

Deeply ambition thou hast cursed our earth,
 Deeply, nye deeply in thy riot mirth—
 Thy deeds are dark and chronicled in blood,
 The impious pastime of thy happy brood,
 In heaven recorded—no—for heav'n too vile,
 If hell keeps record, there they are the while.

Till heav'n in judgment brings them all to light,
 And justice triumphs over thee and might,
 Then may the soul rejoice when freed from thee,
 And laugh at humbled aristocracy,
 As she sits mourning in some mountain cave,
 And pride is weeping o'er thy peccant grave,
 And truth with pure white banner then unfurled,
 Shall smile to bless an exculpated world.

Return—oh, go—return from whence you came,
 Nor haunt us longer with thy dang'rous name,
 Back to that demon breast so long outlawed,
 Aspiring once as God, to be a God,
 Back to that demon breast, go sleep within,
 The gloomy bosom of thy parent sin,
 While we shall write o'er all our tombs with sighs,
 Mortals behold! AMBITION'S BOUGHT FOR PRIZE.

AURORA, Oct. 1855.

SLAVERY, THE S. S. UNION AND TRACT SOCIETY.

The unholy alliance of these three American institutions is now attracting a large share of public attention in the United States, and J. J. E. Linton, Esq., of Stratford, C. W., is spending both time and money, *unsparingly*, to rouse the indignation of Canada, and bring it to bear against the two Religious Societies named, which have dishonored themselves before the world, by striking hands with slavery, in an alliance which binds them hand and foot against making any direct attack upon this—the monster sin of American iniquity! Strange attitude, this, for religious societies! The sooner they make the discovery of their shame and humiliation the better. And if tardy in doing so, let all the right-minded leave them to eat the bread of slavery until they repent. The following temperate article from the Oberlin *Evangelist*, presents a candid view of the subject:—

AMERICAN TRACT SOCIETY AND SLAVERY.

This question finds no rest. We have at this moment lying on our table, two able documents—one emanating from the North Western Association of Vermont, and the other from the General Association of New York—each candid and thorough, and each resulting in the same general conclusions in regard to the policy in question.

The Vermont brethren have had the subject under investigation some two years; have corresponded with the Secretaries of the Society, and received their replies, and now give us their mature views in the light of all the facts attainable in the case. In the outset, they express their "deep concern at the course of the American Tract Society, in suiting its publications, on the demand of slaveholders, to that public sentiment at the South which upholds slavery." After correspondence with the officers of the Society to ascertain whether this implied charge were warranted, they report as gathered from those Officers, and from other legitimate sources—thus: 1. That,

in all the Society's publications, nothing is said positively in favor of that sentiment which upholds slavery; 2. There are sentiments in some of these books, adverse to slavery; 3. No demand has been made on the Society by slaveholders, in respect to the nature of their publications; 4. Through these publications some slaveholders have been converted, have emancipated their slaves and settled them in Liberia; 5. The Society's agents defend their course on the slavery question by reference to the general object of the Society as stated in article 1 of its Constitution.

The Vermont Committee reply to the first point—we did not charge that; to the second—those sentiments against slavery are, so far as we can find, always in the form of slight and brief allusions; would not in all cover a half page of *duodecimo*; that some of even these do not condemn the system; and that they are more frequent in the earlier than in the later issues of the Society; to the third—that the demand is not formal but real, as appears from the Address of Rev. T. Smythe, at the Anniversary in 1852; but mainly they reply to the reasons alleged in justification—that they assume that the anti-slavery sentiment is *sectional* and *sectarian*—thus virtually denying that it is based on the law of love, and virtually charging that it does not pertain by nature to humanity and religion, but is merely a side issue, gotten up selfishly against a body of good Christian brethren. They put the Anti-Slavery question on the same footing with those questions which divide evangelical Christians; e. g., the sole validity of Episcopalian ordination, the mode of baptism, etc., etc. Of course, they insist that it falls not within the domain of "vital godliness" and "sound morality."

The Committee recommend that the Vermont General Association rescind the action taken years since, recommending the Tract Society to the confidence and patronage of the churches.

The Report of the New York General Association is yet more full—embraces some new points, and specially urges, as a remedy, that the controlling influences of the Society be reached through its members and life directors. They insist strongly that the Society should not be crushed or supplanted, but brought over to the just and predominant sentiment of the masses of its patrons—to speak against slavery as against other sins.

The subject is undergoing a most thorough discussion, and large bodies of ministers and churches are speaking out, in love and kindness, yet with great decision and so much manifest truth on their side that their words must have weight.

Our readers know that we feel a very deep interest in this subject, both for its immediate bearing on the existence of slavery, and scarcely less for its bearing upon the character of American Christianity. The latter point scarcely receives from any quarter the attention it deserves. What can be more vital to the progress of the real gospel than to have it stand before the world in its true relation to the woe and woe of man in this life—to the great interests of humanity, and of human rights? A religion which embodies the ancient priest and Levite, but ignores the good Samaritan can never command the esteem of the leading minds of our age and country, and never ought to. So long as our Christianity is understood to discard the slave question as a sectarian issue, and not a vital point of gospel morals, it will continue to sink in the esteem of intelligent men, not professing godliness, and no display of talent, no accompaniments of fine architecture and grand music for our worshipping assemblies, no drill of social appliances, can save it from rapid declension.