellowship of the church, for having 'sbaconded from the service of his master, and refused to return voluntarily, thereby disobeying both the laws of God and man.'—Journal.

THE CINCINNATI SLAVE CASE. The argument in this ase has been concluded. The Commissioner adjourned o Wednesday, March 12th, when he said he would give

Col. Chambers objected to fixing so distant a day, o account of the expense to his clients, and Jacob Flinn hought it would be better not to announce the day, so is to avoid collision between the Sheriff and the U. S. Marshal. In consideration of these objections. Court stated that if they felt prepared to give the judg-

nent sooner, notice would be given to the counsel.

The Court then adjourned to Wednesday, the 12th of March, and the fugitives were immediately taken out in the custody of Mr. Brown, Special Marshal.

The act to increase the salaries of the Judges of he Supreme Court of Massachusetts has passed both tranches of the Legislature, and received the signature of the Governor. It went into operation January 1st, 1856. The Chief Justice receives \$4500 per annum, and the Associate Justices \$4000.

SLAVE STAMPEDE. The Cincinnati Commercial of Monday, reports another stampede of six slaves, be-onging to Mr. Bowen, who lives in Boone County, a short distance from Mr. Gaines, who were taken with a sudden leaving during Friday night. It is supposed that they crossed the icy bridge above California, but no trace of their whereabouts, up to last night, had

patch from the Highland Light, Cape Cod, received by Messrs. Brewer and Baldwin's line, states that the ice on the shore in that vicinity extends for the distance of a mile from the beach. The oldest residents say they never saw the like before. The fact that ice forms at a mile from the beach. The point so exposed to the heavy swell of the sea, shows the excessive coldness of the weather. It blew a heavy North West gale all Monday night on the Cape, an vesterday morning there was a strong W. N. W. wind. PUNISHING THE CANNIBALS. The U. S. sloop of war

John Adams has been Greytowning the Fejees. She battered down five of their largest towns and conquered a treaty, in expiation of their depredations on American ressels trading among the islands.

APPOINTMENT. Rev. John Prince of Essex has been appointed to the Clerkship in the office of the Secretary of the Commonwealth, made vacant by the removal of 3. P. Hanscom, - Salem Register.

ANTI-SLAVERY TRACTS

The Executive Committee of the American Anti-Slavery Society have issued the following Tracts for gratuitous distribution :-

No. 1. The United States Constitution, Examined. No. 2. White Slavery in the United States. Colonization. By Rev. O. B. Frothingham

No. 4. Does Slavery Christianize the Negro ? By Rev. T. W. Higginson, The Inter-State Slave Trade. By John G.

Palfrey. The 'Ruin' of Jamaica. By Richard Hil

Revolution the only Remedy for Slavery. To Mothers in the Free States. By Mrs. E L. Follen. Influence of Slavery upon the White Popula

tion. By a Lady. Slavery and the North. By C. C. Burleigh. No. 11. Disunion our Wisdom and our Duty. By Rev. Charles E. Hodges.

Anti-Slavery Hymns and Songs. By Mrs The Two Altars; or, Two Pictures in One. By Mrs. Harriet B. Stowe.

. How Can I Help to Abolish Slavery?' or Counsels to the Newly Converted. By Maria W. Chapman.

What have we, as Individuals, to do with Slavery? By Susan C. Cabot. No. 16. The American Tract Society; and its Policy of Suppression and Silence.

Being the Unanimous Remonstrance of the Fourth Congregational Society, Hartford, Ct.

No. 17. The God of the Bible Against Slavery. By

distribution, should be made to SAMUEL MAY, Jr., 21 Cornhill, Boston ; to the Anti-Slavery Offices, 138 Nassau, street, New York, and 31 North Fifth street, Philadelphia : to JOEL McMILLAN, Salem, Columbians Co., Ohio ; or to JACOB WALTON, Jr., Adrian, Michi-

Application for the above Tracts, for gratuitous

All donations for the Tract Fund, or for the circulation of any particular Tract of the above series, should be sent to FRANCIS JACKSON, Treasurer of the American Anti-Slavery Society, 21, Cornhill, Boston

WORLD'S BIBLE CONVENTION.

We, the undersigned, desirous of promoting the im-provement of our race, and believing that the doctrine of the divine authority of the Bible is one of the greatest hindrances to its improvement—and believing fur-ther, that this doctrine has no foundation in truth, and ther, that this doctrine has no foundation in truth, and that a fair and thorough investigation would lead to it its speedy and general abandonment, invite all, in whatever part of the world they may dwell, who feel an interest in the matter, to meet us in New York in May next, and to adopt such measures as may be calculated to spread through the world what may appear to be the truth on this important subject.

The alleged evidences of the divine authority of the Bible will, as far as practicable, be examined in the order in which they are presented in the works most approved by the leading religious denominations, and most frequently referred to as authorities by advocates of the common faith. Such arrangements will be made with regard to speakers as may appear best calculated to secure a correct exposition and a thorough discussion of every branch of the subject.

To secure the order and efficiency of the Convention, it is required that all who contemplate taking

To secure the order and efficiency of the Convention, it is required that all who contemplate taking
an active part in the discussion will please apply to
the Committee of Arrangements, accompanying their
application with suitable references as to character and
talents, and, in case they are delegated by churches or
by liberal associations, with certificates of their delegation. The discussions will take up the forencome and
afternoons. The evenings will be given to lectures and
addresses.

JOSEPH BARKER, Salem, Ohio. JOSEPH BARKER, Salem, Ohio.

REUBEN WEBB, Philadelphia.
ERNESTINE L. ROSE, New York,
AUG. THEO. STAMM,
HORACE SEAVER, Boston. J. P. MENDUM. J. M. BECKETT.

FRIENDS OF HUMANITY! We can now say, and say with confidence, that the Bedford Harmonial Seminary is well established, having a sufficient fund to keep it up ten years, at least, if nothing more should be donated. It is located five miles west of Battle Creek, Michigan in a search of the search

REDFORD HARMONIAL SEMINARY.

igan, in a rapidly growing community of liberal minds. Several new buildings are in process of erection, for the accommodation of the school. Families and students will find Bedford a very desirable situation. The large boarding-hall will be in complete condition at the commencement of the Spring Term. The expenses of a student for board, tuition, room rent, all, are about \$2.50 per week. Students can also hire rooms on rea-

S2.50 per week. Students can also hire rooms on reasonable terms and board themselves.

The Spring Term will commence on the 4th of March next; the Fall Term on the first Monday in September.

The following br nches are taught in the Seminary:
Latin, Greek and French; a full course of Mathematics; Natural Sciences and English Studies. Instrumental Music by Mrs. Howe.

H. CORNELL, Principal.

O. D. HOWE, Teacher of Languages. J. W. TALBOT, Teacher of Mathematics. J. P. AVERILL, R. CORNELL, L. HOUGHTON, E. Y. CORNELL, J. W. TALBOT, D. BROWN, H. CORNELL, Trus-

N. B. All communications must be sent to H. COR-NELL, Battle Creek, Mich.

LECTURES TO GENTLEMEN.

AT THE

At the request of Members of the Legislature, and other gentlemen, a Course of Eight Conversational Lectures, illustrated with manikins, anatomical preparations, &c., will be given by WM. SYMINGTON BROWN, M. D., one of the Professors in the College, commencing at 7½ o'clock, on MONDAY EVENING, Feb. 18, and continuing at the same hour on THURBDAY and MONDAY evenings.

These Lectures are free to the members of the Legislature, who are respectfully invited to attend whenever

These Lectures are free to the members of the Legis-lature, who are respectfully invited to attend whenever it may suit their convenience. At the close of any of the Lectures, the Secretary will give (to Members who may desire it) information respecting the history, con-dition, and prospects of the College, and explain the nature and object of the change in its charter and organization which the Board of Directors have recent-

petitioned the Legislature to make.

Tickets for the Course, \$1 each, to be had of the subscriber, at the College, 274 Washington street.

Newmarket, " Friday, 2d, in the Free Will Baptist Church (Elder Pike's,) Newburyport.

AARON M. PowerL, an Agent of the American Anti-Slavery Society, will hold a series of meetings in Oak-mb Counties, as follows : Utica, Troy, Birmingham,

The Post Office address of Aaron M. Powell will be Detroit, Mich., care of Wm. D. Cochran, until March 4th.

LECTURES ON CRIME. CHARLES SPEAR will deliver an Address on the Claims of his Parish, in the Orthodox Church, North Chelsea, next Sabbath morning, and in the Unitarian Church in the afternoon, on the Influence of Crime on

PLACES WANTED .- A colored young man rishes to learn the shoemaking trade ; another to become a bookbinder. Also, a young woman desires to work at dress-

making.

The best of references can be given.

Address WM. C. NELL, 21 Cornhill.

chusetts and vicinity, during the month of March, may be addressed to WM. C. NELL, 21 Cornhill. EF ENGLISH LAWS FOR WOMEN, by the Hon.

young man, (27 years of age,) stout and capable, wants a good place in the country,—on a farm would be preferred. Apply to SAMUEL MAY, Jr., 21 Cornhill.

IN PRESS. And to be ready for Sale on Saturday, March 8,

THE PEARL OF PEARL RIVER.

MRS. E. D. E. N. SOUTHWORTH. Author of 'The Lost Heiress,' 'The Deserted Wife,' 'The Missing Bride,' 'The Wife's Victory,' etc.

announce another new work by this celebrated and popular American Authoress. A celebrated critic, who has read the work in manuscript, says: "INDIA; OR, THE PEARL OF PEARL RIVER," is the best

work Mrs. Southworth has yet written.'

Copies of either edition of the work will be sent to any part of the United States, free of postage, on remitting the price of the edition parties may wish, to the publisher, in a letter.

Pablished and for sale at the Cheap Book and Publishing Establishment of

T. B. PETERSON, No. 102 Chestnut street, Philadelphia.

OF THE American Revolution.

Prospects of Colored Americans.

By WM. C. NELL. WITH AN INTRODUCTION BY H. B. STOWE. Just published, and for sale at the Anti-Slavery Ofice, 21 Cornhill

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SELP-KNOWLEDGE promotes health, virtue, hap-

Tenns: For Chart, according to Buchanan's New System of Phrenology, and a written Delineation of Character, \$2 00. For Chart as above and Conjugal adaptations, \$3 00. For Clairvoyant Examinations and Prescriptions, including Mental Delineations,

February 15. J. B. YERRINTON & SON,

PRINTERS, 21 CORNELL Boston.

tees. Harmonia, Mich., Jan. 23, 1856.

ANATOMY, PHYSIOLOGY AND HEALTH,

N. E. FEMALE MEDICAL COLLEGE, 274 WASHINGTON ST.

SAMUEL GREGORY, M. D., Sec'ry. Boston, Feb. 16, 1856.

ANDREW T. FOSS and JOSEPH A. HOW-LAND, Agents respectively of the Massachusetts and American Anti-Slavery Societies, will hold meetings as Friday, Saturday, Sunday, Great Falls, Rochester, 28. 24. Dover. Tuesday, Thursday,

MEETINGS IN MICHIGAN.

Thursday and Friday, 28, 29. Saturday and Sunday, March 1, 2. Royal Oak.

FF WM. WELLS BROWN, an Agent of the Masachusetts A. S. Society, will hold meetings as follows : North Bridgewater, Sunday, Feb. 24. Monday Tuesday East Walpole, Medfield, Wednes., 26. Walpole Centre, 27. 29. East Medway, Friday Milford, March 2

Applications for Mrs. Webb's readings in Massa-

Mrs. Norron. A few copies of this interesting work are now for sale (20 cents each) at 21 Cornhill. PLACE WANTED IN THE COUNTRY. A

INDIA:

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Complete in one large duodecimo Volume, neatly bound in Cloth, for One Dollar and Twenty-Five Cents : or in two Volumes, Paper cover, for One Dollar. THE Publisher takes great pleasure in being able to

COLORED PATRIOTS

WITH SKETCHES OF SEVERAL DISTINGUISHED COLORED PERSONS: To which is added a brief survey of the Condition and

lce, 21 Cornhill Price, \$1.25. Boston, Jan. 1, 1856.

R. P. WILSON, Psychometric Delineator of Character and Clairvoyant Physician, 285 Seventh street, Cincin-

From Putnam's Magazine for February. THE RANGER.

Robert Rawlin !- Frosts were falling When the ranger's horn was calling Through the woods to Canada. Gone the winter's sleet and snowing Gone the spring time's bud and blowing, Gone the summer's harvest mowing, And again the fields are gray. Yet away, he's away, Faint and fainter hope is growing In the hearts that mourn his stay.

When the lion, crouching high on Abraham's rock with teeth of iron, Glares o'er wood and wave away ; Faintly thence, as pines far sighing, Or, as thunder spent and dying, Come the challenge and replying, Come the sounds of flight and fray. Well-a-day ! Hope and pray ! Some are living, some are lying In their red graves far away.

Straggling rangers, worn with dangers, Homeward faring, weary strangers, Pass the farm-gate on their way ; Tidings of the dead and living, Forest march and ambush giving, Till the maidens leave their weaving, And the lads forget their play. *Still away, still away ! " Sighs a sad one, sick with grieving, Why does Robert still delay?

Nowhere fairer, sweeter, rarer, Does the golden-locked fruit bearer Through his painted wood-lands stray, Than where hill-side oaks and beeches Overlook the long, blue reaches, Silver coves and pebbled beaches, And green isles of Casco Bay; Nowhere day, for delay, With a tenderer look beseeches Let me with my charmed earth stay !

On the grain-lands of the mainlands Stands the serried corn-like train-bands, Plume and pennon rustling gay; Out at sea, the islands wooded, Silver birches, golden-hooded, Set with maples, crimson-blooded, White sea-foam and sand-hills gray, Stretch away, far away, Dim and dreamy, over-brooded By the hazy autumn day.

Gaily chattering to the clattering Of the brown nuts downward pattering, Leap the squirrels, red and gray. On the grass-land, on the fallow, Drop the apples, redsand yellow; Drop the russet pears and mellow. Drop the red leaves all the day. And away, swift away, Sun and cloud, o'er hill and hollow Chasing, weave their web of play.

'Murtha Mason, Martha Mason, Prithee tell us of the reason Why you mope at home to-day : Surely smiling is not sinning ; Leave your quilling, leave your spinning; What is all your store of linen, If your heart is never gay ? Come away, come away ! Never yet did sad beginning Make the task of life a play."

Overbending, till she's blending With the flaxen skein she's tending, Pale brown tresses smoothed away From her face of patient sorrow. Sits she, seeking but to borrow From the trembling hope of morrow, Solace for the weary day. 'Go your way, laugh and play; Unto Him who heeds the sparrow And the lily, let me pray.'

With our rally rings the valley-Join us!' cried the blue-eyed Nelly;
'Join us!' cried the laughing May: . To the beach we all are going, And, to save the task of rowing, West by north the wind is blowing, Blowing briskly down the bay ! Come away, come away ! Time and tide are swiftly flowing. Let us take them while we may !

. Never tell us that you'll fail us, Where the purple beach-plum mellows On the bluffs so wild and gray. Hasten! for the oars are falling! Hark ! our merry mates are calling : Time it is that we were all in, Singing tideward down the bay ! "

Nay, nay, let me stay; Sore and sad for Robert Pawlin Is my heart,' she said, ' to-day,'

Vain your calling for Rob Rawlin. Some red squaw his moose-meat 's broiling, Or some French lass singing gay; Just forget, as he's forgetting ; What avails a life of fretting? If some stars must needs be setting, Others rise as good as they.' ' Cease, I pray ; go your way ! ' Martha cries, her eye-lids wetting ; . Foul and false the words you say !

" Martha Mason, heed to reason, Prithee, put a kinder face on !" 'Cease to vex me,' did she say Better at his side be lying, With the mournful pine-trees sighing, And the wild birds o'er us crying, Than to doubt like mine a prey; While away, far away, Turns my heart, forever trying Some new hope for each new day.

When the shadows veil the meadows, And the sunset's golden ladders Climb the twilight's walls of gray, From the window of my dreaming. I can see his sickle gleaming, Cheery-voiced, can hear him teaming Down the locust-shaded way ; But away, swift away

Fades the fond, delusive seeming, And I kneel, again to pray. When the growing dawn is showing, And the barn-yard cock is crowing, And the horned moon pales away,

From a dream of him awaking, Every sound my heart is making Seems a footstep of his taking ; Then I hush the thought, and say, 'Nay, nay, he's away ! ' Ah! my heart, my heart is breaking For the dear one far away."

Look up, Martha ! worn and swarthy Glows the face of manhood worthy : Robert ! ' Martha ! ' all they say. O'er went wheel and reel together, Little cared the owner whither : Heart of lead is heart of feather. Noon of night is noon of day ! Come away, come away ! When such lovers meet each other, Why should prying idlers stay?

Bare the timbers, quench the embers Of their red leaves, in December's Heary rime and chilly spray; But the hearth shall kindle clearer, Household welcomes sound sincerer, Heart to loving heart draw nearer When the bridal bells shall say : · Hope and pray, trust alway; Life is sweeter, love is dearer For the trial and delay ! "

THE LIBERATOR.

ABSOLUTE JUSTICE.

Mr. GARRISON

DEAR SIR,-I perceive, by the papers, that the Rev President of Dartmouth College, Dr. Lord, affirms the moral rightfulness of slaveholding, and endeavors to sustain his position by several incorrect assumptions, of which the most important and mischievous is, in substance, this; that the rightfulness or wrongfulness of any act depends solely upon the arbitrary, unconditioned will of the Deity. Instead of undertaking a fresh refutation of this oft-exploded fallacy, allow me to present your readers with the admirable refutation furnished by M. VICTOR COUSIN, in his excellent 'Lectures on the True, the Beautiful, and the Good.' Says

'It is certain-and we shall establish it for the Good as we have already done for the True, and the Beautiful-it is certain that, proceeding from explanation to explanation, we come at last to be convinced that God it may be very truly said that the Good is the expression of His will, since His will is itself the expression of the eternal and absolute justice, residing in according to the law of justice, which he has put in our understandings and our consciences. But it is not at he has at length been made to feel. all necessary to conclude that He has arbitrarily instituted this law. On the contrary, justice is in the will goodness ;-that is to say, in his most intimate nature

While making, then, every just reservation in favor of what is true in the system that founds ethics on the for in God's good time, the bright hour for freedom and mere will of the Deity, we must show what there is the slave, for which we have prayed so long, will surein this system, as it is presented to us, false, arbitra- ly come ! 'The evil is diminishing'! It is steadily ry, and incompatible with the very idea of ethics.

In the first place, it does not pertain to the will to inown,-with the differences, of course, that separate that I cannot, by my will, institute the least truth. Is this because my will is limited? By no means; for were it armed with infinite power, it would evidently be equally impotent in this respect. Such is the nature demand on the one hand, and meek and quiet submit of my will, that in doing a thing, it is conscious of the sion (except with one small, true, devoted band) or power to do the opposite; and that is not an accidental the other? How long will they see their rights tram pecularity of the will, but its fundamental character-(whether human or divine,) it must be admitted that another act might have established it otherwise, and made what is now just unjust, and what is unjust just. But such mobility is contrary to the very nature of justice and truth. In fact, moral truths are as absolule as metaphysical truths. God cannot even make effects to exist without a cause, or phenomena without a substance ; neither can He any the more make it morally wrong to respect His commands, to love truth, to regulate one's passions. The principles of ethics are just as much immutable axioms as are those of geometry. Of the moral laws especially must that be true which Montesquieu has offirmed of all just laws in general: " They are necessary relations, derived from the very nature of things."

But let us suppose for a moment that the good and just were derived solely from the Divine will. Then on the Divine will alone would obligation also rest. But can any will whatever be the foundation of moral obligation? Do you reply, "The Divine will is the will of an omnipotent being, while I am infinitely feeble in comparison "? But this relation of a feeble to teachers. The above makes too low an estimate of an omnipotent being does not contain in itself any Christian character and of the Christian gospel. Slavemoral idea whatever. One may be forced to obey the holders have had the preaching of what is called the dictates of the mere will of God, if His will could for not contain the least ray of justice; and, consequently, by rebuked and testified against, those who should do it there would not descend into my soul the least shade of would have to abandon slaveholding territory; and moral obligation to obey it.

claimed to be the arbitrary will of God that makes the Methodist slaveholders would neither hear themselves, foundation of right and wrong, and of moral obligation to do the one, and avoid the other; it is His just will." Very well. Every thing changes then. So it it. Are these the fruits of the gospel among men is not the mere will of God that obligates us to obedience, but the motive that determines His will,-that is to say, the justness of this motive. The distinction between the just and the unjust is not, then, the work of His will; [since on this distinction, namely, on the justness of the Divine will, the moral obligatoriness of such be the fruits of the Methodist ministry among the

One of two things is inevitable : either you will attempt to found right and wrong on the mere arbitrary will of God, and then, as we have seen, the distinction between them will be equally arbitrary and gratuitous, and moral obligation will not exist; or else you must admit that God's will owes its moral obligatoriness solely to its justice. If the former, then observe, you are compelled, in the first place, in order to derive moral obligation from the will of God, to assume that will to be just. But how could you possibly know it to be just, how could you even conceive what a just will would be, if you did not already possess, in your own nature, some idea and criterion of justice? This idea and criterion of justice cannot, then, come from your idea of what the will of God may be, since the former is prerequisite to your knowledge or even conception of the justness of the latter, -without a perception of which justness, no will, not even the Divine, could have for you a shade of moral obligatoriness. To sum up all in a word : on the one hand you may have, and you do have, the idea of justice without being previously informed of what the will of God is; while, on the other hand, you could not ascertain, or even conceive of, the justice of the Divine will, without first having derived, from your own mental constitution, the abstract idea of justice or right.

Are not these reasons abundantly sufficient to prove

er, my eye fell upon the following, which I take the liberty of sending to your paper :-

'The citizens of Lexington, Ky., became much excited last week, in consequence of a letter from that city, which appeared in an Ohio paper, reflecting upon the institution of slavery in their midst. The letter was signed J. B.,—the initials, as it was ascertained, of a person (J. Brady) who had been employed for some time as a teacher in one of the city schools. The Louisville Courier thus tells what followed:

"Institutions to spend much a musical talents or their fans disampolis Daily Sentinel."

"NEGRO-PHOBIA RESURED." immortalizing prejudice aga colored University in Ohio, or and the Western Methodists, where the colored University in Ohio, or and the Western Methodists, where the colored University in Ohio, or and the Western Methodists, where the colored University in Ohio, or and the Western Methodists, where the colored University in Ohio, or and the Western Methodists, where the colored University is the colored University in Ohio, or and the Western Methodists, where the colored University is the colored University in Ohio, or and the Western Methodists, where the colored University is the colored University in Ohio, or and the Western Methodists, where the colored University is the colored University in Ohio, or and the Western Methodists, where the colored University is the colored University in Ohio, or and the Western Methodists, where the colored University is the colored University in Ohio, or and the Western Methodists, where the colored University is the colored University in Ohio, or and the Western Methodists, where the colored University is the colored University in Ohio, or and the Western Methodists, where the colored University is the colored University in Ohio, or and the Western Methodists, which is the colored University in Ohio, or and the colored Univer

party. He was conducted to the court-house yard, and there stripped. A large quantity of pitch had been prepared for the occasion, with the contents of several bags of feathers. The clothing was speedily removed from the body of Brady, and the pitch applied to the thickness of an inch. Then the feathers were nicely planted, and Brady's head shaved close to the scalp, save two locks near the forehead. He was then set loose, and charged to go and sin no more. More severe punishment would have been inflicted, had it not been for the wife of Brady, a beautiful and estimable lady. Brady applied to a physician to remove the pitch, but it was found utterly impossible. He left on the morning train for Covington."

I could not help expressing my feelings upon reading f this barbarous atrocity.

It is the boast of America that the press is free, free as the breath of heaven; that our citizens may avow their sentiments freely and firmly, and withou shadow of fear. It is an established truth, that where the press is free, the people are free, and that, where freedom of the press is not known, the people are the slaves of despotism. And is not this despotism of the worst and most hopeless kind, when such acts as these are perpetrated in a land professedly the most free and enlightened in the world,-perpetrated without one word of censure, without one effort of suppression

This man has had this injury and insult inflicted or him for 'bearing his testimony,' through the medium of the free press, against a system, the blackest an most hellish that ever blotted the fair face of God's

Can any man in this country (except the ruffians i the South) stand up firmly and say, 'I am free ! when such evils and wrongs are constantly being enacted among us, without one word or act of denur is ultimately the supreme principle of ethics; so that | ciation? Denunciation! how can we expect it, when the system is aided and upheld by our free govern ment?

"Guilty of ingratitude"! And so a man must se Him. God wills, without doubt, that we should act his lips on the subject of this dark wrong, the evils of which he is witnessing daily, and the terrors of which

This was done in a State professedly the most free and liberal of the slave States. If this is the best, of God only because it has its roots in his wisdom and what must be the worst? If this is done in the State ' nearest to emancipation,' what must be the condition of that the farthest from it? And yet we are told to sit down quietly and fold our hands, and have patience surely, slowly, yet firmly, advancing upon us; it baneful shadow is cast upon our free hearths and home stitute the Good, any more than it belongs to it to insti- -is growing yet deeper and darker. And yet we are tute the True or the Beautiful. I can have no idea of to have patience, and wait, and when a few brave, no the Divine will except through my consciousness of my ble man stand forth, and firmly and undauntedly demand immediate emancipation and the restoration of what is finite from what is infinite. Now, it is certain lost rights, they are driven from society as reptiles, they are cursed as the worst enemies of mankind.

How long will Northern men watch this struggl between Freedom and Slavery ?-of constant, arrogant pled on, their liberty sacrificed, their highest and most istic. If, then, it be supposed that truth or justice has lofty sentiments crushed beneath the iron heel of opbeen established to be what it is by an act of volition. pression! How long will they bear all this without one effort of resistance?

THE GOSPEL AT THE SOUTH. New York, Jan. 26, 1856.

The Christian Advocate and Journal, (Methodist, published in New York, with regard to a rule to exclude slaveholders from Christian communion, says :-

Now, we put it to the conscience of every Christian. n the fear of God, has any church a right to enact a rule of discipline thich the could produce such abandonment of sluveholding territory? Would it be consistent or compatible with the great commission of the only Lord and Lawgiver of the church, thus to prevent the fulfilment of the command, "Go, preach the gospel to exery creature"? Surely, slaves and slaveholders are human creatures, and the gospel is necessary to them as much as any other creatures. Such action would be treason against divine authority and government.

It is true, there is no class of men more in need of the gospel than slaveholders, and the reason is, they have not had it yet at the hands of their religious intolerant and persecuting. If these sins were faithfulthe adoption of the rule referred to would become the 'Here some one may exclaim, "True; and it is not signal for the expulsion of the ministers of the gospel.

qualified to partake of its fellowship? Yet it is just such traitors against divine authority and such religious ruffianism, which are at present in the Methodist Episcopal Church, and which they want to retain in it. If slaveholders, I would say, the sooner it is removed from slaveholding territory the better, unless it can give them something of a more saving tendency, both for masters and slaves. To say that such a gospel will eventually abolish slavery is absurd. It has had a century's probation, -a sufficiently long period of time; yet under its fostering care, slavery has grown and extended itself prodigiously without a single honest or earnest word spoken against it. I would say, by all means give the slaveholders and the slaves the gospel, only let it be the gospel!

Yours for the slave, A CONSTANT READER.

A COMPLIMENTARY NOTICE. Indianapolis, Jan. 24, 1856.

DEAR FRIEND : The good cause of humanity in 'this Egypt of the West' is in hopeful progress. They have heard of the 'wise men of the East,' and fear their power; and their classification is apparent in the following notice. Write me as one who loves his fellow-men.' Spero Meliora ' is our motto.

Truly, yours, JOHN W. HUTCHINSON.

THE HUTCHINSONS. We understand that this fanati cal troupe of Abolition singers, at their concert at Ma-sonic Hall, on Tuesday night, sang several pieces in which such men as Edward Everett, Daniel Webster, that our belief, or knowledge, respecting what the will of the Deity is, cannot be the first foundation of our convictions of right and wrong?'

So says M. Victor Gousin;—in substance, at least, for I have taken the liberty of making a few verbal changes to render his argument more perspicuous. I commend it to the careful attention of your readers.

Cambridge, Mass.

VERITAS.

SOUTHERN OUTRAGES.

PHILADELPHIA, Jan. 22, 1856.

WM. LLOYD GARRISON:

DEAR SIR,—Upon looking over this morning's Ledger, my eye fell upon the following, which I take the edged, and their abolition doctrines are admired. They will find the West a little too loyal to our nation institutions to spend much admiration on either their musical talents or their fanatical political tenets.—In-

oity, which appeared in an Ohio paper, reflecting upon the institution of slavery in their midst. The letter was signed J. B.,—the initials, as it was ascertained, of a person (J. Brady) who had been employed for some time as a teacher in one of the city schools. The Louisville Courier thus tells what followed:

"Peeling that this man, who had been received and hospitably entertained, was guilty of a great wrong in thus calumniating the people and institutions of that section, after night, a party of almost two hundred repaired to his lodgings. He was informed of the mission of the company, and, though fearful of the mission of the company, and, though fearful of the chill night air, could not hesitate to accompany the

MISCELLANEOUS.

THE RUSSIAN PLIGHT FROM SEBASTO POL.

DESCRIBED BY A SISTER OF MERCY. The following letter was written by a Directres of the Russian Sisters of Mercy, on the north side of Sebastopol, two days after its evacuation :-

of the Russian Sisters of Mercy, on the north side of Sebastopol, two days after its evacuation:

Sebastopol, two days after its evacuation:

Sebastopol, Sept. 10, 1855.

My last letter breathed no presentiment of the deep and universal grief that has come over us. You know now that we have abandoned Sebastopol to the enemy; but how! The whole town was changed into a sea of flame; all the batteries and bastions are blown up. It was a horror of desolation—a chaos—more dreadful than hell. That is all! can tell you about it. As yet, I can give no account of all we have gone through, nor can comprehend how we baye borne such terrors, how survived such agony. I am hardly able to write to you, my thoughts are so confused; but, by God's grace, my strength of will is preserved. You will easily conceive how much we are suffering in our hearts and souls. I would rather have died than have witnessed that terrible moment—in Providence, kept going across the court yard

On my way to the city, I saw a strong body On my way to the city, I saw a strong body of mounted men riding at full gallop toward Sebastopol; it was the commander-in-chief with his suite. The coachman drove as quick as possible after them, going first of all to the barracks on the North side. Here I heard that a sister had been wounded, not mortally, but severely, at the Michailoff battery. The entire left wing and the Malakoff tower were in a blaze with the firing of artillery. I found the space about the Michailoff battery covered with troops, who wanted tears came unbidden to my eyes. Gradually, how-

for it was too dangerous, he said. I begged him black, but yet glowing, shrouded Sebastopol; our to let me go, made the sign of the cross, and ran troops had set the town on fire—they themselves across the bridge. The troops hastened at a run-ning pace over to the south side. The wind was wounded were walking or being transported; the but, independent of that, the weight of the troops now sent me tears,—it is seldom I cry,—and this pressed it down under the water. The shot from relieved my heart. the enemy's batteries were very frequent in this direction; but God was gracious to us. Balls sisters, who came to meet me, what they wanted, fell close beside us, or went over our heads, and I hastened on to sister B.; to her sick officers often so near that we all stooped low-they I brought clean linen, soap tablets, tea. sugar,

I asked after Sister S. She came to me with her eye bandaged up. But, thank Heaven! her wound is a slight one; not like that of poor Sister W. Then I went to see Count Osten Sacken. I had to pass along a gallery, on which many spectators were standing; as soon as a bomb or a ball came near, we hid ourselves under the archways. In the inner court of the battery, I found several gentlemen of the commandant's waite, and inquired of them where I should find the count. They told me be was up in the batter.

Without losing time, I placed all my stock upon the count. They told me be was up in the battethe count. They told me be was up in the battery, with the commander-in-chief. I went up a narrow wooden flight of steps, but could only crawl up very painfully, and when I was up, my senses were all but leaving me. I could just ask frigates were sunk, the city was in flames, black

the enemy's flag. What a great, what a universal joy that was! For all that, I begged the sisters to follow me, left the care of our property to the surgeons and inspectors, and walked as fast as our strength would let us. At the same time, the our strength would let us. At the same time, the Boston: Whittemore, Niles & Hall. hours later, and all were safe. On the bridge, we again met troops running; one ball bissed after

Here they were making ready to fire, and the

men were running about. The commandant as. of which to sured me there was danger as yet. I stepped sample: into the area. Our reserve troops were marching over the bridge, and behind them came a column of the militia. Bombs and balls kept falling incesover the bridge, and behind them came a column of the militia. Bombs and balls kept falling incessantly. Dead horses lay here and there. I squeezed my way through the troops to get my conveyance; suddenly a ball passed slantingly through the column of militia, about ten steps in front of me. Horror and compassion rushed in a burning eddy through my breast, and I could move along no further. The wind nearly blew me down; my feet were perfectly stiff with the wet and the cold wind. A soldier stepped toward me and helped me to walk; the soldier who regularly escorted me sought in the mean time for the

horses, and had just come back with them, when a bomb burst over our heads in the air; a splin-ter from it broke a soldier's head into fragments, and his brains were scattered over the cloak of

the man who was supporting me.

I stepped into the car, and the cold somewhat recovered me. On my way I traced out a plan of what I had to do. I drove to the market, and bought some bread of the good marketman, Alexander Ivanovitch. He is the alderman of the marketman of the ma

You will easily conceive how much we are successing in our hearts and souls. I would rather have died than have witnessed that terrible moment—those scenes so bloody, such as no war has ever yet produced. As far as my powers enable me, I will describe to you every thing in full.

At 4 o'clock, (Sept. 7.) I visited the different stations: the bombardment was still going on, and, by the time I reached the Michailoff battery, it was half-past 6. I put some provisions into my bont, and had myself rowed across the bay by our sailor. Bombs were flying about, and so near that we got thoroughly splashed; hut we gained the opposite shore in safety. From the landing place I ran without stopping to the Michailoff battery; it was getting dark, and the sisters screamed with fright when they saw me.

Of the wounded, all I can say is, that there were a great many, so that the sisters worked day and despair.
At last we stood, by some means or other, before

of the wounded, all I can say is, that there were a great many, so that the sisters worked day and night; all, without exception, labored with their whole heart, and human tongues cannot utter the gratitude they have earned by their devotedness.

The Lord has seen their zeal, and the sorrow of the same as fractured at the shoulder, and he suffered much but with the rationes of an argul. He their souls over the events that his holy will has fered much, but with the patience of an angel. He their souls over the events that his holy will has ordained. I had hardly been there half an hour—
we were taking our tea—when a bomb fell upon the roof of the powder cellar. Happily, the roof was covered with sand bags, and these saved it from the explosion of the bomb that instantly ensued. Imagine the universal fright. We all thought was should be blown up. They have all the Lord may give him strength. In the dark we drove on to Battery No 4, where Sister L. is the thought we should be blown up. They begged elder. I brought her Sister S. as a helpmate. I me to leave the battery as fast as I could, and so, found her overwhelmed with work; so many wound-

me to leave the battery as fast as I could, and so, being accompanied by Sister K., who came here from the Caucasus, I hurried to the shore. Before we reached the landing place of the Michailoff battery, we twice run the risk of being struck by the balls. At 9 o'clock, we got home uninjured.

Next morning, (Sept. 8.) we were all of us ready by 5 o'clock. I gave orders to have every thing prepared that was requisite at the different stations, and went myself to our horses were so exhausted that it was II before I arrived at the hospital, which stands upon a hill. From there we pital, which stands upon a hill. From there we room was occupied, and two barracks quite filled perceived that a heavy cannonade was going on, with officers. The Sisters carried round tea to the but I could not imagine it to be actually the seriously wounded, but gave wine and brandy to storming; the wind wafted the sound to another quarter. They told me in the hospital that the attack had begun; I begged my good and active Sister J.—she was a Miss B. before marriage—to neglect none of my arrangements, and then left her in all haste, to attend to my duty in all directions. I set with the Sisters two vehicles, and the soul. I left with the Sisters two vehicles, and the soul. begged Sister G., in case of danger, to look to the safety of the rest. I then went myself back to the Belbek. The way was strewed with the wounded;

Next morning my feet were so sore and bad that ialoff battery covered with troops, who wanted to cross the bridge, and the enemy directed his fire most especially against that spot. All the sisters of the Michailoff battery were well.

From here I wished to be accompanied across the bridge by Mother Scraphine, a nun, you must know, from Tver, who joined our sister-bood at its foundation.

Next morning my feet were so sore and bad that tears came unbidden to my eyes. Gradually, however, I made shift to use them. I gave Mr. Philosoft to get together the bread, had catables of all sorts stowed into my carriage, and off I set.

During the night Mother Scraphine had sent the two wounded Sisters to me at Belbek, had begged made at its foundation. must know, from Tver, who joined our sisterhood at its foundation.

Just as we were going, however, to step upon
the bridge, in order to follow the troops, General
Buchmeir held us back and advised us to the

so strong that the waves washed over the bridge; regiments were returning from the city. The Lord

I had strength enough to run as far as the Nicholaieff battery, but I had no sooner reached the Sisters' Room than I felt giddy, and had to take some drops as a restorative. I was wet through Nicholaieff battery, the battery No. 4 would be up to my waist, for my dress and my feet had been quite buried by the stones, she begged me, as a all the time in the water.

I asked after Sister S. She came to me with ed, most of whom are grievously so, if it was im-

the count what his commands were for the sisters smoke mounted to the clouds, and explosions of in the Nicholaieff battery. He answered:

Take them all away. God knows what may hard it is to bear all these trials, and how heart-'Take them all away. God knows what may happen in a few hours.'

Somebody said the enemy's flag was waving already on the Malakoff. A horrid depression seized my scal. I wept without tears, and I don't know how I got down again. I ran to the sister with his friend General Martineau, and then he asked me how I myself got on, for he sisters, and begged them to let every thing alone and follow me to the Michailoff battery. We set off, hoping that we might be able to return to the hospital as soon as it became more tranquil.

The rumor spread that our troops had cut down the enemy's flag. What a great, what a universeal and sacrifice of self.

Fran Vox B.

ours later, and all were safe. On the bridge, we gain met troops running; one ball bissed after nother, and fell into the bay.

Half way across the bridge. Sister B. fainted away through fright; a ball flew by us so close that it all but struck the bridge; I recommended Stories about Dogs and Cats,' is a collection of myself to God, and looked about me to see if all the sisters followed. Behind me came Father Benjamin, (the confessor of the sisterhood, who Benjamin, (the conlessor of the sisterhood, who had long been a monk on Mount Athos.) and the priest to the fleet, concerning whom I have often with the children, enlivened with several ingenious written to you. When I saw him, I stopped, that I might go by his side; for he is not alone a pious and fables. The third, 'The Pedlar I might go by his side; for he is not alone a pious and fables. The third, 'The Pedlar and Dost Sticks,' is a chapter from real life; it relates to the boyhood and youth of an eminent mind. At that very instant, a bomb fell close behind us. Sister B. could walk no further; Father Benjamin held her up by one arm, our soldier his native city. In the 'Old Garret,' making two performed the service by the other, and they half of the volumes, we have a series of the imaginary Benjamin held her up by one arm, our soldier his native city. In the 'Old Garret,' making two performed the service by the other, and they half dragged her along. I dipped my handkerchief adventures of the articles of furniture and dress into the hay to revive her with it. By God's help, we came safe and sound to the Michailoff battery, delightfully told. Here and there we have a laid away in the attic of an ancient dwelling-house, showing great liveliness of invention and delightfully told. Here and there we have a snatch of poetry in the midst of the narratives, of which the following charming little piece is a THE SNOW.

The snow! the snow!
The beautiful snow!
Look up in the sky; Far, far, very high!
See each little flake
Its quiet way make,
Till, without any sound,
Like a blossom in June,
Like the light of the moon,
It alsons on the record! It sleeps on the ground !

Hark, how the wind blows!

Floating and twirling,
They come and they go,
Preity crystals of snow:
And how they seem all in a flurry:
Like children at play,
They are running away,
And now they come back in a hurry.

'Sing merrily, O! The beautiful enow!
Like fairies they 're dancing,
Their white feet are glancing;
Like bees in a hive. Like bees in a hive,
They seem all alive;
They are here; they are there;
Now quiet and still,
As by their sweet will,
They float in the air.

The beautiful snow Though we have no ear That music to hear. See they waltz and they polk Like merry young folk.
The pretty, white, feathery flakes;
And I have a notion All beautiful motion Itself a sweet melody makes.

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