Freemen's Champion.

Volume 1---Number 18. PRAIRIE CITY, KANZAS, THURSDAY, MARCH 18, 1858. Terms---$2 Per Annum.

The Freemen's Champion

IS PUBLISHED EVERY THURSDAY AT

PRAIRIE CITY, KANZAS,

By PROUTY & WILLETT.

S. S PROUTY ..... O. P. WILLETT.

TERMS OF SUBSCRIPTION:

One copy one year,	$2 00
Three copies one year,	5 00
Ten " " "	15 00

***Payment required in all cases in advance. All papers discontinued at the time for which payment is received.

TERMS OF ADVERTISING:

First insertion, per line,	10 cts.
Each subsequent insertion, per line,	5 "

☞Advance payment will be required for Advertisements from a distance.

***Moneys, properly registered with postmasters, may be forwarded by mail at our risk.

Kanzas Politics, &c.

THE APPROACHING CRISIS.

Have the Freemen of Kanzas been Fighting for Three Years in Vain?

WHICH OF THE TWO POLICIES?

[From the Herald of Freedom.]

THE NEW POLICY.

"It is now said that the Free State men of Kanzas must rally around the Constitutional Convention as the only measure of deliverance in case the Lecompton Constitution passes Congress. This is put forth by a certain obscure journal claiming to be the legitimate organ of the Free State party.

"It is proposed to look at this question briefly, in order to determine whether this is really the policy of the Free State people of Kanzas, in the exigency above referred to.

"In taking this ground what has heretofore been known as the Topeka branch of the Free State party give up their old idol—the Topeka Constitution and government—and the "blood stained banner," with all its glorious associations is taken from the mast-head, therefore we cannot go back of the present time to consider the legitimacy or illegitimacy of that organization or refer to any measures heretofore known as the policy of the Free State party, but must take the proposition as it is, as another step to be taken towards securing the freedom of Kanzas. As such, it is open for arguments; as such, it must be adopted or rejected by the people of this Territory.

"The first question to be considered: Is the measure proposed a *practical* one? Is it feasible? If not, it is supreme folly to be wasting the energies of the Free State party in securing its adoption. In our opinion it is not practical, feasible or expedient. Why? Simply because it will be but a new edition of the Topeka Constitution and government. It will be a government *outside* of that which is recognized by the General Government, and as such can never succeed unless by successful revolution not only against the Constitutional authorities of the State, but of the United States.

"The Topeka government only had to contend with a Territorial Government; the Constitution proposed to be made the single and exclusive point around which the people of Kanzas are to rally, and the exclusive subject of their loyal devotion, will be brought into antagonism and will have to contend with a State government—strong in its own inherent energy—supported by the arm of the neighboring States, and the mighty power of the General Government. If the Topeka government failed in its contest with the informal crude Territorial organization, when such government was baptized in the blood of martyrs to the cause of freedom, and loved with religious zeal and devotion by the people, how can it be expected that a government entirely destitute of these associations can stand against the combined power of the States and the General Government. In this regard, it will be less promising in its results than the Topeka government.

"These men, or journals, that talk about successfully resisting the power of the United States are mad. The sober sense of the people repudiate such an idea. We do not mean to be understood that under some circumstances the people of a State or Territory would not be justified in opposing by force the dictation and control of the General Government, but in such case, it clearly should be the only alternative left, and the chances of success duly weighed before-hand. To rebel, certainly to be crushed, is not the better part of reason or wisdom. If the people of Kanzas had no exit from the thralldom attempted to be imposed upon them by the present corrupt and unscrupulous Administration, except absolute rebellion, then the proposition to make the new Constitutional Convention the exclusive measure of relief might receive a more favorable consideration. Our view of the matter is this: The opposition in Congress to the consummation of the Lecompton scheme are working against odds. The Administration is powerful, and will use its whole combined force to put this Constitution through Congress. This being the case, it becomes the duty of the people of this Territory who are directly concerned in the issue, to strengthen as much as possible the arm of the opposition in their efforts to vindicate our right to self-government. So far as the people here could act in the premises they have acted to the end of defeating the tyranny that is impending. In this behalf nearly all the people of this Territory subjected themselves to the humiliation of voting for officers under that much abhorred Constitution. Their object was to get control of the government so that in the event of the adoption of that instrument by Congress, the power under it could not be wielded against us; and further it was believed that by taking possession of the State government, and filling the various offices therein with tried Free State men, the Administration would not attempt to force Kanzas into the Union. The object of Buchanan and the party he represents being evidently to make Kanzas practically, so far as Government could make it so, and not nominally, a Slave State. The election was participated in as a further assurance against the success of Calhoun's policy, and also an argument against the admission of Kanzas under the Lecompton Constitution. Our people are assisted in another way to defeat that scheme in Congress. At the extra session called by Gov. Stanton, a law was passed to punish frauds and forgeries in elections and election returns, and another submitting the aforesaid Constitution to the *bona fide* residents of the Territory for their approval or rejection; and still another at the regular session of the Legislative Assembly, providing for the investigation of frauds and forgeries actually committed, to the end of bringing the perpetrators to justice, and of showing to the world what villainy has been brought into the service of the pro-slavery party of this Territory.

"All this served to put argument in the mouths of the gallant defender of the right in the Halls of Congress. With the overwhelming testimony in favor of the Free State cause, the Administration persists in its purpose to force upon this people that odious Lecompton Constitution. It is then conceived that a new Constitutional movement may do service against the Lecompton, and another argument is to be put into the mouths of the Opposition. It is desired to get this Constitution that is to be framed before Congress if possible, stamped with the approval of the people, before the Lecompton Constitution is adopted. If the Administration should by this means be defeated, this new Convention will have accomplished a glorious mission; If it succeeds, notwithstanding this measure, we *say then that our policy, and our only reasonable and practical policy, is to take the government under that Lecompton Constitution, and, through it, provide for the adoption of a new Constitution for the State of Kanzas.*

"No sane man who has the welfare and interests of this people, and the peace of the country at heart, will seriously urge the contrary. Those who desire to keep up this turmoil and strife in Kanzas, for the purpose of aiding to triumph political parties outside of the Territory, may differ with us. We have no desire but to see the question that has convulsed this country from its organization as a Territory up to this time, finally settled. We desire to see the spear turned into pruning hooks and the sword beaten into plow shares, and the noble occupation of the husbandman prosper. We hope to hear of no more war or rumors of war upon our plain, or within our borders.—Let the common sense of the people prevail, and this issue will be ended without further strife. Let the designs of politicians triumph, and Kanzas will be the foot ball for political parties outside of the Territory for three or four years to come."

Remarks on the above.

We had hoped that, in an hour of danger like this, when the liberties of the whole people of Kanzas are trembling in the balance, and when union and harmony are of the first and most vital import, not one man claiming to be a Free-State man could be found ready to cast into our midst a firebrand of discord and division. That our hope was unfounded, the article which we have above copied is painful and sufficient evidence. Step by step the downward tendency has gone on, until, at last, a professed Free-State paper comes out and openly proposes in case the Lecompton Constitution is thrust upon us by Congress, to quietly accept it, to make it ours to live under it, to allow it to become the living law of the land, *and then*, after every principle concurred in the whole struggle has been abandoned, after the Free-State men of Kanzas shall stand before the country a degraded, cowed, stultified class of men—all their noble words eaten and their brave deeds unperformed—*then* go at it, and through the forms of the Lecompton Constitution, make a new one! Oh, it shames us, and pains us to the heart, that we are obliged to sit down to write against so abhorrent a proposition coming from a paper which was established and has been sustained by the generous offerings of the free hearts and hands of the Republican North! But our duty as lovers of liberty—as haters of oppression, will not allow us to suffer this first open proposition of so great a crime as acquiescence in the Lecompton Constitution, to pass without our solemn protest, our most stern and emphatic disapprobation.

This proposition of submission to the Lecompton Constitution, deserves the complete reprobation of every true Free State man: First, because it is a total abandonment and and backing down from what the Free State people have, times and ways without number, in the most solemn manner, proclaimed to the world as their deliberate, fixed, settled and final determination—*never, for a moment, under any circumstances, submit to the Lecompton Constitution, or allow it to become the organic law of Kanzas.* Is it necessary to prove that this has been our position? Has not the *Herald* itself often avowed its determination to fight even the United States Government, rather than submit to that Constitution? Have we not, in our large t conventions, and in the m st solemn manner, formed leagues and covenants, and signed them with our own hands, and sworn before high heaven that the Lecompton Constitution should *never* become the organic law of Kanzas? Did not even the Territorial Legislature declare by the unanimous vote of the Free State members, that the attempt by Congress to force that Constitution upon us would be a just cause for armed resistance? Is there a true Free State man in Kanzas who has not declared over and over again, that he would never submit to that Constitution? And yet, in the direct face of all these facts, these solemn public and private vows, it is now proposed to submit without a murmur, to prostrate ourselves in she deepest debasement and degradation to hug the chains which are to bind us—to make that felon's instrument *our* Constitution, and not only ours, but to make it the legal progenitor, the legitimate and primal source, for every government which shall exist in Kanzas, for all time to come! We must not only debase ourselves to the level of scourged and yoked bondmen, but we must perpetuate the degradation and infamy upon the generations who are to come after us! According to the arrangement, every Constitution which shall hereafter be the organic law of Kanzas, will date back by a regular succession to the Lecompton Constitution as its origin, its legitimate starting point. We shall perpetuate the indubitable record and proof of our craven-hearted cowardice and slavishness to all who shall come after us.—Our children, even, will spit upon our graves as a perjured race of serfs, who crouched and crawled to tyranny, and dared not stand up like men in the defence of their plainest rights.

Secondly, because this proposition of submission to the Lecompton Constitution, until through its forms we can get another, is the precise argument of James Buchanan and our enemies, and is directly calculated to bring about the passage of the Lecompton Constitution through Congress.

What say our friends? What says Douglas? "Force Kanzas in under the Lecompton Constitution, and you must increase your army, add new regiments, cast new cannon, and prepare to uphold your minority government at the point of the bayonet." What says Walker? "I have been among the people of Kanzas—I know them well—they will not submit to that Constitution: they will fight, and they ought to fight!" What says Stanton? "Legislature will not be permitted to sit in the Territory. They might go into the interior, sustained by the army of the United States—*but under no other circumstances can they sit in the Territory.*" What is the universal voice of those in the States who are our friend? It is this: "The people of Kanzas will never submit to the Lecompton Constitution—they will resist it, and they ought to." Not a single friend of Free Kanzas, the wide Union over, has yet proposed that we should quietly submit to that infernal instrument, or make it the fudamental source of our future governments.

But now what is the universal argument of our enemies? What says Buchanan? "Admit Kanzas under the Lecompton Constitution, and the people can change the Constitution at their leisure. All will be quieted down, and the people will calmly submit." Bigler, Iverson, Toombs, Pugh, Mason—the whole Lecompton force, persistently maintain that the admission of Kanzas is a measure of peace, of quiet, of repose. And, at last, we have a Kanzas journal proposing *in advance* to do just what our enemies in Congress are predicting that we will do. We know of no more effectual argument that Mason, or Green, or Stephens could use in favor of the passage of the Lecompton Constitution, than this very article which we have copied from the *Herald*. It entirely corroborates and strengthens and fortifies their whole line and plan of argument.

Thirdly, this proposition of submission to the Lecompton Constitution is entirely objectionable, because submission is totally unnecessary, in case the Free State officers get their certificates, and is fatal to our liberties if the pro-slavery men have control of the Government. If the Free State men have control of the Lecompton Government, all they need do is to stand one side and let the People's Government go into peaceful operation—while the Lecompton Government will die a quick and ignominious death. If, on the other hand, the pro-slavery men have control of the Government, submission is fatal to the freedom of Kanzas. With a pro-slavery government in power certainly for four years to come—for the Senate holds for four years—and all avenues to a change or modification of the Constitution as completely hedged up as by the express provisions of this instrument they are, slavery will be fastened upon Kanzas for an indefinite term of years. With the Government in the hands of pro-slavery men, *a proposition to submit to the Lecompton Constitution is a proposition to rivet the chains of slavery upon the people of Kanzas!*

But we rejoice to know that this proposition can find no favor whatever with the people. They have determined that no men nor set of men—be they called Free State or Pro-Slavery—shall be allowed to run the Government under the Lecompton Constitution. That Constitution has been voted down by an overwhelming majority of the people of Kanzas, and any attempt on the part of anybody to make that instrument the living law of the land, is *rank treason* against the people of Kanzas.—*Lawrence Republican.*

A Fact.

A venerable old man says: Let the slanderer take comfort—it is only at fruit trees that thieves throw stones.

The old man is right. Who ever saw thieves throw stones at the birch, maple, or elm-tree? The more fruit the tree bears, the richer it is to attract the attention of the thief.

No man that tries to do his duty to his fellows, and endeavors to live and bears the fruits of true religion in his daily conduct, can for a moment suppose that he can pass along through life without being slandered more or less. Such a man will of necessity have some enemies—and these enemies will try in every way to injure him, and among others they will not be slow in stirring up the polluted waters of defamation and slander. A man who has no enemies is merely a milk-and-water nothing. We would not give three figs for such a man. He who has anything, who makes his mark in the world, who does good, will have enemies; and if he have them, he will be sure to be slandered. Let him then, be comforted in the reflection of the venerable man quoted above—It is only at fruit-trees that thieves throw stones."

☞ Beware of demagogues!

[From the St. Joseph (Mo.) Journal.]

The Republican on Slavery In Kanzas.

Two years ago, the St. Louis *Republican* shouted as loudly for slavery in Kanzas, as Greeley did against it. A doubt of its establishment, from any source, was pronounced free-soilism, and those whose political sagacity foresaw the result of the tremendous humbug then being practiced by Northern cunning upon Southern credulity, were excommunicated from the Ethiopian church by all the forms of "book, bell and candle," and summarily cast into the outer darkness of abolitionism. In the opinion of this immaculate sheet, no man who predicted that Kanzas would be a free State, was "sound on the goose."—He was a traitor to the South—an enemy of equal rights—worse than a fratricide, and richly deserved the political damnation to which the ebony-worshiping *Republican* speedily consigned him. Indeed, strange as it may seem, this paper, which for a quarter of a century was considered the typographical embodiment of whiggery in Missouri, became so *niggerish*, that "to save the country and secure Kanzas to the South," it turned *intensely democratic*. From its age, circulation, position and character attained for it by the late lamented Col. A. B. Chambers, in his life time, it held the balance of power in the State, and by strong sectional appeals, cloaked under the garb of patriotism, it not only deluded the old line whigs, but led thousands of honest voters into the support of their life-time and bitterest foes.

Then Kanzas was declared to be essential to the South, necessary to her well being—and in effect, the very life blood of our "peculiar institution." Under these specious assertions, the *Republican* left nothing undone, which cunning could invent or deceit could practice, by which liberal and conservative men were to be seduced into perpetuating the misrule of sectional agitators, both state and national.—Assuming, for its own selfish ends, a liberal and independent tone, it assured us that Kanzas could only be easily secured by the election of locofocos to office. The whig party, it said, was dead, the Americans were in partnership with the negro thieves, the Benton democracy were abolitionists, and the only hope for the country's salvation rested upon the nationality of the great democratic party. By its unceasing agitation of the negro question, its bigoted sectionalism, its false charges against Americanism and its broken faith to whiggery, it has already sacrificed public respect, and is no longer considered a reliable and trustworthy journal. But there is a step in iniquity beyond all these which the *Republican* has taken. Lost to all sense of political honesty, licking its greedy chops in anticipation of the ill-gotten gains of its apostacy, with an effrontery which can boast neither example nor excuse, it now shamelessly lifts the veil from its foul deformity, and reveals a mass of corruption from which all honorable men must shrink, as from a moral pestilence. These are strong charges to make against an established public press, but we write for the benefit of those whom it has heretofore lived but to deceive and betray, and if our charges be true, contempt has for once met an object, down to which, its utmost condescension can never reach.

We charge that the *Republican* has wilfully blinded the citizens of Missouri and the South generally, to the ultimate fate of Kanzas; we charge that by false publications, garbled extracts, and the one-sided stories or fanciful sketches of a *hired, unreliable* correspondence, it has kept the heart of the state pulsing with a dangerous and most fatal excitement; that by misrepresentation, oft repeated in its columns, it has induced the chivalrous men of the South to give of their substance to the cause, and to sacrifice home, and not unfrequently, life, in order to establish slavery in that ill-starred land; that it has falsely overestimated the necessity to Missouri that Kanzas should be a slave State, and still more inexcusably over-estimated the chances that it would be so made—that for a purpose of which it becomes us not now to speak, it has yielded to and aided a sectional party excitement, dangerous to its participants, disastrous to the public welfare, and directly tending to a dissolution of the Union and the overthrow of the republic. And now, that the South has been betrayed and the great national party, which was to save the country, is split wide asunder on this same question, listen how complacently the *Republican* speaks:

"There are at this moment but a handful of slaves in the Territory, and we are assured on the best authority, that even this handful is rapidly diminishing. And how, indeed, can it be otherwise, when there is so little inducement to carry slaves into Kanzas, and so few slaves who can be spared to go there? With a population, among which, however, the majority may be disposed, there is so strong an opposition to slavery as there is in Kanzas, there is very little peace or comfort, and not much of safety in holding slaves. In fact, slavery in Kanzas has been from the beginning, a question, the importance of which has been greatly exaggerated. It has been a good hobby for politicians. It has served the turn of the extremists at both ends of the Union.

"It has been the pretext for all sorts of flagrant usurpations on authority in the Territory, and all sorts of excitements to civil broil, both in and out of it. Yet, as a practical question, looking at any probability that slavery would be established, it never was worthy of two minutes' thought."

Mark the language of the *Republican*: "*In fact, slavery in Kanzas has been from the beginning a question, the importance of which has been greatly exaggerated. Yet, as a practical question, looking at any probability that slavery would be established, it never was worthy of two minutes' thought.*"

Entering Town Sites

The following correspondence will show that the act of the last Legislature of the Territory, designating the County Commissioners as the proper persons to enter Town sites, is not recognized by the Commissioner of the Land Office.

It is a question of doubt whether the Judges of Probate, or the United States Judges, can be regarded as "Judges of the County Court." As soon as doubt is removed, notice will be given. In the mean time no entering of towns not incorporated can be made.

A copy of the act of the last Legislature will be placed in the hands of the Commissioner, and, under the circumstances the entries already made may be confirmed.

JOHN A. PARKER, Register.
Land Office, May 19th, 1857.

EXTRACT OF A LETTER TO THE COMMISSIONER OF THE LAND OFFICE, DATED

LAND OFFICE,
OMAHA, April 15, 1857.

* * * * *

Under the "act of twenty-third May, 1844," the Judges of the County Court" are given the authority to enter "Town Sites." In this Territory there are no such officers as "Judges of the County Court," but the Legislature has recognized the "County commissioners" as the proper persons to enter "Town Sites," and we have, in view of the spirit of the law, permitted such entries, in the hope that it will meet the approbation of the Department. Very respectfully,

Your obedient servant,
JOHN A. PARKER, Register.

—*Nebraska Exchange.*

A SECRET.—"How do you do, Mrs. Towe? Have you heard the story about Mrs. Ludy?"

"Why, no, really, Mrs. Gad.—What is it? Do tell."

"Oh, I promised not to tell, for all the world! No, I must never tell on't. I'm afraid it will get out."

"Why, I'll never tell on't so long as I live, just as true as the world. What is it? Come, tell."

"Now you won't say anything about it, will you?"

"No, I'll never open my mouth about it—never. Hope to die this minute."

"Well, if you believe it, Mrs. Fundy told me that Mrs. Trot told her that her sister's husband was told by a person what dreamed it, that Mrs. Trouble's oldest daughter, old Mrs. Nichens, that her grandmother heard by a letter which she got from her sister's second husband's oldest brother's step-daughter, that it was reported by the captain of a clam-boat just arrived from the Feejee islands, that the mermaids about that section wear crinolines made out of shark skins."

☞ A gentleman presented a lace collar to the object of his adoration, and in a jocular way, said "Do not let any one else rumple it." "No, my dear," said the lady, "I will take it off."