

and more heart-wringing sorrows come from it than from any, or even all other, sources— whoever gets so enlightened will not hesitate to subscribe to the doctrine, that from the moment a man put his intoxicating liquors on sale for a drink, he forfeited all property in them. He will not be held back by any alleviating features, or occasional good, in the dramshop—for there are none. It is "only evil continually."

Whether the Legislature may authorize the destruction of property is an issue, which the friends of "Prohibition" should be very careful to delineate—be that issue tendered by Mr. Hill, or by any one else. Nor should they accept the issue whether even the Judiciary can authorize its destruction. That both the Legislature and the Judiciary—aye, and the people, too, if neither the Legislature, nor the Judiciary will do it for them, have the right to treat as no property, and, therefore, to destroy intoxicating liquors kept for sale for a drink, is a ground, from which they should never allow themselves to be drawn away. It is wide enough for them to stand on—sure and undebatable—and from which they can deal out death blows to all opposition.

We have no controversy with the owners of property. We war not upon the rights of property. We war not upon alcohol, when it is confined to the proper and innocent uses of alcohol. Our war with it is only when it is let loose to its work of death. We say to its owner: "Keep your property caged, and we will not molest him—but un-cage him, and we will surely kill him."

The day is coming, when the Courts will not need a "Maine Law," and when they will feel their power to be as ample in the case of intoxicating liquors kept for sale for a drink, as they now feel them to be in such cases, as I have supposed—that of the running-at-large tiger, and that of the uplifted cane, and that of the murder-aimed pistol. In that day, when they shall see, that of all instruments of death alcohol is the most potent and appalling, they will feel no need of legislative direction and authority, in determining how to dispose of it, when it dares to get out of its place. In that day, the Courts will as soon think of punishing a man for beheading the rattlesnakes, which their malignant owner has let out of their boxes into the streets, as of punishing him for knocking in the head of any barrel of whiskey, which is put on sale for a drink.

We shall, yet, have Judges more worthy of their office than are some of our present Judges. Those future Judges will not recognize property in intoxicating liquors, which are kept for sale for a drink; and they will not be so insane and atheistic, as to recognize property in man, and sanction the reduction of the image of God to the level of the brute. Yes, both rum and slavery will fare hard, when our Judges shall be the full grown men of another and better generation.

In the Jewish economy there was no legislature. The law of his reason and the law of his God were held to be the sufficient guide of the Judge. Will it not be so, the earth over, when, the earth over, a true Christianity shall reign among men?

I invoke no "higher law." I have no faith in the doctrine of a "higher law." On the contrary, I regard the doctrine as entirely false and exceedingly pernicious. Law is one; and the law of earth is as high as the law of Heaven. What is not as high is no law.

Your friend,
GERRIT SMITH.

FROM OUR NEW YORK CORRESPONDENT.

The religious aspect of our relations to the American Anti-Slavery Society is a matter for careful and earnest enquiry; besides the intrinsic merits of the question, the light it throws on negro character, and on those "heresies" between ourselves and the "host," which I started out to account for, it also opens up a mine of ethnological discussion of new and startling interest.

"The same year, 1620," said Theodore Parker, at the Tabernacle, "witnessed the advent of the Puritans to Plymouth Rock, and of the Negro to Jamestown."

After the expiration of two centuries and over, these two parties meet; the one claiming to represent the highest expression of thought, and the other representing the noblest expression of action in the cause of Human Freedom, to which in 1620 they bore the differing relations—the one about to set, the other about to endure.

Their separate relations to Religion must separately be studied, before we can understand their mutual relations in the same. Climate has much to do with the nature of man's religion: the old earth is revealed through her children: and the variety in the conformation of her crust—geology—is the source of variety not only in natural scenery, in the flora and fauna, but also of those varieties in the physical appearance, the instincts, and the best of men which are popularly called diversities in the human race, and we may add of the variety in man's mode of worship and theory of the future. An old Greenland missionary warned his youthful assistant "not to dwell too much in the fear of hell, lest his hearers might be attracted by that quality. Speak of it, and you will certainly have no converts."

It is needless to add that this church is thoroughly anti-slavery. Since its origin, it has rapidly maintained that article of the ancient Methodist Discipline which excludes slaveholders from its membership. In the South, it bears the honorable title of the "Free Church." And, during seventy years past, at its every ministrations, whether on the crowded Sabbath day, or in the week day meetings, at its thousands of class gatherings, or in the morning and evening prayers uttered at its tens of thousands of household altars, it has ever and is always petitioning the Most High God that He will mercifully deliver their brethren who bleed under the yoke of slavery; and one perpetual prayer of hundreds of thousands now living or gone to their reward, must have reached that ear on High! Rude prayers they may be, but oh how earnest! How truly of that kind which can wrestle with the ear of Mercy, or invoke the aim of Eternal Justice! It melts the heart and stirs the blood to listen to these prayers: let the slaveholder bethink him of a possible alteration in the tone of them. Let this church, as one man, beseech the Lord of Hosts to come in Chariots of Fire and smite the oppressor, and how long could all the South, backed by all the North, resist its frenzied gatherings? Nat. Turner, with a dozen followers, held all Virginia at bay, so that U. S. troops had to be sent for: what would ten thousand blacks, armed, and determined, and roused up by religious excitement do?

is warm, spiritual, heart worship. The first form of the Christian faith with which he was brought in contact, was Papacy, and he rejected its absoluteness by incorporating with it the rights of his aboriginal worship; in some respects, the two were essentially alike; each had fetiches or charms deriving virtue from their respective orders of priesthood. It was to the mysterious, or secret order of the Vaudou, a half religious institution of African origin, that the success of the Haytian revolution was due; what is called Paganism overthrew what is called Christianity. And even at the present day, in Haiti, "throughout the country the Haytiens alternate Christian baptism with Mendiango funeral; and on many a breast, by the same order, hangs the Catholic scapular and the *maman bwa* of the native (African) sorcerer; and the ancient negroes who dread the visit of a *zombi* (evil spirit) goes indifferently to the forefending to the masses of the priest or the conjurations of the old sorcerers."—(*Rev. des Deux Mondes*, Vol. 14, p. 1043.)—Haiti is now considered Papist; but the noble edict of its Emperor, granting free distribution of Bibles and Tracts, abundantly evinces his spiritual independence.

In Maryland, also, when the negro was brought into contact with Papacy, two centuries ago, we find that to-day, only one-third of the colored population are Roman Catholics. Another proof of the spiritual independence of this class. On the other hand, the negro rejects Unitarianism; there is nothing in it which supplies the wants of his spiritual nature. Its cold, evasive Saxon exclusiveness chills the warm instincts and promptings of his nature; he does not "believe" in that sort of religion, nor in those who hold it: it is a case of heart vs. head: the two cannot walk together, because they cannot agree. It is this wide, ethnological gulf which separates the colored people from the American Anti-Slavery Society. With us, religion and liberty are one and the same thing, based upon the same idea of spiritual equality: with them, the pride of intellect, brain worship, and Anglo-Saxon exclusiveness are inexorable hindrances to the vision of spiritual equality: they stumble and flounder where we see and walk.

In this land, the religion of the negro is Methodism: nine-tenths of the colored population of the United States are Methodists. There are but two churches in this land well thronged: the Papal church by the Celts, and our Methodist churches by the blacks. Now, what is the relation of this church of ours to Slavery and Caste? Let us see whether it be possible for a church to be anti-slavery, and yet not be in close communion with, or entire subjugation to, the American Anti-Slavery Society.

The Arian Methodist Episcopal Church of the United States, although less than seventy years old, is rich in precious memories and golden traditions. From the book of its "Doctrine and Discipline," the following, a portion of the address to the members, is copied:

"We deem it necessary to annex to our book of discipline a brief statement of our rise and progress, which we hope will be satisfactory and conducive to your growth and edification in the knowledge of our Lord Jesus Christ. In November, 1787, the colored people belonging to the Methodist Society in Philadelphia, convened together, in order to take into consideration the evils under which they labored, arising from the unkind treatment of their white brethren, who considered them a nuisance in the house of worship, and even pulled them off their knees, while in the act of prayer, and ordered them to the back seats. From these, and various other acts of unchristian conduct, they considered it their duty to devise a plan in order to build a house of their own, to worship God under their own vine and fig-tree; in this undertaking they met with great opposition from an elder of the Methodist Church, (J. McCue) who threatened, that if they would not give up the building, erase their names from the subscription paper, and make acknowledgments for having attempted such a thing, that in three months they should all be publicly expelled from the Methodist Society. But considering themselves bound to obey this injunction, and being fully satisfied they should be treated without mercy, they sent in their resignations."

The remainder of this history is equally remarkable up to the time when Bishop Asbury opened their first "house for divine service, and the house was named Bethel." At every step they had to battle with the white fellow-Christians, until the final establishment of a "church" which numbers among its Bishops who have departed in the faith and fear of God, the hallowed names of Richard Allen, and Morris Brown, and Edward Waters; and which names among its living Prelates, the zealous and energetic Wm. P. Quinn, and the learned and eminently pious Daniel A. Payne.

The Zion Methodist Church originated in the city of New York in 1796, in the following manner: "When the Methodist Society in the United States was small, the Africans enjoyed comfortable privileges among their white brethren in the same meeting house; but as the whites increased very fast, the Africans were pressed back; therefore it was thought essentially necessary for them to have meeting houses of their own, where they might have opportunity to exercise their spiritual gifts among themselves." Rise and Progress of A. M. E. Church by Bishop Rush, p. 11, 60.

In the church meetings of the latter body, male and female members voted. It is needless to add that this church is thoroughly anti-slavery. Since its origin, it has rapidly maintained that article of the ancient Methodist Discipline which excludes slaveholders from its membership. In the South, it bears the honorable title of the "Free Church." And, during seventy years past, at its every ministrations, whether on the crowded Sabbath day, or in the week day meetings, at its thousands of class gatherings, or in the morning and evening prayers uttered at its tens of thousands of household altars, it has ever and is always petitioning the Most High God that He will mercifully deliver their brethren who bleed under the yoke of slavery; and one perpetual prayer of hundreds of thousands now living or gone to their reward, must have reached that ear on High! Rude prayers they may be, but oh how earnest! How truly of that kind which can wrestle with the ear of Mercy, or invoke the aim of Eternal Justice! It melts the heart and stirs the blood to listen to these prayers: let the slaveholder bethink him of a possible alteration in the tone of them. Let this church, as one man, beseech the Lord of Hosts to come in Chariots of Fire and smite the oppressor, and how long could all the South, backed by all the North, resist its frenzied gatherings? Nat. Turner, with a dozen followers, held all Virginia at bay, so that U. S. troops had to be sent for: what would ten thousand blacks, armed, and determined, and roused up by religious excitement do?

In the light of these views let us look at the advent of the Negro and the Puritan to the shores of the New World. On the nature of the Puritans, it were needless to dwell. Is it not written in all the chronicles of New England, to say nothing of the myriad speeches on Forefather's Day? It is noticeable, however, that the Puritanism, or Congregationalism of the seventeenth century, is essentially the same thing in Old England, in the nineteenth; whilst in New England it is become Unitarianism. Climate has done this. Roman Catholicism has remained unchanged in the congenial shore of Maryland, and Calvinism is in like manner unaltered in New Jersey during the same two centuries. Difference of climate between their respective homes in the Old World and the New, is the only difference undergone by the people of these several States: New Jersey and Maryland are like the climates of the Old World, New England, unlike. The nature of the religion of the American Anti-Slavery Society coincides with that of New England; it is Unitarianism; a sort of intellectual, or religion of the head.

The religious bent of the negro is indicated by the warmth, the luxuriance, and sudden ripeness of his natal tropical soil: it

The church now numbers in the Bethel on section one hundred and ninety thousand souls, and 200 churches: in the Zion connection twenty thousand more. Some of their edifices are large and costly: that in Richmond was selected for Senator Douglas, the other day to speak in, because it is the largest in that city. In Baltimore and Washington their church buildings will hold from 12 to 15 hundred persons.

From this brief outline of its history, it is plain that the colored people, in their church relations, were anti-slavery, "come outers" and acknowledgers of "Women's Rights," long before William Lloyd Garrison was born. They learned these things and upheld them, and practiced them, by the spiritual light that is in them. Submitting to scorn, and oppression, and degradation in matters pertaining to the body or the things between man and man, they would bring no degradation or exclusion in matters pertaining to the soul, or their relation to God! And in the other sects, Episcopalians, Baptists and Presbyterians, to which they may have belonged, the same spiritual independence has been manifested by the colored people, as the history of Rev. Alexander Crummell, Prof. C. L. Reason, and others will testify. There are, here and there exceptions; and these, the *Anti-Slavery Standard* has, with singular disregard to or less excusable ignorance of our history, boldly announced as the general rule. That paper is the organ of the American Anti-Slavery Society, whose principles, and aims, and objects, its Editors are paid, and well paid to promulgate: the Constitution of that Society states,

"This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges, &c."

With this constitution, and the above outline of the religious aspect of our relations to Anti-Slavery, before them, the public is able to judge of the truth of the following assertion of the *Standard*:

"The truth is, that colored people are kept out of Anti-Slavery Societies * * * (for the reason) that many of them are either pro-slavery in feeling, or indifferent to the wrongs of the slave. To a great extent they are wedded to sectarianism, or misguided by priest-craft, or swayed by fear of public opinion."—A. S. Standard, Jan. 13, 1855.

In view of the history of the "colored church," this is downright slander—slander for which there is no excuse. The Editors of the *Standard*, in the same article, announce that they stand at the central point of observation, and these facts are within their reach. Had they been writing of a church composed of a thousand whites, or of a single white Divine, Dr. Dewey for example, they would have exercised exceeding care, hunted up day and date, and quoted documentary proof of their assertion. But when the "good name" before God and the world, of two hundred thousand free blacks is concerned, they assert recklessly, and without inquiring a statement so horribly unnatural in itself, that had there dwelt in them the least recognition of the equal manhood of the black man, they would not have printed it without the most searching examination into its truthfulness.

Here, then, out of their own mouths, we have another proof, that the American Anti-Slavery people, do not recognize the equal manhood of the black man. They sought a reason for our absence from their societies, and announced the very worst that they could find. The true reason of our keeping aloof from their ranks, is, that they do not recognize our manhood: do not uphold our social, intellectual, and spiritual equality. They had nothing to teach us in the matters of Anti-Slavery. Half a century before, in this undertaking they met with great opposition from an elder of the Methodist Church, (J. McCue) who threatened, that if they would not give up the building, erase their names from the subscription paper, and make acknowledgments for having attempted such a thing, that in three months they should all be publicly expelled from the Methodist Society. But considering themselves bound to obey this injunction, and being fully satisfied they should be treated without mercy, they sent in their resignations."

I have now done with this matter. My brother Oliver Johnson, quietly dropped me long ago into the pro-slavery column of the *Standard*: he has since taken to preaching in Philadelphia, before the Progressive Friends. If I have helped turn his thoughts to that high calling, I have done him some good. He announces also that some time in May, he, aided by Theodore Parker and others will dedicate an edifice, in the neighborhood of Philadelphia, which shall be the church of Progressive Friends. I would humbly suggest, that if Spiritual Progress be what he and his coadjutors seek in this new Enterprise, he may find a church already built in Philadelphia, within whose walls he may undergo all the spiritual advancement which he or his friends may be capable of, and which may very well improve his own.

On the corner of Lombard and Sixth streets, Philadelphia, is a church called Berru-It. It is on the site of a revolution or reform, which happened seventy years ago—a reform which, in grasp of free thought, determined energy, spiritual majesty, holy zeal, and gospel of truthfulness, equalled, if it did not excel any kindred event in the History of human kind—in front of the edifice, before a plain slab, lie the remains of RICHARD ALLEN, the reformer. From depths of ignorance and oppression such as never veiled the eyes of Luther, and Calvin, and Huss, he saw the Gospel light and walked therein, leading his down-trodden brethren.

Like some Lona, in the midst of the brutal barbarism of American Christianity, during three fourths of a century, this church has remained true to its ancient faith—remembering them that are in bonds as bound with them—helping the wayfarer in search of liberty, and rebuking and casting out the man-stealer.

To this sanctuary, let brother Johnson go, with bared head and reverential heart, and before its altars let him seek of the One True God there worshipped, forgiveness for the sin of having, whether ignorantly or maliciously, borne false witness against his brother man who builded that altar. And if happy, in purporting of the Spirit, not unworthy in that sacred place, should clear his benighted heart of the webs and films of prejudice that nestle and gender about it, he

may go forth, blessing the chance which drew him to his Bethesda.

COMMUNIPAW.
LETTER FROM J. W. C. PENNINGTON.

MR. EDITOR:—In my last, there occurred a few typographical errors, such as, he "shared his animus," &c., which will appear so obvious to the intelligent, that I shall not attempt further to correct. The main object of this paper, is to show your readers another specimen of cruelty which I have been called to suffer at the hands of those who profess to be friends of the race. I received it, as you will see, nearly one year since, when I was engaged in that painful struggle for the redemption of my brother, Stephen Pembroke. It is as follows:

"ALBION, Michigan, June, 1854.
"DR. PENNINGTON: Sir—We, friends in the cause of the down-trodden slaves, who deeply sympathize with all such, and do so especially in the case of your brother, have noticed your appeal to all who thus sympathize, and friends in the cause of humanity, to aid in your brother's behalf. But, sir, we, although friends to the cause, and desirous to help in all such worthy causes, cannot do so in this case, in consequence of your countenancing the resolution proposed by Dr. Hatfield, in one of your late Conventions in New York, to put off and remain silent in regard to the question (small sin) of slavery, or of its agitation in your church. You there, and then said, that any action upon the subject, was undesirable and inexpedient, and that you could concur in the resolution. If you thus join hands with the pro-slavery hypocrites, to thus treat the system of *stealing your fellow man and brother, who we desire to say to you that we think it undesirable and inexpedient to offer you any aid in your pretended deep affliction; but would recommend you to do just the same in your own case—to suspend your painful feelings (so suddenly awakened) for some further time, more befitting, when more calm and unexcited. Such we send you as our aid to your pretended deep affliction.*

"Your friends, in the cause,
"Albion A. S. Society,
"M. H. TUTTLE, Cor. Secy."

At first blush, on receiving the above, I supposed it must be a hoax. But on examining the post mark, I became satisfied it was mailed at Albion, Michigan, and hence, one of two things must be true; either some shameless fellow has undertaken to ape an A. S. Society, or else the A. S. Society has offered me, through their impudent Secretary, a gross and cruel insult. Hoping that the former supposition may be true, I shall make this letter short; but in the event the latter should be the real truth, I will only make these points:

1. I made no appeal to Mr. Tuttle or his Society for aid in the redemption of my brother, Stephen Pembroke, from slavery.
2. What he states in regard to my action on Dr. Hatfield's resolution, is *not true*; and, therefore, the Secy is at fault in his logic, in a false position as to his mode of controversy, of which he is evidently fond, and seriously liable to me for personal abuse.
3. I received at that time for the relief of my "painful feelings," letters of tender sympathy, enclosing material "aid" from persons of all classes—from members of Congress, ex-Governors, &c., down to inmates of orphan schools, varying from \$100 to \$1,000, which enabled me, in exactly thirty days from the time my brother was taken from New York, to pay \$1000 and expenses, and get him back, with a portion of his family, which result was made public, and rejoiced in by those who had taken part in rendering aid.

4. But, from that day to this, no word or sentence of congratulation has been received from the worthy Secy at Albion. Let the world judge between us.
J. W. C. PENNINGTON.
NEW YORK, May, 1855.

For Frederick Douglass' Paper.
HON. SIDNEY DEAN.

QUINNEBAGO, Ct., Windham Co., }
May 1st, 1855.
FRIEND DOUGLASS:—Permit me to correct a mistake which I made in your paper of April 27th, in the given name of Mr. Dean; it is not George—it is SIDNEY.

As the opportunity now occurs, it may be well to say more about him for the information of the friends of freedom. The election of Mr. Dean to Congress is proclaimed to the world as one of the triumphs of the "Know Nothing ticket"; but, if I am right in informed, his election was secured by the union of those who had become thoroughly disgusted with the old political parties, and who demanded reform in some shape—and opposition to rum and slavery, were as effective ingredients in the vote, as hostility to the Papal power. Mr. Dean is a Methodist minister, of the liberal and independent stamp. To the great acceptance of the people, he supplied the pulpit of the Congregational Church in this place, for nearly two years. He now preaches to the Congregationalists of South Woodstock, in this county. He is a man of rare extempore eloquence. It is confidently expected that he will make his mark in Congress.
Yours,
J. R. J.

For Frederick Douglass' Paper.
NOTICE.

To the numerous colored ladies and gentlemen who may visit this city during the week ending May 1st, 1855.

1. That all our public carrier-conveyances are now open to them upon equal terms.
2. No policeman will now, as formerly, assist in assaulting you.
3. If any driver or conductor molests you, by laying the weight of his finger upon your person, have him arrested, or call upon Dr. Smith, 55 West Broadway, Mr. T. L. Jennings, 167 Church-st., or myself, 29 Sixth-st., and we will enter your complaint at the Mayor's office.

4. You can take the conveyances at any of the Ferries or stopping places. Ask no questions, but get in and have your five cents ready to pay. Don't let them frighten you with words; the law is right, and so is the public sentiment.
J. W. C. PENNINGTON.
NEW YORK, May, 1855.

A gentleman in Washington, well informed, writes to a New Yorker—"The President is bent on war. A large fleet is fitting out, to assemble in the Gulf, and then to cruise around Cuba. The best informed believe war will be the result. Sixty days will decide."

Barnum has been mulcted in the New York Supreme Court to the amount of \$25,000, because he failed to fulfil a contract made on his election as President of the Crystal Palace, that if Orson D. Munn, and the others would remove their objection on the concern, he would buy their stock at \$71 per share.

MISCELLANEOUS NEWS ITEMS.

—A bed of chalk has been discovered at Do Soto, in Nebraska Territory.
—The Legislature passed 637 acts besides defeating nearly as many more.

—Proposals have been issued in Oswego to erect the library, for which Hon. Gerrit Smith donated \$25,000.
—The State Agricultural Fair of Ohio is to be held at Columbus on the 18th and 20th of September.

—Spring water has at last been reached by the artesian well at New Orleans, at a depth of 345 feet.

—Look out for counterfeit 10's on the Western Reserve Bank of Ohio. They are altered from 1's.

—Thirty-nine fugitives have arrived at Windsor, C. W., within the two weeks ending April 18th.

—The receipts of the American Baptist Missionary Union have fallen behind the expenditures for the last year, \$30,000!

—Washington Irving has so far recovered from the effects of the fall from his horse as to be considered entirely out of danger.

—It is reported at Washington that the government of Kansas has been tendered to Judge Loring, of Boston.

—The city of Milwaukee is only twenty years old, and it has a population of forty thousand.

—It is said that the Hon. Abbott Lawrence, of Boston, is about to erect a college at Lawrence City, Kansas Territory.

—The corner stone of a Jewish Synagogue was laid at St. Louis, on the 16th of April. It is the first structure of Jewish worship ever commenced west of the Mississippi.

—A correspondent of the *Pittsburgh Post* nominates Mayor Wood, of New York, as the Democratic candidate for the Presidency in 1856.

—The owners of the unfortunate steamboat Henry Clay, which was destroyed by fire on the Hudson in 1852, have been sued by an injured passenger for \$1,000 damages.

—Judge Cowles of New York has decided that a school teacher's watch cannot be levied upon for debt, as it is one of the tools of his art.

—The Madison (Wis.) *Journal* announces that Mr. W. W. Wyman, long connected with the press at the capital, has sold out his hotel there, and is about leaving for Kansas.

—The New Hampshire Know Nothings have taken strong Anti-Slavery grounds, resolutions to that effect having been adopted in the State Council.

—A rough diamond was found near Manchester, Va., which is valued at \$4,000. It is about the size of a hazel nut, and weighs forty-three carats.

—The *National Era* says that at Washington bread and butter are hard to get. Flour sells at \$14 per barrel, and butter 42 cents per pound.

—Stephen E. Glover, of New York City, has been arrested and put under \$20,000 bail, to answer to a charge of fitting out an African slave.

—R-railroads have passed the Pennsylvania House of Representatives in favor of removing the seat of Government from Harrisburgh to Philadelphia.

—A train of cars recently passed through Michigan containing 954 paying passengers and 625 babies, all bound to Chicago and the West.

—A dovetailing machine has been invented and is in use in Boston, which enables a single workman to dovetail with ease from eight hundred to one thousand bureau drawers a day.

—A bill has been introduced in the Massachusetts Legislature providing that, in criminal trials, the prisoner's counsel shall have the closing argument, instead of the prosecuting attorney.

—A writer in the *National Intelligencer* is advocating the introduction of Chinese laborers at the South, to supply the place of the negro, whose labor, it is said, is unproductive to the planter.

—Wm. T. Minor, Know Nothing, has been chosen Governor of Connecticut by the Legislature. His Message is decidedly favorable to the existing Prohibitory Liquor Law, and denunciatory of foreign immigration.

—All the members of the Syracuse Annual Conference of Wesleyan Methodists, at a recent session, pledged themselves to abstain entirely from smoking, chewing, and snuffing tobacco.

—The Pittsburgh Union states that two hundred members of the Baptist Church at Mansontown, have withdrawn from the church, because their minister has joined the Know Nothings.

—The sheriff of Livingston county, N. Y., offers a reward of \$200 for the body of Mortimer Loomis, of Avon, missing since March 19th, about whom there is much excitement, as he had money on his person at the time of his mysterious disappearance.

FREEDOM OR SLAVERY.—No freedom outside the Free States, or no slavery outside the Slave States, is to be our established doctrine of our coming politics. We ask of the Northern people which it shall be? We put the question to you, as patriots, as friends of Democracy, as Know Nothings, and as friends of the oppressed. Slavery demands permission to go where it likes, and it likes to go everywhere. It declares its right to go wherever the territory of the Union extends. It assumes the position that there shall be no freedom outside the Free States. What do the Free States say to that position? They cannot dodge the issue; they must be for or against; they must acquiesce or oppose. Are they ready for such ignoble surrender of their principles as acquiescence implies?—Are they ready to permit slavery to surround them, as with a Dismal Swamp, and forever forbid them and their descendants from going beyond the limits which their fathers' virtue and patriotic resolution have already secured to them? Have they spirit enough to defend even the claims of their own posterity to occupy any portion of the broad domain of the prolific West, or will they tamely surrender all to such ruffian hordes as have attempted, and propose to consummate, the subjugation of Kansas?

Which motto shall be emblazoned on the banner of the North? No freedom outside the Free States, or no slavery outside the Slave States? Answer, Northern men of all parties and all factions and sects! Choose your colors, whatever they may be, and be ready for the coming struggle. We are in a crisis on the Slavery question, and the issue must soon be determined. Slavery is to triumph over Freedom, or Freedom is to repel the aggressions of Slavery. The North is to be humiliated, humbled in the dust, the Government to be surrendered into the hands of the slave-drivers, all our territory opened to their sway; or Freedom must assert its prerogative and firmly resist and quell the audacious attempt at subjugation and conquest now making by the Slave power.—V. Y. Tribune.

THE RADICAL POLITICAL ABOLITIONISTS.

We are few—but we are not, therefore, to cease from our work. Work for a good cause, be that cause popular or unpopular, must be won to the end. Among the speakers were Revs. May, Clark, Foster, Rice, (a learned Hungarian), and Antoinette Brown, Dr. Brabant, Orson S. Murray and Wm. Wells Brown, (colored.) The prominent subjects discussed, were, 1st, whether the Bible did or did not sanction Slavery. Mr. Murray and Rev. Mr. Rice contended that it did—that without it slavery would fall, the masters relying on it mainly to sanctify their relation to the bondman; 2nd, the influence of the Native American party in regard to Anti-Slavery.—Hon. Mr. Julian, of Indiana, and others, made strong arguments against the one idea, and in favor of the other.

The following, among other resolutions, were adopted: Resolved, That the central, life giving principle of Anti-Slavery enterprise is the common brotherhood of all men, and that regard to race, color or religion; and that we bring reproach upon our cause, and our own fidelity into question, by uniting with or favoring any organization, secret or otherwise, based upon principles glaringly inconsistent with this fundamental truth.

Resolved, Therefore, that we deprecate the action of a portion of the Anti-Slavery men of this country, in identifying themselves with the new political movement known as Know Nothingism; that we feel it to be our imperative duty to oppose it, because it tramples down the doctrine of a common brotherhood; because it avowedly ignores and subordinates the question of American Slavery; because it is palpably unjust to foreigners seeking homes of comfort and fields of enterprise in our shores; because of its indiscriminate proscription of all Christians of the Roman faith; is at war with the fundamental principles of Protestantism; because we abhor its guilty cowardice in veiling its deeds in darkness, in a land where the people vote and discussion is free; because it necessarily aggravates, instead of mitigate, the evil sought to be cured, and, in fine, because it is opposed to justice, humanity, republicanism, and the Gospel of Jesus Christ.

Resolved, That the action of Congress on the Missouri Compromise has thrown the national sanction around slavery in all the territories of the United States, and opened the way to carry out the avowed objects of the Slave Power for the annexation of Cuba, with four hundred thousand slaves, and every five of whom shall be content with the African slave trade; the destruction of State rights, by overruling the power of the States Congress; the protection of freedom; and the virtual introduction of slavery into the free States under an assumed right of trade.

Resolved, That it is the duty of Congress to abolish Slavery in the District of Columbia, prohibit it in all the territories, forbid the transit of slaves between the States on the national highway, and repeal all laws for the rendition of fugitives. That under the Constitution, Congress has power to redress these wrongs, and therefore the North, with a majority in both houses, is directly responsible for their continuance.

Resolved, That republican self government rests on the ballot, and the violent usurpation of the ballot by Missourians in Kansas, was treason to republicanism, and the natural fruit of the tyrannical system of Slavery.

Resolved, That the Legislature should prohibit the transit of slaves between the States on the national highway, and repeal all laws for the rendition of fugitives. That under the Constitution, Congress has power to redress these wrongs, and therefore the North, with a majority in both houses, is directly responsible for their continuance.

Resolved, That the language of our Constitution "there shall be no Slavery in Ohio," bars the odious claim to hold slaves within its transit through our State. That the recent violation of our Constitution, by taking innocent men in chains over our landing, was a shameful insult offered to Ohio. That the duty of the Courts of Ohio is to apply the laws of Ohio, and the return of fugitives, and should make it a penal offence for a resident of Ohio to hunt men who have risked all for freedom.

Resolved, That the language of our Constitution "there shall be no Slavery in Ohio," bars the odious claim to hold slaves within its transit through our State. That the recent violation of our Constitution, by taking innocent men in chains over our landing, was a shameful insult offered to Ohio. That the duty of the Courts of Ohio is to apply the laws of Ohio, and the return of fugitives, and should make it a penal offence for a resident of Ohio to hunt men who have risked all for freedom.

Resolved, That the manly and conscientious course of his Honor, Judge Parker, in the *Rosebud* case, has entitled him to the respect and esteem of every citizen of Ohio. And we tender our thanks to the members of the Hamilton county bar, whose energetic and disinterested efforts so much conduced to the triumph of our laws.

Resolved, That the recent contempt of our State Courts by a U. S. Com. and Marshal, in arresting the child *Rosebud* after she had been twice declared free; and the indorsement of the action of these officers by one of the Judges of the Supreme Court of the United States, were acts of federal usurpation ominous of encroaching despotism, and demand the indignant reprobation of our whole value justice and State sovereignty.—Cincinnati Type of the Times.

"For Truth—our Country—and the Slave."

OUR WORLD.