

THE NORTH STAR.

FREDERICK DOUGLASS, } EDITORS.
M. R. DELANY, }

RIGHT IS OF NO SEX—TRUTH IS OF NO COLOR—GOD IS THE FATHER OF US ALL, AND ALL WE ARE BRETHERN.

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Selections.

From Parker's Letter on Slavery.

EFFECTS OF SLAVERY ON LAW AND POLITICS.

I now call your attention to the influence of Slavery on Law and Politics, its local effect on the Slave States in special, its general effect on the Politics of the Union.

In the settlement of America only Royalty did not migrate. The People, the Third Estate, of course brought the Institutions and Laws of their native land—these are the National Habits, so to say. But they brought also political Sentiments and Ideas not represented by the Institutions or the Laws; Sentiments and Ideas hostile thereto, and which could not be made real in England, but were destined—as are all such Ideas—to form Institutions and make Laws in their own image.—There are three such political Ideas which have already found a theoretical expression, and have more or less been made facts and become incarnate in Institutions and Laws. These are, first, the Idea, that in virtue of his manhood, each man has inalienable rights, not derived from men or revocable thereby, but derived only from God; second, that in respect to these Rights all men are created equal; third, that the sole design of political government is to place every man in the entire possession of all his unalienable rights.

The Priesthood, Nobility, Royalty, did not share these Ideas—nor the Sentiments which led to them. These Ideas were of the people; they must form a Democracy, the government of all, for all, and by all—a Commonwealth with no privileged class—a State without Nobles or Kings—a Church without Prelate or Priest.

These Ideas, in becoming facts and founding political Institutions to represent themselves, modified also the ancient and Common Law. "The Laws of England," said Sir John Fortescue, in the fifteenth century, "the Laws of England favor Liberty in every case;" "let him who favors not liberty be judged impious and cruel." After the national and solemn expression of the above Democratic Ideas, the laws must favor liberty yet more, and new Institutions come into being. Accordingly, in the free States of the North, where these Ideas have always had the fullest practical exposition, ever since the Revolution there has been a continual advance in legislation—laws becoming more humane, universal principles getting established, and traditional exceptions becoming annulled. In Law—the theory of these Ideas—so far as expressed in Institutions and habits—and in Society—the practice thereof, so far as they have passed into actual life, there is a constant levelling upward; the low are raised—the Slave, the Servant, the Non-Freeholder; the lofty not degraded. In the constitutions of nearly all the free States, it is distinctly stated that all men are created equal in rights, and in all it is implied. They all are advancing towards a realization of that idea—slowly, but constantly. They have lost none of the Justice embodied in the Common Law of their ancestors—but gained new Justice, and embodied it in their own forms.

This Idea of the natural equality of all men in Rights, is inconsistent with Slavery; accordingly it is expressed in the constitution of but one slave State, Virginia. It is consistently rejected by the politicians of the South. This difference of Ideas must appear in all the Institutions of the North and South, and produce continual and conflicting modifications of the Common Law of

England, which they both inherit; if the one idea adds Justice thereto, the other takes it away.

Now among the Institutions inherited from England were the Trial by a Jury of twelve men in all matters affecting liberty and life; the Presumption in favor of life, liberty and innocence; the Right of every man under restraint to have a legal reason publicly shown for his confinement, by a writ of Habeas Corpus. The form of the latter is indeed modern, but its substance old, and of uncertain date. These three have long been regarded as the great Safeguards of public justice, and in the legislation of the free States remain undisturbed in their beneficial action, extending to every person therein. In the slave States the whole class of bondmen is in fact mainly deprived of them all.

By the customs of England and by the rule of law, the child followed the condition of his father: *Milis Sequitur Patrem*. Hence the issue of a free man, though born of a servile mother, was always free. In virtue of this maxim, and the legal Presumption in favor of Liberty, a presumption extending to all classes of men, the child of a female slave, which was born out of wedlock, was of course free. It was possible the father was a free man. The child gained nothing but existence from his unknown father, and the Law would not make that a curse. The child of a slave father, but born before the father was proved a slave, retained his freedom forever.

If a freeman married a female slave, she became free during the life of her husband, and the children of course were free.

The slave, under certain circumstances, could possess property, acquired by devise, by gift, or other means. It was so, as a general rule through all the North of Europe; the more cruel maxims of the Roman slave-code never prevailed with the Teutonic race.

The slave could make a contract with his lord, binding as that between peer and peer. He could in his own name bring an action against any one; in some cases even against his master.—He could, in all cases, and in his own name, demand a Trial by Jury in a court of record, to determine if he were born a slave, or free. To determine against him, it was necessary not only to show in general that he was a slave, but that he was the slave of some one person in special. If it was simply shown that the man was a slave, but not shown to be the slave of any particular man who claimed him, the slave received his freedom at once, as one derelict by his master, and if legally claimed by nobody, he naturally belonged to himself.

He could be a witness in any court, even when his master was an adverse party; though not possessed of all the privileges of a citizen—*legatis Honoris*—not admitted to hold office or serve on a jury, yet he could testify on oath, even in criminal cases, as any other man.

If a slave ran away, and the master for one year neglected to pursue him with public outcry and prosecution of his claim, the slave was free by adverse possession of himself. While he was in flight, and in actual possession of freedom, the master could not seize on his children or on his possessions. He must legally possess the Principal, the Substance, before he could touch the Subordinate and Accident thereof. Did the slave flee to another borough or shire, a jury of that place—except in certain cases, when the trial must take place in another county—must not only convict him as a slave before the master could recover his body, but must convict him of being the slave of that special claimant.

If the slave took orders in the Church, or became a monk, he was free from his master, though this was an exception to the law in most Catholic countries. If violence were offered to a female slave by her master, she had redress as a free woman.—Slaves had all the personal rights of freemen except in regard to their own respective masters, and in some cases even then. There was no hindrance to manumission.

In America the laws relating to slavery are in many respects more severe than the English laws, since the Norman conquest, respecting villains—*regardant* or *in gross*. The child's condition follows that of the mother. This American departure from the Common Law was early made by statute, and the opposite maxim, the rule of the Civil Law, extended over the slave States;—*Partus sequitur Ventrem*. Illegitimate children of female slaves were of course slaves forever, though the father was free. But for this alteration, many thousands of men now slaves would have been free.

Contrary to the old Common Law of England, but in obedience to the Roman code, the American slave, in law, is regarded merely as a thing; "domed," as Judge Rufin, of North Carolina, sorrowfully declares, "to live without knowledge and without the capacity to make anything his own, and to toil that another may reap the fruits." In some of the slave States, Trial by Jury is allowed to him in all capital cases; sometimes with the concurrence of a grand jury, sometimes without. Sometimes he is allowed to challenge the jurors "for cause," though not preemptorily. But in South Carolina, Virginia, and Louisiana, the slave is not allowed a jury trial, even when his life is in peril. In some others he has the protection of a jury when arraigned for inferior offences. But in every slave State he may be beaten to

the extent of "thirty-nine lashes well laid on," without the verdict of a jury, but by the decision of a body of justices of the peace, varying in number from two to five. In all cases he is tried by men who regard him only as a thing, never by a jury of his peers—not even by a mixed jury of slaveholders and slaves. Some States have made humane provisions to guard against popular excitement, removing the trial to another county; now and then humane decisions are made in their favor by just men. But these are exceptional spots of humanity amidst the general gloom of the slave code. There is some difference in the legislation of the several States, justifying the remark long ago made in Europe, that the condition of slaves was mildest in the North—hardest in the South.

Since the slave is a Thing, he is not allowed legal redress for injuries done to him, though without any form of solemn affirmation. There are laws in all the slave States designed to restrain the master from excessive cruelty, still they afford but incomplete protection to the slave; he cannot bring an action against the oppressor in his own name—for, as a Thing, he has no Rights.—No slave, free negro, or mulatto to the fourth degree of descent, is allowed to testify against a white man; as if this were not enough in South Carolina and Louisiana, if a slave is injured or killed when only one white person is present, and the presumption of guilt fall on the one white man, he is allowed by statute "to clear or exculpate himself by his own oath." This law is worse than the code of the Romans, "whose history was written in the blood of vanquished nations."

The slave has no legal right of self-defence against his master's assault and battery; the female none against brutal violation. The law of Georgia directs that "if any slave shall presume to strike any white man, such slave shall, for the first offence, suffer such punishment as the justice or justices shall see fit, not extending to life or limb; and, for the second offence, suffer death." In South Carolina, on his owner's account, he is allowed to strike even a white man, and the offence is capital only when twice repeated. In Kentucky, the penalty is less severe; but applied to free men of color as well as slaves.

A slave cannot be a party to a civil suit. Indeed, when his condition is doubtful, he may apply to a court, and the court authorize some man to act as "guardian," and bring an action in his name.

Madison, either piqued at the loss of the daughter, or from her necessities, offered her for sale. By great good luck she found a family in the city in want of a colored woman like herself. The price was paid to her mistress, and she is now at work with the prospect of freedom *someday*. The reason assigned for Mrs. Madison's conduct in these cases is, that poverty and want forced it upon her.

Mr. Madison, it is said, left a good estate, including one hundred slaves. Mrs. Madison received \$20,000 a few years ago from Congress, for her husband's manuscripts, and is now her own mistress. Mrs. Madison is herself a mother, (by her first marriage,) and no degree of want that she could possibly suffer could tempt her, if she had a heart, to sell another's child away into Southern bondage. It was unwomanly, it was unwomanly, it was brutal to barter away the maiden virtue of that poor child; and it would have disgraced her widowhood no more to sell her husband's dead body to the surgeons, than his old barter to the soul-dealer. His hose or dog would be treated with more tenderness by any washerwoman with an American heart in her, than his body-servant received from his wife. Out upon her—it would degrade our manhood to respect her if she were our own mother. Can it be true? Mrs. Madison a dealer in human flesh—a broker of maidhood! "We wish we had not heard it."

ment rendered it perpetual: "Neither bond nor free may be separated from the sacraments of the church," said the Decretal of Gregory; "the marriages among slaves must not be hindered, and though contracted against their master's will, ought not on that account to be dissolved." But in the American law, the slave cannot contract marriage. In North Carolina, no marriage is legal between whites and persons of color, including in the latter term all descended from a negro to the fourth generation.

(TO BE CONTINUED)

From the Liberty Herald.

MRS. MADISON A SLAVE DEALER.

The Albany Patriot contains a letter from its Washington correspondent, relating certain facts concerning Mrs. Madison and her slaves, which have occasioned us no small pain and shame than any other slave of horrors that has yet reached us from the pandemonium of Southern slavery. The facts are not at all without parallels, familiar and frequent, but the person implicated is one whom it is terrible to regard with the feelings which her conduct challenges. Mrs. Madison is above eighty years of age, the widow of one of our most honored Presidents, and herself, we have been glad to believe, worthy of all the love and reverence which it does the heart so much to god to render to those in whom the most glorious associations of our country center.

Three years ago she sold an old slave, who had been nurtured on Mr. Madison's farm, and had been his barber and dressing-man for a quarter of a century. He was purchased by a Northern Senator to save him from the cotton field, and is now working out the price of his freedom with his own hands. "Among other slaves," the writer says, "she owned a mother 50 odd years of age, and her daughter of fifteen. About three months ago, the old lady called this girl into the parlor one day, nominally to bring her some water, but really to show her to a Georgian, as the colored people call the slave-drivers. The girl was quick on the scent, and at a glance perceived that she was to be sold. Her mistress, Mrs. Madison, agreed with the purchaser to send the unprotected child to the pump, at a certain hour on a day fixed upon, when he could conveniently seize and carry her off. The girl embraced an early opportunity to retire behind the scenes, and has not made her appearance on the stage since."

Immediately after this event, Mrs. Madison, either piqued at the loss of the daughter, or from her necessities, offered her for sale. By great good luck she found a family in the city in want of a colored woman like herself. The price was paid to her mistress, and she is now at work with the prospect of freedom *someday*. The reason assigned for Mrs. Madison's conduct in these cases is, that poverty and want forced it upon her.

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From Zouvi's Journal.

THE INFLUENCE OF TRACTS.

It is my conviction that more will have to be done through the press, than by any other means. Lecturing and preaching are great things, but they are not the greatest. They can do something which the press cannot do; but the press can do much which they cannot do. Tracts can go everywhere. Tracts never blust. Tracts know no fear. Tracts never stammer. Tracts never stick fast. Tracts never lose their temper. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They want nothing to eat. They require no lodgings. They run up and down, like the angels of God blessing all, giving to all, and asking no gift in return. You can print tracts of all sizes, on all subjects, and in all languages. And tracts can be read in all places and at all hours. And they can talk to one as well as a multitude, and to a multitude, as well as one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath thro' the fields; and they dread no noisy or tumultuous interruption. They take no note of scoffs, or jeers, or taunts; they are not of fickle temper. They bear all things, endure all things, suffer all things, and take harm from nothing.

They can talk even when the noise is so great as to drown all other voices; and they stop when they are bid, or at least when they have done. They never continue talking after they have told their tale. No one can betray them into hasty or random expressions. And they will wait men's occasions and conveniences. They will break off at any point, and begin again at any moment where they broke off. And though they will not always answer questions, they will tell their story twice or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made the vehicles of all truth, the regenerators and benefactors of all lands.

I want my friends to give this subject their attention. I feel persuaded that the importance of the press as a means of spreading simple gospel truth, and promoting simple Christian piety, is not yet fully understood. Or if it be properly understood, the press has never yet been employed as it ought to be in this great work. Luther wrote and published no less than eleven hundred works, in a few years, most of them small tracts or single sheets. He published at one time from two to three hundred in a single year. It was the multiplication of these tracts and books by the press, and their plentiful distribution among the multitudes, that gave power to the reformer's principles, and shook the power of the popedom, and worked so great a reformation. It was chiefly by a plentiful supply of cheap tracts, that Wesley gained his influence with the masses of our countrymen, and worked such happy wonders in our land. It was chiefly by means of a plentiful supply of cheap tracts, sold cheap or freely given away, that the early Quakers shook the nation, and in spite of some excesses in their conduct, and some mysteries and errors in their opinions, almost frightened the priests and sectarians out of their wits. It was chiefly by means of tracts that Joseph Livesey and some of his fellow-workers, roused the country on the subject of tea-totalism, and gained for the principle such a firm and general lodging in the souls of the community. Livesey did not lecture so much, but his tracts, the fair exponents of his principles, were always speaking. Livesey did not visit one place in a hundred; but his tracts went everywhere. Livesey could speak only English, but his tracts were soon made to speak both Welsh and German. His tracts supplied the lecturers with truths, and facts, and arguments. And it must be chiefly by tracts, that the principles of a pure and practical Christianity must be spread through the world. Tracts have already done good without end, and they may easily be made to do still greater good. Let tracts be freely and plentifully circulated, and they will shake the foundations of every corruption in the land, and bring people in multitudes from darkness to light, from superstition, and error, and sin, to the wisdom, and purity, and blessedness of the gospel of Christ. They will not only set people a thinking, but a talking too. They will raise up lecturers, and help to qualify them for their work. They will bring about a reform which will bless all ages, and spread purity, and freedom, and peace, through all the countries of the earth.

From the Penn. Freeman.

LITTLE INSTRUMENTALITIES.

Reader, did you ever go out among your neighbors, to circulate anti-slavery petitions, to distribute tracts, or to solicit contributions for the slave's treasury, and return weary, sad and discouraged because success seemed not to attend your efforts? Was the contribution denied, the tract received with indifference, the petition ridiculed, the argument and earnest remonstrance coldly heard? Did a half-formed thought rise to your lips, it is of no use to try? Did the sadness of your reflections on the apathy, the selfishness, the hard-heartedness of those in whose breasts you sought to awaken an interest for the slave, weaken your faith in the power of truth? Then listen while we tell you of an incident which occurred in this city. A few weeks since, a young man came into the anti-slavery office and asked for some tracts. Entering into conversation with him, we found him deeply interested in our cause, and willing to give substantial evidence of his love for it. He informed us that his interest in the subject was first awakened by a visit of two anti-slavery women to a store in Market street, where he was employed as a clerk. Their errand was to solicit donations for the anti-slavery treasury.—Their conversation attracted his attention, and the tracts which they left were perused by himself and another clerk in the store, and both of them became deeply interested in the cause of the slave. One of the partners in the firm also avowed himself an abolitionist. We were not surprised at this, for the young man's faith in the efficacy of tract distribution, or by his generous offer to contribute and to collect money to pay for the publication of these little but mighty missives of truth. They who sowed the seed from which this good fruit has sprung, perchance know nothing of the result of their labors. It may be that they account that day's labor as lost, and were at its close, as weary, sad, disheartened, as you have sometimes been. Yet their good seed sank in good soil, and while they were giving their thoughts and their labors to other

efforts, or perchance lamenting the difficulties in their way, it was sending out roots, deep and wide, and upspringing freshness and beauty.

Reader, will you remember this little incident, when you are tempted to despond? It may inspire a new resolution; it may bear to your soul a gift of strength for a new deed of love; it may revive your drooping hope. Ye who go forth with anxious hearts, bearing precious seed, doubt not that ye shall come again rejoicing, bringing sheaves with you.

CHARACTER IMPORTANT TO A YOUNG MAN.

An aged man may, as an individual, be eminently good or evil, but his character is constantly losing its importance in reference to the world. So far as the relations of life are concerned, he is constantly, either voluntarily or involuntarily detaching himself from all around him, and becoming an isolated being. He retires from the bar, the pulpit, the senate chamber, the exchange. He withdraws from business, and makes preparation to pass his houses and his lands into the hands of others. He has no powers now to be cultivated in which the world feels any interest; he has no passion to be restrained, from whose development the world would have anything to dread; he can form no plan stretching into future years, on which the world would look with either hope or fear. He will indeed be respected if he is virtuous, but he will not be feared if he is wicked; and whether the one or the other, the weapon which he strikes in favor of virtue or vice, will be like that in the hand of the aged Priam—

telum imbellis sine letu.

We may love him as a father, venerate him as a sage, honor him for his past services, or pity him on account of his infirmities; but we cease to rely on his arm in the defence of his country, or his eloquent voice in favor of a righteous cause; and we cease to dread him as a foe.

Not so, however, with a young man. Everything is passing into his hands.—The key of every warehouse, of every bank, and of every insurance office, every professor's chair, every deed and every bond and mortgage; all the endowments of colleges and asylums; our libraries, our dwellings, our farms, our gardens; all the offices of the township and of the nation; all the enterprises of national improvement, and all the plans of benevolence—all these things are soon to be committed to young men. In every pulsation of the heart of a young man, therefore, in every plan that he forms; in the development of every feeling and purpose, the community has the deepest interest. And when the eye is dim with age, and the frame is weak and palsied, if there is anything that will kindle up that eye with momentary brilliancy, or inspire that frame, it is the expanding virtue of a son, and the feeling that the coming generation will not be unworthy to receive a trust so dear to a departing Christian and patriot. So the aged patriarch Jacob, when he was borne down under a weight of years, and he felt that he was about to die, assembled his sons around him; and, animated by the prospects before them, his departing soul was stirred within him. He pronounced his last benediction in language of the loftiest prophetic inspiration; committed to them the great interests of truth and of religion, and having made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered peacefully unto his people.—Gen. xlix.—Barnes in *National Preacher*.

THE FORCE OF HABIT.

The public have been so often lectured upon the force of habit by reformers of all descriptions and qualities, that it is much to be doubted if the most eloquent oration would have great weight with our readers just now in inducing them to abandon any practice which they may consider innocent, though confessedly of a dangerous tendency. If the following anecdote will not convince the most obtuse mind of the perils which attend the indulgence of any of our appetites, whether natural or acquired, there is no force in illustration, and argument is worse than idle.

We knew a youth at school, (in fact he was a friend of ours,) whose seat he was at the end of the bench next the school house door, so that when the door was opened he was screened from the sight of the school master. Taking advantage of this circumstance the sly rogue used to take a quiet nap every evening during the summer time, when the door was set ajar to admit of a circulation of fresh air. It so happened that the master stalking about the room, one hot afternoon, espied the delinquent dozing away against all discipline and scholarly behavior. Our school master was not a member of the anti-flagellation society of teachers, and accordingly aroused the juvenile dreamer in a way comprehensible only to those who have spent their early years in the neighborhood of the birch and other like switch-bearing trees. Teachers now a-days would have only reprimanded an offence like this, but not so the pedagogues of yore. They taught the young idea how to shoo! by the help of such applications as sounds like the explosion of a percussion cap, and those boys that were not naturally so they made smart by the most infallible remedies.

The next evening our school fellow, thinking that surely the master would not suspect him of sleeping in school time again, as he had been found out, sunk sweetly into a deep snooze from which he was startled by sundry sensations about the back and shoulders which he first mistook for the scratching and biting of a dozen or so cats. He however was soon brought to a consciousness of his being again discovered asleep, and this time the teacher continued to "wake him up" long after all signs of drowsiness had vanished.

The next and the next evening our friend still fell asleep. He had got into the habit of it, and would delude himself by one sophistry or another in the belief that he would not be molested. Yet every day the school master administered to him the most convincing proofs of his watchfulness, and growing a little accustomed to the exercise, not to say fond of it, would take care to open the door wide against the bench as if on purpose to give his victim a better chance to enjoy his nap in peace. Thus was kept up in school for a considerable length of time. At last our school fellow was completely cured of his habit of sleeping; but before this was effected the school master got into one of his regular fits for three years, whether he was asleep or not. A remarkable instance, this, of the force of habit.

SLAVERY AND METHODISM.

An occurrence recently took place in Charleston, South Carolina, which displayed in a remarkable degree, the arrogance and assumption of slaveholders. The Methodist Book of Church Discipline, from the days of Wesley to the present time, has contained a clause declaring Slavery to be a "great evil." When the Methodist Church in this country separated, the Southern branch endeavored to have the objectionable clause expunged. But from motives of policy, or the fear of assuming a position so contrary to the first principles of justice and sound reason, it was suffered to remain. A short time since, a gentleman called at the Methodist Book Depository in Charleston, and purchased a copy of the Discipline, which he showed to a person present, requesting him to note the time and place of the purchase. Shortly after, the keeper of the Depository was summoned before the mayor on a charge of circulating an incendiary publication; and to escape the penalties of the law, which are fine and imprisonment, or the penitentiary, we do not remember which, he, in company with the Methodist preachers stationed in the city, and the editors of the Southern Christian Advocate, were obliged to give bonds that no more of the books should be circulated in Charleston, nor at the missionary stations established in various parts of the State for the religious instruction of slaves! The slaveholders will now probably demand the expurgation of the offensive clause; and it remains to be seen whether the Methodists will submit.—Rock, Dem.

TRANQUILIZING EFFECT OF PICTURES.

Every good picture, by which I mean every picture that has something good in it, is not mere surface and color; it has a countenance, like the countenance of a friend or lover, of which extent certain expressions are revealed only to certain eyes at certain moments. Then there are the associations of long acquaintance; accidental gleams of lamp or sunshine have lighted up the shadowy nooks, and startled the eye with revelations of hidden beauty and meaning; or, in hours of lassitude and sorrow, hours when the "fretful stir unprofitable" of this painful actual world, has hung heavy on the spirit, the light breaking from behind the trees of far-off distance, stretching away, and leading the fancy after it, till it melts into Elysium, or rural groups, revels of satyrs, or clouds, or face of pure-eyed virgin or serene saint, has arrested the troubled course of thought, and stamped a consecration on certain pictures which it would be a pleasure to see commemorated, but which no accidental visitor can enter into. "I cannot express to you," said a most distinguished statesman of the present day, as we stood in the midst of his beautiful pictures, "I cannot express to you my feelings of tranquillity, of restoration, with which, in an interval of harassing official business, I look round me here." And while he spoke in the slow quiet tone of a weary man, he turned his eyes on a forest scene of Ruysdaal, and gazed on it for a minute or two in silence—a silence I was careful not to break—as if its cool dewy verdure, its deep seclusions, its transparent waters stealing through the glade, had sent refreshment into his very soul.—Mrs. Johnson's *Company to Picture Galleries of London*.

HEALTH AFFECTED BY THE MIND.

In the work of Dr. Metcalf on the subject of caloric, he lays down the proposition, that nothing contributes so much to health and longevity, as a happy and tranquil state of mind, which is to be sought for in a temperate exercise of all the physical, intellectual, and moral faculties. "Benevolence, friendship, love, a good conscience, with tender, refined, and elevated thoughts, are never-failing sources of health and delight; whereas pride, envy, jealousy, covetousness, anger, and all the passions, habitually indulged to excess, not only embitter our happiness, and that of all around us, but sap the foundation of health, and shorten the period of existence."

Notices.

FOURTEENTH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Fourteenth Annual Meeting of the American Anti-Slavery Society, will be held in the Broadway Tabernacle, New York, on Tuesday, the Ninth Day of May, at 10 o'clock, A. M.

The present aspect of public affairs in this country, should make this meeting one of more than usual importance and interest. The Southern boundary of American Slavery, which, since this Society was formed, has been removed from the Sabine to the Nueces, is now proposed by its guardians to extend still further into the free territory of a sister Republic. We have little reason to expect a more favorable termination to the two years' war waged, at an enormous expense of blood and treasure, for the sole purpose of extending the worst system of human bondage by conquest. Whether the Abolitionists of the country can arrest the perpetration of this stupendous national crime, or not, it is no less their duty to make the effort. The last public protest they may have the opportunity to record against it, should be earnest and unanimous.

The necessity of the moment should also remind us of how much of the work is still to be done, which this Society, fourteen years ago, resolved to do. Since its formation, Slavery has not been abolished in a single State of the Union. A million more of our countrymen have been born to the lot of slaves— but not this Society and its auxiliaries have assumed, to a certain degree, a universal Anti-Slavery sentiment at the North, and have made the topic one of absorbing interest throughout the country, is the best evidence of the wisdom of their measures, and should be the strongest incentive to still more strenuous and self-denying toil.

The old and tried friends of the cause, and those who have been but recently aroused to the necessity of the overthrow of the felon system of American Slavery, are urged to make of this meeting a grand rally for freedom.

WM. LLOYD GARRISON, Pres't. WENDELL PHILLIPS, Sec'taries. S. H. GAY, Secretary.

John S. Jacobs, a self emancipated slave from North Carolina, proposes the following series of meetings, relying upon the influence of the friends in each place to aid the cause along.

Table with 4 columns: Location, Day, Date, and Time. Locations include Westfield, Warencaster, Providence, Newport, Fall River, Nantucket, Fairhaven, New Bedford, Cambridge, and South Boston.

WESTERN NEW YORK ANTI-SLAVERY SOCIETY.

A Special meeting of the Executive Committee will be held at the Anti-Slavery office, 25, Buffalo Street, on Tuesday evening, April 18th, at 7 o'clock precisely. It is confidently expected, that every member will be present. The emergency calls for it.

W. C. NELL, Rec. Sec. ANTI-SLAVERY MEETINGS.—C. L. REMOND and J. C. HATHAWAY, Agents of the Western New York Anti-Slavery Society, will hold meetings as follows:

Table with 4 columns: Location, Day, Date, and Time. Locations include Millport, Ithaca, Springport, and Fairbrent.

THE DOUGLASS TESTIMONIAL.

The absence of Mr. Douglass suggests the publication of an extract from his letter to English friends, relative to the testimonial of a printing press and materials. The letter was inserted in Howitt's Journal.

The tone of the British press, on the subject of my exclusion from the saloon of the steam ship Cambria, during her April voyage from Liverpool to Boston, has been all, and more than all, I had ventured to hope or expect. How nobly and successfully has the press performed its duty—what of vindicating the right, denouncing the wrong, and throwing its broad shield of protection around humanity in its humblest and most defenceless form. Their promptness in this instance has done more to impress me with a sense of your nation's honor, than all the other incidents connected with my visit to your land. I feel that my mission would have been incomplete without this glowing chapter in its history. It is a nation's press defining a nation's position in a question of the greatest importance to my down-trodden and long-abused race. I will point Americans to that definition, and with its testimony I will confound those who slander your country (as many here are wont to do) by the charge of prejudice against color in England.

You speak of the printing press, and ask, shall I like to have it! I answer, yes, yes! The very best instrumentals it is not too good for this cause. I should feel it quite improper to express myself thus, if the proposed present were merely an expression of personal consideration. I look upon it as an aid to a great cause, and I cannot but accept of the best gifts which may be offered to it. I hope to be able to do a good work in behalf of my race with it.

Yours respectfully, F. DOUGLASS.

The friends of humanity, especially those of them who are readers of the NORTH STAR, will be gratified to learn, that though the editors are for a time absent from their post, they are elsewhere laboring assiduously in the cause of the oppressed. The following notices will give some idea of their whereabouts, and of the estimation in which their labors are held:

FREDERICK DOUGLASS, the celebrated colored orator and advocate, together with CHARLES LESOT REMOND, another eloquent champion of the rights of man, have been speaking to crowded and delighted audiences in this village for the past two days. We have heard many eloquent speakers and much that has been called eloquence, but we have never heard Frederick Douglass excelled. He is certainly an extraordinary man, and he has an extraordinary mission. He is probably in the commencement of his career, a career which promises not only to shed renown upon himself, but to bestow the precious boon of Liberty upon his enslaved and

oppressed brethren. He has the good wishes of a community of friends.—Elmira Republican.

On Tuesday evening last a negro lecturer named Delany, spoke in the Protestant church in this place. Many of our whig citizens who refused to attend the Brooks' meeting on the 21st previous, assisted in making up the audience of Delany. They could not turn out and hear even a negro rather than one of their own party who was unwilling to take sides against the U. States in its war with Mexico.—Patriot 21th.

The manner and spirit of this notice may be right, but it don't look so to some of us. We think that the advocacy of the inalienable rights of man—the doctrine Mr. Delany sustained, which many distinguished men fought for against kingly rule about 70 years ago, and which no real democrat repudiates—is of quite as much importance as the upholding of a war of aggression, let who will sustain it. Whether those who attended the negro's meeting were mostly Whigs we do not know, but it is thought the congregation in this respect was quite miscellaneous. If the Whigs have any defence to make for not attending such a meeting and attending the other they are competent to urge it and the Palladium is superabundantly able and exceedingly willing to enforce it. It is not probable that neighbor Morgan intended to build up prejudice against color—the very thing Mr. Delany opposed—but his article will have this effect if it has any.

Mr. D. did not speak of national reform as was expected, because there was no afternoon meeting.—Aurora, New Lisbon, O.

MEETING IN BOSTON.

Of the Anti-Slavery Society, to celebrate the immediate abolition of Slavery by republican France.

The following notice of this interesting meeting is taken from the Boston Bee of the 7th inst. We shall probably furnish a more detailed account next week.

The meeting at the Melodeon, last evening, convened by the Abolitionists to express their sympathies with the French in their glorious revolution, by which Slavery is to be banished from the French Territory, was very numerous and respectfully attended. Wm. L. Garrison presided and opened the proceedings with an address on the subject of the meeting. The address of the Provisional government to the Planners of the Colonies was then read; following which, Edmund Quincy presented a series of resolutions and supported them in an earnest speech. Speeches were also made by Wendell Phillips, Theodore Parker, and Wm. H. Channing.

The vote of the Senate at Washington was severely commented upon; and Mr. Phillips in his speech gave the Daily Advertiser of the country one of his hard raps for the course pursued by them in giving the cold shoulder to the transatlantic revolution.

Mr. Parker said, in allusion to our refusing to congratulate the new republic on the score of uncertainty as to whether the revolution would result favorably, that it was not usual when a man child was born to postpone our congratulations to the parents till it had grown up, because there was a chance it might die. A country the child was born in France, a live child, a good looking one and of good parentage, and we had every reason to hope for a vigorous manhood.

There was a great deal of enthusiasm manifested, and at the conclusion of the speeches, the resolutions were adopted by acclamation. A committee was appointed, composed of some of the principal leaders of the Anti-Slavery society, to send the resolutions to the Provisional Government.

THE NORTH STAR.

ROCHESTER, APRIL 14, 1848.

EDITORIAL CORRESPONDENCE.

Saturday, April 1st.—I am still in Bath, in company with C. L. Remond and J. C. Hathaway. The meeting this evening closed the series in this place. The interest in the subject is unabated, and were we at liberty, we might profitably remain a week longer.—The desire to hear is great, and many wishes are expressed that Bath may soon have another and similar visit. For a county town, the people of Bath are decidedly candid and liberal. I have an aversion to addressing men on moral subjects in such towns. They are generally dead to everything but sectarianism and politics, and it is hard to reach them on any other subject.

Our meeting this evening was interesting throughout. Prejudice against color was the subject. Its immediate bearing on the question of equal rights in the new district school, made it a practical subject for the whole community to consider, and gave point to the discussion. The Chairman of the School Committee, a liberal-minded gentleman, was present during the whole series, and though apparently much interested at the former meetings, he appeared much more so at the last one; and if he does not favor the admission of colored children into the district school, it will not be in consequence of any personal objection on his part. The friends of human equality here will wait with much anxiety the decision of this question. There are powerful influences operating against the rights of colored children. The church and pulpit, as usual, enlisted in the cause of popular oppression, on the side of the strong against the weak. The Methodist minister of this place asked his neighbor indignantly, "Do you think I would put myself on a level with a nigger?" How like his Heavenly Master!—how meek!—how like the early apostles!—how like Phillip, who could be seated in a chariot with a nigger!—how worthy a believer in the scriptures, that declare the oneness of the human family and a common God, Creator and Saviour! Such ministers do more to degrade religion in the eyes of the people, than all the combined hosts of infidelity put together. They steal the liver of the court of heaven to serve the devil in. They are wolves in sheep's clothing—professing to love God, while they despise God's children.

"Suffer little children to come unto me," says Christ, "and forbid them not." But this reported follower of Christ would ask, Shall I suffer black children to come, and thereby put pure white children on a level with "niggers?" Now, miserable hypocrite, put off the sheepskin, and let the wolf appear. There was one serious drawback upon our meetings, and that was the absence of our favorite friend, E. L. Platt. He was compelled to leave home on business the day before our arrival in town, very much to his and our regret. There are few men in the rank and file of Anti-Slavery here. He is a real workman. Before leaving town, he issued handbills and made all the necessary arrangements for the meetings, and his good ally, a co-worker with him, made us welcome under his roof during our stay. It is to such unostentatious Liberos to whom we feel in our grateful and, upon whom we believe,

the blessings of those ready to perish will most readily and speedily fall.

Monday morning, April 3d, in company with our fellow laborers and friends Remond and Hathaway, we took leave of our friends in Bath, and after five hours ride through the beautiful valley of the Conhocton, we reached Corning where a meeting is appointed for this evening in the Methodist Episcopal Church.

This is a youthful town and of wonderful growth; seven years ago, the place where it stands was a silent wilderness, now it contains an active population of nearly two thousand souls, and is rapidly increasing; all is hurry; streets are laid out among stumps; houses are going up amidst trees. Corning possesses the advantage of being at once the terminus of a Railroad and a Canal. It is at the head of the Chemung Canal and the Blossburg Railroad, and being well situated on the Chemung river, it bids fair to become a populous and flourishing town. The present principal source of wealth to its inhabitants, is the fine quality and plentiful growth of timber surrounding it.

The population, (a most industrious and enterprising class,) almost to a man, are connected and occupied with the lumber business. They spend their winter in the sturdy work of cutting and sawing timber into boards and other useful and saleable forms for the market. Their saw-mills are generally near the river side, and the timber is brought to them in logs on large sleds built for the purpose and drawn by oxen. Much of it is cut on the very tops of the mountains, and is rolled down in places prepared for the purpose. It must be a fine sight to witness those huge logs let loose on the steep mountain side and furiously whirling from summit to base. In the spring, as soon as the winter is broken, the timber is firmly rafted and put under the management of a skillful pilot, by whom it is steered through its "winding way" a distance of more than three hundred miles down the beautiful Susquehanna, till it reaches the broad bosom of the noble Chesapeake; it is met there by lumber merchants from Baltimore and Philadelphia, by whom it is bought and variously distributed between those two great cities. This river is now full of rafts; cold as it is, men are standing nearly waist deep in water, collecting the lumber and forming it into rafts. While some are being prepared others are moving off on their five days voyage to Port Deposit. Seven or eight hundred rafts have already passed on their way. We should like to descend the river on one of them; it would be a romantic voyage, not quite so wild nor perhaps, as when Louis Philippe, Ex-King of the French, in company with two Indians made the voyage in a canoe. There has been some change in the scenes here, as well as in his experience, since that time; civilization on one hand and the spirit of liberty on the other, have left an indelible impression on both—but to the rafts: They are rudely constructed vessels without sails or paddles, and are completely at the mercy of the swift rolling current except a broad oar which they are steered. For miles they float smoothly and silently on the untroubled bosom of the tranquil Susquehanna—passing through some of the wildest and grandest scenery in the country. There is however, some interruption of this smooth sailing; the journey is not without its hardships and dangers, and at times requires much skill in order to be successful.

There are some ugly places in the stream—whirling rapids to be descended, where the utmost care and activity is required to prevent the raft from being wrecked. Canawaga Falls is talked of by these inland sailors, in much the same strain as "tars" speak of the Gulf Stream. It is said they are quite difficult of navigation, and a safe descent over them, is regarded as a bad job over with. As there is no ascending the river, the current being strong, men that go down on the rafts from here return home from their Southern journey by the way of Philadelphia and New York. These raftsmen, we should judge, are pretty well boys; many of them go down with empty pockets and only the prudent return with full ones; and the fools among them, though with full purses at the mouth of the river, often find themselves moneyless on leaving New York.

It requires some intelligence and much virtue for persons in their situation, to escape the skillful networks of the wicked, almost everywhere set in large cities to entrap the stranger. There are a good many colored persons engaged in the rafting business, some of whom are men of the most praiseworthy industry and perseverance. Our friend E. L. Platt, (to whom more than all others, we are indebted for active co-operation with our cause in Bath,) is engaged in this business, and makes an annual voyage down this river, and being a merchant voyager, he avails himself of the opportunity thus afforded of purchasing his summer supply of goods in Philadelphia and New York. It is a source of great encouragement and hope, to see colored men entering into mercantile as well as other branches of respectable and profitable employments. We say to every colored man (not with the motive of ego) "get money in this purse—get money in this purse." White men can afford to be poor, we cannot; a poor white man is better off in this country than a rich black man; we advise therefore, in order to anything like equality—get money in this purse.

Tuesday, April 4th. Our meetings here have been most interesting and heart cheering. The Methodist meeting-house last night presented a perfect jam, and if I do not misapprehend the character of the audience, the effect of the several addresses was of the best order. We had been invited to this place by a large number of persons, for the express purpose of defining what is meant by real radical Garrisonian Anti-Slavery. This work was assigned to J. C. Hathaway, the general agent of the Western New York Anti-Slavery Society, and most faithfully did he discharge the duty assigned him. He gave a clear, concise, and eloquent statement of the views first entertained and set forth by the American Anti-Slavery Society; traced the history of that society from its formation to the present—stated the divisions which have taken place in the Anti-Slavery ranks—and examined into the reasons of those divisions, and placing the responsibility where it rightly belongs. He also considered the present unhappy predicament of the Liberty League and Liberty party, and showed the superiority of the disunion ground over both these last forms of Anti-Slavery. I have never heard the work done better.

Mr. Hathaway is not so easily moved as many of our Anti-Slavery speakers, or as we should like to have him; but when thoroughly roused, he is one of the most interesting and powerful speakers to whom we have ever listened.—He shines most in debate. His forte is, in exposing sophistry and turning the admissions of his opponents to his own account.

We have held meetings here throughout the day and though the season is a peculiarly busy one in this place, we have had respectable numbers during the day, and in the evening a crowded meeting. Corning is not more remarkable for its numerical precocity than for its general refinement of its people. We have never met with more refinement in any newly settled town than in this place.—To us, it is of very significant of elevated sentiments in any community, than that their ladies attend public meetings and are interested in the movements of the day, for promoting the well being of mankind. Go into the country towns, where corruption is gilded with shallow conventionalities, and you will scarce see a lady present at your meetings; but go into the sober, industrious farming towns, and you will see the moral superiority over the latter in the very presence of the ladies, who will throw your meetings. The ladies in Corning, seemed deeply interested in the contemplated fair to be held in Rochester, and are intending to form a sewing circle for the purpose of aiding it. Our Rochester friends should feel exceedingly the prospect of such co-workers. It is delightful to see ladies, lending the aid of their sympathy as well as the charms of their beauty, in carrying forward such a cause, as is a tyrant who would oppose a struggle in the way of such efforts.

Wednesday, April 5th. In Elmira, seventeen miles from Corning and in the same valley. Through some misunderstanding here among the parties to whom the general agent addressed his letter, informing them of our intended visit to this place, no appointment has been given of for this evening's meeting.—It was somewhat difficult to get a house in which to hold the meeting. The Methodist Church was applied for and refused. We finally got to Tompenger Hall, a place owned by a religious society which has second on anti-slavery grounds from the Presbyterian Church. Two hours notice was sufficient to crowd the Hall.

Thursday, April 6th.—Our meetings this morning and afternoon were quite small. The people here are unused to day meetings, except Sundays, and they will not attend them. The meeting this evening was more than a compensation for the thinness of the fore and afternoon meetings; and the tone of feeling evinced was such as showed a deep and general interest in the subject. We shall remember with grateful pleasure Mr. Silas Billings and family for their hospitable attention to us while under their roof.

Friday, April 7th.—We rest this evening in Pine Valley, about two miles from Millport, and are made at home in the family of Mr. Bradley, who, though not an Abolitionist, in the technical sense, is nevertheless a friend of free speech, and one who is not without sympathy with the Abolition cause, and much esteem for the men engaged in promoting that cause. We shall remember with sincere pleasure the kindness of his dear and intelligent family, who are doing the best they can to help not only those above the mean spirit prejudice against colored persons, but are also too independent to defer to the corrupt sentiment about them, by refusing to carry out their views on this point.

Saturday and Sunday, April 9th and 10th.—C. L. Remond, Hathaway, and myself, held six meetings in Millport. They were well attended from commencement to conclusion. Our next meetings are to be at Ithaca, Springport, and Auburn.

HANOVER, O., March 27th, 1848.

DEAR DOUGLASS:—Since I last wrote to you, I have held meetings in New Garden, Hanover, and in the neighboring country.

I should have mentioned in my last letter that I was refused to attend a meeting-house in Columbiana, and consequently, held my meeting in the prairie house of our friend Lot Holmes, who, however, was thrown open, and rather over a hundred persons, male and female, crowded in the two parlors, who faithfully gave ear to testimony against the crying sin of American Slavery. How can these misnamed "heads" reconcile themselves to their count in this respect? I cannot conceive that there is much Christianity, where there is no humanity. The slave groans and suffers, his dry meeting-houses stand with used doors, as stubborn monuments of their indifference. In every other place, previous to my arrival here, I have had the doors of meeting-houses, churches, and school-houses readily thrown open to me.

In Palestine, my own was kept at the tavern of a Mr. Robson, who rendered me many other kind services, and who refused to pay because I was springing in the cause of down-trodden humanity. Mr. Robson is a Democrat, and non-paying Abolitionist. The course of this gentleman was fair, manly, and humane, worthy of commendation.

In this place, (Hanover,) I was refused the Methodist and Disciple Churches, after the promise of both, on ground of infidelity. It was enough for me to know that I was a Moral Union Abolitionist to ensure opposition. But the people here, at least a great many of them, were tired to hear the subject of slavery discussed, and were quite disappointed when the doors of these Christian (I) churches were closed against me.—Among these were our Presbyterians, who at this crisis of the matter opened their house, by far the largest and at in the place, and the slave, despite all opposition of the conservatives, had two respectable and attentive hearings of these two respectable men and women of the place and young Mr. Sloan, a staunch friend of the slave, of the Liberty Party, was voted in granting the Presbyterian Church, though I am credibly informed that several Liberty men, one in particular, were most in endeavoring to prevent a meeting.

I have no doubt but there are many—very many, who only require fair and impartial investigation of the at, in order to become firm friends to liberty. The incessant pouring down of equivoal rains, having rendered the impassable, has

necessitated me to tarry by the way some four days. Yesterday, a wagon load of us, male and female, some eight persons altogether, went some distance into the country, where we held a most effective Anti-Slavery meeting in a private farm-house, where were collected quite a crowd of intelligent people, of all sexes and ages, to sympathize with the suffering slave. Coming back, we were completely drenched in the rain, when some one observing the fact—"What is that," answered one of the females, "to the sufferings of the down-trodden bondsmen?" Sure enough, what was it compared with theirs!

I have, up to the present, been treated like a man, without exception, at every hotel at which I stopped since travelling in this State (Ohio.) At New Garden, the proprietor of the hotel, Mr. Ayer, while I stopped, kept my horse, and otherwise treated me with kind favors, and refused to take pay. The friends of the slave are many in this place, and like all other places where I have visited in this State, I myself staid among them. I shared, in this instance, the hospitality of our friend Pickens.

There is some hope of my leaving here to-day for Augusta, where I am to hold a meeting to-morrow evening. From there I proceed to Carrollton, Leesburg, Cadiz, New Athens, Georgetown, Lloydsville, Concord, Zanesville, with all important places and settlements, to Columbus, thence to Cincinnati, from whence I shall be able to give you another description of my course. In and about this neighborhood there are several colored families, all of the most respectable and praiseworthy kind. They are generally farmers. Of them I shall have occasion hereafter to say much more.

Yours, in behalf of our oppressed countrymen, M. R. D.

SPRING!

What music there is in the word! The biting blasts of winter are gone; the snow is gone; the ice is gone. Earth is drinking up the fertilizing showers, and is slowly and softly putting on her green mantle. The buds are swelling out on the trees, and we will night ready to burst forth into new and luxuriant verdure. The violet, and the primrose, the crocus, and the crowfoot, here and there appear in modest beauty. The morning sun shines forth joyously in the deep azure, lighting up a thousand miniature reflections in the crystal bosom of the dew-drop. The soft southern breeze gently fans the smouldering ashes of a by-gone vegetation into renewed life, youth, and loveliness. Welcome Spring, emblem of hope, trustful youth—gentle, generous, promising!

Of all the seasons, Spring is that to which we look forward with the most hopeful anticipations; it is the season of hope—of promise. It is really and truly the beginning of a new year. It is a new life—a resurrection, a re-creation. The days of darkness are past; the days of deadness and dreariness are past; the days of frost, and snow, and cold, are over and gone. The time for the singing of birds has come; the time for the budding forth of flowers has come; the time of cheerful sunshine and radiance has come. We will greet thee, youthful Spring, with a kiss of welcome! And as we scatter plentifully the seed in due season into a plentiful harvest; let us not forget to sow also broadcast with a liberal hand, the seed of truth: this, too, will take root, and grow up, and ripen, and bring forth abundantly.—J. D.

A CARD.—The subscriber having obtained some means of temporary relief for himself and cause, and the assurance that his friends will not forsake him in future times of need, is now on his way to Canada West, to pursue his work of philanthropy, in the Fugitive's Asylum, with brightening prospects. He regrets that the impression was made, a short time since, in the New-York Evangelist, that he had relinquished his work in Canada, and that he was unsuccessful in correcting the mistake, as his letter may not have reached the editor, though he carefully mailed it in Boston, and paid the postage.

Utica, Feb 28, 1848. HIRAM WILSON.

HENRY WATSON.—This friend is now lecturer in the State of Rhode Island, and circulating the Narrative of his sufferings in the Prison House of American Slavery, at the same time he will exert himself in behalf of the North Star. We commend him to the attention of the friends of humanity wherever he may labor.

The negro population of St. Bartholomew, in the West Indies, have forwarded an address of thanks to the King of Sweden for their liberation from slavery on the decree of October last.

Table with 3 columns: Free Whites, Slaves, and Total. Locations include Isle of Bourbon, Gaudaloupe, Martinique, and Total.

GEN. TAYLOR and the WILMOT PROVISION.—It is said, that Gen. Taylor has written another letter, which is being circulated privately in expediency circles at Washington, declaring against the Wilmot Provision.

HOWITT'S JOURNAL.—The monthly part for March of this ably-conducted periodical, has come to hand. Its contents are, as usual, varied and interesting. The American Agents for the Journal are Bedford & Co., New York; Crosby and Nichols, Boston; and it may also be had at Dewey's, in the Arcade, in this city.

TO CORRESPONDENTS.

A. R. Kennelbank.—Your list of Subscribers looks encouraging. J. C. H.—These last communications with names are acknowledged. A noble list. A. M. Albany.—Your last favor, names, and cash, gratefully acknowledged. We are under renewed obligations. M. H. Albany, will accept our thanks for persevering efforts in behalf of the North Star. S. H. G., New York.—Name alluded to is on our list, and has been forwarded regularly. L. L., Rose Valley.—All right. B. B. S. B., Salem, O.—26th March received. B. E. V., Alton.—Favor received. Thanks.

Communications.

OUTRAGE UPON THE STONINGTON RAILROAD.

FARREN DOUGLASS:—Last night we had one of the most exciting meetings that the citizens of this "law and order" city have had since the Dorrie war. The moving circumstances were as follows:

A few days ago, a respectable colored gentleman, an Anti-Slavery and Temperance lecturer, had occasion to take the cars on the Stonington Railroad, in order that he might go to Hopkinton. His name is Jeremiah Myers, a resident of Athol, in Massachusetts.—He applied for a ticket at the Providence depot, and the clerk gave him one for the second class. Mr. Myers told him that he did not want that ticket, and he received one of the first class. He then repaired to his seat, but as he attempted to enter the car, he was met by a puppy of a conductor, who told him that there was a car provided for niggers, and he must go there. Mr. Myers told him that he should go where his ticket directed, whereupon the ruffian railroad servant threw him from the platform, endangering his life. Mr. Myers did not go, or was not suffered to go, as a man.

The friends of freedom, white and colored, made this outrage a common cause. Yesterday, flaming handbills were put out, and last night the spacious Mechanics' Hall was crowded with fifteen hundred people. Mr. George Clark was called to the chair, and Otis Richardson was appointed Secretary. A business committee of three was appointed, who retired to report resolutions, during whose absence Mr. Ayer, took the stand, and made his statement, which was listened to with the deepest interest. He was followed by Mr. Richardson.

Mr. Garnet, of Troy, N. Y., moved the adoption of the resolutions, and said that he arose to preach a short sermon, and his text was, the aristocratic, purse-proud and over-bearing Stonington Railroad. (Laughter.)—Of all the lines upon American soil, this was the meanest and the most iniquitous. He knew of no reason why it should be so, unless it was because the steamboats belonging to that line, on leaving New York, passed through "Hell-Gate," and received special orders from the keeper of that far-famed place, (laughter and applause.) No money, no appeal, however humble and tender, could save a portion of the travelling public from outrage and abuse on that road. A few years ago, the Rev. Theodore S. Wright, of New York, together with his venerable father and the Rev. Alexander Crummell, and himself took passage on this line. The night was one of the stormiest he ever witnessed upon the Sound. All the passengers, excepting this company, had retired to the cabin, and not until then did they venture upon the after-deck. They had been there but a few minutes before one of the boat's crew ordered them to go forward. Mr. Wright mildly remonstrated, whereupon he was seized by the throat and was thrown to the deck. (Shame! shame!) They were compelled to go forward, where they remained until about eleven o'clock, shivering in the storm. At that hour, the cook kindly invited them into the kitchen, morning, when they arrived in Providence, the city of Roger Williams. On that same line, the wife of Mr. Wright, was indirectly murdered. (Great sensation.) She was a lady of delicate and feeble health, and in travelling on that route, she was so much exposed that on her return home she took to her bed and died. These things the law has not noticed. The people have suffered there to exist, and that, too, in a land where it is boasted that the people govern. The church had known this, and the priest and the Levite in too many instances passed by the whole matter. That Railroad company, through its servants, treated their wives and daughters worse than they did brutes. He had seen ladies in the first class cars with their poodle dogs in their arms—white ladies he meant—but respectable, intelligent and Christian colored people were thrust out, and were sometimes beaten. Well, what did all that indicate? It showed the tastes of the company, and the clean, delicate and refined ladies and gentlemen, who could not suffer a person of color to come between their nobility and the wind, except in the capacity of a servant. They were welcome to their preferences. It was an old adage, that "birds of a feather would flock together," and he knew not why dogs of the same breed might not prefer to live together on the Stonington Railroad.—(Great laughter and applause.)

It was on that same road that his beloved and able friend, Frederick Douglass, had been dragged from the cars, and beaten.—(Shame!) This was the only road in New England where such barbarism was tolerated. On the whole chain of road from Maine to the shore of Lake Erie, there was no such outrage perpetrated. Rhode Island stands alone, among her New England sisters, in this iniquity. This was a land of "law and order," and we should make the case of his friend Myers a common cause. What was done to one, was done to all. (True, true.) He hoped that there was spirit enough in the people to carry the case before a tribunal of justice, as the resolution suggested. He would advise his brethren always to remonstrate, and resist in some way or other, when abused in this manner. Resistance would secure respect from friends and foes. He would not pretend to say how they should resist, but they should resist. For his part, he generally hugged the seats, and sometimes they would go with him as a whole or in part. (Laughter.)

If every colored man who should be molested on our railroads, would give their assailants affectionate embraces, after the mode of the grizzly bear, these upstarts would soon become weary of such manifestations of brotherly love. (Long applause.) He would not say that it would be well to fight, but would simply say, hug those gentlemen. He was the last colored person that was pulled from the cars of the Utica & Schenectady road. Then it required four stout men to do it, notwithstanding he was compelled to support himself upon crutches. Very soon after that transaction, the company altered the odious arrangement. No good was secured in this world without suffering and sacrifice. He believed that the whole of this oppression was in violation of the company's charter. If due

charter allowed them to practise such things, then it was unconstitutional, and should be legally tested.

He was happy to see such an overwhelming meeting to-night, and he hoped that the meeting would act as one man in rebuking the villainous conduct, the perpetration of which had so generally aroused the public. (Applause.) Mr. Garnet resumed his seat.

The meeting was further addressed by Messrs. Davis, Hammond, Wheeler, Myers, Richardson and the Chairman.

The meeting also adopted a petition to the Legislature, praying that a law may be passed prohibiting such outrages. Many of the most respectable citizens of Providence were present. The whole assembly consisted of at least one thousand five hundred persons. The meeting adjourned a quarter past ten. It was one of the most enthusiastic meetings ever held in this city. LIBERTAS.

PROVIDENCE, April 4, 1848.

THE SMITH LANDS.

The Northern Star and Colored Farmer, published at Albany, has been lately enlarged and much improved in its general appearance, and is exerting a beneficial influence among those who are aiming to elevate themselves in the scale of being.

Its indefatigable Editor, Stephen Myers, Jr., has just returned from a visit to New York and the river counties, and reports as follows: "We find that a large number of persons are making arrangements to go on their lands early in the ensuing month. Every person that can raise sufficient means to leave the city of New York and emigrate to their lands, are doing so. We bid them God speed in their enterprise, and hope that their industry will be rewarded by the speedy possession of a comfortable home."

The same paper contains the proceedings of a public meeting at Albany on the evening of March 23d, to devise plans for the occupation of lands given to colored citizens by Gerrit Smith, Esq. Committees were appointed, and plans proposed for more definite action.—This looks encouraging, and must warm the heart of that good man, whose munificence has thus been nobly tendered.

The papers are making mention of the man who cut the first tree in the wilds of Ohio. He is still active, and resides on a small farm in Onondia county, in this State. His name is Daniel Cushman, and his age is 86.

Who, among the settlers of Essex and Franklin counties, will there fell the first tree? The North Star will hail the name and hand it down to posterity. A meeting is proposed in New York city, on the 20th inst., to aid the Essex and Franklin settlers. The call is headed, "Hurrah for the Smith Lands! God speed the plough!"—w. c. n.

INFIDEL FRANCE—CHRISTIAN AMERICA.

France has thrown off the robes of royalty, and clothed herself in the robes of Republicanism. The former she had outgrown, and the latter well become her. This is indicative of true growth. The fact in itself is replete with interest to the mind of the genuine lover of humanity. The change effected, gives moral sublimity to the whole transaction. It was accomplished far more by moral than physical power. No revolution of any national government was ever effected with less sacrifice of human blood. It is a beautiful exemplification of the efficiency of moral power. Every honest and earnest utterance of the truth, touching the great question of Human Rights, has contributed to this result. Not one word has been lost. The fires of freedom, kindled in the heart of one true man, have extended to his brother, and the electric spark has passed throughout the world.—France has gathered up this power wherever it was to be found, and her people, in its strength, have asserted their rights.

The words of Daniel O'Connell have not been uttered in vain: "Any revolution purchased at the expense of a drop of blood, is purchased at too dear a rate." The labors of the Thompsons, the Bowings, and Sturges, of England—the Sneals, of Scotland, and the Haughtons of Ireland, had not been in vain. America—thus blood-stained, slave-cursed America—has furnished her quota of power. William Lloyd Garrison, Henry C. Wright, Elihu Burri, Adam Ballou, have done much to stay the effusion of blood in the late revolution in France. The whole Anti-Slavery host of America have been tolling for king-ridences France. Few are aware of the mighty influences which the Anti-Slavery agitation in our own country has had upon this movement.

"He who settles Freedom's principles, Writes the death-warrant of all tyranny." The French have just conceived of Human Rights. The Puritans fled from oppression in the Old World, and hung Quakers and witches in the New. The American Colonists threw off the yoke of King George the Third, and imposed one, far more grievous to be borne, upon one-sixth of their own population.

But the Republic of France, this young Republic, to her immortal glory and honor, among her first acts, has declared, coolly, calmly, deliberately, that "Every citizen is an elector." "Absolute Freedom

ISAAC T. HOPPER AND DAVID RUGGLES.

While at Albany last fall, I enjoyed the satisfaction of taking by the hand that venerable friend of the fugitive, Isaac T. Hopper.

Friend Hopper is about seventy-six years of age, but possesses much of the activity and vivacity of healthy middle life.

The wonderful acuteness, without education, as a lawyer with which he has unraveled the most complicated stories, and followed the utmost cunning of the slave-hunters.

In this connection, there is no name so appropriate as David Ruggles—a man who has been instrumental in securing the liberty of six hundred human beings from Southern slavery.

It was a joyful occasion, for with this tribute was blended the anniversary of West India emancipation. The hour and the man were alike remembered.

"I have had the pleasure of helping 600 persons in their flight from bonds. In this I have tried to do my duty. By Jehovah's help I have tried to do it, and mean to still remain to persevere till the last fetter shall be broken, and the last sigh heard from the lips of a slave."

Hopper and Ruggles have done their duty in colonizing men, women and children—not from America to Liberia, but from Slavery to Freedom.

Abolitionists are sometimes asked how many slaves they have emancipated. If the comparison between their labors and those of the Colonization Society is wanted, it may not be amiss to mention that since 1816 there have not been more than 6,000 transported to Africa, while Anti-Slavery has forwarded to Canada, by the Car of Freedom, near 20,000.

Charles T. Torrey, too, who now sleeps at Mount Auburn, hurried to an untimely grave by the decree of slaveholding justice, for the crime of "doing unto others as he would that they should do to him."

Torrey, Hopper, and Ruggles!—how justly to each may be applied the words of the poet: "Think not the good, the gentle deeds Of mercy that have done shall die forgotten all."

What though the snake had hissed Upon them, loudsome reptiles crept across Their crocheting looms, the startled wolf had howled In savage wrath around their hiding-places.

And above the green all of the stagnant pool, And round the silent echoes with his far-Resounding roar! Such sounds were pleasant ones, Were musical, compared to the dread sound Of human voices other than their own.

Now their path leads Along the rocky ledge; each footstep leaves Its stain of blood upon the flinty stone; And now they ford the stream, shivering with cold, As the chilled waters touch their fevered limbs.

The husband walked with firm, though weary steps, His strong frame heaved the toil of the long way; For 'tis a strong heart beats within his breast— His eyes, the window of his soul, beamed forth A world of high resolve.

Her eyes, the window of her soul, beamed forth A world of high resolve, of that firm will Which baffles every obstacle, and makes A victory of trial.

She spoke again: "Husband, I cannot live— Oh, by me alone, my head upon thy breast, That I may gaze upon thy much-loved face."

She spoke again: "Husband, one last kiss." He bent And pressed her lips, while tears streamed on her face. A few low murmured words, scarce audible, Of blessing for her husband, a low voice said: "Our child—oh, love, farewell!"

THE BEAUTIES OF LAW.—A suit has recently been terminated in Wyoming county, N. Y., in which the amount involved was \$23, and the costs reached 800, or \$1000.

THE FUGITIVE.—I read, a few months since, the touching simple story told by a fugitive slave, of the death of his wife, amid the hills of Virginia, while on their way to Canada, and her burial by his own hands alone, in the silent woods of the "moon of night."

Foreign News.

Continued Excitement in Europe. Change of Ministry anticipated in England.—Suspension of Cash payments by Bank of France.—Reforms granted in Holland and Belgium.—Austrian Army—Warlike demonstrations of Russia.

Without giving prominent credit to them, we may remark, that it has long been felt that no essential difference of opinion exists between the members of Lord John Russell's administration and the leading friends around Sir Robert Peel.

London, March 18, 1848. Public affairs are by no means in a satisfactory state. The French are terribly embarrassed by financial difficulties, as must necessarily be the case, with a violent revolution like that which has just taken place.

When a man makes any discovery, he does not strive to hide it. Truth will not be hid: it does not wish to be hid: it courts the light of day and the most searching scrutiny.

There have been a great many Chartist meetings in different parts of the country; and it seems evident that we are going to have a renewal of agitation. The difficulties of the government and the disgust of the middle classes, in consequence of the grievous burden of taxation, will help on the movement.

FRANCE.—A grand demonstration took place, March 27th, in the Champ du Mars, (Paris). Great numbers of workmen, accompanied by innumerable flags, assembled around the "Tree of Liberty," which had been planted the previous day, and which the clergy of Gironne had consecrated.

PRUSSIA.—By the Cologne Gazette of March 22d, we have news from Berlin to the 20th inclusive. The Poles have been set at liberty, and had celebrated the event with a great triumph accompanied by the people.

YESTERDAY, I declared that from my heart I had forgotten and forgiven. But, in order that no doubt may remain of my whole people being embraced in this forgiveness, and that I may have the great joy of our Fatherland now dawning upon us, I have with painful reminiscences of the past, hereby proclaim pardon to all who have been accused of, or convicted for political offences or offences perpetrated by the instrumentality of the press.

THE BEAUTIES OF LAW.—A suit has recently been terminated in Wyoming county, N. Y., in which the amount involved was \$23, and the costs reached 800, or \$1000. THE COURT OF COMMON PLEAS, now in session here, was engaged a whole day in the trial of a case, in which the sum at issue was about \$2 50.

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A TRIBUTE FOR THE NEGRO. BEING A VINDICATION OF THE MORAL, INTELLECTUAL AND RELIGIOUS CAPABILITY OF THE COLORED PORTION OF MANKIND.

ROCHESTER, APRIL 13, 1848. The market during the past week has not exhibited much change. Only a few loads of Wheat have been brought in; the price has been steady at \$1 25 per bushel.

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Poetry.

From Howitt's Journal. FAREWELL TO FREDERICK DUGLASS

Who sailed from England for America April 4, 1847. Blessings be with thee, Freedom's noble soul! Who leav'st thy fatherland of liberty.

Selections.

From the New York Gazette and Times. LORD BROUGHAM

Wandering about the House of Lords in an easy, careless and familiar manner, at one time approaching the bar and talking over the rail to some visitors—again seen taking a friendly chat with the Lord Chancellor on the wool sack, and sharing a seat with him there now on one bench with a group of members about him—and a few minutes after on another bench with an entirely different group, may be seen a plain, clumsy looking man, both in dress and person, about sixty-five years of age, with a long face subjected to a nervous twitching, a nose inclined to turn up, large and looking as if it had been abruptly cut off at the end—his hair coarse and thick, and grizzled brown, growing far down on his forehead and carelessly rubbed down as smoothly as such hair will admit.

in the cabinet, have been spent amid scenes and events of stirring interest, forget that within that narrow compass are gathered the noblest and best blood of England, in a row, strip away all titles earned by merit or inherited by accident, and look at and listen to them as a body of men assembled together to legislate for a nation, and the House of Lords falls very far below our Senate, as well in personal appearance of its members as in eloquence and ability.

HON. JOSHUA R. GIDDINGS.

Few of our public men enjoy so large a share of the heartfelt respect even of their political enemies, as Mr. Giddings, the distinguished member of the House of Representatives, from Ohio. He is emphatically the distinguished member, and next to Hon. Senator Corwin, the greatest public man that our State has produced. Most of our politicians, are so generally afraid of doing wrong, that they are so generally afraid of doing right. Not so Joshua R. Giddings. From his first advent to public life, he has made war, heart and hand, upon the aggressions and iniquity of the slave power. Buffeted and scorned at first, he redoubled his blows the more he was reviled, till he has compelled that power to abate much of its arrogance and listen with respectful attention.

think! He is constituting wings for Christianity herself, which shall bear her, with the music of her silver trumpet, to all the abodes of men."

THE GODDESS OF POVERTY.

Paths sanded with gold, verdant heaths, ravines loved by the wild goats, great mountains crowned with stars, wandering torrents, impassable forests, let the good goddess pass through, the Goddess of Poverty! Since the world existed, since men have been, she traverses the world, she dwells among men, she travels singly, and she sings working—the goddess, the good Goddess of Poverty! Some men are loath to curse her. They found her too beautiful, too gay, too nimble, and too strong. "Pluck out her wings," said they; "chain her, bridle her with blows, that she may suffer, that she may perish—the Goddess of Poverty!" They have chained the good goddess, they have beaten and persecuted her, but they cannot disgrace her. She has taken refuge in the soul of poets, in the soul of peasants, in the soul of martyrs, in the souls of sinners—the good goddess, the Goddess of Poverty!

EXTRACT. From the Oration of W. H. SEWARD, delivered before the Legislature of the State of New York, on the 6th day of April, 1848.

We are in the midst of extraordinary events. American Civilization and Spanish American Slavery have come into collision, each in its fullest maturity. The Armies of the North have penetrated the chaparrals of Palo Alto and Resaca de la Palma, passed the Fortes of Monterey, and rolled back upon the Mexican States the invincible tide of strong resistance from the mountains of Buena Vista. Martial colonies are encamped on the coast of California, while San Juan de Ulion has fallen, and the invaders have swept the Gulf of Mexico, carried Pachuca and Mexico, and planted the banner of burning standard over multiplying stripes on the towers of the city of the Aztecs.

He offered petition after petition; each bolder and more important than the last. He debated questions, kindred to those which were forbidden, with the firmness and fervor of his noble nature.

More fortunate than Cicero, who fell a victim of civil wars which he could avert, Adams was permitted to linger upon earth, until the generations of the future age, for whom he had lived and to whom he appealed from the condemnation of contemporaries, came up before the curtain which had shut out his sight, and pronounced over him, as he sat, king in nature, their judgment of approval and benediction. The distinguished characteristics of his life were Beneficent Labor and Contentment. He never sought wealth. Yet by a practice of frugality and method, he secured the enjoyment of dealing continually no stinted earnings, and did in affluence. In every stage of his progress he was constant. He was content to be President, Minister, Representative, or Citizen. Stricken in the midst of his service, in the very act of rising to debate, he fell into the arms of Conscript Fathers of the Republic. A long lethargy succeeded and oppressed his senses. Nature rallied, the wasting power, on the verge of the grave, for a very brief period. But it was long enough for him—the re-kindled eye showed that the re-collected mind was clear, calm, and vigorous. His weeping family, and his sorrowing compere, were there. He surveyed the scene, and knew at once its import. He had left no duty unperformed, he had no wish unsatisfied; no ambition untried; no regret, no sorrow, no fear no remorse. He could not shake off the dews of death that gathered on his brow. He could not pierce the thick shades that rose up before him. But he knew that Eternity lay before him, and he was ready to die. He redeemed life. He lived, even in that hour, inspired him with his ancient dying man of utterance. "This," said the dying man, "is the end of earth." He passed for a moment, and then added, "I am content." Angels might well draw their wings to behold down on such a scene—a scene that approached into that scene of unapproachable sublimity, not to be recalled without reverence, when in mortal agony, one who spoke as never man spoke, said, "I am finished."

THE PLEASANT SPRING HAS COME.

The pleasant Spring has come again, Its voice is in the trees, It speaks from every sunny glen, It ripples upon the breeze! The scattered flocks are lowing, Beneath each shady tree—The gentle winds are blowing; Oh, rejoice, rejoice with me!

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MIGHT MAKES RIGHT.

A sparrow, perched upon a bough, Spied a poor beetle creep below, And picked it up. "Oh, spare me, spare!" The insect prayed; but vain its prayer. "Wretch!" cries the murderer, "hold thy tongue, For thou art weak and I am strong!"

MIGHT MAKES RIGHT.

A hawk beheld his prey, When a stout eagle stared that way, And seized upon him. "Spare, spare, spare!" You'll spare my life—we're both a trade!" "Wretch!" cries the murderer, "hold thy tongue, For thou art weak and I am strong!"

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THE LAND OF MY HOME.

'Twas moonlight—the shadows of night had descended, And the stars dimly showed the orb of the moon, And fancy had wandered from regions unfrequented, To the place where the spirit is ever at rest. As sleep stole my senses, a vision came o'er me, 'Twas a vision of days and of happiness gone, And seemed with a smile all those joys to restore me. I awoke me away to the land of my home, I again saw those meadows so fondly regarded, Where I roved when my heart was a stranger to care, An every dear object my memory recalled— The rose and the willow were still growing there, How lovely and lovely the lily was growing, By the brook where I often had wandered alone, As if but of the stream which was playfully flowing, And sighed to the breeze in the land of my home. I now saw the friends of my childhood advancing, Those joyous companions I once held so dear; They seemed to the sound of some merry tune dancing, As the notes of the violin stole on my ear, With rapture I listened—the music was charming, An sweetly it swelled to a heart-shaking tone, 'Twas the birds that were singing as the day was just dawning, I awoke me away from the land of my home.

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THE CRISIS OF THE REVOLUTION.— This decisive fusillade, which appears to have turned the doubtful issue of the day, changing the demand for reform into the vindictive cry for Revolution— was, however, the result of an accident. A musket casually discharged from one of the windows of M. Guizot's hotel, struck a trooper's horse, causing a plunging in its agony, caused a confusion in the ranks, so that the captain became impressed with the idea that the people were rushing on the troops— under which erroneous belief he gave the fatal command to fire. An eye-witness told me, that five minutes afterwards, the miserable man, informed of his error, was tearing his hair and rolling himself on the ground in the bitterness of unavailing self-reproach. So narrow are the chances on which all power not based in justice depends. So futile and uncertain are dynastic intrigues! A trigger snaps untimely— a horse plunges in the dark—and in the confusion that ensues a throne is swept away, and the high-reared fabric of imperial ambition falls toppling to the ground.—Corr. Weekly Chronicle.