

REFUGEE OF OPPRESSION.

THE AMERICAN TRACT SOCIETY.

The annual meeting of the Hartford branch of the

American Tract Society was held in that city a few

days since - Deacon William W. Turner in the chair.

After a few preliminary remarks, Dea. Turner introduced

Hon. Thomas S. Williams, President of the American

Tract Society, to the meeting.

Judge Williams said he had, in view of his connection

with the Society, a apology to offer for the

deficiency of its reports to the audience. The gentlemen

who formed the publishing committee of the Society

were men of well known piety and worth; he had

no objection to mention Rev. Dr. Justice Edwards, Rev.

Dr. Miller and Rev. Dr. Knox, whose names were

a guarantee for all he could claim for them.

The Society has, in the past forty years, done so

much good, extended its area of usefulness so widely,

and made its power and influence so fully under-

stood; has gained so much praise from all quarters,

that, in length, it might well be said of it: "Some

times only you can speak well of you!" Some time

since certain men, who lacked evangelical piety, began

to complain that the Society did not interest itself

directly in the matter of slavery. But slavery is a

subject that enters into politics, provokes discussion,

is not exciting when entered upon, and in regard to

which, many good men widely differ. If the Society

would begin to discuss the question, where should

it stop? If it laid down rules to guide the masters,

should it publish guides to the servants; - should

it say to them, "Servants, obey your masters!" or

should it advise them that all men were born

free and equal, and that it was their right to take

their liberty if they could? Some time since, the

Independent newspaper was established under the

care of a man well known to be a thorough Aboli-

tionist, and that paper has since been edited by the

Society; it stopped again and again that the Society

was in possession of large funds that were unwisely

and improperly used. This statement was made

so often that a committee was at length appointed

to inquire into facts, and after a careful examination

of the affairs and books of the Society, they reported

that it was conducted upon principles and in a man-

ner upon which no improvement could be made.

Those who condemn the publishing committee for

not complying with one clause of this report, con-

sider the clause - namely, the clause on the

finances - in the same report.

At the time of the report of this committee, the

whole South became alarmed; letters were daily re-

ceived from exhorters, agents and ministers of the

gospel, protesting against the publication of such

communications. Of one denomination no less than

1000 ministers, it became evident that, if a sectional course

was pursued, the whole South would be lost. It

has been said that right must be done, without con-

sideration of consequences; but right sometimes de-

pends upon consequences. We hear ministers at the

North preaching vehemently against the sin of sla-

very. Ask those men to go South, and labor there

for its extermination, and they will tell you, they

do not, for they might lose their lives. "If they should

do so, it would have done no good to publish tracts against

slavery, for South they would not be allowed, and

North, where slavery does not exist, they would be

useless." The original report, ordering the publica-

tion of such tracts, was at first endorsed by the

Society; but, at the next annual meeting, the publi-

cation committee were most emphatically endorsed.

Prize had said: "Do not yield to dictation from the

South," but our hearts had said: "Do not do the

successful part who have followed for thirty years,

engaged in a great, catholic, national work!"

Judge Parsons followed - The Society has only

produced good fruits; its apparent fruits for the

year just ended were better than at any previous

time since its organization. The officers of the So-

ciety have been almost simply because they have re-

fused to publish tracts that they sincerely believe to

be contrary to the principles of the Christian religion.

His former friends have changed their course, and not

the Society. It was said here the other evening,

that the Society refused to publish a tract made up

by a Mr. Wallcut of Providence, entirely of texts

from Scripture. The circumstances connected with

the sending of this tract to New York showed that

it was not actually intended for publication, but

was sent to the Society, and it was rejected;

but the Society is publishing a New Testament, with

notes, for circulation everywhere, that contain all

these texts, freely commented upon.

The speaker wished that every one who chose to

send his money to the Boston Society would do so

freely, and he would say "God speed!" to it. But

you are certain that the money will not get to New

York after all? The Boston Society is, as yet, but a

THE TRIUMPH OF REPUBLICANISM WILL

DISSOLVE THE UNION!

In the U. S. Senate, a few days since, Mr. Iverson,

of Georgia, in the course of his speech on the bill for

a railroad to the Pacific, said:-

The election of a Northern President, upon a

sectional and anti-slavery issue, will be considered

cause enough to justify secession. Let the Senator

from New York, [Mr. Seward], or any other man

avowing the sentiments and policy enunciated by

him in his Rochester speech, be elected President of

the United States, and, in my opinion, there are more

than one of the Southern States that would take

immediate steps towards separation. And, sir,

I am free to declare, then, in the Senate, that when-

ever such an event shall occur, for one, I shall be

for disunion, and shall, if alive, exert all the powers

I may have in urging upon the people of my State

the necessity and propriety of an immediate separa-

tion. I know, sir, that disunion is considered by

many as an impossible thing; many think so at the

South, and all the Northern people feel assured that

the South can never be driven out of the Union, no

matter what may be the aggressions upon their

constitutional rights. I trust and believe that they

will find themselves mistaken, whenever a proper

occasion occurs.

Sir, it is not so difficult a matter to dissolve this

Union as many believe. Let the Republican party

of the North obtain possession of the government,

and pass a Wilmot proviso; or abolish slavery in

the District of Columbia; or repeal the Fugitive

Slave Law; or reform the Supreme Court, and annul

the Dred Scott decision; or do any other act in

fringing upon the rights, impairing the equality,

or wounding the honor of the slave States, or let

them elect a President upon the avowed declaration

and principle that freedom and slavery cannot exist

together in the Union, and that one or the other

must give way, and be sacrificed to the other, and

the Union would be dissolved in six months. I do

not believe, however, that such a result could or

would be brought about by a general convention of

all the slave States; it is doubtful whether all of

them could get into convention for any cause, and

if they could, it is still more doubtful whether

they could be harmonized and made to move to-

gether toward so momentous an end. But, sir, let

a single State move upon the happening of any of

these contingencies; let her swing out of the Union,

and she would of necessity very soon drag every other

slave State with her or after her.

Mr. HORTON (Mass.) spoke in favor of the El

Paso route, and asked, "Why rule out the South?"

During the twelve or fourteen years he had had a

seat here, the manifestations of sectional jealousy

had caused him deep and unexpressed sorrow. He

had never heard that chord struck with more pain

in his ears than when he heard the South secede.

He seemed to him as if the gentlemen whose talents should

be devoted to the service of the Union, were en-

gaged in more ill-feeling, profiting nothing. Now, sir,

that is the attitude of this question at the present

time. There is nothing to be gained by the peti-

tion; nothing whatever is asked.

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NO TIME TO ATTEND TO TRIPLES!

In the Legislature of Massachusetts, on Friday last,

on the presentation of a memorial signed by William

C. Nell and other colored citizens of the State, asking

for the vindication and protection of their rights, Mr.

Spofford, of Newburyport, said:-

I do not rise to-day to discuss the question which

has been brought before us. Life is not long enough

to discharge that and the other duties which devolve

upon me here. But, sir, I rise to protest, at this

early stage of the session, against the introduction

of this agitating question of slavery. It came here,

at the last session, at an early hour, and from

the beginning to the close it drew its hateful length

along here, occupying more time than was devoted

to any other subject of legislation, engendered

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WHO ARE AMERICAN CITIZENS?

An unexpected discussion took place in the Massachusetts House of Representatives, on Friday last, on the presentation of a Memorial from the Colored Citizens of the State, protesting against the Dred Scott decision, &c. [See the Memorial in another column.]

The United States, should receive the protection of that government, he did not mean simply that Martin Kozka had a right to pre-empt land. Thank heaven! there are higher privileges embraced in this term, 'Citizen of the United States,' than all that comes to it, and it is of these privileges and rights that the colored man is deprived, and it is of that deprivation he complains.

Our friends who have not yet paid for the Liberator for 1855 will bear in mind our rule, by which their papers must be cut off, if payment be not made before February 1st. These terms must indeed be accounted liberal, as they give not less than thirteen months credit. We hardly need add, that our subscription list needs greatly to be enlarged, and that any curtailment of it is most undesirable.

Henry Ward Beecher and Theodore Parker. For having delivered one of the lectures of the very successful and admirable course projected by the 'Fraternity Association,' in this city, (composed chiefly of members of Theodore Parker's congregation,) Henry Ward Beecher has been assailed by the New York Examiner, an Orthodox journal, and represented as 'giving aid to an infidel enterprise,' and thereby fairly subjecting to suspicion the soundness of his own orthodoxy!

occur to him to make a show of magnanimity about it. There is no modesty, no humility, in Mr. B.'s reply to the Examiner, towards Mr. Parker. His theological dogmatism is palpable; his assumption of saintly offensiveness; his evangelized egotism in bad taste. 'I differ from him [Mr. P.] in fact, in theory, in statement, in doctrine, in system, in hope and expectation, (1) living or dying, laboring or resting.' A pretty clean sweep, truly! Where was the need of this invective, ostentatious proclamation of antagonistic feeling? Was it to propitiate the Examiner and its pharisaical clique? Do any others stand in need of it? If I cannot make my people understand my belief, in fifty-two sabbaths of the year, says Mr. Beecher, 'I shall not mend the matter by refusing to follow the generous sympathies of my heart'—no, nor mend it by making a fresh confession of faith in the Independent, under circumstances that look as if the object was rather to seize an opportunity for the removal of all suspicion of theological unsoundness, and adroitly to make capital out of a paltry and absurd issue, than to be truly just to Mr. Parker, who is so bitterly hated for his freedom of mind and exemplary life.

Mr. Beecher asks, with a slight flush of indignation, 'Does the Examiner think we do not care for our own theological views? We care a good deal. We shall hold them to no man's dictation. We shall not endorse any man's theology which differs from them.' And cannot Mr. Parker use the same language to Mr. Beecher, in defence of his own 'theologic views?' Moreover, cannot Mr. B. conceive it to be within the scope of possibility that he may be, theologically, wrong, and Mr. P. right? Could he not have modestly suggested as much, without detriment to his Christian character?







