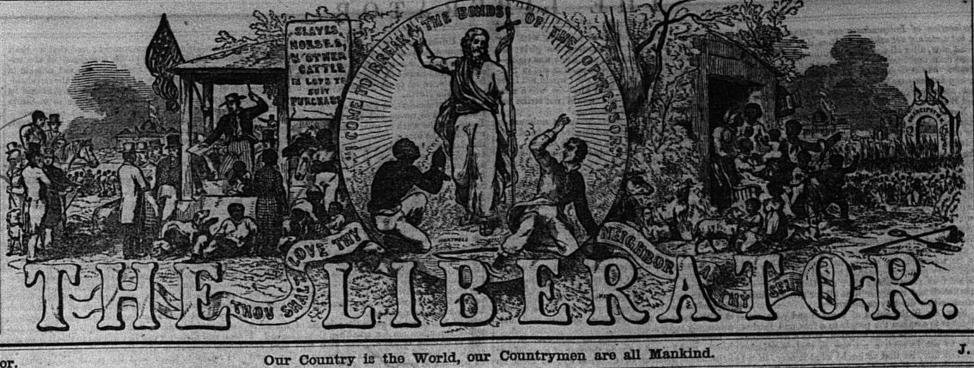
ANTI-SLAVERY OFFICE, 21 CORNHILL. BOBERT F. WALLOUT, General Agent

TERMS -Two dollars and fifty cents per un Fire copies will be sent to one address for TEN and, if payment be made in advance. All remittances are to be made, and all letter

while to the pecuniary concerns of the paper are to Erected, (rost PAID.) to the General Agent. Advertisements making less than one square inthree times for 75 cents - one square for \$1.00. The Agents of the American, Massachusetts, Penerivania, Ohio and Michigan Anti-Slavery Sogod are authorised to receive subscriptions for Tun

B The following gentlemen constitute the Finan-Committee, but are not responsible for any of the win of the paper, viz: - Francis Jackson, Ellis GRAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK, ed WENDELL PRILLIPS.

WM. LLOYD GARRISON, Editor.



J. B. YERRINTON & SON, Printers.

of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.\*

— WILLIAM ELLERY CHANNING.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with death, and an agreement with hell.'

The free States are the guardians and esse tial supports of slavery. We are the jailers and con-stables of the institution. . . There is some excuse for communities, when, under a generous impulse,

reuse in aiding other States in binding on surighteous yoke. On this subject, our part

rour. We their children, at the end of half a

and must walk in it. To this point the public

ury, see the path of duty more clearly than they,

use the cause of the oppressed in other State they espouse the cause of the oppressed in vitale and by force restore their rights; but they are without

BOSTON, FRIDAY, JANUARY 23, 1857.

WHOLE NUMBER, 1359.

# REFUGE OF OPPRESSION.

TOL XXVII. NO. 4.

gorsmey woper. or to be to

From the New Orleans Picayune, Jan. 2. THE NEGRO RUMORS.

holidays have come and passed, and we nowhere of the disturbances among the negro hilon, which, according to rumor, were threatsal as likely to take place generally in the South shat Christmas. Everything is peaceful and or-bely as usual everywhere. There was never any fear of a concerted attempt

tarise, or a general insubordination, nor was full redit given to the details which the telegraph beacht us from time to time of alleged attempts at parrection in various places. A great deal of all his has been felt to be exaggerated, in the unthinkas as seen left of the moment, or by the more re-ist excitement of the moment, or by the more re-schessible craving for notoricty in the alarmist. her has never been the slightest apprehension of her combination among the blacks that would let slay anywhere, and least of all, of any conerted rising beyond a single neighborhood. eried rising beyond a single neighborhood. The mat that has been supposed possible was that the scheings of fanatical teachers of sedition from stead might prevail in some places where facilities of intercommunication exist, in teaching some of of intercommunication exist, in tracting some of the worst of the negroes lessons of insubordination, which would find insane hope of powerful external all in the fanatical propagandism which has lately maintenance in the Northm States. There can be no doubt that the late m States. There can be no doubt that the latte philical carvass was so managed as to awaken these uges hopes, and to help the incendiary efforts of the travelling traitors who find their way, in vari-ess capacities, into slave communities, in unsettling the minds of a few most exposed to their contamintions. But at no time has the mass of that popuhitos been reached or affected by their superficial stitutions. The poor victims of those delusions might have succeeded in disfressing some isolated family, and throwing confusion, for a moment, into the community where they live; but the disorder the community where they live; but the disorder would have been transient; the reaction sudden, the paichment immediate and terrible; and in the work of restoring order, no class would have been more prompt and cheerful than the bulk of the sire population. They are, in general, contented, cherful and happy, beyond the laboring classes of my other nation under the sun; and in the improbable case of an attempt at violence by the turbulent, an immense majority would be found to rally mentaneously for the suppression of the insurrecgoutaneously for the suppression of the insurrec-tion. We know that in this State, our planters goenly, while most watchful to detect the move-zents of incendiaries, have unlimited confidence in

the fidelity of the mass of their slaves.

But these attempts at seduction demand new dili-But these attempts at seduction demand new difference and new precautions, for the cake of the save quite as much as for the master. He is strong, with the means for coercion and punishment at his summand. They are weak, and need his parental suport against the machinations, which are systematically directed now to unsettle their minds, and to draw them into projects of which the issue is ertain to be adverse to them, and might be destractive. It is the greatest mercy to the negro, as his the highest duty of the master, to preserve him from contact with these adversaries, who would asked him to his inevitable ruin; and the time has evidently come for putting the whole system of sare police and slave discipline into a new order, is view of the plain dangers from a pertinacious, sterior and hostile influence, which is incessantly

The whole black code of the State needs to be retied, in view of the late developments; and while evry safe melioration of the condition of the slave will be cheerfully granted, the precautions against the mischiefs of foreign tampering with their igno-tance, and foreign practising upon the vicious among them, should be precise, stern and unrelenting. A short and terrible doom should be made to fall, with ertainty, on every man who, under whatever pre-tuce, lends himself to the promotion of discontent and insubordination among the blacks, or wantonly distarbs the peace of Southern communities.

THE EXTENSION OF SLAVERY.

The Richmond Enquirer, in an article on 'The Extension of Slavery the Policy of the South,' says: Liberated from the illegal restrictions and unjust prations of the Federal Government, and left free oprations of the Federal Government, and let the in the development of its splendlid resources, and the expansion of its vigorous institutions, the South would march forward in the career of glory with a fract and faster step than was ever witnessed among nations. Oppressed by the burdens of unequal taxible discoursed in the commeration, discouraged in the cultivation of its commer-cial and manufacturing interests, and dwarfed in its territorial expansion, the South will soon become the eritorial expansion, the South will soon become such beliess dependency of the anti-slave power. This is the alternative before us—a grandeur without parallel in history, or an ignominy which one shudders to contemplate in the bare conception. Will the South choose the career to which interest, honor, and gray made waiting habitant to yo be content. and every manly motive beckon it, or be content with the lot of the craven and the slave? The timid fed may whisper that the expansion of our institu-tions is an impracticable achievement; but nothing is impossible with the people of the South. If the North resists, upon what stronger ground could we stand than upon this issue of the extension or resand than upon this issue of the extension of re-striction of slavery? If the struggle is to come, let it come now, while yet we have the spirit and he power to defend our rights. If we are to fight, let us fight for a principle which is essential to our muslity in the Union, or our independence out of the Union. Henceforth, let the free expansion of its institutions be the ultimatum of the South.'

### THE AFRICAN SLAVE TRADE.

A Richmond correspondent of the New Orleans

The policy of roviving the slave trade is unpopular here, not more because of the hostile feeling which it would be likely to produce against the South among the leading European nations, than of the ruin which it would involve to the interests of this South and the ruin which it would involve to the interests of this the ruin which it would involve to the interests of this Sale and North Carolina, where large profits are seried from the trade in slave property. It is in this respect that most profit accrues from the institution in these two States, Virginia in particular; for here our climate and soil are not adapted to the reduction of these staples—cotton, rice, sugar, &c., which render slave labor most remunerative. Our realization in the stap of the results from the raising and sale of negroes. With you it arises from their labor. In this state of things, it is not to be wondered at that Virginia should be opposed to this policy, while no doubt it would result beneficially to the more Southern States.

If there be one decree of the Almighty which stands out in bolder relief than any other on the box of nature, it is that one part of the human race must be the slaves of the other, and that all men are not born free and equal, Thomas Jesserson to the canzury notwithstanding."—[Speech of William B. Gaulden of Georgia, in the late Southern Convention.

The heterodoxy of Milton, Newton, and Howard has been grouned over by thousands of profesors, who had no sympathy with the glorious strains of the poet, the sublime discoveries of the philosopher, or the lofty devotedness of the philosopher, or the lofty devotedness of the philosopher, or the lofty devotedness of the philosopher is the mission of mercy, the scribes and pharisees of our time would fain have stilled the throb of enthusiastic admiration which filled the national bosom, by throwing out hints that she was probably 'a Unitarian.'

he miserable gauge of their company, they will are nothing to ay to a man who has not the and an likely to be God's chosen instruments for standing, though he may evince the ferror of Paul, the course of Little, the industry of Wesley, or the unfinching fidelity to principle of Garwing the control of the

SELECTIONS.

Prom the London Anti-Shavery Advocate.

'WE MUST BE ALLOWED TO CHOOSE OUR COMPANY.'

By all means, my dear sir. Nothing can be more reasonable. We have all heard that 'People are known by the company they keop, and that 'Brit communication corrupts good manners.' The claim is natural and reasonable; no words can be more innocent; but when we see how they are applied, we shall be better able to appreciate the spirit of the epcaker.

A little more than eightheen hundred years ago, a certain Hebrew reformer and philanthropist, whose name has since been worshipped by countless millions of the human race, was denounced by the scribes and pharisecs of the day as 'a gluttonous man and a wine-bibber.' They scorned him as an enemy of true religion, 'a friend of publicusa nad sinners.' Asserting their right to choose their own company, they would hold no communication with him. And finally they helbed one of his own followers to betray him into their own insues, while him. And finally they helbed one of his own followers to betray him into their own insues, while him. And we have been ready to mar the content of death with their entire approbation.

And so it has often been with his devoted followers, who have labored more not sustificately to conform themselves to his example by doing justify, loving mercy, visiting the site and imprisoned, undoing the heavy burdens and letting the oppressed go free, The worldly, the sanctinonious, the hollow professor in all ages, have been ready to mar the calories of them held views econocampy, they would not assistionately to conform themselves to his example by doing justify, loving mercy, visiting the site and imprisoned, undoing the heavy burdens and letting the oppressed go free, The worldly, the sanctinonious, the hollow professor in all ages, have been ready to mar the calories of them held views econocampy, they would not as an improve the publication of the held views econocampy, and the heavy burdens and letting the world to be account to the publication of the

Unitarian.

As it was in times past, so is it now, and ever shall be; the worshippers of shallow respectability will estimate the noblest of their race, the very lights and true glory of their time, not by the purity and devotedness of their lives and the greatness of the good they labor to accomplish, but by the miserable guage of their own narrow sectarianism. In 'choosing their company,' they will have nothing to say to a man who has not the advantages of birth, of wealth, or of good feligious standing though he may evince the fervor of Foster, Higginson, Parker, and such women as Mrs.

minded.' They recount all the Unitarian ministers and their wives who are among their supporters, and sometimes even let, it out that Rey. Theodore Parker has lectured before the association of ladies in Rochester, New York, with which they correspond. Amongst persons of evangelical tendencies, on the other hand, they are flamingly orthodox. The efforts of such persons as we allude to, are also further directed to turn the tide of effective sympathy from the cause itself, so as to promote the pathy from the cause itself, so as to promote the pecuniary interests of an individual protege of their own; and by this token they may be generally

### A SLAVE WHIPPED AND BURNED TO DEATH.

known wherever they commence operations.

PORTSMOUTH, Ohio, Jan. 7, 1857. To the Editors of the National A. S. Standard :

GENTLEMEN: You will, no doubt, feel somewhat surprised at receiving a communication from one who to yourselves is an utter stranger, but who is, nevertheless, with you, heart and hand, in the glori-

nevertheless, with you, heart and hand, in the giorious work of human freedom.

Living as I do upon the dividing line between Kentucky and Ohio, you may be, perhaps, surprised to find that I am with you. But this is not what I sat down to write. I wish simply to give you a truthful picture of one of the horrid scenes that are occasionally transacted in our neighboring slaveholding State. casional g State.

ty, Ky., last week, I was made the unwilling wit ness of a scene of barbarity that would have mad ness of a scene of barbarity that would have made the blood-thirsty Nero tremble. It seems, from what I afterwards learned, that the slaves of one William McMinnis, quite an extensive farmer of Carter County, were suspected of being engaged in a conspiracy to rise, upon a certain night, and, in connection with the slaves upon an adjoining farm, murder the white people. This report having gained credence, the slaves were arrested and tried by one of those mock-courts so common in the Southern country. One negro, who was supposed to be in the conspiracy, was closely questioned and threatened with severe punishment in case he did not reveal the whole affair. The negro stoutly denied having anything to do with such a proceeding, disclaimed any knowledge of an insurrection, and having anything to do with such a proceeding, disclaimed any knowledge of an insurrection, and begged to be released. But he was doomed to be tortured until he confessed. In order to intimidate the other slaves, it was deemed necessary to torture this miscrable creature before their eyes. Accordingly, he was stripped—the weather being cold—and then he received 200 lashes on the bare back. Still, the negro swore that he knew nothing about the insurrection. Not yet safisfed, these inhuman monsters, excited as it were by the blood they had already drawn, proceeded to the him up to a stake, with the evident intention of burning him. When told he was next to be burned, the screams of the poor creature were indeed terrific and heart-rending; but, despite his entreaties and cries, a pile of dry wood was heaped around him, and again he was told if he would not confess, he would be burned to a crisp; still be refused, when the pile was lighted and soon began to blaze around the victim. Unable longer to witness such unexampled cruelty, I rode away and made an effort to get some neighbors to go and stop the inhuman proceedings, but was told to 'mind my own busheess.' I learned afterwards that the negro was so burned that be died next day. Scenes like this have occurred in this section of Rentacky before, but the newspapers studiously avoid publishing the account of them, and they remain unheard of, unless some humane passer-by happens to witness them.

With my best wishes for success in your glorious undertaking of liberating the human race,

I remain, yours truly,

JOHN KINGSLEY.

Free the New York Tribuse.

FRIGHT OF THE SLAVEHOLDERS.

From the New York Tribane.

FRIGHT OF THE SLAVEHOLDERS.

An institution morally bad rarely deludes the world into the belief that it is practically good. Wrong and injustice are not only theoretically insufferable, but they have a hard way of rendering nations, societies, and individuals exceedingly uncomfortable. In the indulgence of petty vices, we may sometimes lapse into a dreamy quietude, and thence into decided decomposition; but a continuous and absorbing mistake like that of slavery gives us no peace, and makes our mornings and our evenings full of disquietude and contention. The slaver like that of slavery gives us no peace, and makes our mornings and our evenings full of disquietude and contention. The slaver like that of slavery gives us no peace, and makes our mornings and our evenings full of disquietude and contention. The slaver like that of slavery gives us no peace, and makes our mornings and our evenings full of disquietude and contention. The slaver like that of slavery gives us no peace, and makes our mornings and our evenings full of disquietude and contention. The slaver like that of slavery gives us no peace, and makes our mornings and our evenings full of disquietude and contention. The slaver like that of slavery gives us no peace, and makes our mornings and our evenings full of disquietude and contention. The slaver like that of slavery gives us no peace, and makes our mornings and our evenings full of disquietude and contention. The slaver like that of slavery gives us of the story they cannot fail to be thoroughly disgusted with the effort to represent its dotails as a picture of slave life in the South. ous and absorbing mistake like that of slavery gives us no peace, and makes our mornings and our evenings full of disquietude and contention. The slave-holder, so far from securing for himself and for his family that soft and lassitudinous enjoyment, the desire for which is his moving principle, is surrounded by unseen perils, and is the constant victim of nameless apprehensions. His retainers cannot meet for prayer or for pleasure without alarming him; a poor hardworking laborer cannot look sulky, but his master sees in that black face a general insurrection; a Northern newspaper, arriving at the Post-Office, is savagely squinted at, as if it were an infernal machine; and the very chit-chat of the store and the tavern is scrupulously sifted in scarch of Abolition sentiments. The great house is tremulous with alarms, and stands in dread of the humbler quarter-houses. There is a revolution planning in the garret, and a gunpowder-plot in the cellar; Betty is putting arsenic into the soup in the kitchen, and Sam is secreting a rusty musket in the stable. All this reconciles us to blundering Irish servants, to half-cooked breakfasts, and to boots illy-polished—to the innumerable inconveniences attending free service on which our Southern friends are perpetually

merce. In his multitude of bondmen, the patriarch found strength; but the bigger the gang of field hends and of house bands upon a plantation, the greater the weakness of the whole catablishment; while in South Carolina, where this species of property has reached a point beyond which accumulation seems impossible, they are in the last stages of constructive pauperism, and would not have a doit wherewith to cross themselves, did they not keep watch and ward over it with blades and blunder-busses. But who can imagine Abraham walking busses. But who can imagine Abraham walking about his sheep-fold with a revolver in each hand, and a bowie-knife between his reverend teeth?

## From the Louisville (Ky.) Journal.

AUTOBIOGRAPHY OF A FEMALE SLAVE. When Mrs. Stowe's 'Uncle Tom' passed through its multifurious editions, we hoped that the appetite for such publications would be completely satisfied. It did not then seem possible that another anti-slavery novel could be written, which would possess originality and be equal to the Stowe's production. We were mistaken. The thirst for such publications is perhaps greater at the present moment than ever before, and the 'Autobiography of a Female Slave,' just published by Redfield, shows that there is yet a deeper depth of anti-slavery fiction to which the authoress of Uncle Tom's Cabin had not attained, and that it is possible to produce an anti-slavery novel of infinitely greater merit as a literary production and of vastly deeper infamy as a total misrepresentation of African slavery in the South than anything that has yet been published.

sentation of African slavery in the South than anything that has yet been published.

The 'Autobiography of a Female Slave' is published anonymously, but it is evidently the work of a female writer, and the dialogues in the negro dialect are far more true to nature than any we have yet seen. The writer displays an unusual accuracy of knowledge of the dispositions of our slaves, but falls into the same error committed by all the antislavery authors. The negroes are made for the most part types of moral excellence and physical beauty. They are represented generally as saints and angels. They are represented generally as saints and angels, while the whites, except the abolition emissaries, are painted blacker than the devil himself in wanton

The great demerit of this, as well as all other publications of this character, is the selection of iso-

family that soft and lassitudinous enjoyment, the desire for which is his moving principle, is surrounded by uneem perils, and is the constant victim of nameless apprehensions. His retainers cannot meet for prayer or for pleasure without alarming him; a poor hardworking laborer cannot look sulky, but his master sees in that black face a general insurrection; a Northern newspaper, arriving at the Post-Office is savagely squinted at, as if it were an infermal machine; and the very chit-chat of the store and the tasvern is scrupulously sifted in search of Abolition sentiments. The great house is tremulous with alarms, and stands in dread of the humbler quarter-houses. There is a revolution planning in the garret, and a gunpowder-plot in the cellar. Betty is putting arsenie into the soup in the kitchen and Sam is escreting a rusty musket in the stable. All this reconciles us to blundering Irish scrunts, to half-cooked, breakfasts, and to boots illy-polished—to the innumerable inconveniences attending five scrives on which our Southern friends are perpetually safe, and there is rapture in the conviction that your throat is decently secure from the knife of the assessin.

How easily the slaveholder is frightened, and how thoroughly, helplessly and hopelessly he is frightened, is proved by the astonishing willingness which he exhibits to hang his two-legged chattels. His public spirit in this regard is remarkable; and the research and there is rapture in the convenience which secure are pages of vehament eloquence which excite the recent alarms of insurrection have furnished us with many notable instances of such magnanimity. To kill a dog that has worried your sheep is not uncommon: but then, no dog is worth one thousand hard

rests of sectarian leaders or the reputation of the sect have always smothered their anti-slavery zeal. Effective action could only be hoped for from people who make the slave's cause, not the assertion of theological dogmas, their principal object. To not theological dogmas, their principal object. To not other philanthropic enterprise has the spirit of exclusiveness been so heather as to the anti-slavery causes, for in no other have the true workers been so often obliged to question the fidelity of sects and professore to their declared principles.

In our-opinion, the worst and most mischievous enemies of the slave in these islands, are a few women who go from place to place, and from house to house, doing their utmost to damage the influence of the slave's best friends—not by imputations against their characters, for they have none to make,—but by arousing the prejudices of the narrow-minded, bigotted, and ignorant, by charges against the soundness of the religious opinions of some prominent abolitionists. When these people met with Unitarians, they are 'liberdl' and 'free minded.' They recount all the Unitarian ministers and their wives who are among their supporters, and of only the propositions of the slave which to the satisfaction of himself, of six other merce. In his molitioned when and some prominent abolitionists. When these people minded.' They recount all the Unitarian ministers and their wives who are among their supporters, and of house hands upon a plantation, the provential of the merce. In his molitioned of house hands upon a plantation, the provential hands and of house hands upon a plantation, the province of the part of the book consists in plot the distinctive matter of the book consists in plot the distinctive matter of the book consists in plot the province of the slave experience of Ann, the hard is alave experience of Ann, the hard is ala not be rude to a woman, though a slave; the South-erner, too, would be kind to her, would not hurt her with his own hand for the world; but to please his wife, gives her over to the lash of a menial. The negro characters we think the most natural, and the most truly drawn.

The character of the heroine may seem a contra-

The character of the heroine may seem a contra-diction to this position; but we think it the best The character of the heroine may seem a contradiction to this position; but we think it the best confirmation of it. The writer, possibly without intending it, did really create a very natural person. On the surface, we should ask, How does it come that this slave girl has such superfine style, such correct grammar, so well arranged a rhetoric, so many poetic phrases and allusions? How did a slave girl acquire these? All this is unnatural, the surface reader will say. The few opportunities she had—the hasty and hidden snatches of study could not give it to her. We say it is most profoundly natural, and altogether borne out by fact. The self-taught, the irregularly educated are ever sensitive about being conventionally correct. They usually write or speak, too, with aspiration, and this, often eloquent, is at times extravagant. Those who have been systematically trained are fearless, and understand the secret of daring faults. You may find solecisms in Daniel Webster—you will find none in Frederick Douglas; you may be shocked at rudeness in Carlyle, but all is smooth in Hugh Miller. Disciplined power, also, does not strive; it rises naturally from the level of conscious strength. Withal, there is an aptitude in the negro blood for emotion, and all that expresses it; for music, for poetic sentiment, for expressive language, for the religious, and the ideal.

We must read such books as this in the meaning of their life; we must not deal too rigidly with their

We must read such books as this in the me We must read such books as this in the meaning of their life; we must not deal too rigidly with their failings of construction, but we must pluck out the heart of their mystery, and inquire whence they come, and why they come. It is useless to declaim against them. They will come forth while instinct and sentiment are what nature makes them. This is not a matter of convention; it has been ever so. Slavery can kill literature, it can never create it. Attempts many have been made at the South to enlist the interest of letters in favor of slave institutions; but even in the South they have all died out. list the interest of letters in lavor of slave institu-tions; but even in the South they have all died out; with talent, money, fanaticism, interest, favor, news-paper, magazine, review, novel—when fed only by zeal for slavery, have expired peacefully, and with-out leaving mark or sigh, went away into the silent infinite. The idea of making slavery give life to literature, suggests illustrations which are so ludiliterature, suggests illustrations which are so ludicrous that we forbear to use them. The very idea itself implies so much that is melancholy, that mirth turns into sadness, and we feel that to be satirical would be unfeeling. When hopeless and hereditary bondage—when the lash and the auction-block—when desolated homes and broken hearts shall be the inspiration of books which men shall admire, and women shall glorify—when the song shall be of Sambo going down the river—when the ballad shall be, not of 'Chevy Chase,' among rival clams of the mountains, but of 'Cushy Chase,' by rival slave-hunters with their blood-hounds—when eloquence succeeds in showing that the love of liberty is not an implanted impulse, an eternal right, but the ingenuity of the cunning, and the supremacy of the strong, them will a Southern literature be created; then will the divine be dead in mind and man; then will the fight on Charlestown heights be an old wife's dream; fight on Charlestown heights be an old wife's dream; then will the Bunker Hill monument leap from its foundation, and drown itself in the waters of the

REVIVAL OF THE SLAVE TRADE.

The discussion upon the policy of reviving the slave trade—we-are not speaking of slavery as it exists in the United States—is a false move upon the part of the Southern leaders. We are not about to reopen the question of principles, but simply to say a few plain words upon plain facts. As long as the peculiar institution is confined to the limits of the States, it is beyond the jurisdiction of other nations. We have, properly speaking, nothing to do with the matter. We may, indeed, by the tongues of our public speakers and by the pens of our public writers contribute our quota to the general opinion of mankind upon the subject, but we freely admit that we have no more right to enforce our views upon North American slaveholders than they have to bid us re-enact our corn laws or repeal our reform bill.

freely admit that we have no more right to enforce our views upon North American slaveholders than they have to bid us re-enact our corn laws or repeal our reform bill.

The question of slavery, as it stands, is plainly a municipal one, and we have no direct concern with the municipal institution of a friendly, or indeed of any other power. The whole aspect of the question, however, is changed the moment we come upon a propagandism for the revival of the slave trade. As soon as that is attempted, we find ourselves in the presence of a host of treaties which have received the sanction of well nigh every civilized nation, and which certainly cannot be violated without the contingency of a general war. Nothing could be more remote from our intention than the suggestion of a threat, for we are well aware that between two powerful nations, threats are simply ridiculous; we are speaking merely of facts.

It is our carnest wish that what we have written may be taken as a friendly warning, for we are grieved to see the leaders of the southern States entering upon so false a course. We believe them, as regards the treatment of their slaves, to have, as a body, suffered much from exaggeration and calumny. They are, moreover, in so perplexing a position, that not even those who rail the loudest against them can suggest any feasible method of getting out of the difficulty. We have never yet heard the most fervent abolitionist of the northern States. We shall think the better of their sincerity when we find them proposing a federal tax for raising the funds necessary for buying up the negroes at their present difficulty does not become perplexed tenfold by the ventilation of so wild a project as the revival of the African slave trade. It can scarcely be sound policy, now that their domestic opponents are so formidable, to hurl a gauntlet in the face of Europe, and to set the feelings and opinions of humanity at open defiance.

# The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, JANUARY 23, 1857.

ANNUAL MEETING OF THE MASSACHU-BETTS ANTI-SLAVERY SOCIETY/

The Twenty-Fourth Annual Meeting of the Mas-SACHUSETTS ANTI-SLAVERY SOCIETY WIll be held in Boston, on Thursday and Parnay, Jan. 29th and 30th, commencing at 10 o'clock, A. M., each day, and holding morning, afternoon and evening essions.

The result of the late Presidential struggle, though

indicative of a growing unity of sentiment and purpose, in all the Free States, to resist the further exm of slavery, shows that a mighty work yet remains to be accomplished to divorce the North from all complicity with slavery at the South, in a religious, political, and governmental sense. Surely, at a time when the slave oligarchy were never more active in carrying their nefarious designs into execution,-having the army and navy, the treasury, and all the departments of the national government at their control, with a strong majority in both houses of Congress on their side,-it is not for the friends of freedom to take their repose because so many cheering victories have been won since the great struggle commenced, but rather a time to be more determined and self-sacrificing, forgetting the things that are behind, and pressing onward to the goal of universal EMANCIPA-TION, that ours may indeed be the land of the free and the home of the brave, and no longer cursed and disgraced by the most hideous form of despotism now existing on earth.

The meetings will be held on Thursday and Friday, forenoon and afternoon, in the MEIONAON, commencing at 10 A. M. On Thursday evening, at the Music Hall, lower room; and on Priday evening, at the Turwour Trury, at 7 P. M.

Messrs. Phillips, Garrison, Quincy, Pillsbury, and other well known speakers, will participate in the A large and general attendance of the friends of

the Anti-Slavery cause is urgently invited. On behalf of the Board of Managers,

TRANCIS JACKSON, President. ROBERT F. WALLOUT, Sec.

STATE DISUNION CONVENTION AT

The Convention was called to order by Rev. T. W. Higginson, of Worcester, and was organized by the

choice of the following officers :-President-Hon, F. W. BIRD, of Walpole.

Marlboro'.

Vice Presidents - Thomas Earle, of Worcester Wm. Lloyd Garrison, of Boston; Daniel Mann, of Sterling; William Ashby, of Newburyport; Alvan Ward, of Ashburnham; and Charles Brigham, of

Secretaries-James M. W. Yerrinton, of Boston, and S. D. Tourtelott, of Worcester.

Upon taking the chair, Mr. Bird read the call for the Convention.

Finance Committees and Business Committees were

appointed, after which Mr. Bird addressed the Convention in eloquent terms.

At the close of Mr. Bird's remarks, the Hutchinson family sang one of their fine old anti-slavery songs, which was loudly applauded.

Rev. T. W. Higginson said he had some seventy pages of manuscript, in the form of letters from half the notabilities of the country, but time would permit him to read only extracts from a few of them. The first read was a

LETTER FROM HON. AMASA WALKER.

NORTH BROOKFIELD, Jan. 10th, 1857. Dear Sir:—I have received your letter, inviting me, in behalf of a Committee, to attend a conven-tion to be held at Worcester, on the 15th instant, to consider the practicability, probability, and expediency of a separation between the free and slave States.

I do not now expect that my engagements will allow me to be present at your Convention. I should be happy to do so, for I am not in the least afraid to hear the questions you propose to consider, discussed in all their bearings, and to the fullest extent. I hold it as a settled principle, that whenever it is authoritatively assumed that any subject, political or religious, is so sacred that no one has a right to examine it in broad daylight, and with perfect freedom, then we may be sure that the subject. thus tabooed, is one we have especial occasion to

That your Convention and its proceedings will be denounced in the most opprobrious terms—that the press universal will open its batteries upon you, for even venturing to inquire into 'the expediency of a separation of the free and slave States,' I feel quite sured; and that such are your expectations I have no doubt. I therefore admire your courage, in thus braving the newspaper wrath of the country, North and South. For it is a fact, as curious as it is significant, that, while the Southern press teems with the most violent and ultra disunion sentiments, the moment any movement is made at the North, con-templating even the possibility of such an event, the whole South is thrown into convulsions at our treasonable proceedings, and joins its Northern allies in their aspersions and maledictions! To cry up the Union, and cry down all those

To cry up the Union, and cry down all those who, in the free States, in any way or manner, however calmly and discreetly, examine the great question, whether our permanent national prosperity and happiness can be preserved, while the dead carcass of slavery is bound to the living body of freedom, seems at the present day to be the great business of politicians and the press.

For one, I must confess, I am sick of so much cant about 'the Union.' I know perfectly well that it is feigned and falso—that those who indulge in it do it because they think they must, and lest they should be themselves damned as 'disunionists'—a name of reproach they dread, far more than that of 'traitors to freedom.' Our political men seem to

traitors to freedom. Our political men seem to feel, that, so long as they insist that they are in favor of the Union, at all hazards and in every emergency, they are safe; hence they are constantly shouting, at the top of their voices, 'Great is Diana of the Ephesians!'

In my humble opinion, it is high time that this

In my humble opinion, it is high time that this hypocritical bluster was silenced. But that work can only be done in primary assemblies of the yeomanry of the country, like that you propose to hold. The people of Massachusetts, I have the best reason to know, are quite ready to take the ground, practically, that they will have liberty and Union, or no Union whatever. They are ready not only to declare, but to act, on the principle that freedom shall be permanent and dominant, that slavery shall surrender all claims to control affairs of this nature, or they will ont off all connection with it. There never they will cut off all connection with it. There never they will cut off all connection with it. There never was a time in the history of this country when the people needed hold and determined leaders more than at this moment. But such leaders the people must themselves create by resolving that such men, and such only, shall receive their countenance and support. If the people will but exhibit the right spirit, they will soon have leaders of the right stamp.

No one thing, as it seems to me, is so threatening

No one thing, as it seems to me, is so threatening to all our great interests as the blind idolatry which the press of the country, whether literary, political or religious, pays to the Union; nothing is so calculated to enslave the people stunify the reability. or religious, pays to the Union; nothing is so calculated to enslave the people, stupify the public conscience, and destroy all true manhood. I have not the least hope for our land until this abject, craven spirit is rebuked, and men speak out as bolding and freely on the subject of the Union's as they do on other matters.

do on other matters.

The Union, we should remember, is a means, and not an end. While it can be pred The Union, we should remember, is a means, and not an end. While it can be used to promote the great interests of freedom, and accelerate human progress, every man should give to it his hearty and cheerful support; the moment it ceases to answer that end, or becomes an engine of tyranny and oppression, it should be at once and forever repudiated. Such are my honest and carnest convictions, and I will utter them fully and frankly, at whatever peril.

I am a Union man, with all my heart and soul, and I desire most anxiously that all the States of our great confedence should remain together in harmony and peace, provided the great ideas of the

Peclaration of Independence can be fully realized by in, but certainly not otherwise. How this can be done seems now, after all the demonstrations we have had, nore than problematical. Slavery and freedom are bosolute and irreconcilable antagonisms, that cannot by any human possibility coexist. There is not, never 1738, and never can be, any concord between Christ and Bolial.

to the last.
I have the honor to be, dear Sir,

Your friend and servant. AMASA WALKER Rev. Thos. Wentworth Higginson, Worcester.

LETTER FROM HON, HENRY WILSON.

SENATE CHAMBER, Jan. 10, 1857. Rev. T. W. Higginson-Dear Sir: I have re ceived your note, enclosing the call of several citizens of Worcester, who believe 'the existing Union to be a failure,' upon the people of Massachusetts, 'to meet in Convention, at Worcester, on Thursday, the 15th of January, to consider the practicability, probability, and expediency of a separation of the free and slave States; 'and inviting me, in behalf of the Committee of Arrangements, 'to be present, or to communicate my sentiments, on the subject in question.' Your Committee of Arrangements could not expect me to 'be present' at your Convention; but as you have invited me 'to communicate my

sentiments, I will frankly do so.

I have read, with sincere and profound regret, this call on the people of Massachusetts 'to meet in Convention to consider the practicability, probability, and expediency of a separation of the free and slave States.' I regret to find gentlemen rushing into a movement which can have no other issues than into a movement which can have no other issues than to put a burden upon the cause to which they have given so many years of self-sacrificing toil, and to impair their influence in the future. Impotent for good, this movement can only be productive of evil. It may be seized upon by adroit political leaders to alarm the timid; to deceive and mislead those who have already been deluded and misled by artful men into the support of the interests of slavery. Imprudent words and rash deeds, on the part of the opponents of slavery, only add to the power of those one consent to be left to perish think there is too much freedom yet in the north-termost slave States to consent to be left to perish with the general rot of the slave limbs.

I used to think this terrible question of freedom or slavery in America would be settled without bloodshed; I believe it now no longer. The South does not seem likely to give way—the termagant lias had her will so long; I am sure the North will not much longer bear or forbear. I think we shall not much longer bear or forbear.

love their country—their whole country. The pre-servation of that Union which makes us one people, is with them a duty imposed alike by interest and patriotism. If the movement at Worcester shall have any effect at all, it will only serve to array against those who are battling to arrest the further extension of slavery, and the longer domination of the slave perpetualists, that intense, passionate and vehement spirit of nationality which glows in the stiff enough in a little time.

Yours for the Right, anyhow,

bosoms of the American people.

I avail myself, therefore, of your invitation to communicate my sentiments' to the Convention, to frankly announce to you and the signers of the

I cannot but indulge the hope, that when the signers of this call assemble in the heart of our good old Commonwealth, they will conclude to leave all the impotent and puerile threats against the Union to the Southern slave propagandists, and proclaim their readiness to follow, in the conflicts of the future, the banner of 'Lineaty and Union', around which rallied, in the late canvass, nearly fourteen hundred thousand intelligent and patriotic American freemen. A firm and inflexible adherence to this constitutional and patriotic position will, I am confident, secure the prohibition of slavery in all places under the executive authority of Congress, overthrow the slave power in the National Government, and prepare the way for the peaceful emancipation of the bondmen by the consent of the people of the slaveholding States.

Yours truly, HENRY WILSON.

man ventured to remonstrate a little, and took the part of one of his own children, the termagant, who came of no good stock herself, but had an 'equivocal generation,' called him a 'beggar,' a 'greasy mechanic,' an 'abolitionist,' and with ghastly oaths told him he was 'not fit company for ghastly oaths told him he was 'not fit company for lady of her standing'; and if he found fault with a lady of her standing'; and if he found fault with her standing and character, she would leave his bed and board forever, and let his old house fall about his ears for him. She justified her conduct by quoting odd-ends of Scripture. She had 'divine authority' for all she was doing. 'Wasn't there Jezebel, in the Old Testament, and the strange woman who turned the heart of Solomon, and his head too? Did not the book of Proverbs speak of just such a woman as she was; and was there not another great

Declaration of Independence can be fully realized by it, but certainly not otherwise. How this can be done sams now, after all the demonstrations we have had, tore than problematical. Stacery and freedom ore bookute and irrecentileble antagonisms, that cannot y any human possibility occurst. There is not, never as, and never can be, any 'concord between Christ. and Belial.'

Now I think that the more fully and coffinly we examine this great question, the better it will be for our common country. The increasant stream of falsome adulation of the Union, which flows from the press of the North, degrades and disgraces us in the eyes of the Poople of the South, and leads them to despise and trample on us. They regard it, as well they may, as mean, dastardly, and mercenary. We shall never take one step in the right direction until we have, in the nost unequivocal manner, announced to them, in language they can neither misconstrue nor misunderstand, that we are determined that freedom shall be national, that slavery, if allowed to crist at all, a give it countents and not recognise it at all, or give it countents and not recognise it at all, or give it countents and not recognise it at all, or give it countents and not recognise it at all, or give it countents and not recognise it at all, or give it countents and not recognise it at all, or give it countents and not recognise it at all, or give it countents and not recognise it at all, or give it countents and not recognise it at all, or give it countents and not recognise it at all, or give it countents and the resonance, either directly or indirectly.

Now, sir, if the object of yourself and your associates is to awaken the people to a free and fearlest discussion of this great question, with a determination to act in such a man, such a man, when the courage to move in this matter. The spell must be broken, even at the risk of broken heads, and those who have the hardihood to engage in such a work, are the men to do it.

It is now twenty-five years since I entered t ed Moses to stay in Midian, keeping his sheep and junketing with his neighbors. No. 'So the Lord said unto him, Down into Egypt with you; meet Pharaoh face to face, and bring up all Ismel into the land I shall give you. It is not enough to save your own souls alive, but your brethren also, with their wives and little ones.' Why, even that henpecked husband in the story had too much stuff to desert his sons and daughters, and run away from their ucly dam. No six the North ways described their ugly dam. No, sir; the North must by those four millions of slaves, and those four millions of 'poor whites'; we must bring the mixed multitude even out of the inner house of bondage, peaceably if we can, forcibly if we must.

But, if you insist on separation, and will make dissolution the basis of agitation, why, I think much good will come of it. Let me give a hint as to the line of demarkation between the two new nations. I would say—Freedom shall take and keep,—I, the land east of the Cheapeake Bay; 2, all that is north of the Potomac and the Ohio; all that is west of the Mississippi—i. e., all the actual territories, with the right of reversion in Mexico, Nicaragua, and the rest of New Mexico; the entire States of Missouri, Arkansas, and Texas, with the part of Louisiana west of the Mississippi

I think the North will not be content with less than this. Nay, I am not sure that in case of actual separation, Virginia and Kentucky would not to let the amputating knife go clear down to

prudent words and rash deeds, on the part of the opponents of slavery, only add to the power of those in the North and in the South, who have used the people to secure the ascendency of the slave propagandists.

The American people are a patriotic people. They love their country—their whole country. The preservation of that Union which makes us one people. millions, the other eleven millions; but, besides, the Southern animal is exceedingly weak in the whole hind-quarters—four millions in weight, not strong in the fore-quarters, of the same bulk, and stiff only in the neck and head—of which Bully Brooks is a Yours for the Right, anyhow,
THEODORE PARKER.

LETTER FROM HON. J. R. GIDDINGS.

call, that I have no sympathy for, nor can I have any connection with, any movement which contemplates the dissolution of the Union. The logic of the head and the logic of the heart teach me to regard all such movements, either in the North or the South, as crimes against liberty. I denounced, during the late canvass, the unpatriotic and treasonable language of Southern politicians and presses. I have denounced them here, on the floor of the Senate. I shall hold the incoming Administration responsible before the country, if it bestows its patronage upon the Richmond Enquirers, Charleston Mercurys, and New Orleans Deltas; and I shall resist the confirmation of the Wises, the Floyds, and the Rhetts of the South, if they shall be placed before us for official positions.

Washington City, Jan. 7, 1857.

T. W. Higginson—Dear Sir: I have received your note inviting me, on behalf of the Committee for Arrangements, to attend a Convention in Worcester on Thursday next, which is expected to assemble for the purpose of considering the practicability, the probability, and expediency, of a separation between the free and slave States. The questions are of a grave character, and should be well considered. Indeed, amid all that has been said and written upon the subject of slavery, for the last five years, and the action of the Federal government for its extension, it were impossible that reflecting men should have failed to consider the propriety of continuing the Union between our free and slave States; nor is it possible for us to disguise the fact that slavery and freedom are opposites, antagonisms, and cannot well exist us for official positions.

I cannot but indulge the hope, that when the are opposites, antagonisms, and cannot well exist

been so administered, for the last quarter of a century as to be destructive of the lives, the liberties, and happiness of a portion of the people; in short, it has become destructive of the very objects for which it was established. Its influence and its powers have been exerted to extend the most barbarous system of human bondage known to mankind. Three distinct and separate vears have been was other business takes me elsewhere. Yet I am glad you have called it. For the South has so long cried it wolf, 'wolf,' and frightened every sheepish politician at the North, that it is time somebody should let those creatures have a glimpse of the real animal, and see how the South will like his looks. I once heard of a very honest, sober and excellent sort of a man, who was unequally yoked to one of the most shrewish mates that ever cursed soul or body. She was thriftless, idle, drunken, dirty, lewd, shrill-voiced, with a tongue which went ever, night and day, und was, besides, feeble-bodied, and ugly to look upon. Moreover, she beat the children, starved them, and would not allow them even to attend school, or to go to meeting, but brought man ventured to remonstrate a little, and took the part of one of his own children, the termsgant, and who came of no good stock herself, but had an who came of no good stock herself, but had an index of the most shew is in loose ways. Whenever the good man ventured to remonstrate a little, and took the part of one good stock herself, but had an index of the most shew is an advance of no good stock herself, but had an index of a constwise commerce in luman fleeh, which is the constraint of the port of a century as to be destructive of the lives, the liberties, and happiness of a portion of the people; in short, it has become destructive of the livery of the tory objects for which it was established. Its influence and its powers have been exerted to exerted the most barriant the system of American Alexandra and shows the content of the most barriant and shows the content of the most

federal Union; we have authorized slavery in Union. New Mexico, and Western Texas; we have authorized a coastwise commerce in human flesh, which is now carried on under the protection of the American flag; we have established slavery and the slave can flag; we have established slavery and the slav trade in the District of Columbia, and involved on trade in the District of Columbia, and involved our people of the free States in the disgrace, the crime, and the expense of returning fugitives from oppression. Under the fostering love of this federal government, the number of slaves has increased more than three millions; and throughout fifteen States and their territories, bereaved fathers and mothers mourn the loss of children, torn from their embrace by brutal slave-dealers, and brothers and sisters, separated from each other, sigh and weep in chains, and millions of hearts are bleeding under the sec

a new Union formed with foreign slaveholders, for who established our government; and that we shall continue to arouse the public conscience of the national interests of our the slaves an influence over the national interests of our

am bound to revere and cherish this Union with For the honor of your in exas, as the work of our Republican fathers? I for yourself and associates, a veholders and their minions, against my affects.

I may bound to revere and cherish this Union with Texas, as the work of our Republican fathers? I repudiate the idea. It was the work of Denorantic alsaveholders and their minions, against my efforts, and against the efforts of the friends of liberty, against the Constitution, and by the scriftee of the free states. My accorder of the propie of the free states of the propie of the free states of the propie of the free states. My accorder of the propie of the free states of anxiety and bloodshed, for the purpose of anxiety and bloodshed, for the purpose of anxiety and bloodshed, for the purpose of adapting foreigners, those such discreteful terms. To pretend that I feel attachment, love, or veneration, for this new Union with Texas, would be greak my self a slave. I maintain it from no each controw, the summation and the languards maintain their union with Austria, for the reason that we can do no better. According, the languards maintain their union with Austria, for the reason that we can do no better. According, the languards maintain their union with Austria, for the reason that we can do no better. According, the languards maintain their union with Austria, for the reason that we can do no better. According, the languards maintain their union with Austria, for the reason that we can do no better. According to the control of the state power denounce me for speaking these truths? I bow to no scott tyranny. The man who dare not speak his honest convictions is already a slave, and he who would seal the lips of freemen, on any subject, is a tyrant at heart, with no just conception of a froeman's right. Our Union mate be miniationed by justice, not by tyramy.

I hestato not to declare, that this federal government, which was instituted, and the propie calls for which it was instituted, and the propie calls for which it was instituted, and the propie calls for which it was instituted, and the propie of the feel of the f sist that another Union shall be formed with the Spanish slaveholders of Cuba, giving them superior influence and power in the government, proportioned to the number of their slaves.

Against their designs, we should exert all our influence. Indeed, the people of that free State must be disgraced, who will consent to be thus transferred to the control of Spanish slaveholders, or of the polygamists of Utah. I would maintain the Union as it now is, because it can be wielded for the benefit of liberty. But I would maintain the Union as it now is, because it can be wielded for the benefit of liberty.

now is, because it can be wielded for the benefit of liberty. But I would not see the people of my

Under these circumstances, I think it our true policy and interest to prepare for the future.—Say to our slaveholding friends and their allies, we will maintain our present Union, but we will not be transferred to an unequal and dishonorable Union with the polygamists of Utah, nor to an equally dis-graceful Union with Cuban slaveholders; that the Federal Government shall be restored to the maintenance of the objects and purposes for which it was

framed.

I may be permitted to say, that the Republican party is already in the field, basing its hopes of success upon the undying truths, 'that all men are endowed by their Creator with the inalienable right to life, liberty, and happiness; that the primal object and ulterior design of a federal government was, to secure all men under its exclusive jurisdiction in the enjoyment of these rights.' The rapid progress of these doctrines, since their adoption, leave no doubt of their success, and the day is not far distant, when there will be no oppression, no slavery, no buying and selling God's image, outside the slave States. Within those States we cannot reach it by legislation. That must be done by their own people; but when the moral and religious sentiment of this people shall be concentrated into one focus of burning contempt for those who scourge, degrade, and brutalize their fellow-men, slavery will disappear from the States, and our country will soon

be purified from the crimes of slavery.

Many discreet and patriotic men think we should make military preparations, in a manner corres-ponding with that of our Southern friends. I an-Ours is the cause of truth and justice, which needs no arms, no violence, no shedding of blood. The advocates of slavery are differently situated; theirs is the cause of oppression, injustice, and crime. It can only be maintained by violence, by arms, and by

Nine slave States are at this time agitated by ser-All slaves are at this time agitated by servile insurrections. White people are murdered daily, and daily slaves are shot down by their masters, without trial, while others are hanged under lynch law. Each murder, whether of blacks or whites, begets new fears and creates new alarms, which continued to the continued of the conti begets new fears and creates new alarms, which continually torment the imaginations of both masters and slaves. Now, I regard it our duty to those slaves, and those masters, to remain in the Union, so that, when they shall apply to our federal executive for protection, we may give just, rightcous, and constitutional protection to both master and slave, by securing each in the enjoyment of his life, his liberty, and the avails of his own labor, according to the intentions and expectations of those who founded the government. nded the government.

should remain in the Union, not for the purpose of upholding and extending slavery, but for the purpose of upholding and extending liberty. If we unite upon the doctrines put forth in our Republican platform, our success cannot be delayed nor postponed. For the first time since the adoption of the Constitution, the fundamental truths on which our government was founded, were placed in issue before the country in June last. In November we carried eleven sovereign States, comprising nearly two-thirds of the free population of the Union, and two-thirds of the free population of the Union, and now, Republican Governors preside over fourteen of the most important, most populous, and wealthy organizations of our federal Union. Our platform is broad as the family of man; it is based on principles which are eternal as the throne of heaven. Truth, like its author, is omnipotent. Our cause, at this moment, commands the political, the moral, and the religious influence of the good and worthy of the mation. It is the cause of freedom, of morality, of religion, of civilization. It is stronger than armies, more potent than the combined influences of armies, more potent than the combined influence oppression and tyranny, combined with armies. oppression and tyranny, combined with armies.

Already the advocates of slavery falter in their efforts to establish that institution in Kansas,

Should they, however, proceed in that nefarious work, the total overthrow of the Democratic party is certain. Should they fall back—should the slave departed forever. Let us but continue firm in our position; let us but hold the oppressors at bay for a few years, and the rapid increase of our free population will perfect our triumph. Minnesota, Oregon, and Washington, will soon be added to our list tion, and left it to their children to decide, they were of free States. The laws of nature and of God are miserable cowards. As to the matter of drawing a co-workers with good men. Acting in harmony line, let each man first draw a line about himself; with them, no earthly power can resist our pro-

with them, no earthly power can resist our progress.

In conclusion, you will permit me to say, that, while I admit and will maintain the right of every man fully to express his views, and compare ideas with those around him, I think our duty and policy unite in urging us to maintain the Union as it is, and to reject all propositions to form a new Union with the polygamists of Utah or the slaveholders of Cuba; that we should be active and energetic in our efforts to restore the government to its original position in favor of freedom; that we should increase the number of free States, until the slave power slall be dwarfed to an insignificant portion of our federal Union; that no man shall be elected to any office, who hesitates to exert his political and moral influence to carry out the designs of those of ballots executing a freeman's will, as lightning

can be stated over the intension of the intelligent free-North.

The holders, or their servile allies, insist that that institution, 'perish with it.'

The work of our Republican fathers? I the work of our Republican fathers? I the idea. It was the work of Democratic

The states, we will the heavy burdens and let the oppressed go free; or, if you prefer to maintain that institution, 'perish with it.'

For the honor of your invitation, please accept, for yourself and associates, my thanks.

Very respectfully, J. R. GIDDINGS.

Resolved, That the meeting of a State Disunion Convention, attended by men of various parties and affinities, gives occasion for a new statement of principles and a new platform of action.

Resolved, That the cardinal American principle is now, as always, liberty; while the prominent fact is now, as always, slavery.

Resolved, That the conflict between this principle

of liberty and this fact of slavery has been the whole history of the nation for fifty years; while the only

Nor from political action, as now conducted; for the Republican leaders and presses freely admitted, in public and private, that the election of Fremont was, politically speaking, 'the last hope of freedom.' And even could the North cast an united vote in 1860, the South has before it four years of annexation previous to that time.

Resolved, That the fundamental difference between mere political action and the action we propose is this: that the one requires the acquiescence of the Slave Power, and the other only its opposition.

Resolved, That the necessity of disunion is writter in the whole existing character and condition of the two sections of the country-in their social organization, education, habits and laws-in the dangers of earth was ever strong enough to hold together such

States by the expulsion of the slave States from the confederation, in which they have ever been an element of discord, danger and disgrace. Resolved. That it is not probable that the ultimat

severance of the Union will be an act of deliberation or discussion,-but that a long period of deliberation and discussion must precede it: and this we meet to Resolved, That henceforward, instead of regardin

it as an objection to any system of policy, that it will lead to the separation of the States, we will proclaim that to be the highest of all recommendations, and the greatest proof of statesmanship; and we will support, politically or otherwise, such men and measure as appear to tend most to this result. Resolved, That by the repeated confession of North

ern and Southern statesmen, 'the existence of the Union is the chief guaranty of slavery;' and that the despots of the whole world have every thing to fear, and the slaves of the whole world every thing to hope, from its destruction, and the rise of a free Northern Republic. Resolved, That the sconer the separation takes

place, the more peaceful it will be; but that peace or war is a secondary consideration, in view of our prepower receip from its infamous designs, their prestige will be gone, their sceptre of power will have can, forcibly if we must."

The convention was next addressed by Rev. Samuel.

Massachusetts draw a line about her own bor

does the will of God, even in the face of Calife does the will of God, even in the take of Callering ballot-stuffing and the election in Kansa. Ha is marks were pointed and personal in their application. The Hutchinsons were then invited to size at kindly responded, giving the song entitled 'True base

dom—the way to gain it.

While they were coming to the platform, Mr. Ge. rison arose, and said he desired to express his that for the moral courage which had been exhibited by the courage of this occasion. for the moral courage which had been exhibited by the Chairman in presiding on this occasion. He was not superstitious, but he thought it a favorable con that their first convention had been presided oruby

It being one o'clock, the convention then adjourn

AFTERNOON SESSION.

Dr. Mann, of Sterling, Vice President, called a Convention to order. He had himself come upon as union ground reluctantly, and too tardily. He was first consider the reasons why a dissolution should first consider the take place, and afterwards some of the reasons with dissolution should take place. His remain listened to with close attention, and seemed to use the approbation of the audience. Wm. Lloyd Garrison followed Mr. Higginga

an earnest speech, advocating a dissolution of the Union. [For the speech of Mr. Garrison, see that page.]
Mr. Wendell Phillips followed Mr. Garrison B.

Ma.

It and c grave week proper the s ary.

Sir I fine thing desire tions lightlin as mora clearly will to consider to recommend the second the

their

that !

and the betheir came in spreson Britane clare after with

ries.
Revo throus olutions there tious separa a little where go do are many who spirit independed Mr

They man;

said he was for the dissolution of the Union, a s Abolitionist. He was for it, first, for the besti of the slave; and second, for the protection of the win race. He objected to the phraseology and the less of Mr. Wilson's letter. He says in that letter the the Union shall not be touched. A man who will say that is not a fit leader of the anti-slavery bea No man has a right to say that. We launch a gree principle, and if we believe in it, we are bound to follow it wherever it leads. The Union was of a value to any body, and never had been, if liberty ad humanity were objects of government. He com ed with great severity upon the outrages of the Sin-Power, and pictured the assault upon Mr. Samer a the legitimate fruits of the political and moral education which the Union furnishes. Hecharacterised to Union as a magnificent conspiracy against justice, ad accursed of God. There was not a page of our hisry since 1789 that was not a disgrace to makind His opposition to the Union was one of personal bong and duty, and all things with him were security to Mr. Phillips's remarks occupied about an hou, and

at the conclusion, the Convention adjourned to bisley Hall, at 7 o'clock.

EVENING SESSION,

The meeting was called to order by Rev. Mr. His. A letter was read from Hon. George R. Russell of

After the reading of this letter, Mr. Higginson is behalf of the Committee on Resolutions, offered the following as an addition to the series offered at the morning session: Resolved, That a State Committee of seren be ap-

Roxbury.

pointed, whose duty it shall be, by means of Conventions, tracts, newspapers, and political or other orgaizations, public and private, to secure the efficient propagation of the doctrine and policy which the Convention proclaims. [The following gentlemen compose the State Committee: Rev. T. W. Higginson of Worcester,

Hon. Francis W. Bird of Walpole, Charles K. Whipple of Boston, Gen. B. M. Hosmer of West Beritte, Charles Brigham of Marlboro', Rev. Samuel May, h. of Leicester, Dr. Daniel Mann of Sterling, Seth Hust of Northampton, Elbridge Sprague of Alington. Resolved, That we especially recommend the ell-

ing of a general Convention of the free States during the current year. Resolved, That the State Committee be instrued to prepare and issue, as soon as possible, an address

the people in behalf of our principles. The Hutchinsons then sang the anti-slavery kee entitled 'Right and Wrong, or the Good Time Coning'; after which the Convention was addressed by

Stephen S. Foster of Worcester. Mr. Foster argued that the mass of the people wer ripe for revolution-they felt that this Union ought to be dissolved, and were ready to do their part in the and manufacturers, but they were the independent, hard-fisted vecmanry of the land, if they could see

some practical way of accomplishing it. He was in favor of the organization of a political party in the State, outside of the federal Union, and abjuring all connection with the United States Constitution.

He concluded by offering a series of resolution which he said he did not expect would be passed, but which he desired, nevertheless, should go into the record of the proceedings :-

1. Resolved, That as men and citizens, we claim the right fully to discuss the character and claims of our political institutions, and to amend, revolutionis or abolish them, in accordance with our own convic tions of duty; nor shall we be deterred from the exercise of this right by the denunciations or threats of time-serving politicians or a mercenary press.

2. Resolved, That the experience of more than sixty years has proved our national government to be a mere creature and tool of the Slave Power, substvient only to the purposes of despotism-a fermidable obstacle to the advancement and prosperity both of the free and slave States-a libel upon all our Denseratic theories of government-a disgrace to the cirlization of the age, and a bitter curse to the cause of freedom in our own country and throughout the

3. Resolved, That, in view of this long and painfal experience, we have no longer any hope of its referms tion, but are fully convinced that the best interest d every section of the country require its immediate 4. Resolved, That it is the duty of the friends of

Preedom in all parts of the country to unite upon some practical and well-devised measures for the accomplishment of this object, and for the subsequent organization of a national government which shall neither tolerate slavery nor any other institutes which is at variance with our Democratic theories. 5. Resolved, That this Convention recommends,

the first step towards the accomplishment of this object, the organization in each of the States, of political party outside of the present Constitution Union-a party whose candidates shall be publicy pledged, in the event of their election, to ignore the Pederal Government, to refuse an oath to its Confitution, and to make their respective States free and independent communities. Mr. Phillips then took the platform, and delivered

an address, that was even more elequent than is speech in the afternoon; at the close of which, Mr. Wilkins of Pembroke spoke to the Convention, is # position to the views of previous speakers. He con sidered the Constitution an anti-slavery instrument and was for adhering to the Union, and organisms a party which should take the ground that the Cartion did not authorize, tolerate, or establish is

After a song by the Hutchinsons, Parker Pilaber addressed the Convention in a strain of eloquent vective against all persons and all parties who wor not in favor of the radical disunion views of the Ga-

risonians.

The question was then taken on the reand they were declared adopted.

After another song from the Hutchinsons, and the transaction of some business relating to organization the Convention adjourned.

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SPEECH OF WM. LLOYD GARRISON. At the Disunion Convention held in the City Hall Worcester, January 15, 1857.

PRONOGRAPHIC REPORT BY MR. TERRISTON.

It was my intention to have prepared, with some ca and deliberation, the views I desired to express on the gare occasion; but having been ill for the last tw arcks, I have not been able to give a moment to the preparation of a set speech. It is true, sir, with me the subject is familiar; nevertheless, this is no ord pary gathering, and nothing should be hastily uttered on a question so vast, so solemn, and so revolution

Sir, I do not marvel at the general hesitancy which I and in the community to come up to the high position of demanding a dissolution of the Union. I re member how men are born, and how they are bred. I know, in regard to my own case, with what tenacity I clang to this Union, inspired by the patriotic feellegs of my early days, and never dreaming that any thing would ever separate me from it, or lead me to desire its dissolution. Men do not change the institutiens which have come down to them from the pass Lightly, or for transient reasons. They must be placed has trying emergency,—they must feel a stron moral chligation pressing upon them,—they must clearly perceive some great impending evil to be shanned, some great good to be gained,—before they all go into revolution; whether it be a physical rev dation, attended with the shedding of human blood, or a moral revolution, attended with the loss of friends and popularity, and the sacrifice of worldly interests. If the great mass of the people were ready to respond, at once, in favor of the dissolution of the Union, with no more light on the subject than they now enjoy, I would give little or nothing for the resome, because I should be certain it was but the mere impulse of the moment; but when they hesitate and hold back, and forbear to the last, trusting that there may be some way of escape; when they be for a little longer time to look at a question involving such momentous consequences, before openly committing themselves, I say, 'Well, that is all right and projer—it is human nature.' When such men move, it is with the force of the thunder-bolt; they are as pliable as the everlasting hills. If, therefore, Disunion be a matter of slow growth -as it is-I am sure it is a true growth, and that every thing is gained thereby. I expect it will go on, slowly gathering to iself friends and advocates, until at last it shall culminate in an all-pervading Northern sentiment, and the great work be easily accomplished. Our revoluthe voke of the mother country. How many years ed they hope, and pray, and struggle, for redress o their wrongs, trusting to the justice of Englandthat Parliament would give heed to their petitionsand that they might be spared the necessity of raising the banner of independence-all the while avowing their loyalty to the British throne! Yet the hour came when, in spite of their veneration for the past in spite of their feebleness in regard to numbers and resources, and in spite of the colossal power of Great Britain, they said, . We will submit no longer! The time has come for us to throw off the yoke, and declare ourselves free and independent. The men who after that time, through cowardice or selfishness, sided with the mother country, were justly branded as Tones. Sir, the race of Tories did not die off with the Revolutionary struggle. In our day, we are passing through the same ordeal. We are engaged in a rev elution more far-reaching, more sublime, more glories than our fathers ever dreamed of. I know that there are honest men yet struggling with conscient separation come? May we not be pardoned, if we wait a little longer? Is there not some turn of the wheel whereby Freedom will come uppermost, and Slavery go down?' Such men are to be respected, for they tre not animated by a craven spirit. In due time they will assuredly be with us. But there are other who are not honest; who are actuated by the old tor mint which was so hostile to the struggle for colonia intependence; and these are to be branded as the enemies of mankind.

Mr. President, who is it that will be with us in thi great movement for a separation of the North from the South? Let me first tell you who will not be with us; and I think you will agree with me, that the les of their company is no cause of shame or regret. They are not of us, nor with us, but against us, to a nun; in their very enmity, witnesses, before God, that sur position is one of virtue, of honor, of true humusity, of impartial liberty. They are the pension stools of a pro-slavery Government—puppets who are moved and controlled by 'the hand that feeds then'-Northern hunkers and demagogues, who are using their influence to suppress all anti-slavery agita tion-mercenary traders, whose god is the 'almight dollar -wilv politicians, who will sacrifice every thing to their unhallowed lust of office-clerical time-ser vers, whose only gospel is public sentiment. These will all join in the cry of 'treason,' 'fanaticism,' and 'infidelity,' and combine their forces to put down movement that never can be put down-never never !- because it is impossible to put down God and of this movement He is the life. (Applause. Finally, sir, we shall not have the rabble with us The brutal, the vile, the profane, the mobocratic, in stinctively shrink from us, and array themselves of the side of the Union-savers. They do not rally un der our banner.

Who will go for a dissolution of this blood-staine Union? Those whose reverence for God is greate than for all human institutions : who only ask what is His will, what is His law, and never ask anything beyond it. I believe that such must and will be for annulling that "covenant with death and agree ment with hell,' the Constitution of the United States All who mean to be true to the cause of liberty will be with us. If they do not yet understand this ques tion, they will soon see that there is no other way of escape, and will join our ranks. What if we are not derided because we are so few? The soul, faithful to principle, never yet took counsel of numbers. He is a dastard, who contemptuously points his finger at a feeble minority struggling for the right, and exclaims, 'You have noboly with you!' Sir, I desire to be on the strong side; but I know that the wrong side is never the strong side. I know that strength He in eternal rectitude. The triumph of a righteour tause is only a question of time. That cause is ours and it shall one day be gloriously victorious.

Who will rally for Disunion? Those who 'r member them that are in bonds as bound with them ' who look at the issue, not by their pleasant fireside hot as an abstract proposition, but on the Souther tuction-block and plantation, from the stand-point of the retched slave, for whose protection there is neither nor government in any part of our country.

I wish to say a word respecting the letter which has been read to this convention from Henry Wilson. I believe he desires to aid the anti-slavery movement as fir as he can, and at the same time advance his own political ends. The course he is pursuing at Washingin forces upon me the conviction, that he is on the retreat. His letter is derogatory to himself, as a pro fessed friend of freedom, to the spirit of the old Puritans, and of our revolutionary sires-(applause)-no because it does not endorse the Disunion movem but on account of its pervading tone and spirit-its af fectation of superior patriotism—its ridiculous glorifiestion of a Union which has only served to exter and strengthen slavery, and to weaken and degrade liberty—its insulting advice hose who are here as-imbled—and its empty flourish about 'Liberty and Union, as though these can exist in a govern constituted like ours ! It is a letter which the people d Massachusetts should tie like a millstone are

his neek, to sink him in the sea of political oblivion until he shall have recovered his manhood.

until he shall have recovered his mu Mr. President, after that tragedy took place in the Senate of the United States, when Charles Su was struck down by the ruffian hands of Preston Brooks, one of the Richmond journals made the fol lowing comments :-

above themselves. They have been humored until they forget their position. They have grown saucy, and dare to be impudent to gentlemen. Now they are a low, mean, scurvy set, with some little book learning, but as utterly devoid of spirit and honor as A PACK OF CURS.

learning, but as utterly devoid of spirit and honor as A PACK OF CURS.

The truth is, that they have been suffered to run too long without collars. THEY MUST BE LASHED INTO SUBMISSION. Summer, in particular, ought to have nine-and-thirty early every morning. He is a great strapping fellow, and could stand the cowhide beautifully. Brooks frightened him, and at the first blow of the cane, he bellowed like a bull-calf.

There is the blackguard Wilson, an ignorant Natick cobbler, swaggering in excess of muscle, and absolutely dying for a beating. Will not somebody take him in hand? Hale is another huge, rod-faced, sweating scoundrel, whom some gentleman should kick and cuff until he abates something of his impudent talk. Southern gentlemen must protect their own honor and feelings. It is an idle mockery to challenge one of these scullions. It is equally useless to attempt to disgrace them. They are insensible to shame, and can be brought to reason only by an application of cowhide or gutta percha. Lat them once understand that for every wile word spoken against the South, THEY WILL SUFFER SO MANY STRIPES, and they will soon learn to behave themselves, like DECENT DOGS—they can never be gentlemen.

Judging from his disclaimers and protests in the

Judging from his disclaimers and protests in the Senate, and the tone of his letter before us, it would almost seem as if Henry Wilson were learning to behave-I will not say like 'a decent dog'-but very nissively in the presence of his Southern overseers.

Sir, there are those who affect to regard this as a very to its object, or the spirit which animates it; or the unting 'the Union as it is,' and as our fathers mad principle by which it is guided. It is no more con- it. I turn to all that remains of the Whig party, and emptible than was the advent of Jesus, or the conflict ask, 'Are you in favor of preserving the Union? of Luther with the Romish Church, or the struggle of and they exclaim, 'Yes, to the end of time!' I turn our fathers to throw off the British yoke. How, in all to the Democratic party, and ask, 'Are you in favor ages, have mankind been quickened, and aided onward of preserving the Union?' and they reply, 'Accurse in the right? Not by numbers, but by the simple be he who is not!" I turn to the American party truth-esponsed not by the rich and powerful, but and ask-'Are you for this "glorious" Union? enunciated and enforced by a solitary witness here and there, and gradually obtaining mastery over all opposi- the Republican party, and say- And you, also, go tion. I am sure that we have the truth with us, and, therefore, that power which moves the world is committed to our trust-let those scoff who will.

Haverhill, in this State, and presented by Joun QUINCY ADAMS, asking that body to take measures parties mean the same thing, or they do not. If the for a peaceful dissolution of the Union. How many names were appended to it? Thirty! Yet, though it was a solitary petition, signed by only thirty obscure individuals, into what convulsions were both houses of Congress thrown, and what terror and rage pervaded the whole Southern portion of the Confederacy, in consequence of its presentation! And why was this? Simply because it was like the hand-writing which Belshazzar saw upon the wall of his palace- WEIGHED IN THE BALANCE, AND FOUND WANTING.' To the slaveholders, it was as the voice of God, saying, 'Your covenant with death shall be annulled '-and well might they tremble!

The air is filled with objections to a movement of this kind. I am neither surprised nor disquieted at this. One of these is of a very singular nature, and it is gravely urged as conclude against Disunion It is to this effect : we must remain in the Union, because it would be inhuman in us to turn our backs upon the millions of slaves in the Southern States. and leave them to their fate! Men who have never been heard of in the Anti-Slavery ranks, or who are ever submitting to a compromise of principle, have their bowels wonderfully moved all at once with sympathy for the suffering slave! Even our esteemed friend THEODORE PARKER, (who deals in no cant,) says in his letter, that he cannot consent to cut himself off from the slave population. Now, we who are engaged in this movement claim to be equally concerned for the liberation of the slave. If we have not things, rather than to turn and flee, God knows that one, I make no parade of my anxiety for the deliver- was ever made since the world began. ance of those in bondage; but I do say that it strikes me as remarkable that those who, for a quarter of a century, have borne the heat and burden of the day, should have the imputation cast upon them of intending to leave four millions of slaves in their chains, by After referring to this Convention in very respectful

terms, it says :-We are as sensible, we believe, as they are, of the wrongs inflicted upon the North by the Slave Power. We believe that they are such as would afford a full justification to us to cut asunder from them, if we could do it, consistently with our duties and obligation others. But there is a large slave population in the South, and a still larger, nominally free, non-slaveholding population, whose wrongs are as mountains to mole hills, compared with ours. They have become mole hills, compared with ours. They have become politically connected with us, and on the continuance of that connection rests the only hope of their deliverance, for a long period to come. It would, in our estimation, be unchristian and unmanly—it would be selfish and cowardly, in us, to forsake them in the time of their great need, and leave them to their cruel fate, for the sake of relieving ourselves from the comparatively small evils which we suffer in consequence of the connection. We have the power to relieve both ourselves and them, under the Constitution, and it is well, that, by wise and inscrutable laws, the wrong which they suffer must, necessarily and inevitably draw with them wrongs against us—we say it is well that it is so, because that gives us a fellow feeling with them, and should spur us up to seek their deliverance in common with our own.

Now, all I have to say is, that this is a man of straw! I have no idea of forsaking the slave, under any circumstances. The slaveholder knows it, and the country knows it; and I am sure that those who are associated in this movement intend to continue the conflict till every yoke is broken. I declare that representation of the case; and it indicates a strange dullness of comprehension with regard to our position and purpose. What! is it to forsake the slave when I cease to be the aider and abettor of his master? (Cheers.) What! when the North is pressing down we say to her, 'Take off that pressure-stand asidegive the slave a chance to regain his feet, and assert his freedom!' is that turning our backs upon him? (Applause.) Here, for example, is a man engaged in highway robbery, and another man is acting as an accessory, without whose aid the robber cannot succeed. In saying to the accomplice, 'Hands off! Don't aid the villain!' shall I be told that this is

Union continues, there is no hope for the slave; because, with this Union, it is possible to hold four millions of bondmen in chains, and impossible without it; because the whole country is pledged to guard and defend slavery where it now exists. Massachusetts is virtually a slave State to-day, by the compromises of the Constitution; therefore it is that every fugitive slave, touching her soil, must be secreted or flee. Plymouth Rock has crumbed into dust; it can rower than that he can wrap himself in it."

where refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be dissumulled, and your agreement with hell shall not stand; when the overflowing scourge shall overflow the hiding-place. And your covenant with death shall be dissumulled, and your agreement with hell shall not stand; when the overflowing scourge shall overflow the hiding-place. And your covenant with death hall be dissumulled, and your agreement with hell shall not stand; when the overflowing scourge shall overflow the hiding-place. And your covenant with death hall be dissumulled, and your agreement with hell shall not stand; when the overflowing scourge shall overflow the hiding-place. And your covenant with death hall be dissumulled, and your agreement with hell shall not stand; when the overflowing scourge shall overflow the hiding-place. And your agreement with hell shall be a verall be trodden down by it. From the time that it goeth forth, it shall take you; for morning by morning shall be a vexation only to understand the report. For the bed is shorter than that a goeth forth, it shall be a vexation only to understand the report. For the bed is shorter than that a goeth forth, it shall be a vexation only to understand the report. For the bed is shorter than that a goeth forth, it shall be a vexation only to understand the report. afford him no protection. Bunker Hill and Fanenil Hall are equally impotent. We have been told, today, that no fugitive has been arrested in Boston since the seizure of Anthony Burns. Why not? Because refuge, and imagine themselves safe. But judgment

and every fugitive who comes to Boston is co his way to Canada.

Mr. Hicoryson-When a fagitive comes to Wo ester, we always advise him to stay. (Applause.) Ma. GARRISON-It remains to be seen whether Worcester will be able to protect the slave, wh eized by the United States Government; and whe that time shall come, it will be Worcester out of the Union, not Worcester in the Union, that will break

But the Spy says, we have power to relieve bot ourselves and the slave, under the Constitution.
will thank any man to show me how and when thi can be done. I believe the reverse of this to be the exact truth.

For one, I am here to say, that I am for no unic with slaveholders. No union with them in the Church, none in the State, but an eternal divorce from them, while they remain slaveholders.

What is the American Union? Has it form an substance, or is it something which belongs to the imagination—a mere piece of dough, which ever, man may mould and fashion as he thinks proper, with out regard to its original design or positive provi-sions? Men talk of interpreting the Constitution a they understand it. Does it never occur to them tha this is a game at which two can play? If they may interpret it ad libitum, so may the slaveholders. sir, I assume that we have such a thing as the Amer ican Union; that it has beight and breadth and exac dimensions; that the nation understands what it is and has been from its origin, in regard to its slave holding conditions. Now let us see who are for it perpetuity. I turn to the Southern slaveholders, and ask, 'Are you for a dissolution of the Union?' and they are for hanging me up by the neck for raising the question! (Laughter.) True, they threaten, i contemptible movement. It is so according to 'the case certain things shall be done, that they will separate wisdom of this world'; but it is not contemptible as from us; but, mark you! they are in favor of perpet-

'Yes, until the crack of doom.' Finally, I turn to for the Union?' And they make the loudest noise and throw up their caps the highest, in its behalf.

Now, either these parties mean by 'Union' the sam Reference has been made to a petition which was thing, or they do not. Henry Wilson, when he sent to Congress, a few years since, from the town of says, 'I am for perpetuating the Union,' means by it what the South means, or he does not. All thes do, then I stain them all with the blood of four mil lions of slaves, who lie crushed and bleeding beneat! the Union. If they do not, then I say, there is treach ery somewhere; because they are using the same word, representing the old idea of the Union, as un derstood and carried out by our fathers. Who is it that is playing falsely?

My reasons for leaving the Union are, first, because of the nature of the bond. I would not stand here moment, were it not that this is with me a question of absolute morality-of obedience to the higher law. By all that is just and holy, it is not options whether you or I shall occupy the ground of Disu nion. It is not a matter of political expediency of policy, or even of incongruity of interests between the North and the South. It strikes deeper, it rise higher than that. This is the question: Are we the North not bound in a Union with slaveholder whereby they are enabled to hold four millions of ou countrymen in bondage, with all safety and impunity Is not Massachusetts in alliance with South Caroling Rhode Island with Georgia, Maine with Alabama Vermont with Mississippi, giving the strength of this nation to the side of the dealer in human flesh? My difficulty, therefore, is a moral one. The Union w formed at the expense of the slave population of the land. I cannot swear to uphold it. As I understand it, they who ask me to do so, ask me to do an immor al act-to stain my conscience-to sin against God How can I do this? I care not what consequence yet proved our willingness to suffer the loss of all may be predicted. It is a sin to 'strike hands with thieves, and consent with adulterers.' I aver that the we are prepared to bear any new cross that He, in compact made by our fathers, in relation to its slavehis providence, may be disposed to lay upon us. For holding guarantees, is a compact more wicked than

I press it upon the consciences of all who hear me You claim to be moral, humane, Christian men Tell me, what is the Constitution of the United States which you swear to uphold? What is this boasted Union, which you are determined to perpetuate seeking the overthrow of this Union ! I find, even Does it not provide that there shall be a Slave Oligarin the Spy of this city, the same absurdity reiterated. chy in Congress, representing three-fifths of the slave population? Is there not a provision for hunting fugitive slaves every where through the land? Is not the entire power of the nation pledged to keep the slaves in their chains, by suppressing all insurred tions? If these things be so, I ask you, as human men, as Christian men, as anti-slavery men, how, in the name of God, it is possible for you to support such 'an agreement with hell,' for one hour, and then wipe your lips and say, 'We are guilty of no sin'? It may be that you feed and clothe the fugitive, and helm him on his way; you generously contribute to the anti-slavery cause, and actively resist the extension of slavery. All this shall be put down to your credit. But do you not recollect the case of the young man who came to Jesus, and asked what good thing he might do that he might have eternal life? Jesus said. Thou knowest the commandments, Do not kill, Do not steal, Do not bear false witness.' 'All these have I kept from my youth up,' was the exulting reply. But Jesus said- If thou will be perfect, go and sell that thou hast, and give to the poor, and then shalt thou have treasure in heaven, and come and follow me And he went away sorrowful, for he had great possessions. It is precisely so here. You have perform ed many commendable deeds; still, one thing is lacking :- you have not ceased to strike hands with the enslavers of your fellow-men, under the Constitution of the United States.

this talk of leaving the slave to his fate is not a true hand-[referring to the Bible.] While I reject the absurd idea of its plenary inspiration, I find so much truth in it, so much of the prophetic spirit in it, such burning denunciations of oppression in it, that my pulses thrill when I read its solemn warnings and upon four millions of slaves, like an avalanche, and stern rebukes. It seems as if the prophet Issiah must have foreseen the time when the framers of the American Constitution came together to form this government; for how truly has he described the spirit of the American people, and the horrible com pact into which they entered at that time? How applicable are both his description and reproof to us a nation !-

ceed. In saying to the accomplice, 'Hands off! Don't aid the villain!' shall I be told that this is enabling the highwayman to rob with impunity? What an absurdity! Are we not trying to save the pockets of all travellers from being picked, in seeking to break up all connection with highway robbery? (Applause.)

(Applause.)

(Applause.)

Now, sir, we go for Disunion, because, while the Union continues, there is no hope for the slave; because with this Union, it is nossible to hold four mil.

This describes, in the most graphic manner, th character of the American Union, and the language of the people concerning it. They make lies their we have been afraid to have another case come up, shall yet be executed; and He who sits in the heav-

our fathers, leaving not one stone upon another.

I am opposed to this Union, because it is an ins

sham before the world, when we affect to regard it as seed delay, or to something worthy of veneration and perpetuity.

Of what value is it to us, as freemen, in the slave States? What protection does it give? None whatever. Henny Wilson is not for sundering the Union; yet Henny Wilson has a rope round his neck in one half of the Union, as the outspoken advocate of the slave. He dare not go South, even to promulgate his Republican dectrines; for it would be at the peril of most reliable? slave. He dare not go South, even to promulgate his most. Was well attended by a highly respectable and Republican doctrines; for it would be at the peril of his life. There is not a man at the South who enjoys liberty of conscience, of speech, or of the press, as against slavery. Now tell me why, knowing all this, tyou still cry out in favor of the Union? Does not letters which were read to the Convention from disthe South lay her tyrannous hands upon all the colored citizens of Massachusetts who are found upon
her soil, thrust them into her dungeons, and sell them

The letter of Henny Wilson excited general surprise, into eternal slavery if they are not ransomed? As a

Again, I am for the overthrow of the Union, because of the avowed determination of the South to extend and perpetuate her accursed alave system, ad never yield one jot or tittle in this struggle for emancipation; that she means to go forward, and overthrow every barrier to the diffusion of chattel slavery throughout this continent; that she hates all our free institutions, and hopes to subvert them. I know what is the spirit of the South, and I take her at her word, and say, 'You have shown that the time has ome for us to separate. Be it so!

Sir, there is no power in the United States govern ment, or in any State government, to give us any pro-tection in the slave States. We have a right to go there, and denounce slavery as a curse and a crime ;a natural right, which is God-given; a constitutions right, by the original compact. But if we go there and attempt to exercise this right, we are subjected to every description of personal insult and outrage. We may make our appeal for redress to the United States government, or to the State government, but we shall

Again, I am for the speedy overthrow of the Union ecause, while it exists, I see no end to the exter of slavery. I see every thing in the hands of the Slave Power now. I see the national government for four years to come-all the resources of the countryevery dollar in the treasury-the army, the navy, the judiciary, every thing in its grasp; and I know that with all these means and facilities, and the disposition to use them, nothing can successfully contend agains

I am sure of another thing-that when the North shall withdraw from the Union, there will be an end to Southern fillibustering, and schemes of annexation Then the tables will be turned, and we shall have the slaveholders at our doors, crying for mercy. Rely upon it, there is not an intelligent slaveholder at the South, who is for a dissolution of the Union. I do not care what the folly or insanity of the Southern nullifiers may be; I do not care how much they hate the North, and threaten to separate from us; they are contemptible numerically, and only make use of these threats to bring the North down on her knees, to do their bidding, in order to save the Union. Not one of them is willing to have the cord cut, and the South permitted to try the experiment. If it be otherwise, God grant that she may soon take this step, and see whether she will be able to hold a single slave one hour after the deed is done!

The dissolution of the Union will paralyze the pow er of the master, and therefore render emancipation certain, by a geographical necessity. The line, -wher will it run? It will run between freedom and slavery wherever that is: between free labor and slave labor between where man is owned as a slave, and wher men own themselves, and have power to take care of themselves, as free laborers. That is where the line will run. There will be no Atlantic ocean rolling between; but the slave will be able, at a single stride, to step over the line into a free and inde dent re public, where he will be protected against all pursuit. Under such circumstances, no border State can long remain a slave State, in the nature of things.

Yes, the dissolution of the Union will smite slave to the dust. What next will follow? The inbiler having come, we shall be free every where; free at the South, free at the North: with free labor, free schools, a free press in common. With universal freedom, we shall then organize a magnificent Union from the Atlantic to the Pacific, in which there shall be neither tyrant nor slave, and it shall go well with us as a people. (Applause.)

Dr. Wayland, of Providence, has expressed my views and feelings entirely, in a speech which he delivered on the Kansas-Nebraska bill. I beg leave to read a single extract:

'I value the Union as much as any man. I would cheerfully sacrifice to it everything but truth, justice and liberty. When I must surrender these, as the price of the Union, the Union becomes at once a thing which I abhor. To form a union for the sake of perpetuating oppression, is to make myself an op-pressor. This I cannot be, for I love liberty as much pressor. This I cannot be, for I love liberty as much for my neighbor as for myself. To sacrifice my liberty for the sake of the Union, is impossible. God made me free, and I cannot be in bondage to any man.' \* \* \* \* Taking Christ, then, for my example, and striving to imbibe his spirit, can I do otherwise than take to my bosom every oppressed and down-trodden child of humanity? Jesus Christ, my master, is not ashamed to call them brethren, and can I have any partnership in an attempt to trample them under foot? The Union, itself, becomes to me an accurace thing, if I must first steep it in the tears and blood of those for whom Christ died.

The Union is steeped in the tears and blood o those for whom Christ died, and it is maintained only at the sacrifice of truth, justice and liberty '-there force I pronounce it 'an accursed thing,' and treat i Mr. President, this theme is exhaustless. I cann

enter even upon the threshold of the argument on this occasion. But I will thank any man who will show me how we can rationally hope to restrain the Slav Power in any direction, whilst the Union exists, and the present determination of the South remains to perpetuate slavery at all hazards. Until that be done, I shall be an incorrigible Disunionist. I tell you, men of the North, as long as you proclaim in the ear of the Slave Power that you never mean to yield up this Union, come what may of outrage and villany in its train, you thereby surrender everything,-manhood, justice, liberty, reverence for God,-and grant an unlimited license for the extension of slavery over this continent. For remember this; the Slave Power conquers by intimidation. We of the North are ut courage-without backbone-and the Slav Power has long since found it out. We believe in preserving the Union, not in the living God; and this is damnable idolatry ;-therefore it is that we are ever driven to the wall by our Southern masters.

Men of the North ! you are constantly assuring the Slave Power that you will yield up every thing to save the Union. You are infatuated! Say to the South that there is a point beyond which she cannot pass, except at the cost of the Union; that there is something dearer to you than the Union-namely the preservation of liberty for yourselves and your children, and reverence for the eternal law of God. Tell her that if she passes beyond that peint, she will rage, but declare the Union to be now at an end! If our fathers made it, for the sake of self-protection fathers made it, for the sake of self-prote

ens will rend asunder the fabric so proudly reared by and self-interest, may we not unmake it, for the sake of true religion, humanity and freedom? We have tried the experiment for almost three score years, and it has proved a failure. Like causes must produce experiment to reconcile those elements which are eter-it has proved a failure. Like causes must produce nally hostile. God has never made it possible for like effects. The living and the dead must not be nally hostile. God has never made it possible for like effects. The living and the dead must not be Liberty and Slavery to live together in partnership. Between the North, with her free labor, free press, free schools, free institutions—and the South, with her slave labor, and mental darkness, and bloody desponsions—there can be no union, and there never has been one, except in name. We are only palming off a they be agreed? Whoever else may falter, or countains before the world, when we affect to regard it as sel delay, or take refuge in hypocrisy, I go for uncompositions and before the world, when we affect to regard it as promising hostility to slavery every where, and there fore for NO UNION WITH SLAVEHOLDERS

THE STATE DISUSTEN CONVENTION, which we held in Worcester on Thursday of last week, 15th inst., was well attended by a highly respectable and disgust and indignation, and presented a striking cor ichusetts man, I am for no such Union as that... trast in its tone and spirit to those received from J. R. GIDDINGS, AMASA WALKER, THEODORE PARKER, and others. It is precisely such a letter as Daniel Webster might have written, after the delivery of his 7th of March speech. Massachusetts requires a different Senator: she has now two vacant sents in the U. S. Senate. The utmost unity of feeling and sentiment characterised the Convention throughout. As for the Union, there was ' none so poor as to do it reveren Further particulars hereafter.

> Friends of the Anti-Slavery cause throughout he Commonwealth! remember that the annual meet ing of the Massachusetts A. S. Society will be held in this city on Thursday and Friday of next week, and let there be a most encouraging attendance. [See of-ficial notice in another column.]

#### GENERAL INTELLIGENCE.

Washington, Jan. 17. Serious Illness of Mr. Giddings.—Hon. Joshua R. Giddings, of Ohio, while earnestly engaged in discussing a private bill in the House, this afternoon, was seen to put his hand to his head and fall into his seat, being seized with atrophy of the heart. The members and spectators at once were thrown into the highest state of alarm. The Speaker

and numerous representatives crying out to those who pressed around him to stand back and give him air. Amid the excitement, an adjournment ensued.

Mr. Giddings was removed to the lobby, where he was attended by several members, who are physicians. It was some minutes before he could be restored to consciousness, and he evidently suffered intensely. He was carried to a sofa in the Speaker's room, and several physicians summoned to attend him, and every attention bestowed upon him. His condition is considered extremely critical.

The gratifying intelligence has since been reseived that Mr. Giddings has recovered from this aarming attack, and is again at his post.

A Cane for Senator Sumner.—Gov. Robinson of Kansas, who passed through this city for the east on Friday night, bore with him a beautiful cane from Major Bickerton, one of the free state prisoners, for Senator Sumner. The cane was wrought by the Major's own hands, during his imprisonment at Lecompton, and the device is peculiarly appropriate and significant, the whole being carved from a solid piece of wood and highly polished; upon it are 31 artificial knots, 15 of which are within the coils of a serpent, representing the fifteen states enslaved; and 16 without its coils, representing the 16 free states; and as the serpent (slaver) is still reaching after more states around which to coil itself, the Genius of Liberty grasps him around the neck and says, 'Thus far thou hast gone, but no farther canst thou go!' thus formhast gone, but no farther canst thou go !' thus forming the head of the cane. It is a beautiful device, and just such a one as we might suppose would be conceived by one who has been incarcerated for the grievous offence of loving liberty.—Chicago Journal,

When Senator Sumner visited the Alleghany when Senator Sumner visited the Alleghany mountains during the last summer for his health, he was the guest of R. M. S. Jackson, a physician, and the postmaster of Cresson, Pa. The Doctor treated Mr. Sumner well, and subsequently publicly certified that he considered his injuries as serious. For this offence against the ruffignism of Brooks and his applogists, the Administration has removed Dr. Jackson from the office of postmaster. When will there be an end of this abject flunkeyism in the high places of our government ?- Ind. Dem.

New Orleans, Jan. 15 .- Gen. Henningsen received

New Orleans, Jan. 15.—Gen. Henningsen received reinforcements at Granada Dec. 8th; and on the 19th, after a siege of 19 days, he succeeded in driving the enemy before him, killing 1400 of the enemy, with the loss of only 200 of his own troops.

The odds against him was ten to one. All the military stores, artillery, and the public documents at Granada, were removed to Rivas uninjured, Walker having previously taken possession of the latter city without opposition, the enemy retiring on learning of his approach.

his approach.

The Costa Ricans, however, had taken possession of all the boats on the San Juan River, thus cutting of all of Walker's communications.

New York, Jan. 18.—The East River was frozen over yesterday, so that thousands passed between this city and Brooklyn. At 4 P. M., when the tide began to ebb, the ice broke away at both sides, lesving over 500 persons on the ice, and cut off from the abore at either side. The excitement was intense, the piers of both cities being crowded with spectators. Several steamtugs went to the assistance of the sufferers, and after much delay, succeeded, it is believed, in saving all, although it was reported that several persons were drowned. drowned.

Philadelphia, Jan. 18.—Michel Brown, colored, and claimed by Getchell of Baltimore as his slave, was given up to his owner by Commissioner Brown, and taken to Baltimore. There is much excitement among the colored population, but no disturbance

A duel was fought near Napoleon, Arkansas between Dr. McCullough and a Mr. Mason, a merchant of Napoleon. The former was wounded slightly, and the latter, it is supposed, fatally.

The County Court of New Kent Co., Va., engaged trying several negroes charged with inciting insurrections. One negro has been condemned, and sentenced to be hung, and it was supposed that another would meet the same fate.

New Senators.—James F. Simmons, Republican, has been elected for Rhode Island; Simon Cameron, Re-publican, for Pennsylvania; Zachariah Chandler, Re-publican, for Michigan, to succeed Cass; James S. Green, Democrat, for Missouri, to succeed Benton.

The Cincinnati Enquirer states that some of the slaves are taking advantage of the present condi-tion of the River, which is now thoroughly frozen over, to make their escape into free territory. Three men and one woman crossed last Thursday night.

The free negro bill, which has been pending before the Legislature of Arkansas for several weeks, and which had for its object the removal of all free ne-groes from the State, has been defeated.

TA Convention of colored people has been held in Sacramento, for the purpose of taking measures to endeavor to obtain a release from their disability to give evidence in the courts of justice against white

Large Fire at Milford, Mass.—Union block, in Milford, was destroyed by fire on Friday. Loss about \$50,000. The building included the Post-Office, and was occupied otherwise for stores, offices, &c., and was owned by Z. Gleason, Ethan Claffin, and A. W. Webb. Two dwelling houses adjoining were also destroyed.

The five negroes—a grandmother, mother, and three sons, (the eldest 19, and the youngest 12)—who killed their master, the late George Green, in Prince William county, Va., on Christmas eve, were duly convicted, after a trial lasting two days. They are sentenced to be hung in thirty days.

Carroll county, Md., as a runsway from Howar county. He had eaten nothing for three days, an his boots were frozen to his feet, from which they ha to be cut with a knife.

Sunday, on the character of the late B. B.
His text was Psalms 9: 12—\* So teather our days, that we may apply our her other public societies were the recipients. He was an uncompromising opponent of slavery, and held in disesteem all the means employed for its extension. At the time of the attack on the printing office of Mr. Garrison, Mr. Mussey threw bimself into the gap, declaring that no one should enter unless over his body. It was fitting in this place to recount the noble qualities of the man, that his example and virtues may stamp themselves upon those with whom he had been associated, and that whatever our hands found to do, we should do it with all our might, and whatever we would accomplish, we should do it in this life.—

The Death of Hugh Miller.—The facts connected with the death of Hugh Miller, the eminent geologist, are peculiarly distressing. He died by his own hands there seems to be no doubt, but the circumstances under which the melancholy event happened do not lead to the supposition that his death was an act of intentional suicide. His death occurred on the night

Death of Rev. Dr. Harris.—We are pained to record the death of Rev. John Harris, D. D., an eminent minister of the Congregational body in England, and author of 'Mammon.' He died on Sunday evening,

Death of an Eminent English Physician.—The London papers report the death of the distinguished Dr Paris, the President of the College of Physicians. For hill a century precisely, Dr. Paris has practised, as physician, and had rissa to the very highest honors which it was in the power of his professional brethren to bestow.

The Free State Legislature of Knusas has ad-ourned to the second Tuesday of June.

SPECIAL NOTICES.

PARKER PILLSBURY, An Agent of the American Anti-Slavery Society, will lecture as fol-Portsmouth, N. H., Friday, Jan. 23.

Sunday, Sunday, Portland, Me., Feb. 1. NEW YORK CAMPAIGN.—Anti-Slavery Conventions, under the auspices of the American Anti-Slavery Society, will be held in the State of New York

Elmira, Chemung Co., Tuesday and Wednesday, Feb 3 and 4. Bath, Steuben Co., Tuesday and Wednesday, Feb.

10 and 11.

Belfast, Alleghany Co., Tuesday and Wednesday, Feb. 17 and 18.

Elliottville, Catt. Co., Tuesday and Wednesday, Feb. To be attended by Stephen S. Foster, Benjamin S. and J. Elizabeth Jones.

Rochester, Tuesday and Wednesday, Feb. 10 and 11. Syracuse, Friday and Saturday, Feb. 13 and 14. Utica, Monday and Tuesday, Feb. 16 and 17.

Wm. Lloyd Garrison, C. L. and Sarah P. Re-mond, Parker Pillabury, Aaron M. Powell, and Susan B. Anthony, to be in attendance. Sessions to commence at 2 o'clock, P. M., of first day, and continue by adjournment. Admission to evening session 124 cents, to defray expenses. Day session free.

Hubson Convention, at the New City Hall, Wednesday, Feb. 18. Sessions at 10 1-2, A. M., 2, P. M., and 7 1-2, evening. Day sessions free. Admission to the evening session 25 cents. Wendell Phillips, Parker Pillsbury, and Aaron M. Powell, to

NEW YORK STATE ANTI-SLAVERY CON-NEW TORK STATE ANTI-SLAVERY CON-VENTION will be held at ALBANY, on Friday, Saturday and Sunday, Feb. 20, 21, 22d, at Associ-ation Hall—commencing at 2 o'clock, Friday, P. M. Admission to evening sessions 25 cents. Day ses-sions free.

Wm. Lloyd Garrison, Wendell Phillips, Parker Pillsbury, Charles Lenox Remond, Sarah P. Remond, Aaron M. Powell and Susan B. Anthony will attend. Friends of Freedom, let there be a full attend-

SITUATIONS WANTED BY COLORED MEN AND WOMEN.—A young man of proper ac-quirements, and furnished with good recommend-ations, desires a situation as clerk.

Another as porter or blacksmith A young woman is anxious for a teacher's occurs

Apply to WM. C. NELL, 21 Cornhill. Another to learn the art of printing.

THE BALM OF THOUSAND FLOWERS. For beauti-THE BALM OF THOUSAND FLOWERS. For beautifying the complexion, cleansing the teeth, bathing, shaving, and all toilet purposes, this cosmetic is unrivalled. Lewis Gaylord Clark, of the Knickerbocker Magazine, says of it: 'We can say, from ocular proof, that the Balm of Thousand Flowers, a preparation for removing tan, pimples and freckles from the face, shaving, cleansing the teeth, perfuming the breath, &c., Fetridge & Co., proprietors, is the best article of the kind we have ever encountered.' Price, 50 cents a bottle. A. Williams & Co., General Agents, 100 Washington street, Boston.

Washington street, Boston. July 25.

DISSOLUTION COPARTNERSHIP. REUBEN H. OBER retires from our firm this

A day, by mutual consent.

The business of the firm will be settled by either of the late partners. Those indebted will please call and DAVID B. MOREY,

REUBEN H. OBER, THOMAS SMITH. Boston, Jan. 1, 1857.

The business hereafter will be carried on under the style of MOREY & SMITH, who will continue to manufacture Block Tin and Britannia Ware; will also keep on hand a general assortment of Glass and Japanned Ware, at Nos. 5 and 7 Haverhill street, and would solicit a continuance of the patronage which has been so liberally bestowed on the late firm. DAVID B. MOREY.

Boston, January 1, 1857. THOMAS SMITH.

Heralds of Freedom TRUTH, LOVE, JUSTICE.

PUBLISHED THIS DAY, BY C. H. BRAINARD. 124 WASHINGTON STREET,

A MAGNIFICENT lithographic Print, with the · Champions of Freedom,

in which are presented the Portraits of WILLIAM LLOYD GARRISON. WENDELL PHILLIPS.

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These Portraits have been drawn in the highest tyle of the art by that unrivalled French artist, L. prozelier, from daguerreotypes taken expressly for the purpose, and are the most faithful likenesses of the distinguished originals ever presented to the pub-

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137 A copy of this admirable Print will be sent to any part of the United States, by mail, free of postage, and in a safe manner, at the same price it is selling in Boston—\$1.50. The companion to this, the Champions of Freedom, will be sent to order on the same terms, and in the same manner.

Address C. H. BRAINARD, 124 Washington street, or W. C. NELL, office of The Liberator.

December 26.

THE SUNDAY QUESTION. BY THOMAS HOOD:

It is the king's highway that we are in, and in thi way it is that thou hast placed the lions. - BUNYAN. What! shut the Gardens! lock the latticed gate! Refuse the shilling and the fellow's ticket!

And hang a wooden notice up to state, On Sundays no admittance at this wicket ! The birds, the beasts, and all the reptile race, Denied to friends and visitors till Monday ! Now, really, this appears the common case Of putting too much Sabbath into Sunday-But what is your opinion, Mrs. Grundy?

The Gardens-so unlike the ones we dub Of Tea, wherein the artisan carouses-Mere shrubberies without one drop of shrub-Wherefore should they be closed like public-house No ale is vended at the wild Decr's Head-No rum-nor gin-not even of a Monday-The Lion is not carved-or gilt-or red, And does not send out porter of a Sunday-But what is your opinion, Mrs. Grundy ? The Bear denied! the Leopard under locks!

Asif his spots would give contagious fevers! The Beaver close as hat within its box; So different from other Sunday beavers! The Birds invisible-the Gnaw-way Rats-The Seal hermetically scaled till Monday-The Monkey tribe-the Family of Cats-We visit other families on Sunday-But what is your opinion, Mrs. Grundy? What is the brute profanity that shocks

The super-sensitively serious feeling? The Kangaroo—is he not orthodox To bend his legs, the way he does, in kneeling? Was strict Sir Andrew, in his Sabbath coat, Struck all a-heap to see a Coati mundit Or did the Kentish Plumtree faint to note The Pelicans presenting bills on Sunday ?-But what is your opinion, Mrs. Grundy? What feature has repulsed the serious set?

What error in the bestial birth or breeding, To put their tender fancies on the fret? One thing is plain-it is not in the feeding! Some stiffish people think that smoking joints Are carnal sins 'twixt Saturday and Monday-But then the beasts are pious on these points, For they all eat cold dinners on a Sunday-But what is your opinion, Mrs. Grundy What change comes o'er the spirit of the place.

As if transmuted by some spell organic! Turns fell Hyena of the Ghoulish race? The Snake, pro tempore, the true Satanie? Do Irish minds-(whose theory allows That now and then Good Friday falls on Monday)-Do Irish minds suppose that Indian Cows Are wicked Bulls of Bashan on a Sunday ?-But what is your opinion, Mrs. Grundy?

There are some moody Fellows, not a few, Who, turned by nature with a gloomy bias, Renounce black devils to adopt the blue. And think when they are dismal, they are pious Is 't possible that Pug's untimely fun Has sent the brutes to Coventry till Monday ?-Perhaps some animal, no serious one, Was overheard in laughter on a Sunday-But what is your opinion, Mrs. Grundy?

What dire offence have serious Fellows found. To raise their spleen against the Regent's spinney Were charitable boxes handed round, And would not Guinea Pigs subscribe their guines Perchance, the Demoiselle refused to molt The feathers in her head-at least till Monday ; Or did the Elephant, unseemly, bolt A tract presented to be read on Sunday ?-But what is your opinion, Mrs. Grundy?

At whom did Leo struggle to get loose? Who mourns through Monkey-tricks his damage

Who has been hissed by the Canadian Goose? On whom did Llama spit in utter loathing? Some Smithfield saint did jealous feelings tell To keep the Puma out of sight till Monday, Because he preyed extempore as well But what is your opinion, Mrs. Grundy ?

To me it seems that, in the oddest way, (Begging the pardon of each rigid Socius,) Our would-be keepers of the Sabbath-day Are like the keepers of the brutes ferocio As soon the Tiger might expect to stalk About the grounds from Saturday till Monday. As any harmless man to talk a walk. If Saints could clap him in a cage on Sunday-

In spite of all hypocrisy can spin, As surely as I am a Christian scion I cannot think it is a mortal sin-(Unless he's loose)-to look upon a lion. I really think that one may go, perchance, To see a bear, as guiltless as on Monday-(That is, provided that he did not dance)-Bruin's no worse than bakin' on a Sunday-But what is your opinion, Mrs. Grundy?

In spite of all the fanatic compiles,

But what is your opinion, Mrs. Grundy?

I cannot think the day a bit diviner. Because no children, with forsestalling smiles, Throng, happy, to the gates of Eden Minor-It is not plain, to my poor faith, at least, That what we christen 'Natural' on Monday, The wondrous history of Bird and Beast, Can be unnatural because it's Sunday-But what is your opinion, Mrs. Grundy Whereon is sinful fantasy to work?

The Dove, the winged Columbus of man's haven The tender Love-Bird-or the filial Stork? The punctual Crane—the providential Rayen The Pelican, whose bosom feeds her young? Nay, must we cut from Saturday till Monday That feathered marvel with a human tongue, Because she does not preach upon a Sunday? But what is your opinion, Mrs. Grundy? The busy Beaver-that sagacious beast!

The Sheep that owned an Oriental Shepherd-That Desert-ship, the Camel of the East, The horned Rhinoceros-the spotted Leopard-The Creatures of the Great Creator's hand Are surely sights for better days than Monday-The Elephant, although he wears no band, Has he no sermon in his trunk for Sunday ?-But what is your opinion, Mrs. Grundy?

What harm if men who burn the midnight-oil, Weary of frame, and worn and wan of feature, Seek once a week their spirits to assoil, And snatch a glimpse of 'Animated Nature'?
Better it were if, in his best of suits, The artisan, who goes to work on Monday, Should spend a leisure hour among the brutes, Than make a beast of his own self on Sunday-

But what is your opinion, Mrs. Grundy?

Why, zounds! what raised so Protestant a fuss, (Omit the 'zounds!' for which I make apology,) But that the Papists, like some Fellows, thus Had some how mixed up Dens with their theology Is Brahma's Bull-a Hindoo god at home-A Papal Bull to be tied up till Monday ?-Or Leo, like his namesake, Pope of Rome,

That there is such a dread of them on Sunday ?-

But what is your opinion, Mrs. Grundy? Spirit of Kant! have we not had enough To make Religion sad, and sour, and snubbish,

But Saints Zoological must cant their stuff, As vessels cant their ballast—rattling rublish t Once let the sect, triumphant to their text, Shut Nero up from Saturday till Monday, And sure as fate they will deny us next To see the Dandelions on a Sunday-But what is your opinion, Mrs. Grundy?

The Liberator

TO GOD. New Garden, (Ohio,) Jan. 8, 1857.

DEAR GARRISON: Few axioms are more clearly established in my mind than this: i. e., that resistance to tyrants is obe-dience to God. Who is the tyrant? He who seeks, by force, to subject others to his will, as a law of life, The supreme authority of each individual soul over itself is the innate, God-given right of each and every ple, and right and wrong in practice, and to be true to his own convictions, is the only basis of order, peace and good will among men. Fidelity to our own souls is the basis of all true and good government. To in-terpret the fixed laws of life and health to body and soul, and to obey one's own interpretation of those laws; this is the only basis of personal responsibility. Whoever would force his own interpretations of these laws upon others, and compel them, by violence, or threats of violence, to do as he says, is a tyrant. Resistance to all such tyrants, whether they be individuals, or religious or governmental combinations, is as clearly and certainly a religious duty, as is resistance to highway robbers, midnight assassins, or pi-

American slaveholders are the most merciless and despotic tyrants on the globe. Resistance to them is the paramount duty of every American citizen-of every slave-and of every friend of God and man, ir this and in all lands. I speak not now of the means of resistance, (of that soon,) but of the simple duty to resist them. Resistance to slaveholders, open, bold. energetic resistance, and that for death or victory, is the one great demand of this age and nation-a resistance to cease only with the death of slavery.

rates on the high seas.

It is the right and duty of slaves to resist their me ters. Resistance to their masters is obedience to God. on the part of the slaves. My soul exults when I read and know of slaves setting at naught the authority of their masters, and bidding defiance to their power. There is a sublime and noble daring in the conduct of that individual slave, who, prompted by the great divine instincts and aspirations of his soul, spurns the authority and defies the power of his oppressors though in the form of the national and State governments, and strikes for his inborn, inalienable right to liberty. It is sad to see such men a Sumner, Giddings, Wilson, Hale, Seward, and other Republican leaders, who believe that armed resistance to tyrants is obedience to God, refuse, when hard pushed by slaveholders, openly and boldly to assert and vindicate the right of the slaves thus to resist their masters. But they cower before the fear of injuring the party. For a time, their manhood and their nobleness are merged in their subserviency to party. It will not always be so. These men, and all true friends of humanity, will one day, when the supremacy of man over his incidents-when institutions for men, not men for institutions, shall have become the practical principle of life with them, openly, and before all the world, and in all places, maintain the master can have no right to enslave his slaves, the slave right and duty of the slave to resist his master, and the right and duty of the people of the North, and of erty by taking life is to protect the arm by destroying all the friends of freedom, to assist him.

These thoughts are suggested by the present panic at the South, touching slave insurrections. Before me are extracts from various papers in Virginia, South Carolina, Georgia, Florida, Alabama, Louisiana, Mississippi, Tennessee, Arkansas, Missouri, Kentucky and Maryland, referring to intended insurrections among the slaves, and to the murder of the slaves for suc supposed, but unproved insurrections. The entire slaveholding population is in the greatest alarm. lest their throats should be cut, their families destroyed, their wives and daughters violated, and their houses burned, by the outraged and long-suffering victims of He knows only violence and blood as a means of re their tyranny. Well may they tremble. Blow ron sistance; and knowing no higher law, he is guiltless just and righteous retribution, is the cornerstone of their Church and State. Four millions are may be to the fixed, eternal laws of life. But what in their midst, whose wives and daughters they have religion and government are the religion and governravished, whose hearthstones they have polluted with innocent blood, whose flomestic relations and affections they have despised and crushed, whose husbands and wives, parents and children, mothers and sisters, they have scourged and sold; and whose bodies and souls they have tortured and imbruted. The ery of vengeance, from these victims of their inhumanity, is ever sounding, like a midnight cry of blood and rapine, in their ears. But for the momen tous issues involved, it would be ludicrous enough to see these slaveholding Governors, Legislators and Judges, the Brookses, the Butlers, the Masons, the MR. EDITOR : Toombs, and all the slaveholding tyrants of the South, pale and trembling like the meanest and most grovelrection of their slaves.

Poor creatures! they have their reward. They flee when no man pursueth, as the consciously guilty ever do. One ominous feature of this affair-ominous to the South-is that, during all this excitement, not a paper nor pulpit, not a judge, legislator or governor, in the North, so far as I know, not even Bennett's Herald, the New York Observer, nor Journal of Commerce, has expressed one word of sympathy for the pale, trembling and guilty slaveholder. I say, this absence of expressed sympathy in the North, even by the Northern wing of Border Ruffian, Gutta Percha Democracy, is ominous to the slaveholders. Does it not prove that the North is fast verging to a position when an insurrection of slaves against the tyrants that crush them will be most welcome newsas welcome as would an effort of the serfs of Russia to cast off the tyranny that crushes them? Does it not prove that the feeling is fast gaining at the North that resistance to their masters, on the part of the slaves, is obedience to God? and that, in the final struggle-which must come-the North will be on the side of the slave, and against the slaveholder?

I would not raise my hand to defend my country or my friend, against those whom they held in slavery If those who are nearest allied to me, by kindred or by country, persist in enslaving men, they must take, in their own persons, the results of their sins. I once offered this sentiment at Graefenberg, amid a large circle of friends. 'What!'—said one—'were your own mother a slaveholder, and her slaves should rise against her, would you not defend her, and shoot down the slaves? ' 'No,' I answered, 'I would not.' Were my own mother to inflict on her fellow-beings this deepest wrong, and they should despise her anthority and defy her powers, I would still say, Resistance to tyrants is obedience to God-though that tyrant were my mother. I would, in sympathy and in action, join the oppressed against the oppressor, the enslaved against the enslavers. No matter who, in heaven or earth, may be the slaveholders, in war, in religion, in government, in social and domestic relations, my motto as been, for twenty years, and shall be until death and forever- No Union with SLAVEBOLDERS!

My only conflict with slaveholders, as it is with murderers, assassins and pirates, is on that field where

But, by what means are tyrants to be resisted? This must be decided by the soul of each individual. Each things the great majority of those who believe the one must and will resist, by such means as he shall Bible are ignorant of; and the best course for their one must and will resist, by such means as he shall deem right, and best adapted to the end—i. e., the teachers to pursue would be either wholly to conceal downfall of oppression. The end is always good. He these facts, or candidly acknowledge them and the

holy object may be sought by unjust and inhuman means—by means which necessarily tend to defeat the end sought. Yet each one must decide for himof how slaveholders are to be resisted. Each slave in the exercise of his own judgment and conscience and in obedience to his own convictions of right and to the God that speaks in his own soul, has the God-given right to resist his master with such weapon as he shall deem just and fitting. If he holds the opinion of his master, that the same to be resist by killing them—if this is his highest conception aveholders, backed up by Church and Govern then he must be true to his highest ideal of duty, and resort to the sabre and the torch, to the bowie-k and revolver, or to any weapon of death he can command. The slaveholders, sustained by the en-tire Church and Priesthood would consider it their duty to cut the threats and blow out the brains of on human being. The right and duty of each to decide and all who should attempt to enslave them. The for himself or herself what is true and false in principle, and right and wrong in practice, and to be true to right and duty of the slaves to kill, slay and destroy their masters. It is the right and duty of all who believe that armed resistance to tyrants is obedience to God, to teach the slaves that it is their right and duty thus to resist their enslavers, to aid them to deadly weapons to kill their masters; to rous them up to carry death into the kitchens, parlors, bedrooms and nurseries of slaveholders—as these have always done to the slaves, and always, in every bloody ncounter between the slave and his enslaver, to the enslaved, and sweep the slaveholding tyrants from

> with the slaveholder in conflict with his slaves. These three things seem to me as clearly establish ed laws of life as any ever taught by God to man :-1. The right and duty of the slave to resist his mas ter, and never work, or continue one hour longer slave. 2. The right and duty of the slave to resist the master by such means as he shall deem right and expedient. 3. The right and duty of the people of the North, and of the friends of freedom the world over, to assist the slaves in their efforts to resist their oppressors. Humanity instinctively and necessarily resists the slaveholder, and every being in heaver and earth, and every organization of beings, that sanc tions and sustains slavery. Slaveholders, as such have no rights. All grants of rights to slaveholders are utterly null and void.

the earth. That man is a murderer in spirit and principle, who, believing that armed resistance to ty-rants is obedience to God, would, in fulfilment of a compact of his ancestors, or in compliance with any

Constitution or law, or at the call of Congress or the

President, or of any power in the universe, take sides

But slavery can never be resisted and destroyed by violence and blood, any more than lying can be re esisted and abolished by lying, drunkenness by drunkenness, impurity by impurity, war by war, and murder by murder. Fiolence is the essential law of slavery and all oppression. Slavery can no more exist without violence and murder, than life without air and food.

If man can have no right to enslave, much less can he have the right to kill; for the right to liberty rests on the right to life. Take away life, and you take away liberty, and all rights that depend on life. The right to burn the whole house includes the right to break in the windows and doors, and to do any thing to it short of its entire destruction. So the right to kill includes the right to strip a man of whatever included in, or dependent on, the right to life. If the can have no right to kill his master. To protect lib the whole body. It is simply absurd; and the histo ry of all attempts to resist tyrants by killing them to destroy slavery and defend liberty by arms an blood, demonstrates their folly and wickedness,

If every slave in the land had the knowledge, th firmness and manliness, on the morrow, to say to the slaveholders-'I will be a slave no longer, nor will I resort to violence and blood to resist you'-how lon would slavery continue? How many slaves would b tortured and killed? Slavery would instantly coase without much bloodshed.

But the slave has no such knowledge nor powe ment of this nation! They teach the people that arm ed resistance to slaveholders is obedience to God Then, when slaves rise and resist their slaveholding tyrants, that same religion and government call on the people to shoot down the slave, and defend the tyrant! But, lying and hypocrisy are the animatin spirits of the American Church and Republic. May they both speedily cease to cumber the earth! HENRY C. WRIGHT.

BIBLE REVISION.

The following is an extract from the Christian Ad pocate and Journal, (Methodist,) published in this city ling cowards, at the first whisper of an intended insur- I make it for the benefit of all whom it may concern

"In England, there has been a great clamor fo Scripture revision. It is chiefly among Rationalist in and out of the Church. • • An English edi tor thus refers to the scrious consequences of such re-form: "Once commence revision, correction, emenda-tion, and who shall say where it shall stop? Our chapters and verses are in some cases faulty. Correct them, and tens of thousands will lose their way in their Bibles, and have to go to school again. All quota-tions in all writings of divines for hundreds of years would be in confusion."

tion to lay before those who have been taught that the Bible is the infallible word of God. The Bible faulty. Correct its faults, and tens of thousands will lose their way in it. Commence correction, and who shall say where it shall end? If a division into chapters and verses be so essential, why did not the in spired authors, who were under the guidance of Infinite Wisdom, make such divisions? It would hav prevented all those who read their Bibles before such divisions were made from losing their way in it. In fact, the Bible, without these chapters and verse which are only of modern origin, may be regarded almost as good as no Bible. Another eminent service might have been rendered to the cause of truth, if the authors of the Bible had just told us the meaning of what they said or wrote. Had they appended notes, or put glossaries in the margin, we should not then have been so frequently dependent upon the opinions of uninspired men for the truth of what God has revealed to us. Dr. Adam Clarke, the learned and critical Methodist commentator, says, in his preface to his Commentary- At first, the insertion of a word or sentence in the margin, explaining some particular word in the text, appears to constitute the whole of the comments. Afterwards, these were mingled with the text. \* \* \* Comments written in this way have given birth to multitudes of various readings afforded by ancient manuscripts; for the notes of distinction being omitted or neglected, the gloss was often considered an integral part of the text, and entered accord ly by succeeding copyists. Did the nature of thi preface permit, he says, 'it might be useful to show by what gradations they proceeded from simple verbal glosses to those colossal accumulations in which the words of God lie buried in the sayings of men.' I might quote numerous passages from his Commentary where he admits that not only texts have been altered and interpolated, but whole chapters. These

onsequences, and at once set about correcting the hible, and making it as near what the word of God hould be as possible, for this is all that at present can

ble to infallibility, they have another point to settle; that is, its authorship. Upon this point there is no agreement among the learned, and the ignorant know nothing about it. The first five books of the Bible ent. How much of them was written by Moses, and how much has been since added, nobody can tell. of them; that the whole was written by some perngs left by Moses, and of legends and traditions existing among the Jews. All that Dr. Adam Clarke can say on the subject is, that the tradition of the Christian and Jewish Churches, to a very remote period, ascribe the work to Moses. But this does not extend to the time of Moses by many hundreds of years; besides, tradition in such

tion finds himself amply justified in taking for granted that the Pentateuch is the work of Mo to those who obstinately persist in their unbelief, he says—'When they have proved that Moses is not the author of the work, the advocates of Divine Revelation will reconsider the grounds of their faith.' In-deed! Doubtless the Doctor continued, to the day of his death, to believe that Moses wrote the Pentater

pose the alteration or correction of a single 'jot or tittle' of what our present Bible contains, and prove that the Bible is now exactly as it was written, that that the Bible is now exactly as it was written, that there has been neither alteration nor interpoltation, and that the authors are all known, (neither of which can be proved,) they would yet have a very serious difficulty to meet, in proving that these authors were inspired men. So scrious is this difficulty, that it is impossible for any man to know that another man it is impossible for any man to know that another man it is reserved for later ages gradually to have down in the false. it is impossible for any man to know that another man is inspired. We may judge of the truth or the false-hood of his statements,—what he gives us as the words of inspiration,—and this is all the length we can go with the Bible, even were it as perfect as at the moment it came from the pens of prophets and apostles.

The time has past, at least so far as this Province is concerned, when such laws were required—if ever, indeed, they were required.

According to Sir William Blackstone, human If those who are so anxious for the diffusion of the According to Sir William Blackstone, human Scriptures were to give us the Bible upon these terms, rights may be reduced to three principal or primary

proof? We have no collateral evidence of any such iracles ever being wrought. We have not the testimony of a single person, outside the Bible, who was or it records are equally true. The fact is, the tendency of its miraculous narrations would be to destroy the credibility of the whole history of what really admits of belief, were it not corroborated by other teaching. Nothing but the hallucination under which men

labor when they practise the art of priestcraft could ever have led them to adduce the miracles narrated in the Bible as evidence of its divine origin. It is making the very incredibility of the book an evidence of its truth. If the truths of the Bible require confirmation, it must be sought for some where else than in miracles.

ROBERT JOHNSTON. New York, Jan. 11, 1857.

From the New York Herald THE ARRIVAL OF THE RESOLUTE IN ENGLAND.

It is long since we had occasion to chronicle It is long since we had occasion to chronicle so pleasant a passage-at-arms with our English friends as the ceremonies which attended the reception of the Arctic discovery ship Resolute, in England. Every one knows, by this time, that this vessel, abandoned in the Arctic ocean by Sir Edward Belcher's orders, was found by an American whaler, brought into a New England port, bought and refitted at a cost of \$40,000 by the United States government, and sent to England, under Captain Hartstein, as a present to Her Majesty. We believe we are only rendering justice to Senator Mason, of Virginia, in crediting him with the happy idea of this graceful international compliment. this graceful international compliment.

The English, as all who know them expected,

The English, as all who know them expected, have received the compliment like a courteous and high-toned nation. The Queen visited the Resolute, and, being something of a sailor herself, inspected her minutely, inquiring curiously from Captain Hartstein, the meaning of the various Arctic implements she saw. Captain Hartstein dined with her, and both he and his crew received civilities without number from public bodies and private individuals. The tone of the press has nover been so friendly to the United States. Altogether, this little affair seems to have done more to put John Bull in a good humor with us than any thing that has occurred for years. Even poor Sir John Crampton is forgotten in the general excitement, and a successor will probably be named to him before the entente cordiale is clouded over.

When one sees how much can be accomplished by a trifle of this kind, it is amazing that such testimonials of good feeling are not more frequent. In

a trile of this kind, it is amazing that such testi-monials of good feeling are not more frequent. In the constant daily intercourse which we maintain with England, opportunities for small civilities of this kind are very plentiful. Englishmen are con-stantly coming here, and countrymen of ours going there. Scores of ships of both countries leave the there. Scores of ships of both countries leave the ports of each every day in the week. Indeed, our intercourse could hardly be more constant or larger if we were coterminous countries; and the opportunities for displaying good feeling are in proportion. How differently the two countries might have worked along in the world, had there been an annual shake hands like this of the Resolute!

son why Capt. Hartstein and the officers who took the Resolute to England, did not return in the British frigate Retribution, was because Mr. Dallas, our Minister to St. James, did not think it proper to ac-Minister to St. James, did not think it proper to accept the offer of the British government, to send them home in a national vessel. They will return in the steamer Washington, from Southampton. The most extensive arrangements had been made at New York to give the officers of the Retribution a fitting reception, and much disappointment. fitting reception, and much disappointment is expressed. The naval officers at Brooklyn had projected a ball and banquet of great magnificence and splendor, and the city authorities of New York, and the Chamber of Commerce, had made ample prothe Chamber of Commerce, had made ample pro-vision to maintain the hospitable character of the city on the occasion. It is much to be regretted that this opportunity to exchange hospitalities with the English will pass unimproved.

The 'Grear Eastern.' This mammoth steamship, which at some indefinite period is expected to arrive at Portland, exceeds the length of Noah's Ark 230 feet, and that of the Persia, the largest steamship yet affect, 310 feet. The whatves erecting for her accommodation at Fish Point. Portland ing for her accommodation at Fish Point, Portland, are expected to be completed in June.

THE RIGHTS OF WOMAN.

Is We are glad to see the following movement in pper Canada, and trust it will enlist many supporter, and ultimately lead to something still more radial. We are informed that the author of this excelnt letter to the Editor of the Toronto Globe is an

THE PROPERTY OF MARRIED WOMEN

Six,—By marriage the husband and wife are one person in law, and the husband thereupon acquires a frechold interest during the joint lives of himself and wife, in all such frechold property of inheritance as she was seized of at that time, or of which she may become so seized during the coverture; the wife, in fact, has no property of her own, her personal estate absolutely, and her real estate, so long as she remains married, are her husband's. If a husband obtains judgment for a debt due to his wife, though it accrued due previous to marriage, he is at law entitled to the whole fund; so with respect to a legacy, the husband may appropriate the whole, if the executor pay it to him. She cannot at law dispose of her property, nor make a will without the consent of her husband; and if a wife carries on a separate trade, even with her husband's consent, he is entitled to all the profits. A woman, by the act or her husband; and if a who carries on a sepa-rate trade, even with her husband's consent, he is entitled to all the profits. A woman, by the act of marriage, is in fact instantly deprived of all civil rights. True it is that the Court of Chancery in this Province has endeavored to remedy the faulty principles of the common law, in many of these

principles of the common law, in many of these respects, but there are some for which no remedy but a change in the law can avail; and even in cases where the Court of Chancery would interfere, it frequently happens that a woman cannot seek redress, unless, by the aid of friends, means sufficient to pay the costs be provided, the common law holding that all her personal estate belongs absolutely to the middle of the first Book, and is raised from the dead by the witch of Endor. Query, did Samuel write the books that bear his name? The fact is, it is not known who wrote them. And now, if the authors are unknown, how is it known that the authors were inspired, and that what was written by them was the inspired word of God? Suppose that those who oppose the alteration or correction of a single jot or tittle of what our present Bible contains, and prove

Scriptures were to give us the Bible upon these terms, and set themselves to reducing it to as believable a form as possible, we think the diffusion of the Bible would be attended with better consequences than it has hitherto been. I have no hesitation in stating my belief, that the general belief in the inspiration of the truth of the Bible, as we have it, is injurious to the morals and destructive to the well-being of society, wherever it is acted upon.

But we are told that the Bible was accompanied by miracles attesting its divine origin, that Moses and Joshua, &c. &c., wrought miracles. Where is the property with the parent of the wife had a loshua, &c. &c., wrought miracles. Where is the property with the parent of the wife had the property. We have no collecteral evidence of any such of securing her a little independence, but when she of securing her a little independence, but when she took the step and became a wife, that for which her parent worked hard, and which should by the third rticle, according to Blackstone, have been her right is capable of being a witness to the fact. If we have switch it ought collateral evidence of some of the historical parts of to be affected, taken from her and her little ones to the Bible, this is no evidence that the miracles which pay debts which she never contracted, and over

which she had no control. And why is this? Because by the act of marriage, according to the present law, that which belonged prior to marriage to the woman absolutely became her husband's for life.

Some may say that these laws have been long in existence, and therefore may be supposed to be well known; and such being the cas, they ask why do would think it worth their while to take advantage of it, owing to the small amount of property pos-sessed by them.

The neighboring States are much in advance of us

In respect to the law on this subject. As early as 1847, the State of Vermont enacted that 'the rente, issues, and profits of the real estate of any married woman, and the interest of the husband in her 'right to the same, whether acquired before or after marriage, shall be exempt from attachment or execution for the sole debt of the husband; and no ecution for the sole debt of the nusuana; and no conveyance of the husband during coverture of such right or interest shall be valid, unless the same be executed jointly by the husband and wife. Married women may demise their real estate, or any interest therein, descendible to their heirs. And the laws of Pennsylvania provide that every

s And the laws of Pennsylvania provide that 'every 'species and description of property 's shall continue to be the property of such woman 'as fully after marriage as before.' And this principle has been adopted by the State of Maine, Massachusetts, Rhode Island, North Carolina, Florida, Alabama, Mississippi, Louisiana, Arkansas, Tennessee, Michigan, Indiana, Missouri, Iowa, Wisconsin, Texas, and California.

husband, to be repealed.

2nd. Power in a married woman to hold separat

2nd. Power in a married woman to hold separate property by law, as she now may in equity.

3rd. A woman marrying without any antenuptial contract, to retain her property, and after acquisitions and carnings, as if she were a femme sole.

4th. A married woman, having separate property, to be liable on her separate contracts, whether made before or after marriage.

5th. A husband not to be liable for the antenuptial debts of his wife, any further than any property brought to him by his wife under settlement extends.

brought to him by his wife under settlement extends
6th. A married woman to have the power of mak
ing a will, and on her death intestate, the principl
of the statute of distributions as to her husband'

personality, mutatis mutandis, to apply to the property of the wife. 7th. The rights of succession between husband and wife, whether as to real or personal estate, or to dower, to be framed on principles of equal justice

Besides which, a petition by the Women of England, married and single, numerously signed, praying for an amendment of the laws on the subject

ing for an amendment of the laws on the subject, was presented by Lord Brougham to the House of Peers, in March last, and Sir Erskine Perry took charge of it for the House of Commons.

Will the Women of Canada West take the matter in hand, and follow the example set them by their sisters in England? If so, now is the time; not a moment should be lost, in order that a petition, signed by all who are desirous of doing so, may be ready for presentation on the meeting of Parliament in February next. They have but to be resolved, and the thing is accomplished.

In the meantime, it is to be hoped that some more able pen will take up the subject; for it is a matter worthy of the deepest consideration, not only to women, but to fathers, husbands and brothers—all

worthy of the deepest consideration, not only to women, but to fathers, husbands and brothers—all are interested in that which tends to render justice Yours, &c.,



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For. DYSPEPSIA, which is sometimes the cause of Coaticeness, and always uncomfortable, take mild does ——from one to four—to stimulate the stomach sad liver into healthy action. They will do it, and the heartburn, bodyburn, and southway of dyspepsis will rapidly disappear. When it is gone, don't forget what can you.

FOR A POUL STOMACH, or Morbid Inaction of the But

FOR A FOUL STOMAGE, or Morbid Inaction of the Recels, which produces general depression of the spirits and
bad health, take from four to eight Pills at first, and
smaller doses afterwards, until activity and strength as
restored to the system.

For Neryousness, Sick Headacur, Narsea, Pais
in the Stomach, Back, or Side, take from four be right
pills on going to bed. If they do not operate sufficient
ly, take more the next day until they do. These onplaints will be swept out from the system. Don't were
these and their kindred disorders because your stomach
is foul.

these and their kindred disorders because your stomach is foul.

Fon Scrofula, Erysifelas, and all disease of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon been as diminish and disappear. Many dreadful ulers and sees have been iscaled up by the purging and purifying effect of these Pills, and some disgusting diseases, which seemed to saturate the whole system, have completely yielded to their influence, leaving the sufferer in perfect held. Patients! your duty to society forbids that you sheall parade yourself around the world covered with you ples, blotches, ulcers, sores, and all or any of the melean diseases of the skin, because your system was clean diseases of the skin, because your system was clean diseases. cansing.

To PURITY THE BLOOD, they are the best medicine

To PURITY THE BLOOD, they are the best medicase ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of increased the seeds of the seeds of

LIVER COMPLAINT, JAUNDICE, and all Elieur Afations arise from some derangement—either terphity,
congestion, or obstructions of the Liver. Terbiny
and congestion vitiate the bile, and render it unit is
digestion. This is disastrous to the health, and the constitution is frequently undermined by no other case.
Indigestion is the symptom. Obstruction of the dud
which empties the bile into the stomach causes the bile
to overflow into the blood. This produces Jamdie,
with a long and dangerous train of crils. Costiceres
or, alternately, costiveness and disrrhea, prevalle Fereish symptoms, languar, low spirits, wearines, reslusses,
and melancholy, with sometimes inability to step, mi
sometimes great drowsiness; sometimes there is sever
pain in the side; the skim and the white of the cris become a greenish yellow; the stomach acid; the lowels
sore to the touch; the whole system irribate, with a tedency to fever, which may turn to bilious fever, bilious colir,
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or four pills taken at night, followed by two or three in
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or four pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all those troubles. It is writed to suffer such pains when you can cure them for 25 cents.

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der at the expense of the proprietor.

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