cultivation and have more from it than I can eat, and left more provision for my family than they will want till I get back. My house is better than any one I ever had in this country, I have always had enough to eat and wear, and that that was good enough, and I have got it all by my own labour. We have nothing to fear from the whites nor any body else. Every thing goes on there just as rigular as it does in America. We have our 'lections and courts and trainins just the same as white folks do here, and every body minds all the officers just the same, though they be all coloured men. We have the best Doctor that ever was amost, and the Governor every body likes. We have good schools and all the children go free, and we have regular meetings and Sunday schools just as white folks do in America. The people are all pretty much satisfied now, they always is after they have been there one year. I dont know more than two that would come away if they had plenty of money to pay their passage, and most all would not come no how. There is only three lazy men in the colony, and they has got to work or starve.

All the colony wants now is to get about as many agin people there as they have got now and then they wont ask nothing more. We'll get along well enough then—all I want is to get my other children to go out, and then twill take a mighty pretty man to get me back to America again. I've no notion being here where coloured folks can't be any thing, when I know of a good home to go to, where I can be free and have nobody to trouble me. I've enjoyed myself more since I have been in Africa, than I ever did all my life before, in fact I never really felt that I was a man before, and I shall always bless God that he opened a way of freedom for me, and that I was made to see it and walk in it.'

Such is a brief summary of the statements of Joshua Cornish.

To some it may perhaps seem a small matter that an *old nigger* of fifty years of age is transported from a Maryland plantation to die in Africa. To the advocate of the perpetuity of slavery, it may cause a regret that his ten years more of labour should be lost and that his five children should not yet raise their hundreds of hhds. of tobacco, or thousands of bbls. of corn—the northern abolitionist would mourn that any benefit should accrue to the coloured man, without a proportional injury to the white—the new-fangled philanthropist of the last winter's growth, the *peace where there is no peace* man, will regret that the *free labour* of *coloured servants* which we so much need should thus be abstracted from the state when *all was going on so quietly*. To all these the details here given are but matters of indifference or regret; while to the Colonizationist, the only *true* friend of the free and the slave, the black man and the white—the transporting of this *one man* from the Eastern Shore of Maryland to the coast of Africa—the transforming the mere *physical being*, which wrought just so much and so many hours per day, into a *man*, a *free* man, entailing upon him all the duties and responsibilities of a *man*, with the incitements and inducements to think and act as one—to the Colonizationist we say, this one act must be a source of the deepest satisfaction and pride. The change in the character and fate of this one man and its attendant consequences is a sufficient reward to those who have long laboured in this most glorious but too much neglected cause.

INFIDELITY IN DISGUISE.

Abolitionists in New Hampshire have taken such strong measures to break up the existing churches in that state, that an act has been recently passed by the Legislature to protect congregrations assembled for divine worship, from their interruptions. The Congregational Journal instances the following facts to show the nature of the sentiments held by these reformers.

S. Foster introduced and advocated at the recent meeting in June, a resolution, 'That the *clerical office* is in itself a flagrant violation of the [the equal, unrestricted liberty of speech,] and is therefore inherently sinful, *and ought to be immediately and unconditionally abolished.*'

In another resolution he asserts that 'the clergy, being a religious aristocracy, are the natural enemies of liberty.' Also: 'That the revivals of religion, which are now spreading over the country, under the auspices of the clergy, are tainted and spurious, and utterly subversive of the principles of human liberty, and ought therefore to be universally repudiated by the friends of humanity.'

P. Pillsbury offered and advocated resolutions containing the sentiment, that 'Whereas, the sectarian churches and clergy of New Hampshire have now fully shown, in resorting to fines, threats, imprisonments, and other heathen means of opposing the progress of truth, that they are not the church of God, but combinations of *practical*, if not *real* atheists:

'Therefore, resolved, that no friend of humanity and pure religion will any more support them than he would the worshippers of Juggernaut, or Moloch; and that no person who has not renounced all fellowship and communion with these churches and their guilty priesthood, *is worthy to be regarded as a christian or an abolitionist.*'

These sentiments are approved and supported by the editor of the society of which such individuals are the agents; and, as we believe, by the Executive Committee of the Society.

Mr. Rogers, in an editorial article of July 1, speaking of the clergy, says—

'The priesthood is the great murderous pro-slavery of the world. It has ever been the giant—the mammoth curse of the family of man. The greatest curse God has permitted to befall it, is the infliction of this dreadful, dreadful institution. It is the Pandora's box of mischiefs. It has been a volcano of moral evil, perpetually belching forth in all ages. The institution *must be overthrown*, or there is no hope for humanity. The breast of mankind must be delivered from this moral nightmare, or they will forever perish. Whether this can be done God only knows. *Yet we must try.*

[*N. Y. Observer.*

THE TWO EXTREMES.

Mr. William Lloyd Garrison, the editor of the abolition journal, the Liberator, goes for an immediate dissolution of the Union. At a late meeting of the Essex (Mass.) Anti-slavery Society, he moved, among others, the following resolutions:—

"*Resolved*, That the American Union is and ever has been since the adoption of the constitution, a rope of sand—a fanciful nonentity—a mere piece of parchment—'a rhetorical flourish and splendid absurdity'—and a concentration of the physical force of the nation to destroy liberty, and uphold slavery.

"*Resolved*, That the safety, prosperity and perpetuity of the non-slave-

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