

No. 3.

a superior station of Christian virtue in the cause of benevolence and charity, and in zeal for the freedom of all mankind.

"We wish we could burn into your souls the pride attached to the Irish in America by Lord St. Margaret's charge. Recollect that it reflects dishonor not only upon you, but upon the land of your birth. There is but one way of effecting such disgrace, and that is, by becoming kindly towards the colored population; and the most energetic in working out in detail, as in general principle the amelioration of the state of the miserable bondman.

"You tell us, indeed, that many clergymen, and especially the Catholic clergymen, are ranged on the side of the slaveholders. We do not believe the accusation.

"The Catholic clergy may endure, but they assuredly do not encourage, the slaveowners. We have, indeed, heard it said that some Catholic clergymen have slaves of their own, but it is added, and we are assured positively, that no Irish Catholic clergyman is a slaveowner. At all events, every Catholic knows how distinctly slave holding, and especially slave trading, is condemned by the Catholic church. That most eminent man, his Holiness the present Pope, has by an allocution, published throughout the world, condemned all dealing and traffic in slaves. Nothing can be more true and more powerful than the Pope's denunciation of that most abominable crime. Yet it exists in a more abominable form than his Holiness could possibly describe in the traffic which still exists in the sale of slaves from one state of America to another.

"What, then, are we to think of you, Irish Catholics, who send an elaborate vindication of slavery without the slightest censure of that hateful crime; a crime which the Pope has so completely condemned—namely, the diabolical raising of slaves for sale, and selling them to other states.

"If you be Catholics you should devote your time and best exertions to working out the pious intentions of his holiness. Yet you prefer—sorrow and shame—to volunteer your violation of every thing that belongs to the guilt of slavery.

"If you be Christians at all, recollect that slavery is opposed to the first, the highest, and the greatest principle of Christianity, which teach us to love the great and good God above all things whatsoever, and next, to love our fellow men as ourselves, which command us to do unto others as we would be done by; these sacred principles are inconsistent with the horrors and crimes of slavery; sacred principles which have already banished domestic bondage from civilized Europe, and which will also, in God's own good time, banish it from America despite the advocacy of such puny declaimers as you are.

"How bitterly have we been afflicted at perceiving, by the American newspapers, that recently in the city which you inhabit, an opportunity was given to the Irish to exhibit their benevolence and humanity to a colored fellow creature, and was given in vain! We allude to the case of the girl 'Lavinia' who was a slave in another state, and brought by her owner into the city of Ohio. She by that means became entitled to her freedom if she had but one friend to assert it for her. She did find friends. May the God of Heaven bless them! Were they Irish! Alas! alas! not one. You stood at the scene, behold how they here conquer you in goodness and charity. The owner's name, I remember, was Scanlan, unhappily a thorough Irish name. And he, it appears, has boasted that he took his revenge by the most fiendish cruelty, not upon Lavinia or her protectors, but

they were not in his power, but on her unoffending father, mother and family.

"And this is the system which you Irishmen through many folios pages of wicked declamation, seek at least to palliate if not to justify! Our cheeks burn with shame to think that such a monster as Scanlan could trace his pedigree to Ireland. And yet you Irishmen, stand by in the attitude either of friends and supporters of the oppressors of the monster's cruelty. And you prefer to strangle together pages of cruel and heartless sophistry, in the defence of the source of his crimes rather than take part against him.

"Perhaps it would offend your fastidiousness if such a man were compared to a pickpocket or a felon. We respect your prejudices, and call him no respectable Lavinia name. It is indeed unnecessary.

"We conclude by conjuring you, and all other Irishmen in America, in the name of your father land—in the name of humanity—in the name of God, of mercy and charity—we conjure you, Irishmen and descendants of Irishmen, to abandon forever all defence of the hideous negro slavery system. Let it no more be said that your feelings are made so obtuse by the air of America that you cannot feel, as Catholics and Christians ought to feel, this truth—that this plain truth—that one man cannot have any property in another man. There is not one of you who does not recognize that principle in his own person, yet we perceive—and this against us almost to our loss—that you, to saving an Irish descent, should, without investigation of any pecuniary or interested motive, but out of the sheer and single love of wickedness and crime, come forward as the volunteer defenders of the most degrading species of human slavery. 'Woe! woe! woe!'

"There is one consolation still, amid the pulsations of our heart; there are, there must be, genuine Irishmen in America—men of sound heads and Irish hearts—who will assist us to wipe off the foul stain that Lord Minto's proven charge has inflicted on the Irish character—who will hold out the hand of fellowship, with a heart in that hand, to every honest man, of every cast and color, who will sustain the cause of humanity & in honor across the pulley advocates of slavery; who will show that the Irish heart in America is as noble as that of the Irish heart in Ireland, and as ripe with charitable emotions, as in any other clime on the face of the earth.

"We conclude. The spirit of domestic liberty is defiled by the continuance of negro slavery in the United States. The United States themselves are degraded below the most uncivilized nations by the atrocious inhumanity of talking of liberty and practicing tyranny in its worst shape. The American attempt to palliate their iniquity by the futile excuse, and yet justify slavery, are utterly indefensible.

"Once again, and for the last time, we call upon you to come out of the councils of the slave owners, and at all events to free yourselves from participating in their guilt.

"Irishmen, I call you to join in crushing slavery, and in giving liberty to every man of every cast, creed and color.

"DANIEL O'CONNELL.
Chairman of the Committee."

Mr. O'Connell wished to observe that this composition was his own (hear, hear). He of course submitted it to the committee before bringing it up, and it was unanimously approved of by them. There was one remarkable circumstance connected with it, and it was this, that while he was dictating it to Mr. Daunt, who was good enough to take it down, Hogen the sculptor was modelling his statue, and that he was standing for Hogen and denouncing

slavery at one and the same moment (hear, hear, cheers). Be it for good or ill he was proud to be the writer of that address (loud cheers) for he longed to see the day when Irishmen all over the world would unite in repudiating with scorn and indignation the execrable doctrine that man can under any circumstances be the tyrant of his fellowman (hears).

PALLADIUM OF LIBERTY.

COLUMBUS, WEDNESDAY, FEB. 14, 1844.

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

STATE LIBERTY CONVENTION.

This body met at Columbus, on the 7th inst. a good number of delegates from different parts of the State being present; after going through with the ordinary business, which took but a short time, Walter C. Xaney, Esq., was called upon, by general acclamation, who rose and addressed the convention with a spirit of enthusiasm that would have shook the pillars of slavery, from the centre to circumference, South of Mason and Dixon's line; a system that Governor M'Duffie, so much loved as that Mr. Xaney continued his remarks, until 12 o'clock, when the Convention took a recess.

In the afternoon the convention was addressed by several distinguished speakers, who done honor to the cause. All the Speakers differ with Mr. Clay, about slavery being sanctified by legislation. We here take occasion to remark, that if slavery is sanctified by legislation, why is it that the same process has not made every thing else un-did'd. At night the same spirit of enthusiasm continued. Among the Speakers was a young Irishman, a friend of O'Connell's; in the course of his remarks he alluded to slavery in this country, and that of Ireland; and said that they both were cruel and ought be swept from the face of the earth.

We intend publishing from time to time that part of the proceedings, which may be interesting to our readers, as we think that our people should know what our friends are doing for us.

SOUTH CAROLINA.

Judge O'Neill sentenced a young man, J. F. Brown, on the 21st ult., at Columbus, to be hung the 20th of April next, under a conviction for aiding a slave to runaway! And this is enlightened America, in the 19th Century.

(Albany Ad.)

It is possible that Brown is to be hung, for aiding a human being to escape from slavery, in the 19th century! A time when the people should array themselves against it; but, it seems that the Judiciary is progressing backwards, in improvement in South Carolina; a man lose his life for an act that the Judge himself would have been guilty of, had he been in the same place. We call upon the great I AM to protect our land from such a foul blot upon her character. Will the people not cry out against these proceedings, from North to South,

from East to West, until their cries prove a terror to evil doers.

AN ACT TO REGULATE BLACKS AND MOLATTOS

Is at the head of a law that is in the statute of the State of Ohio. The origin of the word regulate, must have its bearing on something that has not any of the moving powers; and, no logic is plain, because, if a watch, or clock, has its own motion through out all time, how could it be regulated by the feeble hand of man? but, since Ohio has been a free State, she regulates both clocks, watches, blacks and molattos; one is a thing to behold the other the image of God, the great I AM, the great Creator of all things, and the only regulator of man kind. Is this word applied to people of color, because they are of a sable hue? If this be true it will not bare inspection, because, they have the same motion as if they were white. For instance, suppose the regulator of these beings should wind up the motion of time too tight;—it is not the organs of speech sufficient to speak to those who have this power, to stay their hand, and say to them, we are not the Banks nor the Currency. Ohio was admitted into this great Confederacy in 1802; two years after they commenced to regulate this class of her citizens; and why is it, that she has not been able to effect the great end they had in view; if this arrangement had been according to bun-kum, all would have been right; but, this has not been the case. At the time God created man he made him a free agent, to act for himself, but, it seems that men have taken the responsibility on themselves—they had as well say, let us make man, as to undertake to regulate one class of God's elect. Men were created for but one purpose; that is, to love God with all his heart and his neighbor as himself; if this be true, which we have no room to doubt, the form of Government is based on a doubtful structure; this no one can deny. Does our neighbor love us? We answer no; because, no one can love another and bind him at the same time in such a way that he cannot extricate himself. Follow citizens this is our condition—all we can say then, is that we intend to pray for those that persecute us, and love them that hate us.

We are glad to see our friends beginning to agitate the propriety of having a Third Ministry among our people. It is a highly necessary that this subject should become a topic interesting to all.

Our Agents will please send in the names of subscribers and money as soon as obtained by them.

ANOTHER FIRE.

On Sunday morning, last, about 9 o'clock the stable belonging to Col. M'Duffy, was discovered to be on fire. Notwithstanding the

sh-le building was in a flame when discovered, it was subdued by our skillful and energetic firemen, without any serious damage.

SPRINGFIELD REPUBLIC.

This paper in noticing the Palladium of Liberty takes occasion to comment on a piece of poetry in a manner that is not right in an enlightened community. Perhaps he is not aware that this class has not this benefit of the common schools. All we ask of him is to aid us in obtaining our rights—rights that are guaranteed to us by the constitution. We wish him to look at the 25th section of the eighth article of the constitution and learn what we think of it. We should like to hear, or he must acknowledge the corn.

PROCEEDINGS OF A PUBLIC MEETING.

In pursuance of a previous notice, the citizens of Columbus assembled at the M. E. Church, at 7 o'clock, in the evening of January 12th 1844. D. Jenkins was called to the Chair, and L. Jenkins was appointed Secretary, pro tem; the Chair then announced the object of the meeting; namely, to consider upon and devise suitable means to assist in supporting a state lecturer, in behalf of the anti-slavery cause. After which, Mr. W. F. Newman of Oberlin, being called upon to address the meeting, he arose and responded in an eloquent manner in behalf of a penny a week society, which was previously recommended. Mr. N. occupied about an hour in his remarks, and urged the formation of such a society. He was followed by D. Jenkins with brief and appropriate remarks. The Chairman then gave an invitation to all those that wished to become members of said society—and nearly all present came forward, and gave their names to the Secretary. A motion was made that a committee of five be appointed to draft rules for the government of the Society; and the Chair appointed the following:

L. Taylor, D. Barner, L. Jenkins, T. J. Gouge and W. M. Co., stand, as said committee. The meeting then adjourned to meet in the second Baptist Church, on Monday evening the 15th inst.

D. JENKINS, President.
L. JENKINS, Secretary.

PROCEEDINGS OF AN ADJOURNED MEETING.

Pursuant to adjournment the citizens of Columbus met in the Second Baptist Church, on Monday evening Jan. 15th. D. Jenkins in the Chair; the meeting was called to order, and prayer was offered by D. S. Jew. Mr. P. Tompkins then arose and addressed the meeting in a reasonable length, and was followed by B. Leach; a motion was then made that the committee of the constitution and by laws make their report; and the Chairman of the Committee rose and reported; and after some unimportant reports was adopted, and the meeting adjourned.

D. JENKINS, President.
L. JENKINS, Secretary.

Lancaster, Ohio, January 17, 1844.

GENELENCE.

The peculiar importance of the object contemplated by the colored citizens of Columbus in the establishment of the "Palladium of Liberty"—a copy of which you have been pleased to forward for circulation among the friends, has been justly and properly appreciated. We

regard it as an undertaking, altogether worthy the support of every friend and advocate of liberal and just laws; and trust that the good work, which has thus been begun, will be vigorously and effectually carried forward; until a complete and triumphant success have crowned the expectations and most sanguine hopes. I hold it to be an object based upon the broad principles of the constitution; which declares, all men are born free and equal, and it ought to be heartily responded to by every well wisher, of the happiness of mankind. May God speed you in the great and noble work, which you have begun; and may the "Palladium of Liberty" ere long, prove the harbinger of good news, to every colored man within the bounds of the great and glorious State of Ohio.

Our friends here appear to manifest a deep and heartfelt interest in this subject; and are ardent friends of the cause. I never experienced more pleasure than when presenting it to them, for their favorable support, at a special meeting, called for that purpose, on Monday night last. The interest that has been awakened on this subject, induces me with a confident belief that a very liberal patronage will be obtained here—no exertions shall be spared on my part, to arouse our friends to a just sense of their duty. I hope that the day is not far distant when it will be seen that we have not been backward in the good cause. Uniting diligence is necessary for the successful accomplishment of any undertaking; and I trust you will be active. Send out efficient missionaries into every part of the State—let them address the people—unfold the vast importance of the subject—awakening them to a sense of their duty—and, my word for it, complete success will crown their efforts.—There is nothing to prevent, the cause commencing itself on its own intrinsic value and merits. It is deserving our most generous support. Liberty is the object, a just enjoyment of our rights is all we ask, and with such an object before us, if rightly persevered in we must succeed. I have succeeded in obtaining 15 subscribers for the paper, and I hope shortly to be able to forward an additional number. You may rest assured, Gentlemen, that you have my best wishes for your success, in this noble undertaking, as well as the kind regard of every friend in this place. The "Palladium of Liberty" is well gowned, its matter is good and it gives fair indications, not only of future usefulness, but of the present general good. Let its interest be kept up, commend the very best talent you possibly can in its support, so far as the matter for publication is concerned; enjoin upon your general and local agents, the necessity of energetic action in its circulation; and the day is not far distant, when its character will be permanently established. Go on then, persevere in the cause you have taken, be vigilant, be industrious, and that you may rest at complete and certain success, is the fervent prayer of your friend and fellow citizen.

N. SMITH.

The following resolutions were presented by N. Smith at a meeting of the colored citizens of Lancaster held on the 15th of January, and were unanimously adopted.

Resolved, that we the citizens of Old Fairfield, will use all the means that can be fairly and honorably carried on our part, to aid our friends in the establishment of a paper, to be entitled the "Palladium of Liberty" to be published at Columbus, under the superintendence of an executive committee.

Resolved, that we most heartily concur with our brothers abroad, in all that pertains to the

