

ARROW ROOT.—50 lbs. Bermuda Arrow Root (warranted not to be Starch) for sale at the corner of
and Broad streets. **L. B. WHEATON.**

ters himself that by strict attention to business will be able to give satisfaction to all who may give him a call.

Pleasant, Rev. W. Newmon,
son co. Rev. T. Woodson.

Lord Henry invited her to visit the public gardens, on the Fourth of July. In simplicity of heart, she believed all his flattering pro-

"Leave us alone," said he to the keeper. "Perhaps she will speak to me if there is no one to hear." When they were alone together

Lord Henry handed him another fifty dollars, and smiled as he said, "You understand your business well. But you have acted nobly."

and I reverence you for it. If you ever visit England, come and see me, I will give you a cordial welcome, and treat you like a nobleman.

"Parwell friend," said Isaac: "Though much to blame in this affair, thou too hast behaved nobly. Mayst thou be blessed in domestic life, and tride no more with the feelings of poor girls; no, not even with those whom others have betrayed and deserted."

Luckily the girl had sufficient presence of mind to assume a false name when arrested; by which means her true name was kept out of the newspapers. "I did this," said she, "for my poor mother's sake." With the money given by Lord Henry, the silk was paid for, and she was sent home to her mother, well provided with clothing. Her name and place of residence remain to this day a secret in the breast of her benefactor.

Several years after the incident I have related, a lady called at Friend Hopper's house and asked to see him. When he entered the room, he found a handsomely dressed matron with a blooming boy of five or six years old. She arose to meet him, and her voice choked, as she said, "Friend Hopper do you not know me?" He replied that he did not. She fixed her tearful eyes upon him and said, "You helped me once when in great distress." But the good missionary of humanity had helped too many in distress to be able to recollect her without more precise information. With a tremulous voice, she bade her son go into the next room, for a few minutes; then dropping on her knees, she hid her face in his lap and sobbed out, "I am the girl that stole the silk, O, where should I now be, if it had not been for you?"

When her emotion had somewhat calmed, she told him she had married a highly respectable man, a Senator from his native State. Having a call to visit the city, she had again and again passed Friend Hopper's house, whilst looking at the windows to catch a sight at him; but when she attempted to enter her courage failed.

"But I go away to-morrow," said she, "and I could not leave the city without once more seeing and thanking him who saved me from ruin." She called her little boy and said to him, "Look at that old gentleman, and remember him well, for he was the best friend your mother ever had." With an earnest invitation that he would visit her happy home, and a fervent "God bless you," she bade her benefactor farewell.

My venerable friend is not aware that I have written this story. I have not published it with any wish to glorify him, but to exert a genial influence on the hearts of others; to do my little toward teaching society how to cast out the Demon Penalty, by the voice of Angel Love.

LOVE AND LIGHTNING.

A lady, who her love had sold,
Ask'd if a reason could be told
Why wedding rings were made of gold?
I ventured thus to instruct her
Love, Ma'am, and lightning are the same,
On earth thy glance, from Heaven they came;
Love is the soul's electric flame,
And gold its best conductor.

FIRST BOAT.

The Steamer Gen. Scott arrived at Cleveland from Detroit on the evening of the 6th inst. On the 7th she left for Buffalo. Navigation in one month earlier this year on the lake than for the two years past.—Civ. Com.

For the Palladium of Liberty. SECTARIANISM. Concluded.

The grounds of my acquisition against the Churches is that they foster and cherish the spirit of sectarianism, the effects of which are calculated to impede our moral, intellectual and political elevation. By sectarianism I do not mean to be understood that I am warring against all church organizations, not at all, but I do mean to say, that when they transcend their proper limits, to the detriment of the interest of a community, I hold that they are culpable, consequently their conduct reprehensible. Now it is for me to prove this fact. As I am anxious that the importance of this great question may be duly appreciated and understood, I shall take a liberal and comprehensive view of the whole matter in question. Experience alone has taught us to believe that a church or churches, dedicated to the Most High God exert a predominating influence either to the great good or to the great injury of a community.

And here I dare not be so uncharitable as to say that the intention or design of any church contemplated any thing else but a good and holy purpose. Admitting all this to be true, still it does not follow as a matter of course, that from an intention or design, that the ultimate result, will of necessity be in perfect accordance with the motive. Since there are so many things and circumstances to operate against it, and in many instances produces a continual deviation from the original intention or design. Again, another matter is to be considered, of no less importance, that the influence of a church or churches are not by any means confined alone to its members, but they extend a proportionate influence over the community, every church has a certain number of congregational members, which is primariness evidence of their decided preference to the government and doctrine of that particular organization, and as a matter of course the spirit which characterizes such a church, they catch it, consequently they become a part and parcel of the same, so far as the temporal matter is concerned. Now you may perceive by a little reflection the extent of their influence by practical demonstrations, which prove conclusively to every thinking mind that to a very large degree the fate and prosperity of a community hang upon the extended portals of the sanctuaries of God. Oh how important it is then to avoid the quick-sands of sectarianism. Such is my view of the moral relationship existing between the church and the people, and I hesitate not to say that the most uncompromising among us will agree with me so far as this matter is concerned.

But now let us contrast the opposite influence, which it is equally as capable of exerting. I have in an laconic manner as possible, discarded on the healthy influences that a church properly organized and governed may exert in a community, yes, I believe they can

blend the conflicting elements of party strife, into one solid body of love and union. Ah, but the question is, are there any demonstrations of the fact. I shall now change the side of the picture, and doubtless the side which has been presented, instead of arousing any bad feeling it has had the contrary effect, but in order to prepare the reader's mind for the sequel. It may be that you have been carried away with pleasing emotions, you grown extatic in joy, and the spontaneous effusions of righteous benevolence is ready to burst forth in lively anticipation that the very thing I seek to expose, is so pure and holy that there is no ground left for me, consequently I will have to build my castle in the air. It may be so, but you may be better prepared to judge when I have done. Truth is my only weapon, and I must cut its own way. I must be permitted here to remark that the means to attain certain ends (I care not what their nature and character may be) that possess the power to accomplish any extraordinary event when properly directed, are equally as capable of doing the same when contrarily directed. Hence it can not be admitted that the influence of the various churches, (that is by all who are particularly interested in this application) in my own community are predominant, and I hesitate not to say that I can prove that they do exert an injurious influence, the question is now—why, a course is pursued here in my own city (understand me, I don't charge it as intentionally done, the fact exists and that is enough for me to know,) that severs the ties of friendly intercourse, by fostering this accursed evil, sectarianism. There exists too a complete rivalry, and the jealousy of each others prosperity is fully apparent,—and such a course of conduct among the churches, leaves a void that never can be filled with such a state of things are permitted to exist.

My past position was that the moral elevation of our people are impeded by the circumstances before alluded to—how, now mark if it be true that the influence of churches are not confined alone to its members, but extends over the whole people, consequently where there is no cooperation of action between the churches it necessarily follows there can be none among the people, and if it will apply in one case it will in another.

In my next, I shall be forth coming with ample testimony in justification of the high stand I have taken in this matter. Since it is a subject of so much importance, therefore it is the only apology I can offer for this voluminous introduction.

W. H. YANCY.

THE TEXAS QUESTION.

Present appearances seem to indicate that this subject is to be urged upon the attention of Congress, at the earliest opportunity. The United States Gazette expresses the opinion, that a major part of the U. S. Senate are prepared to confirm a treaty of annexation. It is time that the American People should consider this question in a somewhat different attitude from what they have. If thought forward at all, it will be a forced measure—we should prepare for a quick decision.

PALLADIUM OF LIBERTY.

COLUMBUS, WEDNESDAY, MARCH 2.

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

"Cassius M. Clay has announced his determination to emancipate all his slaves in the course of the present year. Mr. Clay is a very large slave-holder, and is said to be the richest man in Kentucky."

The right spirit in Kentucky. It seems by the above that C. M. Clay is about to liberate his slaves, we suppose he don't believe that negro slavery is sanctified by two hundred years legislation, neither does he believe that he ought to have black or white slaves, it is some what strange to us to see that these Clays differ so widely, there must be some difference in the Clay they are made of, we hope the mantle of C. M. C. will fall on H. Clay. We might also add, and that the mantle of Birney and Brisbane may fall on the Clay so to change the temper of this monster as to make it useful to those that wish to use it for emancipation.

This Clay has been a slave-holder for forty years, certainly this period is long enough to convince him of the great evil of holding human beings in slavery, we think that he has reaped the cost of these 40 slaves before this, if he has not in the length of time we have stated his being a slave-holder. In speaking of slavery we don't intend to array ourselves against any particular party, Whig or Democrat, but intend as far as our abilities extend to dig at the root of the evil.

THE CLARKSONIAN.

This little sheet is edited by Mr. J. W. E. Parkinson, Hartford, Ct. This gentleman has been to England, and while at a convention, he had the degree of D. D. conferred on him, he returned to this country, and has commenced editing a Paper by the above name, and in the 7th number we find him correcting our grammar, while we thank him kindly for his corrections, we wish to inform him that we hold our little education whilst in Virginia, from the slaveholders, and were deprived of the benefit of common schools; and while the editor of the Clarksonian was rubbing against the walls of a College, studying D. D. grammar, &c., we were in Virginia at a place called Lynchburg.

Therefore our maxim will not be to see who are grammarians, but as friend Yancy says, I go for telling our story in plain simple common place language; we are fighting the battle of Liberty and not language, this with many other things, has caused our little bark to split against the rock of disagreement. While we are permitted to express our sentiment through our columns, we hold the highest esteem toward the editor of the Clarksonian, and hope his little sheet may be sustained by good subscribers, then we say to him to go on in the great cause

in which he has embarked, and all we have to do is to stick to the truth, as it is mighty, and must prevail.

It will be seen that our correspondent has commenced a subject that will be highly important to our readers. It is one that ought to interest every one, particularly our colored friends. We would remark here, that while we were out a few weeks ago, we discovered this evil had found its way into the Schools.—We hope that our friend, W. H. Yancy, will be instrumental in bawling down this fabric of deception. A spirit like this to creep into our Schools—one which has for its object disunion—one that has for its design contention, strife and contempt! We have said that this evil has got into our Schools; and we are willing at any time to raise our voice against it.

Our correspondent Mr. A. H. Sumner, has a very interesting letter on the rise and progress of our people. We would have noticed Mr. S. before this, but being absent, we were compelled to delay our remarks until the present.

We are pleased to see that our friends at Cincinnati are commencing to agitate subjects that are long will be a source to our interests as citizens of this great and growing State. We would like to see this spirit exhibited by all the colored men in this State, then we will be able to say, we are O. K.

We intend giving the speech of C. M. Clay the first opportunity. Our object in doing this is to let those that have not seen Mr. Clay's remarks have an opportunity of doing so through our columns.

SUDDEN DEATH AT LANCASTER.

Mr. JAMES HONNAY, on the evening of the 12th of March, while engaged with Mr. Levering loading a wagon with a saw log—it slipped off the wagon, fell on his breast and killed him immediately. He was an honest and industrious man; respected by all who knew him—he has left a wife and six children to mourn his loss. "In the midst of health we are in death."

Look at this!

All those in the city who have subscribed for this little sheet, and have not paid up, will please read the terms and send in your change by the carrier when he comes around.

As all work and no pay,
Makes J. R. E. a dull boy.

Therefore, as we have made the machine, and as you have promised us aid, &c. send it in by the carrier.

The editor of the mystery in noticing our paper says he hopes that the editor may be courageous, unyielding and independent in his several duties. We will use all the energies we possess to carry out the great principles of our people.

We notice that the Senate has postponed the bill giving us rights as citizens of this State.

It is said that John Tyler has actually signed a treaty of the union of Texas to the United States.

For the Palladium of Liberty.

Purmount to adjournment, the second meeting of the Moral and Social Reform Society of the Colored citizens of Butler county was held on the evening of the 19th of February, in Hamilton. After having organized the Society proceeded to business by hearing the reports of the several committees which had been appointed at a previous meeting; the committees reported in the following order:

First, The Committee on Morals.—It gave the colored population, the number of persons belonging to religious societies and other moral associations in this county.

Second, The Committee on Sabbath Schools.—They recommended the establishment of Sabbath Schools for the religious instruction of our youth and others that seek moral instruction from such sources.

Third, The Committee on Law.—The report seemed to have been prepared with all the care and attention that the subject requires; embracing as it did the opinions of several gentlemen eminently distinguished for their legal attainments—upon whose authority, we are prepared to say, that the black laws of '4 and '7 not only conflicts with our common sense of justice; but that the constitution of the State of Ohio, does not sustain or perpetuate their existence. We are advised by the same individuals to use our every effort in trying to have those rights and privileges extended to us, that are enjoyed by every other class of citizens under this government.

After the reception and adoption of the reports, on motion the following resolutions were offered:

Whereas, We have received the first, second and third numbers of a paper called the Palladium of Liberty, published in the City of Columbus, and edited by D. Jenkins, a colored gentleman, the object of which is, the general improvement of our condition; be it therefore, Resolved, That we recommend it to the colored people throughout the State for their liberal patronage.

After some remarks by several gentlemen in support of the resolution, it was adopted. A committee was then appointed to report the amount of a taxable property owned by the colored people in Butler county; and one to invite the officers of the Cincinnati Literary Association to be present at one of the future meetings of this association. After which the Society adjourned to meet on the evening of March 10th.

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

