

KENTUCKY REPUBLICANS AND THE BERRAN EXILES.

We find the following appended to the report of the doings of the late Republican State Convention, held at Covington, Ky.

The Convention having adjourned, and the members being about to depart, when Col. Clay stated that the Rev. John G. Fee desired to speak, and requested that he should have a hearing.

Mr. Fee thought Mr. Clay had done him injustice, but not intentionally, in his speech Wednesday night, and proceeded to state therein—laying down his positions in accordance with speeches and letters previously delivered and published by himself. He said that he was radical in his notion upon human government, that it is not right to enforce an enactment contrary to the law of God.

Mr. Fee remarked that he considered the question in a religious point of view, for a man's religion ought to be carried everywhere; for if we may do wrong in one thing we may in another. In his celebrated Fourth of July speech in 1855, at State Springs, Rockcastle county, he said he had spoken as a Christian and had uttered the sentiments expressed above. He would say that he had no sympathy with John Brown in his insurrectionary principles.

Mr. Clay replied that he had always believed Mr. Fee a pure and conscientious man. He did not believe Mr. Fee would willingly do him injustice. They had often discussed this subject. He had always acquitted him of any intention to excite violence.

Slaveholders require of us to know what are our doctrines and purposes. They are not fools. They are the educated intellect of the South. They look from data to sequences, from logic to facts. Now see what is the practical result of Mr. Fee's doctrine.

Mr. Fee explained again, that he did not in Madison county, seek for Mr. Clay's physical force, to protect him, but he desired his moral support. He desired the force of numbers—social power.

The controversy, which ensued here, was conducted in the most friendly temper, and the audience concluded that the two gentlemen had viewed the question from totally various stand points.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

TALK IN THE SOUTH.

[The Charleston correspondent of the Cincinnati Commercial, thus relates a portion of his experience while in attendance upon the Democratic Convention.]

I had a long conversation with an Alabama decrier, a very good humored, sincere sort of gentleman. He gave a good deal of information as to the duty of the North in the present alarming crisis. The South, he said, was upon its knees, begging the North for God Almighty's sake to let her alone, but could not occupy that posture much longer. I ventured the suggestion that it was news to me if the South was in a very humiliating attitude, I had thought she was standing so perpendicularly that she leaned the other way.

Then he explained to me the condition of things, and his heart seemed to ache with emotion when communicating the dreadful wrongs which the South had so long and patiently borne, and which she could not by any possibility upon God's earth continue to endure any more forever.

He said that he was in favor of a Fugitive Slave law, and carrying out, as I understood them, the compromises of the Constitution. I was in favor also of a better understanding between the people of the North and the South—perfectly free trade and freedom of intercourse between them.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

and feather them, and G—d—them, they don't learn anything.

I suggested that whipping white men might not be the best way to convince them of their errors. Even the most humble Northern mechanics and laborers would have serious, and probably dangerous objections to that process of conviction.

The Georgian said: 'You can't get anything into the heads of such people. You have to put it through their backs. We think a damn sight more of our niggers, sir, than we do of those cattle. We want to be an agricultural people, and don't want their services. We can attend to our own business, and make our own prosperity.'

He said that he was in favor of a Fugitive Slave law, and carrying out, as I understood them, the compromises of the Constitution. I was in favor also of a better understanding between the people of the North and the South—perfectly free trade and freedom of intercourse between them.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

from a drive with a horse and buggy, and told the negro to put up the horse.

The trader—for so I deemed him—walked out in front of the woman, examined her hands, tried her arms and joints, and then as if examining a beef, with both hands, examined her bosom, abdomen and hips, in the meantime asking the shrinking creature a series of questions such as we hope never again to hear put to one of the sex of our mother.

He had an awful grip. My father heard the disturbance and came out; when the nigger saw him, he made for the wood as hard as he could run, and I after him. I knew what he wanted. He wanted to get me to follow him into the woods, and then to kill me. So I turned back before he got that far.

He said that he was in favor of a Fugitive Slave law, and carrying out, as I understood them, the compromises of the Constitution. I was in favor also of a better understanding between the people of the North and the South—perfectly free trade and freedom of intercourse between them.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

'Twelve hundred.'

The trader—for so I deemed him—walked out in front of the woman, examined her hands, tried her arms and joints, and then as if examining a beef, with both hands, examined her bosom, abdomen and hips, in the meantime asking the shrinking creature a series of questions such as we hope never again to hear put to one of the sex of our mother.

He had an awful grip. My father heard the disturbance and came out; when the nigger saw him, he made for the wood as hard as he could run, and I after him. I knew what he wanted. He wanted to get me to follow him into the woods, and then to kill me. So I turned back before he got that far.

He said that he was in favor of a Fugitive Slave law, and carrying out, as I understood them, the compromises of the Constitution. I was in favor also of a better understanding between the people of the North and the South—perfectly free trade and freedom of intercourse between them.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

hold to the same principles which the Whigs and Democrats held in 1850.

This is true; but what did those parties hold in 1850? They took the ground of "expediency," backed down as they are now doing, and opposed the agitation of the Slavery question, "in and out of Congress."

He said that he was in favor of a Fugitive Slave law, and carrying out, as I understood them, the compromises of the Constitution. I was in favor also of a better understanding between the people of the North and the South—perfectly free trade and freedom of intercourse between them.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

REV. DANIEL WORTH.

Our beloved brother and faithful missionary was was tried in Randolph county, North Carolina, March 30th. One whole day and nearly one whole night were consumed by the trial. He was charged with the 'crime' of circulating Helper's 'Impending Crisis.'

He said that he was in favor of a Fugitive Slave law, and carrying out, as I understood them, the compromises of the Constitution. I was in favor also of a better understanding between the people of the North and the South—perfectly free trade and freedom of intercourse between them.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

FREE SPEECH IN KENTUCKY.

The Republicans of Kentucky take a somewhat one-sided view of the right of free speech. The action of the late State Convention there appears to have been conducted—in this particular—very much after the fashion of the man who prayed "Bless me and my wife, My son John and his wife, We four and no more."

He said that he was in favor of a Fugitive Slave law, and carrying out, as I understood them, the compromises of the Constitution. I was in favor also of a better understanding between the people of the North and the South—perfectly free trade and freedom of intercourse between them.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

Mr. Hanson, one of the Berrian exiles, made a few remarks, arraigning Mr. Clay for sacrificing principle, in advising his friends to withdraw their support from him, but the audience seemed to regard his position as one of complaint, natural in his situation, but not just to Mr. Clay.

- I. Our slave system is radically evil. II. Our system of slavery is founded in injustice and cruelty. III. Absolute slavery is a fruitful source of pride, idleness and tyranny. IV. Absolute slavery increases depravity in the human heart and nourishes a train of dark and brutal passions and lusts, disgraceful to human nature and destructive of the general welfare. V. Slavery absolute and unconditional, is no less contrary to the Christian religion than to the dictates of justice and humanity.

The Anti-Slavery Bugle.

"PROVIDENCE HAS MADE ME AN ACTOR, AND SLAVERY AN OUTLAW."—John Brown of Ossawatimie.

SALEM, OHIO, MAY 6, 1860.

JUST SO.

A writer in the Cincinnati Commercial finds fault with the action of the Republican leaders, and draws the following contrast between the old Liberty party and its present transfiguration. 'The Republicans are very unlike the Liberty party. In the days of that party they labored unceasingly for the triumph of their principles. In one year, fifty conventions were held in Ohio, and the doctrines of anti-slavery were proclaimed throughout the State—in every hamlet, city and town. The church that sold God's image in chains was held up as a wicked organization, and the preacher who quoted scripture for the "sum of all villainy" was riddled for his "damnable heresy."