ANTI-SLAVERY OFFICE, 21 CORNEILL

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B Fire copies will be sent to one address for TER pollars, if payment be made in advance. All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to

be directed, (FOST PAID,) to the General Agent. Advertisements making less than one square inetel three times for 75 cents—one square for \$1 00. The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are autherised to receive subscriptions for the Liberator. The following gentlemen constitute the Financial

Committee, but are not responsible for any of the debts of the paper, viz :- Francis Jackson, Ellis Gray LORING, EDMUND QUINCY, SAMUEL PHILBRICK, and In the columns of THE LIBERATOR, both sides of

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

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

OF THE NATIONAL GOVERNMENT.'- John Quincy Adams. J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholders!

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

EF 'Yes! IT CARNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions TO SECORE THE PERFETUITY OF THEIR DOSITION OVER THEIR

of preserving the African slave trade; the secon

THE STIPULATION TO SURRENDER PUGITIVE SLAVES engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, faial

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

the name of persons in fact, the oppressor repre-

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

mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial.

majority in the slave representation over that of the

free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

VOL. XXVI. NO. 9.

BOSTON, FRIDAY, FEBRUARY 29, 1856. WHOLE NUMBER 1130.

REFUGE OF OPPRESSION. 1

A RICHLY MERITED REBUKE.

Gen. John McQueen, of South Carolina, for some years now a representative in Congress, has often received from the head agitators among the abolireceived from the head agentors among the anon-tionists various printed circulars and pronuncia-mentos. These he has uniformly thrown into the fre. A few days since, (says the New York Daily Book) he was insulted by the reception of a letter Book) he was insuited by the reception of a letter signed by Lewis Tappan and four other kindred spirits, accompanying a memorial to Congress em-bodying the idea that slavery never had any legal or constitutional existence in the United States. General McQueen would not answer the letter directly, but has replied to it, through the columns of the Daily Book, in a manner which, it is hoped, will prove gratifying to the care-burdened writers.

Letter from Gen. Mc Queen, M. C., to Lewis Tappan. WASHINGTON, Feb. 5, 1856.

Siz-I have for years been in the habit of throwing all printed matter sent me from the North by abolitionists and incendiaries into the fire, as I consider their falsehood only surpassed by the impadence of those who send them; but as you, (with some other fanatics.) have seen fit to send me, over your own signature, a communication accompanying a petition to Congress expressing a doubt whether there he, or has ever been, any legal slavery in the United States,' &c., I will simply say to you that I am perfectly satisfied you are sware yourself that your every assertion on the subject of slavery is as false, and mischievous as your conduct in sending them to me is impudent

If you have humanity, as you profess, which you cannot make me believe, you may find around you, and perhaps in your own employment, much more needy objects of your benevolence than my or other slaves in the South.

Go to a sewing establishment, perhaps within one block of you, and relieve the indigent mother who makes a shirt for six cents, whilst her little ones at home are shivering for want of fuel to warm their withering frames, and are fast dropping into untimely graves for want of food and raiment to relieve their squalid wretchedness. Go into the cellars and under-ground abodes of hundreds in your city, of all sexes and color, who associate together without even rags to hide their nakedness, steeped in every species of crime, whilst starving for every comfort of life, and show your beneve lence to them; and I would especially recommend to you to bestow your benevolence on those described in a recent address to the New York pub-lic by the Rev. L. M. Pease, the benevolent head of the Five Points Mission establishment, as fol-

'Fire winters-dark and dreary winters-have we spent upon the Five Points, surrounded by want and safering, by beggary, shame and crime. The fact of living here is not in itself so hard as the lack of means the wants of the worthy poor, and to afford shelter and protection to the homeless. We have been compelled, by our relation to this people, to witness litthe lare feet treading the key pavement until the nails have been frozen from their toes, to see their skeleton fagers reached out to us, and to hear their cry forbrad, when we have no bread to give. We have been compelled to leave the widow with her new-born babe upon her bosom, friendless and shelterless upon the street, because we had no shelter for her; to see boys ripen into criminal manbood, and girls into wanton womanhood. We have been compelled to hear hundreds of unfortunates beg in vain, even in the name of our Savier, for an opportunity to reform, and when denied, give up in despair, and afterwards die hopeless; and all for want of a little of that on which thousands are prodigal. This is hard.'

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When you and your associates have verified your professions, and relieved your suffering neigh-bers, it will be time enough to send me any thing relating to my slaves, who, old and young, are well fed, clothed and taken care of—better, I am satisfied, than thousands of those who are beginning to doubt . whether there be, or ever has been, have done these things, I hope you will refrain from sending me more of your false and insulting communications. JOHN McQUEEN.
Lawis Tappan, New York.

From the New York Journal of Commerce. HARD TO PLEASE

For weeks and months past, the Abolition Re-publicans have been maligning the President of the United States, because he did not order troops to Kansas, to protect the settlers in their legal rights and privileges, and to put a stop to unlaw-fal interference from abroad. At length, the President has issued his Proclamation, announcing his purpose to do exactly this, and a little more, viz. : oppress insurrection in Kansas against the laws of that State and of the United States. This is more than the preachers of peace and good will to men, through the muzzles of Sharp's rifles, bargained They would like to have the national force employed to repel the 'border ruffians' of Missouri, but not at all to repel the abolition ' ruffians' who enter the Territory with arms and ammuni-tion accompanying or following them, for the express purpose of resisting the Territorial Govern-ment, and setting its officers at defiance. The nation may well be thankful that it has at its head a man whose eyes and whose heart embrace the whole country, and who will not lend himself to promote the schemes of sectional selfishness and ambition. The troops that he will send will represent the nation, and, under the lead of judicious and intelligent officers, will doubtless aim to cortest whaterer is outrageous within the Territory, whether imported from Missouri or Massachusetts. The presence of such a force is apparently the only means of preventing an armed collision, at no istant day, between the territorial authorities of Republicans of the East desire to prevent such a callision! We doubt it; and hence, perhaps, their greatest objection to the interposition of the action. national government. They have predicted blood-national government. They have predicted blood-shed, and fomented it,—and why should their la-bor be lost! Foolish men! they tell their dupes that the way to prevent bloodhed in Kansas is, to send on a plenty of Sharp's rifles, and emigrants

competent to use them. The way to prevent an explosion is to buy a keg of powder, light a match,

and place it within an inch of the bung-hole! No :

ern people had not attempted to forestall the

pession of slavery in Kansas, Missouri would not have attempted it. The abolitionists and their ommenced the game, and if they were nally there to play it out, we should not be a disposed to complain. But to put forward

taining the gentlemen negro-thieves, on their first arrival in our Territory, to be distributed where ever their masters think they are most needed, we are content to be what we ever have been-headquarters for the pro-slavery emigration to the Terand those who wish to explore the country will ed find it nearer to more of the interior, than any the Leavenworth cities the last year or more. The Leavenworth cities the last year or more. The very name, Atchison, is a dose of poison to a Free Soiler or Abolitionist; and now that Atchison is the residence of Hon. D. R. Atchison, formerly of Missouri—in honor of whom our town was named Special wonder. Miss Lucy Stone—under protest, tionists here. We scorn to trade with them, or Mrs. Blackwell have leave to speak; but objection handle their money. We can make our living out being made, the speech was deferred until after of honest men. Our merchants want nothing to the adjournment. Mrs. Blackwell then proceeded, to buy their goods, and they well-know if the Abolitionists were permitted to come among us, they
would steal more than they would spend in our
town, besides the natural corruption that would
originate from the presence of such carcases in our streets.

Gen. Atchison has come to live with us, and aid us in making Kansas a slave State; and several of freeing berself.

other gentlemen of influence and intelligence, from All this passed Missouri and other slave States, have also very recently come to our town and vicinity, and made their homes with us, and we are proud of such equisitions to our forces. Such men will exert at our town. You will receive, at the hands of our people, a cordial and hearty welcome: yourselves, wives, children and property will be safe here—more so in Atchison than any town in Kansas Territory: yea, even more so than in many towns in Missouri, not many miles from here, and has emboldened the people to interfere in their we have no Abolitionists, not one, in our midst— proceedings to a greater or less extent, and not unif so, they dare not own it. Wherever Abolition-ists are permitted to live, there Southern men's upon the same footing with murderers, highway desecration of the halls of justice as Mrs. Black-robbers, house-breakers, house-burners, &c., none well has been guilty of, should be permitted to robbers, house-breakers, house-burners, &c., none of whom ought to be permitted to live among honest men, and our people don't intend this region for such renegades. We shall keep a supply of rafts on hand, so as to ship any stragglers who may happen this way down to our friends at Kansas or Leavenworth, whenever they decide the point of honor about which they are contending. Reeder and his men say this is a conquered country; well, if it is, the South will not allow herself to be swindled out of it by juggling tricks. It must be reconquered, and we pity the poor fools ho have the temerity to attempt that.

Rouse up, men of the South! Your property, your lives, the lives and honor of your families, all are threatened. Although the enemy is cowardly, yet, like the wolf, in numbers they will at-tack the weak and defenceless, and are all the more cruel because of their cowardice. We must onists are to be found, or the last pro-slavery man Deputy Marsha; Brown." is dead. The two cannot live in the same country at the same time. We have the advantage bers and audience resolved themselves into a public now, and we must retain it.

worth seems to have produced a good effect in that region; and Kickapoo has become a name of terror to negro thieves. Kickapoo is entitled to that region: and Kickapoo has become a name of the received the wholesome influence she has spoken this morning of my having offered to the exercised over her neighboring town Leavenworth.

We are not much troubled in our immediate wish to explain in the right place, where the mat-

ern States, they might in time, by associating with our people, become honest men, and make good citizens. And these things go to prove, that while indulgence and kindness may operate favorably upon the ignorant dupes to fanaticism, the leaders are encouraged in their villany; and, in our topinion, the only effectual way to correct the evils that now exist, is to hang up to the nearest tree the very last traitor that was instrumental in getting up, or participated in, the celebrated Topeta convention. That once done, and poace and quiet would prevail, and we would hear no more of this. ting up, or participated in, the celebrated Topeka convention. That once done, and peace and quiet would prevail, and we would hear no more of this new government we are to have. The prime movers of this abolition acheme in this Territory are the very refuse of God's creation, and despicable in the sight of good men everywhere; and of what sort of materials must a party be composed, when such pupples as Lane, Cutler, Miles, More, and the like, can be leaders and great men! But the question is asked, how shall we legally reach them!—

We say, that all the law necessary for such low-flung disturbers of the peace, is the law of Judge Lynch; but, if our people are not disposed to let his honor, Judge Lynch, preside, then the only alternative is for the Governor to call an extrages are right as those who distributed weapons to the combatants on Bunker's Hill. God gave this comparatively innocent men to take the brunt of the comfict, while the chief instigators skelk behind pine boards, is neither fair nor honorable. It is, however, just like abolitionism.

From the Boston Evening Traveller. A PEMALE ADVOCATE IN COURT.

We are not familiar with the method of procedritory. Atchison, from its central location, is the point where all our Southern friends should land, a matter of course than other independent of the point where all our southern friends should land, a matter of course than other independent of the point where all our southern friends should land, a matter of course than other independent of the point where all our southern friends should land, a matter of course than other independent of the point where th ed women, and others who have no connection with the case which is pending, to address the court other point on the river. Further, Atchison, as and the audience during the progress of a trial, as not been polluted by Abolitionists, and and give their sentiments upon the case itself, and our people are resolved it never shall. Negro there shave not, nor cannot, settle here. The climate here would be very unhealthy for many of the cattle that have vegetated about Kansas and many of the cattle that have vegetated about Kansas and many of the law has not yet teen altogether swept away by a disregard for the law itself,

—we hardly think another negro thief will ever Mrs. Lucy Blackwell—has thought it incumbent on attempt to pass through our street, even in distance. Brown, of the Herald of Freedom, even adwoman, claimed as a slave by Mr. Gaines, in a mits that our county (Atchison) is pro-slavery—
a compliment be does not deign to pay any other
county in the Territory. We don't want Aboliment, one of the counsel for the slave asked that lo with them. They have plenty of honest men in the presence of the har and the spectators, to pressed her regret that she had no knife to hand to the slave woman, that she might have the means

All this passed in the court-room, while the court was but temporarily absent; and nothing seems to have been done by the officers to prevent this fanatical female from proceeding with her very foolish but very mischievous talk about a case the the length influence over the destinies of this Terpending before that tribunal. There is certainly ritory. We invite our Southern friends to land a strange apathy on the part of the officers of justice of the officers of justice or southern friends. tice in Cincinnati, in the maintaining of their dignity and their independence. They seem to yield toothe prejudices and passions of the multitude in all cases where the popular feeling is proceedings to a greater or less extent, and not unto endeavor to influence their action. frequently ists are permitted to live, there Southern men's That such things should be allowed is discreditable families are liable to insult, and their property to be stolen. We place negro-thieving Abolitionists trifling with the dignity of a court, and such a pass without rebuke, it will indicate that the tribunals of Cincinnati have become more degraded

SELECTIONS.

OHIO PUGITIVE SLAVE CASE.

ELOQUENT SPEECH FROM LUCY STONE. In the ourse of the trial of the slave Margaret, on the 13th inst., at Cincinnati, Col. Chambers, counsel for the slave owners, said, among other things:

'The gentlemen on the defence say that they never saw her (Margaret) before the deed was done, and I suppose they did not; but I have had, this morning, a matter presented to me, to which I now call the atmore cruel because of their cowardice. We must have men and arms to repel this threatened invasion; for if Reeder is given his seat, and the House even passes a hill to receive the Constitution sent by the Abolitionists, a fight will surely of her children, a knife, that the might kill the rest of ensue. When it comes, there will be a 'clean her little ones, and then put an end to her own life!

greep made, and will end when no more Aboli- The lady was Lucy Stone Blackwell, the officer was

assembly, (says the Cincinnati Columbian,) with Mr. R. Pullen as Chairman, and the lady mounted The traitors and rebellionists at Lawrence, and the Judge's desk. She was dressed in a black some few other places in the Territory, are still at silk gown, had a brown merino mantle over her their work of organizing another government.— shoulders, a bonnet of the same material on her From all we have been able to learn, they did not head, and a green veil. She spoke in an easy, attempt to hold elections for governor and other assured manner, without excitement or violence, officers, at but few points outside of Lawrence.

The fate of the Territorial Register at Leaven-low, penetrating tones peculiar to her. low, penetrating tones peculiar to her.

DUCY STONE'S SPEECH.

vicinity. It seems the very name Atchison sickens ter has been spoken of, what I said, and the mo-an abolitionist; but we are informed that in the tives that led me to say what I did. I did not agk western part of our county, there is a nest of trai- of Deputy Marshal Brown the privilege of giving western part of our county, there is a nest of traitors calling themselves free white State men, who
are paving the way to a hemp cord and swinging
limb, somewhere on the waters of the Straeger.

At the town of Atchison, we are never honored
with even a speech from any of these renegades;
and as for an election here, it is the last thing they
think of. We still have materials sufficient for

think of. We still have materials sufficient for rafts, and expect to keep on hand a constant supply. The papers at Lawrence are full of boasting at the victory they gained over the pro-slavery party, which were called there by the Governor to the relief of Sheriff Jones, which shows that the leniency of our people has had no good effect at leniency of our people has had no good effect at good deed to give a weapon to those who fought Lawrence; but their elections show that those of the battle of liberty on Bunker's Hill—if those patriots had the right to use the arms supplied their party, outside of Lawrence, are becoming patriots had the right to use the arms supplied to them—she who had said, 'Let us go to God by the ringleaders at Lawrence, and in the Northern States, they might in time, by associating with right. Impelled by my feelings, I turned to Mr.

From the Squatter Sovereign.

KANSAS AFFAIRS IN GENERAL

While some of our friends at Kansas City, Mo., and Leavenworth City, K. T., and perhaps some other points below us on the Missouri river, are discussing which shall have the honor of entertaining the gentlemen negro-thieves, on their first tensor. Ed., so that we may legally deal out just the property in the property of the people of Ohio believe with that any citizen has a perfect right to petition the that any citizen has a perfect right to petition the first that any citizen has a perfect right to perfe her owner, for God has made no man the owner of another, I told him that this was a historic period: them. These arguments prevailed, and the petitions; that his name would be connected with the from the Ohio A. S. Bugle. events now occurring; with execration, if he coninued to enslave one capable of such deeds as this woman, but with honor, if he gave the freedom that was her right. As I looked into his kindly face, his mildly beaming eye, I thought he had a generous heart, and so it proved. He kindly said when he had her back in Kentucky under his own care, he would render her liberty. I hope he will fulfil his promise. I give all notice here, and say it in the hearing of my sisters who are present, that whenever and wherever I have an opportuni-ty of offering opposition to the Fugitive Slave Law, and thwarting its operation, whatever may be the consequences, I will do it!

Mr. CHAMBERS. Mr. Chambers desired to say, on behalf of Mr. Gaines, that he had made no Govern such promise as had been spoken of; that he had agreed to consider what the lady said, when he My returned to Kentucky.

Mrs. LUCY STONE BLACKWELL. He promised he

Mr. CHAMBERS. I do not care how it is: I speak to a point of law to prevent a claim. As the lady concluded her address, which was listened to in uninterrupted silence, there was considerable applause, mingled with hisses, the applause predominating.

MEMORIAL

TO THE LEGISLATURE OF OHIO FOR A DISSOLUTION OF THE UNION.

The Executive Committee of the Western Anti-Slavery Society, at its last regular meeting. Feb. 3, adopted a memorial to the Legislature of Ohio, asking that body to take preliminary steps for the withdrawal of Ohio from the Federal Union, and nce to a select Committee, with instructions that the petitioners be heard by their counsel. The Committee also instructed the Corresponding Secretary to forward one copy for presentation to some member of the House of Representatives. The copy for presentation to the House was con-signed to the care of Dr. M. Jewett, of Summit county, who, though not agreeing in opinion with the Memorialists, is nevertheless well known as a friend and defender of the right of petition, of free discussion, and of the emancipation of the slaves. Dr. Jewett very promptly, on the day of its recep-tion, through the post-office, presented it to the

Mr. Sawyer, of Auglaize, moved to reject the the right of petition; a portion of the members contending that the petition was deserving of no further notice than had been shown it had further notice than had been shown it by its reading, others maintaining the right of citizens to a respectful hearing in favor of the dissolution of the Union, or any other object that seemed desira-ble, if the petition was presented in respectful language.

A motion was then submitted to refer it to the

'The Committee on Federal Relations, to whom eration to the subject of the memorial that its importance demands. They are free to admit that the Federal Government, like all human governments, has its imperfections, and that those who of faithful missionaries sent by that Board to Turments, has its imperfections, and that those who administer it are not infallible. Still, your Committee believe, that in its principles and workings, t approximates more nearly to a realization of the mittee take pleasure in saying, that there is no considerable portion of the people of Ohio who directly or indirectly sympathise with the purpose candid mind. directly or indirectly sympathise with the purpose of the memorialists. Loyalty to the confederacy of these States, and unfaltering adherence to the obligations of the Federal Constitution, are predominating characteristics of our people. That though they are not indifferent to the great question of human liberty, they believe it is the part of wisdom to retain in its purity the political, religious, educational and social privileges which we now enjoy, and extend those privileges to the whole human family as fast as a due regard to the rights of all parts of the confederacy will permit.

'For these, and a variety of reasons that might

be stated, your Committee, in the most decided and emphatic manner, condemn the treasonable objects of the memorialists, and ask to be discharged from

county, praying the House to decline entering into the election of United States Senator; to rescind the laws which regulate the election of memoers of the House of Representatives of the United States and electors for President; to provide for an amendment to the Constitution of Ohio which and amendment to the Constitution of Ohio which shall repeal the 7th Sec. of the 16th Article, and shall repeal the 7th Sec. of the 16th Article, and shall repeal the 7th Sec. of the 16th Article, and one else to controvert them.

'I charge the American Board with being a prosident of the United States of the United States of the United States and electors for President; to provide for an not only prepared, when opportunity shall offer, to renew them, but to challenge you or any one else to controvert them. the laws which regulate the election of members the Constitution of the United States; with such other measures as may appear expedient to effect the peaceful withdrawal of Ohio from the Federal

who refused to allow the memorial to take the usual course. They tried hard to make political capital out of it; forgetting that to receive a petition is one thing, and to grant it another. The stability of the Union will not be affected by the presenting such petitions, but it may be by refus-ng to receive them. In France, no man is pering to receive them. In France, no man is permitted to speak against the government; in America, every man freely expresses his opinion—which government is the strongest? When men are forced to yield obedience to any doctrine, they involuntarily feel like resisting it; but when they are left to their own free choice, they usually concur in the same general opinion.

This Union cannot be strengthened by rejecting petitions of any character, provided they are

petitions of any character, provided they are all his assertions, as you would find, I do not couched in decent and respectful language. A doubt, had you the courage to meet him openly,

From the Ohio A. S. Bugle. A PROTEST.

YPSILANTI, (Michigan,) 1st mo. 12th, 1856.

DEAR MARIUS,-In view of the direct relation that the State of Michigan, through the General Government, sustains to the unrighteous and Goddefying system of chattel slavery, and in view of regard to their position in this morally corrupting and God-forsaken government, I have been renewedly convinced in my own mind; that it was morally wrong for me to voluntarily sustain it by paying taxes. I therefore, in accordance with my honest convictions of right, enter my solemn pro-test against sustaining said State and National Governments by voluntarily paying its assessed

My protest, as accepted by the agent of Government, is as follows :-

Know all men (and women) by this, that as the State of Michigan, through the General Government, is pledged to sustain and protect the unrighteons system of chattel slavery, I hereby refuse of my own free will and consent to pay all taxes to sustain said State and National Govern-SAMUEL D. MOORE,

From the London Empire.

THE WESTERN TURKISH MISSIONS AID SOCIETY.

Our readers are aware that a controversy has been raging for some time past between certain prominent friends of the slave in this country and Mr. Secretary Young, of the Turkish Missions Aid Society, relative to that pro-slavery institution, the American Board of Commissioners for Foreign Missions. oriefly assigning reasons therefor, and asking a an auxiliary of the latter; hence its supporters are There can be no doubt that the former society is undoubtedly affording encouragement to the pro-slavery religion and the spurious Christianity of the United States. Slavery never possessed a more stalwart and unscrupulous advocate than the American Board, which Mr. Secretary Young is representing to be sound on the slavery question he imagine that the anti-slavery party in this country will tolerate his jesuitical statements? or that the religious public will be gulled into countenancing a society which is steeped in pro-slavery guilt? The reverend gentleman having been annoyed by the outspoken speeches delivered at the Leeds Anti-Slavery meeting has addressed a letter on the subject to the Secretary of the British and Foreign Anti-Slavery Society, which, together with

'7, Adam-street, Adelphi, Jun'y 18th, 1856.

'Sir,-In this month's number of the Anti-Slavery Reporter, I find an account of a meeting in the school-room of Belgrave Chapel, Leeds, (copied Committee on Federal Relations. This, after considerable debate, was adopted. That Committee on the American Board of Missions, and also on reported, the same afternoon, adversely to the this Society, because of its support of the missions prayer of the Memorialists, as follows:—

of that Board in the Ottoman Empire. I can only repeat what has already been stated

was referred the memorial on behalf of the Western Anti-Slavery Society, praying a dissolution of
the Union, respectfully submit the following rethe Union, respectfully submit the following report : Your Committee have given all the consid. American Board in all parts of the world, still less

key, in the department of native agency, for the best of all reasons, that the Lord has granted to their labors such evident tokens of His approbation wants of mankind, than any one that has preced. and blessing; but to charge the Society with suped it, and much more nearly than any one that porting American slavery because most of the mir would be likely to rise upon its ruins. Your Comsionaries were born Americans is so foolish and unreasonable an objection, that they are surprised

of Mr. Pillsbury at the Leeds meeting, I trust to

your sense of justice to insert the enclosed reply. And remain, your obedient servant, (Signed) 'CUTHERT G. YOUNG, Sec. 'To the Editor of the Anti-Slavery Reporter.'

The Cleveland Leader has the following notice of the action of the House on the memorial:

'AN INTERESTING DEBATE.

'Last Friday forenoon, an interesting debate occurred in the House of Representatives. Mr. Jewett presented a memorial from the Western Anti-Slavery Association of Salem, Columbiana county, praying the House to decline entering into the election of Missions of Missions on your Society; and because, as I presume, you are under the election of Missions on your Society; and because, as I presume, you are under the election of Missions on your Society; and because, as I presume. torily disposes of those charges.

I hold a totally opposite opinion.
I have myself advanced similar charges, and

slavery organization, with sustaining a pro-slavery policy, with teaching, through its missionaries, a pro-slavery gospel, and therefore an Anti-Christian Christianity. I do not charge it only for what it has done in years past, but for what it is now doing; and I cannot permit you, however dexteronsly, to make it appear that the policy of the Board is at the present time more honest with regard to its actions against slavery, than it was in gard to its actions against slavery, than it was in times past, when I presume even so strenuous an advocate of the Board as you are, would not have had the temerity to maintain that that policy was deserving of the support of Anti-Slavery Christian

deserving of the support of Anti-Slavery Christian men and ministers.

'It is not my province to give currency to attacks on individuals, as I must do were I to insert in the Reporter your letter to the Leeds Mercury.—
On some points, which I consider vital, I differ widely from the gentleman whose name you have mentioned. He is well able to defond himself and

with ample means at your command of ascertaining that the facts of the case are utterly at variance

ing that the facts of the case are utterly at variance with the statements you publicly make.

'For the third time I challenge you—in the friendliest spirit—to meet me, and either publicly, or in the presence of an equal number of the members of our respective societies, discuss the points on which we differ so widely.

'With respect to the Western Turkey Missions Aid Society, I was not aware that it had ever been charged with 'the responsibility for all the proceedings of the American Board in all parts of the world.' So sweeping an accusation would not only

world. So sweeping an accusation would not only be untenable, but absurd. I entertain the convic-tion that the gentlemen who constitute your committee abhor and abominate slavery as much as I do. They only do not see how the patronage and support they are giving to a society which has identified itself with one of the most notorious proslavery organizations in the United States, does, in fact, do more to sustain the loathsome institution they have, many of them, so elequently denounced. They ought to know, nevertheless, that slavery in They ought to know, nevertheless, that slavery in America is upheld entirely by the sanction given to it by the various religious denominations in that country, and by the Bible, Tract, and Missionary Associations which agree with them in the origin, nature, and object of the institution; and knowing this, they ought to feel that they compromise not simply their anti-slavery principles, but the purity of their Christian principles, by connecting themselves, in any way, with those denominations and associations. By so doing, they help to make slavery and its defenders respectable. This, sir, is what you are doing, and what you are making your society do.

your society do.

With the utmost respect for the members of your committee; with sentiments towards some of them approaching almost to veneration, I charge the association with which they are more immediately identified with inconsistency. If good is to be done in Western Turkey, let it be through agencies uncontaminated with slavery. Let your society cast away the American Board and the unutterable abomination it fosters; let it declare, even at the cost of self-stultification, that it disapproves, not only of slavery in the abstract, but of the policy of the Board is relation to it; let it even take to itself the missionaries the Board has in the East, on condition of their renouncing their onnexion with it, or let it send out missionaries of its own, or those whom the American Missionary Association would gladly furnish for such a work: let it do this, and the controversy will Nay, such an act, and for such reasons, would render an immense service to the anti-slav-ery cause in the United States, for it would teach the American Board and the religious denominations that sympathize with its policy, that the anti-slavery of British Christians is active, not passive, and so susceptible on the score of its integrity and purity, that it shrinks from contact with any and with every institution, organization, or inaid or by its policy—the dreadful system which has been branded as accursed. 'As you allude to the British and Foreign Bible

Society, I would remind you that the committee of that society did, on our representation, consider it to be its duty to refuse to receive Mr. Prime, who had been sent over here, as the delegate of the American Bible Association, to attend the anniversary meeting of the former society in 1853. It did so, because Mr. Prime was a pro-slavery minister, and represented a pro-slavery body; and I am of the very decided opinion that both it and the other society you mention are inconsistent in selecting as agents for the distribution of their Bibles, &c., the missionaries connected with the American Board. It would be far better to send special agents; and I am not by any means so certain that they would not adopt the same opinion were the committee to look at the question from an anti-

slavery point of view.

'Although, sir, in your estimation, slavery in America will not receive its death-blow from, and the abolition cause will not be promoted by, the attacks to which you allude, namely, against pro-slavery organizations and those who foster them; let me, on the other hand, assure you that aboli-tionists do not consider slavery will ever be overcome by the course you recommend! You would make it respectable; we would hold it up to execration. You would dally with it; we would trample its life out. You would leave it, as you imagine, to destroy itself; we believe it incapable of agine, to destroy itself; we believe it incapable of suicide, and therefore would condemn it to the extrome penalty without a moment's delay. You would make it the companion of Christian men and women; we would exhort them to cast it out from amongst them as they would a viper. You would confine yourself to declaiming against it in the abstract; we would have men and women not only denounce it, but act against it vigorously. In fact, sir, you do not understand what slavery really is. and, consequently, are not in a position to offer an opinion as to the mode by which it is to be termi-

Pardon my candor, and believe me, yours obediently, (Signed,) L. A. CHAMEROVZOW. To the Rev. C. G. Young.

From the London Anti-Slavery Reporter. THE STOWE TRIBUTE

It will be gratifying to our friends who were engaged in promoting the tribute to Mrs. Stowe to learn the following particulars respecting its appropriation, communicated in a letter recently received from her, and addressed to the Trustees.

The objects which we have endeavored to ac-· 1st. The preparation and circulation of books and

About \$1556 have been expended in this man

About \$1556 have been expended in this manner.

2d. Aid of papers and periodicals.
For this has been expended \$745.
3d. The ransom of slaves.
As the means of promoting the Anti-Slavery cause, this is of doubtful utility, and it is more than probable that many masters play upon the sympathies of Northern people to enhance the value of the slaves. But as considerable sums were given to the fund with the express desire that the money might go in this direction, we have felt free to follow the bent of our own feelings, to a considerable extent, and have expended \$511 for this purpose. We have for the most park given in connection with others, and the cases to which we have contributed have been generally those of uncommon hardship or of great merit on the part of the recipients. Closely, connected with

For this we have appropriated \$615, and we think the time not far distant when this cause will prove one of the most powerful in its influence

upon anti-slavery.

5th. Anti-Slavery Agencies and Lectures.

This head includes a great deal of miscellaneous labor, which is continually being performed for the cause in various departments.

6th. The promotion of education among the col-

ored people.
For this has been expended \$2390. This consider, on the whole, as the most efficient of all the means to be used against the system of slaverace are fit for nothing higher. Examples, therefore, of cultivated and intelligent persons, in all departments of learning, literature and art, are particularly valuable in making out our case. In

coincidence with this is the providential fact, that there appears to be at this time a very peculiar development of talent rising in the race. There are cloquent speakers, pleasing writers, lecturers, both male and female, singers, and dramatic readers, coming into notice from this class; and it has een our privilege, through this fund, to contribute to the assistance of many such.

* But the educational institutions on which w

have concentrated, and intend still further to con-centrate, most of our patronage, is Miss Miner's school for colored girls at our national capital. Our reasons for selecting this were, first, that, being under the immediate eye of a slaveholding population, it would be demonstrating the point we wish to establish in the most conspicuous and notable manner. Second, that it has been underin, the work, are so remarkable, that they might almost be considered an inspiration. Under the care of this woman, the school has attained to a firm footing in Washington, in defiance of the most bitter threats and persecutions at first endured. A class of colored young ladies in this school have already passed through a course of education equal to that of young ladies in our best boarding-schools, and it is designed to give them still higher advantages at certain institutions in the North, in order that they may be thoroughly fitted for teachers. We are now endeavoring to raise money sufficient to erect a large and elegant building for this institution, in order that it may have a permanent power. It is to this school I shall look as the most conspicuous monument of what has been effected by this fund; for though many benevolent people have assisted largely, yet the contributions from the fund, which we have been able to make from time to time, have been so ready and seasonable, that I think we may safely attribute a large share of its prosperity to them It is our intention still to enlarge these contribu-tions, so soon as a Board of Trustees shall be in corporated, of whom Professor Stowe is to be one. 'In regard to the financial disposition of the

fund, it may be well to say that Professor Stowe has invested it, by the advice of judicious business men, and that it has brought in an income from seven to twelve per cent. : and that, with the exception of \$2000, which have become temporarily unproductive, our investments have all been re-

To the foregoing instances, which Mrs. Stow has adduced, of the 'very peculiar development of talent rising in the race at this time, we cannot resist the temptation of adding another, which has come under our own notice. It is that of a young colored man, named Casseres, a native of Curaçon who is a self-taught musician. He has, by his own unaided efforts, and by assiduity and practice acquired a surprising knowledge of the science o music, and attained to so remarkable a degree o excellence as a pianist, that the ablest professors of the piano-forte in London have pronounced his performances on it marvellous. He officiated for ome time as organist in the principal churches in Jamaica and in Nova Scotia, whence he has re cently arrived to try his fortune in this country His testimonials are of the very highest order, and we doubt not but that, before long, his extraordi-pary endowments will become the theme of public praise in journals more strictly suited than ours to

From the Derby (Eng.) Reporter. ANTI-SLAVERY MEETING AT THE TOWN

HALL, DERBY.

On Tuesday evening. January 22nd, Mr. PARKE PILLSBURY of Boston, U. S., delivered a fecture on Slavery in the States of America. The hall was filled with a respectable and attentive audience. the Rev. J. WALKER was requested to occupy th

The Chairman, after a few prefatory remarks explanatory of the object of the meeting, introduced Mr. Pillsbury, who was received with cheers by

the audience.

Mr. PILLSBURY gave a vivid description of Slave ry as it exists in the Southern States of the Union, particularly exhibiting the nature of slave legislation. . Slave law had extended its giant power over the Northern States. Even merchants in free States were in favor of the continuance of slavery, having rested interest in it, and often possessing slaves themselves. This colossal evil was consuming the heart of the great American Republic. It pervad ed all ranks of society, and all Christian denomina tions; it was the blight of the Southern churches. The slave question was involved in the presen singular crisis of American political affairs. The ferent times, and attempted, but unsuccessfully, to elect a Speaker-ninety-four times had they failed Legislation had been retarded above one month The great state-carriage of the Republic had come to a dead lock! He hoped that from this crisis freedom might be educed. Englishmen often sing, Britannia rules the waves,' but if she rules the waves Britannia cannot rule the land-at least she could not rule the little State of South Carolina, containing a population less than Glasgow, Man-chester, or Liverpool. South Carolina has a law, and by that law she can seize and imprison th subjects of the Queen of Great Britain, provided they are of the negro race. If the captain of an English ship entering any barbor belonging to this State should send a negro sailor on shore, the officers will immediately seize and conduct him to prison, and keep him there till the vessel is ready to sail again: the captain may then have his sable tar again on payment of all expenses incurred dur ing his incarceration. Should be refuse to defray expenses, the negro is detained and sold to disfied Britannia, but also the whole power of the Northern States; she would allow no friends of freedom to enter her territory to disseminate his troublesome principles there. South Carolina would never more wish to hear the words of freedom, -she cannot endure them; they would per-turb her tranquillity and abridge her revenues. A very respectable citizen of one of the Northern States, a judge of high standing, was commissioned by the Governor of Massachusetts to go to South Carolina, and test the constitutionality of the law which imprisons innocent and free colored seamen arrival by the officers of Government, that they could not incure his life beyond the time of the sail-ing of the next vessel; he was therefore obliged to take his departure immediately, and return to his own State, his mission unaccomplished, his person insulted, and the honor of Massachusetts trampled

The lecturer was repeatedly cheered in the course of his speech.

Mr. Nixon then moved the following resolution *That this meeting is filled with profound sorrow that an evil so great as Slavery should exist in the otherwise free and republican States of America, and would ex-press its deep and heartfelt sympathy in the moral and press its usep and heariest sympathy in the moral and religious agitation of the subject by the abolitionists of that country with a view to its peaceful and speedy overthrow. And we would especially hope that the churches of Great Britain will use every proper means in their power to induce the churches and ministers of the United States to purify themselves from all partici-pation in so great a sin.

in the dust. South Carolina evidently prefers the

possession of negroes to the society of the most

orthy citizens of the great American Republic

The Mayor of Derby, who had arrived in the course of the fecture, ecconded the resolution, and made some truly forcible and eloquent remarks, as did also the venerable Dr. Hurron, after which it

From the Cleveland Leader. DETERMINATION OF PRES. PIERCE TO BRING ON A CIVIL WAR.

In our telegraphic news will be found the start ling announcement, that President Pizzez has openly approved the official conduct of Wilson Shannon, and sent him back to Kansas with power to call to his aid the whole military power of the government. We have no doubt that the intention of the President is, to force slavery into Kansas with the bayonet. In truth, there is but little room for conjecture. The injunction to be cautious must armed invasion of Kansas, the destruction of property by the ruffians, the shooting of Banker, and the shocking murder of Brown, are all officially approved by Mr. Pierce. When those who did these things were not condemned, and when the man who tried to light the flames of civil war is not only continued in office, but loaded with executive favor, we can imagine what atrocities he may commit without violating his instructions.

contain the bloody code. Those laws were passed, as all our readers know, by a body of men who had no legal authority to enact them, or to legislate, in any way, for the people of Kansas. The citizens were driven from the polls, and non-residents elect-ed men to make laws for those whom they would not permit to vote! The men thus illegally chosen, met, deliberated, enacted laws, appointed officers, and adjourned. Those whose rights had been outraged, refused to recognise the acts of such a body. They were of no more legal or moral force than so habitants so declared, called a new election, order ed a State Convention, chose their delegates, framed a State Constitution, ratified it at the ballot-box, ed a State Constitution, and are to meet on castigation so well merited and so signally applied, the fourth of March to frame laws for their own But it relates to the eternal principles of right—to the government. For doing this, for doing what any brave and honorable people would have done, for doing what the Nebraska Bill permitted them to man life—to the relations of man to man—to the do, they are to be put down by military force; and method of redemption through martyrdom and the Wilson Shannon is the man selected to put them cross of Christ—and therefore it challenges our atten-

As a compromise, the President now proposes to 'repel invasions' hereafter, if the inhabitants of Kansas will only submit to be governed by the laws in Heaven's name, what does this mean? If the laws passed by the Missouri banditti should be enforced, it was right for the ruffians to invade Kansas and elect a Legislature; and if the first invasion was right, any other invasion is right. But if the Missourians have no right to invade Kansas the laws passed by their Legislature are inopera-

If the laws enacted by the SHANNON banditti were wholly unexceptionable, it would be unpar-donable in the President to talk about compelling an unwilling people to obey them. But to compel them to submit to the bloody code, is an act of frantic wickedness, to which we can find no parallel. No people, who are fit to be free, could submit to it, or even recognize the right of the President to make such a demand. The tyrant Draco put men to death for their cyninins? If he had in his disposition the natural ferocity which sometimes accompanies savage cruelty, there would be a palliation for his conduct; but when we find such as excess of brutality associated with such an excess of feebleness, when we find a thirst for blood in a man who, when a General, was slapped in the face by a brother officer, and dare not resent the insult, when we find such combinations in the character of a man now living, we feel that the die in which nature cast Barrers was not lost at his birth.

In view of all these things, this question arises -What is the duty of the North! There is political virtue, social morality, conscience, order, and wisdom enough in Kansas, if strengthened, to crush out the inhuman and wicked principles of slavery; olence and bloodshed in the world emanate, as water but if no aid be given to the Free State men, they flows from a fountain; hence, that to make life sawill be crushed out by Southern cut-throats. We violate no law in rescuing them. We violate no law in opposing, by force of arms if necessary, the usurpations of the President. Our duty to our is, there the fire goeth out." country is paramount to our obedience to a violator are outlaws. They are have the same right to repel an invasion of Kansas, that we would have to repel an invasion of Maine or Texas.

LETTER PROM HON. CHARLES SUMNER.

cellent letter was received by the Committee :-

WASHINGTON, 19th Feb., 1856. ness I find in any co-operation with the young men of that association: and I need not assure you of the gratification with which I should participate in

ed, when the republic, which he helped to found, be animated by the divine spirit of love toward all its seems to shake with the first threes of civil war, enemies, and we have no doubt that there will be fewer engendered by an interest which was condemned by him during life, and formally abjured by him at is death. His great name should now be employed for the suppression of that slave power, which tection. It may excite the laugh of the unreflecting t is the fruitful mother of so much wretchedness. say, that 'you might just as well read the Bible t It will not be enough to quote his paternal words buffaloes as to those fellows who follow Atchison and for Union. His example must be arrayed against Stringfellow, but the comparison is a beastly one, and the gigantic wrong which now disturbs this Union to its centre, and which, in the madness of its ty-

ranny, destroys the very objects of Union.

Washington, without his testimony against the malevolent force which now disturbs the republic, would be hardly less barren. Let the young men of the Observer to say, ironically, had be lived in the of Boston be encouraged to dwell on those sentiments and acts, which, while they elevate his name, down to the Indians with a Bible, reading English texts apply with prevailing power to the existing state to Pequot ears, and saying to all who expostulated, things among us. he declared it to be 'among his first wishes to see some plan adopted by which slavery in this country may be abolished by law; ' that to promote this purpose he expressed a desire in a recorded inter- supposition, however ludicrous. In what manner Christ tion of an anti-slavery society; that on many oc-casions he condemned slavery; that in congratula-not difficult to conjecture, in smuch as the weapons of with a view of emancipating the slaves on it, he exclaimed, 'Would to God a like spirit might difand testament, written within one year of his death, Observer ' reading English texts to Pequot ears.' Ever he bore his practical testimony to those ideas and aspirations, by the emancipation of his slaves. With these things taken to heart, the example of Washington will exert its just conservative in-fluence over the country, holding it back from the spect for the insane, as if they were peculiarly inspired. extension of that evil, against which he set him- But did they look upon William Penn and his follow self, and arousing the general sentiment to repulse ers as mad, because they had no deadly weapons the aggressions which now threaten civil war. deed, will the Father of his Country, though dead, yet speak. Believe me, my dear sir, very faithfully yours,

CHARLES SUMNER.

CHARLES G. CHASE, Esq., &c., &c., &c.

Kansas Irra. The Herald of Freedom republishes the despatch sent to the East from Westport. some time since, concerning the invasion of Easton, on the 15th and 19th of December, and remarks, on the 15th and 19th of December, and remarks, that the 'abolitionists' spoken of were mostly persons who had emigrated from Missouri, but who had become disgusted with the outrages of the people of that State, and were determined to aid in building up a new State which would not be controlled by similar influences.

THE LIBERATOR

BOSTON, FEBRUARY 29, 1856. SHARP'S RIPLES-THE GOSPEL OF WAR-

THE CROSS WORTHLESS. We have copied from the New York Independent an article written by HERRY WARD BERCHER, in reply to the New York Observer, touching the moral efficac of Sharp's rifles in the settlement of the Kaneas one tion. Animated by a bitter personal spirit toward Mr

Gospel of our Lord and Savior, '-hypocritically de claring that 'this world is already too fond of rifle The laws which Shannon is authorized to enforce and cannon-balls,' while in the same breath admittin we are not of those who deny the right which neces sity imposes of sometimes resorting to them ' !- falsely asserting that 'the Bible,' instead of 'THE WORD OF Gon,' (which is not a book,) ' is quick and powerful. and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and the spirit, ' &c. and winding up with the assertion that ' such a sword is better than a rifle."

As a reply to this malicious, canting, jesuitical impeachment, on the part of the Observer, Mr. B's rejoinder is scathing, crushing, annihilating; and were it simply a controversy confined to the parties named, we should leave it just where it stands, enjoying the castigation so well merited and so signally applied.

Mr. Beecher has effectually answered the Observer but has he vindicated the rightfulness of war, or shown which the invaders have already enacted! Now, the inefficacy of the peace principle? Has he proved that, in a given emergency, the Cross must give way to one of Sharp's rifles, or that the former sometimes nreds the defence of the latter? There is a terrible levity in his language and manner, and a thorough unbelief in the potency of suffering for righteousness again, they had no right to do so at any time, and sake, which clearly indicate that he knows not what spirit he is of-that he may be qualified to use a rifle, but he is not yet competent to be a minister of the gospel of peace.

We admit that if it be right to destroy human life in any case-to resort to murderous weapons in defence of life and liberty, when these are in peril-then the bona fide settlers of Kansas are fully justified in employing Sharp's rifles against the Missouri bandits who are thirsting for their blood, and in destroying as many of them as possible. On that point we have no controversy.

But we insist on the inviolability of human life : on the duty of returning good for evil, at whatever hazard ; on the immense superiority of the martyr spirit to that of armed-resistance; on taking the shield of faith, putting on the whole armor of God, and following His example, 'who, when he suffered, threatened not ; but committed himself to him that judgeth righteously; leaving us an example that we should follow his steps.' We maintain that it is from the assumed right of man to take the life of his fellow-man at discretion, on the ground of necessity, duty, personal CRED IN ALL CASES is to cure all these excesses, and render their perpetration impossible. 'Where no fuel

Who threaten the lives of the honest settlers of Kan Invaders of any portion of American soil sas? Who have invaded their territory, assumed the no country; they are reins of government, committed robbery and murder, are outlaws. They are of no country; they are the makers of war against the whole nation, and against every part of it. It is no quarrel between one State, or one community, and another; but on the other hand, wherever the aggressors may come act upon the 'self-evident truth,' that the Creator has from, they are aliens, and whoever gives them aid is a partaker of their guilt. Suppose Great Britain should declare war against this country, and invade it, and that both Congress and the President should refuse to take measures to repel the enemy: should refuse to take measures to repel the enemy; would not the people have a right to take up arms and drive the British out! The invader of any Sharp's rifles, or Colt's revolvers, as worthy of all acportion of our soil is a public enemy, whether his ceptation. What if they had been taught, by precept murderous weapons, and to revere the image of God however marred by sin, and to return blessing for cursing-would Kausas at this time be suffering from their lawlessness? What-wild and besotted as they may be-if they had been met by the ' Free State men On Friday last, Feb. 22d, the birth-day of Washing- in a Christ-like spirit, weaponless on principle, and ton was specially commemorated in Boston, under the ready to die rather than to return evil for evil - would direction of the Mercantile Library Association, by a they now be filled (as, alas ! they are) with the spirit nublic meeting in the Music Hall, (tickets \$1 each,) of hell? Mr. Beecher begs the question when he so with imposing ceremonies, which was eloquently ad- oracularly declares- Let thieves and assassins and ridressed by Hou. Enward Evenerr. The following ex- oters know that their schemes of violence would never be resisted, except by moral means, and society could not stand a month." We shall leave him to resort to Dear Sir,-I have been honored by your invita- the weapons and devices of 'thieves, assassins and ri tion to be with the Mercantile Library Association of oters, and descend to their plane of deadly antagonism on the 22d Feb. next. You know well the happibut, as for ourselves, we shall rely on moral means for the blessing and protection of Heaven; and if these shall lead us to the stake or to the cross, we know tha services calculated to exalt the example of the blood of the martyrs is the seed of the church and cannot doubt that the world will be aided by the Particularly at this moment should it be invok- sacrifice. Let 'society' act upon this principle, and enemies, and we have no doubt that there will be fewer thieves, assassins and rioters than there are now, with all the instruments of death relied upon for pro tection. It may excite the laugh of the unreflecting to places man on a level with the brute, for the purpose of justifying his destruction. This is not to be in the

The play of Othello without the part of Ohello spirit of him who came to seek and to save the lost-would be a barren spectacle, and the example of even the most degraded of our race. of the Observer to say, ironically, had he lived in the Let them bear in mind that Such a sword is better than a rifle'; but the example of Christ is not thus to be turned into mockery, and view with a distinguished foreigner for the forma- and his Apostles 'would have been seen going down to not difficult to conjecture, in smuch as the weapons of tions to Lafayette on his purchase of a plantation their warfare were not carnal, and as they had no fear of those who could kill the body only. To suppose them fuse itself generally into the minds of the people marching with Sharp's rifles for the slaughter of the of this country; and that, finally, by his last will Indians is at least as preposterous as the editor of the in the latter case, Mr. Beecher sarcastically admits that 'this course might not be inconsistent with self-preser vation ; for all superstitious savages have a kind of re their hands, or revere them almost as if they we demi-gode, on account of their just and loving spirit It is strange, it is shocking, that, at this late day, Mr Beecher should exult in view of the sanguinary ex ploits of the fierce old Puritans against the poor Indi ans, who were regarded by them as no better than Buffaloes,' to be hunted to their extermination, and whose blood is yet crying unto Heaven for retribution With what a gusto he says,- The Puritans used to car ry their muskets and their Bibles with them to church the one for inside work, and the other for outsid work '!! History shows us the result of this policy, characters of fire and blood. Contrast with it the pa cific course of Penn and his associates, and the cons

quences flowing therefrom !

NEW PUBLICATIONS.

ERNEST LINWOOD; a Novel. By CAROLINE LEE HENTE Boston: Published by John P. Jewett & Co. 1856.

In addition to its fascinating power, there is ost touching and melancholy interest thrown around this remarkable work, from the fact that the gifted author thereof recently departed this life in Florida, where she was temporarily sojourning with her husband, simultaneously with the publication of . Envist Linwoon.' In how prophetic a strain did she conclude her work ! - We, too, are passing on in the proces us will wash away the print of our footsteps, and othon stormier seas, or be anchored at last in a more blissul haven.' hat a marvel, what a mystery is life ! The beautiful form lies cold in the grave-the hand and the brain are for ever powerless—the light of genius has gone out in darkness-the spirit has vanished out of sight, away, away-and earth has lost one of its

loveliest ornaments.

* Ennest Lixwoop * is a rich contribution to the popular literature of the day. Already, thousands of copies have been sold, though only a few days from the press. It makes a large, handsome volume, creditable to the enterprising publishers.

The Transcript, in an interesting biographical sketch of Mrs. Hentz, says-

During the spring and summer of 1855, she devoted herself to the cosposition of her last work, which has just now appeared, entitled 'Ernest Linwood.' The telegraphic dosing conveyed the sad tidings of her death upon the very day that her publishers issued her new book; and the work is indeed worthy the crowning act of a literary life of such varied and rare accomplishments. Its closing part seems written with a pen of prophery foreshaldwing her own departure.

prophecy foreshalowing her own departure.

As a novel, the work will take a permanent place in American literature. Ernest Linwood exhibits the varied talents of Mrs. Hentz in their highest range, combining great vigor of thought with graphic delinea-tion of character,—the most touching womanly sympa-thies with the strongest vitality of genius and boldness of concertion. A high moral, religious charm pervades the entire work, imparting a glow to the finest feelings of our nature; and from the beginning to the end of the work, strength is added to strength, and beauty to beauty. Its characters are finely drawn, and Mrs. Hentz seems to have dipped her pen in the fountains of the human leart, and with a wizard's wand laid bare the various and conflicting passions of our nature. The great moral tone which is always found in all her works,

great moral tone which is always found in all ner works, is powerfully predominant in 'Ernest Linwood.'

In the full strength and prime of womanhood, this accomplished and elegant writer, after a life of such great usefulness and liferary honor, has been called away from earth. The devoted wife and mother, the light of social life, the ornament of the literary circle, has departed, and her star shines with increased brilling bloom. On the fight interests liancy amidst the surrounding gloom. On the 6th inst. monia, and all that affection and high medical skill could do, was given to her. With unclouded intellect, among her family friends, she lingered until the 11th inst., and died at the residence of her son, Dr. Charles

A. Hentz, at Marianna, Fla.

This elegan: woman, this gifted writer has departed: but the music of her life is still sounding its rich and sweetest melody in our hearts. In her death she exthe birthplace of her ancestors and kindred, nor the winding river whose rippling music found an echo in

WOLFSDEN: An Authentic Account of Things There and Thereunto Pertaining, as they are and have been. By J. B. Boston: Published by Sampson & Co., 1856. pp. 504.

The author of this real New England work stands behind the screen, and leaves the public to judge of its merits, without any reference to his name or fame. Its scenes are at first located in the State of Maine, and story, which incidentally exhibits some of the features of the writer beats warmly for freedom. It bears some amented Judd, 'MARGARET,' but without impairing agreed? its originality or power. The style is without pretence, the portraits drawn with artistic skill, the sketches of country life and its incidents extremely graphic, and the plot without intricacy. As far as we have seen it noticed, it receives the universal commendation of the the shady retirement of summer. We have marked some passages, as specimens of its quality, for insertion in a future number of our paper. In the mean time, we commend it as an agreeable and instructive volume.

EDITH HALE: A Village Story. By THEACE TALMON.

Boston : Phillips, Sampson & Co. 1856. A handsomely printed volume of more than five bundred pages, and dedicated to 'Messrs. Phillips, Sampson & Company,' the publishers. The story is located in Waterbury, Connecticut, and is crowded with incidents and personages calculated to amuse and interest from the commencement to its close. It adds another to the many volumes of light literature with which the press is teeming, and which, though not destined to reach a distant posterity, are well-adapted to the present hour, and will help to cultivate the mind

THE CONGREGATIONAL HARP. By L. B. BARNES. BOSton : Published by Oliver Ditson, Washington street.

This is a choice Collection of Hymn Tunes, Sen tences and Chapts, of both Ancient and Modern Composers, carefully selected from various publications. and designed more particularly for congregational uses and social religious meetings; together with a variety of Tunes for Sabbath Schools. We give it our warmest

BETTER BE A DUMB BELL. The lecture on slavery, delivered at the Tremont Temple on Thursday evening of last week, by Hon. JAMES BELL, U. S. Senator from New Hampshire, was a very tedious and worthless of fort-unrelieved by a single valuable thought or expression-and was suited to the state of things thirty years ago, advocating as it did gradual emancipation, he compulsory purchase of the slaves by their own extra toil, and the colonization of the entire colored population to the coast of Africa ! The employment of that of the slaveholder Toombs.

DF Our lecturing excursion to western New York, recently, was attended with some drawbacks not put down in our programme. The weather proved to be freezing cold and stormy throughout, the mercury ranging at zero, and frequently far below it, and the snow obstructing all railroad travelling for several days; in mon ground. Thus, the anti-slavery, the temperance consequence of which, we had to recall meetings applaces. We lectured twice in Albany to large audiences-once in the Representatives' Chamber, and once in Van Vechten's hall. Also at Rochester, (on a most inelement evening,) Buffalo and Auburn. Every where our reception was truly gratifying. We tender to our beloved friends, the Anthonys, Posts, Hallowells, and Burtises of Rochester-the Wrights of Auburn-and the Motts and Topps of Albany, ourmost grateful acknowledgments for their generous hospitality, active cooperation, and unwearied efforts to make our visit a pleas. ant one to be long remembered.

Wilson Shannon has been confirmed as Governo

SECTARIANISM-A NOVEL CHARGE. Since its organization, the American Anti-Slavers Society has been opprobriously represented as 'disor-ganizing,' 'fanatical,' 'incendiary,' 'treasonable,' and infidel.' These epithets have been applied in the spirit of malice, with a pro-slavery design, for lack of sound argument, or through gross ignorance. Our esteemed friend, GEORGE SUNTER, Jr., -actuated by no such motive, and an inflexible opponent of slavery,brings a new, and certainly a very novel charge against the Society, (see his letter on our last page, namely, that it is 'sectarian'-using that term in its ordinary acceptation! That this charge is not of life, and the ways of time that are rolling behind only ulterly preposterous, we not only believe, but we way the print of our footsteps, and oth- know; that it needs any refutation at our hands, we ers will follow, and others still, but few will be tossed cannot be persuaded; that it is made with deep sincerity, and no unfriendly spirit, we fully believe that there is the slightest evidence of its truthfulness furnished in the letter alluded to, we cannot discover.

There are certain conditions of the human mind with which it is useless to contend; mental and moral idiosyncrasies, which are governed by no rule, and pure ly exceptional; morbid tendencies which do not come within the scope of reason or argument ; inclinations which, in an effort to stand straight, induce the individual to lean backward. Some believe so much in outward machinery as to make themselves more machines ; others reject all instrumentalities as fettering the freedom of the soul. Some are so practical as to have no faith in an abstract principle; others are so purely ideal as to cease to be practical.

Some men there are, love not a gaping pig; Some, that are mad, if they behold a cat; And others, when a bag-pipe sings i' the nose, Cannot contain their urine. As there is no firm reason to be render'd, Why he cannot abide a gaping pig; Why he, a harmless, necessary cat; Why he, a swellen bag-pipe; but of force Must yield to such inevitable shame, As to offend, himself being offended; So can I give no reason, nor I will not, More than a lodg'd hate, and a certain loathing, I bear Antonio, that I follow thus A los ng suit against him. Are you answer'd?' We acquit our friend SUNTER of having in his heart my 'lodged hate,' while classing him with the exceptional cases alluded to, in regard to some of his opinions and peculiarities. All organized action he seems to dread and deprecate; a meeting, with a chairman and secretary, is in his view subversive of individual liberty; a society which aims to do a specific work is not to be tolerated ; a gathering restricted to the discussion of a particular subject is a fetter upon free thought, which at all times, and in all places. ought to have a limitless range. If, 'many hands make light work,' they also make, in his opinion, bad work. Cooperation, combination, association-these he treats as inherently and necessarily hostile to individual and personal independence; and so consistently stands aloof from them all, bearing his testimony against them as sectarian and restrictive, and there-

With his mental organization he does well to stand aloof, 'fighting on his own hook,' and according to sweetest melody in our hearts. In her death she exhibited what gave the crowning glory to her life,—a
high Christian faith; and although living and dying in
the land of the orange and the magnolia blossoms, she
never forgot, in the admiration bestowed upon her in
Southern houses, the graceful elms which wave over
two extremes—one of entire isolation, the other of organized absorption. As the world goes, the tendency is to absorption, making the individual subordinate to the organization, and to be sacrificed for its preservation and success. Hence, too much vigilance cannot be exercised in regard to union with others, even for the promotion of an object unquestionably good. It was a wholesome admonition of the Apostle :- 'Know ye not that to whom ye yield yourselves servants to obey, hi servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness? ' But because men organize for evil purposes, shall they not shift from thence to the South in the progress of the combine for good ones, bringing their heads, hearts, hands, means and influences together, to the sacrifice of of the 'peculiar institution,' and shows that the heart no freedom, to the compromise of no principle? If they cannot cooperate in all things, shall they refrain resemblance to that unique and admirable work of the from cooperating in matters about which they are

fore unworthy of countenance.

In what does the 'sectarianism' of the American Anti-Slavery Society consist? Certainly, not in its fundamental doctrine,-the inherent sinfutness of slaveholding ; not in its object, -the immediate and unconditional emancipation of the slave; not in its making press; and justly so. It is a book for the household- a connection with itself the proof of anti-slavery zeal and fidelity, for it has never done this; not in disciplining any of its members, or requiring conformity of action on peril of excommunication, for it cuts off no one; not the narrowness of its platform, for to it all are invited, to exercise equal legitimate freedom of speech concerning slavery, pro and con; not in showing favor to one religious sect more than to another, for it has certainly been no respecter of parties or persons ; not in its spirit, for it has always exhibited a manly and serene front, and courted the severest scrutiny; not in being inexorable in its demands, for otherwise it would have lowered its standard, and betrayed the cause of the slave; not in making its unity, growth and prosperity, as an association, an object of undue solicitude, for it has never acted with reference to so low an end. Nor has it ever promulgated any doctrine, adopted any measure, taken any position, for the purpose of conciliating public opinion, obtaining popularity, or augmenting its funds. Its course has been absolutely disinterested, independent, fearless, uncompromising. Through what has it not been called to pass, in the shape of popular hatred, contumely, persecution, misrepresentation? It has faithfully and impartially arraigned every party and every sect, found hostile or indifferent to the anti-slavery movement while it has endeavored to rally around the standard of emancipation, men of all parties and of all sects-as all are summoned to extinguish an alarming conflagration, which threatens to destroy the town or city-requiring no change of political or theological views, in order to make the cooperation effective and the spirit harmoni-

Our friend Source takes exception to our declaraion, that the American Anti-Slavery Society has never asked either Episcopalian or Presbyterian, Baptist or Methodist, Unitarian or 'Infidel,' to yield one jot or tittle of their peculiar theological views, but only to recognise in the slave 'a man and a brother'; and, therefore, he brands the Society as 'sectarian'! This is a non sequitur. In forming a fire department, no one is required to give up any of his religious tenets; such a Rip Van Winkle ranks next in the grotesque to ergo, the fire department is a 'sectarian' organization And so of every association, for the promotion of the general welfare, to the support of which all are invited, without reference to their party or denominational views. Now, the way to break down the partition walls of a narrow and bigoted sectarianism is to induce those who are imprisoned therein to work with all others for the accomplishment of a common good, on comthe peace, and the woman's rights movements have all pointed for us at Troy, Syracuse, Skaneateles, and other powerfully aided to soften sectarian prejudice and party mimosity, while each has left every mind free to adopt such religious or political opinions as its ideas of truth and duty may elect; and also every mind, on its individual responsibilty, (not in its associated action,) equally free to impeach or to discard all such opinions. What more can reasonably be demanded? Though our friend SUNTER regards us as sectarian by

position, he sends us his letter of arraignment for insertion in THE LIBERATOR, confidently expecting it to be printed therein, with all cheerfulness. Whenever convenient, he attends our 'sectarian' anti-slavery peetings, and occupies our 'sectarian' platform, and exhorts us to abandon our 'sectarian' organization of Kansas by a party vote of 30 to 12. Previous to the | and he is listened to respectfully and kindly, as a very confirmation, Senators Wilson of Mass. and Wade of worthy, sincere and conscientious person. Now, le Ohio made sharp and energetic speeches in exposition him try his luck in any other direction where a sectaof Shannon's character, and of the iniquity of the in- rian spirit actually exists, and see what will come of vasion of Kansas. The Traveller, of Tuesday evening, Let him send letters of condemnation to the organ of contains Mr. Wilson's speech entire—occupying more any religious sect, bent on its enlargement and pros-than six columns of that paper.

or thrown under the table. Let him venture upon a Presbyterian, Baptist or Episcopal platform, and call upon that denomination to disband, and tell us the result of his experiment. He will then easily learn to distinguish between things and combinations treestially and inherently different-between the darkness of midnight and the effulgence of the noon day.

We hope ever to be keenly jenlous and vigilant as to any encroachment upon individual freedom of speech and of conscience; but we desire to retain the power of a just discrimination, so as not to magnify mole-hills into mountains, or to mistake a harmlers flock of sheep for a terrific monster. If we cannot find the freedon we desire in any association, we shall imitate the erm. ple of our friend SUNTER, and stand aloof from then all; for there is no organization beneath the skies which it is a duty to join, the soul (sovereign of all things on earth) having a right to determine its ava sphere and method of action. On this subject, 'let every one be fully persuaded in his own mind '; ande, pecially let him be carefu) not to mistake an expedient for a principle, or an instrumentality for a heresy,

A NEW OBJECTION

Ever since we commenced the publication of Tar LIBERATOR, we have been governed by the principle to allow its columns to be opened to both sides of every question discussed therein, leaving every writer to bear his own responsibilities, and assuming none but sach as justly attached to our own lucubrations. We have thus set an example of fairness and imparially which has made our paper conspicuous among all the periodicals in the land, and won for it a solid reputation. At an early period, we established a department of infamy, entitled the REFUGE of OFFERSION, wherein we recorded the severest accusations and the most malignant attacks upon us personally, and the anti-slavery cause generally, - the most rabid and the ablest defences of slavery, - the pro-slavery action of ecclesiastical and political bodies,-the wicked eastments of Southern legislatures, and various other forms and manifestations of the slaveholding and colorphobia spirit of the nation, North and South, Our objects were-

1. To make ours a truly free press-not one-sidel. but just, manly and courageous-evading no argament, afraid of no exposure, seeking no advantage of position, and educating our readers to examine and weigh whatever could be urged in opposition to the principles laid down, and the course pursued by usbelieving that

. Thrice is he armed who hath his quarrel just.

2. To keep the Abolitionists constantly 'posted up' n regard to the sayings and doings of the Southern slave oligarchy and their Northern abetters, that their real might be stimulated, their wigilance increased, their knowledge accurate, and their action decisirerecognising the wisdom of the maxim, 'Forewarded forearmed.

3. To demonstrate, by an amount of evidence that could not be gainsaid, the beastly nature, infernal spirit and horrible assumptions of slavery ; and thereby confirming every accusation brought by us spaint it, and showing that we were guilty of no injustice or

4. To furnish and perpetuate a pro-slavery deprement, to which the future historian of the anti-slavery struggle could resort, and find (what else might halle his researches) the exact position of men, parties and sects, from year to year, respecting that struggle-erm their own declarations, resolutions and acts, in their own language, without mutilation, and alike unquestioned and unquestionable. We have thus preserved a vast amount of matter, for the impartial judgment of posterity, which, but for this fortunate derice, would have been too ephemeral, or too widely scattered, ever to have been gathered together. And, surely, bideously caricatured and atrociously maligned as they have been, the Abolitionists have a right to a clear and triumphant vindication of themselves, such as is furnished by the 'REFUGE OF OPPRESSIOS,' from the hour we established it up to the present time,-sy, and to the end of this tremendous struggle. The time is coming,-if it has not already come,-when the defenders of slavery, in Church and State, would give any sum to blot out that revolting and bloody record, and with it all the evidence of their unprincipled conduct. But, like Banquo's ghost, it shall not 'down at their bidding," but shall continue to affright the guilty wretch, who in vain shall exclaim-

Never shake thy gory locks at me: Thou caust not say, I did it.

This department of our paper covers a period of twenty-two years. During that long term, we have never heard from any of our subscribers a single stjection to it, till now ; but, on the contrary, we know they have regarded it with the deepest interest, ratching it as a barometer is anxiously consulted, eager to learn from it 'the signs of the times,' finding in it matter for astonishment and NATERIAL FOR THE WAL, and using it to substantiate their strongest accurations. We have never yet heard, and never espect to hear, of any true anti-slavery man or women being converted to the pro-slavery side of the conflict by it; but we know it has been vastly serviceable in spening the eyes of the blind, exciting the strongest moral dagust and indignation against the horrible slave states, and confirming the purpose of such as were seeing in eternal overthrow.

At last, at exceptional case turns up. It will be seen, by a reference to his letter in another column, that our esteemed friend and early coadjutor, Josura T. Feis-ETT, regards this department of our paper as decided? objectionable, for the reasons specified by him. While complimenting us for our letter to Dr. Hows and his associates, declining to lecture in the course with seth men as Toomes, Hilliand, Mason and Wise, (a letter which has been universally approved,) our friend Evi-RETT thinks he sees ' force of reasoning and consistent' in the dodge made by Dr. Hown, that there is no diff ference between putting such unblushing advocates of slavery in the pillory erected for them in Tex Lines. ron, and consenting to recognize them, on the same platform, as worthy of all respect and honor. Now, the difference, in our view, is world-wide, as great at that which exists between hanging a man, and receiting him as one entitled to the highest consideration. In The Liberator, Mr. Tooms stands with the brand of MAN-STEALER upon his brow. On the platforn in Boston, he stood endorsed as an honorable advecate. The invitation extended to him was understood by him, and was doubtless designed by the Committee to be understood by the whole country, as recognizing his chius to public respect, and all the honors of the occasion. It was this virtual endorsement of his character, and the absurdity of hiring such a man to come all the way to Boston on such a wicked errand, to which we took exception. We do not object to allowing the rilest criminals to be heard in self-defence; but we do prolest against receiving them as honest and spright men, and paying them for their villany. By us, they sie ever presented in their true character. In all antislavery meetings they are allowed a hearing; bot on because we allow every opponent a chance to be heart, on the principle of free discussion, subjecting him to fiery ordeal on the spot, if he has the spirit to escent ter it. The distinction in these cases is to us so obvious that we are surprised our friend EvERETT does not per-

ceive it at a glapos.

Referring to the parties who get pilleried in our parties who get pilleried per, the East Boston Ledger of last week says Garrison long since understood their value, and offen sive as their company is, has always given them a 're uge ' in his paper, the most effective department in il.

We must hold on to the ' REEGGE OF OFFEESSIOS,' CP til slavery cease to curse our land, or Tus Listares terminate its existence; and we beg our readers mark, learn, and inwardly digest' its contents, neek to week, as farnishing powerful incentives to n hewed labor in the cause of our . fellow-countrymen

NEW TRACTS.

We understand that the letter and tracts copied be We angers and the days since, to the Secretary of the fact Society, to be laid before the Directors. The set seem to be plain, scriptural, practical, and wellgreat seem to do good, and their publication on the Socierist will certainly do something towards filling s transfy which has hitherto existed, to the regret of many friends of the Tract cause. It is to be hoped that near tracts, on the numerous other aspects of the great pertion of slavery, may be written for, and published by the Tract Society. Meanwhile, as the process of ty, the true. grammes, and the need of such tracts urgent, both by masers and slaves, we gladly avail ourselves of the perpirion which we have received to copy these at once has possibly reaching some persons who would not be there supplied, even in the widely extended circle of the Tract Society's operations.

To the President and Directors of the American Tract

Gentlers:-Finding my name in your published hat life members of your Society, (made such by a is of the memory Dollars,) and having never ye and either my right of designating the specific object and either my right to applied, or your permitted streatice of drawing your publications from the Depostery, to the amount of one dollar annually, I now request that the above-mentioned Twenty Dollars may report that the accompanying port tracts, entitled, respectively, 'To a Staveholder, and 'To a Slave,' which I have written, as your revised rule prescribes, in terms 'calculated to receive the sprobation of all Evangelical Christians. Your servant for the truth,

CHARLES K. WHIPPLE.

Buston, Feb. 25, 1856.

TO A SLAVEHOLDER.

Vellow traveller to immortality, are you living is as repented sin! If so, you must be aware that you state is a perilous one, and that you are either prepared for death, nor leading a life which God can approve and bless. Living in a land of Sabbaths, and churches, and ministers, you doubtless believe that the rule of life, as well as the say of salvation, is found in the Holy Scriptores. But have you made diligent search, through the procepts and warnings which specially concern Read these passages -

Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye eak every yoke I

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do nil; learn to do well; seek judgment, relieve the spressed, judge the fatherless, plead for the He that oppresseth the poor reproacheth his Maker; but he that honoreth him hath mercy on

Rob not the poor, because he is poor : neither

eppress the afflicted in the gate." Masters, give unto your servants that which is

All things whatsoever ye would that men should do to you, do ye even so to them.'

Is no obligation imposed upon you by these precepts of Scripture, in relation to those whom you have been accustomed to call your slaves! And do you find in the following texts no indication of apts of Scripture, in relation to those whom our duty towards those oppressed men and women bom other persons call their slaves!

Thus saith the Lord, execute ye judgment and

and of the oppressor.'
Then shalt not deliver unto his master the ser ant which is escaped from his master unto thee he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, there it liketh him best : thou shalt not oppress

Are you tempted to disregard the claims of th poor and despised ? Remember that Jesus Christ aid- Insamuch as ve have done it unto one o the least of these my brethren, ye have done it and me '-and also-' Inasmuch as ye have not dos it unto one of the least of these, ye have no

Do you fear those who uphold injustice by Remember that Peter said- We ought to obr 6od rather than men '-and that Christ himthe body, and after that have no more that they

life is short, death certain, eternity at hand Now is the accepted time.' Lose not a moment is setting your relations right with your fellow-

TO A SLAVE.

Suce most slaves are unable to read, each Colpor tear should carefully provide that the instructions of this tract be not lost, by distinctly reading it 40 whatever slaves thus deficient he may meet in his district.]

God, who hath made of one bloud all nations of the earth, and who is no respecter of persons, has neither forsaken nor forgotten you. All the powers which belong to you, eyes to read the Bible, a con tience to judge between right and wrong, a bear plan, hands to do what the head tells them, and feet to go where your duty calls, are of God's giving. And He requires of you a right use of all the talents he has given, whether many or

The most important thing in the whole world to you, is to do right, and to be good; to resist temptato all those with whom you are connected. I hitherto you have been careless about these things,

be you not attend to them now!

Do you love God, seek in all things to do him will, and refuse to do what is wrong, whoever may command it !

you honor your father and mother, and try to repay to them the tenderness and care you reteived when a child? Are you faithful, loving and tender to your wife

supplying her wants, and protecting her from all ilt and injury ! Do you bring up your children in the way they should go, keep them front evil company, teach them to read the Bible, send them to school, and

tee the means to make them grow up wiser and better than you are ! Do you honestly perform to your employer a

engagements you made on entering into his rice, or do you take wages from him without doing in return the faithful work which you promis-Do you help those poor neighbors who come to

Jou in distress, remembering what Moses said-Thou shalt not deliver unto his master the sersant which is escaped from his master unto thee; and what Christ said- Inasmuch as ye have done ervice unto one of the least of these my brethren, ye have done it unto me.'

Are you careful not to render evil for evil, or thing for railing, to those who ill use you! Never frience an injury, but return good for evil, and commit your cause to llim that judgeth righteous-

But if your situation in life is subject to great trils which cannot be remedied while you remain there, and especially if it prevents you from proptriv folishing the duties above spoken of, particularly those to your wife and children, you should seek to find for yourself and them a more favorable disculties great. Remember what the Apostle If thou mayest be made free, use it and what the Scriptures tell us of that wise and good man Moses, who led his oppressed people out from slavery in the land of Egypt, and imught them into another country, where they could live in freedom, and how God blessed and phaseral his undertaking. He who helped Moses is able and willing to help you; but His way is to help those who try to help themselves, and who do not neglect to use the head, and the hands, and the feet wind. tet which He has already given them.

IF A letter from C. Cuninas, of Worcester, in the of Miss Della A. Wenster, is on file for insertion is our next paper.

LIBERTY OR DEATH-OHIO AND KAN- tive slaves have suffered heroically to gain their free SAS-ANTHONY BURNS EXCOMMUNI-CATED FOR RUNNING AWAY, &c.

CLEVELAND, O., Feb. 15, 1856.

Events growing out of and deeply affecting anti-sla very in the West, and every where, crowd so rapidly one upon another, that one hardly knows what to speak of. Two events in this State have sent a thrill through every county and town and city, and the end is not

The Special Message of Governor Chase, and the Resolutions of the Legislature resulting therefrom. Have you seen that Message and those Resolutions all touching Kansas, the Missouri ruffians, and their are now before me. They recommend the admission of Kansas as a free State, the admission of Reeder as the cure the freedom of election in Kansas. It is not much, ers in this country for the overthrow of slavery. but it is something. The Message and the Resolutions. Your correspondence with the Anti-Slavery Commit-and the discussion of them in the Legislature, have efforts. This is one event of importance.

A second event is, the Cincinnati Tragedy. MAR-Washington, Jefferson, and their compeers, shall have cerned. And here let me say, that I took my pen them from the cruelties and sufferings which Christhem. Who can blame that mother? Not one who to Dr. Howethinks it right to take life at all. Will not Wendell Phillips, Theodore Parker, Henry Ward Beecher, Mrs. Stowe, and Dr. Lyman Beecher, deliver orations and sermons, and write eulogies on that slave mother, and that to my mind possesses force of reasoning and conmake her name, her fame and heroism, known to the sistency. I allude to what he says of the 'Refuge of ends of the earth, as one who, like that Roman of old, Oppression' in the Liberator. Thave for many years could put the knife into the heart of her child, to save sincerely wished the 'Refuge of Oppression' in the Libit from its Christian and Republican ravishers? Mar- erator was abolished. Who that loves freedom, and begaret acted not blindly nor inconsiderately, but she lieves it self-evident, wishes to have repeated, fifty times had deliberately made up her mind to kill all her chil- in a year, the slaveholder's blasphemous arguments in dren, and then berself, rather than again be subjected favor of buying and selling the souls and bodies of to the pollutions and cruelties of American slavehold- men? I do not read them until after the editorials, the

ers. Why do not all the ministers and churches, poets correspondence, and the selections, and very seldom and orators, politicians and statesmen, who believe it then. So I think it is with most, or a large portion of right to kill to save themselves from slavery, combine the readers of the Liberator. I know the arguments to spread the name and heroism of MARGARET GARNER you present, for publishing in the Refuge the tyrant's to the ends of the earth? She sought not to injure her plea for grasping his victims; and the most important cruel oppressors ; she sought to destroy her own life one is the first one the Boston Anti-Slavery Committee and the lives of her children, to escape the doom of would use for asking Messrs. Toombs, Hilliard and Co. what the Reverend Doctors, Adams, Lord and Blagden to come to your pro-slavery city 'to present the views call the God-ordained and Christ-sanctioned institution prevalent in their vicinity,' viz. : That we of the North of slavery. That tragedy has appalled the whole State; may be posted up in the arguments for separating fo it may well appal the world, that Christians (?) and ever the husband from his wife, and taking away the Republicans (?) should inflict such cruelties on inno- key of knewledge from the human soul. I think in this cent, helpless women and children, rather than have connection your pertinent answer to Dr. Howe has great them subjected to them. Where are Nehemiah Adams, force: 'Is the anti-slavery cause, even in its mildest Nathan Lord and George W. Blagden now ? Why do form, so popular in Boston, are the apologists and dethey not come forth and arraign Margaret Garner before fenders of Southern slavery so few and odious, that God and man as a murderer, because she killed her you deem it a meritorious act to import the leading babe rather than have it fall into their pious, reverend, slaveholders of Virginia, Georgia, Missouri and South slave-catching hands?

these Rev. Doctors, and Ohio, with her two millions of Ison, is the Anti-Slavery cause in New England, in its people, has no way to rescue her, but to arrest her on mildest form, so popular, that the only thorough antithe charge of MURDER! What will Salmon P. Chase, slavery paper within two hundred miles of the Lib-Governor of Ohio, now do? It is for him alone to say erator office should deem it consistent to spend, every whether that mother and her still living children shall year, three hundred dollars (for it costs that to publish be given up to slavery. If they are sent back, he and your 'Refuge' every year) to disseminate the most the Republican party of this State must be held accountable, for they now have an opportunity to array defiance of the friends of the perishing slave, that the the State in a victorious conflict with the slave-hunting Union. Will the Republicans, who now control the State, protect that mother from the fangs of the slave- Journal, Chronicle, Olive Branch, and Puritan Reholding Union? We shall see. If they do, the entire corder, pubish enough of this foul pestilential miasma State, and the North too, I think, will sustain them. of the South, without the help of the Liberator ? For Be assured, nothing has ever occurred in Ohio which the Liberator to do so is, it seems to me, to carry has so deeply and so painfully moved the hearts of the coals to Newcastle.' people as this.

drive even loving mothers to such fearful deeds, to save mind,-to read, in the very first article on the titlethey would inflict? Can I but loathe a system of God- very, and the foulest abuse of its editor, without note worship which can perpetuate and sanction pollutions or comment ! To such a mind, the contradictions of to such fearful deeds to escape them? The slavehold- slavery arguments poison as fatally administered by the ing God of the American Church and Republic is a Liberator as by the Courier? malignant, bloody fiend; for one, I scorn his worship and defy his power. Better no God at all than such an object of worship. With disgust I turn from such a polluted and bloody shrine, and lovingly and reverently bow to the loving, just and humane God of antislavery.

I am asked often-Did Margaret Garner do right ? Perfectly right, just and noble, according to her own standard of right, and according to the standard of virus administered by the 'Pefuge of Oppression.' nearly universal Christendom; but perfectly wrong, according to my standard. Had she cut the throats of ther, and when he reads the worse than Papal bulls the master and of all who sought to enslave her, and hurled at the Luther of the nineteenth century, he fears should the slaves of the South cut the throats of all for the safety of Luther and his cause, and wishes pertheir oppressors, they would do right, as the church haps that he would be less daring and more charitable and clergy of this nation count right. But their bloody toward the men who issue the edicts from the slavestandard is not mine; their God of that wrath, of holding vatican of our country. revenge and war,' is not my God. The absolute sanc-

from every point on the river, to find protection in Can- it by others. A man in my own neighborhood, who has ada against American religion and republicanism. The read the Liberator some fifteen years, says that the Ohio River is frozen over from Pittsburg to Cincin- same impression was made on his mind, in reading nati-600 miles. Over that long bridge of ice, slaves from Virginia, Kentucky and Tennessee are passing, toll free, in great numbers. Good! I wish I had an opportunity to trample the Fugitive Slave Law under my convictions, and they may go for what they are foot, and show my contempt for the authority of the Union every hour. Fugitive slaves have become a regular and a principal article of export on Western Railways. No help for it. The business of running for liberty all sets from South to North. The current can never be turned South.

Anthony Burns. Have you seen his excommunication? You have, doubtless, or I would forward it. It begins, 'The Church of JESUS CHRIST,' &c., and ends DEAR GARRISON: by excommunicating him from the communion and fellowship of this church, because he had 'disobeyed an Abolitionist,' I propose to give a brief sketch of the laws of God and man,' in running away from sla- some of the experiences, successes and reverses of very. Was such a burlesque on Jesus of Nazareth ever 'field-hands' in the great work of revolutionizing and perpetrated before? The Church of Jesus Christ cast directing that greatest American force, public senti because he escaped from the condition of a slave to that and where despotism rears its battlements, the many of a free man -of a brute to that of a man ! Who must be converted to the gospel of anti-slavery, ere the could wish to enter such a church of Christ? The old Bastile can be shaken. Hence the philosophy as first step towards justice, mercy and truth leads out well as necessity of fearless and continued agitation of of it. What is its recommendation good for ? Poor the slavery question throughout the length and breadt Anthony Burns! I did not think he would sink so low of the whole land; and as a result of this agitation, i as to feel that the recommendation of such a church is becoming a most obvious and generally admitted could help him! But his estimate of the sin of slave- fact, that the Garrisons, Fosters, Phillipses, and Pills ry must be very small, and his reverence for the Bap- burys have demonstrated to this nation the wisdom tist Church, even though it trafficks 'in slaves and the 'the foolishness of preaching,' as every where recorded souls of men' be very great, or he never could have in a growing public sentiment in behalf of the slave applied to such a church for a testimony to his charac- Why, Disusion, the bugbear of yesterday, is the idealter. But I am glad they cast him out. I am glad to ism of to-day, and will be the law of to-morrow. This the churches of the North are so niterly recreant to encouragement and hopefulness, and makes, when see what those are with whom they seek Christian the beam.

I have been in Ohlo about three weeks. Yesterday cidents.' morning, the mercury, at sunrise, was twenty-four de-grees below zero where I was, and the snow sixteen inches deep on a level. Many poor, thinly-elad fugi-counties, I am spending a few weeks. We are having Right!

lom. Lake Erie spreads out before me, showing on solid mass of ice; a great chance for ice merchants but a dreary sight to the fugitives from America

HENRY C. WRIGHT.

THE 'REPUGE OF OPPRESSION.' EVERETTVILLE, Feb. 17, 1856.

DEAR BROTHER GARRISON: Having been confined at home, most of the time, fo the last two or three months, by sickness, I have min gled none at all with the friends of the slave, except those in my own immediate neighborhood. I have been able, however, to keep myself posted up in relation to leaders, Franklin Pierce and Caleb Cushing! They the advance of Freedom, at home and abroad, through the Liberator and the New York Tribune.

I have carefully read nearly every article in the Liblegal and true representative of Kansas to Congress, erator, as I have done for some twenty years or more and the passage of such laws, by Congress, as shall se- with great interest, because it is the paper of all oth-

greatly stirred up all parties here. I think the State mingle with those satanic enemies of freedom, Wise, will sustain the Governor and the Legislature in their Mason, Toombs, & Co., is worth more than the annual expense of the Liberator. It was one of the ablest articles the Liberator has contained for many years. In GARRY GARNER, that loving, berois mother, who cut clearness of diction, in force of reasoning, and in logiber child's throat rather than see Christians (?) con- cal deduction, it is admirable, unanswerable. It was sign it to the horrors of elavery, bids fair to live on the evidently written with great care and deliberation, and record of time when the names of Patrick Henry, of breathes a true and faithful Christian spirit to all conbeen forgotten. Patrick Henry spoke the words- make a few suggestions in relation to the peevish, 'Give me liberty or give me death !' Margaret did 'over-heated,' illogical answer of Dr. Howe. There wa the deed, and with her own hand took the life of her but one paragraph in that letter that contained any child, dearer to her heart than her own life, and would force of reasoning, and it was evidently conceived in the have done the same to her other three children, and same spirit he attributes to your letter, ' of unwonted then to herself, had there been time, to save berself and wrath,' overheated zeal,' dilating his venom,' unbecoming a Christian gentleman,' and more than a doztians (?) and Republicans (?) would have inflicted on en other charges of the same tenor. I wanted to say

O wad some power the giftie gie us,

To see ourselves as others see us ! There was one paragraph, however, in that etter Carolina, to sustain their horrible slave system against But Margaret is in the hands of the coadjutors of such overwhelming odds?' Let me say, brother Garsubtle arguments for human slavery, and the boldest community may be posted up, on this great question? Do not the Boston Post, Courier, Daily Advertiser,

What is the surprise of a pro-slavery man who first What can I say of a religion and government which takes up the Liberator, - and what the effect on his eir little ones from the outrages and cruelties which page, an ingenious and able defence of American slaand crimes in its adherents, that drive their victims its columns destroys its influence. Why do not pro-

> There is another class of minds injured by the · Refuge of Oppression.' I know an excellent man, who has made great sacrifices for his principles, and who has been connected till recently with us in labor, who says he has been instructed by your 'Refuge. He has often read rebukes to yourself by which you ought to have been instructed, but you have not." think it clear that his mind has been poisoned by the His mind is more attracted by Melancthon than by Lu-

When reading your noble letter to Dr. Howe, I could tity of human life is the only principle that can save not help thinking that in publishing the arguments of this world from slavery, war, anarchy and murder, slaveholders in the Liberator every week, you were do-This is the lesson taught every day by passing events. ing the same thing in fact that Dr. Howe and his asso-Fugitive Slaves. Slaves are running across Ohlo ciates were doing, and such I know is the view taken of your letter to the Anti-Slavery Committee. Other in telligent and true-hearted abolitionists have told me in substance the same. But enough said. I have given worth.

I am, dear sir, confidingly and truly yours, For freedom forever, J. T. EVERETT.

INCIDENTS FROM A NOTE-BOOK. Romeo, Macomb Co., Mich., February 25th, 1856.

Under the head of 'Incidents from the Note-Book o a man out and give him up to the buffetings of Satan, ment. In a Republic, where so many are sovereigns see the Southern churches true to their ides, though one fact, it seems to me, gives almost infinite cause of liberty and humanity. But let the Northern churches weighed against them, all obstacles and ill omens kick

So much for the signs of the times, now for the ' In

some rich and rare experiences; are laboring on new soil, where a pure and undefiled gospel of anti-slavery has never before been preached. Hence, in journeying from place to place, we can hardly tell, or even imagine, what will turn up next, and like some of old, we fin ourselves 'walking by faith rather than sight.' In most places, however, we find some true friends of the slave, who recognize practically the doctrine of 'Remembering those in bonds as bound with them.' Such friends we found in the person and family of Mr. Amasa Ross, of Almont. Though living in Almont, he is not of it,'-at least, in an anti-slavery sense. Very few who have not travelled in the anti-slavery cause as laborers can fully realize the great ignorance and consequent indifference to our phase of the movement. Consequently, we sometimes find ourselves, as it were strangers in a strange place.' Such was the case with Mr. Powell and myself at Almont, a town where, on this most important of all subjects, a silence utterly oppressive and deathlike reigns. We procured the Congregational Church to hold meetings in, but through the negligence or mistake of the sextou, found the atthe negligence or mistake of the sextou, found the atmosphere of the church very similar to the moral atmosphere of the church very similar to the moral atmosphere of the cown—both down to zero; and what wonder, when rum and religion (a religion that ignores the slave) rules? The Congregational minister did not attend our meetings, but we learned he had been a missionary among the Choctaus, which fact very satisfactorily accounts for his absence and spathy. As no other way opened, we had to stop at a rum hotel, until our friend Mr. Ross discovered our necessities, those enactments as the true laws of Kansas, and their manly defence of undoubted rights has won our admiration; and we carnestly recommend to the people of this Commonwealth, and of the country, to initiate some speedy and general movement for the purpose of supplying the necessities of these beroic free-men, and aiding them to maintain their liberties against the ruin which impends over them.

Resolved, That the inhabitants of Kansas are right in their determination not to submit to the code of blood which was forced upon the Territory by a horde of ruffians from Missouri, calling itself a Legislature, and their the ruin which impends over them. eft. You can imagine that we would be quite likely to repeat (in our hearts, at least) the words of the poet-

There are some human souls serenely bright, Born like the cherubim so close to heaven, That all their lives are radiant with its light, And unto such are holy missions given.

From Almont, we came to Romeo. This is a Republican town of the better stamp. Mr. P. has spoken two and attentive audiences. He has accomplished a good work. I think our Michigan Society may consider Rocause what PARKER PILLSBURY once said of it, ' That whosoever falls thereon shall be broken ; but upon whomsoever it falls, shall be ground to powder."

have to wait before the true and honest men in the Church shall see where it stands in its guilty relation to the slave system of our country, and speak out, in words of earnest and righteous condemnation-

- Better rot beneath the sod, Than be true to Church and State, while we are doubly

I will add, in conclusion, that Mr. P. spoke at length of the expediency, as well as duty, of disunion,—that heretofore radical and terrible doctrine, — without startling one timid soul. The courage of the people is England has really apologized enough to satisfy ten speed the right!

After deploring the existence of this domestic quarrel, England has really apologized enough to satisfy ten speed the right! speed the right!'

Yours, for revolution, R. GLAZIER, Jr.

LETTER PROM PARKER PILLSBURY. POPULAR FEELING IN ENGLAND TOWARDS PIERCE'S AD-MINISTRATION.

NOTTINGHAM, Jan. 81, 1856. . . My second lecture here was a most hopeful one. The Exchange Hall was crowded; many, even of plunge them into a war with Great Britain, the women, had to stand, and yet they heard me most patiently fully two hours. The Mayor presided at both lectures. The resolutions were moved and seconded by ed editorial to the present point. 'The interests o Dr. Eddison, Rev. Mr. Carpenter, Rev. Mr. Matheson, and one other gentleman, and passed with great enthusiasm, the women voting as well as the men. A good interest has been awakened on behalf of the Anti-Slavery Advocate, as well as the Bazaar, and altogether. the prospects are most flattering. And my friends here have procured me access into several other places, so that my lectures in this section will detain me at least six weeks. One address a week is usually all my friends are willing I should give; though recently, I have spoken twice on occasions, besides smaller gatherings for conversation and conference.

cannot declare war until Congress elects a Speaker, Lane. Brown, &c. who are now doing everything pos which I am hoping will not be until the present Ad-ministration goes out of power. Then perhaps we many free-state men will refuse to follow them into ministration goes out of power. Then pernaps may get on better. The present Administration is a loathing to the people of this country, in particular. The Herald of Freedom says that Messrs. Robinson and Lane have adopted precautionary measures, and organized a regiment; that the forts are guarded day organized a regiment; that the forts are guarded day organized a regiment; that the forts are guarded day vor. Probably the aristocracy do not care any thing and night, and that munitions of war were being colabout it, one way or the other. But the people, the lected in readiness for instant service, an attack being real friends of liberty, those who hoped and still hope expected. the war with Russia may result in extending liberty to multitudes in Europe who now enjoy it not, restoring the lost nationalities, and limiting, at least, the old tyrannies, have lost all respect for our present governnent, if they have not begun to despair of Republicanism altogether. Our national example of Democracy, being such a failure, would of itself discourage many; and then, many of those who sprang up in this country as the champions of free institutions, have proved themselves so unworthy of their high mission as to fill many others with distrust, until John Mitchel and Francis Meagher, with Kossuth and Theobold Mathew. are reckoned only as fit companions of slaveholders. wanting and waiting only an opportunity to become slaveholders themselves. In such hands, the cause of real Republicanism is fast becoming the hissing of humanity, and the hope of the tyrants. Every day confirms me more and more in the vast importance of the doctrine of the mission of the American Abolitionists. made with tyrants, are ever the order of the day. 'No Union with Slaveholders ' must sweep such false refuges for ever away.

for lecturing will close about the first of March, after not improbable that he may be somewhat longer detained, and so reach his home again about the middle of May. He will be most warmly welcomed back by all they should be removed out of the State. his numerous friends.

Extract of a letter from A. D. TASKER, (formerly of Biddeford, Me.,) to S. MAY, Jr., dated

WEST MILAN, (N. H.) Feb. 16, 1856. If you have a chance to communicate with P. Pills-bury, just say to him that I was much mistaken when I told him, five years ago, that I was as anti-slavery as I ever should be ; which is not the fact. For these are times that if I should not try to rebuke sin, I should be guilty indeed,-although it be in a broken way. There is quite a feeling here on the Kansas question ; and if God gives me strength, I will try to stir up the Church to consistency. His blessing be on you all !

Extract of a letter from Rev. ELNATHAN DAVIS of Fitchburg to the General Agent of the Mass. Anti-Slavery Society, dated Feb. 19, 1856 :-

Wherever I have been, I have tried to be faithful to the slave; and though 'clouds and darkness' are about his cause, I feel deeply convinced that his redemption draws near? God speed and bless the labors of all who hate bondage,—who love and strive for the Right! Loss of a Boston Ship, with Thirty Lives.—The ship Grand Duke, of Boston, Capt. Sampson, from New Orleans for Liverpool, was wrecked Feb. 6, and Capt. Sampson and twenty-nine men were drowned.

Mn. Barckenging, of Hampshire, on leave, intr duced a series of resolutions with regard to proceeding in Kansas, which were laid upon the table, and order to be printed. The resolves are as follows:—

Whereas, The Commonwealth of Massachusetts has called in vain, through its Legislature, upon the state government of Missouri, and upon the President of the United States, to protect the settlers of the Territory of Kansas against the unparalleled outrages to which they have been repeatedly subjected, and of which they now again stand in imminent peril, which outrages have been heaped upon them by the slave interest in this country, for the purpose of forcing slavery upon Kansas, against the will of its inhabitants, and against the wishes of a majority of the people of the Union.

And Whereas, This reprehensible neglect of the gov-

And Whereas. This reprehensible neglect of the government of the United States and of Missouri, has left the inhabitants of Kansas no resource but to fall back on the original right of self-preservation; and to appeal at the same time to the American people for immediate

assistance. Therefore,
Resolved, That we have heard the cry of distress Mesofred, that we have heard the cry of distress which has come up to the people of the United States from the settlers of Kansas, with the deepest solicitud and sympathy; that their sufferings have touched out hearts, and their manly defence of undoubted right

and very kindly invited us home with him, where, surrounded and cordially welcomed by himself and pleasant family, as in contrast with the hotel, or rather hell,
(I use the term in no fabulous sense,) we had just
left. You can imagine that we would be quite likely to nen people.

Resolved, That this is a fit occasion to re-assert the

principle, so often declared to be the doctrine of Mas-sachusetts, that Congress has full power to abolish and prohibit slavery in the Territories of the United States, and that this power should be exercised to its entire

extent. Resolved, That as the intrigues to thrust slavery lican town of the better stamp. Mr. P. has spoken two upon Kansas have been growing more and more violen evenings in the Congregational house, and had good and desperate ever since the repeal of the Missouri pro hibition, until they have at last made it the paramount question before the country, and driven the whole nation to the verge of a civil war, we hold that the speedy meo as worthy of further labor. The only obstacle to the cause here is the manifest indifference, perhaps a measure of first importance to the welfare of that Territory, and to the tranquillity, freedom, and honor of the United States; and that our Senators and Representations. of the ministers, all of whom, except the Baptist, kept sentatives in Congress be carnestly requested to u aloof, and who seem instinctively to understand of our every exertion to bring about this result.

Resolved, That His Excellency the Governor be re quested to transmit a copy of these resolves to the Gov ernor of each of the States and Territories, and to each rhomsoever it falls, shall be ground to powder.' of our Senators and Representatives in Congress, and
How much longer will the bleeding, outraged slave another to the President of the United States.

THE UNITED STATES AND ENGLAND.

The following is an extract from a leader in the Lon don Times: 'We expect to hear every day that our Minister at Washington has received his passports, and lar proceedings on our part with regard to the American Minister, and Mr. Crampton and Mr. Buchanan, the

an obstinate resistance if they drive us to it. Let then count the cost before they take any fatal steps, else after two or three paces, they will make their calculations in

The London Dispatch says: 'A good deal of pardon able irritation is felt here, that the sympathies of a Republican people should have been so unaccountably manifested during the present war in behalf of the great mainstay and sheet-anchor of European despotism. If the people of the United States permit their rulers to place a thorough the states are the states and sheet-anchor of European despotism. receive the most terrible lesson ever administered t national envy and quarrelsomeness.

The Paris Journal Des Debats has a long and labor

would only subserve the private interests of England,
would only subserve the private interests of England.
The Chairman of the Liverpool Chamber of Commerce,
at the annual meeting of the Chamber, spoke in strong
terms against any interruption of friendly relations between the two countries. Other members expressed the same sentiments, but the Chamber did not adopt a

formal resolution on the subject.

KANSAS AFFAIRS. The Leavenworth Herald of the 9th, says a pro-slavery meeting was held there on the 2nd instant, at which it was determined to offset the influence of the Free State Agents sent abroad, by dis-The people here are a little afraid of war with the patching George M. McLean to the Southern States, to tious about taking an interest in the subject of slavery than they would be otherwise. But I assure them we the hands of the Abolitionists of Lawrence—Robinson, the hands of the hands of

The Topeka Herald appeals to the friends of the North and East to hold themselves in readiness to march at a moment's notice; says tha the struggle begins to show itself in earnest, and invokes the people of Kansas to die in preference to sur rendering.

The President's special Kansas message has reached

Leavenworth, but not Lawrence.

BALL OF COLORED PERSONS. Last evening, there were gathered together, at Chapman Hall, a party, who enjoyed themselves with as much zest, as any assembly joyed themselves with as much zest, as any assembly we have ever looked upon. It was a select party, composed of respectable colored citizens, (and there are not a few of that class in our midst,) who with their ladies had met together to while away a few hours in dancing and social intercourse. All present were dressed in a most elegant and refined manner, and the lady portion, especially, showed a taste that would well rival those in assemblies where the generality of people would more expect it to be shown. The strictest and most dignified decogram was preserved throughout, and if we dignified decorum was preserved throughout, and if we never see a less interesting company, our life will be doctrine of the mission of the American Abolitionists.

Compromise is the curse of the nations. Our principles are as important in the Eastern as in the Western hemisphere. Alliances made with despots, treaties the scene complete in every respect.—Times, 17th ult.

The scholars of the village school in Greenfield, which the little colored boy, Charles, H. Thayer, who was burned to death in the destruction of D. W. Al-Mr. Pillsbury writes that his present engagements purchase a gravestone for him.

SLAVE EMANCIPATION CASE. At New Orleans, which, he will take a few weeks' rest, preparatory to his voyage homeward. We may, therefore, see him she feels desirous of emancipating, applied to the First District Court for permission to set them free, and allow them to remain in the State. The jury in the case could not agree, thus virtually refusing to comply with the petition. The idea of the jurors was, that there

> Matilda Robinson, a free colored woman, been sent to jail in Baltimore, being unable to pay a fine imposed for entering the State.

A COLORED ARTIST. The beautiful and elaborat

Mass Meeting of the Republicans in Pitts burg, &c.—A large mass meeting was held at Pitta-burg, Pa., on Friday evening of last week, to aid emigration to Kansas. Geo. W. Jackson was the President of the meeting, and D. L. Eaton, Secretary. Horace Greeley, Mr. Wood, from Kansas, Mr. Red-path, Missouri, Mr. Baily, Kentuody, Mr. Sinclair, Rev. Mr. Chandler, and Messra. Newcom and Ashley.

addressed the meeting.

Hon. George Darsie and Wm. E. Stevenson were appointed to receive subscriptions.

One of the Districts in the State of Mis sissippi is said to have forwarded a large gold medal to Mr. Bust, of Arkaneas, for beating Horace Greele !! TREASURER'S REPORT

Of Receipts, from Jan. 1 to Feb. 20, 1856. Rec'd from Wm. W. Brown, for his collections :

Rec'd from S. May, Jr., for collections and

From friends in West Brookfield, to re-

nam, Lynn, 1, E. S. Vennard and D. S. Brigham Manchester, to re-deem pledges, 10. Jacob Leonard 5, F. W. Porter 1, W. W. Keene 25c, P. O'Connell 25c, Her-man Leonard 50c, C. L. Hudson 25c, A. S. Churchill 50c,—all of

25c, A. S. Churchill 50c,—all of E. Bridgewater, to redeem pledges, B. Crocker 50c, Lewis Holmes 2, James A. Holmes 50c—all of Bridgewater, to redeem pledges... S. Keene, E. Bridgewater 50c, H. W. Carter, Athol. to redeem pledge, 4, J. N. Buffum, Lynn, 20, Daniel Mann 3, both to redeem pledge.

28 00-79 25 From S. May, Jr., for am't of collections

and donations at annual meeting, Henry Abbot, Lowell, to redeem pledge, Abington A. S. Society, to redeem pledge.... 200 00 From Sallie Holley, collections:

At Putnam, Ct., 17 45, Brooklyn, do.
7 66, Greenmanville, do. 6 82, Mystic, do. 4 72, Norton 4, Taunton
1 55, Westerly, R. I., 21 13, Ashaway, R I., 4 20, Noank, Ct., 6 75, 74 28—74 25 From Mary G. Chapman, Boston, to re-

deem pledge, Thatcher Hinckley, Hyannis, 2, Dr. 4 00 Knox, Boston, to redeem pledge, 2, SAMUEL PHILBRICK,

Brookline, Feb 20, 1856.

BEDFORD HARMONIAL SEMINARY.

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 rapidly growing community of liberal minds. Several new buildings are in process of erection, for the Several new buildings are in process of crection, 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 com-mencement 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-sonable 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 Mathemat-ics; Natural Sciences and Euglish Studies. Instru-mental Music by Mrs. Howe. mental 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-

ees. Harmonia, Mich., Jan. 23, 1856. N. B. All communications must be sent to H. COR-NELL, Battle Creek, Mich.

LECTURES TO GENTLEMEN. ANATOMY, PHYSIOLOGY AND HEALTH,

AT THE N. E. FEMALE MEDICAL COLLEGE, 274 WASHINGTON ST. At the request of Members of the Legislature, and

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 THURSDAY and MONDAY evenings.

These Lectures are free to the members of the Legislature, who are respectfully invited to attend whenever 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. 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 follows: N. H., Thursday eve'g, Mar. 6.

Milford. -Rev. A. T. FOSS will speak on Sunday, March in the Free Will Baptist Church (Elder Pike's,

Newburyport.

JOSEPH A. HOWLAND will lecture on Sanday evening, March 2, in EXETER, N. H.
He will also lecture in HAVERHILL, Mass., on
Tuesday evening, the 4th; and in BRADFORD on
Wednesday evening, 5th.

WM. WELLS BROWN, an Agent of the Massachusetts A. S. Society, will hold meetings as follows : Friday evening, Feb. 29. Sunday, March 2. East Medway,

Sunday, PLACES WANTED .-- A colored young man wishes 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.

Applications for Mrs. Webb's readings in Massa

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

PLACES WANTED IN THE COUNTRY. A young man. (27 years of age.) stout and capable.
wants a good place in the country,—on a farm would
be preferred. ALSO—a lad, 13 or 14 years of age,
well-disposed, well-behaved, and intelligent, wants a
place in a good family in the country.

Both of the above are colored.
Apply to Samuel May, Jr., 21 Cornhill.

MARRIED-In Rochester, (N. Y.) Feb. 18th, by

Bev. Mr. Howard, HERRY AVERY, of Oberlin, Ohie, to ELIZA ETH BURTIS, daughter of LEWIS A. and SARAH BURTIS, of Rochester. IN PRESS.

And to be ready for Sale on Saturday, March 8, INDIA:

THE PEARL OF PEARL RIVER

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

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

work Mrs. Southworth has yet written.

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

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

Published and for I B. PETERSON,
T. B. PETERSON,
No. 102 Chestnut street, Philadel

POETRY.

BUGGESTED BY READING THE LATE SLAVE TRAGEDY IN CINCINNATI. Hark ! On my ear there falls a horrid shrick ! My chill'd blood curdles in my veins to hear

A mother's arm is raised to slay her child ! Can it be so, or do I wildly dream? Has the warm heart of mother turned to stone And all the tenderness with which she gazed Upon her child, to gall and wormwood changed ! Ah, no! the very love she bears her child Has nerved her arm to deal the fatal blow

She is a slabe, and so are those she loves Better than life ; her children, they are slaves! She has taken all, and fled, in the vain hope To free them. Aye, to find a refuge where They all might live secure from whips and chains : A blessed home, where they, the gift of God, Her children, she might call her own, and where, On her soft bosom, she might lull to rest, As night in quietness and peace came down. But vain, alas! her efforts; on her track The mad pursuer hastes, and finds her shelter.

Oh! may God forgive, and hold him guiltless, Who, to save her child from the accursed lot, Has raised her hand, and dealt the kindly blow, That, all unsummoned, sent him to his God !

But, from the ground the blood of innocence Shall cry for VENGEANCE, till the mark of Cain Is set on Slavery's forehead, and the fiend That long has fattened on the nation's blood, Shall be cast out, to be devoured by dogs.

For the Liberator. REMEMBER THEM IN BONDS. BY S. H. LLOYD.

Remember them that are in bonds as bound with them, and those that suffer adversity as being also in

We were not made with souls of ice, To freeze the blood that swells our veins, To shun the suffering scenes of vice, Or where in pride oppression reigns : Nor should we heedless go through life, And faintly leave our footprints bare, To mark the many paths we tread, And not for others feel nor care.

He who formed our frames has given us The melting heart to feel a wound, And power to snap the galling chain Of those by haughty tyrants bound ; The tearful eye, to freely weep O'er those whose heads are bowed in grief, And hands to bear to sorrow's home The welcome gifts of sure relief.

But man has drowned his noblest thoughts In worldly views, pursuits and strife, And caring nought but for HIMSELF, He spends his worse than worthless life : And still amid the strife and din Of wicked men in Church and State, The trembling slave in bondage toils, And pleads in vain at Mercy's gate.

. How long, how long, O Lord,' he cries, · Before my heavy chains shall fall? How long shall liberty delay The burning writing on the wall? O send thy angel from the sky, To all our tyrants; we implore; O not for blood, O Lord, we pray,

But our prison door ! "

For the Liberator.

PLEA FOR THE FALLEN. She is our sister, fallen though she be ; Let Pity plead, poor erring one, for thee ; And earnest, truthful hearts, with words of cheer, Save her from deeper guilt-stand kindly near.

Ye may not know what spell of syren power First lured the weak ones in the trial hour ; How vainly oft they sought that spell to break, And to a purer, better life awake.

No father's loving hand led the lone child. No blessed sunshine from home's beacon bright Illumed life's pathway with its hallowed light.

Ye deem them heartless, void of love and truth,-Ah ! ye forget that thoughtless, friendless youth, Though by the tempter led so far astray, Would glad return, did ye but lead the way.

From virtue's path their erring feet have straved : To lead them back we ask your friendly aid : So vice's mists encircle them around, And in their path are thorns that deeply wound Speak kindly to-them, for they long have borne The cold world's censure, and the words of scorn ; O'er their crushed hearts pour Pity's soothing balm-With Sympathy's strong power their passions calm.

Oh, they are weary-lead them gently home! Sure in our Father's house there yet is room ; Will it not be to thee a joy untold, To lead a lost one back unto the fold?

Think how the memory of a deed so blest Will fill thy heart with joy and tranquil rest ! How like the gentle Teacher thou wilt grow, And his great heart of love within thy heart shall glow

Like him, the sinless one, the meek, the mild, Who lived unsullied by earth's passions wild; Who, loving ever, died forgiving all; Oh ! may his spirit yet upon us fall ! Barre, Feb., 1856.

From the British Friend. A SONG FOR THE PEACE. Ring, ring the sweet bells, and unfurl the gay banners Let cold party feeling and enmity cease; Arise, ye glad nations, with lofty Hosannahs, And welcome with triumph the Angel of Peace.

Long, long have the formen dealt fury around them Too long spread the flame of destruction and death Too long has the demon of discord spell-bound them, And blasted the hope of the world with his breath.

Sing, sing, for the spell of the demon is broken. And nations again breathe the air of the free ; His watchword of 'glory' shall now be but spoken, To die with the echo that floats on the sea.

For, dove-like, the angel has pass'd o'er the waters, And wept as they seem'd but a deluge of blood; His olive-branch waved o'er the scene of the slaughter And Peace spread her 'bow' on the face of the flood.

Then sing, for the ark safely rests on the mountain, And the war flood retires to caverns below ; The sun gilds afresh both the stream and the fountain And man meets a friend where he dreaded a foe. Then join the loud chorus, unfurl the gay banners,

Let peace be the watchword the universe o'er ; Unite all ye natious in lofty Hosannahs, And sing 'Peace our Glory,' and Peace Evermore WILLIAM STOKES.

Manchester, January 19, 1856.

THE AWAKENING. Lo! the nation is arousing From its slumber, long and deep And the friends of God are waking, Never, never more to sleep, In his chains remains to weep.

THE LIBERATOR.

THE RELATIONSHIP OF SECTARIANISM TO ANTI-SLAVERY, AND THE SECTARIANISM OF THE AMERICAN A. S. SOCIETY.

TORONTO, C. W., Feb. 13, 1856. TO THE EDITOR OF THE LIBERATOR :

DEAR FRIEND,-It is assumed by the American Anti-Slavery Society that Sectarianism and Anti-Slavery are compatible with each other. 'Here we can all meet for the promotion of a common object, irrespective of our peculiar religious creeds, is the language uttered from its platform. You, its President, have lately said, the Episcopalian, the Presbyterian, the Baptist, the Methodist, the 'Infidel,' surrender not one jot or tittle of their right to be such, by uniting together for the abolition of slavery.' The demands of the slaves' cause are too urgent, and the laborers too few, to admit of labor being thrown away; and this attempt to enlist Sectarianism in the service of Liberty, or to carry on a war with Slavery and remain at peace with Sect, is worse than a waste of effort, of which well-meaning people could not be guilty, but by gross inattention to what

Sectarianism is nothing but the limitation of liberty A Sect is such, not because its members believe in a given creed, but because it says thus shall you believe and do, and not otherwise. The rule of faith and practice is prescribed-imposed. It is the assumption of authority and the subjection that constitute the Sect. Here the Pope and an army of priests stand, right across the highway of life, which humanity, impelled by imperious necessity, must needs travel, denouncing hell-fire on all who shall attempt to pass the arbitrary barrier they have set up. Many pass, notwithstanding. Another order of priests are ahead, with the like threats of damnation to whosoever shall overstep their limits. Those who regard not these either, have still to encounter a like menace from another batch of clericals a little beyond, and so on to wherever obedience to the law of life and progress extends. Now, it is those barriers, those limits to liberty, which, in the aggregate, constitute Sectarianism. Take these away, and the Sectarianism ceases, the people are free. They can remain where they are till they get ready to move forward, and when they wish to go on, they can go. Their respective creeds would be the result of growth, of life,-retained while vitality sustained them, and cast off, like leaves in autumn, when they had served

Some few of the smaller sects make especial claim to be regarded as anti-slavery, and are credited as such by anti-slavery authorities. But their claims must be tested, not by their protests against the form and degree of slavery which lies beyond their province, but by their relationship to liberty at home. Their Sectarianism is the barrier they place in the way of freedom. They have the same employment as the slaveholders, but in an advanced location. They find fault with the slaveholder's net, and are willing to see the fish escape past it, but they intend to catch them in their own That is the utmost that sectarian abolition ever amounted to. To go for Liberty would be to abandon their Sectarianism. Sects are pro-slavery from the necessity

They have this common characteristic-too lazy to work, and unjust and mean enough to appropriate the proceeds of the labor of others. As Sectarianism obpiece of new-work turned off by God's work-people, its evil.

Such is an unexaggerated account of the low origin, the character, and the means of support of all sects. All forms of injustice and oppression find in Sect their appropriate element. Chattel slavery, but for Sect, would be as fish out of water. Steam could as soon remain uncondensed in a freezing atmosphere, as Liberty live in the atmosphere of Sect. And yet the American Anti-Slavery Society takes especial pains to assure its supporters that it has no quarrel with Sect as such. journeying where it moves. Whoever does this is do Its claim to be unsectarian is on the ground that on its platform, it makes especial provision for the accommodation of Sectarianism !- repels as a calumny the imputation that it has any other object than to abolish chattel slavery, writes down its ' Constitution,' defines, limits its object. That is the 'letter' of antislavery which 'killeth'; the life-giving 'spirit' can brook no such defining or limiting. Those who give themselves to the Spirit of Liberty, have no choice but in the sight of God, considering his circumstances, a to follow whithersoever it leads. The Anti-Slavery So- a Northern Abolitionist in foregoing the honors and ciety, in limiting its object for the accommodation of emoluments of pro-slavery office. Sect, becomes itself a Sect, one of the fraternity of Sects, and, as such, pro-slavery. Such, also, are all those kindred organizations for abolishing war, intemperance, and the like-not even in the least adapted for fulfilling the ostensible object of their existence : unfriendly to liberty; but a newer phase of the old Sectarianism, from which many who are in them honed they had made good their escape, when they came out

The members of the Anti-Slavery Society can see in other cases than their own, the reprehensibleness and the folly of this attempt to serve one good cause by non-commitalism on behalf of others. Father Mathew and Kossuth are well known instances. The former came to America on a temperance mission, and could not. forseoth, destroy his chance of promoting his good cause in the slave States, by speaking against their peculiar institution.' Kossuth came on the errand of Could slavery be dug out from its top to its bottom promoting Hungarian liberty, and fancied he could America could not supply timber enough to prevent the better promote his object by ignoring the existence of circumincumbent mass from caving in and supplying the American Hungary, wanted to make allies of the its place. Better engineering skill would vastly facilislaveholders, and pledged his honor not to interfere tate the good work, and vastly economize precious his with their 'domestic affairs.' All this was character- bor. Bringing men to this obedience is the only availised by anti-slavery people as time-serving, as treason able anti-slavery work; all other labor is labor in to Humanity, the cause of Temperance and Hungary vain ; and this has, in addition, this signal advant-included. And rightly so. The Irish priest did noth-age, while it infallibly destroys slavery, every other ing for Temperance by winking at slavery ; Kossuth evil shares the same fate. It is all reforms in one defeated his object, if that object was freedom for Hun- Ought that to be an objection to this free instrumental

by what rule of fair dealing can the American Anti-Slavery Society escape a similar condemnation? Why does Sectarianism stipulate that the condition of its cooperation shall be, exemption to its cherished cree from the ordeal of free examination and free exposure Has it any better reason for objecting to free speed han the slaveholders have? Verily, nay! Both feat he light for the same reason- their deeds are evil.'

The ever-ready objection to free instrumentality fo he abolition of slavery is, that people desirous of coon erating for this object, and coming together with the mutual understanding that for this object they were ome together, could have no guarantee that this bu siness would be attended to. There would be all the guarantee that liberty could give that nothing foreign be obtruded. Do anti-slavery people desire some bet ter guarantee than that ? Can the freedom of negroes be promoted by limiting the freedom of those laboring for their emancipation? If Abolitionists cannot trust one another with freedom, with what face can they ask slaveholders to practise emancipation? How preposterous the objection to the freedom of an anti-slave ry meeting, made on behalf of anti-slavery ! No. anti-slavery is anti-slavery, knows of no object worth he sacrifice of liberty. What is it but this undervaluing of liberty-not the sectarian counterfeit-but librty, by the debased public sentiment of the North that so effectually sustains slavery at the South ? This onstitutes the folly and the guilt of the heartless crew of 'Union-savers,' who would sacrifice the end to the means. The 'Union' whose price is liberty is not worth having. Neither is the anti-slavery that cannot be done without binding its agents worth doing. It is not anti-slavery at all that needs other than free instrumentality. Anti-slavery objecting to free speech? No, it is from Sect that the objection comes, and is as rankly pro-slavery as any slaveholder need wish to have it. Slaves are such by being denied the opportunity

self-government. The master's will is made the slave's law. The slave's conscience and judgment are ignored. Whoever questions the right of conscience to be free, or its competency for the government of its owner, does it in the service of slavery. Whoever claims authority over others, -essays to rule, though only as John Wesley proposed to rule his wife, with ever so 'gentle hand,'-does it in the service of slavery. 'Order' is the word that Sectarianism is ever canting, in concer with the vilest and bloodiest despots. Its 'order' is the repudiation of conscience, the denial of God's pres ent and universal inspiration, the substitution of it hotch-potch legislation for the living law which the Father of spirits writes on the hearts of the humblest o his children. Anti-slavery is freedom to attend to this inspiration, to follow this living law. Not to talk to order, nor to abstain from talking, about slavery South of Mason and Dixon's line, but the practice of freedor on the spot we occupy. There is an 'order,' which i 'heaven's first law' ;-God's children in communio with his infinite and eternal spirit, and guided by its all-sufficiency, is that 'order.' This law of the Holy Spirit is high, and broad, and deep, and all-searching No 'way of iniquity 'but it will search out ; no 'refuge of lies' it is not competent to demolish. Sects, in all their varieties, are the devices to escape therefron adapted precisely to the form and degree of unfaithful ness which calls them into existence. Anti-slavery is tive for sect and slavery will not be found dissimilar. the acknowledgment of the absolute authority of this ' higher law,' and the repudiation of all other as spurious. People meet together in a nominal anti-slaver meeting; the work to be accomplished therein, if it is tains, the means of spiritual subsistence, and ultimate- true to its name, is to direct attention and to promot ly of physical life, are made scarce. God's order is obedience to that measure of light which is given to that we shall live by working, and honorable people each to profit withal. No preaching, lecturing, writvalculate on nothing else; but the order of Sectarian- ing, no agitation, is any further anti-slavery than as it ism is, that its adherents shall live without working, promotes this end. To dwell on the atrocities of Southand its arrangements are planned with the view of ern slavery before a Northern audience, may be but to subsisting by lying and thieving. The proportion of afford opportunity for pharisaic comparison, and to idlers to workers determines the proportion of the minister to pharisaic pride; or it may be to bring home means and the lack of means to support life. All spending and none producing would quickly bring portion of guilt in the perpetuation of slavery. The famine. Were there nothing to counteract Sectarianism, such would quickly be the catastrophe. It is in slavery. On such an occasion, American chattel sia averting such calamities that reformers find their mission. To starving, priest-ridden hordes they teach, by the people's attention, or it is not. If it is, if on that precept and example, the necessity of work, and when question the spirit of God is striving with them, if in work brings forth its fruit, when the impending famine their soul's culture, attention to that question is in is averted, and honorable labor results in golden har- 'season,' in 'order,' nothing nearer home, no whisper vest, then, amid the rejoicings of harvest-home, is the of conscience to remind them of some still more cheropportunity for the idlers, who gather together for the ished sin, which more easily besets them, then what purpose of forming a new sect They lay claim to the guarantee that this work shall be prosecuted, like the guarantee of an utter absence of al the benefit of the ' dear people,' prepare to take their giving conscience fair play; no law but the law which ease, calling themselves after some leading workman, God there writes in living characters of light, no au honor the workers of the past, not by imitating their thority but His own? Is it not on behalf of truth and industry, but with idle praise, eat up what they have right that the boast is ever made, that for its success produced, and forthwith persecute all who retain sense it requires nothing but 'a clear conscience, and no and honor enough to keep on working, stigmatizing favor '? But if this is not the question, if it is in them as disturbers of the peace, as heretics and infi- connection with something else, the time-being guilt dels, for no better reason than that their honest labor lies hid, the besetting sin, then, before all things else, is a standing reproach to their roguery and idleness. God's order requires that this shall be attended to And while thus treating those to whom the world is in- and whatever interferes with this work, be it in the debted for whatever it has that is good, no sooner is a name of anti-slavery, or order ever so, is evil and only

utility demonstrated by trial, and it becomes a market- On the peculiar path of each individual, God sheds able commodity, than Sectarianism, with the coolest His light. All men, in their endlessly diversified cirimpudence, lays claim to it, and assumes the manage- cumstances, each has his measure. To follow each his ment thereof. Lucretia Mott repelled by Sect from the own degree is what God requires, and all he requires. World's Anti-Slavery Convention in London, and An- The institution of slavery has been built up, and is now toinette L. Brown's similar treatment by the World's sustained and spreading itself, by a process no more Convention in New York, are illustrative cases in formidable or imposing than that of the little-by-little process of individual unfaithfulness to the time-being measure of light, the whisperings of conscience, the still, small voice of God's Holy Spirit; and as it has been built up, so only can it be abolished, by no summary methods, but by reversing the little-by-little process of individual unfaithfulness to the time-bein measure of light, obedience, a step at once, following the light as it advances and brightens, keeping with it neither slower nor quicker, camping where it rests, ing his part in abolishing slavery, is taking the infallible and the only infallible method. Whoever does not is doing his part towards building up and perpetuating slavery. A slaveholder, in obedience to this light, relaxing the severity of his rule, increasing the material comforts of his slaves, foregoing a few hundred dollars for the sake of keeping a slave family together, may be doing his part as truly, as acceptably

It is the work of sectarian anti-slavery to unduly magnify the guilt of slaveholders, compared with the guilt of other sinners. Slaveholders are not necessari ly sinners above all other men, and it may yet remain true that 'slavery is the sum of all villanies.' Rising from the same base with all minor transgressions of the law of right, it may stand the tallest of iniquities; bu is it credible that it should stand alone, without abut or were kicked out of the enclosures tended by priests, ting support? It forms but the climax of a mountain of wickedness, its sloping sides, every grade of injus tice, down to its skirts merging with the plain, as parts of the whole, and all essential to slavery's support ; and there is no rational way of removing the central summit, but by laboring for the removal of the whole, each doing the work that is nearest to him.

· With the giant wrong shall fall Many others, great and small.'

This is the 'Union' that shall take the place of the Union with slaveholders.' Not a 'Northern Republie, nor any other miserable sectarian abortion, but a Union ' that shall include in its comprehensiveness whatever is good and true, North or South. All heroo 'backbone' virtue, also every feeble purpose in the right; with the goodness of every little Eva, not less carefully gathering up the remorse of the Legrees, and from which will be infallibly excluded whatever is false and wicked. Only in such a 'Union' can Liberty make its home, and to make way for it, the disruption to fragments of every political and religious sect is devoutly to be prayed and labored for.

I have thus endeavored to show the incompatibility of Sectarianism with Anti-Slavery; also, the Sectarianism of the American Anti-Slavery Society, and its consequent pro-slaveryism, as an organization,—and by such arguments as, I will venture to prophesy, will be sometimes the most powerful preparation for moral treatment. Christ healed the body, reprove themselves unanswerable.

Yours, very truly, GEORGE SUNTER, Jr.

From the New York Independent.

SHARP'S RIPLES AS A MORAL AGENT. The New York Observer is in distress of mind on account of some remarks which we made upon the efficacy of Sharp's rifles. It quotes the abstract of the Evening Post, and gives us its opinion there-upon. We give the readers of the Independent the whole article as it stands in the Observer:—

RIPLES BEFORE BIBLES.

At a public meeting held in his church to promote emigration to Kansas, the Rev. Henry Ward Beecher made the following remarks, as we find them in the report of the New York Ecening Post:—

· He believed that the Sharp rifle was truly moral agency, and there was more moral power in one of those instruments, so far as the slaveholders of Kansas were concerned, than in a hundred Bibles. You might just as well, said he, read the Bible to Buffalces as to those as well, said he, read the Bible to Budaloes as to those fellows who follow Atchison and Stringfellow; but they have a supreme respect for the logic that is embodied in Sharp's rifles. The Bible is addressed to the conscience, but when ou address it to them, it has no effect—there had the greatest regard for Sharp's rifles, and for that pluck that induced those New England men to use them. In such issues, under such circumstances, he was decidedly in favor of such instrumentalities. Gen-eral Scott had said it was difficult to get the New England men into a quarrel, but when they are waked up and have the law on their side, they are the ugliest customers in the world.'

We remember the time when in the same church, the same minister of the Gospel of Christ presented a can-non-ball to a political agitator as the argument to which then appeared, and still appears to us, was innocent compared with the intemperate, not to say sacrilegious language of the extract made above.

Allowances, we know, are to be made for the eccen-

tricities of men, and much is to be excused on the ground of idiosyneracy, or to use a new word, the ido-sin-crazi genius or the infirmities of human temper, any adequate apology for such rampant appeals to the bloodiest pas-sions of fighting-man, by a preacher of the Gospel of our Lord and Savior. Rather it seems to us that when the excitement of the occasion is over, and the calm private reflection and communion with the spiritual comes on, the minister who thus advocates the resort to the rifle, and not content with that, declares one of these instruments of death has more moral power in the cause he is pleading than a hundred Bibles, must weep bitter tears over his own rashness and intemperance, and earnestly ask God to give him grace to become less like

earnestly ask God to give him grace to become less like the sanguinary men whom he would convert by bullets rather than by Bibles.

This world is already too fond of rifles and cannonballs. We are not of those who deny the right which necessity imposes of sometimes resorting to them. But when that time comes, it will not yet be the duty of God's people to declare that the Bible may as well be read to Buffaloes as to bad men, however deprayed or abandoned. The Bible is God's word, adapted to men of all times and climes; and if Mr. Bescher, regards of all times and climes; and if Mr. Beecher regards the rifle as better in certain cases as a moral reformer. still the Bible is 'quick and powerful, and sharper tha any two-edged sword, piercing even to the dividing asunder of the soul and the spirit, and of the joints and marrow, and is a discerner of the thoughts and intents

Such a sword is better than a rifle."

Upon the whole, we think the Observer has im proved in its tone toward us, since we last had the necessity laid upon us of reading its personal re-marks. But we do not exactly understand the ground of its present criticism.

Is the doctrine of personal physical self-defence

wrong! Is it wrong for a community to defend it-self by force against force! Is it this that the Observer means?

Or, supposing they had, is the Observer of opinion arp's rifles were not a proper weapon? is the offence only this, that a clergyman should en-courage and praise those wise men for doing their duty courageously when wickedly attacked! Or, is it only the comparison made between the efficiency of Sharp's rifles and the Bible when employed to beat off drunken vagabonds!

The facts were simply these: A peaceful town was for many days threatened with assault and destruction by a lawless band of marauders, who, in morals, character and purpose, were plainly nothing different from so many pirates on the sea, or bandits upon the land. To attempt to restrain such men only by an appeal to their justice, to their respect for human rights, to their conscience-men raked together from the purlicus of a frontier slave State, drugged with whisky, and hounded on by broken-down and desperate politicians—to neglect proper means of defence, to refuse arms and inrenchments, and to trust goods, dwellings and life to such a frenzied crew of unmitigated scoundrels would have been little short of absolute madness

But these very men do understand the force o courage; of firmness; of the spectacle of armed citizens, who will calmly defend their rights with such force as may be necessary for their preserva-

We praised them for their wisdom and their courage. We praise them again. Their stand was noble, and salutary to the country. It was worthy of New England, and of that New England ancestry which, amid wars and revolutions, built those foundations on which the Observer stands to revile their descendants for a worthy imitation of their fathers' traits! And we said, that in the cir cumstances in which the men of Lawrence were placed, the knowledge that they had of Sharp's rifles, and were determined to use them, would pro duce a more salutary impression upon vagabon politicians, and work more efficiently for peace than all the moral suasion in the world. Since the world began, moral sussion has always been the better for a little something to stand on. Honesty is a very good thing; but laws, courts and officers help men very much in the exercise of that moral grace. Humanity is very excellent. But among men given to assault and battery, the certain pen slty of the law is found to give potency to abstract humanity. A switch over the door enables the parent to address himself to the reason of his child with greater success than if no switches grew or were used! And we are not sure whether the day of switches is not made too short. If careless or conscienceless editors, who are more eager to make sharp hit than to inquire after the truth, knew that they would be taken by some venerable and competent man into a retired room and soundly whipped, we have a strong suspicion that it would produce more salutary moral impressions upon them than reading the Bible seems now to do.

The Bible is a book of moral truths. In that sphere where moral truths are proper, it stands be-fore all other instruments. But moral influences are not designed nor adapted to every work which needs to be done. In engineering, in husbandry, in navigation, there are powers which are mightier in these spheres than a Bible. Where timber is to be felled and hewn, an ax is better than a Bible. Nor is it detracting from the merit of the Book to say so. If a child is learning its figures, an Arith metic is better than a Bible. At sea, for purposes of navigation, a book of logarithms is better than a Bible. Or would the reverential editor of the Observer tell the sailor, bewildered by storms, and now about to take an observation in the first bright day, by looking at the sun and using a sextant or defeated his object, if that object was freedom for Hun-gary, by his lying speeches about American liberty, and shirkers, the dead weight, the vitality, would be all and longitude! This would not be a whit more

retained, and would gather to itself its like from all absurd than the pious sentence in the Observer about the sword of the Spirit being better for the quarters.

If the walls of the Observer office were tumbling own, would the editor be shocked to hear his me-chanic say that brick and mortar were better than Bibles for repairing them! In times of a riot in a city, will not the knowledge that a company of a city, will not the knowledge that a company of soldiers is marching down upon them, with Mayer Wood at their head, have a more salutary moral effect upon them than to know that the editor of the New York Observer was coming to read them some chapters out of the Bible! If thieves and burglars are to be morally reformed, the Bible is the fountain of inch influence. But while a third the fountain of right influence. But while a thief is picking your pocket, or a burglar is prying open your door, would you treat him to a Bible or a

olice officer? Indeed, the Scriptures themselves give us the lieved the distressed, fed the hungry stomach lieved the distressed, fed the hungry stomach, and then preached the sentences of immortal truth. Only when the earth quaked and the rocks rent did the Roman feel conviction and cry out, 'This was the Son of God!' The songs and hymns of Paul and Silas wrought no effect. The miraculous wrenching open of their prison-doors, and all the other tokens of power so impressive to the senses, brought the jailor to his knees a convicted sinner. Indeed this truth is hardly disputed. It is the merest captiousness of a fault-finding disposition to make it an offence for a man to say that there are cases in which physical forces produce moral effects more certainly than the highest moral truths. And if there ever was a case, it was this very one And if there ever was a case, it was this very one in hand. The drunken rabble had been taught that courage was the height of manhood, and that cowardice was the most despicable vice. They had been taught that a Yankee was a coward to his heart's core, that the smell of powder was more potent upon his fear than even money upon bi avarice.

When then, these ignorant fellows saw courag

added to thrift; a calm, unboastful but immovable determination to defend their rights, and to die rather than to yield one hair's breadth of principle it inspired both respect and fear; and there can be no question, in the minds of any who know what such sort of men are made of, that this armed courage of the Kansas emigrants did more to pro-duce a recognition of their rights, than a hundred sermons or a thousand Bibles. And we say again, and with more emphasis than ever before, that when men have been left ignorant and uneducated, when Northern moral imbecility has left them without the least respect for the rights of Northbrawling leaders, it is no time to deal with them Bibles. That work should have been done before. That being neglected, and the crew of in furiate wretches being on the eve of a murderou. assault, the word and the rifle are now in order By them only can the danger be averted and rights maintained. Let thieves and assassins and riot-ers know that their schemes of violence would

never be resisted, except by moral means, and socie ty could not stand a month!

We are quite enchanted with this unwordly spirit so graciously assumed by the Observer. In this hard, knowing world, innocence soon loses it art-lessness. It is therefore altogether refreshing to find a man who has the ingenuous simplicity to say that Bibles are better for the defence of a city than a trench and rifles! We fancy to ourselves the mild and benignant editor of the Observer, walking his rounds as a sentinel in Lawrence, armed with a folio, and committing to memory over night those texts which the next morning are to prove more potent with a rabble of drunken bandits than

Sharp's rifles!

If the Observer had only lived earlier, what lessons of wisdom might it not have given to Crom-well! He gave his soldiers, to be sure, a pocketpiece in the shape of a collection of texts—a sort of pocket-pistol Bible. But no one ever heard of heir using them in battle, instead of sword and musket.

Our ancestors, too, had real long ugly-looking swords made of steel and sharpened on grindstones and when the Indians attacked them, they used them ! . The Observer would have said to them, as t has said to us : 'The Word of God, brethren, is sharper than any two-edged sword; such a sword is better than any rifle.'

The old church at Norwich, Ct., was originally

built upon a great rock or cliff, not far from its present location, and the Puritans used to carry their muskets and Bibles with them to church; the one for the inside work, and the other for outside When the sentinel, as he did in several instances, descried an Indian foe, these unenlight ened men, unblessed with Observers, laid down their Bibles and took up their rifles, and went at the In-Or, if physical resistance to physical violence is at the heathen in Kansas, had not their discretion right, does it mean that the people of Kansas had ran away with their valor. The editor of the Observer, had be been there, would have done no such thing. He would have been seen going down to the Indians with a Bible, reading English texts to Pequot ears, and saying to all who expostulated, Such a sword is better than a rifle.' This course might not have been inconsistent with self-preservation, for all superstitious savages have a kind of respect for the insane, as if they were peculiarly

One thing is very certain, that if the recommendation of armed valor is a heresy; if to praise the efficacy of weapons of war in the day of battle be a sin, I sin in company with pretty much the whole New England clergy in those old times which tried men's souls. And we have not forgotten that eloquent sermon of Robert Hall-that light of piety ind eloquence, in the age just completed—in which he sent forth the armed band before him to war, and invoked the aid of the God of battles in their behalf. We have not forgotten, and shall not soon forget, the record and the legends of the heartstirring exhortations made in our own land to those who were to defend their country. And we are even willing to part company with the Observer, that we may keep company with the venerable New England clergy from the days of the Mayllower.

But there are some other attacks which have

een made upon us, beside this of the O'server; and there are, besides, some topics not touched in the Observer's article, which call for further remark at another time.

And we shall only add a word, now, upon the

cannon-ball' story, which has had such a circu-

When Gov. Kossuth was in America, it was proposed that the surplus funds derived from public dinners should be given to him for a Hungarian Fund. I was one of the committee that was requested to act in getting up a Banquet of the Press. The tickets were sold almost at a dash. Hundreds said: 'We do not care for the dinner. We will give five or ten dollars to come in when the speak ng begins.' It occurred to us that this might be turned to good account, and instead of consuming the money in costly dinners, it would be better to have Gov. Kossuth speak in some large hall, and charge five dollars a ticket, and thus raise a large fund. I proposed the plan to Gov. Kossath, ob-tained his consent, asked and obtained from the trustees the Plymouth Church. Six thousand dol-lars were raised thus, and paid into the Hungarian Fund. This was the first move. After that, dinners ceased and meetings began. It was at this meeting that the event happened whose history I

now give.

When Gen. Jackson, as President of the United States, visited Boston, Gov. Everett publicly presented him with a relic of our Revolution, viz: a ball which was found upon Bunker Hill, accompanying it with appropriate remarks.

This six-pound ball had been beautifully incase

in a mahogany box, and a suitable inscription of the circumstances engraved upon a plate within it. When Gen. Jackson died, he left this relic to his personal friend, N. P. Trist, Esq. This gentleman proposed to me to employ this revolutionary relic, which had come to him in a way so memorable, for the benefit of the Hungarian cause. Two gentlemen, upon my solicitation, offered to give one thou-sand dollars for it, the same to be paid to the Hun-garian fund. In addition to this, they requested me to present this memorial of our struggle to Gov. Kossuth, as Gov. Everett had presented it to Presi-dent Jackson. I did so, and said, in substance, this: 'Once this peaceful land was stirred by war as now Hungary is. Then this ball was a messen ger of death. But now the fields where this bal carried death are waving with peaceful harrests, or covered with streets and houses; so may it be ere long with Hungary. This emblem of old violence now spent, may be a mute but elequent

prophet to Hungary. Where war now desolates there shall be peace. The sword and cannon that now destroy, shall yet one day become memorals of victory and peaceful glory. Then the implements that are so dreadful now, will be handed from father to child as precious relies of patriolism.' We saw nothing wrong in the act or in the appearance of the patriolism. We saw nothing wrong in the act or in the appearance of the patriolism. If it were to be done again, we should do it now. If it were to be done again, we should do it now that the property of the pro speech then, and we see nothing wreng in them now. If it were to be done again, we should do it again just as heartily as we did it then. Not would any man have dared to find fault with us before the public for this act if he had been honest enough to tell the truth of the facts. But to produce the desired injury it required that the truth should be suppressed, and it was suppressed; and then the story was told as it now appears in the Oderne, HENRY WARD BEECHER HENRY WARD BEECHER.

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