







ON THE OMPRESENCE OF GOD.

BY MRS. L. M. GARDNER.

Go stand on Alpine's stormy height,
Where summit haile the sun's first light,
Girdled with clouds around;
Or where the cypress' deepest shade
Enwraps with gloom the forest shade,
Where human footsteps never strayd,

Go list the dashing cataract high,
Whose thunders rend the earth and sky,
In one broad sheet of foam;
Whose bursting waters leaping o'er,
Roll, rush and break, as fourth they pour
O'er huge rocks with ceaseless roar,

Where tempests sweep, where thunders break,
Where lightning's fork, earth's centre shake,
With flash and rived fork,
Mid scenes imposing, grand, sublime,
Where elemental powers combine,
And winds, and waves, and clouds entwine—

Thus when the soul its orge keep,
And every passion's lulled asleep,
Save that of holy fear,
Which wraps the senses round and round,
When heart, and soul, and spirit's bound,
And every sense seems sacred ground—

From the White Mountain Torrent.
THE TAHANTO BANNER.

Banner! with no battle's stain—
Ne'er to wave o'er fields of slain—
Flag! whose folds of light and love
Gleam with radiance from above—
Floating wide on God's free air,
To the world this truth declare:

ALL THINGS PERISH SAVE VIRTUE.

Sweet morn—so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to-night,
For thou must die.

And all the bright and glistening train
Of stars that stud the deep blue sky,
Must they all perish—none remain
To glad the eye?

From the Banner and Pioneer.
FEMALE WORTH.

More Knavery and Fraud by the Pro-Slavery Mission in Bath.

From the Herald of Freedom.

DEAR BROTHER READERS:
As my articles in the Herald have been quite frequent of late, and somewhat lengthy withal, I would not trouble your readers at this time, did not a stern sense of duty to the persecuted cause of humanity, urge me again to take up the pen.

I left Boston on Friday, at 7 o'clock, P. M. and arrived in Bath after a pleasant passage of twelve hours. Some of our anti-slavery friends in town, being desirous that I should address the people the next day, (being Sunday,) they applied to a committee of the Washingtonian Society for the use of the hall. The friends making the application informed the committee that I was from Rhode Island, and that I was an abolitionist, a non-resident, and a con-ventor. Notwithstanding this odious character, so frightful to slave-mongers, manslayers and sectarian bigots, they consented that I might use the hall for a free meeting; and made a contract with our friends accordingly.

On arriving at the hall, the next morning, we found a padlock on the door, having been placed there the night before last. The morning, and the hall closed, although we had hired it for a meeting. Near the door was stuck up the following notice, viz:—Notice is hereby given that this hall cannot be occupied by any body this day, except by members of the Washingtonian Society. Per order of the Board of Trustees, John E. Brown.

In the evening after the hall had been agreed for in the afternoon, friend Crowell, who had exerted himself to obtain it, was waited upon by one of the committee, who stated that, though he had been told by others, making a majority of the committee, had fairly let us the hall; yet they must retract, on the ground that one member of the committee, who had not been previously consulted, refused his consent. Friend Crowell called on the committee man who was alleged refused his consent, to ascertain the reason of his opposition; and to his surprise found that he had not acted in accordance with the will of the majority of the committee, and told them that whatever they thought best to do in the premises, he should agree to. On Sunday morning, friend Crowell fell in with the individual who had thrown the responsibility of closing the hall on the above named committee-man, and demanded an explanation for his deceptive course; he was haughtily told that he could not attend to any discussion of the subject at that time. Friend Crowell replied, that the above named individual should not have lied on Saturday evening, if he could not explain his conduct on Sunday morning, whereupon he threatened to horsewhip Crowell the next day if he should repeat his language. It appears that this poor creature is a supple tool in the hands of pure-prod aristocrats and time-serving priests; that after he had agreed to let us use the hall, he was advised to break his contract, and shut it up by the name of Putnam, a physician by profession, and one of the selectmen of the town. R. R. Smith, a prominent member of the Universalist society, and Jeremiah Ellsworth, a heartless, juggling politician. A breach of contract, which if it had been perpetrated in the common business transactions of the day, and upon any other class but abolitionists and non-residents, would have subjected the perpetrators to civil imprisonment for the violation of a regular contract. After the hall had been closed as above described, the friends of the slave applied to the Freewill Baptist society for the use of the town hall, which they have the control of on Sunday, for an anti-slavery address in the evening. They said the hall would not be used by them in the evening, and therefore we could have it, and notice of our anti-slavery meeting was accordingly given.

The Freewill Baptist priest, Holson by name, refused to read my notice, because, he said, it might come out, and he did not know but I should preach against him. The individual who acted so conspicuous a part in letting us the Washingtonian hall, and through whose deception we were locked out of it, having by virtue of an appointment from the selectmen, the care of the town hall, was informed that the Freewill society had given their consent for an anti-slavery lecture in the evening, and he was desired to light the house, it being his business to do so, by virtue of his office. An hour or two before the meeting for our meeting to commence, this celebrated lamp-lighter sent a message to friend Babb, informing him that he (the lamp-lighter) had been so selected about our occupying the hall; and that he should not light it for us. Here it should be borne in mind that the Freewill Baptists have a right to the use of the hall on Sundays, by a vote of the town; consequently, the selectmen had no authority in the case. This poor panderer to a corrupt public sentiment, knowing that the selectmen were hostile to the anti-slavery cause, ran to them to know whether they had consulted the selectmen, and they informed him of a lamp-lighter's office, that he might have a pretext to shut anti-slavery from the town hall; as he had through knavery and deception pad-locked it to the Washingtonian hall. This individual is a member of the Universalist church here, and his name is withheld from the public because I do not wish to gratify his ambition to be notorious, though it be at the expense of becoming infamous. He would not doubt be glad to appear in public in connexion with the contemptible party selected towards us; thinking thereby to receive the smiles and nods of pro-slavery aristocrats, and a freedom-hating priesthood. I hope that he will yet see his folly, and drive so servile a spirit from his heart. Finding that the enemies of freedom were determined to defeat our meeting, we concluded to be at the hall at the close of the prayer meeting, which the Freewill society were holding there, and which would close about the time our meeting was to commence; and thus secure the hall before our pro-slavery lamp-lighting friend could have an opportunity to lock us out. At the close of the prayer meeting, a number remained in the hall. The lamp-lighter, whose name ascertained was absent, but found that he had delegated his authority to a Freewill Baptist deacon by the name of Joy; and given him strict orders to lock the hall immediately after the prayer meeting should close. Deacon Joy was desirous to be desirous to obey his orders, and desired the people to depart in order that he might do so. But the friends of human rights, thinking it would be too great a sacrifice of anti-slavery principle, to voluntarily quit the hall under such circumstances, did not care to leave their seats at the command of deacon Joy. As the time for our meeting to commence had arrived, and some (not abolitionists) were on their feet, hesitating whether to go or stay, I commenced my remarks by calling the attention of the audience to the circumstances under which we had assembled—briefly describing the trickery and underhand proceedings our enemies had descended to, in order to keep the people from hearing a lip in relation to the horrible sufferings of the slave, or the fearful situation of the nation, in consequence of its tolerating the sin of oppression. I then proceeded to state that we had no rights worth naming, after the rights we had heard, on whatever subject they may choose, has been wrested from them; and that these rights were most emphatically taken from them, when the use of public buildings, erected by their own money, was denied them, for the purpose of speaking and hearing.

These remarks seemed to arrest the attention of the audience, and those who were standing took their seats, and those in the entry and stairway came in; and I went on for an hour and a half to comment on the reasons for abolishing slavery. There were a few restless spirits present, who manifested their sympathies for southern institutions, by parading out of the hall while I was speaking. However, this disturbing element soon spent itself, and the meeting closed at a seasonable hour, with perfect good feeling on the part of most present. And thus the cause of liberty triumphed over the base designs of her heartless foes, and defeated the machinations of those whose servility of spirit allows them to violate the honor of covenant obligations, and at the expense of robbing their neighbor of the freedom of speech.

The Board of Selectmen have made an arrangement relative to the town hall, by which any citizen wishing the use of it, must enter his name on a book kept for that purpose; stating at the same time the object for which he desires it. This arrangement is necessary in order to prevent conflicting appointments. Accordingly, on the above arrangement, friend Babb, early on Monday morning, took his name for the hall, to hold an anti-slavery meeting on Friday evening;—this being the earliest opportunity that he could have it, on account of its having been previously engaged by Prof. Bush, who wished to occupy it every evening until Friday; that he might tell the people of Bath,—provided they would pay him twenty-five cents each,—that God was going to burn up the world the present year. On Friday morning, friend Babb called on the lamp-lighter, to get him to open and light the hall in the course of the evening.

But contrary to his usual course on such requests being made, refused to comply, unless directed so to do by the selectmen. Friend Babb then called on the selectmen, and informed them that he had booked the hall according to the rule which they had made. But he was informed by them that we could not have the hall; alleging, as a reason for shutting us out, that we had gone on on Sunday evening without any proper authority; and that I had abused the constituted authority of the town. The head and front of my abuse consisted in briefly stating some of the contemptible means which had been resorted to, in order to prevent the cause of the slave being heard, and in announcing that we would occupy the hall for our purposes, which would trample on the freedom of speech. This allegation against us, was a most miserable pretext, behind which the selectmen sought to shelter themselves, and dodge the infamy justly incurred by a violation of their own rules, and of trampling on the rights of their fellow-citizens.

Israel Putnam, one of the selectmen, deserves particular attention, in the history of these proceedings. In an account of his advising the committee of the Washingtonian Society for the use of the hall, but because of his abusive language, and flourishing of his fist in friend Babb's face, because he protested against the course pursued by the selectmen, in relation to their shutting the hall against us. Putnam has since repeatedly stated, that nothing but friend Babb's non-resistant principles prevented him from giving Babb a flogging. But all who I have seen state their opinion of his fighting courage, are unanimous in the opinion, that nothing but a thorough knowledge of Babb's non-resistant notions could have induced him to treat Babb with abusive language, or to have flourished his fist in his face. This Putnam is one of the converts produced by the sectarian revival which a juggling priesthood succeeded in creating, some fifteen months since. But he has not united with any of the seven different sectarian corporations of the town, thinking no doubt, that the nonconformist policy in this matter would be less detrimental to his pill box, and offer him the opportunity of using the lance and the calomel powder.

Bath is a town with a population of more than five thousand inhabitants;—with seven places for public worship, (two of which are not yet finished) with a commodious town hall, besides several private halls and places open for public gatherings; yet none of these places can be used by those who wish to plead the cause of the sighing bondman, and to freely submit to a restriction on their rights, to prevent the abuse of the causes which influence, and perpetuate his enslavement. The Maine Annual Conference of the Methodist Episcopal Church held its session in the town a few days since; and her ministers by special invitation from all the sects (except the Swedenborgian) were invited to preach on the Sabbath to the dispersed and scattered congregations. Thus all the denominations, with the exception of the public assembly, acknowledged the Christian character of that slaveholding, liberty-hating church.

The Tarra demonstration, the mightiest of the monster meetings, took place on Tuesday the 15th, and exceeded in magnitude the anticipations of even the most sanguine. At an early hour in the morning the streets of the city were thronged with people, on foot, on horseback, and in carriages, and handsome equipages hurrying through every street and lane towards the one great centre of attraction, the "Temora of the Kings." Mr. O'Connell left Merrion square at a quarter before nine, accompanied by nearly 200 carriages, and was waiting for the return of General Lynch, swelled the cavalcade. So much as five and six guineas premium had been offered in Dublin for a phreton and pair without success, such was the desire to be present evinced by the people. Thirteen hundred cars, besides carriages and horses, passed through three gates from the city, and fifty miles around "Tarra's Hall" every locality poured their multitudes to the centre. Forty complete bands gave their music round the hill, and half a million of men shouted in unison for a repeal of the Union.

The platform was capable of containing a thousand persons, and a smaller number of the spectators filled with music, and a display of female beauty. At nine o'clock an altar was erected on the summit of the hill; and from the spot where St. Patrick first preached Christianity to the Irish people, five priests in succession celebrated the sacrifice of the mass, while the countless multitude, in deep devotion, followed the solemn rites. At half past ten o'clock Mr. O'Connell addressed the assembly, and on the motion of Nicholas Royley, Esq. ex-J.P. "When the cheering ceased, Mr. O'Connell said he felt the awful responsibility on his part in the majestic movement imposed on him; responsibility to his country, and responsibility to his fellow-men. Ireland was a nation of slaves, and her multitudinous population had but one expression and one wish—the extinction of the Union and restoration of nationality. He was at "Tarra of the Kings," the spot where the monarchs of Ireland were elected, and where the chiefs found themselves by the sacred pledge of inviolability to stand against the Danes or any other strangers (Cheers.) On this spot he had an important duty to perform, and here, in the face of his country and his God, he protested against the continuance of the unjust Union; it was a mockery, for neither English nor Irish Parliaments had power to pass that law; yet as the law was passed, and the power of the Commons, declared they had no right to transfer the power of legislation from the country; and Mr. Saund, the Tory Attorney General, declared it would be the duty of the Irish people to take the first opportunity to repeal the Union, and restore to Ireland her national independence. And that he would argue the question in the face of civilized Europe, especially France and Spain; and to the United States of America he would proclaim it was a nullity. 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