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nussiavery, Temperance and General Litera-ire. The organ of no particular Political Party, will open us columns to the views of them of n political opinions, reserving the right, as pendent Journal, of full expression on all in independent Journal, of full expression on all destinations or projects affecting the people, in a policieal way, and reserving, also, the right to express emphatic condemnation of all projects, having for their object in a great or remote degree, he subversion of the principles of the British condition of British guile in the Provinces.

Now committed to the views of any religious and the condition of the condition of the condition of the views of any religious and the condition of the views of any religious and the soul that records their grows strong to and with faith still unshakes walks trustingly on,

a shall be made in favor of an existing dif-ce of opinion, as to the views or actions of Dark ion on Agriculture, and as an enemy a promoter of good morals, it shall be made with the left by of the patronage of the public.

And her p

The Canadian Contributors are: J. CARY, and AMELIA C. SHADD, of Tornico and A. B. Jones of London. Friends in Walking ever beside him, this apivit of light

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EEMAN would inform their

Poetry.

THE ANGEL OF TRUTE

And with feith still unshaken walks trustingly on,

M. A. SHADD Publishing Agent. By the rack and the fagot still hovering most

t cheereth the aged, and guiderh the vocath :

Oh, thou in our hearts and our homes let it dw

Mliscellaneous. From the Anti Slavery Reporter. The Maroons.

dyn'? What's death? Why need we be 'feard on him? What we got in this world? We got any joy? any rest! any happheas? Dose all a mackary to us. Hard world with the standard wi

chains, and tumbled me down into de hol' jist like of I war a bale o' cotton or a bag o' sugar. I can't think how I din't kill my sel' 'fore their eyes, and rob 'em of de money dey 'xpected to get for me. It was my mother, I suppose. When I seen her chained up 'fore me, and near by, I shought she were more minorabler than met and of I din't hear to live for myself, I ought to kear to live for myself, I suppose. Attachment to kear to live for myself, I could be more: all lake."

'em.''

"Yes, yes, what de niggers suffers 'board what do you my! Sell us!"

"Yes, and then see the minery. We should be captured, without being able to raise a finger, or to break one chain, and our best brood would be merificed."

"What do you my! Sell us!"

"Yes, and then see the minery. We should be captured, without being able to raise a finger, or to break one chain, and our best blood would be merificed."

"What do you my! Sell us!"

"Yes, and then see the minery. We should be captured, without being able to raise a finger, or to break one chain, and our best blood would be merificed."

"What we got to care 'bout rinking our life to us?' excluding the could be more and that our life to us?' excluding the late."

"I don't hear to live for myself, I was to see the minery. We should be made un eat the minery. We should be captured, without being able to raise a finger, or to break one chain, and our best blood would be merificed."

"What we got to care 'bout rinking our life to us?' excluding our life."

"I don't hear to live for her, and that

FURTHER PROPERTY AND ALL PROPERTY AND AL

Then ansued a brief pause, when he re- dey feared on em, dere was so many. We we ?" aired the Sacalave. su aed:

I al'ays got in my head dat time when the de nigger stealers tore me 'way from de big land whar I left all I care for in dis world. Dey took me and loaded me wid chains, and tumbled me down into de hol' 'em."

I dere was to many. We was to many. We was to many. We was like in a coffin, shut in wid de dying and de dead: we couldn't hardly breathe, and we yourselves said there is no unity amongst you. How then can we risk speaking of a plan for common of 'em attributed as, we couldn't east a general rising! We might gain one, two, or three, and the fourth would probably be a false brother who would sell us.

ought to hear to live for her, and that speaker, what dey giv'n us to eat. It makes bu locks dat draw de carts along. 'We be | "Like as ef dey kill de drownin' man called slaves, and they make us chattels, when his head 'bove water," said one of

"Jea so, was the response.
"Ah, third pebber forget dat ar," ejacu-

" We are all one. No fear of dat."

we might n't find clavery so bad me sick now to think of it. I don't know to think of it. I don't know

The Crimen.