

contrast. Now, they are hunting, shooting, and hanging these contented creatures! Then, it was the African's singular good fortune to be a slave; to receive the amelioration of the gospel, and the inestimable privileges of the plantation. But now, "we must strike terror, and make a lasting impression, for only in such a course can we find the guarantees of future security." The slave's fear is the only guarantee of the master's safety!

In such a state of things, it is not wonderful that there are sometimes revolts; it is wonderful that there are so few! There is not a month in the year in which a rising might not be presumptively expected. Society in the South stands upon a false and hollow basis. Time will not make it better. It is wicked, corrupt, degraded, unstable, and always liable to fatal downfall.

Whatever it may be thought expedient to do for party purposes, none know so well as those concerned that they are in perpetual jeopardy. It is a state of society which is obliged to resort to measures which the worst tyrannies in Europe use but sparingly. No where on earth is free speech so punishable as in Carolina or Alabama. In Austria, it is the government that dreads it, not the people. But in the South, the whole people rise to mob or drive out any one who speaks openly the doctrines of human rights. To read the Declaration of Independence to a company of slaves, would cost a man his life. To read the Bible to slaves, for the purpose of producing in them those results which have been produced in us, and which we have no occasion to laud or glorify, would be an offence putting a man's very life in peril. The justification of this violation of fundamental rights of freemen is, that it would induce discontent, and bring on servile insurrection. We think it more than probable that it would. But what must be that state of society which requires for its existence the sacrifice of such interests as free speech and freedom of the press?

The unnatural union of free society in the South with slavery, is the modern solution of Minotaur—a monster with human body and bull's head. The Athenians were exempt from rage only upon condition of sending to Minos, in Crete, their fairest youth and maidens, upon which the monster fed. The South feed and appease their Minotaur by casting into its maw liberty of speech and liberty of the press. But there is this difference in the cases: the Athenians mourned their calamity, and made Theseus a god, when he slew the monster and set them free. The South put rhetorical garlands upon their Minotaur, and parade him before the world as the rarest creation which civilization has bred.

We, who live securely in the North, can scarcely understand what are the feelings of men reared amid such a population. They do not exercise the common liberty of speech. Nothing betrays this so forcibly as the sensitiveness of the South to freedom of speech or of the press. A book was found on a bookseller's shelf, in Mobile, containing the life of a self-emancipated slave. The people rose with a paroxysm that shows panic rather than prudence. But it was a panic that could never have been felt, except where men were startled, like lone inhabitants of a haunted house, by the crockly sound of the sighing of a whispér!

If a clergyman dares to make religion sympathetic with human liberty, he is summarily ejected. If a citizen dares to speak, though himself a slaveholder, in favor, remotely, of liberty, he is visited, threatened, dragged to silence, or driven out.—*New York Independent.*

From an American Paper.

### AN OPINION ON THE DAY "FRIDAY."

From time immemorial Friday has been frowned upon as a day of ill omen; and, though the prejudice is less prevalent now than it has been of yore, when superstition had general sway, yet there are many even in this matter-of-fact age of ours who would hesitate on a day so suspicious to begin an undertaking of momentous import. And how many brave mariners, whose hearts unquailing could meet the wildest fury of their ocean home, would blanch to even bend their sails on Friday? But, to show with how much reason this feeling is indulged, let us examine the important facts in connection with our new settlement and greatness as a nation, and we will see how little cause we Americans have to dread the fatal day:—On Friday, August 21, 1492, Christopher Columbus sailed on his great voyage of discovery. On Friday, October 12, 1492, he discovered land. On Friday, January 4, 1493, he sailed on his return to Spain, which, if he had not reached in safety, the happy result would never have been known which led to the settlement of this vast continent. On Friday, March 15, 1493, he arrived in Palos in safety. On Friday, November 22, 1493, he arrived at Hispaniola, on his second voyage to America. On Friday, March 5, 1496, Henry VII, of England gave to John Chabot his commission, which led to the discovery of North America. This is the first American state paper in England. On Friday, September 7, 1565, Melendez founded St. Augustine, the oldest town in the United States, by more than 40 years. On Friday, November 10, 1620, the Mayflower, with the Pilgrims, made the harbor of Province Town, and on that day they signed that august compact, the forerunner of our present glorious constitution. On Friday, December 22, 1620, the Pilgrims made their final landing at Plymouth Rock. On Friday, February 22, 1732, George Washington, the father of American freedom, was born. On Friday, June 16, Bunker Hill was seized and fortified. On Friday, October 7, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause. On Friday, October 19, 1781, the surrender of Yorktown, the crowning glory of the American arms, occurred. On Friday July 7, 1776, the motion in Congress was made by John Adams, seconded by Richard Henry Lee, that the United States Colonies were, and ought to be, free and independent. Thus, by numerous examples, we see that, however it may be with foreign nations, Americans need never dread to begin on Friday any undertaking, however momentous it may be.

From Correspondent of the Western Episcopalian.

### PRIESTLY INTRUSION.

Mr. Sherwood, of Cincinnati, married twelve years since a nominal Romanist. He was married by a Romish priest. The effort was made by one priest to induce him to promise that, if children should be born, they should be trained in the Romish church. This he utterly refused. Another priest married him without requiring such a pledge. At the same time he received from his wife a promise that she would not go with him to the Protestant Church, and in the mean time would not go to confession. Soon after, she joined the Protestant Episcopal Church in this city. All her children were baptised in this Church, both parents being sponsors. About a year since a sister of Mrs. Sherwood, a Romish zealot, visited this city, as is now evident, for the purpose of winning her back to the Romish faith. She suc-