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gent, fearfully pressing. Americans, Liberty,
or Slavery! *To be concluded.*

From the Disfranchised American.
An adjourned meeting of the Moral and Social Reform Society of the colored citizens of Butler county, Ohio, was held at Hamilton on the evening of the 19th of April in the African M. E. Church. After the Secretary having read the records of the previous meeting, the choir proceeded to sing an appropriate tune from a little Book lately published called the Liberty Harp, which greatly contributed to enliven the meeting.

After the election of several new members, the committee on Finance was by request allowed longer time to report the amount of real estate and other taxable property, owned by colored persons in the county.

A. J. Anderson, then presented to the consideration of the Society the following preamble and resolution.

Whereas: In the opinion of this association the formation of moral and social reform societies among the people of the State of Ohio for the general improvement of our condition may be considered recommendable from the following considerations:—

First. That we cannot expect to make rapid advancement in moral or intellectual improvement or even to successfully gainst legalized oppression without united and energetic action on our part.

Second. To remain inert and silent now, when public sentiment is beginning to be susceptible of impressions favorable to the amelioration of our condition is strong presumption that we are incapable of enjoying the rights and privileges of freemen.

Third. That it is a position unsupported by historical evidences to suppose that a palliation of the wrongs inflicted on our brethren in the land of whips and chains, or a restitution of their liberty as free American citizen can be effected unless we use the necessary means to accomplish that result. Be it, therefore, Resolved, That we recommend to the colored people of every city, town, village and settlement throughout the whole State of Ohio to form themselves into societies as soon as possible for the grand objects of Social Elevation

The above preamble and resolutions were adopted after being ably supported by W. C. Yancy, S. Jones, J. H. Yancy and others who frequently adverted to the necessity and the importance of the present undertaking, the duties that are involved us in trying to secure happiness to ourselves and others.

sions were made to the different peaceful resolutions that bespeak the onward advancement of truth and an *universal philanthropy*—the policy of Great Britain in relation to slavery and the slave trade. The origin, the progress and the future success of Anti Slavery principles in this government. The influence we do may exert in retarding or augmenting these principles. And finally the course we ought to pursue in trying to accomplish the end at, 'Temperal and Spiritual Happiness.' The following resolution was offered as a token of respect to a man who has ever given sympathies to the weak and oppressed.

olved, That as a tribute of this society hold the name of Jeremiah Beatty, lately deceased; in grateful remembrance 'who expended in donating the interests of a thousand dollars for the establishment of a colored school in Hamilton,' the sincerity of his proved principles of true philanthropy.

W. C. YANCY, Pres't
J. ANDERSON, Sec'y.

COLUMBUS, WEDNESDAY, 11-22

"We hold these truths to be self evident, that all men are created free and equal."

✉ POSTAGE—Postmasters are authorized to remit subscribers names and money free of charge. Our subscribers can see by this that they need not be at any expense to themselves.

At the Baptist Triennial Convention, the question of slavery came up. Mr. Fuller, S.C., said that to prove slavery to be a sin would require a new bible; but admitted that it is a great moral calamity, and that they pray day and night for its removal. What a divine, to pray against a thing that the bible sanctions! He must have been on his head when he stood.

ed Theology, or else he, nor no other divine
can prove to a demonstration, in our judgment
that the bible does sanction slavery. If we
had the slightest thought that it did, we would
commit it to the flames. No doubt in our mind
but some of these gentry had some of the hard
earnings of the poor slave in their pockets to
go to this convention, to pass a gag rule to
prevent any friend from discussing this topic

in this Convention. But we use the language of Jefferson, "God is too just to be on the side of the oppressor."

The Northern men are so fearful that they will lose the influence of the South, that they are willing to have their mouths sealed on this subject, by those wolves in sheep's clothing. You must not mention our institution, if you do we will dissolve our union with you. Two

thirds of these dummies from the slave States, slave holders and slaves, do not know any thing about the bible. We believe the whole design is to shut light and knowledge out from two million five hundred thousand of the human beings of the country. All the teaching

Why not say to them, go proclaim liberty throughout all the land, unto all the inhabitants thereof.

As Mr. Fuller said to prove slavery to be an evil, would require a new bible, we say, to such that the church would do better to get new ministers to promulgate the truth.

It seems that these pro-slavery men, called preachers, that their whole study is to prove slavery to be justified by the bible; and to see what to present to the next Convention; and promulgating ignorance in the South among the slaves. This is christianity with all our hearts.

Our readers will find in to-day's paper a

part of C. M. Clay's letter on the subject of annexation. We hope it will receive a careful perusal. We will give the conclusion in our next.

Henry A. Wise.

We noticed some time since this distinguished gentlemen's letter to his constituents exhorting them to educate their children. We mightily approve of this course—a subject that should long since been the great topic of Virginia. But we are sorry to say, that this has been neglected, although she has gained six of the ten Presidents, she is, or almost, behind in the great cause of education.

But we must turn to what we intended — We wish to know whether Mr. Wise included all, both white and colored, as both according to our logic, are the constituents of this great nation. We say great because he has done much in the Hall of Congress against us as a people. He has in almost every instance attacked Mr. Sumner, and others, when any matter or controversy came up for consideration. He goes to a foreign Court, exulting that he has proposed to educate the youth of his State. Did we say youth? yet, but what do we mean? all the people? No, do not mean the three fifths, Veas, or those of the colored race, are only wanted on election days. Here we must remark, that they are men that help to swell the electoral vote; but where are they on the next day? for sale—merchandise bought and sold.

This man proposes to tax these men and women to educate those that have rule over em. We think the instruction will embrace babies, as he has not designated who must be taxed. We take it for granted, that he is willing to follow in the footsteps of another slaveholder who recommended the taxing of babies five years old. We propose to tax them by the pound, as it is one and the same thing.

In the Exeter, (N. H.) News Letter, of April 29th, we find under the head of "Items," the following:
 "A number of Negroes in Columbus, Ohio, have commenced the publication of a Weekly newspaper."

We wonder the editor has just found out that the "negroes," as he calls us, are to always keep silence; we find too much to do in the elevation of our colored race. The editor seems to cast reflections on us in noticing our paper. Why not notice our paper in a respectful manner? but no, he must use the word negroes instead of men of color. We don't intend to let anything mean in his bearing, like this pass our notice at home or abroad. We wonder if the editor will exchange with us. We shall try the effect of that paper.

Apprentices Wanted.
D. & L. Jenkins, wish to get one or two boys
ten or sixteen years of age to learn the pain-
ing business. Boys of good moral character
to be preferred.
March 18th, 1844.

LOOKING GLASSES
FOR sale by JAMES BECKWITH.
Columbus May 6.

RELIGION—WHAT IS IT?

go to Church to day,
a devout and zealous pray,
to-morrow's sun go down
leaving slander through the town.

every sanctimonious face,
the reign of saving grace?
at a phiz that scowls at sin,
hypocrisy within?

make our daily walk,
our own good deeds to talk
in practice secret crime,
as mis-spend our precious

sect and creed to fight,
our zeal and rule of right,
that we wish, is at the best
our Church excel the rest?

wear the Christian's dress,
to all mankind profess,
with scorn the humble pray

religion means not this,
more sweet and fairer is,
apt 's this, to others do,
would have shown, do to

s to hear an ill report,
rns with human woes to sp
s deeds it speaks no ill,

its influence fill my heart
on the blissful joyful day,

The first day of August will be celebrated at Harveysburg, Warren county, Ohio, in connection with the celebration of the centennial of the signing of the Declaration of Independence.

A splendid dinner will be prepared.
Tickets—gentlemen, 25 cts.—Ladies, gratis. There will be several speakers from different places.
ASA PRATT.

ALFRED WINSLOW.

A FINE assortment of Balzamines, Chusons and printed Laune, together with every style

of goods adapted to the season, for sale by
JAMES BECKWITH.
 Cornubus, May 6.

A GENERAL ASSORTMENT
 OF Summer Goods, for gentlemen's wear from
 ten cents to two dollars and fifty a yard, for
 sale by
JAMES BECKWITH.

A Also—a *BUGGY*, for sale cheap by
LARRY BROWN

BROAD cloths, Cassimeres, Satinets and
Linenys, for sale cheap, by
JAMES BLACKWITH.
Columbus, may 6.

Nov. 19, 1943, JAS. BECKWITH.

