The way is long, my Father, and my soul Longs for the rest and quiet of the goal. While yet I journey through this weary Keep me from wandering, Father, take my

d, and straight Lead to Heaven's gate Thy Child. The path is rough, my Father, many a thorn
Has pierced me and my feet all torn
And bleeding mark the way, yet thy command
Bids me press forward, Father, take my
hand
Then safe and blest
Lead up to rest
Thy Child.

The cross is heavy, Father, I have borne It iong and still do bear it. Let my worn And fleeting spirit rise to that blest land Where crowns are given. Father, take my

Where crowns are given.
Where crowns are given.
And reaching down
Lead to the crown
Thy Child.

The way is dark, my cnild, but leads to light I would not always have thee walk by sight. My dealings now thou canst not understand I mean it so, but I will take thy hand And through the gloom

Lead safely home

My child.

The way is long, my child, but it shall be Not one step longer than is best for thee; And thou shalt know at last when thou shalt stand
Safe at the goal, how I did take thy hand
And quick and straight
Lead to Heaven's gate
My Child.

The way is rough. my child, but oh! how will be the rest for weary pilgrim's feet; When thou shalt reach the borders of that I and
To which I lead thee, as I take thy hand
And safe and b'est.
With me shall rest.
My Child.

DANIEL O'CONNELL.

HIS REPLY ON THE SLAVERY QUESTION.

A Historic Document.

From the Dublin Pilot of October 11th, 1843, we take the following article, which will, we feel sure, be perused with interest by all our readers:

LOYAL NATIONAL REPEAL ASSOCIATION. THIS DAY.

The Liberator, accompanied by his sons the member for Kilkenny and Daniel O'Connell, jun., entered the Corn-Exchange Room at one o'clock precisely; and, on the motion of the hon. gentleman the chair was taken by W. J. O'Neil Daunt, Esq.

The chairman handed in £1 proclams tion money from himself, and expressed his satisfaction at being called to the chair on so important an occasion.

The Liberator handed in £1 from the The Liberator handed in £1 from the Rev. Dr. Miley, which he had the fullest authority of that distinguished ecclesiastic for calling proclamation money. He also handed in £1 from Mr. Patrick O'Brien, whose conduct he highly enlo-Several sums were then handed in,

proclamation money, and a great number of letters were read from all parts of Ireland, all full of cheering and animating sentiments. Very many of them were from localities in the North—one in particular from Crookstown, county Tyrone, in which the writer stated that theirs was the only locality which had not before this joined the Association. It was receive I with loud applause, and motion of the Liberator was inserted on the minutes. The Liberator handed in £201.11s.61. from NewJersey (cheers), and read an able letter from the Repealers of that place.

rator alluded to various articles which have appeared recently in the French newspaper press. He denounced in the strongest terms the system of compelling the people of France to send their sons for education to an infidel university. Referring to what he had said about legitimacy on a former occasion, he distinctly stated that popular liberty should be fully guaranteed as the condition of the restoration of Henry the Fifth and the elder branch. The press was enslaved in France, for not one of the newspapers had dared to print his speech, although they had endeavoured to reply to him. The Irish Brigade were sneered at lately by some of the French writers, in ignorance of their thousand exploits for the safety

Sin Re on ive de la contra del contra de la contra del la contra del

and glory of France.

Mr. F. Morgan handed in £3 proclamation money, and explained that the advertisement headed "Repeal Cavalry," which had attracted so much attention for the last few days, had emanated solely from him, without his having had the slightest communication on the sub ject with any other person whatsoever

The Liberator said that it would be in the recollection of the Association that some time since an address had been re-ceived from Cincinnati, in the State of Ohio, defending the institution of slavery The committee had prepared a reply, which he would now submit for adoption. The Liberator then read the following

The committee to whom the address from the Cincinnati Irish Repeal Association, on the subject of negro slavery in the United States of America, was referred, have agreed to the following re-

rerea, have agreed to the corresponding port:—

"To D. T. Dinsey, Esq., corresponding secretary; W. Hunter, Esq., vice-president; Patrick M'Croskey, Esq., P. Cody, Esq., executive committee of the Cincinnati Irish Repeal Association.

"Corn Exchange Rooms, Dublin, "12th October, 1843

"12th October, 1843
"Gentlemen,—We have read with the deepest affliction, not unmixed with some surprise and much indignation, your detailed and anxious vindication of

We are lost in utter amazement at the We are lost in utter amazement at the perversion of mind and depravity of heart, which your address evinces. How can the generous, the charitable, the humane, the noble emotions of the Irish heart, have become extinct amongst you? How can your nature be so totally changed as that you should become the apologists and advocates of that execrable system which makes man the property of his fellow-man—destroys the foundation of all moral and social virtues—condemns to imporance, immorality

-condemns to ignorance, immorality, and irreligion, millions of our fellow-creatures—renders the slave hopeless of relief, and perpetuates oppression by law, and in the name of what you call a

"It was not in Ireland you learned "It was not in Ireland you learned this cruelty. Your mothers were gentle, kind and humane—their bosoms overflowed with the honey of human charity. Your sisters are, probably, many of them still amongst us, and participate in all that is good and benevolent in sentiment and action. How, then, can you have become so deprayed? How can your souls have become stained with a darkness blacker than the negro's skin? You say you have no pecuniary interest in say you have no pecuniary interest in negro slavery. Would that you had—for it might be some palliation of your crime! but, alas, you have inflicted upon us the horror of beholding you the volun teer advocates of despotism, in its most frightful state—of slavery in its most loathsome and unrelenting form?

We were, unhappily, prepared to expect some fearful exhibition of this description. There has been a testimony borne against the Irish by birth or des cent in America, by a person fully in-formed as to the facts, and incapable of the slightest misrepresentation—a noble of nature more than of titled birth—a man gifted with the highest order of talent, and the most generous emotion talent, and the most generous emotions of the heart—the great, the good, Lord Morpeth—he who, in the House of Commons, boldly asserted the superior social morality of the poorer classes of the Irish over any other people—he, the best friend of any of the Saxon race that Ireland or the Irish ever knew—he, amidst congregated thousands at Exeter Hall, in London, mournfully, but firmly, denounced the Irish in America as being amongst the worst enemies of the negro slaves and other men of colour.

"It is, therefore, our solemn and sacred duty to warn you in words already used, and much misunderstood by you, to come out of her—not thereby meaning to ask you to come out of America, but out of the councils of the iniquitous, and out of the congregation of the wicked, who consider a man a chattel and a prowho consider a man a chattel and a property, and liberty an inconvenience. Yes; we tell you to come out of such assemblages, but we did not, and do not, invite you to return to Ireland. The volunteer defenders of slavery, surrounded by one thousand crimes, would feel neither sympathy nor support and the state of the sympathy nor support and sy

ded by one thousand crimes, would feel neither sympathy nor support amongst native uncontaminated Irishmen.

"Your advocacy of slavery is founded upon a gross error. You take for granted that man can be the property of fellowman; you speak in terms of indignation of those who would deprive white men of their forementy; and thereby readering their 'property' and thereby rendering them less capable of supporting their families in affluence; you forget the other side of the picture: you have neither sorrow nor sympathy for the sufferings of those who are iniquitously compelled to labor for the affluence of others—those who work without wages—who toil without recompense—who spend their lives in procuring for others the splendor and wealth in which they do not participate. You totally forget the sufferings of the wretched black men who are deprived of their all, without compensation or re-dress. If you yourselves, all of you, or f any one of you were, without crime or If any one of you were, without crime or offence committed by you, handed over into perpetual slavery; if you were compelled to work from sunrise to sunset without wages, supplied only with such coarse food and raiment as would keep you in working order; if, when your 'owner' fell into debt, you were sold to now his debts, not way or were if it are pay his debts, not your own; if it were made a crime to teach you to read and to write—if you were lible to be separated in the distribution of assets from your wives and your children—if you, (above all) were to fall into the hands a brutal master-and you condescend to admit that there are some brutal masters in America-if, among all these circum stances, some friendly spirits of a more generous order were desirous to give liber-ty to you and to your families—with what ineffable distrust would not you laugh to scorn those who should traduce the generous spirits who would relieve you. as you now, pseudo Irishmen—shame upon you!—have traduced and vilified the Abolitionists of North America.

"But you come forward with a jurisdic-tion, forsooth! You say that the constitution in America prohibits the abolition of slavery. Paltry and miserable subterfuge! The constitution in America is founded upon the declaration of independence. That declaration published to the world its glorious principles: that charter of your freedom contained these emphatic words :-

"We hold those truths to be selfvident-all men are created equal; that they are endowed by their Creator they are endowed by their Creator with certain inalienable rights; that amongst these are life, liberty, and the pursuit of happiness; and the conclusion of that address is in these words: For the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

"There is American honour for you! There is a profane allusion to the adorable

Creator. "Recollect that the declaration does not limit the equality of man or the right to life and liberty, to the white, to the brown, or the copper colored races. It

includes all races. It excludes none.
"We do not deign to argue with you on the terms of the American constitution. and yet we cannot help asserting that in that constitution the word 'slavery' or 'slave' is not to be found. There are, indeed, the words persons bound to labor; but it is not said how bound. And a constitutional lawyer or judge, construing the American constitution, with a refer-ence to the declaration of independence which is its basis, would not hesitate to decide that 'bound to labor' ought, in a the most hideous crime that has ever stained humanity—the slavery of men of color in the United States of America.

Which is its basis, would not hesitate to decide that 'bound to labor' ought, in a color in the United States of America.

Insulation to the unite, and, house much humanity may lament it, we make no rash declaration when we say the two court of justice, to mean 'bound by con-

tract to labor,' and should not be held to imply 'forced or compelled to labor,' in the absence of all contract, and for the

However, we repeat that we do not deign to argue this point with you; as we proclaim to the world our conviction that no constitutional law can create or sancno constitutional law can create or sanction slavery. Slavery is repugnant to the first principles of society; but it is enough for us to say, as regards Americans, that it is utterly repugnant to that declaration of the equality of all men, and to the inalienable right of all men to life and liberty. To this declaration the free citizens of the United States have, in the pressure of their experters and

free citizens of the United States nave, in the persons of their ancestors, solemnly pledged their 'sacred honor.'
"We shall at once show you how that 'sacred honor' is basely violated—and also demonstrate how totally devoid of an also demonstrate is—inasmuch as candour your address is-inasmuch as you rely on the constitution of the Amer ican States as precluding the abolition of slavery; whilst you totally omit all mention of one district, which the constitutional law allege 1 by you does not reach. We mean the district of Columbia

"In the district of Columbia there is no constitutional law to prevent the Congress from totally abolishing slavery within that district. Your capitol is there—the temple of American freedom is there—the hall of your Republican rapresentatives—the national palace of your Republican President is there—and slavery is there, too, in its most revolt ing form. The slave trade is there. The ost disgusting traffic in human beings there. Human flesh is bought and is there. Human flesh is bought and sold like swine in the market—aye, in your capital—your Washington! Yes. Let Americans be as 'proud as they the beautiful the last and the state is on their please, this black spot is on their escutcheon. Even under the shade of the temple of their constitution, the man of colour crawls a slave, and the tawny American stalks a tyrant.

American stalks a tyrant.

"The cruelty of the slave principle rests not there—it goes much farther. The wretched slaves are totally prohibited even from petitioning Congress. The poor and paltry privilege, even, of prayer is denied them—and you, even you—pseudo-frishmen! are the advocates and vindicators of such a system. What! would not you, at least, insist that their groans should be heard?

"It is carried still farther. Even the

"It is carried still farther. Even the free-born white Americans are not allowed to petition upon any subjecting luding the question of slavery; or, a east, no such petition can be read alou reast, no such petition can be read aloud or printed. And although the Congress is entitled to abolish slavery in Columbia, the door for petitions praying that abolition is closed, without the power of being

opened.
"We really think that men who come from generous and warm-hearted Ireland should shrink into nonentity rather than ecome the advocates and defenders o the system of slavery. But we trust that the voice of indignant Ireland will scathe them, and prevent them from repeating

'In another point of view, your addres is, if possible, more culpable. You state that before the abolitionists proclaimed their wish to have slavery abolished, several slave-holding states were prepar-ing for the gradual emancipation of their negroes, and that humane individuals in other states were about to adopt similar

"We utterly deny your assertion, and we defy you to show any single instance of preparatory steps taken by any state for the emancipation of the negroes before the abolition demand was raise -you violated truth in that assertionthere were no such preparations. It is a pure fiction, invented by slaveholders out of their unjust animosity to th abolitionists. It is said that the fear of abolition has rendered the slaveholders more strict, harsh and cruel towards their wretched slaves, and that they could be more gentle and humane if they were not afraid of the abolitionists. We repeat that is not true, and is merely an attempt to cast blame on those who coalesce to put an end to negro slavery.

"It is in the same spirit that the criminal calumniates his prosecutor, and the felon reviles his accuser. It is, therefore, utterly untrue that the slavehold. ers have made the chains of the nore heavy through any fear of abol

"Yet, if you tell the truth; if the fact be that the negro is made to suffer for the zeal of the abolitionists; if he is treated with increased cruelty by reason of the fault of the friends of abolitionthen, indeed, the slaveholders must be a truly Satanic race. Their conduct, according to you, is diabolical. The aboli tionists commit an offence, and the un-happy negroes are punished. The abolitionists violate the law of property, and the penalty of their crime is impose upon the negroes! Can anything be more repugnant to every idea of justice! Yet this is your statement.

"We, on the other hand, utterly deny the truth of your allegations, and where we find you calumniate the slaveholder we become their advocates against your calumny. You calumniate everybody— slaves, abolitionists, and slaveowners framers of constitutions, makers of laws everybody. The slaveholders are not favorites of ours, but we will do them justice, and will not permit you to impute an impossible crime to them.

"You tell us, with an air of triumph that public opinion in your country is the great law-giver. If it be so, how much does it enhance the guilt of your conduct that you seek to turn public opinion against the slave and in favor of the slaveholders! that you laud the master as generous and humane, and disparage, as much as you can, the unhappy slave, instead of influencing, as Irishmen ought to do, the public mind in favor of the oppressed? You carry your exag-gerations to a ludicrous pitch, denoting your utter ignorance of the history of the human race. You say—'that the negre is really inferior as a race; that slaver has stamped its debasing influence upon the Africans, that between him and the white almost a century would be required to elevate the character of the ne, and to destroy the antipathies of the other.' Yet add—we use your words—'The very odd of the negro is almost insufferable to the white; and, however

terms under our government and our in.

"We quote this paragraph at full length, because it is replete with your mischievous errors and guilty mode of

thinking.
"In the first place—as to the odor of "In the first place—as to the odor of the negroes—we are quite aware that they have not as yet come to use much of the 'Otto of Roses,' or 'Eau de Cologne.' But we implore of your fastidiousness to recollect that multitudes of the children of white men have negro women for their mothers; and that our British travellers complain in load and hittaters are also the color of the consequent on the emancipation? complain in loud and bitter terms of the overpowering stench of stale tobacco spittle as the prevailing 'odor' amongst the negro free Americans. It would be, perhaps, better to check this nasal sensitivities. whites as well as of blacks. But it is, in-deed, deplorable that you should use a ridiculous assertion of that description as one of the inducements to prevent the abolition of slavery. The negroes would, certainly, smell as sweet when free as

abolition of slavery. The negroes would, certainly, smell as sweet when free as they now do being slaves.

"Your important allegation is, that the negroes are naturally an inferior race. That is a totally gratuitous assertion upon your part. In America you can have no opportunity of seeing the negro educated; on the contrary, in most of your States it is a crime. Sacred heaven! a crime to educate even a free negro! How then, can you judge of the negro race then, can you judge of the negro race when you see them despised and condemned by the educated classes—reviled and looked down upon as inferior? The negro race has naturally some of the fin-est qualities; they are naturally gentle, generous, humane, and very grateful for kindness, they are as brave and fearless kindness, they are as brave and fearless as any other of the races of human beings; but the blessings of education are kept from them, and they are judged of, not as they would be with proper cultivation, but as they are rendered by cruel and debesing expression. It is a cruel and debasing oppression. It is as old as the days of Homer, who truly asserts that the day which sees a man a slave takes away half his worth. Slavery actually brutalizes human beings. It is about sixty years ago when one of the Sheiks, not far south of Fez, in More who was in the habit of accumulating white slaves, upon being strongly remon-strated with by an European power, gave for his reply, that, by his own experi-ence, he found it quite manifest that white men were of an inferior race, intended by nature for slaves, and he pro-duced his own brutalized white slaves to illustrate the truth of his assertion. And a case of an American, with an historic name—John Adams—is quite familiar. Some twenty-five years ago, not more, John Adams was the sole survivor of an American crew, wrecked on the African coast. He was taken into the interior as the slave of an Arab chief. He was only for three years a slave, and the English and American consuls having been informed of a white man's slavery, claime him and obtained his liberation. In the short space of three years he had be-come completely brutalized. He had completely forgotten the English lan-He had guage, without having acquired the native tongue. He spoke a kind of gabble as intellectual as the dialects of most of your negro slaves, and many months elapsed before he recovered his former habits and ideas.

"It is also a curious fact, as connected with America, that the children of the Anglo-Saxon race and of other Europeans born in America, were for many years considered as a degraded and inferio considered as a degraded and interior class; indeed it was admitted, as if it were an axiom, that the native-born American was in nothing equal to his European progenitor, and so far from the fact being disputed, many philosophic discountations were implicitly and endeavor. dissertations were published, endeavor-ing to account for the alleged debasement. The only doubt was about the cause of it. 'Nobody doubted (to use your words) that the native born Americans were really an inferior race.' cans were reany an interior race. No-body dares to say so now, and nobody thinks it. Let it then be recollected, that you have never yet seen the negro edu-cated. An English traveller through Brazil, some few years ago, mentions ng known a negro who was a priest and who was a learned, pious, and ex-emplary man in his sacerdotal functions. We have been lately informed of two negroes being educated at the Propaganda, and ordained priests, both having distinguished themselves in their scien tific and theological courses. The French papers say that one of them celebrated ass, and delivered a short but able sermon before Louis Phillippe. It is believed they have both gone out with the Right Rev. Dr. Barron on the African

"We repeat, therefore, that to judge properly of the negro, you should see him educated and treated with the espect due to a fellow-creature, uninsulted by the filthy aristocracy of the skin, and untarnished to the eye of the white by any associations connected with the state of slavery.

"We next refer to your declaration that the two races, viz., the black and the white, cannot exist on equal terms under your government and your institu-tions. This is an extraordinary asser-tion to be made at the present day. You allude, indeed, to Antigue and the Bermudas; but we will take you to where the experiment has been successfully made upon a large scale—namely, to Jamaica.

"There the two races are upon a per fect equality in point of law. There is no master, there is no slave. The law does not recognize the slightest distinc-tion between the races. You have borrowed the far greater part of your address from the cant phraseology, which the West Indian slave owners, and especially those of Jamaica, made use of before emancipation. ore emancipation. They used to assert (as you do now) that abolition meant destruction; that to give freedom to the negro would be to pronounce the assassi-nation of the whites; that the negroes, as soon as freed, would massacre their former owners, and destroy their wives and families. In short, your prophecies of the destructive effects of emancipation are but faint and foolish echoes of the prophetic apprehensions of the British slaveowners.

British slaveowners.

"They might, perhaps, have believed their own assertions, because the emancipation of the negroes was then an untried experiment. But you, you are

deprived of any excuse for the reasser-

tion of a disproved calumny.

"The emancipation has taken place—the compensation given by England was not given to the negroes, who were the only persons that deserve compensation. It was given to the so called 'owners' urder consequent on the emancipation? Was there one riot, one tumult—even one assault? Was there one single white person injured either in person or property? Was there any property spoiled or laid waste? The proportion property? Was there spoiled or laid waste? negroes in Jamaica to white men is as 300 to 60 or 80 per cent, yet the most perfect tranquility has followed the emancipation. The criminal courts are almost unemployed-nine-tenths of the amost unemployed—nine-tenths of the gaols are empty—and open, universal tranquility reigns, although the landed proprietors have made use of the harsh-est landlord power to exact the hardest terms by way of rent from the negro; and have endeavored to extort from him the largest possible quantity of labor for the smallest wages. Yet, the kindly negro race have not retaliated by one single act of violence or of vengeance. "The two races exist together upon

equal terms under the British govern

"Or shall you say that the British government and British institutions are preferable to yours? The vain and vaporing spirit of mistaken republican-ism will not permit you to avow the British superiority. You are bound, British superiority. You are bound, however reluctantly, to admit that super-iority, or else to admit the falsity of your own assertions. Nothing can, in truth, be more ludicrous than your declamation in favor of slavery. It, however, sometimes rises to the very border of blasphemy; your words are 'God forbid that we should advocate human bondage in

any shape.'
'Oh! shame be upon you! How can you take the name of the all-good Creator thus in vain? What are you doing?

Is not the entire of your address an advocacy of human bondage?

"Another piece of silliness. You allege that it is the abolitionists who make the slave restless with his condition; and that they scatter the seeds of discontent How can you treat us with such contempt as to use assertions of that kind in your address? How can you think we could be so devoid of intellect as to believe the be so devoid of intellect as to believe the negro would not know the miseries of slavery which he feels every hour of the four and-twenty, unless he were told by some abolitionists that slavery was a miserable condition.

"There is nothing that makes us think

so badly of you as your strain of ribaldry in attacking the abolitionists. "The desire to procure abolition is in itself a virtue, and deserves our love for its charitable disposition, as it does respect and veneration for its courage under unfavorable circumstances. In-stead of the ribaldry of your attack upon the abolitionists, you ought to respect and countenance them. If they err by excessive zeal, they err in a righted check their errors and mitigate their seal within the bounds of strict propri-But if you had the genuine feelings of Irishmen, you never would confound their errors with their virtues. In truth, we much fear, or rather we should can we much lear, or rather we should can didly say, we readily believe that you at-tribute to them imaginary errors, for no other reason than that they really pos-sess one brilliant virtue—namely, the love of human freedom in intense

tection.

"Again we have to remark that you exaggerate exceedingly, when you state that there are fifteen millions of the white population in America, whose security and happiness are connected with the maintenance of the system of negro slavery. On the contrary, the system of slavery inflicts nothing but mischief upon the far greater part of the nhabitants of America. The only places in which individual interest is con ted with slavery are the slave-holding states. Now, in those states, almost without an exception, if, indeed, there be any exception, the people of colour greatly exceed the whites; and thus even if an injury were to be inflicted on the whites, by depriving them of their slaves, whites, by depriving them of their slaves, the advantages would be most abund-antly counter-balanced and compen-sated for by the infinitely greater num-ber of persons who would thus be restor-ed to that greatest of human blessings, personal liberty. Thus the noble Ben-thamite maxim, of the greatest possible good to the greatest possible number would be amply carried into effect by the emancipation of the negroes "You charge the abolitionists as with crime that they encouraged a negro

flying from Kentucky to steal a horse from an inhabitant of Ohio, in order to aid him, if necessary, in making cape. We are not, upon full reflection, sufficiently versed in casuistry to decide We are not, upon full reflection, whether, under such circumstances, the taking of the horse would be an excusable act or not. But even considering that it would be sinful, we are of this quite certain, that there is not one of you that address us who, if he were under similar circumstances, that is, having no other means of escaping perpetual slavery, would not make free with your neighbour's horse to effectuate your and reasonable purpose; and we are also sure of this, that there is not one of you who, if he were compelled to spend the rest of his life as a personal slave, worked, and beaten, and sold, and transferred from hand to hand, and separated at his master's caprice from wife and family, consigned to ignorance, working without wages, toiling without reward without any other stimulant to that toil and labour than the driver's cart whip, we do say that there is not one of you who would not think that the name of pickpocket, thief, or felon, would not be too courteous a name for the being who

kept you in such thraddom.

"We cannot avoid repeating our astonishment that you, Irishmen, should be so devoid of every trace of humanity, as to become the voluntary and pecuniarily-disinterested advocates of human slavery, and especially that you should be so in Amer But what excites our unconquerable loathing is to find that in your

address you speak of man being the property of man, of one human being

property of man, of one human being the property of another, with as little doubt, hesitation, or repugnance as if you were speaking of the beasts of the field. It is this that fills us with utter astonishment—it is this that makes us disclaim you as countrymen. We cannot bring ourselves to believe that you breathed your natal air in Ireland, the first of all the nations on the earth that abolished the dealing in slaves—the slave trade of that day was, curiously enough, a slave trade in British youths—Iroland that never was stained with negro slave trading—Ireland that never committed an offence against the men of colour—Ireland that never fitted out a single vessel for the traffic in blood on the African coast!

"It is to be sure afflicting and heart-rending to us to think that so many of the Irish in America should be so degenerate as to be amongst the worst enemies of the people of color. Alas! alas! we have that fact placed beyond doubt by the indisputable testimony of Lord Morpeth. This is a foul blot that we would fain wipe off the escutcheon of expatriated Irishmen.

"Have you enough of the genuine Irishmen left amongst you to ask what it is that we require you to do? It is this, "First—we call upon you in the sacred

name of humanity never again to volun-teer on behalf of the oppressor; not even, for any self-interest, to vindicate that hideous crime, personal slavery. "Secondly—We ask you to assist in every way you can in promoting the edu-cation of the free men of color, and in discountenancing the foolish feeling of selfishness—of that criminal selfishness -which makes the white men treat the

being.
"Thirdly—we ask you to assist in obtaining for the free men of color the full benefit of all the rights and franchise of freeman in whatever state he may in-

"Fourthly—We ask you to exert your selves in endeavoring to procure for the man of color in every case the benefit of trial by jury, and especially where a man insisting that he is a freeman, is claimed

insisting that he is a freeman, is claimed to be a slave.

"Fifthly—We ask you to exert your-selves in every possible way to induce slaveowners to emancipate as many slaves as possible. The Quakers in America have several societies for this purpose. Why should not the Irish imitate them

in that virtue!

"Sixthly—We ask you to exert your selves in all the ways you possibly can to put an end to the internal slave trade of the States—the breeding of slaves for sale is probably the most immoral and debasing practice ever known in the world. It is a crime of the most hideous kind, and if there were no other crime committed by the Americans, this alone would place the advocates, supporters and practisers of American slavery in the lowest grade of criminals.

"Seventhly—We ask you to use every exertion in your power to procure the abolition of slavery by the Congress in the

district of Columbia.
"Eighthly— Weask you to use your best exertions to compel the Congress to receive and read the petitions of the wretched negroes; and, above all, the petitions of their white advocates.

"Ninthly—We ask you never to cease your efforts until the crime of which Lord Morpeth accused the Irish in Amer ica, 'of being the worst enemies of the men of color,' shall be at med for, and blotted out, and effaced for ever!

"You will ask how you can do all these hings? You have already answered that question yourselves; for you have said that public opinion is the law of Amercontribute then each of you in his sphere to make up that public opinion. Where you have the electoral franchise give your vote to none but those who will assist you in so holy a struggle.

"Under a popular government the man who has right, and reason, and jus-tice, and charity, and Christianity itself at his side, has great instruments of legislation and legal power-he has the ele ments about him of the greatest utility, and even if he should not succeed he can have the heart-soothing consolation of having endeavored to do great and good objects—he can enjoy even in defeat the sweet comfort of having endeavored to promote benevolence and charity.

It is no excuse to allege that the Com gress is restricted from emancipating the slaves by one general law. Each particular slave state has that power within its own precincts; and there is every reason to be convinced that Mary land and Virginia would have followed the example of New York, and long ag abolished slavery, but for the diabolical practice of 'raising' (as you call it) slaves for the Southern market of pestilence and death.

"Irishmen and the sons of Irishmen have, many of them, risen to high dis tinction and power in America. Why should not Irishmen and the sons of Irishmen write their names in the bright est pages of the chapter of humanity and penevolence in American story?

"Irishmen, our chairman ventures to think, and we agree with him, that he has claims on the attention of Irishmen in every quarter of the globe. The Scotch and the French philosophers have proved by many years of experiment that the Irishman stands first among the races of man in his physical and bodily powers. America and Europe bear testi-mony to the intellectual capacity of Irishmen. Lord Morpeth has demon-strated in the British Parliament the superior morality of the humbler classes of Irish in the social and family rela tions. The religious fidelity of the Irish nation is blazoned in glorious and pro-

rebial certainty and splendor.

Irishmen! sons of Irishmen! descendants of the kind of heart and affection ate in disposition, think, oh! think only with pity and compassion on your coloured fellow-creatures in Americaoffer them your hand of kindly help—soothe their sorrows—scathe their oppressors. Join with your countrymen at home, in one cry of horror against the oppressor—in one cry of sympathy with the enslaved and oppressed— "Till prone in the dust slavery shall

the world.' upon the unseen tacks you make abolition, withou you have borrow from the person Emancipation in pretended frie Some of you my but for the 'viole the agitators, a our chairman, th to emancipate th was the consta paper press, and the house of I lence and misc prevented Eme burden of many

DEC. 29, 1

" 'Its name

ally of two, which der the title of Protestants of g themselves to be in the abstract, impossible to per ons whose hemselves as t gratified their h you gratify yo the negroes, by leaders as viole abolitionists. Be neither do you human being p folly of your at ists, and unders are but the exh ignity against th ity.
"You say the fanatics and big

tain a virulent zeal against Co We do not mea to conceal, that abolitionists m niating enemies Irish; especially class, the Wesl best way to dis by giving up to ity, while you of slavery; but, a superior stati the cause of b and in zeal for "We wish w souls the turpit in America by Recollect that

only upon you l such disgrace, the most kind working out in eral principle, of the miserabl "You tell us. men, and espeare ranged or holders. We

"The Catholi they assuredly slaveowners. slaves of their we are assured Catholic clergy all events, ever tinctly slave slave-trading, olic Church. his Holiness th allocution pu world, condem in slaves. Not nor more pow nunciation of crime. Yet, i

sibly describe, State in Ame olics, who sen tion of slaver censure of the which the Po of slaves for s other States. "If you be C your time and out the pious Yet you prefe

-to voluntee thing that bel "If you be that slavery is Christianity, great and whatsoever; fellow-man as done by.' inconsistent v of slavery; sa already banis civilized Euro God's own g America, des

puny declaim

"How bitte

at perceivin papers that ou inhabit a the Irish to humanity to and was given in another owner into means becan if she had bu her. She d great God of they Irish? sneer at the here conque ity. The o Scanlan, ur name. And that he too fiendish cru protectors, f but on her

> "And this Irishmen, th wicked dec palliate, if burn with monster as gree to Irela stand by in and suppor monster's

and family.