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[[header over 6 columns]]
32 THE LIBERATOR. FEBRUARY 23.
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[[start column 1]]
POETRY.
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For the Liberator.
MY CHOSEN QUEEN.
No fealty will I pay to any Queen,
Who wears her crown by accident of birth,
As though she were not made of common earth,
Yet has no innate goodness to be seen.
The only one I bow to is, I ween,
Impartial LIBERTY, whose matchless worth
Early inflamed my spirit to go forth,
And all Oppression's edicts contravene.
She is the passion of my soul, for whom
I count no sacrifice too great to make,
E'en though it lead me to an early tomb,
Or send my body to the fiery stake;
For welcome be the martyr's bloody doom,
If thereby the oppressed their chains may break.
Boston, Feb. 15, 1855. W. L. G.
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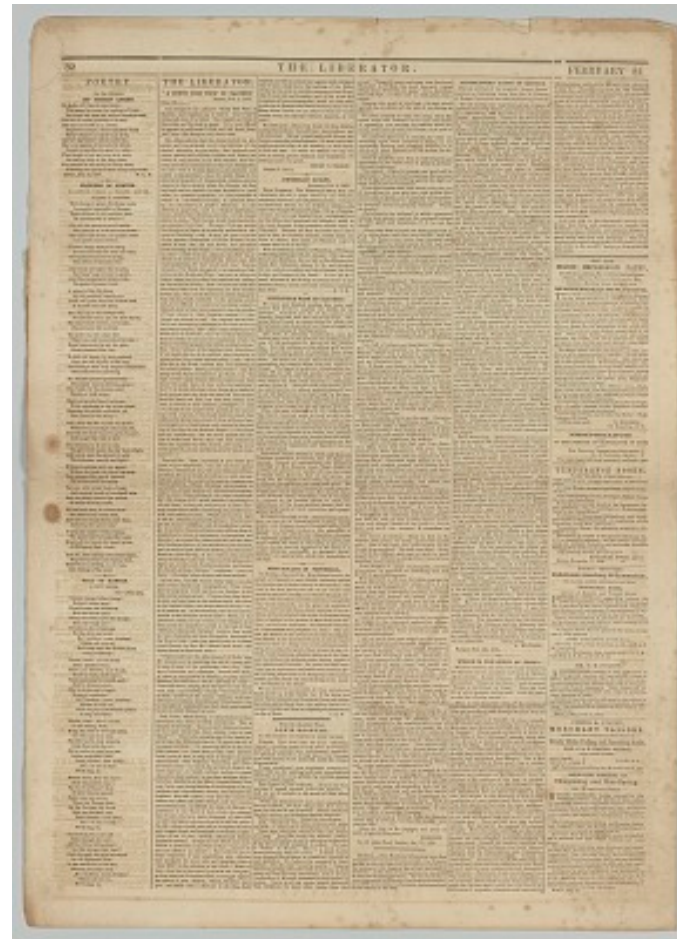
FLOWERS IN WINTER.
PAINTED UPON A PORTE LIVRE.
BY JOHN G. WHITTIER.
How strange to greet, this frosty morn,
In graceful counterfeit of flowers,
These children of the meadows, born
Of sunshine and of showers!

For well the conscious wood retains
The pictures of its flower-sown home—
The lights and shades, the purple stains
And golden hues of bloom.

It was a happy thought to bring
To the dark season's frost and rime,
This painted memory of spring,
This dream of summer time.

Our hearts are lighter for its sake,
Our fancy's age renews its youth,
And dim-remembered fictions take
The guise of present truth.

A wizard of the Merrimac
(So old ancestral legends say)
Could call green leaf and blossom back



To frosted stem and spray.

The dry logs of the cottage wall,
Beneath his touch, put out their leaves;
The clay-bound swallow, at his call,
Played round his icy eaves.

The settler saw his oaken flail
Take bud, and bloom-before his eyes;
From frozen pools he saw the pale,
Sweet summer lilies rise.

To their old homes, by man profaned,
Came the sad dryads, exiled long,
And through their leafy tongues complained
Of household use and wrong.

The beachen platter sprouted wild,
The pipkin wore its old-time green;
The cradle o'er the sleeping child
Became a leafy screen.

Haply our gentle friend hath met,
While wandering in her sylvan quest,
Haunting his native woodlands yet,
That Druid of the West;-

And, while the dew on leaf and flower
Glistened in moonlight clear and still,
Learned the dusk wizard's spell of power,
And caught his trick of skill.

But welcome, be it new or old,
The gift which makes the day more bright,
And paints upon the ground of cold,
The darkness, warmth and light!

Without is neither gold nor green ;
Within, for birds, the birch logs sing ;
Yet, summer-like, we sit between
The autumn and the spring.

The one, with bridal blush of rose,
And sweetest breath of woodland balm,
And she whose matron lips uncloze
In smiles of saintly calm.

Fill soft and deep, oh winter snow !
The sweet azalia oaken dells,
And hide the bank where roses blow,
And swing the azure bells !

O'erlay the amber violet's leaves,
The purple aster's brook-side home,
Guard all the flowers her pencil gives,
A life beyond their bloom.

And she, when spring comes round again,
By greening slope and singing flood,
Shall wander, seeking, not in vain,
Her darlings of the wood.

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CALL TO KANSAS.
BY LUCY LARCOM.
AIR-Nelly Bly.
Yeomen strong, hither throng !
Nature's honest men;
We will make the wilderness
Bud and bloom again.
Bring the sickle, speed the plough,
Turn the ready soil !
Freedom is the noblest pay
For the true man's toil.
Ho ! brothers ! come, brothers !
Hasten all with me,
We'll sing upon the Kansas plains
A song of Liberty !

Father, haste ! o'er the waste
Lies a pleasant land ;
There your firesides, altar-stones,
Fixed in truth, shall stand ;
There your sons, brave and good,
Shall to freemen grow,
Clad in triple mail of right,
Wrong to overthrow.
Ho ! brothers ! come, brothers !
Hasten all with me,
We'll sing upon the Kansas plains
A song of Liberty !

Mother, come ! here's a home
In the waiting West;
Bring the seeds of love and peace,
You who sow them best.
Faithful hearts, holy prayers,
Keep from taint the air;
Soil a mother's tears have wet,
Golden crops shall bear.
Come, mother ! fond mother,
List ! we call to thee !
We'll sing, &c.

Brother brave, stem the wave !
Firm the prairies tread !
Up the dark Missouri flood
Be your canvass spread.
Sister true, join us too,
Where the Kansas flows ;
Let the Northern lily bloom
With the Southern rose.
Brave brother ! true sister,

List ! we call to thee !
We'll sing, &c.

One and all, hear our call
Echo through the land !
Aid us, with a willing heart,
And the strong right hand !
Feed the spark the pilgrims struck
On old Plymouth Rock !
To the watch-fires of the free,
Millions glad shall flock.
Ho ! brothers, come brothers !
Hasten all with me,
We'll sing, &c.
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[[start column 2]]
THE LIBERATOR.
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'A SOUTH SIDE VIEW OF SLAVERY.'
BOSTON, FEB. 9, 1855.

Dear H _____:
You brought to me Adams's 'South Side View of Slavery,' and requested me to read it. I have read it twice, and some of it thrice. You request my views of the author and the book on paper. It is very difficult to express in words what I think and feel about them; yet I have a few things to say about them.

Mr. Adams admits that the slaves are held as property, and are subjected to all the liabilities of the chattel principle, as are cattle; that husbands and wives, parents and children, brothers and sisters, are liable, at any moment, to be sold asunder; that marriage and all the endearments of home are disregarded; that the 'evils of slavery depend on the character and habits of slaveholders'; that the entire being of the slave is in the power of irresponsible owners;--yet he assures us that a society, where the laborers are thus held and used as chattels, is more favorable to 'good order,' to 'personal protection,' to 'the prevention of crime,' to 'the absence of mobs,' to 'personal liberty,' to 'the absence of popular delusion,' to 'the absence of pauperism,' and to 'religious instruction,' than a society where freedom prevails. Of the female slaves he says--'Their women would be debased without measure, if set free.' He says--'It is not certain that freedom in Boston is invariably preferable to slavery in Charleston'; that 'it may yet seem to us one of the greatest illustrations of Divine Wisdom in the affairs of men, that she (the South) was prevented from throwing off the blacks!--from abolishing slavery; that 'it may turn out, after all, that God has ordained us to receive (to enslave) the African race still more extensively, for their benefit and ours'; that the demands of the South, in regard to the extension of slavery over the North and West, 'are not at all to our injury, except as they offend our opinions and feelings on the subject of slavery'; that 'we must not insist that the slaves shall never be separated, nor their families broken up'; that 'of all situations in which human beings can be placed, favorable to the salvation of the soul, it is difficult to conceive of one better suited to this end, and, in fact, more successful, than the relation of these slaves to their Christian master'!!! that though not allowed to read, 'the negroes are as faithfully and thoroughly instructed in the Word of God as any class of people'; that 'there is less infidelity at the South than at the North'; that 'it is well for themselves that the blacks

do not have the temptations which the liberty of testifying against the whites would give them; that 'three millions of the laboring class (the slaves) of our population are in a condition most favorable to preservation from crimes against society'; that 'slaves often flee to the North, because they are unwilling to live within possible hearing of their wives! that the people of the North are afraid to go South, lest 'the sight of that happy relation between masters and their slaves will make them in love with the institution'; that 'it is deeply affecting to hear slaves give thanks in their prayers that they have not been left like the heathen who know not God, but have been raised, as it were, to heaven in their Christian privileges'!!! that 'we should fill our prayers with praises at the marvellous work of grace, if we should receive a report from missionaries giving an account of three millions of people brought out of heathenism, and elevated to the position of the slaves in the Southern States'!!!! that Jesus and the Apostles say 'not one word against the relation of master and slave'; that 'the wise manner in which the Apostles deal with slavery, (by saying not a word against it,) is one incidental proof of THEIR INSPIRATION'!!!

That will do ! Thus, my friend, if you would give proof of your inspiration, 'say not one word against slavery'; beware how you, with your wife and children, go South, lest you should all fall in love with slavery, and find yourselves, in spite of yourselves, begging some 'kind, generous, refined, Christian slave-traders, at whose feet, on any question of delicacy and propriety, and in every thing relating to the finest sentiments, Rev. Mr. Adams, D.D., would consider it a privilege to sit and learn,' to buy you, and put you on their heavenly plantations to work--one buying you, another your wife, and others your sons. Would not that be a sight to fill Mr. Adams's prayers with praises ! If you would get rid of your 'infidelity,' and all temptation to crime, go, be a slave; if you would save your children from all temptation to crime, to mobocracy, to pauperism and disorder,' go, accept Mr. Adams's advice, and sell them into Southern slavery; if you would save your own soul, and the souls of your wife and children, put them under Southern slave-drivers; if you wish to raise yourself and your family to the very 'heaven of Christian privileges,' go, at once, into Southern slavery, and become the chattels of those 'delicate,' 'courteous,' 'most refined,' 'Christian' slave-drivers and slave traders !

By the way, does Mr. Adams really wish to save the souls of his church and congregation? Why, then, does he keep them hived up there, on Sunday, in his brick walls in Essex street? Why not lead them forth, at once, and put them on the auction stand, sell them to the highest bidder, and make them all slaves?--for, as he assures us, 'of all situation, this is the most favorable to the salvation of their souls! There, on the plantation, liable, at any moment, to be whipped, to be sold, and to be compelled to yield to the lust of their 'delicate, refined, and Christian' masters, they would be 'more faithfully and more thoroughly instructed in the Word of God,' than they possibly can be in Essex street Church, by Rev. Mr. Adams! and stand a far better chance to save their souls!

'Negro-traders are the abhorrence of all flesh,' says Mr. Adams; yet, in describing the sale of a young girl, he says of some of the purchasers, that they 'were men of education and refinement, human and kind,' of whom, on any question of delicacy, propriety and refinement, he would have 'felt it a privilege to learn!' I have no doubt, judging from the spirit of this entire book, that 'negro-traders,' through 'the abhorrence of all flesh,' could teach Mr. Adams 'delicacy, propriety, refinement, kindness, humanity, and Christianity'; for, in the sight of a pure and just God, their moral nature is not so utterly debased as is his.

But, I wish, before closing, to call attention to what the Doctor says about the Bible and slavery. This is the gist of the whole: 'ZEAL AGAINST AMERICAN SLAVERY HAS BEEN ONE OF THE CHIEF MODERN FOES OF THE BIBLE'!!! Here is the summing up of the controversy between the Bible and slavery: To oppose slavery is to oppose the Bible. 'To encourage slaves to flee from their masters'--to 'teach them to take their masters' horse, purse, or boat, to help them to escape'--to annoy slave-hunters 'with Vigilance Committees and Habeas Corpus writs'--to 'watch the arrival of ships to receive fugitives'--to 'watch railway stations to rescue slaves from their masters,' as was done at Salem, Ohio--is to be a deadly foe to the Bible--because Moses, Paul and Christ were the authorities of the disciples on moral subjects, and they allowed slavery, and returned the fugitive. Says Mr. Adams, 'Let him who would not become an infidel and atheist beware, and NOT FOLLOW HIS SENSIBILITIES, as affected by cases of distress, in preference to the Word of God, which the unhappy fate of some, who have made shipwreck of their faith in their zeal against slavery, shows to be the best guide.' So, Mr. Adams, should your wife or daughter be seized and dragged South, and consigned to the harem or plantation of one of your 'delicate, refined and human Southern masters,' 'beware and not follow your sensibilities in preference to the Word of God,' 'lest you become an infidel or an atheist' ! Far better for you to make shipwreck of your sensibilities, your affection and sympathy for your wife and daughter, than of 'your faith' in the authority of the Bible ! Better to turn a deaf ear to the cries of your wife and daughter, as they stand on the auction--block, or struggle against the passion of your 'delicate, refined, Christian masters,' and better turn a deaf ear to the deep, God-
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inspired convictions of your soul against such outrages, than to turn a deaf ear to the teachings of the Bible, which, as you seem to conclude, assures you that the purity of your wife and daughter, and of the wives and daughters of your congregation, would be much safer in slavery in Georgia and South Carolina, than it is in Essex Street Church; for you assure us that the 'SLAVE WOMEN WOULD BE DEBASED WITHOUT MEASURE, IF SET FREE.'

But Nehemiah Adams has found his true affinities among slaveholders, slave-drivers, slave-traders, and slave-hunters. He has 'joined hands with thieves, and become a partaker with adulterers.' No man's spirit and position can be fuller of all subtlety, or more hostile to God and man. It would be difficult for any one man to embody greater weakness and wickedness. He must go to his own place.

HENRY C. WRIGHT.
Charles F. Hovey.

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NEHEMIAH ADAMS.
STONEHAM, Feb. 2, 1855.

DEAR GARRISON: The following is taken from the Middlesex Journal, a paper edited by the Orthodox ministers of Woburn and neighboring towns. It is said to have been written by an Orthodox minister- the same who thought Wendell Phillips, (is, as a Christian minister, he were only

inspired by an 'enthusiastic love for the Bible, the Church and the Sabbath,) would be the most eloquent living preacher--almost equal to Whitefield. Whoever he may be, it does one's heart good to hear an Orthodox minister, settled within ten miles of Boston, thus speak of Nehemiah Adams's 'South Side View of Slavery.'

Will the Orthodox minister of Stoneham, or Woburn, of Reading, exchange with Dr. Adams? Will the editors of the Middlesex Journal tell us the difference between Rev. Nehemiah Adams, D. D., and the slave-drivers, and slave-traders, and slave-hunters, the Tom Lokers and Legrees of the South? Is not the Reverend advocate of the divinity of slavery lower in his estimate of man, and in the scale of moral rectitude, than they?
X.Y.Z.

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'SOUTH-SIDE VIEW OF SLAVERY.'

We have just finished reading this book, and cannot find words to express our dislike for its contents. Ashamed are we of the author, and heartily disgusted with this new work of his. We never before found so many things to shock our moral sense, and clash with our ideas of right, in the same compass of reading matter.

The book is intensely conservative, and its author may now be set down as the leading champion of the apologists for slavery at the present day. Yet his writings on this subject will not be likely to produce much of mischief, there being such evident shallowness and superficialness about them. He deals not in the least with foundation principles, but merely skims over the surface of things. We began to mark the objectionable passages till we had reached nearly a hundred, and ultimately came to the conclusion that the book was nearly all bad, with scarcely a redeeming quality about it. And the most appropriate place we could find for it, after a patient perusal, was in our air-tight stove, (the first book, by the way, that we ever burned up,) and although it is rather expensive fuel, even in these times of high prices, we know of no better use for the edition now out.

Why, this man, although a D.D., while travelling South, does not seem to look at all to the rightness or wrongness of its peculiar, and to him pleasant institution for enslaving immortal beings; but the very feature of slavery the most revolting, viz: that it so degrades as to render one contented in that condition, removed a burden from his mind, and caused him to look with complacency on the vilest system of oppression and injustice the sun ever shone upon.

Nehemiah Adams desires to check and diminish Northern opposition to slavery, but he shall not succeed. Instead of counteracting the beneficial influence of Mrs. Stowe's Uncle Tom's Cabin, or quelling an agitation so needful till the foul stain is wiped away from the face of our nation, his book, like the Fugitive Slave Bill, will only serve to increase the agitation yet more and more. He has done what he would formerly to crush that innocent and much injured man, Rev. Joy H. Fairchild, without being successful; not is he likely to succeed in his present efforts to crush the aspirations of the down-trodden slaves, and the brightening hopes of their numerous and sympathising friends.

We shall ever think of Dr. Adams among ministers, as we do of

Commissioner Loring among judges, and Stephen Arnold Douglas among politicians,--a recreant traitor to the principles of liberty. Let no anti-slavery clergyman presume to exchange pulpits with him, any more than they would extend the hand of fellowship to the slave-holder, but let him feel impelled by the force of a public Christian sentiment, to emigrate Southward for an appropriate abode the remainder of his days.

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MISS HOLLEY IN PEPPERELL.

On Sunday, January 21st, Miss HOLLEY bore to the people of Pepperell a most faithful testimony against the towering sin of chattel slavery in this country. She stood in the desk, and by the side of one of the most courteous and most intelligent of the New England clergymen, and addressed a crowded assembly of thoughtful men, women and youth, on the great test question of the day, and received the profound attention of her audience, while she rebuked this nation for its great wrong done to freedom in the persons of more than three millions 'native-born American,' and reasoned with them of 'righteousness and judgment to come.' Not only was she faithful in her rebuke of the Government, but also faithful to the American Church, in whose bosom slavery nestles as a living babe in the maternal mantle. They gave substantial proof of their interest in her address, in the handsome collection taken up at its close; and that without the slightest notice, that an appeal of that nature would be made. No pains had been taken to get up an excitement--no public notice had been given--it being judged best to let things take their natural course; yet the result was very flattering to the speakers, and hopeful to the friends.

We can never be too thankful for what anti-slavery has done for us at the North; for, if the slaves are never freed, thousands and thousands of men and women have been set at liberty from the galling chains of a corrupt Church, and from an oligarchy as tyrannous as the See of Rome.
A.H.W.

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From the (London) Times.

LOUIS KOSSUTH,

TO THE SOCIETY OF FRIENDS IN GREAT BRITAIN.

Friends: You have sent me your 'Christian Appeal,' pleading peace at any price, not because you hold the present war unnecessary, impolitic, or directed towards a wrong issue; but because you hold all war to be unlawful under the Gospel dispensation.

I have considered your argument attentively. Bear with me, for meeting you with conscientious sincerity on your own ground, by a public answer to your public appeal.

The Gospel is your authority. It is to the Gospel that I appeal against your false doctrine. I call on ye to submit to the words of him whom you invoke:

'When ye shall hear of wars and commotions, be not terrified; for these things MUST first come to pass, but the end is not by-and-by. National shall rise against nation, and kingdom against kingdom.'

Thus says the LORD. Submit to his decrees.

And, 'think not that I am come to send peace on earth ; I came not to send peace, but a sword.'

Thus says the LORD, whom ye call 'the Prince of Peace.' And His words are wisdom, justice, and truth--Freedom on earth, salvation in eternity, is the aim to which mankind is called. We have a 'Father' in Heaven. That is a word of immense meaning, and full of love. A father cannot have doomed his children to thralldom, oppression and perdition. To believe the contrary is blasphemy. But the end 'is not by-and-by.' Like as we see in geology, that the work of creation is still going on, hour by hour incessantly, just so we see a revelation of His will incessantly propounded in history. Know ye of one single people delivered from thralldom by some other means than the
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sword ? There is none, and none ever has been. Therefore is it that the Lord has said, 'these things must first come to pass.' It is, therefore, the Lord says, 'I came not to send peace, but a sword.'

Respect the word of the Lord ; do not revolt against the revelation of the will of our Father in Heaven.

To allow iniquity to bear the sway, when the sword could have arrested it to rivet the chains of oppression over nations by treaties, when the sword could have severed the chains is a work of iniquity, and not of peace.

To plead for immunity to tyrants, for their encroaching upon their neighbor's house, or for oppressing, fleecing and torturing nations, is so much as to plead immunity to the wolves, for devouring the sheep.

Does it not strike you that to call iniquity and oppression by the sweet name of peace is profanation and blasphemy ?

You preach 'Peace to tyrants, and good will to oppressors ; 'does not your conscience tell you that by so doing you are preaching against the rights of man, and ill-will to humanity ?

If the thief breaks into your house, and robs you of your silver, do you give him your gold to boot for the sake of peace ' or do you call on the policeman to bring the thief to judgment, that he may be punished, and your property restored? Which do you do ?

And where is the tribunal to which oppressed nations may appeal, against the crowned robbers of their peace and happiness, if it be not the sword ?

'Every tree that bringeth not forth good fruit is to be hewn down, and cast into the fire.' says the Lord. Is there a tree worse than injustice and tyranny? Yet you plead peace to the bad tree, that mankind be forced to eat its poisonous fruit. Is that charity?

For yourself, who (thanks to Cromwell's sword) have no oppression to suffer, it is very well to say: 'Don't war; let us have peace, that we may in tranquillity devote our energies to the peaceful pursuits of commerce and industry, and thus continue to thrive.'

But Europe is oppressed. Thrive, and be blessed. I will not say unto you, 'Lay not up for yourselves treasures upon earth, because we cannot serve God and mammon.' I will not say so unto you, because you are conspicuous by meek social virtue and by private charity. I would only ask you: Do you mean that your religion commands you to be charitable only towards the passing private sufferings of men, and forbids you to be charitable toward the lasting public sufferings of nations? of humanity? If such be your religion, then bear with me for telling you, that either you are not Christians, or your Christianity is like the prayer of the Pharisees, 'sounding brass and tinkling cymbals.'

I am full of defects and fragilities; I know it. But I am deeply attached to the religion of my fathers. There was a period in my life, when I had to make a choice between danger to my life and my Christian faith. I do not boast of the fact. I thank our Father in Heaven for having given me strength to be faithful to Christ. And I earnestly pray that all of you may be spared the trial. But I say unto you, Friends, if I were to learn that Christian religion forbids me to oppose wrong to devote my heart, my arm, my blood, my life to the deliverance of nations from thralldom and oppression; if it would forbid me to fight for their freedom, when there is no other means to make them free, I would abjure the dogmas of Christianity openly, for I would hold them to be a compound of hypocrisy.

But, fortunately, that is not the case. Christian religion is essentially the religion of charity. Wo to them who make a difference between private and public charity who restrict their love to their next neighbor, and remain indifferent to the public sufferings of their neighbors, the nations.

You may, perhaps, say that you love them: they have your best wishes and your fervent prayers for their deliverance; only you would neither fight yourselves, nor can approve of their fighting for it. You wish them rather to be oppressed, and content yourself with feeding for an hour from your abundance one hungry, and clothe one naked, and comfort one broken-hearted; while you entreat them to submit quietly to oppression, which makes millions hungry, and naked, and broken-hearted, for generations to come.

But I say unto you: if such be your religion, of prayers and of good wishes, it is not the religion of Him who was sent 'to heal the broken-hearted, to preach deliverance to the captives, and to set at liberty them that are bruised.' It is not the religion of Him who left us the lesson, that 'though I understand all mysteries, and all knowledge, and have all faith, so that I could remove mountains, and though I bestow all my goods to feed the poor, AND HAVE NOT CHARITY, IT PROFITETH ME NOTHING.'

You say it is written: 'Glory to God in the highest, and peace on earth, good will toward man.' But I say unto you, your version of the Gospel is apocryphal. The text runs thus: 'Glory to God in the highest, and peace on earth to good-willing men.' (Gloria in excelsis Deo, et pax in terra hominibus, bonae voluntatis.)_

Bear good will to all men, but when you see the wolves devouring sheep after sheep then if you stand by with indifference, or entrench yourself behind your own comfortable security, or behind your good will toward all behind your good wishes and your prayers and you let the wolves do, and entreat others likewise to let them do : verily, I say unto you, your peace is iniquity, and your religion is not Christian.

I call on you to be charitable to the just against the unjust, to the oppressed against the oppressors, to the sheep against the wolves to humanity, in a word, and not to some crowned pirates and perjurious murderers.

I call on you to love your neighbors, the nations.

I call on you to love the moral dignity of men : to love not the comforts and tranquil pursuits of the passing moment, but the lasting welfare of your own and of foreign nations. Patriotism is the noblest source of civil virtue, philanthropy the noblest source of social virtue, and justice the noblest source of political virtue. Christian religion unites this all, because it is charity. But 'you may bestow all your goods to feed the poor, and still have no charity,' says the LORD.

Make despots yield to justice and right, without having them compelled by force of arms, and ye shall be blessed. But, since you cannot do this, preach not impunible security to tyrants, by decrying necessary wars. For 'these things must first come to pass,' says the LORD.

As long as there is oppression, wars must be, or else the tyrants, delivered from all fear of resistance, would soon reduce all mankind, by the sword, permanently to the condition of a herd of cattle and a flock of sheep, nay, to worse; for it is better to be a dumb brute than to be a man, and not to be free. Oppression and tyranny removed from earth, then comes to the end of 'these things which must first come to pass.' Free nations may enter a covenant of arbitration ; tyrants never will, never can. They rule by the sword : they must be resisted by the sword, or else the word peace will be blotted out from the records of coming events, and 'eternal oppression' substituted for it.

War is a terrible remedy ; but a remedy it is. The fire burns some, but it warms all. The hurricane uproots trees, and dashes the ships to fragments, and buries men in the deep ; but it cleanses the earth, and keeps off stagnation from the air and the sea. Would you put out the fire, and do away with the hurricane? These things must be. So it is with just and necessary wars. Help to make them advantageous to mankind, but do not shout 'Peace!' while there is oppression, or else you are guilty of shouting 'Tyranny!'

I have seen a bust of William Penn, the founder of the City of Friends, bearing the motto: 'Pax quaeritur bello.'

'Glory to God in the highest, and peace on earth to good-wiling men!'

KOSSUTH.

No. 21 Alpha Road, London, Jan. 15, 1855.

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Honesty. The Rochester Democrat says that a runaway slave named Grandison Boyd, who formerly resided in that city, fled from the country at the time of the passage of the Fugitive Slave Law, and went to Australia. At the time of his departure, he was \$200 in debt to a Rochester merchant. He was successful in Australia, earned \$8,000, and a few weeks since forwarded a letter to his creditor in Rochester, enclosing a draft for the amount of the debt.

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ANTI-SLAVERY CAUSE IN BANGOR.

The last number of the Augusta 'Gospel Banner' contains an interesting letter from Rev. A. BATTLES, of Bangor, from which we take the following extracts:

We are having two very interesting courses of Lectures here this winter, one before the Mechanic's Association, and the other an 'Independent Course' upon Slavery. Some of the most popular of our public lecturers have been here or are coming. Chapin with his glowing heart, and 'golden month,' has been here, and given his lecture upon 'Modern Chivalry.' Its generalizations were grandits spirit was inspiring. Prof. Hitchcock of Bowdoin College, polished, clear and frigid, has spoken upon the 'Races in America.' In some parts he was eloquent and beautiful, in others diabolic. Judging by his lecture, I should say he has much faith in Providence, but a great deal more in muskets and cannon balls. Miss Lucy Stone has also been here, and spoke to immense and admiring audiences. No lecturer we have had so attracts. Her graceful delivery, and simple beauty of style, combined with her deep earnestness of lofty thought, make her not only an attractive but a very efficient speaker. She does not convince so much by her logic, as she wins by her beautiful spirit and noble utterance. Her strength lies in the depth of her affections, her chaste rhetoric, and the justice of her words. She sometimes speaks like one inspired. She is one of the most womanly women I ever knew. Her appearance on the platform has not, I should think, operated in the least to blunt that nice sense of delicacy which is one of the crowning beauties of woman. Not only is she thus attractive in her public performances, but in the retirement of social life also. In her presence, one feels the influence of a superior spirit consecrated to duty and humanity, and actuated by a lofty faith and animating charity. She is intelligent, cheerful, modest and earnest. I know some think she is out of her sphere, but for myself, I feel grateful that such a noble and Christian woman is appealing to her sex, and endeavoring to arouse them to use their best powers in a way that shall be most fitting for their own development, and the elevation of their race. If Jenny Lind and Madame Sontag may pour forth their best thoughts and feelings in divine song, in the presence of applauding throngs, why may not Lucy Stone express her best thoughts and feelings in divine speech in public? Let those whose hearts are full of melody sing; let those who are not gifted with song speak, especially if they have aught to say. Let them speak when they can find an ear to hear. I should like to define my position upon this woman question, but I must forbear for the present, and say a word of our Anti-Slavery course, which has been very well attended, and is doing much good. People who have hitherto closed their ears, are now ready to listen. Emerson, Miss Stone, Cassius M. Clay, and Douglass, have already spoken; Garrison and Parker are expected. Frederick Douglass left a good impression here. People could not say that he had nothing to do with Slavery, for he has ground in the prison-house of bondage, and felt the iron in his soul. His

'South Side View' was quite different from Dr. Adams', and a most scathing rebuke did he give to all such clerical miscreants. He made many eyes wet that were never before bathed with anti-slavery tears. May it prove a baptism, that shall wash away every stain of Hunkerism ! There is evidently a revival in the Anti-Slavery Church in Bangor. Many who were lukewarm are aroused. Some who were interested are plainly under conviction. Even some ministers, who have stood with dumb mouths for years, are rubbing up their flints, and have got them so they emit some quite brilliant anti-slavery sparks. Douglass is a natural orator. One of our prominent lawyers said to me, at the close of the second lecture, that 'he never heard a more powerful appeal.'

But I must close. Before doing so, however, let me say a word of Mr. Chapin's new book, 'Humanity in the City.' Of its fervid eloquence, deep, earnest philanthropy, cogent argument, and rich illustration, I can only speak in terms of praise. We always find these excellencies in whatever comes from the pen of this able and justly celebrated divine, and I cannot but rejoice that he occupies a place that gives him such wide-spread and commanding influence upon his fellow-men. He is striking strong blows for liberal Christianity and Humanity. Yet, while he has gifts that qualify him for doing so much, I am dissatisfied that he does no more. He has uttered many, many words, both in the pulpit, and on the platform, for Temperance words that have sent a fear to the Rumseller's heart, and inspired the opponents of the dramshop with hope ; and now I wish he would pursue the same course upon the matter of Slavery. Perhaps he has done it; but if so, it does not appear in his published sermons or public lectures. The sermon in the volume above mentioned, on the 'Symbols of the Republic,' affords a fine chance for this ; and so did his Fourth of July Oration, in the Crystal Palace, last summer ; but he has suffered both them to pass, with only a few generalities. The low grog-shops, the gilded gin-palaces, the reeling drunkard, and starving wife and children, are before him. New York is full of them, and he opens the battery of his eloquence in a right manly way. The land is full of Slavery and its baleful influence ; the hunter trails his victim through Philadelphia and New York to Boston ; the 'higher law' is denied ; human rights are mocked ; three millions of men, of human beings, are on auction blocks ; and he passes by it all with a few flourishes about Liberty. The cause of Freedom needs his tongue and pen. The slave needs them. I know his large heart throbs on the right side. He has a neighbor in Brooklyn, whose noble example is truly worthy of imitation. I say this in no spirit of captious criticism, but because I am sadly conscious that the Church has been recreant to her duty. The Adamses, the Coxes, the Stuarts, the Sharpes, the Gannets, and the Skinners, have opened their lips in apology for Slavery and slave-catching ; and it is time for those who stand for the eternal right and human freedom to be as plain on the other side.

Truly yours,
A. BATTLES.
Bangor, Feb. 5th, 1855.

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WHERE IS THE SPIRIT OF JESUS?

We have received, and read with much satisfaction, two Sermons (in one pamphlet) delivered at Mendon, (Mass.) by Rev. ROBERT HASSALL, (Unitarian,) the first entitled, 'WHERE IS THE TRUTH ?' and the second, 'WHERE IS THE SPIRIT OF JESUS ?' They are both full of plain, pungent, saving truth. From the latter, we take the following

extract :

What is the character, then, of the people of Christendom ? What moral and spiritual peculiarities are prominent, and distinguish them from the rest of the world?

Does their love of Truth ? Is there actually more of this than is among the followers of Mahomet, the disciples of Confucius, or believers in Buddah? Where shall we find it, if there is? Four-fifths of the 'Believers' scarcely know that there is such a word as truth, much less dream about the thing. If they think of it, it is only to fear it. And the other fifth of the 'Believers' is divided into sects, who have placed their ban upon inquiry and prohibited free thought. Not a sect amongst the whole of them, much less a nation, can we find that supports an institution or a man for the free and full investigation of religious truth, without any reference to the doctrinal views of patrons, or the opinions of the past or present. Colleges and universities are the children of State support, and the pets of sectarian patronage. Men are maintained here to devote the whole of their time and talents to the discovery as well as communication of new truths and facts in science. They have no prescribed rules for their guidance. They have no scientific creed to limit their thoughts. No voice ventures to say to them, 'Thus far shall ye go, and no farther, and here shall your proud thoughts stay.' They are left free and untrammelled. But not so in the regions of religious thought. Here the stakes and lines are fixed, and no one dreams of employing a man who shall think beyond his own thoughts, and pass the limits of his own creed. Russia, for instance, supports her Greek Church, Italy and Spain the Latin Church. England has its Episcopalian and Dissenters. Scotland has its Presbyterianism. Ireland its Catholicism. Austria has its 24,000,000 believers in the Pope, three millions adherents to the Greek Church, and the same number who call themselves Protestants. But where, I ask, in all these Christian nations, and amid this vast host of the followers of Jesus, where shall we find that pure love of truth for its own sake, which can rise above the influences of prejudice, education and surrounding

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circumstances, and seek for the true light, whatever it may be ? Has not every sect its own Theological schools, Professors and preachers, whose bounds of thought and speech are fixed ? And can any one point to a solitary individual, supported by Christians, who is entirely independent to seek and to speak the truth, whatever it may be, and to investigate as freely and as fully as if the truth had yet to be made known ? Is not such free investigation indeed decidedly discouraged, instead of being promoted ? Is not even every addition to science, which conflicts with the commonly received religious notions, opposed and branded with infidelity and atheism ? Nay, is not the right, the mere right of thinking what is truth, flatly denied by four-fifths of Christendom, and by the other fifth is not docile submission demanded to their forms, and unquestioning assent to their creeds ? And do they not all join hand in hand, both Protestant and Catholic, in rejecting that man as a dangerous Deist, who does use his own mind freely and fearlessly, yet with the most sincere love of truth, and arrives at different conclusions from the mass, about the inspiration of the Scriptures, or the rank and character and claims of Jesus ? Where, I ask, in the sects, as such, is there any encouragement to thorough and impartial inquiry ? Who can expect sympathy or support, no matter how deep may be his religious life, how near his communion with God, or how wide and pure and active his love for man, if he differs widely in religious opinion from those around him ?

And yet this is the nineteenth century since Jesus was born, and ventured to oppose both Sadducee and Pharisee, and preach a religion of mercy and peace and love, in opposition to one of mere belief and form and ceremony ! But is the fearless and truth-loving spirit of the Master awake and active in the world ? Judge ye, from what has been said.

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Salem, (Ohio,) Oct. 5, 1854.

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Boston, May 13.

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