





LETTER FROM MISS ESTLIN.

Bristol, (Eng.) Jan. 10, 1856.

Dear Mr. Garrison: Your kind letter containing the resolutions of the Executive Committee in reference to the death of my dear father, did not come into my possession until several days after it was dated Sept. 20th. This must account for the length of time which has elapsed without my acknowledging this gratifying proof of the high appreciation of my venerable parent, by the very individual whom he, on the last day of mortal consciousness, designated as 'some of the most self-sacrificing, high-spirited, exemplary people I have ever known, whom it is an honor and privilege to cooperate with. They are no more the early Christians than any band of philanthropists I ever met with.'

decided measures to free herself from the stain of this great evil.

Resolved, That we concur with the North Ohio and Erie Conferences in recommending to the next General Conference so to alter the rule on Slavery as to read, 'The buying or selling of any human being, with the intention of enslaving such person, or holding any person in slavery, where emancipation can be effected without injury to the slave.'

It will be understood that the above-named three Conferences recommend the rule just mentioned to the General Conference of the M. E. Church, which will meet next May at Indianapolis, to be adopted as the rule of the entire Church on the subject of slavery.

With these and many other facts before my mind of the same character, I cannot believe Mr. Johnston when he proclaims in the public papers that this same Church 'tries by every means in its power to perpetuate slavery, and to prevent the anti-slavery cause from progressing. If he has proofs to establish such a glaring statement, it is due to himself, to the M. E. Church, and to the public, that he make them known.'

Again, he says:—'As the pro-slavery character of the M. E. Church is so well known, and its hypocrisy so fully unmasked, even in Ireland, I can scarcely think that those who seek out the deputation were not aware of the responsibility they would incur in thus recognizing as Christian a church and priesthood who are as deadly foes to the true gospel of Jesus as it has ever had to contend with, not excepting the Jewish priests who crucified him.'

There are other expressions in the article, equally doubtful, if not false, but it is useless to review these until the above are proved.

Mr. Editor, these remarks are written by a true friend of freedom, humanity and evangelical religion, who is vexed with all that would injure these things, but one who simply desires that the truth may be known.

Yours, &c., EDWARD DAVIS. Scarborough, (Me.) Jan. 29, 1856.

A. T. FOSS IN PEPPERELL.

REV. S. MAY, JR.: DEAR SIR,—Last Sunday, our strong-hearted, plain-spoken, unassuming anti-slavery lecturer, ANDREW T. FOSS, bore a noble testimony in this town against the head-quarters of fraud, cunning, hypocrisy and oppression, the American Government and the American Church.

'Say to the righteous, it is well with him.'—Isaiah; 'Little children, let no man deceive you [about this matter]; he that doeth righteousness is righteous.'—St. John. The above quotations will readily suggest to the reader all familiar with anti-slavery preachers, the searching application of the texts to the character of individual men and organized bodies or nations.

The starting-point of the morning's discourse was this plain proposition, viz: that it is always safe to do right and never safe to do wrong; and it is impossible to succeed in any enterprise by mixing in a little wrong and a little right, even when the end to be obtained is a good one. Ends, however good, never did and never can sanctify unrighteous means.

It is impossible to speak of the great crimes of our Government against humanity without implicating the individuals composing the Government, and approving its acts, and the Church, that steps between the Government and the condemnation it richly merits. There is no crime, however enormous, that the Church will not canonize, if she can thereby give power; and the lust for power is the soul and centre of all human governments and man-made churches, the world over.

Our politicians save themselves, and their wicked connection with this murderous and tyrannical Government of ours, in the bright mirror of truth held up to them by Bro. Foss. They felt bad, not on account of their guilt, but because other people saw it also; and they were ashamed of their own lineaments of beast and saint. But they could not dodge; they could not be mistaken; they knew the truth had been proclaimed, and could not be denied.

I said these politicians had no place to dodge. Yes, they have, where, when truth assaults, 'they thither flee.' The Orthodox temple on the other side of the Common is a very 'city of refuge' in such troubles—a very sanctum sanctorum; for these Orthodox brethren have so long lived in open rebellion against God and humanity, that it is to them holy uction when wincing Unitarians honor them with their presence.

'A fellow feeling makes them wondrous kind.' They can unite in condemnation of the 'treasonable Abolitionists,' but there is scarcely an end to their quarrels, carried on every day in the week and every week in the year. But when they meet a common foe, then they coalesce as readily as did Herod and Pilate on a similar occasion.

You must not infer from what I have said, that any considerable portion of the Unitarian parish in this town are such miserable cowards as to shrink from the truth, plainly uttered, or so fatigued as to complain of the phraseology of an anti-slavery preacher, and make that an excuse for withdrawing. It is only the rankest humbug and know-nothingism that sound the notes of alarm, and any watchword that serves their ends best is chosen for the time being. This class of people are not careful to leave a record of their lives for their children to look upon—

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consulting the other members of the Committee, its Chairman, aside from politics, a decent man enough,—sent up his ukase to the effect, that a man who had said it was not so disputable to go to jail as to go to the Legislature, should not have the hall to reiterate that or any other sentiment, if it could prevent it. So we go. When you were here, you were turned out of the hall into the pulpit;—so we have a sunset in mid winter.

But let me add, we are indebted for the use of the pulpit to nobler specimens of men than our Chairman. The same bigoted, cowardly soul that denied the hall would, if he could, have closed the pulpit also. It remains to be seen whether or no the parish will sustain such acts of the part of one man. If they wish to sell their reputation for candor and liberality, the sooner the friends of freedom know it the better.

It is a hard task to live out a noble ideal life; no wonder so many miss of it. Yet I have hope that the nobler faculties of the soul will grow stronger and higher, as they are more frequently called into action. Men do not know how good they can be until they try, and try hard, too. I do hope, the next letter I write, it shall be able to tell you of some who have tried to conquer their prejudices, and have triumphed.

Yours for open doors and unopened ears, A. H. WOOD. Pepprell, Jan. 31, 1856.

LETTER FROM CHARLES STEARNS.

LAWRENCE, (K. T.) Jan. 23, 1856.

DEAR FRIEND GARRISON: I hope you will not consider me presuming, in asking of you a small space in THE LIBERATOR, in which to defend myself against the charge of cowardice which you bring against me, in a note at the bottom of my last communication.

I am aware that it seems strange to you that a person who has remained faithful to non-resistance principles for over fifteen years, when nearly all around him have abandoned those principles, should at length prove recalcitrant. I do not blame you for your hard language towards me; for I doubtless should have felt in the same way towards you, if you had come to Kansas and gone to fighting the Missouri wild beasts, while I had remained behind amid the refined scenes of New England life, 'with none to molest or make me afraid.'

But you entirely misapprehend my position. Non-resistance is as dear to me as ever—with this proviso: It does not apply to wild beasts.

Does it follow, because a form appears before me shaped as a man, that a human soul really inhabits that form? For instance, the orang-outang displays a remarkable resemblance to a man; it stands erect at times, and when dressed in men's clothing, you could hardly discern it from a human being. Now, supposing an army of these orang-outangs should besiege Boston, and signify their intentions to devour every person in the city. Do you suppose that Jesus Christ (the greatest and the best of men) would say to you, 'Garrison, if an orang-outang smite thee on the one cheek, turn to him the other also! Would you not look the Savior in the face, and ask him in amazement, if he did not come to save men's lives, and not to destroy them? Yes, more, would not your common sense say to you, 'If Jesus preaches such absurdities, he is no guide for me?'

It is very painful to a good man to see any other weapons than those of love and truth; but it is idle to cast your pearls before swine, or oatmeal on a hyena that he had better refrain from tearing you with his tusks! But dream not of influencing a drunken disciple of Davy Atchison by any other means than those corresponding to his nature.

You may deem my language too severe, but listen to the following detail of facts, and then say if I am incorrect. Last Friday morning, before day, a few persons were returning from Easton, ten miles from Leavenworth, where there had been voting. They had not proceeded far, when they were attacked by a gang of Missourians, and one of their number was taken prisoner. The others fled, and alarmed a body of thirty men, fifteen of whom immediately rushed to the scene of conflict, and rescued Sparks, the prisoner. After they had proceeded about sixty yards, on their return road, the ruffians opened a fire upon them. The rescuers at length returned the fire, and put to flight the gang, numbering forty persons. After daybreak, Mr. Brown, who led the rescuers, started for his home near Leavenworth, in company with seven other persons. The Missourians were on the watch, and waylaid the company, and took them prisoners. All except Brown eventually escaped from them. Like the red men of the forest, after holding him a prisoner during the day, and insulting him to their satisfaction, as the sun hid his face from them, and darkened Night, their fitting companion, joined them, they said to each other, 'Now is the time for deeds of villany, such as the sun ought not to shine upon; let us slay yonder d—d abolitionist.' Each one then seized a hatchet, and with demoniac yell rushed upon their victim, and out and hacked his face and body with their tomahawks. The poor man expired immediately on reaching his home, where he was carried.

Three of our men who were at or near the scene of these outrages are now in town, and from their lips this information has been obtained. One of them is the Mr. Sparks who was first taken prisoner. Now, Mr. Garrison, tell me if Christ wishes us to submit to be torn in pieces in this way. For my part, if non-resistance is not a safe principle, I think it cannot be a true one. 'Godliness hath the promise of the life that now is, as well as of the life to come.'

One word in regard to my position during the fight. At first, I believed the Missourians would not attack us. When I became convinced of our danger, I hesitated about my duty. For many months, I had entertained doubts respecting the applicability of non-resistance to people here. I had myself, when smitten, literally turned the other cheek, and had been smitten on that also. I had been struck on my head with a stang-shot, and pounded in the face and head very severely by a tall ruffian, all without making the least resistance. This led me to examine seriously the ground on which I stood. Is non-resistance applicable to men and beasts? I asked myself. Never before, though I had travelled over a large portion of the Union, and spent several years in the Southern States, had I been placed in such a position. Elsewhere, the non-resistance is safe, because the law of the land protects him; but here, where there is no law, if a man does not defend himself, he must die. I never embrace a new, and much less abandon an old opinion, without great deliberation. I hated to give up a doctrine so dear to me as Christian non-resistance; but I always wish, yes, I am determined, always to obey the light, as fast as it dawns upon me. As Paul said, 'I have lived in all good conscience before God and man until this day.' Although you may not believe it, yet I can assure you, that I am just as conscientious now in fighting these wild beasts as I was when lying in Hartford jail for refusing to do military duty. I was not a coward then, and I trust I am not now.

Stephens Foster said, when Burns was carried back, that he was a non-resistance because he thought it the best principle. I am now in a community where it is not safe to be a non-resistance in toto, although I do all in my power to inculcate peace principles. Paul says, 'If it be possible, as much as lieth in you, live peaceably with all men.'

As a specimen of the character of some of the persons with whom we have to deal, allow me to relate the following religious anecdote.—A preacher of these pious, belonging to the Methodist Church South, was holding a conference near the house of an intimate friend of mine. A message was sent to my friend by one of the brethren, inviting him to attend the conference, which he of course declined. When the preacher heard of his being severely reprimanded his brother for inviting an abolitionist to be present. The brother replied—'For my part, I had as lief convert an abolitionist as a pro-slavery man'; to which extraordinary stretch of Christian benevolence the pastor promptly replied—'I had not; I had much rather fight an abolitionist than pray for one.' His impartial brother then told him, 'If those are your sentiments, you had much better leave off praying and go to fighting.' The disciple of pious Brown quickly responded, 'I don't calculate to pray, as long as there is any fighting to be done.'

So, you see, we are not considered worthy of being saved; abolitionism being the sidu unto death, of which Paul says, 'I do not say a man shall pray for it.' One of the generals in this war told my friend that his little daughter, only ten years of age, said to him, just before he left Missouri for our vicinity, 'Papa, are you going off to kill the d—d Yankee abolitionists?' He said, after the conclusion of peace, he did not know what excuse he could give to his little daughter for not doing what he started to do.

These villains are now harassing our settlements! Topka as well as Lawrence is now threatened, and all hands expect another attack as soon as the weather breaks. Our troops are being drilled every day, and four of the forts are guarded night and day. We sleep, not knowing but the enemy will be upon us before we awake. A nightly patrol is kept upon the top of the stone hotel, from which the whole surrounding country can be seen. If you of the East are going to do any thing for us, you must do it quickly. A deputation of some of our lawyers will soon visit Boston, to solicit aid. Large sums have been raised at the West and in New York, and we hope Boston will do her part. A Governor of one of the free States has pledged his whole fortune to protect us, if necessary. Still, I hardly think we shall be attacked again, at least while this cold weather lasts. We have had three weeks of an uninterrupted cold weather as I ever knew in New England. The thermometer for several mornings was 22 degrees below zero; and from that up to 15, 12, 10, and 6 below, during the three weeks. The snow is now upwards of a foot in depth on a level, and this in mild Kansas, that multitudes emigrated to, in order to get rid of the cold weather! And what makes it worse, is the fact, that bright Hope, ever ready to gild the future with glorious anticipations, speaks sadly, and in a muffled tone, as she tells of coming spring; for along with the approach of that goddess, we apprehend a still worse foe than a Siberian winter, viz., the Missouri hell-hounds, who are even now scenting our steps, and snuffing our blood.

Yours, for freedom or death, C. STEARNS.

KATE WESTON; or, To Will and To Do. By Jennie De Witt. Published by Dewitt & Davenport, New York. This is a large and attractive looking volume, well-calculated to advance the beneficent cause of Temperance, as well as to interest every reader. 'The Boston Evening Telegraph' says of it—'The heroine of this book, sweet Kate, is a model of all that is lovable in woman, combined with firmness of purpose and rectitude of character, sufficient even to banish the cherished one from her heart, when found pursuing the path that leads to destruction, and from which even the voice of the loved one, charm she never so sweetly, was unable to draw him. The heroine of the story, however, does not monopolize all the noble qualities which exalt and dignify human nature, for one answering to the name of Charles, though erring and tempted almost to ruin, is yet saved by the 'sure anchor' of religious principle.

The authors is a daughter of the celebrated Dr. Dowling of Philadelphia. Whether this is her first appearance before the public in book form, we cannot say; but if so, we hope the debut will meet with sufficient applause and encouragement to induce a second attempt. The volume contains nearly five hundred pages, and eight well-executed illustrations by Orr. For sale by Putnam & Brother, at the Liberty Tree Bookstore.

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the Earl-of-Shafsbury fraternally cut her—and society takes her. Fortunately, she possesses both character and property, and is the woman to survive the gauntlet she is running.'

The following petitions tell their own story. They ought to be signed by every man and woman in the State. Will our friends in the various towns please see to it that every one so disposed has an opportunity to sign them? The papers may be returned to SAMUEL MAY, JR., 21 Cornhill.

To the House of Representatives of the United States of America: The undersigned, inhabitants of the State of Massachusetts, respectfully ask for the impeachment of Judge Kane, of the Tenth District, for his atrocious ruling and action in the case of Passmore Williamson.

To the Senate and House of Representatives of the Commonwealth of Massachusetts: We the undersigned, inhabitants of Massachusetts, respectfully protest against the repeal of that law of the Commonwealth which gives to juries the right to judge of the law as well as the fact, entitled, 'An Act concerning the duties and rights of jurors.'

THE CINCINNATI SLAVE CASE. On Thursday of last week, the sheriff of the county announced to the United States Commissioner that the fugitives were his prisoners, having been indicted by the grand jury for aiding and abetting the crime of murder. There had been no writ of habeas corpus from the United States Marshal, but he (the Marshal) had placed them in the county jail for safe keeping, and on the warrant coming into his hands, the sheriff simply kept them there, and turned the Marshal and his special deputies there, it was finally agreed upon that the prisoners should be brought into court during the remainder of the trial, which being done, the counsel concluded their arguments, and the Court remanded the fugitives to the jail. The fugitives were thus delivered up to the State authorities.

The Squatter Sovereign states that ex-Senator Atchison, with a company of two hundred of his followers, is making arrangements to go to Kansas early in the spring, to locate in the neighborhood of Atchison. 'It is the intention of Gen. Atchison,' says that paper, 'to engage in farming, and for that purpose he will bring with him a number of slaves. Many of his companies will accompany him, and among them are large slaveholders, and their settlement in this section of the territory is a consummation devoutly to be wished for.'

THE BIBLE SOCIETY. Grants of books were made by the Bible Society, as we learn from the New York Observer, for distribution in Providence, R. I.; at Fort Gibson, Ark.; to a Bible Committee in Kansas Territory; for the use of Colored Emigrants to Liberia; with smaller grants in Spanish, Italian and German, and fourteen volumes in raised letters for the use of the Blind.

Very early color seems to come in for a share of the Bible except the four millions of slaves. These have no claim, until they consent to be transported to Liberia, when the liberality of the Bible Society comes at once into full play.—Anti-Slavery Bugle.

DEATH PENALTY FOR SLAVE STEALING IN VIRGINIA. At a meeting of the citizens of Goochland County, Va., on the 17th December, for the purpose of sending delegates to the Southern Convention in Kansas Territory, was adopted advocating the death penalty for slave stealing, confinement in the penitentiary for the attempt, and the admission of negro evidence against a suspected person. The resolutions also recommended arming the pilots in Chesapeake Bay, at the expense of the State, and authorizing them to search suspected vessels.

MATERIAL AID FOR KANSAS.—Mr. S. N. Wood of Kansas is a commissioned Agent to collect funds for purchase of arms for the defence of the Territory, and for the supply of the necessities of those whose substance was consumed by the late invasion of Lawrence. We understand that he has appropriated for the very moderate sum of \$5000 as the Ohio share of this fund. Governor Chapin has pledged himself to be one of a hundred to make up that sum.

In prosecution of his mission, Mr. Wood spoke in the Town Hall in this village, on Monday evening last. After the lecture a Committee was appointed to receive contributions in this place. The Committee is composed of Jacob Heaton, Thomas F. Sharpnack, J. K. Rutenbrog, Dr. J. Harris, and Joel Sharp.—Salem (Ohio) Bugle.

The New Orleans Picayune gives an account of the burning of a negro at Lexington, in that State, at a recent fair, for the purpose of raising money for a violent personal outrage upon a young woman, who is not likely to survive her injuries. This is quite different from Southern practice in reference to white villains who perpetrate similar outrages on young women.—Anti-Slavery Bugle.

At the recent Know Nothing State Convention in Alabama, resolutions were passed denying the right of Congress to legislate on the subject of slavery, except to protect it where it legally exists, claiming for territorial residents the right to decide for themselves on this subject, repudiating and condemning squatter sovereignty, denying that either Congress or a Territorial Legislature has the right to give unnaturalized foreigners the right to vote, and approving the course of the Alabama American Representatives in Congress.

THE HISTORY OF ENGLAND, from the Accession of James II. and IV. By Thomas BABBINGTON MACAULAY. Volumes III. and IV. Boston: Phillips, Sampson & Co. 1856. Macaulay's reputation as a writer and an historian is so universal, and so firmly established, as to need no panegyric to ensure the widest circulation of any thing that he may publish. These volumes are very neatly printed and bound; and though comprising more than twelve hundred compact pages, are retailed at the surprisingly low price of 40 cents a volume—thus bringing them within the reach of all. Buy them, young and old!

THE ANTI-SLAVERY ADVOCATE, for February, is at hand, and is a valuable number. It has a keen review of the Hon. Miss Murray's bulky volumes, entitled 'Letters from the United States, Cuba and Canada,'—viewed as a defence of Slavery in the United States. Numerous extracts are given, which amply sustain the reviewer's charges. That an English lady should demean herself by writing and publishing a book in defence of an institution so scandalous, so heinous, so immoral in every respect, as Slavery as it exists in the United States,—so degrading to the whole population in which it exists, so cruel and heart-rending in its details, so subversive of every human right, so fruitful of all unpleasances, all crime, all suffering, is to us one of the most unaccountable and astonishing facts that have come to our knowledge. The well-deserved rebuke she has received from the Queen, however painful, must have been anticipated. The honor of British women generally, as well as of the nation, stands vindicated by that rebuke. The Advocate next gives a concluding notice of S. R. Ward's Autobiography, a volume we have never seen, but judge from notices of it to be deficient in fairness and justice. Then follows a speech delivered by PARKES PILLSBURY at the Young Men's Christian Association Rooms in Manchester, (England.) Alderman Harvey in the chair. The speech is a highly characteristic one, and of course thorough, clear, well-fortified at every point, and impressive. It reviews the present position of the American Board of Foreign Missions, of the American Bible Society, and the American Tract Society, and of the several churches and ministers which sustain them, is very valuable.

MISS MURRAY'S WORK. The Boston Post has the following, in a letter from his London Correspondent, who knows how to cater for the Post and its subscribers:—'The new work on the United States, by the Hon. Miss Murray, will know hitherto as the favorite lady-in-waiting and friend of the Queen, and as a most charming and philanthropic lady,—albeit tinged with pseudo-friendship for a black skin—is exciting great attention generally, and bitter wrath particularly among the Exeter Hall clique. Miss Murray spent a year in the United States, and she returns convinced, and does not hesitate to express her conviction, that the most perfect and best social system for the negro is slavery, as it at present exists in the Southern States. Nobody denies the honesty of her belief, her unprejudiced opportunities for seeing slavery, her strong mind, her sterling honesty, her fairness, or her religious principle, and yet she is condemned. The Queen dismissed her—the Sutherland a mistress discards her—

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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. L. A.
No. 10. Slavery and the North. By C. C. Burleigh.
No. 11. Disunion our Witness and our Duty. By Rev. Charles E. Hodges.
No. 12. Anti-Slavery Hymns and Songs. By Mrs. E. L. Follen.
No. 13. The Two Allars; 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 Remonstrance of the Fourth Congregational Society, Hartford, Ct.
No. 17. The God of the 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; to the Anti-Slavery Office, 188 Nassau street, New York, and 31 North Fifth street, Philadelphia; to JOEL McMillan, Salem, Columbiana Co., Ohio; or to JACOB WALTON, Jr., Adrian, Michigan.

DIED.—In South Danvers, 2nd mo., 10th, ANNA, Southwick, widow of the late EDWARD Southwick, aged 91 years.

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 one of the greatest hindrances to its improvement—and 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 May next, and to adopt such measures as may be calculated to spread through the world what may appear to be the truth on this important subject.

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

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

JOSEPH BARKER, Salem, Ohio.
REUBEN WEBB, Philadelphia.
ERNESTINE L. ROSE, New York.
AUG. THEO. STAMM,
HORACE SEEVER, Boston.
J. P. MENDUM,
J. M. BECKETT,

BEDFORD HARMONIAL SEMINARY. FRIENDS OF HUMANITY! We can do you, say and with confidence, that the Bedford Harmonical 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 progress for the accommodation of the school. Families and students will find Bedford a very desirable situation. The large boarding-hall will be in complete condition at the commencement of the Spring Term. The expenses of a student for board, tuition, room rent, all, are about \$2.50 per week. Students can also hire rooms on 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 branches are taught in the Seminary: Latin, Greek and French; a full course of Mathematics; Natural Sciences and English Studies. Instrumental Music by Mrs. Howe.

H. CORNELL, Principal.
O. D. HOWE, Teacher of Languages.
J. W. TALBOT, Teacher of Mathematics.
J. P. AVERILL, R. CORNELL, L. HOUGHTON, E. Y. CORNELL, J. W. TALBOT, D. BROWN, H. CORNELL, Trustees.
Harmonia, Mich., Jan. 23, 1856.

N. D. All communications must be sent to H. CORNELL, Battle Creek, Mich.

ANDREW T. FOSS and JOSEPH A. HOWLAND, Agents respectively of the Massachusetts and American Anti-Slavery Societies, will hold meetings as follows:
Salisbury Point, Friday, Feb. 15.
Portsmouth, N. H. Saturday, " 16.
Sunday, " 17.
South Berwick, Me. H. Thursday, " 19.
Salem Falls, N. H. Thursday, " 21.
Great Falls, " Friday, " 22.
Rochester, " Saturday, " 23.
Dover, " Sunday, " 24.
Newmarket, " Tuesday, " 25.
S. Newmarket, " Friday, " 28.

Rev. A. T. FOSS will speak on Sunday, March 23, in the Free Will Baptist Church (Elder Pike's,) Newburyport.

MEETINGS IN MICHIGAN. AARON M. POWELL, an Agent of the American Anti-Slavery Society, will hold a series of meetings in Oakland and Macomb Counties, as follows:
Rochester, Saturday and Sunday, Feb. 16, 17.
Romeo, Tuesday and Wednesday, " 19, 20.
Ray, Thursday and Friday, " 21, 22.
Utica, Saturday and Sunday, " 23, 24.
Troy, Tuesday and Wednesday, " 25, 27.
Birmingham, Thursday and Friday, " 28, 29.
Royal Oak, Saturday and Sunday, March 1, 2.

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

WM. WELLS BROWN, an Agent of the Massachusetts A. S. Society, will hold meetings as follows:
Fall River, Sunday, Feb. 17.
North Easton, Monday, " 18.
Stoughton, Wednesday, " 20.
North Stoughton, Thursday, " 21.
East Bridgewater, Sunday, " 24.

PLACES WANTED.—A colored young man wishes to learn the shoemaking trade; another to become a bookbinder. Also, a young woman desires to work at dress-making. The best of references can be given. Address WM. C. NELL, 21 Cornhill.

Applications for Mrs. Webb's readings in Massachusetts and vicinity, during the month of March, may be addressed to WM. C. NELL, 21 Cornhill.

ENGLISH LAWS FOR WOMEN, by the Hon. Mrs. NORTON. A few copies of this interesting work are now for sale (20 cents each) at 21 Cornhill.

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

Miss HOLLEY will please send her address to this office.

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. L. A.
No. 10. Slavery and the North. By C. C. Burleigh.
No. 11. Disunion our Witness and our Duty. By Rev. Charles E. Hodges.
No. 12. Anti-Slavery Hymns and Songs. By Mrs. E. L. Follen.
No. 13. The Two Allars; 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 Remonstrance of the Fourth Congregational Society, Hartford, Ct.
No. 17. The God of the 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; to the Anti-Slavery Office, 188 Nassau street, New York, and 31 North Fifth street, Philadelphia; to JOEL McMillan, Salem, Columbiana Co., Ohio; or to JACOB WALTON, Jr., Adrian, Michigan.

DIED.—In South Danvers, 2nd mo., 10th, ANNA, Southwick, widow of the late EDWARD Southwick, aged 91 years.

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 one of the greatest hindrances to its improvement—and 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 May next, and to adopt such measures as may be calculated to spread through the world what may appear to be the truth on this important subject.

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

