BOBERT F. WALLCUT, GENERAL AGENT

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F All remittances are to be made, and all letters aring to the pecuniary concerns of the paper are to frected, (rost PAID,) to the General Agent. of Advertisements making less than one square in red three times for 75 cents—one square for \$1 00. The Agents of the American, Massachusetts. The Agents of the Anti-Slavery Societies are au-

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hered to receive subscriptions for the Liberator. The following gentlemen constitute the Financial ttee, but are not responsible for any of the debta de paper, vil :- Francis Jackson, Ellis Gray LADE, EDNING QUINCY, SAMUEL PHILBRICK, and

Finthecolumns of THE LIBERATOR, both sides of of question are impartially allowed a hearing.

WM LLOYD GARRISON, EDITOR.

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

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH Tes! IT CANNOT BE DENIED—the slaveholdin rds of the South prescribed, as a condition of their sent to the Constitution, three special provisions to CORRETTE PERFECTIVE OF THEIR DOMINION OVER THEIR LAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the sec

No Union with Slaveholders!

THE STIPULATION TO SURRENDER FUGITIVE SLAVES—ah engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for SLAVES—for articles of merchandize, under the name of persons in fact, the oppressor representing the oppressed!... To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Cofigress; AND THEREBY TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-WATTON OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT. - John Quincy Adams.

J. B. YERRINTON & SON, PRINTERS.

Mr. Beecher says that the non-resistants have

been 'numerically the minority.' But what of that! Have not real Christians always been 'nu-

WHOLE NUMBER 1135.

BOSTON, FRIDAY, APRIL 4, 1856.

VOL. XXVI. NO. 14.

REFUGE OF OPPRESSION.

From the Norfolk and Portsmouth (Va.) Herald? THE PROTECTION OF SLAVE PROPERTY.

BILL PROVIDING ADDITIONAL PROTECTION FOR THE HAVE PROPERTY OF CITIZENS OF THIS COMMON-

1. Be it enacted by the General Assembly, sat it shall not be lawful for any vessel, of any are or description whatever, owned in whole or is part by any citizen or resident of another State, is part by any citizen or resident of another State, and about to sail or steam from any port or place in his State for any port or place North of and brand the capes of Virginia, to depart from the sters of this Commonwealth, until said vessel as undergone the inspection hereinafter provided is this act, and received a certificate to that effet. If say such vessel shall depart from the State the captain of the ca will sue for the same in any court of record his State, in the name of the Governor of the monwealth. Pending said soit, the vessel of paptain or owner shall not leave the State all band be given by the captain or owner, or the person for him, payable to the Governor, with two or more sureties satisfactory to the court, in the penalty of one thousand dollars, for the payent of the forfeit or fine, together with the cost is expenses incurred in enforcing the same : and a default of such bond, the vessel shall be held she. Provided that nothing contained in this S. Government, or vessels, American or foreign, band direct to any foreign country other than the

Entish American Provinces.

2. The pilots licensed under the laws of Virginis, and while attached to a vessel regularly emsectors to execute this act, so far as the same may be applicable to the Chesapeake Bay and the raters tributary thereto, within the jurisdiction of

valers tributary thereto, within the jurisdiction of his State, together with such other inspectors as may be appointed by virtue of this act.

2. The branch or license issued to a pilot ac-acting to the pravisions of the 92d chapter of Cde, shall be sufficient evidence that he is nuthorised and empowered to not as inspector as

4. It shall be the duty of the inspector or other erson authorised to act under this law, to examse and search all vessels herein before described, to see that no slave or person held to service or abor in this State, or person charged with the commission of any crime within the State, shall be encealed on board said vessel. Such inspection shall be made within twelve hours of the time of departure of such vessel from the waters of Virgaia, and may be made in any bay, river, creek, or other water course of the State: provided, however, that steamers plying as regular packets between ports in Virginia and those north of and catiod at the capes of Virginia shall be invested. outside of the capes of Virginia, shall be inspectat the port of departure nearest Old Point Com-

5. A ressel so inspected and getting under my, with intent to leave the waters of the State, if she returns to an anchorage above Back River Point, or within Old Point Comfort, shall be again aspected and charged as if an original case. such vessel be driven back by stress of weather to sek a harbor, she shall be exempt from payment of a second fee, unless she holds intercourse with

6. If, after searching the vessel, the inspector he no just cause to detain her, he shall give to the captain a certificate to that effect. If, however, upon such inspection, or in any other manner, my slave or person held to service or labor, of any person charged with any crime, be found on bard of any vessel-whatever for the purpose aforeing this Commonwealth with any such slave or person on board, or otherwise violating the provisions of this net, he shall attach said vessel arrest all persons on board, to be delivered up to the sergeant or sheriff of the nearest port in this Commonwealth, to be dealt with according to

7. If any inspector or other officer be opposed, er shall have reason to suspect that he will be op-posed or obstructed in the discharge of any duty required of him under this act, he shall have powto summon and command the force of any county or corporation to aid him in the discharge of such duty; and every person who shall resist, ob-struct or refuse to aid any inspector or other offi-terin the discharge of such duty, shall be deemed guilty of a misdemeanor, and, upon conviction thereof, shall be fined and imprisoned as in other

asses of misdemeanor.

8. For every inspection of a vessel under this

8. For every inspection of a vessel under this law, the inspector or other officer shall be entitled to demand and receive the sum of five dollars; for the payment of which such vessel shall be liable, and the inspector or other officer may seize and hold her until the same is paid, together with all charges incurred in taking care of the vessel, as well as in enforcing the payment of the same. Provided, that steam packets trading regularly between the waters of Virginia and ports north of and beyond the capes of Virginia, shall pay not more than fredellars for each inspection under the provi-tions of this act: provided, however, that for eveff inspection of a vessel engaged in the coal trade, the inspector shall not receive a greater

sam than two dollars.

9. Any inspector or other person apprehending a slave in the net of escaping from the State on bard a vessel trading to or belonging to a non-litreholding State, or who shall give information that will lead to the recovery of any slave as aforesaid, shall be entitled to a reward of one hundred dollars, to be paid by the owner of such size, or by the fiduciary having charge of the es-tite to which such slave belongs; and if the ves-tile to which such slave belongs; and if the ves-tile forfeited under the provisions of this act, he shall be entitled to one-half of the proceeds arising from the sale of the vessel; and if the same amounts to \$100, he shall not receive from the owner the above angular of \$100.

he owner the above reward of \$100. 10. An inspector permitting a slave to escape for the want of proper exertion, or by neglect in the discharge of his duty, shall be fined one hundred dollars; or, if for like causes he permit a ressel, which the law requires him to inspect, to leave the State without inspection, he shall be fined not less than twenty nor more than fifty dollars. al not less than twenty nor more than fifty dollars, to be recovered by warrant by any person who will

proceed against him.

11. No pilot acting under the authority of the laws of this State, shall pilot out of the jurisdiction of this State any such vessel as is described in this act, which has not obtained and exhibited in this act, which has not obtained and exhibited in this act, which has not obtained and exhibited in this act, which has not obtained harshy required. to him the certificate of inspection hereby requir-ed; and if any pilot shall so offend, he shall forfelt and pay not less than twenty nor more than fifty dollars, to be recovered in the mode prescribed in the next preceding section of this act.

point one or more inspectors, at such place or places within their respective districts as they may deem necessary, to prevent the escape or for the recapture of slaves attempting to escape beyond he limits of the State, and to search or otherwise the limits of the State, and to search or otherwise examine all vessels trading to such counties or corporations. The expense in such cases to be provided for by a levy on negroes now taxed by law; but no inspection by county or corporation officers thus appointed, shall supersede the inspection of such vessel by pilots and other inspection of such vessel by pilots and other inspection as specially provided for in this act.

13. It shall be lawful for the county court of any county many the application of five or more

any county, upon the application of five or more slaveholders, residents of the counties where the application is made, by an order entered of recapplication is made, by an order entered of record, to designate one or more police stations in their respective counties, and a captain and three or more other persons as a police patrol on each station, for the recapture of fugitive slaves; which patrol shall be in service at such times and such stations as the court shall direct by their order aforesaid; and the said court shall allow a reasonable compensation, to be paid to the members of such patrol: and for that purpose, the said court may from time to time direct a levy on negroes now taxed by law, at such rate per capita as the court may think sufficient, to be collected and accounted for by the sheriff as other county levies, and to be called the fugitive slave tax.' beyond the limits of the Commonwealth to a non-slaveholding State, and captured by the patrol aforesaid, shall pay for each slave over fifteen and

due execution of this act. The inspectors so appointed to perform the same duties and to be intomac rivers, if he shall deem it expedient for the pointed to perform the same duties and to be invested with the same powers in their respective districts, and receive the same fees, as pilots acting as inspectors in other parts of the State. A vessel subject to inspection under this law, departing from any of the above-named counties or rivers on her voyage to sea, shall be exempted parting from any of the above-named counties or rivers on her voyage to sea, shall be exempted from the payment of a fee for a second inspection by another officer, if provided with a certificate I did not, from what I knew of him as a Baptist minisfrom the proper inspecting officer of that district; but if, after proceeding on her voyage, she returns to the port or place of departure, or enter any other port, river or roadstead in the State, the said vessal shall be again in the State, the by said vessel.

owners thereof, and the places where owned or li-censed, and where trading to or from, and the business in which they are engaged, together with a list of their crews. Any inspector failing to make his report to the chief inspector, shall pay a fine of twenty dollars for each such failure; which fine shall be recovered by warrant before a justice.

The interest was such we appointed. fine shall be recovered by warrant before a justice quarterly return to the executive of all the trans-

act, and not otherwise specially provided for, shall go one-half to the informer, and the other be paid into the treasury of the State, to constitute a fund, to be called 'the fugitive slave fund,' and to be used for the payment of rewards awarded by the tion of this law, together with such other purposes as may hereafter be determined on by the General

ssembly.

17. This act shall be in force from its passage.

SPEECH OF DAVID R. ATCHINSON.

what they call a Constitution, and say they in-tend to apply for admission into the Union. Now, should Congress admit them, what will you do? I'll tell you what I will do, if Congress admits them of last month, and say they intend to put their work in operation the 4th of March. Remember the 4th of March! If they cannot do it legally, they

be your interests and good feelings next to my hopes of heaven. Go over there—send your young men, and if they attempt to drive you out, then, and if they attempt to drive you out, then, and if they attempt to drive you out, then, drive them out. Fifty of you with your shot guns are equal to two hundred and fifty of shot guns are equal to two hundred and fifty of them with Sharp's rifles. Get ready, arm your them with Sharp's rifles. Get ready, arm your them with Sharp's rifles. Get ready, arm your selves, for if they abolitionize Kansas, Missouri is selves, for if they abolitionize Kansas, Missouri is social wrongs that afflict society. My religious teachmol of your property.

ANTI-SLAVERY MEETINGS IN KEENE. . KEENE, N. H., March 26, 1856. DEAR BROTHER MAY:

Accept my warmest thanks for the visit of Brothers Foss and HowLAND to our quiet village. I wish it were in my power to tell you how much good they have done, and how well they were received. They preached the most radical doctrines in the most forcible manner, and throughout were listened to with marked attention. Their success was complete, and if they could remain in our State one year, they would turn it upside down ;-then it would be right side up.

They came (to me) quite unexpectedly. I had not

read the notice in THE LIBERATOR. I heard a man at the post office asking for a letter to Bro. Foss, when with joy I learned they were here. There was little time for notice, yet we did the best we could. I sent to Dr. Barstow [pastor of the Orthodox church] a notice for a meeting Sunday afternoon and evening. He read it, and I thank him for it. I heard that he attended the evening meeting, but I did not see him. The Methodist minister did not behave so manly; he did not read the notice until the close of the afternoon service, giving as a reason, that he did not wish to invite any one away from his own meeting. Yet, as a compensaand to be carried the lagitive slave in the act of escaping tion, he attended two of the meetings, and there heard

aforesaid, shall pay for each slave over fifteen and under forty-five years old, a reward of one hundred dollars; for each slave over five and under fifteen years old, the sum of sixty dollars; and for all others, the sum of forty dollars. Which reward shall be divided equally among the members of the patrol retaking the slave and actually on duty at the time; and to secure the payment of said reward, the said patrol may retain possession and use of the slave until the reward is paid or secured to them.

The attendance in the afternoon, with these hindrances, was goof, and Bro. F. gave to each a portion of the word of the Lord, upon which, if they feed, they will grow up to be perfect men and women in Christ Jesus. He proved to them, out of their own Scriptures, the exceeding sinfalness of slavery, and showed in the clearest manner how deep, how damning is the guilt of those who support slavery, in Church or State.

In the evening, the attendance was quite large, In the evening, the attendance was quite large,

or secured to them.

14. The executive of this State may appoint one or more inspectors for the Rappahannock and Poor more inspectors for the Rappahannock and Poor more inspectors. other port, river or roadstead in the State, the said vessel shall be again inspected, and pay a fee of five dollars, as if she had undergone no one held by Christ and his apostles, the prophets, the previous examination and received no previous cir- 'noble army of martyrs,' and, indeed, by all the truly tificate. If driven by stress of weather to seek a great men and women the world ever produced. Al-harbor, and she has no intercourse with the shore, ways safe to do right, never safe to do wrong. He then and in that case no second fee shall be paid plainly showed the guilt of the clergy in this matter, 15. For the better execution of the provisions of and the blood-stained condition of the Church, by being this act in regard to the inspection of vessels, the executive is hereby authorised and directed to appoint a chief inspection. Norfolk where executive is hereby authorised and directed to appoint a chief inspector, to reside at Norfolk, whose duty it shall be to direct and superintend the police agents or inspectors above referred to. He shall keep a record of all vessels engaged in the piloting business, together with a list of such persons as may be employed as pilots and inspectors under this law. The owner or owners of each boat shall make a monthly report to him of all vessels inspected by persons attached to said pilot. vessels inspected by persons attached to said pilot Surely, never man spake as this man. After the meetsuch vessels, the owner or ing, some of the Hunker Democrats, whom I supposed

of the county or corporation. The chief inspector Monday evening, when the attendance was very good, may direct the time and station for the cruise of chiefly the choicest spirits in Keene, —I mean, those ch pilot boat, and perform such other duty as who are most in earnest in the cause. Brother Foss the Governor may designate, not inconsistent with opened the meeting with some of those terrible denun-the other provisions of this act. He shall make ciations uttered by prophets and apostles, and showed how well they were deserved, but how much more we how well they were deserved, but how much more we deserved on the part of inspectors to discharge the duty assigned to them; and the Governor, for sufficient cause, may suspend or remove from my garments. He then traced the course of the Slave office any delinquent inspector. The chief inspector Power; its aggressive character, bending all the enerall the fees and fines received by the inspectors gies of the Government to the upbuilding of their bloody netting under his authority, and may be removed system; told them of their madness and folly in supposing Liberty and Slavery could live together; and t the pleasure of the executive.

16. All fines and forfeitures imposed by this ended by saying—what I think many felt to be true that we were rebels against God if we had union with slaveholders.

At the commencement of the meeting, a man came forward as the champion and representative of the Dem-Governor for the apprehension of runaway slaves, ocratic party—a fit one for the purpose—and attempted and to pay other expenses incident to the execu- to disturb the meeting; but Bro. Foss wisely declined noticing what he said. He told him to sign the pledge, as he smelt strongly of rum. This was clearly shown by his attempt to speak. His tongue was so thick, he could find no utterance. To show how the audience resented the insult; and how deeply they sympathised The Leavenworth (Kansas) correspondent of the Missouri Democrat says that the following is the closing portion of a speech made by the Hon. David fend Gen. Pierce and his party. The audience rose upon their feet, set up a shouting and hissing, and left This Convention met at Topeka, and framed the ball as quick as possible, leaving him alone in his Keep these men in the field, if possible, as long as

they are willing and you have money, and when the without law or precedent. (nodding his head and latter fails, let him who hath two coats sell one, and saising his right hand,) I'll resist! But Congress send the money to the treasury of the Lord. If there is one, especially entitled to that name, 'tis ours. I never so plainly saw or felt the nobleness of our position as I do now; never felt so ardent a desire to wash my hands from all blood-guiltiness, and become who honestly hold those sentiments; but we must be allowed the same honestly wash my hands from all blood-guiltiness, and become who honestly hold those sentiments; but we must be allowed the same honestly in opposing them, which they claim in defending them. Even Kansas, which exists as a Free State out of place to say, I owe mucif of this to The Linear Aron, and the agencies it has set in motion. I have been a careful reader of it for eighteen years, and I lite ones, by force. Thank God! the common sense of manhind repudiates the absurding and that continually. I have learned through it what the pulpit and the religious press have falled to teach of the pulpit and the religious press have falled to teach the pulpit and the religious teachers do it for me; in the pulpit and the religious teachers do it for me; is the pulpit and the religious teachers do it for me; is largent me in word, while The Linear Tore has taught me in deed,—taught me to be must, is the must be allowed the same honesty in opposing them, which they claim in defendant in opposing them, which they claim in defendant in the proposing them, which they claim in defendant in proposing them, which they claim in defending in opposing them, which they claim in defending them, which they claim in opposing them, which they claim in opposing them, which they claim in defending them, will do no such thing. They, the Free State men, is one, especially entitled to that name, 'tis ours. I have held an election, and elected officers the 15th never so plainly saw or felt the nobleness of our posay they will do it by force of arms. They have say they will do it by force of arms. They have sent their messengers to the North and East, who out of place to say, I owe much of this to The Lineare raising money, men, arms, &c., for that purpose. Now, what shall I advise to do? I am an pose. Now, what shall I advise to do? I am an pose. Now, what shall I advise to do? I am an pose. Now, what shall I advise to do? I am an pose. pose. Now, what shall I advise to do? I am an old man—not an office-seeker—you are entitled to my advice, and you shall have it; and not only that, but my arm, (holding it up high.)—for I value your interests and good feelings next to my the pupir and the religious press have failed to teach the paragraph of harver. Go over there—send your young

12. The courts of the several counties or corporations situated on the Chesapeake Bay or its tributaries, by an order entered on record, may ap-THE LIBERATOR has taught me this. War is murder, in the worst sense of that word, and so is slavery a erime of deepest dye. Of course, I see my danger, and wish to be delivered from it; therefore, I repent, forake. I am a regular attendant at meeting and Sun-

lay School, and am sure I am profited by it. Yet THE LIBERATOR is a means of grace superior to these. To be sure, some things in it give me pain occasionally ; but the pleasure it affords me weekly is vastly greater. As I am so much its debtor, I love it, of course. Some object to it because it admits matter speaking irreverently of the Deity, and so would discard it. This is unwise. Where in the wide world shall we go, and not ind many things painful to see and hear? I have been oftener pained by hearing the pulpit preacher dishonor God by representing him like unto themselves, than by any thing I ever read in THE LIBERATOR. It has my best grayers, and, as a means of grace, if equalled, it is at least unsurpassed.

I must close, for I weary you. Can you let us hold Convention this summer? If we do not have our friends oftener, we lose much of what we gain. The birds of thenir peck out the good seed, and it is lost. This place is well worth cultivating, and W. P. can draw out those who answer no other call. My warmest love to W. L. G. I cannot tell you how much I love him and you, and all who are laboring zealously for poor humanity.

From the Norristown (Pa.) Olive Branch. (!) NON-RESISTANCE.

A very interesting discussion on Non-Resistance is being conducted in the Independent, by Henry Ward Beecher, and in the Liberator, by Wm. Lloyd Garrison. We have no disposition to mix in the controversy, or say aught of the merits of the wri-ters. They both have our respect and esteem; but seems to be the plain teachings of Jesus on these the question in dispute is too vital to the success of the great reforms of the day to pass it by unnoticed. Non-Resistants assume that moral sunsion is the legitimate mode of abolishing the evils Wm. Lloyd Garrison's remarks on H. W. Beechnoticed. Non-Resistants assume that moral suasion is the legitimate mode of abolishing the evils
in society or individuals; that physical violence
is always wrong, and always detrimental to the
permanent triumph of every moral movement.
Non-Resistants contend that they have both reason
and revelation to sustain their position. We honeatly confess that we believe they have neither;
and we propose briefly to investigate the reasonableness of the Non-Resistant theory.

It is said men can only be improved by addressing the intellectual and moral faculties. Now this
is sheer assumption: men are improved by physical training, as well as by moral and intellectual

al training, as well as by moral and intellectual raining. Children from infancy up require phystraining. Children from intancy up require pays ical administration to prevent them from accidents and death. Nature itself only brings forth her treasures, and flings them into the hands of man, degrade and pollute the innocent. That it is a disagreeable preventive may be true; there are many things disagreeable which are necessary, but we deny that a man degrades himself by a but we deny that a man degrades himself by a but we deny that a man degrades himself by manly defence; on the contrary, the degradation is almost certain, if permitted without resistance. It is in vain to assert that desperadoes and blackguards would not take advantage of a man's nonlone. There are nearly four millions slaves, most

and the man who condemns the one, and yet advocates the other, is as inconsistent as he who approves of the cause, whilst he denounces the effects. The mere moral suasionists could not maintain an existence in any country in the world, if it were not for the physical protection extended to them by the class who believe morality can be protected by physical force. Abolish our present laws against crime, and blot out all plea of resistance in the moral portion of the community, and we would become a prey to the depraved portion.

The slaveholders have made a bid for the head of Wm. Lloyd Garrison. If no compulsory law pre-in that they are not to smite. It is when men are smitten that they are not to smite. It is when they are doing God service, that they are to forgive, and, like Stephen, pray, when dying, for their murderers.

It is because Christ's kingdom is not of, or governed like, the kingdoms of this world, that his subjects are forbidden to fight. Some men, some communities, some churches, some nations, must first set the example of non-resistance. If Christianity only forbids its subjects to engage in offensive ways, what is it better than any other religion in that respect! What nation ever justified offensive province that they are not to smite. It is when men are smitten that they are not to smite. It is when they are doing God service, that they are to forgive, and, like Stephen, pray, when dying, for their murderers.

It is because Christ's kingdom is not of, or governed like, the kingdoms of this world, that his subjects are forbidden to fight. Some men, some communities, some churches, some churches,

cause, at this moment, immense injury. We do not condemn those who honestly hold those sentiments; but we must be allowed the same honesty in opposing them, which they claim in defending them. Even Kansas, which exists as a Free State

'Let not this weak, unknowing hand,
Presume thy bolts to throw,
And deal damnation round the land
On each I judge thy foe.'

Paul charged his Jewish brethren with po ing this zeal, when he admitted that they had real for God, but that zeal was not according to Jehu, one of the kings of Israel, was decidedly

a man of this stamp. In his zeal for the Lord, he seemed to think it would be justifiable to advance reform by any means, not excepting deceit, cruel ty, or even murder. And the sequel of his histo ry shows, that under the cloak of zeal for the Lord he was aiming to gratify his own ambition, and t-secure, by his horrid barbarities and murders, safe-ty to his throne. (See 2d Kings, 9th and 10th Such are the circumstances, many times, in

which men are placed, that resort is had to ques-tionable means in order to extricate themselves from difficulty. Such was the case with the Puritans who settled New England. Believing they were the appointed agents of Heaven to plant Christianity there, they often resorted to deeds of cruelty and death, which Judaism could hardly energies and heave Christianity. sanction-much less Christianity. The massacre sanction—much less Christianity. The massacre of the aborigines of that country, the burning of whole villages of those wronged red men, was done from a zeal for the Lord. The error of those Puritans lay in the fact that they mistook Judaism for Christianity. So also the death-penalties inflicted on those wretched ones denominated witches, was a zeal for God more in accordance with Moses than Christ Moses than Christ.

But even the nineteenth century has not usher.

But even the nineteenth century has not ushered in the fulness of the Gospel dispensation. Modern Christianity seems to partake much of ancient Judaism. Even Christianized slavery falls far behind that of Judaism. Jewish servitude forbade the recovery of the fugitive, but modern Christianity, as ultimated in the Fugitive Slave Act, not only sanctions the rendition of slaves, but imposes fines and imprisonment if one refuses to aid in catching the fleeing bondman. So in respect to war. Judaism seldom, if ever, presented a more warlike appearance than do now Christian nations.

Mr. Beecher says, that 'in the present condition of the world, he should regard the spread of peace principles in that (Mr. Garrison's) sense, in which they deny the right of self-defence, as a premium bid upon rascality and tyranny. It is the devil's doctrine, and it would innre to the benefit of Satan, and of his minions throughout the world.' it seems to me that all must admit that Mr. Garwhen he combines intelligence with physical labor rison's views coincide nearer with the teaching or force. This idea, then, is not supported by and practice of Christ than those of Mr. Beecher. reason, but comes in direct conflict with natural laws. But we are told that physical violence is degrading, that the worst passions are called forth, bid on rascality and tyranny, and that such a doctrine. As an advocate of resistance, we place it trine is the devil's doctrine, I am at a loss what to And when Mr. Beecher declares that the views of simply on the ground of self-defence, and as a think. Was not Christ, and were not the Aposmeans of protection from that violence which would tles and early Christians, non-resistants to the ex-Mr. Beecher says: 'In the present condition of

the world, he would regard the spread of peace principles in that (Garrison's) sense, as a premiuards would not take advantage of a man's nonesistant principles; we know that it is constantly
one. There are nearly four millions slaves, most of whom yield a passive obedience to the require- resistance! Mr. Beecher indirectly admits, that of whom yield a passive obedience to the requirements of their masters' will; and if the advocates of freedom should adopt peace principles, (in this sense,) they, too, would soon occupy the condition of the slave. Look at the impudence of slaveholders in Congress to those men who are regarded as peace men! No insult seems too good for them: but when they find a bold man, like Wilson or Wade, thoy treat him with respect. The world's history proves the necessity of physical resistance to tyrants: the greatest triumphs in freedom have ended in a resort to physical resistance.

The moral and intellectual training is but the a time will come when the views of Mr. Garrison, The moral and intellectual training is but the precursor of the climax, which is physical force: a flood, that the Spirit of the Lord is to lift up a and the man who condemns the one, and yet adstandard. It is when men are smitten that they

The slaveholders have made a bid for the head of Wm. Lloyd Garrison. If no compulsory law prevented, he would be seized and dragged off South, and there made a victim of slaveholding cruelty. Mr. G. himself believes it; for he dares not venture to show his person in South Carolina, or any of the rabid slave States: it would be death for him to do so. What protects him in the North! Public sentiment! Public sentiment, without something more tangible to back it, would do no more for him than it did for Burns at Boston, who was dragged back to the hell of slavery under the very shaft of old Bunker Hill. Think you, Massachusetts would have been more degraded by a resort to arms to protect that poor man, than she now is—the pliant thing of the Slaver Power—the submissive, cringing slave of a government devoted to the extension and perpetuity of slavery!

We are sure this dogma, called 'non-resistance,' We are sure this dogma, called 'non-resistance,' the Arti Slavery' the sure sure that the Christianity professes to engage in the sive wars, what is it better than any other religion in that respect! What nation ever justified offensive war, what is it better than any other religion in that respect! What nation ever justified offensive war, what is it better than any other religion in that respect! What nation ever justified offensive war, what is it better than any other religion in that respect! What nation ever justified offensive war, what is it better than any other religion in that respect! What nation ever justified offensive war, what is it better than any other religion in that respect! What nation ever justified offensive war? None. When Mr. Beecher thinks defensive war justified by Christianity, wherein does he make/Christianity any better than any other religion in that respect! What nation ever justified offensive war? None. When Mr. Beecher thinks defensive war justified by Christianity, wherein does he make/Christianity any better than nay other religion in that respect! What nation ever justified by Ch We are sure this dogma, called 'non-resistance,' membered that Christianity professes to stand on not only a fallacy, but is doing the Anti-Slavery ause, at this moment, immense injury. We do ause, at this moment, immense injury. We do

that! Have not real Christians always been 'numerically the minority'! The tree worshippers of God were numerically the minority in the reign of Ahab. But what of all that! When one can chase a thousand, and two put ten thousand to flight, is there not much nearer an equality of power than 'might be supposed! If God be a majority against every thing besides, will it not follow that the numerical minority of non-resistants is in fact on the side of the majority, if so be they are on the side of Christ! It may not be amiss for numerical majorities to consider this, else they may reason without their host. True Sabhatarians are just now numerically the minority, (and some may reason without their host. The same arrained are just now numerically the minority, (and some think that minority is growing beautifully less;) yet none can dispute but that they may be considered in the majority when reckoned with the Lord f the Sabbath. -Mr. B. says: 'There have been two parties

Mr. B. says: 'There have been two parties among Christians from the beginning in respect to the true intent of Christ's teaching in the matter of physical force in self-defence.' If history be reliable, Mr. Beecher is mistaken; for there is no fact better established, perhaps, than that the primitive Christians eschewed all wars, and refused to participate in them, even although their lives had to pay the forfeit. They understood that the Christian profession forbade even their enrollment as warriers. Jehuism and Christianity are incompatible and irreconcilable with each other.

Who can believe that Jesus would ever have used the language attributed to Mr. Beecher! How different was his spirit when he told his disciples that they knew not what manner of spirit they were of! Admitting that one might as well read the Bible to buffuloes as to those 'border ruffians,' does it follow that we have a right to send the ball of a Minnie or Sharp's rifle through them! Dare Mr. Beecher say, that when men act like brutes, we have a right 'to send them to damnation' with the crack of a rifle, as Mormonism maintains! Dare Mr. Beecher say, that those in whom con-science is seared as with a hot iron are to be shot down, like wolves and tigers! Mr. Beecher says he is a peace man. Jesus Christ was a peace man; and where, I ask, did he ever intimate his great regard for deadly weapons, and the 'pluck' that would use them! Well may Mr. Beecher call it 'pluck,' for he dare not call it Christianity. Jesus would use them 'pluck.' for he dare not call it Christianity. Jesus had quite a different pluck. His pluck was a moral hereism, which could forgive even his murderers. I am pained to my very soul to hear such language fall from the lips of such a man. And yet why blame Mr. B. ! Does he not stand on the platform of modern Christianity! I dare not admit, however, that he stands where Jesus, and Paul, and the early Christians, stood. While I admire the outbursting spirit of liberty in Kansas and elsewhere, still, I cannot sanction the use of murderous weapons to defend it. And when I hear Christians—yea, Sabbath-keeping Christians, quoting H. W. Beecher's speech as the true exponent on this question, I can only say—'The most fine gold has become changed,' and ask myself, where can I find primitive Christianity! A sense of duty which I owe to my Redeemer, as well as a of duty which I owe to my Redeemer, as well as a wish to let my brethren know how I stand, and whither I am leading the lambs of the flock, has led me to pen the above. S. S. GRISWOLD.

Referring to the same subject, the Vermont Christian Repository says :-

. We think Mr. Beecher misrepresents the doctrine of Christian non-resistance, as held by Adin Ballou and others. We do not understand them to repudiate all physical force, but only injurious force. We may innocently use all our physical strength for self-defence against an enemy, as we strength for self-defence against an enemy, as we may against an insane person for the same purpose, if we do not design or intend to injure him. We may hold him, or confine him. In fine, we may do anything and everything necessary for self-defence, except designing or trying to injure him. It does not seem to us good policy to misrepresent the views of non-resistants, in order to meet them in the argument.

It is difficult for us to discover how it is consistent for us to "love our enemies," and at the same time, to take a sword or a rifle in our hands to stab or shoot them through.'

From the Ironton (Lawrence Co.) Register. MORE BORDER RUPPIANISM-OHIO IN-VADED BY VIRGINIANS. QUAKER BOTTOM, O., March 17, 1856.

QUAKER BOTTOM, O., March 17, 1850.

Mr. EDITOR:—For some weeks past, the people of this vicinity have been holding meetings to consider various matters of public interest, prominent among which were the moral character of 'negro catching,' the rights and privileges that should be enjoyed by our colored population, and the condition and needs of the people of Kansas.

These meetings have been attended by persons holding very diverse views on the different topics discussed, but the object was free discussion, and all who felt disposed were invited to participate.

all who felt disposed were invited to participate.

On last Friday evening, at the close of one of On last Friday evening, at the close of one of these meetings, when most of our people had dispersed, we were assailed by a band of men from Virginia, armed with clubs. We were not expecting such an attack, and were entirely unprepared for it. One of our men, A. S. Proctor, was assailed by a man, first with a club and then with an axe, swearing he meant to kill him; others shouted 'kill him,' 'a.—d d—n him, kill him,' and when upon the ground struggling with his adversary, he 'kill him,' 'a-d d-n him, kill him,' and when upon the ground struggling with his adversary, he was struck over the head with a rail, and doubtless would have been killed had he not been saved by his friends. Henry Radford received a blow upon the forehead from a rock, cutting it severely. Rev. Mr. Adams received a severe blow, injuring him considerably. A young man, Nathaniel Hall, was knocked down two or three times, others received blows. I myself was struck upon the head with knocked down two or three times, others received blows. I myself was struck upon the head with a club, prostrating me upon the earth, injuring my head considerably, from which I am now suffering. Although inferior in point of numbers and without weapons, we succeeded in defending ourselves so that no one was killed, though the most fend-like efforts were made, the most horrid threats and imprecations uttered, and yells that could be heard a long distance.

imprecations uttered, and yells that could be heard a long distance.

During the affray the mob were hailed from the other side to know if they wanted help, thus showing that it was a preconcerted thing.

They would-come over in numbers sufficient to whip the whole of us. And I am informed that they now say that if men enough cannot be raised in Guyandotte, they can be procured from the country, and that we must be put down.

Now, why this outrage? What is our offence? Why, we have dared to claim and to exercise the right of free men—to meet and discuss our own matters in our own way. This is our constitutional right, our common hirth-right; and, if it be stricken down with impunity now, no man is safe.

On Friday, the 28th inst., at 3 o'clock, P. M. there will be another meeting at this place, to consider 'our political relations, and what is our duty of past, present, and probable futur events.' We mean to vindicate the right of free discussion, which none but bad men and tyrants dread, or will attempt to abridge. Truth never fears investigation, never shuns the light; while error loves darkness, and relies upon brute force.

While we shall trample upon no man's rights we shall maintain our own, or die in the attempt The names of the parties, so far as I have learn ed them, who were engaged in perpetrating the outrage, are Thomas Buffington, Wm. Buffington Henry Milstead, L. Peters, Isaac Ong, and Joseph Gardner, besides many others I do not know.

Mr. Editor, by giving this an insertion in your paper, you will greatly oblige Your friend and fellow-citizen,

SALMON RECKARD.

In relation to this matter, the Ironton Register remarks, editorially :

BORDER RUFFIANISM' NEAR HOME. The com munication in another column, under the head of Gross Outrage,' will attract attention. Our coun ty, last Friday night, was made the theatre of a high-handed outrage, the infamous spirit of ' Border ruffianism' being exhibited in all its ruthless violence. The account of our correspondent may be relied on as substantially correct, Judge Reck ard being a well-known citizen, and a worthy man of the highest character and respectability. He is past middle age, somewhat feeble and infirm. and one would suppose that scarcely less than a fiend would 'strike him with a club, prostrating him to the earth.' The others assaulted are among

the most respectable citizens of this county.

Language calculated to excite may have been used at some of the 'meetings' spoken of in the communication of Judge Reckard—we know nothing as to the facts of the case-but can scarcely conceive of language gross enough at a meeting on this side of the river, discussing lawful questions in a lawful manner, to justify in the least an outrage like this from the other side; and, besides we are credibly informed that when the first meeting was held, some weeks ago, before any provocation could have been given, a prominent man, opposed to free discussion, said that nothing but the weak ice of the river, so that they were afraid to cross, prevented the Virginians from breaking up

the meeting!
It will be seen by the communication, that another meeting is called ' to consider our political relations,' &c., to be held on Friday of next week March 28. It will be largely attended, and we have no doubt will pass off peacefully. Let prudence in action and language rule, but let Ohioans stand firmly by their rights.

From the Monmouth (Illinois) Atlas. BORDER RUFFIANISM IN MONMOUTH

Mr. C. S. Depp, a colored man, came to our city on Monday last, and gave out notice by handbill and otherwise, that he would lecture on the subject of slavery on Tuesday and Wednesday evening. The Baptist church was procured, and Mr. Depp spoke to a very large audience on Tuesday evening and so far as we know, without any dissentions On the following evening the court house was open ed to him, and he commenced his lecture as usual, to a large audience of ladies and gentlemen, who had assembled to listen to him. After proceeding awhile, eggs, and we are told, other missiles were thrown at him, and Mr. D. was so badly injured in the mouth as to be compelled to leave the room.

We were not present, but learn that much excitement resulted in consequence of the mob. Mr.

Depp lectured here about a year since to a large audience, after which a large collection was taker up to speed him on his mission of love and free But since that time, a new era has arrived and mobocracy is becoming the order of the day Mr. Depp, we understand, was freed by his owne in Virginia, at the age of 21 years, since which if has spent some ten or fifteen years in pleading for the rights of the slave. The question now isshall freedom of speech be tolerand of the county or shall mob law rule! The people of the county or shall mob law rule! Shall a colored man must answer that question. Shall a colored man who conducts himself peaceably, be heard by those who desire to listen to him, or shall mob law drive him from our midst ! That is the question to be Two young men who have lately taken up their

pating in the affray, and the trial is going on as we go to press. Much excitement prevails.

If this mode of procedure is to be resorted to, to put down free discussion and the spread of Republicanism, we think its advocates will find ; hard road to travel' before they come to their journey's end. It may be tolerated in slave States—but never in free. And if Douglasism is to be bailt up in this manner, the sooner the friends of

freedom are apprised of it, the better, so as to be prepared for the issue.

SOUTHERN CHIVALRY.

The people of Kentucky, if permitted to breather the free air, would be brave and generous; but slavery has broken their spirit, and they now wink at crimes and outrages which would make savages stare with astonishment. When Mr. Brady, the Lexington school teacher, was surrounded by a gang of ferocious ruffians, all burning with a desire to taste the blood of an Abolitionist, and peering through the windows to see that he did not escape were, in the same apartment with him, the School Committee, four members of the city Coun-cil, the city Marshal, the Mayor; and they all urged him to sneak out of the back door! He asked them whether it was not their business, in such a case, to protect him! They shrank from the task, and replied that it would cost them their lives if they did; in other words, it would be dangerous to do their duty! Mr. Brady bravely, nobly, manfolly told them, that he scorned to fly when he had committed no crime; so he went forth to meet the mob; and the mob, taking advantage of his defenceless condition, wreaked their cowardly vengeance upon him. The chivalrous officers did sneak back door; but the ' trembling Abolitionist' fearlessly confronted the mob. What a contrast does this present! Alas, for Kentucky!

THE MURDER OF BROWN.

Brown, who was recently chopped to pieces, was believed by the ruffians to be the editor of the Herald of Freedom; hence the hellish malice of his murderers. An account of the murder now before os says, that 'the wretch who commenced chop-ping him to pieces first inquired if he meant all he said. Brown replied that he did; that he was not in the habit of expressing one opinion, and enter-taining another. Then, by G-d, take that, was the response of the ruffian, and blow after blow with the edge of the hatchet in his hand, with bowie-knife in his side, and kicks followed in quick succession; and the border pro-slavery press, tel-egraphic reporters, and men in high position en-dorse it, and frame an apology for such wicked-

From the Jincinnati Gazette, March 16th.

A PREE MAN ARRESTED IN COVINGTON. Everybody knows Founten Lewis, the foreman in the Old Frenchman (Ferrie's) barber shop, on Fourth street, two doors west of Main. He has been there twelve or fourteen years. Yesterday, Lewis had a check on the Farmers' Bank of Kentucky, from Mr. Swegert, of Frankfort. He offered it at a bank here, but it was refused, and he went over to the bank in Covington and collected it. As he was returning, he was arrested on the levee by two men, who said he had 'no business there, no how,' and demanded his free papers. Dr. B. D. Wheeler, dentist, whose office is on Sixth street, near Elm, stepped up and vouched for Lewis—he had known him as a free man for twelve years; but they seemed to look upon him as an abolitionist, because he lived in Ohio, and would not take his testimony. Lewis then said he knew a Covington lawyer, by the name of Stevenson, and Mayor Foley, and would go with them to either of them. They said that wasn't their business; he must go

Dr. Wheeler then remonstrated with the captain Dr. Wheeler then remonstrated with the captain of the ferry boat for not saying a word for Lewis, as he knew he had taken him over, or for not having told him that he would be in danger there. He replied brutally: 'I don't care a d—n about it. They can go over when they please, provided they pay me (three cents)—the h—ll of it is to get back.'

Dr. Wheeler came over on the boat, but the Kentuckians on board manifested so much indifference about the kidnapping of a free man, that he felt that Lewis would find no one to take his part there. and he proposed to Mr. Skeen, that they should go back together, and try to get him out. They applied to the jailor, but he refused to do any thing.

and he proposed to Mr. Skeen, that they should go back together, and try to get him out. They applied to the jailor, but he refused to do any thing. They then sought the Mayor.

Mayor Foley told them the law under which Lewis was arrested was an old law, but had never been enforced until since the requisition for Gaines's slaves—that they were now doing it for spite work; that every free negro could, by proving his free the source of Roston and naving the cost, get a certificate from chants of New England, and even of Roston are chants of New England, and even of Roston are chants of New England. that every free negro could, by proving his free-dom, and paying the cost, get a certificate from the clerk, which was good for thirty days, but must be renewed at the end of every month.

As soon as Mayor Foley saw Lewis, he recognis-cd him, and shook hands with him. Lewis had shaved him only last week. The Mayor told Dr. Wheeler he did not need his testimony; that he himself would vouch for him. He knew Lewis to al facts touching this infamous affair, which we submit to our readers: be free, and would let him out for two dollars. Lewis paid the two dollars, and then wanted the Mayor to give him a pass to go to Cincinnati, but his Honor said the police were all at dinner then,

and he could get over without it.

Accompanied by Dr. Wheeler and Mr. Skeen, he started for Ohio. On the ferry boat, (the same boat at which the arrest occurred, for there was only one boat running yesterday, the captain questioned him closely, and seemed strongly inclined not to let him pass. He could not believe a

So generous, hospitable Kentucky got—for noth-ing—two dollars of the hard earnings of a poor colored barber.

LETTER PROM DR. HOLMES.

Dr. O. W. Holmes has deemed it necessary to write a letter to the Exeter News Letter, palliating the sentiments of his New York address, in which he held up New England as the hot-bed of abolitionism. The following sentences give the spirit of his letter :-

' In the first place, I hardly think it necessary to say that my sympathies are with freedom, and that I look with the common feelings of Northern men on the extension of slavery. I said as much in my New York Address. These were my words, as written, and as spoken: "We are all agreed to save every inch of ground to freedom that we fairly can, and to reduce our involuntary participation in slavery to the minimum consistent with our ex-istence as a united people."

I believe in the vital importance of the Union, and deprecate all sectional feelings which may en-danger it. I have long held the opinion that the ultra abolitionists stand on perfectly logical ground, and have not hesitated to avow a certain respect for their manly position; but I understand them to repudiate the existing government of their country, as based on an unhallowed compact, and to be guilty of, (or honored by, as they would have it,) " breach of allegiance" which is treason, according to the dictionary.

'I consider that our present Constitution makes us partners with slaveholders in slavery as much as ontract with thieves to restore stolen property to them would make us partners in their larceny. I do not see, therefore, how those who hold to the contract, and especially those who hold places of honor or profit under it, can abuse the other party

We always knew and said that Dr. Holmes We always knew and said that Dr. Holmes would be sorry for his New York address, and we are glad to find that he is sorry. He has followed the example of all gentlemen who get into a trouble similar to his—he has written a letter, which is published in an Exeter paper, and which will no doubt have a mollifying effect upon the directors of rural lyceums. The Doctor thinks that the sentiments of his New York speech have been priore. ments of his New York speech have been misun-derstood. He assures us that his sympathies are with freedom; ' and also that he 'looks with the common feeling of Northern men on the extension of slavery.' We regret that his speech should be so different from his sentiments, and that he should have thought it necessary, in the latitude of New York, so thoroughly to repress the sympathics try, is earnestly desired and strongly urged, which he now finds it convenient to confess in New We reiterate our former declaration, that England. Men whose 'sympathies are with freegress of slavery, do not usually go about denouncgress of slavery, do not usually go about denouncing those who hold the same opinions, and who heartily entertain the same desire. The address of Dr. Holmes (unless we entirely forget its character of the following the same desire). The address of the following the fo ter) was an elaborate attack upon the Anti-Ne-braska men of the North, and especially upon those of New England. A considerable part of it was devoted to a demonstration of the right of the white man to enslave the black; and there was a good deal of pretty, prosaic denunciation of 'sec-tional parties.' Substantially, the Doctor coun-soil, and to expose and confront whatever party or sect selled submission to the demands of the South-a remedy which the people do not seem at all inclined to adopt. It is true that Dr. Holmes said-'We are all agreed to save every inch of ground to freedom that we fairly can.' It was his very peculiar way of saving it, or rather of trusting to save it, which we found fault with; and we cannot say that this letter has altered our opinion of the Doctor's diagnosis and prescription .- Boston

PRANCIS P. BLAIR.

Mr. Blair is brought forward in '56 in a manner ommitted by a reformatory party, in going among the enemies of its principles for its leaders. While such men as Gerrit Smith are denounced such small politicians as Burroughs, who remain ed in the ranks of pro-slavery so long as he could get office, Mr. Blair, who came forward to represent Maryland society, is made the pet of the Convention. The men who have carried on this antislavery movement, while Blair, and Greeley, and politicians, who have failed to find a place at the eans will prove its overwhelming defeat.

very work dwindle down to the point of such a weekess platform! The nation made to rock and heave with this question, as if in the throes of speakers. Five public meetings will be held for disdissolution, merely to come back, after a quarter cussion, to conclude with another by the City Anti-Slaof a century, where we began! The mountain of of a century, where we began! The mountain of political anti-slavery laboring, since 1830, to bring forth this Republican mouse, which proposes to leave slavery where it is. For this, parties have been born and died. For this, presses have thundered, and orators declaimed. And now the moral ty Anti-Slavery Societies in this State are making pre-

From the Boston Olive Branch. THE PERUVIAN SLAVE TRADE.

It is with great pleasure we learn that Dr. Parker, U. S. Commissioner to China, has issued a government proclamation against the traffic in Coolies, of which we spoke in the Olive Branch a few weeks ago. It now appears that the unchris-

tian and inhuman business is prohibited by the Chinese authorities.

The damning proof that citizens of the United States are actually engaged in this slave trade to Peru is established by this proclamation of our commissioner. He calls upon all Americans to desist from the traffic, and warns all who engage in the control of the proclamation of the control of the control of the control of the proclamation of the control of

chants of New England, and even of Boston, are furnishing ships, men and money to carry on this trade in human beings between China and Peru we earnestly hope that no honorable means will be left untried to ferret out the offenders, and bring

them to speedy and condign punishment.

We find in the Boston Transcript some addition-

CAVITI, (eight miles from Manilla.) ?

December 5th, 1855. ed to pass the body of the captain over the side into a boat, but was prevented by the Chinamen at the time who, from superstition, or for some other undiscovered cause, rushed aft, when the mate called his men for asclined not to let him pass. He could not believe a colored man to be free—at any rate, not on the testimony of any man from Ohio: but Dr. Wheeler low decks, putting on the hatches and chain on top to and Mr. Skeen said they had already taken too much trouble about it to think of letting any man stop Lewis then, and the captain seeing they were determined, finally concluded to let him pass.

So generous, hospitable Kentucky got—for noth-so generous, hospitable Kentucky got—for noth-said for whothered by the cruelty of this Dutch mate, and forty more were missing from the number. The cated or smothered by the cruelty of this Dutch mate, and forty more were missing from the number. The bodies are now lying a quarter of a mile from the ship, in one large pit dug on a narrow point of land running into the bay. There they are, all haddled together, after dying such a death! The remaining 128 rushed to the ventilators; the others, not reaching fresh air enough for life, fought their utmost far what we but poorly appreciate, and expired. The poor survivors present a sad spectacle, there not being one without present a sad spectacle, there not being one without some complaint. While fighting for the ventilators, the cruel sailors scalded many before they got them below, thus leaving terrible scars on their persons.

The whole ship's company are in prison, and will probably have a long time of it. Thus the matter stands.'

We have been informed that the above ship was chartered in Boston by an English house, for the purpose of bringing Coolie slaves from China to It was understood that the vessel was abundantly supplied with iron ventilators, which it is supposed are quite sufficient for any ordinary voyage and cargo. But the character of this Peruvian slave trade is such, that the usual precau tions of humanity fail with regard to it. Th dark areans of crime can present nothing more atrocious. We entreat our countrynen to tak the matter in hand at once. Let not the people o New England be prating of their superior ty, while they are furnishing ships, manacles are men for the revival of the piratical slave trade.

THE LIBERATOR.

BOSTON, APRIL 4, 1856.

TWENTY-THIRD ANNUAL MEETING

American Anti-Slavery Society

The Twenty-Third Public Anniversary of the Amer can Anti-Slavery Society will be held at the CIT ASSEMBLY ROOMS, (446 Broadway, between Howar and Grand sts.,) in the city of New York, on WEDNES DAY, May 7th, at 10 o'clock, A. M., and will be con tinued at the same place during the remainder of th day, and on Thursday, 8th. Addresses are expecte from WM. LLOYD GARRISON, WENDELL PHILLIPS, Rev THEODORE PARKER, Mrs. LUCY STONE BLACKWELL, Cincinnati, Rev. SAMUEL J. MAY, of Syracuse, C. L. REMOND, and others to be hereafter announced.

As full an attendance of the members and friends the Society as practicable, from all parts of the coun

We reiterate our former declaration, that the objecwho sincerely desire to arrest the proof the Society is not merely to make slave State into the Union-nor to terminate slavery in the District of Columbia and in the National Territories -- but it is, primarily, comprehensively, and uncom promisingly, to effect the immediate, total and eterna soil, and to expose and confront whatever party or sect seeks to purchase peace or success at the expense of human liberty. Living or dying, our motto is, ' No Union with Staveholders, Religiously on Politi-CALLY ! '

In behalf of the Executive Committee, WM. LLOYD GARRISON, President. EDMUND QUINCY, SYDNEY HOWARD GAY, Secretaries.

THE ANNUAL MEETING.

It is earnestly to be hoped that the members and which reminds us of the use made of Martin Van friends of the American Anti-Slavery Society will take Buren in '48. He is to be the first plank in a early and efficient measures to secure a cheering reprefriends of the American Anti-Slavery Society will take sliding scale, down to a Southern level. He is sentation at its approaching anniversary in the city of even talked of as a candidate, and will probably New York. Making, as the Society does, the only true issue with this nation on the subject of slavery-tak ing the American people at their word as to their intentions under the national compact-resorting to no from the platform of the Pittsburg Convention, by verbal quibbling, in order to prove that the Constitution of the United States is, and was designed to be, an anti-slavery instrument-acknowledging it to be what Washington, and Adams, and Jefferson, and their cotemporaries made it, 'a covenant with death, and an agreement with hell,' for the sake of effecting a Union their associates were supporting a pro-slavery par-ty, are ridiculed and flippantly shoved aside, in order to coax the party into the arms of a set of mediate and unconditional emancipation for every slave, mediate and unconditional emancipation for every slave, pro-slavery crib, and so offer themselves as leaders and insisting upon the exclusion of every slaveholder n the cause of freedom. Such a process would from every church claiming to be Christian-and prodemoralize any party in the world, in a single cam-paign. The triumph of Republicanism by such to refuse to remain any longer in the same bloody It is to the last degree painful to contemplate the loss of work and time over an issue so practically insignificant. Twenty-five years of anti-slacompact with the slave States-it should receive

dered, and orators declaimed. And now the moral power, and political wisdom and influence of a generation, are to acknowledge its utter and shameful defeat by asking the privilege of leaving slavery precisely where it was when this crusade began! Here we are, so far as this Republican platform can help us, at the bottom of the hill, up which the stone of anti-slavery began to be rolled in 1830. Well, abolitionists are a patient, goodnatured people, or they would have repudiated such leaders long ago.

Our only relief from this train of painful reflections is the recollection that all these false moves are educational. Experience is a slow teacher, but in the end effectual. We look forward to the time when men shall get tired of raising up parwhich Rev. THEODORE PARKER of this city and others but in the end effectual. We look forward to the time when men shall get tired of raising up parties to fight slavery outside of the slave States where it lives. The farce of fighting slavery in the woods of Kansas, where it does not exist, will end in time, and the people will become too wise to be befooled by such silly leaders.—Ohio Reformer.

OPPORTUNITY. Rev. Theodore Parker read yes As Opportunity. Rev. Theodore Parker read yesterday, from his pulpit, a letter from a young man in New Hampshire, stating that a company for Kansas is forming at that place, and if their funds can be increased one hundred dollars, twenty men additional,—fighting men, Sharp's rifle men,—are willing and will be glad to go. 'They go, to fight our battles for us, said Mr. Parker, and remarked further, that he would receive any contributions in aid of the enterprise. Here is an opportunity to strike a blow for freedom.—

Telegroph, 31st ult. This appeal for money to buy Sharp's rifles for

he Kansas emigrants was so extraordinary a prelude ment of enemies, and the repudiation of every instru-ment of death, whether wielded in self-defence, or to sustain the most righteous cause. Whoever can reconcile war, under any circumstances, for any conceivable end, with the gospel, must read that gospel in his own disposition, but not in the New Testament. For it has and how specially it applies to the poor besotted, igno supposes previous offence, or injury, or violence; and how to appreciate—used like machines to extend a sysand it is then that forbearance is enjoined. 'Christ,' tem of oppression which curses them as well as its more says DYMOND, in his unauswerable essay on the Law- sable victims? Shall they be met with their own wea fulness of War, anot only censured the passions that pons, on their own low plane of existence—and shot be are necessary to war, but inculcated the affections returned for shot, wound for wound, burning for which are most opposed to it. The conduct and dispo- burning, curse for curse, and life taken for life? O sitions upon which he pronounced his solemn benedic- shall they be met in the spirit of Jesus-of human brotion are exceedingly remarkable. They are these, and therhood-of unconquerable good will-of self-sacrific in this order :- Poverty of spirit ;- Mourning ;- Meek- ing love-without sword, or pistol, or rifle, or cannon ness ;-Desire of Righteousness ;-Mercy;-Purity of but with invincible moral courage, the truth which Now, let the reader try whether he can propose eight imitation, because it blesses all and injures none? In-other qualities, to be retained as the general habit of stead of the hostile array and deadly encounter, let the mind, which shall be more incongruous with war.' the Kansas settlers substitute the martyr song of tri-Erasmus truly declares, 'They who defend war, must umphdefend the dispositions which lead to war; and these dispositions are absolutely forbidden by the gospel." The Bishop of Landaff says, ' War has practices and principles peculiar to itself, which but ill quadrate with the rule of moral rectitude, and are quite abhorrent from the benignity of Christianity.' And Dr. Knox says, in language equally specific, 'Morality and religion forbid war, in its motives, conduct and consequences.

It gives us unfeigned sorrow to find one, like Mr

Parker,-for whom we cherish so strong a personal friendship, whose spirit in various directions is so nobly progressive, and who exerts so wide an influence over the popular mind, -vindicating the rightfulness of defensive war, and stimulating the manufacture and purchase of Sharp's rifles for the slaughter of the lawless invaders of Kansas. We believe he will yet see that he has made a grievous mistake, and deeply regret it. As a religious teacher, how will he seek to reconcile or interchange moral antagonisms with each other? If truthfulness is ever obligatory, then lying is ever to be avoided. If liberty is the birthright of man, then slavery can never be justifiable. If peace is the product of righteousness, then war is not permissable in any case. But, if war is sometimes right, and a necessity, so is slavery, so is lying, so is every other sin. If the end sanctifies the means in one case, so it does in is no better than defensive lying, or holding men in bondage for their good. But if we are to let our fear of injury, or imminent peril to our lives or liberties, or some praiseworthy object, determine when we will substitute war for peace, or slavery for freedom, or falsehood for truthfulness, what becomes of the immutable law of justice, of benevolence, of love, which 'works no evil'? And what is voluntary martyrdom better than a suicidal act, when it might easily be avoided by a shuffling morality? 'War must be wholly forbidden. bondage for their good. But if we are to let our fear a shuffling morality? 'War must be wholly forbidden, or allowed without restriction to defence ; for no definitions of lawful or unlawful war will be, or can be, at- better for the State to kill a man in cold bl tended to. If the principles of Christianity, in any case, or for any purpose, allow armies to meet and to slaughter one another, its principles will never conduct us to the period which prophecy has assured us they shall produce. There is no hope of any eradication of war,' any more than of elavery, idolatry, or error or crime of any kind, 'but by an absolute and total abandonment of it. * It is very easy for us to sit in our studies, and to point the commas, and semiconing thinking that the gallows, and even the jail, as now inconducted, are practical teachers of violence and wrong! . . Hitherto, we have not recent the application of the great doctrines of Christianity—not felt that all men are brothers. So our remedies for social evils have been bad almost as the disease; remedies which remedied nothing, but hid the patient out of sight. All great criminals have been thought incurable—and then killed. What if the doctors found a patient sick of a disease which he had foolishly or wickedly brought upon himself—and then, by the advice of twelve other

being, and which he has made 'inalienable.' Mr. State itself should be a great Peace Society - a Socie Parker has frequently borne a most emphatic testimony against the gallows as the barbarous bequest of barbarous ages, and nobly endeavored to have capital What is the educational effect of our present policies.

Now, how is this to be reconciled with the 'un-Sunday appeal for money, wherewith to supply certain igrants to Kansas with the weapons of war? If it is to be vengeful to hang those who are actually murgion-(for Mr. Parker says that ' resting on the broad has any one to take the life of another, in order to proteet his own? If war is sometimes justifiable, the God. death-penalty for murder cannot always be wrong. It is immaterial whether the instrument of destruction be the gallows, the bowie-knife, the bomb-shell, or Sharp's rifle. Couvince us that the last may be rightly employed, and we will cease all effort for the abolition of the first. But we believe in the inviolability of human life; therefore, on the ground of moral consistency, we repudiate both of them, as equally vengeful and unnatural. The spirit which is willing to suffer rather than to inflict injury-to be smitten rather than to smite-to be slain rather than to slay-cannot be wrong. It is certainly Christ-like.

In the excellent discourse to which we have referred Mr. Parker gives a clear analysis of the physical, so-

IS IT RIGHT TO KILL OUR ENEMIES ? cial, conventional and moral condition of two class namely, 'THE POES OF SOCIETY,' and 'THE VICTIM O OCIETY !- the former, in his opinion, constituting no o many as are born blind or deaf-the latter fur sh ing the chief supply of all our criminals. Mr. Pa ker

These men are born of poor parents, and find it of the cult to satisfy the natural wants of food, clothing, as abelter. They get little culture, intellectual or more abelter. Though born in the nineteenth century after Christhey grow up almost in the barbarism of the nineteen century before him. . . Opportunities for crime continually offer. Want impels—desire lengues with opportunity, and the result we know. Add to all this the curse that creates so much disease, povertry, wretch. to the religious services of the occasion, that Mr. Parker himself confessed that it presented a very unsunday aspect; and we think he might as truly have said, a very un-Christian aspect. For if there is any thing peculiar and distinctive in the teachings of Christ and his Apostles, it is in relation to the treatment of enemies, and the repudiation of every instruoffensive even to the rudest sense—do you wonder that man or woman seeks a brief vacation of misery in the dram-shop and in its drunkenness? I wonder not. Under such circumstances, how many of you would have done better?

All this is truly depicted and forcibly expressed been well remarked by another, that it is to defence rant, intemperate, misguided 'border ruffians' of Mis that the peaceable precepts of Christianity are directed. souri-the spawn of slavery-tools of ambitious and Offence appears not to have even suggested itself. It profligate demagogues, who know not what they do, is, 'Resist not evil:' it is, 'Overcome evil with good:' and who are to be intensely compassionated as among it is, 'Do good to them that hate you:' it is, 'Love the lowest of 'the perishing classes'! And how are your enemies; ' it is, ' Render not evil for evil; ' it is, they to be met in their lawlessness and degradation-Unto him that smileth thee on the one cheek.' All this invading rights which they neither possess nor know heart ; - Peace-making ; - Sufferance of persecution. makes men free, the example which is worthy of all · God is our refuge in distress,

A present help when dangers press— In Him undaunted we'll confide; Though earth were from her centre tossed, And mountains in the ocean lost.

Torn piecemeal by the roaring tide. Alas! such is not the spirit by which these settler re animated ; and, therefore, 'men's bearts are fail ng them for fear,' in view of an impending civil war What shall the end of these things be?

Most truly does Mr. Parker say-· Our present mode of treating criminals does no good this class of men, these victims of circumstances. o not know that their improvement is even contem-We do not ask what causes made this man criminal, and then set ourselves to remove those causes. We look only at the crime;—so we punish, practically, a man because he had a wicked father; because his education was neglected, and he exposed to the baneful influence of unboly men. In the main, we treat all criminals alike, [so do Sharp's rifles,] if guilty of the same offence—though the same act denotes very differ-ent degrees of criminality in the different men, and the same punishment is attended with quite opposite re-

And what does Mr. Parker propose as a remedy for all this brutality and crime? Hear him :-

· Our present method is wholly inadequate to reform men exposed to such circumstances. You may punish the man, but it does no good. You can seldom frightthe other. If it is lawful to kill in defence of a good en men out of a fever. Can you frighten them from between right and wrong; when all the circumstances bout them impel to crime ? Can you frighten a staryteach crime while we punish it. Is it consistent fo the State to take vengeance when I may not? Is i tended to. If the principles of Christianity, in any thinking that the gallows, and even the jail, as now donment of it. * * It is very easy for us to sit in our studies, and to point the commas, and semicolons, and periods of the soldier's career: it is very easy for us to say, he shall stop at defence of life, or at protection of property, or at the support of rights; but armies will never listen to us. We shall be only the armies will never listen to us. We shall be only the discontinuous of destroying life! Xerxes of morality, throwing out idle chains into the the present forms of destroying life!

'We do not look the facts of crime fairly in the fact

if they proclaim what is a self-evident truth, then the American people are precluded by their Declaration of Independence from taking away that life or that liberty with which the Creator has endowed every human
being, and which he has made inalignable. Mr.

punishmenf for ever abolished in this Commonwealth.

In his admirable 'Sermon of the Dangerous Classes in that this teaches the poor, the low, and the weak, has the conduct of the speeches of 'our great men'? You all i or that this teaches the poor, the low, and the weak, has

sounded by an Apostle eighteen centuries ago :- Put on the whole armor of God, that ye may be alle so stand against the wiles of the devil. For we weestle not against flesh and blood, but against principa ties, against powers, against the rulers of the darkn is of derers, what is it to kill those who are merely seeking this world; against spiritual wickedness in high plato infringe upon our rights, or even threatening our ces. Stand, therefore, having your loins girt bout lives? If the capital punishment of an assassin is not with truth, and having on the breastplate of rightejustified by nature, or reason, or conscience, or reli- ousness; and your feet shod with the preparati a of the gospel of peace; above all, taking the shie I of ground of natural justice, THE LAW OF GOD, capital faith, wherewith ye shall be able to quench all the flery punishment seems wholly inadmissible,')-what right darts of the wicked. And take the belimet of e lya-

'The Christian's victory alone Hostility for ever ends, Erects an undisputed throne, And turns his foes to friends. Ye great! ye mighty of the earth!
Ye conquerors! learn this secret true;
A secret of celestial birth—
By suffering to subdue! Nor is the victory lost, when those
Whom love assails disdain to yield;
A host of spiritual fees
Lie vanquished on the field.

All outward storms will rage in vain,
If peace and love within abide;
The soul each ouset will sustain,
A rock amidst the tide.'

PEACE AND WAR In his reply to some of our strictures upon In his reply to come in regard to Katas, h & dependent, Henry Ward Beecher says :-Alt is perfectly right and fair for the Lines dissent, to regret, to deprecate, &c. The real for stratch upon us should not be a reproach for that is stratch, in a time of public need, of wall will studded is God's truth; but the groundward as we stand should have been questioned and the principles shown to be unsound.

What our friend says we ought to have due, What our Friend says we begin to mare das a least attempted to do, though very briefy, by man to reason, to the nature of man, and to the Mr la ment; but we did not intend to cast any input upon him, * for a bold utterance, in a bas of national what he regarded as God's truth, There are that he regarded as you's truta. There are resonally invidious in a discussion of the tank resonally invidious in a discussion of the tank resonally invided to immutable principles, the will of 6st a man relations and responsibilities. The man be feel impelled to take up this question, at the p because it is 'a time of public need'; because als ming situation of the Kansas settlers is upi de: onstrating the worthlessness of the principal per e ; because moral suasion, returning fod he per e; because and derided as folly and make the martyr spirit, are all derided as folly and make as : rainst 'border ruffianism'; because its page doc inc, that 'the end sanctifies the mase's to doe the, that cau the use of murderous weapons, in defense peri ed rights, is vindicated as the higher tons men like Ward Beecher, Theodore Parist ad to Smi s, who wield a tremendous influence over the pa Smil 1, who when tens of thousands of the and onfiding followers look up with an almet the trust in all matters pertaining to moral day, he

such eminent reformers err, and teck to carry the lar with them, evil is done on a colored real interland ble may be their object, pure their main, was cere their belief. Whether they are in tree, and cating resistance of evil-doers unto desh, toya mus decide for himself, because 'to his orn nor mus decide is; but, conscientiously believing that are esting upon a false principle in this name, are string upon making use of a trying energing age it per ular felat, we cannot be dumb, and at he me time true to our convictions of duty. Grant beat theo to of 'righteous civil government' den state to have changed him for the better on the mine peac He has recently contributed some far a far and dollars-a generous sum-towards the pechas of Sharp's rifles, and other 'necessir's at of money greatly needed to carry or the wa of n ral agitation for the abelition of slavery than out the land, by which more could be done to then be desired change in public sentiment, than by the pacha; of every rifle in the Empire State. We have that when the Non-Resistance Society was organically wro it us a letter, stating that he believed Chris me non resistant; that the gospel inculcated states anc ; that Christians, therefore, should posses to spir t ; but expressing distrust of his era polana the extent, and hence he shrunk from making a pile pro ssion. From the heartiness and liberally of wh th he enters into the multiplication of Shary's ris at his time, we are led to conclude that he has then his views of Christ and Christianity, respecing tre tment of enemies ; and so is acting up to him sty dard. We have no consure to bestow, but only a gre to express.

Air. Beecher says- We know that there are the will scoff at the idea of holding a sward or ark in a Christian state of mind.' He will allow us st; ink from such an idea, without scotting. We has n t where to look for Christianity, if not to its fund ; and, taking the record of his life and death, s teaching and example, we can discover uting hich even remotely, under any conceivable comtances, justifies the use of the sword or rife, a te jurt of his followers ; on the contrary, we find noting out self-sacrifice, willing martyrdem, (if need h) peace and good will, and the prohibition of all reals tory feelings, enjoined upon all who would be his de ciples. When he said, ' Fear not those who bill is body,' he broke every deadly weapon. When be mil " My kingdom is not of this world, else would my sevants fight, that I should not be delivered to the Jen. he plainly prohibited war in self-defence, and soletuted martyrdom therefor. When he said, 'Laupur enemies,' he did not mean 'Kill them, if they put far.' When he said, while expiring on the cross, 'he ther, forgive them ; for they know not what they ha he did not treat them as 'a herd of bufiles,' las poor misguided and lost men. We believe in his pillosophy; we accept his instruction; we are thriefly his example; we rejoice in his fidelity. How making is the language of James !- Ye have contensed mi killed THE JUST ; and he doth not resist you.' Asl he melting to the soul is the declaration, 'He was let as lamb to the slaughter ! And again :- Gol onmendeth his love towards us, in that, while we went sinners, Christ died for us.

Now we submit whether, as a professel minist of

Christ, Mr. Beecher was acting consistently in physiq the auctioneer, last week, in the Rev. Mr. Detail church at New Haven, in order to raise's certain netber of Sharp's rifles, for the use of emigrant in finsas. Further-whether he exhibited a Christia spit in facetiously adding, when a Mr. Killan hal paige one rifle, - ' Killam ! that 's a significant same is so nection with a Sharp's rifle!'-and thus 'bring's down the house.' Is the slaughter of our feller-ontures, however debased, to be turned into a jobr, at to be made a subject of Christian merriment! File evil come of this? Where are the friends of year, that they are not bearing their testimeny sgainst said proceedings? Will any plead, that to do so will's giving aid and comfort to 'border ruffinism,' and is couraging the friends of freedom in Kansas-therira silence is now the wisest policy? It is a species pis. and indicates a distrust of truth. Silence might h comparatively pardonable, if only military men wes drumming up for recruits; because this would be sain! in character, and they would not be very likely is ursettle the views of such as have been growing mert pcific; but when the most widely beloved, and hopers, and influential, among the reformers of the age. pursu a course like this, and seek to indoctrinate the period with warlike sentiments, it is specially important, though their aim is liberty, that every believer in the peace doctrine should 'cry aloud and spare pet' in us respect those who are true to themselves, in farailing arms to be used in defence of the right; bet Mil be equally true, as the friends of peace, to the cutto tions we cherish as to the inviolability of humas it.
What are the facts respecting Kansss! Bridge these :- 'Squatter Sovereignty' has turned out is it repeated invasions of the territory by armed business from Missouri, who have successfully made it sor quered province, manufactured a territorial present ment, enacted a code of laws worthy of pasters nium, and trampled the civil and political right the bona fide settlers under their feet ; and for cot so object-to make Kansas a slave State. Hence the sp peal, in self-defence, to the people of the free State it men, money, and arms ; hence the justification fe is employment of Sharp's rides against the border 185 ans.' It is said to be a struggle for liberty; sales nest appeals are made to the hearts and the pokers

all who desire to see liberty victorious.

We burn with indignation at the insults and onlines to which the settlers have thus been subjected, and atknowledge their position to be a most perlies and sying one. But we deny, in the first place, that they as ac. upon principle, or contending for equal relations are the resent as a four slander the charge of being as litionists; they claim a truce on their part sid slavery who it now exists; they are pro-slavery spirit ad position, in regard to the millions she set go ding in the Southern house of bondage; they im seanly and wickedly prescribed every free man deor, and made it illegal for him to be a resident in its territory; they do not object to alaye-hunting as her

sell, but recognise it as a constitutional obligation which they have no disposition to annul; they go for all the pro-slavery compromises of the American Constitution; they are contending for their own rights as white men, not for the rights of all, without distinction of caste or color; they have pursued a shuffling and compromising policy throughout; they have consented to make the existence of liberty or slavery in the territory dependant upon the will of the majority, fairly expressed, and to abide by the result. The retribution pow meted out to them is divinely ordered : having now meter and, they are reaping the whirlwind. It is for them to say one to another, as did the treacherous brethren of Joseph, 'We are verily guilty concerning our brother, in that we saw the anguish of his soul. hen he besought us, and we would not hear; therefore is this distress come upon us.' And while they are yet standing, in common with the great body of the American people, with their feet upon the necks of four millions of chattel slaves, -and while, to propitiate the pro-slavery spirit, they have banished from their presence all free colored emigrants, at the very time they are complaining of having their own rights wrested from them, -with what face can they ask for the sympathy and cooperation of those who are battling for the cause of freedom on a world-wide basis? 'Let the dead bury their dead."

Again-if such men are deserving of generous sympathy, and ought to be supplied with arms, are not the rashed and bleeding slaves at the South a million times more deserving of pity and succor? Why not, first of all, take measures to furnish them with Sharp's rifles? Their wrongs are beyond description ; in comparison with which, those of the people of Kansas are utterly insignificant. Why strain at a gnat, and swallow a camel? If every border ruffian,' invading Kansas, deserves to be shot, much more does every slaveholder, by the same rule; for the former is guiltronly of attempting political subjection to his will, hile the latter is the destroyer of all human rights. and there is none to deliver. Who will go for arming our slave population? Will Prof. Silliman, or Rev. Mr. Dutton, or Henry Ward Beecher, or Mr. Killam ? Talk not of difficulties ! 'Where there's a will, there's s way.' And, surely, the most cruelly oppressed are the first who ought to be delivered. Nor can it be denied that, if bloody resistance to tyrants be obedience to God, then the slaves have a right to exterminate every slaveholder as readily as they would destroy a rattlesnake. Let the principle be carried out impartially, or else abandoned for a better one.

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It is inexplicable to us to what use all these Sharp's rifleyare to be put. 'Border ruffianism' has done its work effectually ; and now that the perjured tool of the Slave Power, who occupies the Presidential chair, has by proclamation avowed his determination to enforce the harrible enactments of the Missouri invaders, what more have they to do? The Free State men, we opine, o not mean to resist the United States government by orce and arms, but to submit (as they will have to submit) in the last resort, however reluctantly. Against what, or whom, are they to point their rifles? We ask for information.

We beg leave to suggest, very kindly and respectfully, to our friend Mr. Beecher, that while he is giving the right hand of Christian fellowship to such men as Rev. Nehemiah Adams and President Lord, in spite of their damnable doctrines on the subject of slavery,and while he is recognizing as Christian brethren, of a true evangelical stamp, those who strip the slave of his manhood, and count him as so much property, -he cannot, with any propriety, continue to call for Sharp's rifes for the defence of Kansas ; for 'border ruffianism' is the legitimate product of the accursed slave system, with which the American Church is at peace to this day. Let the axe be laid unto the root of the tree. We know he will not take our suggestion unkindly; for he truly tays that ' the times require plain speaking : it is time for straight-forward thinking, for frank speaking, for benest hearts and brave hands."

We take our leave of this subject, for the presentcommending the following striking contrast between the animal courage of the battle-field and the moral heroism of the martyr spirit, drawn by the lamented CHAN-

MING, to the serious consideration of every reader :-'Courage, considered in itself, or without reference to its origin and motives, and regarded in its common manifestations, is not virtue, is not moral excellence; and the disposition to exalt it above the spirit of Christanity is one of the most ruinous delusions which have been transmitted to us from barbarous times. In most men, courage has its origin in a happy organization of the body. It belongs to the nerves rather than the rashness. In one man, it springs from strong passions obscuring the idea of danger. In another, from the want of imagination, or from the incapacity of bringing future evils near. The courage of the uneducated may often be traced to stupidity; to the absence of thought and sensibility. Many are courageous from the dread of the infamy absurdly attached to cowardice. One terror expels another. A bullet is less for-midable than a sneer. To show the moral worthless. ness of mere courage, of contempt of bodily suffering aml pain, one consideration is sufficient;—the most abandoned have possessed it in perfection. The villain eften hardens into the thorough hero, if courage and heroism be one. The more complete his success in searing conscience and defying God, the more dauntsaring conscience and defying God, the more dauntless his daring. Long-continued vice and exposure naturally generate contempt of life and a reckless encounter of peril. Courage, considered in itself, or without reference to its causes, is no virtue, and deserves no esteem. It is found in the best and the worst, and is to be judged according to the qualities from which it springs and with which it is conjoined. There is in truth a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn, which puts to hazard right in the face of scorn, which puts to hazard reputation, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, raththan violate a conviction of duty. It is the courage benevolence and piety, which counts not life dear sitistanting error, superstition, vice, oppression, in-astice, and the mightiest foes of human improvement and happiness. It is moral energy, that force of will in adopting duty, over which menace and suffering have It is the courage of a soul, which rever too much to be greatly moved about what befals the body; which thirsts so intensely for a pure inward life, that if can yield up the inner life without fear; the, that it can yield up the inner life wilhout fear; in which the idea of moral, spiritual, celestial good has been unfolded so brightly as to obscure all worldly interests; which aspires after immortality, and therefore been little the pains or pleasures of a day; which has so concentrated its whole power and life in the love of gollike virtue, that it even finds a joy in the perils and sufferings by which its loyalty to God and virtue may be approved. This courage may be called the perfecbe approved. This courage may be called the perfection of humanity, for it is the exercise, result and expression of the highest attributes of our nature. Need Itell you, that this courage has hardly any thing in been lauded by the crowd to the skies? Can any man, let wholly blinded to moral distinctions, compare or confound with this divine energy, the bravery derived from some with this divine energy. on with what generally bears the name, and has on constitution, nourished by eat in resentment, which forms the glory of military men and of men of the world? The courage of military and ordinary life, instead of resting on high and unchangeable principles, finds its chief motive in the spinions of the world. spinons of the world, and its chief reward in vulgar paise. Superior to bodily pain, it erouches before cen-ture, and dares not face the soorn which faithfulness to God and unpopular duty must often incur. It wears the animal pair of the soorn which faithfulness to the appearance of energy, because it conquers one strong passion, fear; but the other passions it leaves annuatered, and thus differs essentially from moral strength of the strong passion. rength or greatness, which consists in subjecting all species and desires to a pure and high standard of rectingle. * Men, who give their sympathies and homage to the fiery and destructive valor of the schirr, will see little attraction in the mild and peaceful sprit of Jenn. His uppersonmental sprit of Jenn. al spirit of Jesus. His unconquerable forbearance, he most genuine and touching expression of his divinper most genuine and touching expression of his divine philanthropy, may seem to them even a weakness. We read of those who, surrounding the cross, derided the best sufferer. They did it in their ignorance. More guilty, more insensible are those, who, living under the light of Christianity, and yielding it their assent, do not see in that cross a glory which pours contempt on the varrior. Will this delusion never cease? Will men never learn to reverence disinterested love? Shall the desolations and wees of ages bear their testimony in vain against the false glory which has so long dazing a light of the surround of

and desolations and woes of ages bear their testimony in rain against the false glory which has so long daziel the world? Shall Christ, shall moral perfection, shall the spirit of heaven, shall God manifest in his Saa, be for ever insulted by the worship paid to the spirit of avage hordes? Shall the cross, ostentatiously sum on the breast, never come to the heart, a touching emblem and teacher of all-suffering love?

WHITTIER'S NEW POEMS.

We acknowledge with much pleasure the receipt, from our 'old and affectionate friend,' Jons G. WHIT-TIER, of a copy of his new work, 'THE PANORAMA. and other Poems,' recently published in this city by Tickner & Fields. It is a small volume, but full of the spirit of freedom and beauty. There are three charming balla's, and twenty-three occasional poems, besides the principal poem, 'The Panorama,' which is a prophetic description of what Kansas is destined to be, if Liberty be victorious on her soil, or if Slavery succeed in wresting that territory to its own infernal purpose. It concludes with the following touching refrence to his own natural taste for the quietude and loveliness of Nature, rather than for the stormy scenes of national strife :-

'My task is done. The Showman and his show, Themselves but shadows, into shadows go; And, if no song of idlesse I have sung. Nor tints of beauty on the canvas flung,—
If the harsh numbers grate on tender ears, And the rough picture overwrought appears,—
And the rough picture overwrought appears,—
With deeper coloring, with a sterner blast,
Before my soul a voice and vision passed,
Such as might Milton's jarring trump require,
Or glooms of Dante fringed with lurid fire.
O, not of choice, for themes of public wrong I leave the green and pleasant paths of song— The mild, sweet words, which soften and adorn, For griding taunt and bitter laugh of scorn. More dear to me some song of private worth, Some homely idyl of my native North, Some summer pastoral of her inland vales And sea-brown hamlets, through whose misty gales And sea-brown hamlets, through whose misty gales. Flit the dim ghosts of unreturning sails—
Lost barks at parting hung from stern to belm. With prayers of love like dreams on Virgil's elm; Nor private grief nor malice hold my pen; Lowe but kindness to my fellow-men.
And, South or North, wherever hearts of prayer. Their woes and weakness to our Father bear, Wherever fruits, Christian by American forther of the Christia Wherever fruits of Christian love are found In holy lives, to me is holy ground. But the time passes. It were vain to crave A late indulgence. What I had I gave. Forget the poet, but his warning heed, And shame his poor word with your nobler deed.'

The Boston Courier, in a critical notice of this volume, wherein it points out some defects, pays the following tribute to its gifted author-a tribute which, from such a source, is as unexpected as it is merited :-

Nature intended Mr. Whittier for a poet. To a certain extent, his own efforts have not been wanting to second this noble destination. Whether he has yet, with standing that even placidity of temperament, which we are so apt to impute indiscriminately to our Quaker brethren,—a fund and flow of romance, really marvellous to witness in the shade of an unexceptionable "broadbrim"—both height and breadth of imaginative broadbrim "—both height and breadth of imaginative broadbrim"—both height and breadth of imaginative broadbrim took it and after inquiring if the lecturer was a Garage tion,—the faculty of clear, generally graceful, almost nature in all her aspects,—a pervading religious sensibility, an earnest love of truth, an unconquerable hatred of wrong. Whatever else poets may have been or the genuine pro-slavery pattern. Verily, he had his seemed, any real greatness which they have achieved has always resulted from the combined operation of Since Mr. Brown, C. C. Burleigh has been here, and these and similar characteristics and qualifications."

Rev. J. Very. V. Brooks's History of Medford. By gladly. Joseph Willard, Esq. VI. Reflections. By Edward We are now in the midst of one of those spasmodi Wigglesworth, Esq. VII. Prescott's Reign of Philip the Second. By Rev. George E. Ellis. VIII. Notices of Recent Publications. IX. Intelligence.

Crosby, Nichols & Co., Publishers, 111 Washington

WORTHY OF A PLACE IN EVERY FAMILY. Oliver The 'evangelical' sects are making a long pull and the Pestalozzian System, with numerous Exercises for 'adversary' will console himself somewhat at his losses, Practice. By L. B. Emerson, Teacher of Music in the even if it do not turn out that the balance of the game Boston People's Institute.' It cannot fail to find ready is in his favor. purchasers as soon as it is examined. Every family will be made happier and better by it.

We have received from G. P. REED, 13 Tremont Street, the following new pieces of music :-

with great applause by W. F. Durant at the popular with them." concerts of Whitehouse's New England Bards. Composed by D. B. Tenney.

Fall of Sebastopol; or the Russian War. Grand. heroic and characteristic Polka for the Piano. Composed by Wm. Dressler, and dedicated to Mons. Jullien. mouthed of those most engaged in 'getting up' the The Merry Mountaineers. Quartette, as sung by present excitement is a man by the name of Calvin Whitehouse's New England Bards. Words by Mrs. C. M. Tenney; music by D. B. Tenney.

ranged by J. G. Clark.

From the Missouri Democrat, March 25th. INTERESTING LETTER FROM COL. BENTON. By permission of the recipient, we give publicity to be following characteristic letter from our venerable

MY DEAR SIR: I have to thank you for your kind letters, and for all the friendly sentiments expressed, and of these the personal part is the most agreeable. The personal feelings of my friends towards me are what I have most to cherish hereafter. I never saw the day I would be willing to be a candidate for the Presidency, and am now further from it than ever. No earthly consideration could make me a candidate. The Senate was chance to do to put up a special prayer to the Lord that he would enable him to 'sleep o' nights.'

Rev. Mr. Bosworth, the same who refused to read the notice of Mr. Brown's meeting, called on him a short time since. Williamson said to him, 'Brother Bosicorth, I one you a dollar.' 'What for?' said B. 'When I heard you refused to read the anti-slavery notice, I told my boys I would give you a dollar, and here WASHINGTON, March 12, 1856.

THOMAS H. BENTON.

A BIT OF HISTORY-A MODERN 'RE-VIVAL'-PAYING A MINISTER FOR NOT READING AN ANTI-SLAVERY NOTICE.

MARSHPIELD, March 30, 1856.

FRIEND GARRISON: I wish to parrate, through THE LIBERATOR, two o three events which have occurred in this place within a year. They may serve to show the guage of the mora thermometer, and the kind of religion that passes current down bere under the name of Christianity.

Last August, Mr. Foss gave a lecture in the Wesley an meeting-house. His subject was the pro-slavery po sition of the American Church and clergy. Those who know him will readily believe he did not mince matters at all, nor gloss over the vices and short-comings of these bodies in the least. He had no hesitation in calling a spade a spade, and a thief a thief, whether in the pulpit or in the gutter. The people gazed and listened in open-mouthed astonishment. It was really a new thing under the sun to them; and they waited in breathless expectation to know what would be the end of it. At last he said, in speaking of the Methodist Episcopal Church, that some of the ministers affirmed that there was no slavery in the Church North. 'In saying so,' said Mr. Foss, 'they lie; and if your minister tells you so, he lies, and he knows it, or he is grossly ignorant of facts within the reach of everybody, and which are so plain that the blind might feel it they cannot see them.'

This was committing the unpardonable sin. Here was a stone thrown into a nest of hornets, and they were alive in a moment. After he left, the terms Slanderer! ' Infidel !' Blasphemer!' were hurled at him with a force and clamor that were really startling, and trying to the nerves of timid people. Even the Wesleyans came in for a share in allowing such horrible blasphemies to be uttered in their house. There was a good deal of smoke of this kind ; but the storm soon subsided, and we could say, in the last words of St. Daniel, of blessed memory, we still live!"

But, as our evil star would have it, just as we were settling down into our quiet routine of going to meeting, and driving good bargains with the 'Almighty Dollar,' another emissary of the 'Infidels' came along in the person of William W. Brown. 'Shall we never have any peace from these disorganizers, who are turning the world upside down?' was the ejaculation of his whole heart, responded to the claim, which endow- many pious souls. The Wesleyans, who, with two or ments of no ordinary character impose upon him, is a question which we wish we could answer with more absolute confidence in the affirmative. The future, and we trust, a long one, is yet before him. In certain qualities, which go to make up the essential elements of a then not to have anything more to do with the infidel true poet, he is quite equal, in our opinion, to any American author. He has fervor of spirit,—notwith-having made a very favorable impression upon those

took it, and, after inquiring if the lecturer was a Gar always strong, and sometimes very strong expression,—
the broadest interest in and feeling for humanity, and given in some other way, put it in his pocket and stiwhatever belongs to it,—an unaffected sympathy with
fled it. This was probably in revenge for Mr. Foss's

Since Mr. Brown, C. C. Burleigh has been here, and spoken in the Unitarian and Wesleyan churches, giv-THE CHRISTIAN EXAMINES, for March, 1856, ing a most masterly exhibition of the genius and spirit contains the following articles :- I. Dr. Bushnell on of the Gospel, applied to human slavery. Excellent 'The Christian Trinity a Practical Truth.' By Rev. J. seed! Some of it was dropped in good soil, and will W. Thompson, D.D. II. The Rabbinical Doctrine of a bear fruit in due season. Unfortunately, we always Future Life. By Rev. William R. Alger. -III. Unita- have a storm when he comes here, so that his audi rianism and Oxthodoxy on the Nature and the State of ences are small compared to what they would be in good Man. By Rev. George E. Ellis. IV. Poetry. By weather. But there are always a few to hear the word

excitements called 'Revivals,' which sometimes sweep over communities like the simoon of the desert, often poisoning the fountains of social and domestic happiness, sowing the seeds of bigotry and intolerance, and alienating hearts that had else, 'like kindred drops, been mingled into one."

Ditson, Washington Street, has just published a neat a strong pull at 'Satan's kingdom.' For this purvolume of 224 pages, containing one hundred and fifty pose, they fraternize pretty well. What will be the net pieces of music, entitled 'THE GOLDEN WHEATH; a profits of this joint foray into the dominions of 'Old choice collection of favorite Melodies ; designed for the Nick' does not yet clearly appear. There will probause of Schools, Seminaries, Select Classes, &c. Also, bly be some heart-burnings among the allied force a complete Course of Elementary Instructions, upon when they come to a division of the spoils, whereat the

I understand that fears have been entertained lest the hardness of the people's hearts should grieve away the Holy Spirit. And there came a pious brother from one of the evangelical churches in the north part of the town, and besought the brethren to request the Lord, Reuben and Phoebe: a Pathefic Ballad, as sung in case he should conclude to leave this place, to stop

The value of this 'revival' to the cause of the bondman and the general interests of humanity may be guessed at from the following little story which has just come to light. One of the most zealous and loud-Williamson. He formerly belonged to the Methodist Church, but from some pique or other left it, several The Sword of Bunker Hill. Quartette, as sung by years since, and, after sulking a while, turned in with Ossian's Bards. Composed by Bernard Covert; ar- the Wesleyans. He considers himself, perhaps, a sort of cross between the two; though it is said he thinks the Wesleyans should return to the bosom of the mother church, from which, like undutiful and misguided

children, they have recklessly strayed. At the present time, he has expressed a desire to give 'Brother Alden (Orthodox) a lift'; and has wrought so hard in this 'labor of love,' he was obliged to put up a special prayer to the Lord that he would

once agreeable to me, when there was a chance to do tice, I told my boys I would give you a dollar, and here something for the State or the United States. But that it is ! Are not these precious teachers of the gospel chance seems now to be over, and all statesmanship reduced to a hurrah on one side or the other of slavery.

I would suggest to Mr. B., especially, that he reduced to a hurrah on one side or the other of slavery. Even local interests in our State seem to be crushed under it—as the Pacific Railroad.

I am now far advanced in my second volume. The publishers are about five hundred pages deep in the printing, and I am a hundred pages ahead of the compositors in the writing. I rise at day-break and work till midnight, with an interval of one or two hours' re-imitate the final catastrophe in the life of the Archivestical states.

positors in the writing. I rise at day-break and work till midnight, with an interval of one or two hours' recreation on horseback. As soon as my work is finished, which will be some time in April, I shall come to Missouri, and, of course, shall have to speak—to what extent I do not know—but certainly only for the general purpose of aiding my friends and the democratic cause, and without any view to a personal consequence. Congress is no longer desirable to me; politics have run down too low to have any attraction for me. I spent thirty years of my life in a contest of great principles—of great measures—of great men—and cannot wear out the remainder of my days in a slavery agitation, either on the one side or the other of it.

I have work enough marked out to occupy the remainder of my life, and of a kind to be pleasant and profitable to me, if not beheficial to a future generation—which I think it may be. I propose to abridge the debates of Congress from 1850 to the day of my death. This is work enough for me, and of more dignity (to say nothing of anything else) than acting a part in a slavery agitation, which is now the work of both parties, and which, in my opinion, is to end disastrously for the Uniou, let which side will prevail. A new man, unconnected with the agitation, is what the country wants.

THOMAS H. BENTON. of which glares the devilish enginery of the Fugitive Slave Bill? And all the time canting about the 'infidelity' of Wm. Lloyd Garrison, and the 'blasphemy' of Parker Pillsbury and Andrew T. Foss; whose great stronger proof than their repudiation of domestic slavery, for which the Mohammedan religion, especially in its doctrine of plurality of wives, holds out many temptations and inducements; yet slavery, within a few years past, has been formally abolished by the Bey of Tunis; it has been greatly restricted in Turkey, and now, according to Galignani's Messenger, it has been abolished also in Egypt.

Slave Bill? And all the time canting about the 'infidelity' of Wm. Lloyd Garrison, and the 'blasphemy' of Parker Pillsbury and Andrew T. Foss; whose great sin is, that they have stripped the cloak of sanctity from the American Church and clergy, and shown them to be 'ravening wolves,' all gory with the blood of the trampled and murdered slave! Are these among your teachers? Is this a fruit of your faith? If so, your 'conversion' is a sham, and your religion the only Slave Bill? And all the time canting about the 'in

real 'infidelity,' being that which denies the brother hood of man, and the integrity and impartial applica tion of God's Universal Laws.

You are told it is your duty to love and worship God. This you probably think made up in part, if not fully accomplished, by going to meeting, making formal prayers, shouting 'Glery!' and 'Hallelujah!' and promising fidelity to the ritual of your sect. No such thing. The only way you can show love to God is by loving your fellow-man. I commend to you the following beautiful eastern story, set to verse by Leigh Hunt, and which is worth more than all the 'revival' sermons intended to operate on the fears of the ignorant and credulous that have been preached since these affairs

Abon Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace;
And saw, within the moonlight of his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold;
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And, with a voice made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" asked Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerly still, 'I pray thee, then,
"Write me as one who loves his fellow-men."
The angel wrote and vanished: the next night
It came again with a great wakening light, It came again with a great wakening light, And showed the names whom love of God had blesse And, lo! BEN ADHEM'S NAME LED ALL THE REST!

how great and good and merciful ne is, as it did not know it, or else his love of approbation, was so the ship.

Mr. Nye, the survivor, arrived at New Bedford or Mr. Nye, the survivor, arrived at New Bedford or Mr. Nye, the survivor, arrived at New York, and more and better deeds. For, look, you, here is the slave in his chains and degradation ; Ignorance in its darkness and crime, Poverty in its rags, with Starvation gnawing at its bones, and the whole earth to cultivate and improve. Go to work for these, and you will have an unfailing passport to all there is of goodness and happiness to be found, either in this world. or that which is to come.

Your faithful friend, N. H. WHITING.

PERILOUS ESCAPE OF FUGITIVE SLAVES.

We clip the following from the Sandusky Register 'Some weeks since, a company of ten fugitives— eight men, one boy and a woman—passed through here en route for Canada. Navigation being closed, and the owners of the chattels close at hand, it was determined to pat the troupe through by the over ice post : consequently, a double sleigh was properly equipped, and the journey commenced. The perils and privations and the journey commenced. The perils and privations of that hegira are thus recounted by the Cleveland Leader, who has the facts from a gentleman from Windsor, Canada, where the fugitives made a landing. 'After crossing Sandusky Bay, they made directly for the 'Islands,' where they arrived before dusk. Here they partook of some refreshments, and allowed their jaded horses to rest. Shortly after midnight, they

their jaded horses to rest. Shortly after midnight, they resumed their perilous journey; but after proceeding a few miles, they were beset with a furious snow storm, and lost their way. About nine o'clock next morning, they found themselves near land, which they at first took to be Canada, but on close inspection, they discov-ered that they were near the spot from which they had

started on the previous night.
The driver had some difficulty in persuading the fugitives to land, and some of them insisted on starting for Canada on foot. Finally, their fears were overing for Canada on foot. Finally, their fears were overcome, and they consented to land. A succession of
snow storms continued throughout the day, and it was
not till near midnight that the party could again set

John B. Foster

out for the land where no Fugitive Law is in force.

After proceeding about fifteen miles, they were beset with another snow storm, and, as if to add to their difficulties, they came to an opening in the ice, varying from five to eight feet in width. They followed it several miles westward, and found that it became wider; Mrs. A. Wells 0.25 then they retraced their course and continued eastward Mrs. H. M. Stillman 0.50 with no better success. The driver said that it was useless to attempt to cross with the team, and proposed that the fugitives should leap the barrier, and pursue the remainder of their hazardous journey alone. One of the chattels suggested that a bridge might be formed of the sleigh. It was accordingly taken to pieces, a passage constructed across the opening, and the horses with difficulty forced over it. Several hours were wast-like the constitution of snow storms. ed in the operation, and a succession of snow storms following each other, the party did not arrive at their goal till long after nightfall. As soon as they touched the Canadian shore, they all knelt down and returned thanks to the Being who had preserved them through their remarkable perils.

'WE BE BRETHREN.' The fraternal relations actually existing between the ultra slaveholders of the ally existing between the ultra slaveholders of the Southern Church, and the as-much-opposed-to-slavery-as-anybody Methodists, find occasionally very emphatic expression. At Rittsburgh, four years after the division, the Bishops of both churches united in receiving and distributing the Lord's Supper. Recently, another brotherly communing has transpired. The Western Christian Advocate says, among its items—
The new Methodist Episcopal church, in Broad st., Trenton, N., J., was dedicated on Friday, Feb. 22d. Bishop Simpson preached in the morning: Rishop. Bishop Simpson preached in the morning; Bishop Pierce, of the Methodist Episcopal Church South, in the afternoon, and Bishop Jones in the evening.

G. W. T. 0 50

Mrs. P. L. Crandall 0 25

A little Girl 0 05

OBSTINATE REPUTATION. Lucy Roberts, a colored Woman, closed recently, at her residence in Marriott Mrs. Wm.R. Wolls 0 16 street, Philadelphia, a life of obstinate and protracted EaST GREENWICH, R. I. refutation of the doughface slander, that negroes cannot take care of themselves. She was 106 years old, not take care of themselves. She was 106 years old, and till within two years of her death, supported herself creditably by washing clothes. Many men of this same stock in the slave States, besides maintaining Robert Allen themselves for near a century of time, have by their labor fed and clothed three generations of white people.

—Albany Evening Journal.

J. C. Brown

Death of a Wealthy Virginian.—John D. Samuel Whiting 0 50 Murrell, of Lynchburg, died recently in New Orleans. He was, perhaps, the wealthiest man in Virginia, being Mary E. Arnold G. W. Brown

Col. Forney retires from the Union newspaper, his preference for Mr. Buchanan for the Presidency inducing his withdrawal. He retains his interest in the Senate printing.

Nicholas Brown, of Warwick, has accepted the nomination for Lieut. Governor, on the American ticket in Rhode Island, in place of Anderson

lett, F. A. Roberts, Messrs. Tronth, Bryant, Metz, three passengers unknown, and the fireman, name unknown. The boat was but slightly damaged. Hanging in Kentucky.—The Paris (Ky.)

George Paul, Newmarket, N. H., by do.
Amos Paul,

do.
Robert Smart, Great Falls, N. H., do. Hanging in Kentucky.—Ine tank (Ly)
Citizes, in noticing the hanging of one Solomon Smith for the murder of his father, says it was the third execution in the county within the last thirteen months, ecution in the county within the last thirteen months, "Haverhill, N. H., Auburn, "Auburn, "

and fully illustrated the positive evils of public execu-tions. Instead of producing a subdued, solemn, and B. Chase, thoughtful state of feeling, it seemed to be the occasion D. P. Har Capt. Ingraham, the rescuer of Koszta has been confirmed by the Senate as Chief of the Bu reau of Ordinance and Hydrography, vice Commodor

Prohibitory Law in Nova Scotia .-- A dispatch from Halifax says that the Maine Luw passed the Legislature of Nova Scotis, on Tuesday of last week, by a vote of 27 to 20—to go into operation immediately. It is yet to be approved by the Legislative Council, of which no doubt is entertained.

The ' Charlestown Directory and Almanac for 1856, by George Adams, 91 Washington street, contains, beside the Almanac, the City Record, names of the citizens, a Business Directory, and a Map of the City. Every business man in Boston should have it.

Gov. Metcalf, of New Hampshire, has prointed Thursday, the 10th day of April, as the naual Fast in that State.

Wisconsin-Gov. Bashford's Rights Recog rised.—A dispatch from Milwaukie, dated the 27th uit.
says that the Assembly on that day, by a vote of 37 to
9, recognised Mr. Bashford as Governor, and that Mr.
McArthur has concluded to act as Lieut. Governor.

' The Angel Gabriel' and Negro Riots in Demarara.—Accounts from Demarara, received via St. Thomas, to March 8th, state that the negroes of British Guiana, stimulated by the harangues of the lunatic Orr, not unknown in this city as the 'Angel Gabriel,' had risen against the Portuguese Coolies, who profess the Roman Catholic religion, and that several lives have been last

Fatal Accident .- Rufus Greenleaf. a brakeman on the Boston and Lowell Railroad, was killed instantly on Saturday afternoon, while the train was passing through East Cambridge. He jumped from the train at a moment when an in-bound train was passing, was struck by the locomotive, and dashed to pieces. He leaves a wife and one child.

The Loss of Steamer Curlew. We learn by the arrival of bark Messenger Bird at Provincetown, that the Cunard steamer Curlew, from Halifax for Ber-muda, ran ashore on the North Breaker, off Bermuda, at 4 o'clock on the morning of the 18th ult., and eank in three minutes. The mails were lost, but the crew were saved. Loss of the Ship John Rutledge.- Deaths

It came again with a great wakening light,
And showed the names whom love of God had blessed,
And, lo! BEN ADHEN'S NAME LED ALL THE REST!

You can help your fellow-men. God does not need
your assistance. These multitudinous prayers that you
may be eaved from endless torment, in a future life,
just as if God were as heartless as those modern D. D.s
who delight to plunge their fellow-creatures into the
hell of slavery, are not just the thing. Neither does
he want you to flatter him by perpetually telling him
how great and good and merciful he is, as if he either
did not know it, or else his love of approbation, was so

Thursday morning in a propeller from New York, and was visited by many people while lying at the wharf in his cabin. Afterwards, he was removed on a cot to the house of his father in Fairhaven. Though miserably emaciated, and with his legs frozen as high as th knees, strong hopes are entertained of his recovery.

The Suffering Poor .- We deeply regret to learn from various sources,—persons who have been eye-witnesses,—that there exists intense, almost indescribable suffering, at present, amongst the poor of our city. Scenes of heart-rending distress are daily, hourly met with. Families are found penniless, destitute of fuel, clothing, food, and every comfort of life.—Baltimore Patriot. [Why not enslave them?]

Death of Commodore Connor .- Commodor David Connor died at Philadelphia March 20th.

Within a year past, Mr. Hill, City Crier of Boston, has found parents by adoption for forty-five abandoned infants. He has a few more left.

M. Leverrier states, in a letter to the French Minister of Public Instruction, that he is firmly persuaded that a great number of small planets are situated between Mars and Jupiter, and that before 1860, nearly one hundred will certainly be discovered

COLLECTIONS For Anti-Slavery Tract Fund. By Caroline F. Putnam: Miss L. Casey and PAWTUCKET, R. I. sister Mrs. Mathewson Mrs. E. Thompson 0 25 PROVIDENCE. Mrs. Sharpe James Anthony 5 00 Lucretia Francis 1 00 Mary A. Gardner 1 00 Mrs. Greene A friend 0 25 Mr. Wall Mrs. Phebe Kenyon 0 50

Thomas Howland GROTON, CT. Wm. Ellery Maxson 1 00 FLUSHING, L. I. GREENMANVILLE, CT. WESTERLY, R. I. Thos. S. Greenman 2 00 Clarke Greenman 2 00 Emma E. Wells J. A. Thompson, Jr.1 00 Emily Clark Mrs. Whitaker Benjamin Burdick Mrs. Abby Greenman0 50 A friend Mrs. S. M. Haynes 0 25 Mrs. S. Maxson Phebe Burdick WATERFORD, MASS. Cath'ne E. Farnhaml 00 WASHINGTON VILLAGE, R. I.

Caleb Kelton D. H. Horton 1 00 Wm. A. Stone Mrs. A. D. Wi Elizabeth Perry, J Elizabeth Perry PHENIX, R. I. Ann Perry Miss A. Babson Mrs. R. Brigg ASHAWAY, R. I. ANTHONY VILLAGE, R. 1. Mrs. M. A. Bowen 0 14 Chancy Cushing 0 25 Mrs. R. Lewis - 0 05 Mary Budlong 0 15 A friend 0 25 WARWICK, R. I.

Lucy Tillinghast 0 20 PLAINFIELD, CT. 0 05 Silas J. Matteson 0 25 By Mrs. F. H. Drake : LEOMINSTER, MASS. Bartimas Carter 0 25 Asa G. Newhall 0 25 Hannah S. Colburn 0 25 S. C. Bowen Rev. E.W. Ouereau 2 00 Mira S. Rugg and L. Eaton 0.25

Five others Mrs. S. Underwood 1 00 By Joseph A. Howland of Worcester : SOUTH DANVERS, MASS. Enoch Page At Andover, Mass. 0 50 Portsmouth, N.H.0 45 Hancock " 0 45 G. W. Brown . 100

DONATIONS To the American Anti-Slavery Society. Collections at Canterbury, N. H., by S. S. Foster, 10 ,80 Dr. Martin, Worcester, Mass., by ... Collections at Essex Co. Meeting, Mass, by J.

C. Rose, declined

Steamboat Boiler Explosion.—The larboard boiler of the steamboat Metropolis burst near Pomeroy, Ohio, 27th ult., severely injuring several persons. Nine persons have died from their injuries—Capt. Hazlett, F. A. Boberts, Messrs. Tronth, Bryant, Metr, three passengers unknown, and the fireman, name unknown. The boat was but slightly decreased. Newmarket, South Newmarket,

> D. P. Harmon, Haverbill, N. H., Collections at Chester, Milford, Peterboro'.

> > PRANCIS JACKSON, Trensurer. EVERY READER

Will please notice the advertisement descriptive of MR. SEARS' PICTORIAL FAMILY BIBLE, and send for of the citizens, a Business Directory, and a Map of the City. Every business man in Boston should have it.

To the uninitiated works. To the uninitiated works are would say that we present a scheme for money making which is far better than all the gold mines of California and Australia.

Any person wishing to embark in the enterprise will risk little by sending to the Publisher \$25, for which he will receive sample copies of the various works, (at wholesale prices,) carefully boxed, insured, and directed, affording a very liberal per centage to the Agent for his trouble. With these he will soon be able to assertain the most maleable, and order accordingly. Address, (post paid,)

ROBERT SEARS. Proceeding to the Pristed Catalogue of all our illustrated Works. To the uninitiated Works.

To the uninitiated Works. To the uninitiated works.

To the uninitiated works.

To the uninitiated Works.

Any person wishing to embark in the enterprise will risk little by sending to the Publisher \$25, for which he will receive sample copies of the various works, (at wholesale prices,) carefully boxed, insured, and directed, affording a very liberal per centage to the Agent for his trouble. With these he will soon be able to assertain the most maleable, and order accordingly. Address, (post paid,)

PENNSYLVANIA YEARLY MEETING OF PRO-

GRESSIVE FRIENDS. Upon the undersigned devolves the pleasant duty of inviting the friends of Truth, Parity and Progress, without distinction of sect or name or nation, to attend the Fourth Annual Convocation of Progressive Friends, to be held in the Meeting-house at Longrood, (between Hamorton and Kennett Square,) Chester Co., Pa., commencing on First day, the eighteenth of 5th menth, 1856, at 10 o'clock, A. M., and continuing as long as circumstances may seem to require marchable for three ances may seem to require-probably for three

circumstances may seem to require—probably for three days.

The Progressive Friends have no creed as the basis of association. Their object is not to build up a sect, armed with ecclesiastical power, and endowed with authority to define the boundaries of thought and restrain the freedom of speech and action, but to units persons of every shade of theological opinion, in one sprar or love, to "do good to all men as they have opportunity"; to cultivate in themselves whatever is pure, generous, and ennobling; to worship God in the service of Humanity; to investigate those questions of individual and social duty which the experiences of daily life and the conflicts of sects, parties, classes and nationalities, are perpetually evolving; to vindicate the primordial rights of man, and plend the cause of the poor, the ignorant, the degraded, and the oppressed; to testify against those systems of popular wickedness which derive their support from a false Church and a corrupt Government; to promote the cause of 'pure and undefilied religion' by Sandard the business of the promote the religion of the sandard the properties of the sandard corrupt government; to promote the cause of 'pure and undefilied religion' by Sandard the business of the promote the religion to the sandard the pure and undefilied religion. rive their support from a false Church and a corrupt Government; to promote the cause of 'pure and undefiled religion,' by a firm resistance to the impositions of Church-craft and Priest-craft; to elevate the standard of public morals, by teaching men to revere, as paramount to all human codes, the law written by the finger of God in their own minds and hearts; to exemplify the spirit of Universal Brotherhood, and to proclaim the evangel of 'Peace on earth, good will to men.'

All those who desire to co-operate with us and those we represent, in this work of beneficence and love, are earnestly invited to meet with us, at the time and place above named. Nav. more—in the lappraye of the

place above named. Nay, more—in the language of the Hebrew prophet we say, 'Whosever will, let him

JOSEPH A. DUGDALE, RUTH DUGDALE, SIDNEY P. CURTIS, WILLIAM BARNARD, H. M. DARLINGTON, LIZZIE McFARLAN, ROWLAND JOHNSON, JOSIAH WILSON, HANNAH PENNOCK, OLIVER JOHNSON, SALLIE C. COATES, AMELIA-JACKSON,

COATES, AMELIA JACKSON, ISAAC MENDENHALL, Committee of Arrangements.

RHODE ISLAND ANTI-SLAVERY CONVEN-TION.—A Convention of all persons in the State of Rhode Island, opposed to Slavery and in favor of its Immediate and Unconditional Abolition,—and to that end the friends of a thorough and persistent agitation against its multiform cruelties, its incessant encroachments, and its daring usurpations,—will be held in the city of PROVIDENCE on SATURDAY and SUNDAY. ril 26th and 27th; commencing at 10 o'clock A. M

of Saturday.

WM. LLOYD GARRISON, WENDELL PHILLIPS, STEPHEN
S. FOSTER, WM. WELLS BROWN, SAMUEL MAY, Jr., and other speakers will be present. Further particulars

THE WORCESTER CO. NORTH A. S. SOCI-ETY will hold its nineteenth annual meeting at Fitch-burg, Fast Day,—April 10th, in the Town Hall, com-mencing at 10 o'clock, A. M., and continuing through, the day and evening.

WM. LLOYD GARRISON, WM. WELLS BROWN and oth-

WM. LLOYD GARRISON ers will address the Convention.
D. M. ALLEN, Sec'y.

OLD COLONY A. S. SOCIETY. The Old Colony A. S. Society will hold a quarterly meeting, on FAST DAY, (April 10th.) at the Universalist Meeting-house in EAST BRIDGEWATER, commencing at 101 color A. M. and contact the commencing at 101 color A. M. and contact the commencing at 101 color A. M. and contact the commencing at 101 color A. M. and contact the commencing at 101 color A. M. and contact the cont 101 o'clock, A. M., and continuing afternoon and evening.
WENDELL PHILLIPS, ANDREW T. Foss, and other

Each town is requested to be represented. BOURNE SPOONER, President. SAMUEL DYER, Sec'y.

A. T. FOSS, an Agent of the Old Colony Anti-Slavery Society, will lecture as follows :-

Pembroke. Friday, Sunday, (all day,) 13. Monday, April 14. Tuesday, 15. Hanson, South Abington, North Bridgewater, West . Wednesday, " 16. Thursday, "Friday, " Halifax, 17. 18. Plympton, Plymouth, Friday, " 18. Sunday, (all day,) 20. Monday, April 21. Tuesday, " 22. Kingston, In behalf of the Society, LEWIS FORD.

ANDREW T. FOSS, Agent respectively of the Massachusetts and American Anti-Slavery Societies, will hold meetings as follows: Gardiner,

Friday eve'g, Sunday Monday Tuesday Portland. Biddeford, AN ANTI-SLAVERY SOCIAL PARTY will be

held in LEOMINSTER, at the Town Hall, on the evening of Fam Day, (THURSDAY, April 10,) at 7 o'clock. Rev. THEODORE PARKER of Boston will be present, and will address the company. Mr. WM. C. NELL of Boston will also attend, and speak.

MUSIC, both vocal and instrumental, will vary the exercises and attractions of the evening.

A general invitation is given to the inhabitants of the town, and also to those of neighboring towns. STEPHEN S. FOSTER, an Agent of the Amer-

can Anti-Slavery Society, will speak at WOONSOCK-ET FALLS, (R. I.,) on Sunday next, April 6th; place and hour to be more particularly given in local bills. DR. J. S. ROCK will deliver his lecture on 'The

Unity and Equality of the Race,' in the Hall of the House of Representatives, before the Members of the Legislature, this (Friday) evening, at half past 7 o'-

Admittance free. The public are invited.

GRAND CONCERT!

FOR THE BENEFIT OF REV. L. A. GRIMES'S CHURCH. AT THE TREMONT TEMPLE.

A Concert of Vocal and Instrumental Music will be given in the above-named Hall, on TUESDAY EVE-NING, April 8, by the following artists: Mrs. S. M. MOZART, (Soprano;) Miss J. TWICHELL, (Contralto;)

Mozarr, (Soprano;) Miss J. Twichielle, (Contralto;)
Mr. C. R. Adams, (Tenore;) Mr. J. M. Mozarr, (Basso;) assisted by Mr. B. I. Lang, Pianist.

The proceeds of the Concert will be appropriated to liquidating the old debt of the Church, of which the Rev. L. A. Grimes is pastor.

Tickets, twenty-five cents; to be had at the bookstores of Gould & Lincoln, J. P. Jewett & Co., Ticknor & Fields, at the Music Stores, and at the Temple.

Concert to commence & to 8 o'clock.

PLACE WANTED .- A colored lad, between 14

and 15 years of age, wants a place in a good family in the country. He is used to the care of a horse, &c. Apply to Samuel May, Jr., 21 Cornhill. TO CONSUMPTIVE PEOPLE.

A gentleman having recovered from a settled con-sumption, will send free the prescription used. Ad-dress THEO. K. BURTON, Boston, Mass. 3m

ASSIST COLORED YOUTH.

A colored Lad of 16 years, who has enjoyed academic facilities, and studied book-keeping, is a ready penman, and can produce the best testimonials of character and disposition, desires some suitable situation. -Two others desire to learn trades -one of then

Apply to WM. C. NELL, 21 Cornbill.

DIED-At Stoneham, 28th ult., WILLIAM MESSER, aged 30; 29th ult., (in same house,) VINCENT R. ROWE, aged 26.

HAIR DOCTRESS.

MADAME CARTEAUX having, by a long course of study and practical investigation, made herself acquainted with the various diseases incidental to the Hair and Scalp, would now inform the public of Boston and vicinity, that she trusts she is prepared to give entire satisfaction to all who may favor her with their patyanage, and waynat a care in vice with their patronage, and warrant a cure in nine cases

Having recently removed from 284 to 865 Washington street, where she has a superior suit of rooms, she
now advertises a separate room for Hair Dying, also an
improvement in that branch, and Champooling.

Madame C. keeps constantly on hand, her celebrated.
Hair Restorative and Oils, which will not only prevent
the hair from falling off, but cause new hair to grow.
They are held in the highest estimation by all who have
used them.

used them.

Madame C's references are from the first people in this and neighboring cities, by whom she has been liberally patrouised since the offer of her services to the public.

April 4.

in a Spoul Freday of Spoul Freday Spoul Fred

POETRY.

.For the Liberator. A CRY PROM KANSAS. Freemen! shall the blighting curse Slavery flings upon our land, Doom to endless toil a race Greaning 'neath oppression's hand ?

Shall each sunny hill and vale. In the fair and fertile West, Echo with the piercing wail Wrung from many a sable breast?

Shall the birthright of the free Now in chains and slavery pine, And, from rolling sea to sea, Tell Columbia's sad decline?

Hark ! upon th' Atlantic shore, Where the Pilgrim feet first trod, Rising, like the ocean roar, . Cries for freedom and for God :

Plymouth rock may wear away, Washed by the unceasing wave; Bunker's pile in dust decay, Slowly, o'er the martyr's grave ; · Every mound and hill and stream,

Hallowed in a nation's eyes, Lie forgotten like a dream When the morning beams arise ; But the free-born spirit still Breathes within our inmost veins;

Still asserts th' untrammell'd will, Spite of Slavery's whips and chains." From our rude and rocky shore. From each snow-crowned mountain height,

In their strength shall thousands pour To maintain a nation's right. Though the tyrant master bend Down to earth the hopeless slave,

From the cradle to the grave ; Though the statesmen of our age Recreant prove to truth and fame, Darkening our historic page W.th the record of their shame;

And his boasted rights defend

Let each true New England son Shout the watch-word of the free : Onward ! till the fight be won-Onward ! Light and Liberty !

When, by Southern breezes fanned, Words of high and angry tone Claim a wide-spread virgin land, As a home for Slavery's own ;

Mid the threatenings of the storm Be it ours to ward the blow, While from patriot bosoms warm Echoes wide the answer-NO!

For the Liberator. SONS OF THE NORTH LAND. AIR- Scots who hat.

Men who breathe New England air, Men with souls to do and dare, Will ye tamely, calmly bear The voke of Slavery ?

Hear ye not its clanking chains ? They are forged on Kansas' plains! Now the blood of freemen stains The green turf of the West. Fear ye now to act or speak ?

Is your faith in truth so weak? Dare ye not the chains to break? Will ye too be slaves ? Shall the soil to Freedom given,

From her sons again be riven ? Shall the brave men who have striven, Be left alone to die? Now's the day, and now's the hour ;

If ye tow to Slavery's power, Infamy will be your dower, In all coming time !

Sure ye will not basely cower, For strongest in the trial hour The true heart e'er will be.

Remember how in days of old, A birth-right was for pottage so'd : Shall ours be bought with Southern gold ? Or changed for cotton bales?

Sons of Pilgrim fathers brave. Shall th' oppressor's banner wave O'er your martyred heroes graves? Will ye basely yield?

On old Bunker's heights of fame Shall the slave-mart tell your shame! Shall it to the world proclaim The reign of Tyranny ?

Shall the bloody scourge and chain E'er be heard on Concord's plain? And the Mystic's soft refrain For Freedom chant the dirge ?

By each memory that endears; By the love your home that cheers ; By the suffering bondman's tears,

Strike ye for liberty ! Barre, March, 1856. THE BURIAL OF BARBER. Bear him, comrades, to his grave ;

Never over one more brave Shall the prairie grasses weep, In the ages yet to come, When the millions in our room, What we sow in tears, shall reap. Bear him up the lev hill.

With the Kansas frozen still As his noble heart, below. And the land he came to till With a freeman's thews and will, And his poor hut roofed with snew ! One more look of that dead face,

One more kiss, ob, widowed one ! Lay your left hands on his brow. Lift your right hands up, and vow That his work shall yet be done. Patience, friends! the eye of God Every path by Murder trod

Of his murderer's ghastly trace !

Watches, lidless, day and night; And the dead man in his shroud, And the widow weeping loud, And our hearts, are in his sight

Every deadly threat that swells With the roar of gambling hells, Every brutal jest and jeer, Every wicked thought and plan Of the cruel heart of man, Though but whispered, he can bear

You in suffering, they in crime, Wait the just award of time. Wait the vengeance that is due; Not in vain a heart shall break, Not a tear for Freedom's sake Fall unheeded : God is true.

While the flag with stars bedecked Threatens where it should protect, And the Law shakes hands with Crime What is left ye but to wait, Match your patience to your fate, And abide the better time?

PRIESTCRAPT-THE BIBLE-THE RIGHTS Patience, friends ! The human heart Everywhere shall take your part, Everywhere for you shall pray; On your side are nature's laws,

But to him who nobly bears,

Is the victor's garland sure

Frozen earth to frozen breast,

And above the broken sod,

Lay your slain one down to rest ;

Once again, to Freedom's God,

Lay him down in hope and faith :

Pledge yourselves for life or death-

Shall be free from bonds of shame,

That the State whose walls ye lay,

In your blood and tears, to-day,

And your goodly land untrod

With cursing as with flame !

Plant the Buckeye on his grave, For the hunter of the slave

In its shadow cannot rest :

And let martyr-mound and tree

Of the freedom of the West!

THE LIBERATOR

PLENARY INSPIRATION OF THE BIBLE.

When will man cease to enslave his fellow-man

In answer to these momentous questions, I venture

ty of the Bible, and since all its distinguishing charac-

teristics, its low, corrupting and unphilosophical doc-

of this sickly and putrid religion, nor can nations re-

deem themselves from the cesspools of iniquity into

which they have fallen, until the Bible, as it is now ac-

To hold that the teachings of the Bible will not sus

tendant evils, is not only to deny the ipse dixit of noto-

be revered as the inspired Word of God, we may expect

And not only has he, by his most holy example, sanc-

given a most fearful precedent to subordinate rulers.

I am fully aware that many of the clergy of the pres-

ent day, impelled, in part, by the forced uprising of

humanitarian ideas from within, and in part by the

progressive tendency from without, have schooled

themselves, with wonderful success, in the cunning of

interpretation, and out of the confusion of the 'letter,'

people, without chance of question; and when nausca

cult to build all manner of abominations thereon, and

The Hickeite as well as Orthodox Friend, the North-

ern as well as Southern Methodist, the Unitarian as

mon, rest their ; aliar religious tenet upon the same

Now, since it has been wisely said, and is corroborat-

grapes from thorns nor figs from thistles,' and that a

corrupt fountain will not send forth sweet waters,

would it not be wise for reformers (the true husband-

men of the earth) to cease their efforts at correcting or

destroying the legitimate fruits of their planting and

culture; to cease their attempts to filter and purify

the waters flowing from their chosen fount, and set im-

mediately about plucking up the thorn and the thistle;

All attempts to deal with the mere facts of slavery,

war, intemperance, of any of their concomitant evils, without at the same time aiming a deadly blow at their

primary cause and foundation, will in the end prove fu-

work to be accomplished by the petitioners for peace

and freedom is the removal of this impostor from his

present seat of absolute control, and a simultaneous raising of the divinely-appointed to the throne,—the

crowning of ' Him whose right it is to reign.' I trust

the 'Bible Convention' soon to be held in New York

will direct its efforts towards effecting this great result.

Should this meet your favor, in a future article, I

ment of this work, together with some of the more

formidable obstacles in the way of its early consumms

Yours, for the truth,

Caledonia, March 10th, 1856. And was sent males as

sider the means necessary to the accomplish

perfect accord with the Southern cottonscience.

polygamists at Salt Lake?

to see kindred fruits multiplying upon us.

a consistent, practical common sense.

Pe your pledge and guaranty

When will the nations learn war no more?

[National Era.]

MB. EDITOR :

By the feet of Slavery, shod

We make the following extracts from a very able work, published in Edinburgh, (Scotland,) entitled COMMON SENSE AND THE RIGHTS OF CONSCIENCE VIX-And God's life is in the cause That you suffer for to-day. DICATED AGAINSP SPIRITUAL DESPOTISM.' Referring to Well to suffer is divine : the dogmatism of the priesthood, the writer says :-Pass the watchword down the line, Pass the countersign : " ENDURE." Not to him who rashly dares,

JOHN G. WRITTIER.

They lead us out of the road of reason, and play their engines in the dark; and all the illumination we can get from them is, that we are all in a mist. Without their guidance we go astray, and with it we go blindfold. All their arguments are fetched we go blindfold. All their arguments are fetched from their own authority. Their assertions are no less than rules and laws to us; and where they lead we must follow, though into darkness and servitude. If we grow wilful, and break loose from our orthodox ignorance, we are pursued with hard names and curses. Doubting is infidelity, reason is atheism. What can we do in this case? There is no medium between a blockhead and a schismatic, if we follow blindly, we are the first, the matic: if we follow blindly, we are the first; the second, if we leave them. We want faith, if we will not take their word : we want eyes, if we do. They indeed give a sugar-plum, and refer us to the Bible for proof of all that they say. But, in truth, this privilege, if we examine it, will appear none at all; but, on the contrary, an arrant trick, and gross mockery. For when they have sent us to a text, will they allow us to construe it our own way! No such matter: they have nailed a meaning to it, and will permit it to bear no other. You may read, provided you read with their spectacles: may read, provided you read with their spectacles; and examine their propositions freely, provided you take them every one for granted. You may exert your reason freely, but be sure let it be to no purpose; and use your understanding independently, under their absolute direction and control.

OP CONSCIENCE.

The eternal war that they wage against reason, which they use just as they do Scripture, is founded upon good policy; but it is pleasant to observe their manner of attacking it. They reason against reason, use reason against the use of reason, and show, from very good reason, that reason is good for nothing. When they think it on their own side then they apply all its aids to convince or confound those who dare to think without their concurrence therefore, in their controversies about religion prediction, to wit : War will not cease, nor will slavery they frequently appeal to reason; but we must no accept the appeal, for if our reason be not their be abolished, until the present false and degraded type reason, it is no reason. They use it, or the ap of Christianity shall have given place to a truer and pearance of it, against all men; but no man must use it against them. As there is no such thing as more exalted religious sentiment ; and since our controlling theology is based upon the assumed infallibiliarguing and persuading without the assistance o reason, it is a little absurd, if not ungrateful, in these gentlemen, to decry it at the same time that they are employing it: to turn the batteries of trines, its unjust and vitiating distinctions, and its reason against reason, and make itself destroy it wicked and blasphemous dogmas, which make creation

a failure, man a mistake, and God a liar,—are each and all the legitimate and unavoidable results of this assumption, it follows, that society cannot disabuse itself plained them, and made them signify something: and the word of God is not the word of God, till they have declared its sense, and made it so. Thus, by the time that Scripture and reason have been modelled, and qualified, and cooked up by the cepted, shall be superseded by the Bible as it is, or by priesthood, they are neither Scripture nor reason but a perfect French dish, or what the spiritual cooks please; an olio or hodgepodge of nonsense.

tain the practice of war and slavery, with all their attendant evils, is not only to deny the inse divit of note.

From all that has been said, the following con tendant evils, is not only to deny the ipse dixit of noto-rious modern D.D.'s, but it is to close the eyes against been above describing, prove everything by asserta most notable as well as most lamentable fact. Nehemiah and his 'South-Side View' are but the natural
They build systems upon pretended facts, and arand inevitable fruits of modern Churchianity; and so gue from propositions which are either highly imlong as that collection of ancient literature continues to probable, or certainly false. When they cannot convince, they confound us; when they cannot persuade, they terrify. We have but two ways to try the truth of their doctrines, and the validity of Principles cannot change; God has not changed; - their demands, namely, reason and revelation; and and mankind realize these truths. If at any time God they deprive us of both, by making the one dark,

has declared himself 'the Lord of war,' or has at any the other dangerous. What a contempt must this tribe have for man time decreed the enslavement of certain classes of his kind!

children and their descendants, throughout all time, in so doing, he has established a principle from which we shall not expect his immaculate nature ever to turn. is yet of a more mischievous nature, for that con tioned the rightfulness of the principles, but he has verts all who come within its influence into idiots or lunatics; and every virtue or good quality of

the mind into nonsense or roguery.

Every creature and plant assimilate the food or nourishment which they receive, into their own substance : the toad converts into poison the same juices, of which the bee makes honey; the same breath blown into different instruments, makes good or harsh music: it is no wonder, therefore, if that which is all corruption itself, should corrupt have indeed seemed to bring consistency and harmony. and spoil everything else which touches or co-As science advances, and man's spiritual nature un- near it.

It has so mangled and perverted the significatio folds, so do their interpretations change to accord therewith. Thus, if the demands of the age are to have the of words, and the nature of things, that language word 'dog' where 'cat' is found in the text, a change is rendered useless, or rather a snare to mankind: there is scarce a sound or an action, which has received the stamp of a general analysis. of but three letters is sufficient to render it 'dog'; and ceived the stamp of a general approbation, that then, by carefully studying the figure in which it oc-

curs, and comparing with the 'original,' it is soon ascertained that the Lord actually meant 'dog,'—and so it passes for dog, until the demand changes. The whole mixture is first forced down the necks of a docile mote holiness and virtue amongst men, by ness, persuasion, and example, is now nothing bu people, without chance of question; and when nausea party-rage, an implacable and furious hatred, and succeeds, and the patient is likely to be relieved of the denunciation of woe and mortal war against poisonous dose by throwing it up, a prescription is at all, who do not believe just the same with us, and once made out on the authority of Reason, and counteracting medicines administered, to neutralize its effects and keep it down. But if some reformers, by
keeping pace with the age, have by discreet pruning

and wily garbling succeeded in rearing grand and im- we have never examined, never intend to examine posing fabrics upon this uncertain foundation, deduced and for the most part, are not able to understand i doctrines salutary and humane from this accommodat- we did, is what is called constancy in the faith doctrines salutary and humane from this accommodatand to burn ourselves, or to fight with our best ing standard, a much greater number, whose immedifriends till we can burn them, passes for heroid ate interests render them conservative, find it less diffi-

and Christian courage.

We must shut out the sun at noon in a summer to adduce therefrom doctrines diametrically opposed to day, to make use of candle-light; and give up all the teachings of the human conscience; but perhaps in our senses to submit to frail authority. We are to believe everything in exact proportion as we can not understand it, or as it appears absurd; and allow that alone to be true faith, which contradicts ern as well as Southern Methodist, the Unitarian as the first principles of science. Reason, the only well as Baptist, the Universalist as well as Presbyterilight which God has given to men, to distinguish an, the Roman Catholic as well as Protestant, and the truth from falsehood, virtue from vice, religion from self-denying Shaker as well as the self-indulgent Mor- imposture, is decried; and the use of it deemed

impious and dangerous.

Persecution of our fellow-creatures, fellow-subjects and fellow-Christians, for doing the best action which they are capable of doing, (that is worinfallible, unvarying book! And I believe it to be an incontestible truth, that he whose creed favors most the passions and least the moral and intellectual facul-ties, can bring forward the greatest array of unbroken biblical texts to his support. In view of this, is it any wonder that thousands are yearly flocking to join the polygamists at Salt Lake? throats, is having pity upon their poor souls; and the acting against all the dictates of nature, and precepts of the gospel, is Christianity, and doing ed by universal experience, that 'men cannot gather

the will of our Savior.

Enthusiasts, funatical, melancholy, monkish, a cluse and sequestered persons, are esteemed the re ligious; and are supposed to know the other world in proportion as they know little of this. Philoso pliers, and men of wit or sound knowledge, ar the cardinal virtues themselves cannot escape; bu without the belief of certain fashionable specula mediately about plucking up the thorn and the thistle; tions, are accounted only splendida peccata, and planting in their stead the grape-vine of Justice and the those who possess them are treated with ignominy; fig-tree of Truth, evermore resorting to that fountain of and indeed, none are thought fit for heaven by genliving waters. God in man, the human conscience? tlemen of this cast, but such as no man of com

sense would care to keep company with upon earth Wasting, macerating, and tortaining our bodie by fasting and penances, is sanctifying our souls and to reject and throw back the benevolence an bountiful gifts of indulgent Providence, is to show tile. At times, they may assume milder forms of manifestation, may even seem to be actually dying; but this will be but the serpent coiling for a more determined attack. It will not avail to appeal to the conscience of men. Conscience is not now in power. It is dethroused, and in its place the Bible sits, crowned with imperial majesty and authority. The first great work to be accomplished by the partitioner for more

But no perts of speech have had so ill fortun as Scripture-language, and even amongst some Protestants: appellatives, and the names of com-plex ideas, are often left untranslated, that they may pass for real beings, and signify whatever the priests have occasion for, and sometimes, where they have been translated, false or unfair meanings have have been translated, false or unfair meanings have been assigned to them, and they have been made to convey a quite different sense from what they import in Scriptore: the word ecclesia or assembly is translated church, which there always signifies the Christian people, and in our articles, is defined to be the congregation of the faithful, but is now generally used only for the clergy; and the word spiscopes (which in English is overseer) is English

bishop; so that women, and the ignorant crowd, are fully satisfied that they have found in Scripture a lord of parliament, and a diocesan prelate, with a mitre upon his head, and a crosier in his hand; and whenever they hear or read the word presbyter, they fancy they see a parson beating his cushion in a pulpit, and believe him to be jure dirine. Instances of this kind are endless.

To punish men for opinions that are even plainly false and absurd, is barbarons and unreasonable. We possess different minds, as we do different bodies; and the same proposition carries not the same evidence to every man alike, no more than the same object appears equally clear to every eye. A choleric temper, when it is not corrected with reason, and seasoned with humanity, is naturally realous. A phlegmatic temper, on the other side. zealous. A phiegmatic temper, on the other side, as it is naturally slow, so is it lukewarm and indifferent. Is there any merit in having a warm com

plexion, or any sin in being dull? But further; to punish a mun for not seeing the But further: to punish a man for not seeing the truth, or for not embracing it, is in the first place, to make him miserable, because he is already so; and in the second place, to pluck vengeance out of God's hands, to whom alone it belongs, if we will take his own word for it. If this severity is pretended to be for his good, I would ask, is manifest cruelty any token of kindness, or was it ever taken for such! Does it not always increase the evil which it is employed to care! In destruction the

for such? Does it not always increase the eviluation their it is employed to cure? Is destruction the means to happiness? Absurd and terrible?

But what, if, after all, the person persecuted should be found an adherent to truth and honesty, and his enemies should prove their enemies? Would not this be adding cruelty to falsehood, and heaping up guilt with both hands! This indeed is often the case. And where it is not altogether so, often the case. And where it is not altogether so, the persecutors are still inexcusable. He who, in the search of truth, does all that he can, does as much as he ought. God requires no more; and what man dares do it, who fears him! When he acquits, who is it that condemns!

Besides, he that suffers, or at least dies, for re-

ligion, gives a testimony by so doing, that his con-science is dearer to him than ease or interest whereas the patrons of persecution have manifestly personal motives and self-ends in it. It gratifies their pride, awes mankind, and brings them obedi-

ence and gain.
Our blessed Savior, who had no view but the redemption of the world, never used his omnipotened or the least force to subdue his enemies, though he knew their hearts to be malicious and implac-He neither delivered them to death nor the devil, even for their hellish designs to kill him; much less for points of error or speculation. He reasoned with all men, but punished none. He used arguments, he worked wonders: but severities he neither practised nor recommended. His was a different spirit. He rebuked his apostles with sharpness, when, being yet full of the spirit of this world, and void of the Spirit of God, they were for bringing down fire from heaven upon the heretical Samaritans. The merciful Jesus would not hurt these half heathens, though they rejected him in person, for he 'came not to destroy men's lives, but to save them: ' and they who take another method, give the lie to the Lord of life, and disown him for their head.

His apostles, as soon as they had received the Holy Ghost, grew wiser and more merciful. They showed by miracles, that they were endowed with the Divine power, but they never used either to compel or to burn, though they were beset with false teachers, and opposed by gainsayers. They were so far from giving ill-usage, that they never returned it. The exercise of wholesome severities was no part of their doctrine. Prayers and perwere their only arms, and such as becam

the gospel of peace.

This was the mild and heavenly behavior Christ and his apostles towards those who did not believe, or believed wrong; and it was followed by all their successors who aimed at the good of souls. But those who used the sacred function as a lad der to power and gain, made a new gospel of their own decisions, and forced it upon the world. partly by fighting, and partly by cursing. The spos-tles taught Christ, and their successors taught themselves. It was not enough to believe the doc-trine of Christianity, but you must believe it in words of their inventing. To dispute their decrees, though they contradicted common sense and the Spirit of God, was heresy; and heresy was damnation. And when, in consequence of this, they had allotted a pious Christian to eternal flames, for his infidelity in them, they dispatched him thither with all speed; because he was to be damned in the other world, therefore he was to be hanged or

something natural: it began from persecuting priests, and ended in hell, and the devil was the last and highest executioner.

Thus they became prelates of both worlds, and proprietors of the punishments of both. Even where the civil sword was not at their command. their vengeance was as successfully, and, in my opinion, more terribly executed without it, by the temporal effect of their excommunication. For the person under it was looked upon as a demon, and one in the power of the devil; and so driven out, like a wild beast, from all the comforts of life and human society, to perish in a desert, by hunger, or the elements, or beasts of prey. And all this, per-haps, for denying a word or a phrase, which was never known in Scriptore, though impudently pre-

burned in this. A terrible gradation of cruelty

to be cursed, burned, and damned! But it was

tended to be fetched from thence.

Such dreadful dominion had they usurped over the bodies and souls of men, and so implacably did they exercise it! And, to fill up the measure of their falsehood and cruelty, they blasphemously pretended to be serving God, when they were act-

Those who set up for infallibility have a good excess, if it were true, for the insupportable tyranny, infinite murders, and wide devastations, which their religion has everywhere introduced. But those who exact a blind obedience to decrees which they own to be human, and annex penalties to positions which we know to be false, and they know to be disputable; and, in fine, act and dictate as if they were infallible, without pretending

their behavior.

The Mahometan imposture was professedly to be

this House that no man should be supported who has ever expressed, or who entertains sentiments of indif-ference to the preservation of the Federal Union," The House rejected this offort at Union-saving hy vote of 55 to 36. Mr. Wade was elected, and our Union yet survives .- Ohio Bugle.

Southern Trape. Chicago has not, and, thank God, cannot have, any Southern trade. A thriving town of three thousand inhabitants, composed of artisans, traders and agriculturists—such as are springing up all along the lines of her railroads—is worth more to her for purposes of commerce, than a whole county in Kentucky is worth to Cincinnati. Chicago stretches out her hands in such thrifty and advancing communities as cover Illinois, Michigan, Wisconsin, Iowa, Minnesota, and, if we only do our duty, will yet rise up in multitudes throughout the vast Territories of Kansas and Nebraska—Chicago Tribuns.

From the Philadelphia Bulletin. JAMES'S LAST.

Mr. James, that famous Briton,
Has a novel new just written,
Which he calls 'The Old Dominion,'
And he's plainly of opinion
That this story new, romantic,
Written this side the Atlantic, Full of characters Virginian, F. F. V.'s of the Old Dominion, Le a very splendid fiction.

Novel in its plot and diction,

Destined, too, to make sensation,

In this stirring Yankee nation.

Well, this novel new of James's, Other famous stories written By this persevering Briton, Is the same familiar story That our fathers have grown hoary Over, reading, reading, reading Twice a year; thus sadly feeding On stale food, nor growing stronger; For these thirty years, or longer, They have had the same old diet, The same miseries to sigh at. The same love affairs to laugh at, The same wishy-wash to quaff at, The same cold and cloying dishes, Unrelieved by soup or fishes— Tough old beefsteak and tomato, Only nomine mutato.

It is strange that in Virginia, G. P. R., our friend, could spin you Thus a yarn of English fashion, Old and weak, and strung with trash on; But it proves the ancient notion, That these men who cross the ocean Though they change their native calum, Keep, whatever fates assail 'em, The same animum they carry. To the land wherein they tarry.

True it is, the ancient horsemen Who are James's matter-of-course men, In his other tales recounted. Are in this one both dismounted. And they're in a schooner seated, Where they're very kindly treated, For they're sipping good old brandy— More than for their health is handy; But we recognise their faces, Their grimases and their graces. One is fair and somewhat larki But the other's rather darkish, And we give them friendly greeting At this unexpected meeting. Though we cannot help condolin' That their horses have been stolen.

When he gets his party landed, G. P. R .- we must be candid-Shows us more familiar faces; Ladies with the same old graces, Men of dress and manners courtly. Some of gentle birth and breeding Others both most sadly needing in Who are given to rows and milling

But this novel's novel features Are those of the sable creatures, Slaves of old Virginia masters, Who regard as worst disaster All the plans of abolition To change them or their condition. And he shows us, too, some others, Whom his countrymen call 'brothers,'
Who get up an insurrection,
And, but for their prompt detection,
Would have filled the State with slaughter,
Making blood to flow like water.

Now, G. P. R. James, in former Times, was known to be much warmer In his love for sable creatures, For their mind and for their features; And long since he wrote a poem For his English friends, to show 'em How our Tankee starry banner Was a satire, in a manner, With a keen allusion knowing To the 'stripes' upon it showing But of late the Queen of Britain,
As reward for what he 'd written,
Or to drive from her dominions
All his tales and stale opinions, Made him Consul down at Norfolk That he might not show before folk Any more of the old twaddle That's engendered in his noddle. Well, in Norfolk he's residing, Where he finds excuse for hiding Every abolition notion That he had across the ocean, And he flatters each Virginian Of the courtly Old Dominion ; For a suit of tar and feathers Isn't pleasant in all weathers.

But the Queen's benign intention To suppress this fruitful writer, Who for years has grown no brighter, Has a failure been disastrous; For he now begins to plaster us With the old unpleasant mixture, And he seems to be a fixture In Virginia; for, Victoria, You're determined he shan't bore you, And you'll keep him down at Norfolk, Where he cannot worry your folk, And where chance of fever yellow May remove the writing fellow. March 15, 1856.

YOUNG LADY LOST IN A SNOW STORM. IOWA POINT, K. T., Feb. 9, 1856.

EDITOR KANSAS HERALD,-This has been a day o

P.

started to walk home. It was snowing hard at the time she started, and continued for two days. The snow was then eighteen inches deep. Her road was mostly over high rolling prairie—the snow beating ditate as if they were infallible, without pretending to be so; are so utterly without all excuse, that I know no language which affords a name proper for their behavior.

The Mahometan imposture was professed to be which afficulty, until a mile from home, when she lost their behavior.

The Mahometan imposture was professedly to be spread by the sword. It had nothing else but that and libertinism to recommend it. But to propagate the Christian religion by terror or arms, is to deny it. It owns no such spirit. It rendered itself amiable, and geined ground, by a principle of peace and love. These were the means instituted by Christ for the recommendation and defence of his gospel; and they who would choose contrary ones, charge him with folly, and have ends to serve very different from his. Ambition, pride, and revenge, may make good use of violence and persection; but they are the bane of Christianity, which always sinks when persecution rises. The vilest and most profligate men are ever the greatest promoters of it; and the most virtuous are the greatest sufferers by it. Libertines stick at nothing but they who have the fear of God cannot comply with all things.

Persecution is, therefore, the war of craft against conscience, and of impiety against truth. Reason, religion, and liberty, are its great foes; but ignorance, tyranny, and atheism, its great seconds and support. We ought then constantly to oppose all claims of dominion in the elergy; for they naturally and in cruelty. I believe it will be hard to show, that ever the priesthood, at any time, or in any place, enjoyed the power of persecution, with out making use of it.

As Ussuccessful Effort to Saye file Usion.

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**As Ussuccessful Effort to Saye file

The Rev. Theodore Parker lectured at Concord, N. H., a few evenings since. Before commencing his lecture, he stated that the evening before he had received from Alabama an advertisement stating that one Thomas Poster was always ready to catch any 'fugitive slaves' that had run away from their owners. The specimen of 'the chivaley' who sent the notice to Mr. Parker had written on it, 'What do you think of this, you D-D white-hearted, slave-stealing scoundrel?' Mr. Parker sald he 'had received a good many academic honors in his day, but never before had he had the title of Dootor of Divinity bestowed on him in small capitals!'—Tribune.

The K. N. State Council of Ohio, at a moeting in Cinciana on the 21st inst., after a stormy debate, repu-diated the nomination of Fillmers and Donelson.

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