

And *this* is the system which you, Irishmen, through many folio 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 rather of friends and supporters, than of the impugnors of the monster's cruelty. And you prefer to string together pages of cruel and heartless sophistry, in 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 reproachful 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 the 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, 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 agonizes us almost to madness — that *you*, boasting an Irish descent, should, without the instigation 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 hearts; 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 Morpeth'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 caste and color, who will sustain the cause of humanity and honor, and scorn the paltry advocates of slavery; who will show that the Irish heart, in America, is as benevolent, and as replete with charitable emotions, as in any other clime on the face of the earth.

We conclude: The spirit of democratic liberty is defiled by the continuance of negro slavery in the United State. The United States themselves are degraded below the most uncivilized nations, by the atrocious inconsistency of talking of liberty and practising tyranny in its worst shape. The Americans attempt to palliate their iniquity by the futile excuse of personal interest; but the Irish, who have not even that 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 on you to join in crushing slavery, and in giving liberty to every man, of every caste, creed, and color.

DANIEL O'CONNELL,

Chairman of the Committee.

Published by the New England Anti-Slavery Tract Association,
J. W. ALDEN, PUBLISHING AGENT, BOSTON.

TRACT N^o. 3.

THE MISSOURI COMPROMISE:

OR,

THE EXTENSION OF THE SLAVE POWER.

BY GENERAL JAMES APPLETON.

SLAVERY exerted no slight influence over the public mind at the period when the Federal Constitution was framed; but it has continually increased in power, and become more and more malignant, from that time until the present. In proof of this, I might advert to many of the leading measures of the National Government, and to much of the history of our country, since the adoption of the Constitution; but I choose to illustrate this position, by referring to the prevailing opinion of those who framed the Constitution, and to a single subsequent act of the Government, viz., "The Missouri Compromise." I thus restrict myself, for the purpose of presenting at large the testimony of several witnesses, who were actors in the scene they describe, and who were competent, in all respects, to form a correct judgment.

In the year 1820, Maine petitioned for admission into the Union. This was refused, except upon the unconditional admission of Missouri, which had also applied for admission. There was no objection, from any quarter, to the request of Maine; it was fit, in all respects, that she should be admitted; but not daring to trust the question of the admission of Missouri upon its own merits, the admission of the two States was embraced in the same bill; thus making the admission of Maine dependent on the unconditional admission of Missouri. "You may come into the Union," said the slave-owner; "we shall be glad to receive you; but if you do come in, you must bring with you Missouri — slaves and all — not only those which she now has, but all that she may acquire, to the end of time!" A great struggle ensued; but the members from the slave States, uniting as one man, and carrying with them, as they are always able to do, a few members from the free States, succeeded in their execrable project. This was the first instance where the admission of a State into the Union was opposed openly, and in the halls of Congress, on the ground of slavery; but slavery triumphed, and liberty, and honor, and the Constitution, were prostrated to the earth.

In 1787, the Ordinance for the government of the North-West Territory was passed, by the old Congress, with scarcely an opposing voice. By this Ordinance, which is the fundamental law of that Territory,