

word, it would be to the act which would have freed them; or any one of them, from complicity in the thing, as a child's play to the great Lisbon Earthquake. If any of them think that the preservation of the Union involves such complicity, let them not turn phrase-monger, but himself second and not in prison, or he pays taxes or accepts advantages in his State through which he is inevitably involved. No eloquence would persuade like this. A great action is by its divine nature irresistible: great words are good only when difficulties make them great actions. In some way or other, nations are at the mercy of strong men, and ten thousand flee before one. Truly, says the Brahmin:—

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

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

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

From the London Anti-Slavery Advocate.

LETTERS FROM THE UNITED STATES. CUBA AND CANADA.—By the Hon. Amelia M. Murray, 2 vols. post 8vo., pp. 637. Price 10s.

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

Gone, gone—sold and gone,
To the rice-wamp and dank and lone;
There no mother's ear is near them;
There no mother's arm can hear them;
Narrow, narrow, the torturing lash,
Seams their backs with a gash,
Shall a mother's kindness best them,
Or a mother's arms care them.

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

Miss Murray describes American slavery as a system of devoted, self-sacrificing benevolence, in which the slaves are treated with the same care and attention as the most valuable property of the State. She admits, however, that the slave and the slave-trade are shared by 'the best and wisest' in the United States, and that the abolitionists may be classed with the Know Nothings and the Mormons, as the spawn of the mammothism inseparable from republican institutions. Any abolitionists who have crossed our path appeared to us commendably free from inordinate mammothism—a little of it is desirable for every body—but of

course Miss Murray pronounces as usual after candid and ample investigation. All through her letters Miss Murray evinces a loathing contempt for the African race, an absence of all womanly sympathy for them, and a determination to see nothing in them but an aptitude for slavery, an aptitude at slaking. She compares the slave to the orange-juice at slaking, and the free colored people in the Northern States and the fugitive slaves in Canada consulted their own best interests, they would all flock southwards, the whole vast multitude, to seek for masters in the Southern plantations. Although this class consists of hundreds of thousands of all shades of color, from the deepest black to the fairest white slave children of the paternal planters (shown from their fathers' blood-heredity often of wonderful beauty of person and endurance) this woman will not admit that, unless they pass unresistingly through the fiery discipline of American slavery, they can become either Christians or intelligent beings.

Had this work been written by one who was suddenly introduced into the family of an aristocratic slaveholder, without having had any previous knowledge of slavery—by one who had never seen a slave newspaper, or known anything of the jealous or cruel policy which slavery is maintained, or heard of the horrors of the middle passage when the slave-trade was legal traffic—by one whose stand-point unfitted her to perceive the inevitable connexion between slavery and ignorance, dishonesty and vice; between slaveholding and pride, despotism and licentiousness—under these circumstances, and granting also to the writer a shallow conventional intellect, we could excuse her. But with the Hon. Miss Murray's position, opportunity, and surroundings, we shall not attempt to characterize her letters further than to say, that in publishing them she has made a most judicious addition to the catalogue of the Curiosities of Literature, and of the instances of the eccentricity of the human mind. They will surely become a text-book in the slave States, and will earn an infamous notoriety for the author both in the free States and in England. Her two volumes are thickly inter-spaced with the most astounding statements, from which we have made copious extracts for the edification of our readers.

[A portion of these extracts follow:—] The Hon. Miss Murray proclaims the martyr supremacy of the slaveholders.—Instead of being surprised that these proprietors feel themselves insulted and aggrieved by the manner in which English philanthropists have vilified and abused them, I am only astonished at the patience and gentleness with which they have endured our calumnies. They are just and kind towards us in spite of our faults; and for the sake of good intentions, they forgive.

A remarkably independent black man's abhorrence of liberty.—'One of the most intelligent and independent black men I ever heard of, born free in Canada, said, [Miss Murray's words are] "I have never known enough to know that my race is not either happier or better for what is called freedom. I would myself rather have been a slave." He was asked why he did not go to Liberia. "No," he said, "republics are quite unfit for us. I will have nothing to do with them."

The Hon. Miss Murray says nothing to substantiate accusations against slavery.—'My visit to the States may not have enabled me to verify out and investigate all the evils there may be to discover that it would be absurd to ignore the possible existence of cruel masters and ill-used slaves; but I saw nothing and heard very little which would substantiate accusations in the free States, but they are done illegally. "I hear it said, "Bad things may be done. The abuses of slavery are not illegal." Should a master ill-treat a slave, the law protects the latter, and I am inclined to believe cases of such treatment are rare. [For ample illustration of this opinion, we refer Miss Murray to the works of Stroud, Wheeler, and Goodell on the Slave Laws, which show the utter African might be brought to his knees, and murdered openly and wantonly committed in the presence of white witnesses, and not always even in such cases.]

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

A curious fact about negroes.—'This is the way all the race like to eat [i. e. standing]. They never willingly sit down to a regular meal. They prefer carrying their food about, and taking it at irregular hours, and in the most unwholesome and unhygienic manner. This is not from hunger, for they are always plentifully fed, but from their monkey-like habits.

How to manage an ugly negro.—'Our boy [a driver] was a true negro of the orange-cutting class, with a projecting muzzle and a falling away chin. He was so early and obstinate, that at last Mr. P. got out and borrowed a cane from the other vehicle. The hint was sufficient, but no verbal argument would have had the slightest effect.

How slaves almost always have silver about them.—'When masters or mistresses want change, it is a common occurrence for them to apply to their negroes, who have almost always silver about them.

How 'old Dick' and an 'excellent episcopalian' minister plead for the slave trade.—'Old Dick [by far the most intelligent negro Miss M. ever met with] would not have stopped the slave trade. "No, no, no," he would bring them away to make them better." Mr. G., an excellent episcopalian missionary and clergyman here, who was educated in the North, is of the same opinion. [and so is the Hon. Miss Murray.]

Dreadful results of the abolition of the British slave-trade and West Indian slavery.—'What are the results of abolishing a trade [that is, enslaving] the African race, and of the generation of free, educated for the improvement and enlightenment of Africa, are we not rebarbating the Christian world by giving fair fields back again into savage hands? [that is, abolishing slavery in the West Indies.]

Extract showing how much Douglas, Wells Brown, Purvis, Ward, &c., lose by liberty, quoted by the Hon. Miss Murray with approbation from a correspondent.—'As a people, the blacks are sensual and stupid, lazy, imprudent and vicious. Unless under guidance they have no idea of cherishing those virtues which are their common nature. They have an slavery for sinking. Nothing more. There is at this time, and there have been for long periods, a large number of free-colored people in the slaveholding and non-slave States of the Union. But every constant attrition against Yankee sharpness and shrewdness, and the result is a continual emigration of talent or genius from this race. When they pass from bondage, it is only to swell the volume of insipidness or vice which has characterized their past history. There are three millions of slaves in the United States, and they constitute the only black governed and vicious. 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admitting him to his seat, and will also report an election law, which will control future elections in the Territory...

This is the present state of the Kansas question. Senator Douglas, of Illinois, it is said, sustains the President...

We are sorry that there should be any thing in the position of the Free-State men of Kansas to weaken their sympathy with their perilous position...

We have now in view the article from the new (Free-State) Constitution, which proposes to exclude all colored people from Kansas...

Resolved, That, in the unchangeable truth, justice and importance of the great principles upon which the Anti-Slavery movement is founded...

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WORCESTER CO. SOUTH DIVISION A. S. SOCIETY.

The annual meeting of this Society was held at Horticultural Hall, in Worcester, commencing on Saturday evening, Feb. 2, and continuing Sunday afternoon and evening...

President—ESTINGHAM L. CAPRON, of Worcester.

Vice Presidents—Josiah Henshaw of West Brookfield, Moses Sawin of Southboro', Adin Ballou of Milford, Clark Adrich of Upton, Daniel S. Whitney of Southboro', N. P. Smith of Millbury.

Secretary—Joseph A. Howland of Worcester.

Treasurer—Sarah E. Wall of Worcester.

Auditor—Alfred Wyman of Worcester.

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

The following resolutions were reported by the Business Committee, and, after discussion by Andrew T. Foss, Wm. Wells Brown, Stephen S. Foster, Samuel May, Jr., David A. Wasson, and others, were adopted—

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PARKER PILLBURY IN ENGLAND—SEE PRESIDENT'S MESSAGE.

Extract of a letter from PARKER PILLBURY to the General Agent of the Massachusetts A. S. Society: LEVENTHFIELD, N.Y. NOTTINGHAM, (Eng.) Jan. 18, 1856.

DEAR FRIEND MAY: I have had one crowded lecture in Derby, in a hall holding 500 people, but we were assured that more were turned away than could gain admission.

The Mayor then offered me the City Hall for a second lecture, and will, if he can, take the chair. I keep out of all large places generally, it so exhausts me to speak in them.

But I have tried the Exchange Hall once here in Nottingham, and shall make the attempt of the City Hall for my second Derby lecture, next Tuesday evening.

But it will not do for me to risk it often to go into rooms larger than will comfortably hold 500 persons.

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

At the close of the lecture, which was a long one, with a very large audience, it was enthusiastically voted to adjourn to meet again at my earliest convenience, for another lecture.

It will come off on the 28th inst. Next week will be my other meeting at Derby, and there is also one next to follow at Leicester.

Then I have had one meeting at Boston, four miles from Nottingham, and two or three dinner or tea parties, so that my time and strength are fully occupied.

More work offers, far, than I can safely perform.

What is that you sent the Boston Weekly Messenger? If so, a thousand thanks—it is of great use. The President's Message makes the English people glad.

Could you not have kept it back longer? Yesterday, the glad news of Peace came throbbing over the telegraphic wires, from Vienna—and such a burrriance of joy as it brings to the nation!

And the first thing that people say to me, would your President write such a message now? The people drove the Ministry into the war, because they believed it a war for human freedom and elevation; but they are not satisfied, now that the war has closed, leaving all the nationalities as they were, and European despotism more firmly established than before.

And should they now turn their eyes towards Nicaragua, our valiant President might have counter orders from his Southern overseers.

But what a Message! Why don't your Boston Committee invite him, now that Henry A. Wise declines, to read it, as one of the lectures in their course? I hope you will see an article in the London Times of yesterday about it.

Whether peace or war would be desired by the President, I do not know. But I fancy the news of yesterday will be most welcome to two parties—one is our government; and the other is Louis Napoleon. And what the latter can do now, with his immense eastern army, covered with glory and blood, and thirsting for more, I do not know, unless he can stir up his British allies to take flight for the West, enforce the Bolwer treaty, and protect the West as well as the East from the encroachments of tyrants.

This he would doubtless be quite ready to do.

And then what a splendid work Congress is doing! I hope they will ballot for Speaker until the 4th, 'Ideas' of March. They never earned their eight dollars per diem half so well before. Keep them without a Speaker as long as possible, do! They never spoke so loud and well before, as now. But I am glad to see you for the Message, and even 'the Monroe doctrine.' Will Republicans generally? And will that be like the old Free Soil patriotism, supporting the Mexican war, and accepting its triumphs, though every acre of land should be given to slavery as fast as admitted into the Union?

On some of these points I have to wait for further developments, before, at this distance, I can decide. But I suppose my neighbor Pierce will be as glad to get home to Concord as I shall myself.

We give place to the following form of petition which is now in circulation in this State, and suggest that a large proportion of the funds needed for the support of the Asylum be raised by a special tax upon the liquor traffic of the State.

To the Honorable Senate and House of Representatives, in General Court assembled: We, the undersigned, Citizens of the State of Massachusetts, hereby petition your Honorable Bodies, to establish an ASYLUM FOR INSANE SLAVES, whereby they may receive such treatment as shall restore them to soundness of health and sanity of mind; and also to afford such facilities as shall render the Asylum a self-supporting institution, for the now miserable victims of intemperance.

N. B. Petitions should be forwarded to some member of the Legislature.

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

Bright the Sabbath sun is shining through the clear and frosty air, Solemnly the bells are calling to the house of praise, And with hearts devout and holy, thither many wend their way.

To renew to God their pledges:—but I cannot go to-day. For my soul is sick and saddened with that fearful tale of woe, Which has blanched the cheeks of mothers to the whiteness of the snow;

And my thoughts are wandering ever where the prison And the men of the North will no longer be obliged to take up arms to suppress servile insurrections, return fugitive slaves, or fly to the rifle and the revolver to defend their own territory from the ruffianism of the Slave Power.

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

LETTER FROM THE SOUTH. [For obvious reasons, we omit all names and places mentioned in the following letter, which has been received within a few days:—]

SAMUEL MAY, JR.: DEAR SIR:—A kind friend from Boston has recently sent me a number of your valuable Anti-Slavery paper, THE LIBERATOR, and from it I see that persons desiring Anti-Slavery tracts should apply to you. I wish you to send me one of all you have for free distribution.

I can do much good with them here, but will have to be cautious with them. Several which I brought with me from Massachusetts are read with avidity by a certain class here. Slavery is now so strong in the South as many suppose. Some persons here who do not own slaves, are as good anti-slavery men as I. I ever desire to see, but they are cautious in talking about it.

Resolved, That, in the unchangeable truth, justice and importance of the great principles upon which the Anti-Slavery movement is founded...

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A PROCLAMATION By the President of the United States of America.

Whereas, indications exist that public tranquility and the supremacy of law in the Territory of Kansas are endangered by the reprehensible acts or purposes of persons, both within and without the same, who propose to direct and control its political organization by force;

It appearing that combinations have been formed therein to resist the execution of the territorial laws, and thus to subvert by violence, all present constitutions and legal authority; and also appearing that persons residing without the Territory, but near its borders, contemplate armed intervention in the affairs thereof; it also appearing that other persons, inhabitants of the Territory, are collecting money, engaging men and providing arms for the same purpose; and it further appearing that combinations within the Territory are endeavoring, by the agency of emissaries and otherwise, to induce individual States of the Union to interfere in the affairs thereof, in violation of the Constitution of the United States;

And whereas, all such plans for the determination of the future institutions of the territory, if carried into action from within the same, will constitute the fact of insurrection, and if from without, that of invasive aggression, and will in either case justify and require the forcible interposition of the whole power of the General Government, as well to maintain the laws of the Territory, as to preserve the Union of the States;

Now, therefore, I, Franklin Pierce, President of the United States, do issue this my proclamation to command all persons engaged in unlawful combinations against the constituted authority of the Territory of Kansas or of the United States, to disperse and retire peaceably to their respective abodes; and to warn all such persons, that any attempted insurrection in said Territory, or aggressive intrusion into the same, will be resisted, not only by the employment of the local militia, but also by that of any available forces of the United States; to the end of assuring immunity from violence, and full protection to the persons, property, and civil rights of all peaceable and law-abiding inhabitants of the Territory.

If, in any part of the Union, the fury of faction or fanaticism, inflamed into disregard of the great principle of popular sovereignty, which, under the Constitution, is fundamental in the structure of our national institutions, is to bring on the country the dire calamity of an arbitrament of arms in that Territory, it shall be without lawless violence on the one side and conservative force on the other, wielded by legal authority of the General Government.

Call on the citizens both of the adjoining and of distant States, to their authorized representatives in the local concerns of the Territory, admonishing them that its organic law is to be executed with impartial justice; that all individual acts of illegal interference will incur condign punishment; and that any endeavor to intervene by organized force will be firmly withstood.

I invoke all good citizens to promote order by rendering obedience to the law; to seek remedy for temporary evils by peaceful means; to discountenance and repulse the counsels and the instigations of agitators and of disorganizers; and to testify their attachment to their country, their patriotism, their respect for its institutions, by their prompt and determined cooperation with republican institutions which shall not fail in their hands, by cooperating to uphold the majesty of the law, and to vindicate the sanctity of the Constitution.

In testimony whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed to this proclamation.

Done at the city of Washington, the eleventh day of February, in the year of our Lord one thousand eight hundred and fifty-six, and of the independence of the United States, the eightieth.

FRANKLIN PIERCE. By the President: W. L. MARCEL, Sec. of State.

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

The consideration of the Kansas question was resumed. Mr. Geyer asked Mr. Wilson what authority he yielded to Atchison when he went to Kansas armed to control the election?

Mr. Wilson replied, on the authority of Gen. Pomeroy. On the 18th of March, as stated by Gen. P., Mr. Atchison entered the territory, armed with bowie knife and revolver, ready to shed the blood of any man who would do his bidding.

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

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

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

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

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

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

The New York Tribune's correspondent at Washington telegraphs:—Over ten thousand copies of Senator Wilson's speech were subscribed for by the House members before he had finished.

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

The law under which said election was held was not sanctioned or recognized by this House, because they are utterly inconsistent with the idea of republican government, and destructive of the plainest and most undeniable civil and political rights.

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

That said pretended election was not conducted even according to the mode prescribed by the supposed law which purported to authorize it.

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

And your memorialist excuses himself for the want of specifications under the two objections last above stated, by reason that he has been unable to obtain from the executive office in said Territory the necessary information, or any copy of the returns of said election; that, after several applications to the Secretary of the Territory for certified copies of papers in his office had been neglected and evaded, the said Secretary finally gave a positive refusal to furnish the copies so demanded.

For the further reason, that the said Secretary of the Territory has withheld the copies of the executive minutes for the year 1855, although the law required him to furnish them semi-annually to the President of the United States, which said copies, had they been forwarded, might have furnished the necessary information to your memorialist.

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

Good out of Evil. A Kansas letter writer says:—A few months ago, there was very little general Anti-Slavery feeling in Kansas; but since Gov. Shannon came here, and Reeder called on 'a mob,' since his official public and internally associated with Atchison's minions at the recent 'Law and Order' Convention—since the ballot-box was seized at Leavenworth, and Lawrence was threatened by the Border Ruffians with destruction—'Abolition' has ceased to be a word of reproach with hundreds of men who previously detested the name, and have heard men who were semi-Southerners before, declare, with Garrison, 'I am an Abolitionist! I glory in the name!'

—since Kansas was invaded. I have heard others hint that even Garrison himself was rather an old fogy. He does not do so far enough in opposition to Slavery. 'The world does move.'—Ohio A. S. Bugle.

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

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

Col. Chambers objected to fixing so distant a day, an account of the expense to his clients, and Jacob Flinn thought it would be better not to announce the day, so as to avoid collision between the Sheriff and the U. S. Marshal. In consideration of these objections, the Commissioner adjourned to give the judgment sooner, notice would be given to the counsel.

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

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

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

COLD WEATHER ON CAPE COD. A telegraphic dispatch from the Highland Light, Cape Cod, received by Messrs. Brewer and Baldwin's line, states that the ice on the shore in that vicinity extends for the distance of a mile from the beach. The oldest residents say they never saw the like before. The fact that ice forms at a point so exposed to the heavy swell of the sea, shows the excessive coldness of the weather. It blew a heavy North West gale all Monday night on the Cape, and yesterday morning there was a strong W. N. wind.

PUNISHING THE CANNIBALS. The U. S. sloop of war John Adams has been Greytowing the Fejees. She steered down the coast, the chief residents say they never saw the like before. The fact that ice forms at a point so exposed to the heavy swell of the sea, shows the excessive coldness of the weather. It blew a heavy North West gale all Monday night on the Cape, and yesterday morning there was a strong W. N. wind.

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

ANTI-SLAVERY TRACTS. The Executive Committee of the American Anti-Slavery Society have issued the following Tracts for gratuitous distribution:—

No. 1. The United States Constitution, Examined. No. 2. White Slavery in the United States. No. 3. Colonization. By Rev. O. B. Frothingham. No. 4. Does Slavery Christianize the Negro? By Rev. T. W. Higginson. No. 5. The Inter-State Slave Trade. By John G. Palfrey. No. 6. The 'Ruin' of Jamaica. By Richard Hill. No. 7. Revolution the only Remedy for Slavery. No. 8. To Mothers in the Free States. By Mrs. E. L. Follen. No. 9. Influence of Slavery upon the White Population. By a Lady. No. 10. Slavery and the North. By C. C. Burleigh. No. 11. Dissuade our Wisdom and our Duty. By Rev. Charles E. Hodges. No. 12. Anti-Slavery Hymns and Songs. By Mrs. E. L. Follen. No. 13. The Two Altars; or, Two Pictures in One. By Mrs. Harriet B. Stowe. No. 14. 'How Can I Help to Abolish Slavery?' or, Counsels to the Newly Converted. By Maria W. Chapman. No. 15. What have we, as Individuals, to do with Slavery? By Susan C. Cabot. No. 16. The American Tract Society; and its Policy of Suppression and Silence. Being the Unanimous Resolutions of the Fourth Congressional Society, Hartford, Ct. No. 17. The Godless Bible Against Slavery. By Rev. Charles Beecher.

Application for the above Tracts, for gratuitous distribution, should be made to SAMUEL MAY, Jr., 21 Cornhill, Boston; or to the Anti-Slavery Office, 138 Nassau, street, New York, and 31 North Fifth street, Philadelphia; or to JOSEPH McLELLAN, Salem, Columbia Co., Ohio; or to JACOB WALTON, Jr., Adrian, Michigan.

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

WORLD'S BIBLE CONVENTION. We, the undersigned, desirous of promoting the improvement of our race, and believing that the doctrine of the divine authority of the Bible is the greatest hindrance to its improvement, believing further that this doctrine has no foundation in truth, and that a fair and thorough investigation would lead to its speedy and general abandonment, invite all, in whatever part of the world they may dwell, who feel an interest in the matter, to meet us in New York in next, and to adopt such measures as may be calculated to spread the truth of what we call the Bible to be the truth on this important subject.

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

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

JOSEPH BARKER, Salem, Ohio. REUBEN WEBB, Philadelphia. ERNESTINE BOSE, New York. JOHN W. STAMM, New York. HORACE SEAVEY, Boston. J. P. MENDUM, New York. J. M. BECKETT, New York.

BEDFORD HARMONIAL SEMINARY. FRIENDS OF HUMANITY! We can now say, and say with confidence, that the Bedford Harmonial Seminary is well established, having a sufficient fund to keep it up ten years, at least, if nothing more should be donated. It is located five miles west of Battle Creek, Michigan, in a rapidly growing community of liberal minds. Several new buildings are in process of erection, for the accommodation of the school. Families and students will find Bedford a very desirable situation. The large boarding-hall will be in complete condition at the commencement of the Spring Term. The expenses of a student for board, tuition, room rent, all, are about \$2.50 per week. Students can also hire rooms of reasonable terms and board themselves.

The Spring Term will commence on the 4th of March next; the Fall Term on the first Monday in September. The following books are taught in the Seminary: Latin, Greek and French; a full course of Mathematics; Natural Science and English Studies. Instrumental Music by Mrs. How.

II. CORNELL, Principal. O. D. HOWE, Teacher of Languages. J. W. TALBOT, Teacher of Mathematics. J. P. AVERILL, H. COR

POETRY.

From Putnam's Magazine for February. THE RANGER. Robert Rawlin - Frosts were falling When the ringer's horn was calling...

THE LIBERATOR.

ABSOLUTE JUSTICE.

MR. GARRISON: DEAR SIR:—I perceive, by the papers, that the Rev. President of Dartmouth College, Dr. Lord, affirms the moral rightfulness of slaveholding...

'It is certain—and we shall establish it for the Good, as we have already done for the True, and the Beautiful—it is certain that, proceeding from explanation to explanation, we come at last to be convinced that God is ultimately the supreme principle of ethics...

While making, then, every just reservation in favor of what is true in the system that founds ethics on the mere will of the Deity, we must show that there is in this system, as it is presented to us, false, arbitrary, and incompatible with the very idea of ethics...

In the first place, it does not pertain to the will to institute the True or the Beautiful. I can have no idea of the Divine will except through my consciousness of my own—with the differences, of course, that separate what is finite from what is infinite. Now, it is certain that I cannot, by my will, institute the law of truth. Is this because my will is limited? By no means; for were it armed with infinite power, it would evidently be equally impotent in this respect...

But let us suppose for a moment that the good and just were derived solely from the Divine will. Then on the Divine will alone would obligation also rest. But can any will whatever be the foundation of moral obligation? Do you reply, "The Divine will is the will of an omnipotent being, while I am infinitely feeble in comparison?" But this relation of a feeble to an omnipotent being does not contain in itself any moral idea whatever. One may be forced to obey the stronger, but he is not morally obligated to do it...

Here some one may exclaim, "True; and it is not claimed to be the arbitrary will of God that makes the foundation of right and wrong, and of moral obligation to do the one, and avoid the other; it is His just will." Very well. Every thing changes then. So it is not the mere will of God that obligates us to obedience, but the justice that determines His will—that is to say, the justice of His motive. The distinction between the just and the unjust is not, then, the work of His will; [since on this distinction, namely, on the justice of the Divine will, the moral obligatoriness of that will depends.]

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

Are not these reasons abundantly sufficient to prove that our belief, or knowledge, respecting what the will of the Deity is, cannot be the first foundation of our convictions of right and wrong? So says M. Victor Cousin—in a substance, at least, for I have taken the liberty of making a few verbal changes to render his argument more perspicuous. I commend it to the careful attention of your readers. Cambridge, Mass. VERITAS.

SOUTHERN OUTRAGES.

PHILADELPHIA, Jan. 22, 1856.

WM. LLOYD GARRISON: DEAR SIR:—Upon looking over this morning's Ledger, my eye fell upon the following, which I take the liberty of sending to your paper:—

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

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

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

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

It is the boast of America that the press is free—free as the breath of heaven; that our citizens may avow their sentiments freely and firmly, and without shadow of fear. It is an established truth, that where the press is free, the people are free, and that, where freedom of the press is not known, the people are the slaves of despotism. And is not this despotism of the worst and most hopeless kind, when such acts as these are perpetrated in a land professedly the most free and enlightened in the world,—perpetrated without one word of censure, without one effort of suppression? This man has had this injury and insult inflicted on him for "bearing his testimony," through the medium of the free press, against a system, the blackest and most heinous that ever blotted the fair face of God's creation.

Can any man in this country (except the ruffians in the South) stand up firmly and say, "I am free!" when such evils and wrongs are constantly being enacted among us, without one word or act of denunciation? Denunciation! how can we expect it, when the system is aided and upheld by our free government? "Guilty of ingratitude!" and so a man must seal his lips on the subject of this dark wrong, the evils of which he is witnessing daily, and the terrors of which he has at length been made to feel.

This was done in a State professedly the most free and liberal of the slave States. If this is the best, what must be the worst? If this is done in the State "nearest to emancipation," what must be the condition of that farthest from it? And yet we are told to sit down quietly and fold our hands, and have patience, for in God's good time, the bright hour for freedom and the slave, for which we have prayed so long, will surely come! "The evil is diminishing!" It is steadily, surely, slowly, yet firmly, advancing upon us; its baneful shadow is cast upon our free hearths and homes—is growing yet deeper and darker. And as yet we are to have patience, and wait, and when a few brave, noble men stand forth, and firmly and undauntedly demand immediate emancipation and the restoration of lost rights, they are driven from society as reptiles, they are cursed as the worst enemies of mankind.

How long will Northern men watch this struggle between Freedom and Slavery?—of constant, arrogant demand on the one hand, and meek and quiet submission (except with one small, true, devoted band) on the other? How long will they see their rights trampled on, their liberty sacrificed, their highest and most lofty sentiments crushed beneath the iron heel of oppression! How long will they bear all this without one effort of resistance?

ANNA E. D.

THE GOSPEL AT THE SOUTH.

NEW YORK, Jan. 26, 1856.

MR. EDITOR: The Christian Advocate and Journal, (Methodist), published in New York, with regard to a rule to exclude slaveholders from Christian communion, says:—

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

It is true, there is no class of men more in need of the gospel than slaveholders, and the reason is, they have not had it yet at the hands of their religious teachers. The above makes too low an estimate of Christian character and of the Christian gospel. Slaveholders have had the preaching of what is called the gospel for more than a century, and according to its own showing, they have become, under its influence, intolerant and persecuting. If these sins were faithfully rebuked and testified against, those who should do it would have to abandon slaveholding territory; and the adoption of the rule referred to would become the signal for the expulsion of the ministers of the gospel. Methodist slaveholders would neither hear themselves, nor permit their slaves to hear, the preaching of the gospel by those whom Christ has commanded to preach it. Are these the fruits of the gospel among men seemingly converted to God, and are these the men qualified to partake of its fellowship? Yet it is just such traitors against divine authority and such religious ruffians, which are at present in the Methodist Episcopal Church, and which they want to retain in it. If such be the fruits of the Methodist ministry among the slaveholders, I would say, the sooner it is removed from slaveholding territory the better, unless it can give them something of a more saving tendency, both for masters and slaves. To say that such a gospel will eventually abolish slavery is absurd. It has had a century's probation,—a sufficiently long period of time; yet under its fostering care, slavery has grown and extended itself prodigiously without a single honest or earnest word spoken against it. I would say, by all means give the slaveholders and the slaves the gospel, only let it be the gospel!

Yours for the slave, A. CONSTANT READER.

A COMPLIMENTARY NOTICE.

INDIANAPOLIS, Jan. 24, 1856.

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

Truly, yours, JOHN W. HUTCHINSON.

THE HUTCHINSONS.

We understand that this fanatical troupe of Abolition singers, at their concert at Masonic Hall, on Tuesday night, sang several pieces in which such men as Edward Everett, Daniel Webster, Henry Clay, Gen. Cass, and others, were made the subjects of burlesque and ridicule. Such songs may be sung in the West, but they should not be sung in the South; they may do to sing at gatherings where the Declaration of Independence is burned, and the Constitution denounced as a "league with hell,"—the Hutchinsons may sing such songs where such men as Wendell Phillips, Theodore Parker, Wm. Lloyd Garrison, or Josiah H. Giddings are allowed to blaspheme the name of God, denounce the Bible as a book of fables, and our glorious Republic as a "stink pot of tyranny and absolutism;" but they will not suit the honest, Constitution-revering and patriotic people of the North, and especially will they not suit the people of Indiana. The Hutchinsons should return to their own State, where their vocal powers are acknowledged, and their abolition doctrines are admired. They will find the West a little too loyal to our national institutions to spend much admiration on either their musical talents or their fanatical political tenets.—Indianapolis Daily Sentinel.

MEMORIAL RESOLUTION. The magnificent project for removing the prejudice against color, by founding a college in Ohio, originated by David Eliot and the Western Methodists, does not go with the Yankees. We learn, through the W. C. Advocate, that upon a recent visit of Mr. Wright to New England, the Methodist preachers of Boston declined to do anything in behalf of this Western enterprise, giving as their reason, that the Wesleyan University at Middletown, Ct., does not admit colored students, and urging that this is the true principle, in view of breaking down the wicked prejudice against color which exists among us.

MISCELLANEOUS.

THE RUSSIAN FLIGHT FROM SEBASTOPOL.

DESCRIBED BY A SISTER OF MERCY.

The following letter was written by a Directress of the Russian Sisters of Mercy, on the north side of Sebastopol, two days after its evacuation. SEBASTOPOL, Sept. 10, 1855. My last letter breathed no presentiment of the deep and universal grief that has come over us...

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

Of the wounded, all I can say is, that there were a great many, so that the sisters worked day and night; all, without exception, labored with their whole heart, and human tongues cannot utter the gratitude they have earned by their devotedness. The Lord has seen their zeal, and the sorrow of their souls over the events that his holy will has ordained. I had hardly been there half an hour, when we were taking our tea—when I found that upon the table, under the cover, were all sorts of things covered with sand bags, and these saved it from the explosion of the bomb that instantly enveloped me. Imagine the universal fright. We all thought we should be blown up. They begged me to leave the battery as fast as I could, and so, being accompanied by Sister K., who came here from the Caucasus, I hurried to the shore. Before we reached the landing place of the Michailoff battery, we twice ran the risk of being struck by the bomb. At 9 o'clock we were all of us ready by 5 o'clock. I gave orders to have every thing prepared that was requisite at the different stations, and went myself to our hospital. At 10 o'clock I drove out, but our horses were so exhausted that it was 11 before I arrived at the hospital, which stands upon a hill. From there we perceived that a heavy cannonade was going on, but I could not imagine it to be actually storming; it was only the firing of another battery.

They told me in the hospital that the attack had begun; I begged my good and active Sister J.—she was a Miss B. before marriage—to neglect none of my arrangements, and then left her in all haste, to attend to my duty in all directions. On my way to the city, I saw a strong body of mounted men riding at full gallop toward Sebastopol; it was the commander-in-chief with his suite. The comrade drove as quick as possible after the firing first of all to the batteries on the North side. Here I heard that a sister had been wounded, not mortally, but severely, at the Michailoff battery. The entire left wing and the Malakoff tower were in a blaze with the firing of artillery. I found the space about the Michailoff battery covered with troops, who wanted to cross the bridge, and the enemy directed his fire most especially against that spot. All the sisters of the Michailoff battery were well.

From here I went to the commissary across the bridge, to my Mother Seraphine, a nun, you must know, from Trer, who joined our sisterhood at its foundation. Just as we were going, however, to step upon the bridge, in order to follow the troops, General Buchner held us back and advised us to return, for it was too dangerous, he said. I begged him to let me go, made the sign of the cross, and ran across the bridge. The troops hastened at a running pace over to the south side. The night was dark, but, independent of that, the weight of the troops pressed it down under the water. The shot from the enemy's batteries were very frequent in this direction; but God was gracious to us. Balls fell close beside us, or went over our heads, and often so near that we all stooped low—they missed.

I had strength enough to run as far as the Nicholaieff battery, but I had no sooner reached the Sisters' Room than I fell giddy, and could take no more drops as a restorative. I was wet through up to my waist, for my dress and my feet had been all the time in the water. I asked after Sister S. She came to me with her eye bandaged up. But, thank Heaven! her wound is a slight one; not like that of poor Sister W. Then I went to see Count Osten Sacken. I had to pass along a gallery, on which many spectators were standing; as soon as a bomb or a ball came near, we hid ourselves under the archway. In the court the battery, I found several gentlemen of the commandant's suite, and inquired of them where I should find the count. They told me he was up in the battery, with the commander-in-chief. I went up a narrow wooden flight of steps, but could only crawl up very painfully, and when I was up, my senses were all but leaving me. I could just ask the count what his commands were for the sisters in the Nicholaieff battery. He answered: "Take them all away. God knows what may happen in a few hours."

Count Osten Sacken's flag was waving already on the Malakoff. A horrid depression seized my soul. I went without tears, and I don't know how I got down again. I ran to the sisters, and begged them to let every thing alone and follow me to the Michailoff battery. We set off, hoping that we might be able to return to the hospital as soon as it became more tranquil. The rumor spread that our troops had cut down the enemy's flag. What a great, what a universal rejoicing followed! For all that, I begged the sisters to follow me, left the care of our property to the surgeons and inspectors, and walked as fast as our strength would let us. At the same time, the sick were carried across to the north side. A few hours later, and all were safe. On the bridge, we again met troops running; one ball bisected another, and fell into the bay.

Half way across the bridge, Sister B. fainted away through fright; a ball flew by so close that it all but struck the bridge; I recommended myself to God, and looked about me to see if all those animals, behind me came Sister F., Benjamin, (the confessor of the sisterhood, who had long been a monk on Mount Athos,) and the priest to the feet, concerning whom I have often written to you. When I saw him, I stopped, that I might go by his side; for he is not alone a pious and learned monk, but has a calm, courageous mind. At that very instant, a bomb fell close beside us. Sister B. could walk no further: Father Benjamin held her up by one arm, our soldier performed the service by the other, and they half dragged her along. I dipped my handkerchief into the bay to revive her with it. By God's help, we came safe and sound to the Michailoff battery, and there I left the Sisters.

Here they were making ready to fire, and the men were running about. The commandant assured me there was danger as yet. I stepped into the area. Our reserve troops were marching over the bridge, and behind them came a column of the militia. Bombs and balls kept falling incessantly. Dead horses lay here and there. I squeezed my way through the troops to get my conveyance; suddenly a ball passed so close to my front, that I was almost struck. I ran as if I were a burning eddy through my breast, and I could move along no further. The wind nearly blew me down; my feet were perfectly stiff with the wet and the cold wind. A soldier stepped toward me and helped me to walk; the soldier who regularly escorted me sought in the mean time for the

horses, and had just come back with them, when a bomb burst over our heads in the air; a splinter from it broke a soldier's head into fragments, and his brains were scattered over the cloak of the man who was supporting me. I stepped into the car, and the cold somewhat recovered me. On my way I traced out a plan of what I had to do. I drove to the market, and bought some bread of the good marketman, Alexander Ivanovitch. He is the alderman of the market, who had already done us good service, on the 16th of August, on the heights of Mackenzie. Many sacrifices he has made, and zealously helped us whenever he could. Several other tradesmen were faithfully standing near him. I had as much bread put into the car as it would hold, and Alexander Ivanovitch sent up a hundred large loaves with his own horse to the heights. Having returned to the barracks, I commissioned Sister G. to go the rounds, and give directions. I did not know yet where we should be sent to. The battle lasted still on the left wing, and the rumor was general that we were being worried. Oh, that made our hearts bleed!

In the twilight I drove back again to the Michailoff battery. The enemy's balls flew and fell without ceasing hard by, and the women, trusting in Providence, kept going across the court yard into the flour magazine, where the wounded soldiers lay. Wonderful! not one of them was touched as they went and came. An officer came across from the north side and begged to have a Sister for General Martineau, who had been taken into the northern forts. I took two Sisters with me, and drove to the north side. That was a drive. A violent wind; clouds of dust were hurled into our faces. The coachman no longer knew where he was driving; it was dark, and he could not find the way to the fortifications. I was fearful of not being admitted, it was so late; the horses would not move a step further. We tried to walk, but my legs were so benumbed that I could not. I was in despair.

At last we stood, by some means or other, before the gate. On answering who we were and why we came, it was opened directly. We found the General severely wounded; he was lying on a cot, and his arm was fractured at the shoulder, and he suffered much, but with the patience of an angel. He ferreted out when I gave him Sister Bar*** for a nurse, and apologized for the want of comfort she would have in his quarters. "We are used to it," I took my leave, wishing from my whole heart that the Lord may give him strength. In the dark we drove on to Battery No. 4, where Sister L. is the elder. I brought her Sister S., as a helpmate. I found her overwhelmed with work; so many wounded and sick men were there, that for a young man to be so busy, was a great trial to the yard. Luckily, I had brought plenty of bread with me, and a keg full of red wine. I gave it all over to her. Looking round, I saw Count Witelhorsky, who takes such pains in behalf of the wounded officers. Nothing kept him back—neither fear, nor darkness, nor danger. His vans were just arriving; he himself carried out the wounded officers, put them inside, and sent them off to the barracks. I drove there also. Everywhere crowds of wounded officers were lying on cots, and two heavy carts filled with officers, who were carried round tea to the barracks. The Sisters carried round tea to the seriously wounded, but gave wine and brandy to the others. I again met Count Witelhorsky; it was 11 o'clock at night. All the Sisters were in barracks. Father Benjamin too, he is occupied day and night. I say nothing to you about the groaning and shrieks of the wounded, that rend the soul. I left with the Sisters two vehicles, and begged Sister G., in case of danger, to look to the safety of the rest. I then went myself back to the Belbek. The way was strewn with the wounded; whoever was strong enough walked; immense vans conveying others, and their cries, their wailings, were dreadful to listen to. As soon as I reached our hospital, I had all the lamp-kettles made hot, and I then made tea for the wounded. This was about 2 o'clock in the morning. At length I went to bed.

Next morning my feet were so sore and bad that tears came unbidden to my eyes. Gradually, however, I made shift to use them. I gave Mr. Philpott orders to get together the bread, had coffee of all sorts stowed into my carriage, and off I set. During the night Mother Seraphine had sent the two wounded Sisters to me at Belbek, had begged for horses, as she was in danger; I ordered two vehicles out immediately, and sent them to the Michailoff battery, meaning to go there myself as well.

What a sight met my eyes! One huge cloud, black, but yet glowing, shrouded Sebastopol; our troops had set the town on fire—they themselves were in the midst of the burning. Everywhere the wounded were walking, or being transported; the regiments were returning from the city. The Lord now sent me tears,—it is seldom I cry,—and this relieved my heart.

When I came to the barracks, I handed to the sisters, who came to meet me, what they wanted, and I hastened on to sister B.; to her sick officers I brought clean linen, soap tablets, tea, sugar, bread, all that was left, in short—some Klukwa juice, bandages, and brandy. Sister B. deserves all praise. When I told her she was in danger and must leave, since, in case they blew up the Nicholaieff battery, the battery No. 4 would be quite buried by the stones, she begged me, as a petitioner, that I would leave her with her wounded, most of whom are grievously so, if it was impossible to remove them. She was resigned to whatever might happen, even to being blown up, for she would share the fate of those she was nursing. She begged me, on leaving, to bless them with the sign of the holy cross, for life or death. This I did, and did not venture to oppose her sacred resolution; but it cost me a great effort. I begged her to bless me also, and deeply honored in my heart her love for the Lord and her neighbor. Without losing time, I placed all my lock upon the ground, and drove off to the Michailoff battery. On the place there was a chaotic mass: the bridge was broken away, the ships of the line and the frigates were sunk, the city was in flames, black smoke mounted to the clouds, and explosions of powder made the earth tremble on every side. How hard it is to bear all these trials, and how heart-rending to be a witness of all this misery! I met Count Osten Sacken; he begged me to leave the sister with his friend General Martineau, and then he asked me how I myself got on, for he perceived I could hardly crawl. Looking intently at the inscription on my cross, he said: "Truly, now art thou, Lord, our strong tower!" Not one of the sisters has slept a wink, so much have they had to do. May the Lord himself strengthen their zeal! I am not able to praise sufficiently their zeal and sacrifice of self. FRAU VON B.

From the N. Y. Evening Post.

Mrs. FOLLEN'S TWILIGHT STORIES. By Mrs. Follen. Boston: Whittemore, Niles & Hall. We have here a series of stories, by a writer whose genius, well fitted for tasks of higher pretension, has condescended to the task of amusing and instructing children. The series consists of five small volumes. The first, entitled, "True Stories about Dogs and Cats," is a collection of anecdotes of the intelligence and peculiar instincts of those animals, well chosen and gracefully told. The second, with the title of "Made-up Stories," professes to relate the conversation of a mother with her children, enlivened with several ingenious apologies and fables. The third, "The Pedlar and Dust Sticks," is a chapter from real life; it relates to the boyhood and youth of an eminent citizen of Hamburg, who rose from the humblest class of the people to a distinguished position in his native city. In the "Old Garret," making two of the volumes, we have a series of the imaginary adventures of the artist of an ancient dwelling-place, showing great liveliness of invention and delightfully told. Here and there we have a snatch of poetry in the midst of the narratives, of which the following charming little piece is a sample:—

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

"Hark, how the wind blows! See, faster it snows! Flying and whirling,

Floating and twirling, They come and they go, Pretty crystals of snow: And how they seem all in a hurry! Like children in play, They are running away, And now they come back in a hurry. Sing merrily, O! Like fairies they're dancing, Their white feet are glancing; Like bees in a hive, They seem all alive; They are here; they are there; Now quiet and still, As by their sweet will, They float in the air. The beautiful snow! Makes music I know; Though we have no ear That music to hear. See they walk and they talk Like merry young folk, The pretty, white, feathery flakes; And I have a notion All beautiful motion, Itself a sweet melody makes.

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