



GENIUS OF UNIVERSAL EMANCIPATION.

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"We hold these truths to be self-evident: that all men are created equal, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.—*Declaration of Independence, U. S.*"

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MEXICAN COLONIZATION.

We are not yet ready to take up this subject, with the view of handling it thoroughly. But as some of the slave and African colonization papers have opened their batteries against the enterprise, we cannot, willingly, let their misrepresentations and absurdities pass entirely unnoticed.

The first open, frank opponent, we have met with, is the veritable Col. Stone, of the New York "*Commercial Advertiser*." This man is one of the most "fanatical" among the *ultra* African colonizationists. We may also add, that he is one of the gloomiest bigots, and surliest aristocrats, in the United States. He possesses but little stability in either politics or philanthropy—was once a "red hot" emancipator, and now condemns every measure connected with it, but the transportation of the colored race to Liberia! *Popularity* is his idol. Whatever *sounds large*, or makes a splendid appearance, attracts his eager attention, and sways his superficial judgment. The African colonization scheme has acquired a high degree of popularity among a portion of our citizens; and, whatever may be its real merits, *that* is sufficient for him. All other plans for the abolition of slavery, &c. must be discouraged. Here is "fanaticism," the most wild and extravagant!—nay, it is absolute fatuity, or moral blindness!

In a long article, headed "*Convention of Free Persons of Color*," this editor uses the following language:—

"Their avowed object is, to devise means to elevate the character and improve the condition of the colored population in this country, and to fix upon a suitable place whither they may emigrate, and where they will no longer endure the depressing inferiority to which, so long as they dwell among the whites, they must always be subjected. It is understood that the delegates are generally, if not altogether, opposed to the Colonization Society,—averse to going to Liberia,—and that they have it in contemplation to plant a colony in the Texas."

This shows that he is ignorant of a great part of the colored people's views and plans. And his ignorance is the more unpardonable, as he has ample means to acquire correct information, and professes to have a thorough understanding of his subject. It never has been their "avowed object" to emigrate, *generally*, to any place whatever. They do not believe that they will *always* be subjected to the "inferiority" which colonizationists tell them they must forever endure, if they continue in this country. Many of them can see quite as far into futurity, as those who thus stand

self-nominated to the important office of their special guardianship. He goes on to say:

"—These prejudices entertained by them against removing to Liberia, have been created and fostered, as is well known, by the deluded advocates of *immediate* emancipation. Misguided fanatics often occasion more mischief than avowed infidels," &c. &c. &c. "We cannot but regard these persons as the greatest foes to the best interests of the African race. Their number, however, is few, and though the noise they make is great, their influence is small. Yet if it can be shown, that a settlement in the Texas would answer the purpose of the blacks, we would not lay a straw in their path."

How liberal! how charitable!—and, withal, how *intelligent* again!! "These prejudices" are all fomented by the "misguided fanatics" among the whites. The colored people cannot think for themselves, at all! It is true that "misguided fanatics" *did* create those "prejudices" (or *rational conclusions*) in part. But they were the "fanatics" in the ranks of *ultra* African colonizationists. By representing the free colored people as "nuisances," and opposing their continuance in the land of their birth, (which is as justly their home, as it is that of the white man,) they disgusted them beyond measure, and inculcated the opinion that they were "the greatest foes to the best interests of the African race." Their confidence in the utility of that scheme, however, was impaired principally by a thorough and candid examination of it. They are quite as competent for this, as the prejudiced and aristocratic upstarts, who tyrannize over them while they can, and would eject them from their native country, when they are compelled to do them justice. But this sage adviser would be willing that they should emigrate to Texas, if it would "answer their purpose." He has turned many a sunset, and this is put in as a *saving clause*, to afford an excuse to turn another, should the measure in question become *popular*. Yet he thinks there are reasons, numerous and cogent, for believing that it will never "answer the purpose."—1st. "The conveyance to the Texas would be more expensive, on an average, than a passage to Monrovia." Is the man mad, or has he lost his geography?—or does he calculate that none are to emigrate but those in New York? 2d. "The price of land in Texas is vastly dearer than in Africa." Does he not know that land is *given* to the Texas colonist, on his paying for the surveying, and a small trifle for commissioner's fees? 3d. "They must conform to the Catholic religion." The writer of this *saw* a Methodist camp-meeting in Texas about a year ago. 4th. "Very few of our colored

people are acquainted with the Spanish language." How do the Germans, &c. make out in the United States?

But,—admitting all these difficulties susceptible of removal," he thinks they can scarcely get there. If they go "overland," they "must pass through Louisiana;" and the slave-holders would never permit that.—What a pity we cannot have a road through Arkansas, and thus be independent of the omnipotence of the slavites!—but, now I recollect, *there is one*; and "Uncle Sam" is about making another. *Perchance*, too, Arkansas may yet be a "Free State!"—who knows? If they "proceed by water," he says, "the navigation would be almost as long, and altogether more dangerous, than the voyage to Liberia." He certainly thinks of no colored persons, but those in New York! He forgets that a portion of our country is separated from Texas by nothing more than *lines of longitude*, and rivers of a few rods in width. He omits to state that the ports on the coasts of Louisiana, Mississippi, Alabama, and West Florida, are but from three to five days sail of those in Texas; and he must have miscalculated greatly, when he compared the distances, respectively, between New York and the places alluded to. There is, probably, a discrepancy of a *thousand miles* or so!

Upon the whole, we have seldom seen a more lame and impotent attempt to deery an important public enterprise, than this. Assuming false premises, in the commencement, the author blunders upon errors at every step. Entertaining the most bitter prejudices against the colored people, he is constantly betrayed into mistaken apprehensions of their views and designs. The Convention is not organized for the purpose of encouraging any colonization scheme, at all. Whichever it may do, in the way of recommending any place, as an asylum for the oppressed and persecuted, this is not its primary object. It contemplates the melioration of the condition of its members and constituents, here. It looks to *this continent*, as the natural and perpetual home of the American colored man. Here he must,—here he will, ultimately, be invested with every privilege, moral and political, that shall be enjoyed by persons of any other color—and it is the wildest of "fanaticism"—the grossest of absurdity—the very essence of folly—to lecture on the propriety and practicality of expatriating the colored race to the country of *one half* of their remote ancestors. It, indeed, their expatriation is necessary, a society should go to *Europe*; for nearly as many of their ancestors came from thence, as did from Africa! The color of that "race" is not purely "African" now!

The scheme of planting "a colony in Texas"—or, rather, of encouraging the emigration of eman-

ipated slaves to Mexico generally, is not of the coloured people's invention. Yet, if they favour the idea of a removal from these States, at all, they will look to that region, in preference to all others. They are possessed of sufficient intelligence and sagacity, to form as accurate an opinion upon the subject, as those who wish them back to Africa, now that the time is approaching when they must dispense with their services, as mere "hewers of wood and drawers of water." And they will exercise their opinions, notwithstanding the gratuitous advice of those whose prejudices against them are declared to be eternal, and who will do them justice *no where*.

In conclusion:—As the advocates and promoters of African Colonization have frequently, and loudly complained of opposition to their scheme, on the part of the friends of Universal Emancipation, we would advise them to consider whether there would be any impropriety in hurling back their own officious denunciations of other plans and proposals, which are, *at least*, as important and philanthropic as theirs?

MARYLAND COLONIZATION SOCIETY.

At a meeting of this association, on the 30th of April, last, we learn that the following preamble and resolutions were unanimously adopted. Here is one *short step* publicly taken towards the advocacy of general emancipation, by a few of those who patronise the African Colonization scheme. Much of their reasoning is unsound and absurd; yet it is cheering to perceive that *their eyes are opening*. If the "fanatics" of universal emancipation continue their efforts, success will, ere long, crown them with the everlasting laurel. It is something gained, in favour of the cause, when such an association (composed in part of slaveholders) has thus openly decided to act as an *Anti-Slavery Society*. Let the most enlightened advocates of the cause continue, assiduously, to collect and disseminate *practical information*, and they will discover, at length, that something else will be far more effective, in accomplishing their object, than that of colonizing the coloured race on the continent of Africa.

"Whereas, it is the desire of the Maryland State Colonization Society, to hasten, so far as they can, the arrival of the period when slavery shall cease to exist in Maryland; and whereas, the society believe that this can best be done by advocating and assisting the cause of colonization, which is the truest, the safest, and the most efficient auxiliary of freedom, under existing circumstances; and whereas, the cause of colonization, which has already produced great results, and from which so much is still anticipated, must depend in Maryland upon the facilities afforded for the transportation and reception of emigrants on the coast of Africa, which can only be secured to the necessary and desired extent, by the establish-

ment of settlements in Africa, where there will be no restraints upon emigration, beyond the control of the State Society; and whereas, it is believed, for these and other reasons, to be expedient for the State Society, to form, at this time, a new settlement on the coast of Africa; and whereas, it has been represented to the Society, that Cape Palmas and its neighbourhood, offer commercial and agricultural facilities of the most important character, so as to make a settlement there desirable in every point of view; and whereas, it is believed that a settlement thus formed, by a society whose avowed object is the ultimate extirpation of slavery, by proper and gradual efforts, addressed to the understandings and experience of the people of the State, would be viewed with peculiar interest by all those who advocated colonization on account of the tendencies towards liberty, and would receive that aid from them which would ensure its prosperity and happiness; and whereas, the Society believe, that it is proper to use every means in their power to raise Maryland to the rank of a free State of this Union, not only on account of the immediate benefit to herself, but for the sake of the illustration which she would then furnish of the effect of colonization in removing slavery,—

Therefore, be it resolved, That this Society will forthwith establish a settlement at a suitable point on the coast of Africa, and will take immediate measures to procure, both within and without the State, the necessary pecuniary aid.

Resolved, That the committee heretofore appointed on the subject of a new settlement, be directed to report to the Board, upon the position and the details of the proposed settlement, together with the probable cost of the same.

Resolved, That the managers of the State fund be solicited to lend their aid, in such manner as they may think proper, in this behalf."

THE TEXAS COUNTRY.

We learn that the people of that part of the state of *Coahuila and Texas*, which is denominated the *Texas Country*, have resolved to establish a separate state government, provided they can obtain the consent of the Mexican Congress. They have recently met in convention, and framed a constitution; and commissioners have been despatched to the seat of the general government, in order to lay it before the national legislature. This instrument has been published in some of the papers of this country; but we deem it unnecessary to notice it, at length, until we learn whether it is likely to be accepted by the Congress, or not. It differs essentially from the one now in force; and we consider it doubtful whether the general government will allow it to go into operation, without considerable amendment. Before it can be adopted, fully, it must receive the sanction of three-fourths of the members of Congress, and the same proportion of the Legislatures of the several states already organized. Some of the caterers for our newspapers have suggested the idea that the Texas people will insist upon a separate state government, whether the Congress consents or not. A few of the colonists might be thus fool hardy,

should they entertain the hope that a pretty large number would stand by them. But the great mass, especially the orderly and well informed, will not, it is believed, venture upon so rash a step. It would be suicidal to their prospects, as citizens of that country: and many would be driven out, at the point of the bayonet, as they were at the time of Edwards' rebellion, a few years since. The inhabitants of Texas are much more numerous, now, than they were then; but it would be madness itself to fancy themselves strong enough to resist, successfully, the power of the nation.—Should they adopt a liberal form of government, and be admitted into the Union upon a footing with the other States, they would, doubtless, reap advantages from it; and, probably, they may do so, ere long.

By late accounts from Mexico, received at New York, it appears that, since the troops have been withdrawn from the various forts, in the Texas country, an extensive business has been carried on in smuggling of contraband goods, &c. Even slaves from Africa, via Cuba, have found a market there, in one instance at least. At the close of the convention, above mentioned, strong resolutions were adopted by that body, censuring without reserve the admission of a vessel, with slaves, at the port of Galveston.

It is stated that the Mexican government has resolved to put an immediate stop to these abuses, by sending a large military force to expel those who are known to practice them. Much consternation is said to exist in Austin's colony, and the settlements contiguous, on account of this proceeding. Many of the colonists are suspected of having a hand in the illegal practices, before named; and if it be proven against them, their expulsion will be a matter of course. We waive all speculation upon this subject, however, until we receive further information in relation to it.

Before closing this article, we think it proper to state, that very little reliance can be safely placed in the majority of the editorial and communicated paragraphs, which appear in the papers of this country, concerning the actual state of things in Texas. An article, now before us, taken from an Alabama journal, represents that section of country as a *province of Mexico*:—whereas, it is well known that it is united to another portion of the territory of the republic, and organized as a *State*, under the name of "*Coahuila and Texas*;" and that it is placed upon a footing with the other independent States of the Mexican confederacy. The number of the settlers, their power, &c. is also believed to be greatly exaggerated.

The following communication was originally designed for "*Poulson's American Daily Adver-*

tiser," but was never sent to that paper. It is from the same pen as NORTON, which we republished last month.

For POUSSON'S Daily Advertiser.

CONVENTION OF COLORED PEOPLE.—No. 2.

Mr. Poulson.—The editor of the "Daily Intelligence" of the 24th ult. has again lent to the above sign over a long editorial article, without making any direct reference to the acts of said convention. He has probably used it with the intention to perpetrate the same or else exhibit to his readers that his subject was confined to the rights and interests of the people of colour.

In a former communication, under this head, he indulged in severe vituperations against said convention, to which I replied through the medium of your paper, although he has not been inclined to meet it. I am glad that it produced a happy effect on his passions, or at least, he has learned that *facts are stubborn things*, over which vanity and imagination have no control. Drawn from his first expedition, he now says it is "under a broader shield,—*prophesied*," with which, no doubt, his caricatures and aspersions have rendered him well acquainted. These prophecies which he has still to be "unravelled," are, as we are determined to be, the defence of our liberty, and to add strength to the rights of our *slaves*. Hence his denunciations against the *condition of slavery*. "The law even down to us, is the peculiar attribute of the arch-enemy of mankind, and finds the evidences of corruption in the exercise of the highest benevolence." It is the purpose of tyrants to shield themselves with the impunity of expedience when justice and right has forsaken their cause. The unarrited abuses that is now heaped on the philanthropists of our country, is as wicked as it is unjust. They are charged with inclement doctrines that lead to civil war and bloodshed, for the purpose of disturbing the political relations of our country, and to our good fortune are still further, they cry, the civil institutions, constitutions, will be broken down, and the Union endangered. From this charge they ought to be redeemed by the express voice of the people of colour themselves. It would be as inconsistent with the principles of our political government as that we possess neither body, soul, nor the necessary organic power, that compose the human structure, as to suppose that we do not possess an ardent love for liberty. A love for liberty is passive in its nature, until the spirit of aggression first provokes it to action. A few intemperate denunciations against ourselves and friends, will bring forth its latent power, more than the exertions of abolitionists for *years*. If the time ever should arrive, that those horrors, which abolitionists depict should take place, which *God grant they never may*, the deeds that may be done, will never be chargeable to abolitionists—but to those who uphold the iron arm of oppression, that lingers in fetters for the slave. Much as we are indebted to abolitionists for the amelioration of our moral condition, yet the spirit by which we enjoy our rights and privileges, is an inherent property of our nature, which they can neither give nor remove. If the bountiful will of an all-wise Providence should call them to himself, the same spirit would exist, which their kind measures now can only guide

and control, in such manner as is consistent with justice and mercy. They who suppose other than this, are certainly ignorant of the nature of man, or the history of an oppressed people. Those that suppose that either the persecution or destruction of our friends, will check that proud spirit for freedom,—deal in impossibilities. When they can bend the rainbow and shut the light of heaven from our view, then, and only then can they place bounds to the expansion of the negro's mind. They may for a time suppress it, but it will eventually burst forth from its mouldering ruins, with the violence and power of an earth quake from the voice of God. The very elements are pregnant with the voice of liberty, and our atmospheric inklings are its virtues. The distant thunders which rolled over Europe with the flash of its lightning, smote the African slave trade, at a single blow, and the reverberation of its spirit fired the philanthropists of this country with the same holy zeal, until the one mighty work was performed, and as it were by magic art, the voice of two great nations cursed the horrid traffic in a single day. The same powerful besom that swept from the shores of Europe the dreadful pollution of that infernal traffic, has been engaged ever since in demolishing the national institutions of that immoral faith, by which the slough of ages had poisoned her atmosphere and rendered her susceptible of renovation, only by the influence of an ardent love for liberty, borne on by the irresistible current of time. Philanthropy, wafted in the healthful breeze of humanity, justice and religion, will still go on "conquering and to conquer." This same genius has given to the catholic a justice—to the French, a Louis Philippe to the working classes and boroughmongers of England, a reform is now arousing the lethargic spell of Ireland, and is wielding that powerful lever of public opinion, both in England and France, with the same elementary power that smote the African slave trade, and swept it from either shore, and will again shortly burst itself on the altars and institutions that support and protect domestic slavery, and crush them to pieces, and the descendants of Africa, no matter whether his lot be cast on the soil of France or the original climate of England, or their colonies, will, in the language of Curran, "go in walk abroad in the majesty of their birth, redeemed, regenerated and disintarred by the irresistible genius of universal emancipation." And as it were by a proverbial coincidence, the winds of heaven have brought across the Atlantic to our shores the same glorious spirit which is now shaking Europe to its centre, and has caused to be planted in the city of Boston, a city far famed for being "the cradle of liberty" to the American people, an institution which proceeds, by its holy banner and untiring exertions in the cause of human liberty, to fight up a seal against the worst system of domestic slavery in these United States, which, although its yet feeble voice is only heard in the east, its gathering influence and glorious power, will associate the scattered mass of virtue in its train, and its healthful efficacy will peacefully continue to roll on to the south and west, lightening its path with the blessings of civilization, and removing from this, otherwise, American Eden, that curse of the soil, and its immoral effects shall be buried in the bosom of the distant waters, when it can only be traced by the pen of the historian, and the recollection, that it once existed shall serve only as a

* Hon. J. Q. Adams' Report of the minority on Manufactures in 1830.

Fiat Justitia Ruat Cælum.

landmark to guide future generations to that glorious motto, "the paths of righteousness are paths of peace." It is this institution that not only promises "the greatest good to the greatest number," but the greatest good to all, that has elicited from the editor such intemperate declamation. The New England Anti-Slavery Society needs no defence from me; as my feeble efforts are but as grass before the scythe. But I trust the time will come, and that at no distant day, when some man of colour, possessing an ardent devotion for liberty, a cultivated mind, a clear intellect, the nerve of whose pen will be guarded by patriotism, will rise up in the plenitude of his might, and not only defend the object and character of our friends, but will throw himself in the breach, and contend with our adversaries. The intellectual growth of our people indicates that such a desirable acquisition to our strength, character, and respectability, is near at hand.

The writer we are noticing, when about to draw the horrid picture of a liberated slave, —for such a being seems to him quite an anomaly,—traversing the world free from the chains of despotism, indulges in the following strain on its effect on the Union:—"Of immediate abolition, or even of a continued and extensive attempt to effect it, the necessary and inevitable consequence must be a dissolution of the Union: * * * * * a union necessary to our national independence and national glory!—a union cemented by the blood, and hallowed by the glory of our fathers—on the prosecution of an unauthorised chimerical and perilous scheme of interference with the domestic concerns of our sister States."

It seems as if in framing such an article, he sat for the picture which was drawn in reference to another subject, by a distinguished statesman, a member of congress from that section of country which so much excites his commiseration. "It is true that our adversaries and cordjutors among: us, have managed to conjure up the most horrible phantoms of disunion, civil war and bloodshed. That is the stale artifice of tyrants. In all ages of the world, tyranny has endeavoured to entrench itself behind some sacred barrier, or screen itself behind some sacred emblem. A Roman Emperor, when surrounded by the seditious clamor of an indignant people, rushing forward to drag the monster from his polluted throne, could calm the storm of the multitude by hanging out the imperial eagle. A Turkish Sultan, besieged in his palace, and in imminent danger of having his reign terminated by the bow string, has only to exhibit the holy banner of the Crescent, and the infuriated Janissaries bow down and worship it. In like manner, the most monstrous and intolerable of all tyrannies, an interested and mercenary majority, like the veiled prophet of Khorsin, seeks to conceal its horrible deformity by interposing the sacred banner of the Union. Those who dare not openly vindicate tyranny and justify oppression, exclaim in the most patriotic agonies, the Union! the Union!—the Union is in danger! Even if this were true,—if the Union were in ten times the peril that really exists,—I would emphatically ask, upon whom rests the responsibility of bringing it into jeopardy?"

The above quotation is from a source too respectable to be overlooked, and powerfully develops the hypocritical cant by which these va-

liant sticklers for the Union clothe their arguments in favour of expediency.

The slaves never forged their own chains; nor does the existence of slavery depend on the existence of the Union. The time will come when the slave must be free. I am at a loss to know on what grounds they have a right to hope that slavery can much longer be perpetuated. Every argument in favour of it appears to want, like the fulcrum of Archimedes, a place to rest it on. If they base it on the immoral and barbarous state of society that framed those institutions, the improvement in public sentiment, and the advancement of civilization, informs us that the cause has almost ceased to exist. The clanking chains that now bind upwards of two millions of our countrymen, are made of the same materials that have fettered the rights of man in all ages, and are certainly capable of being dissolved by the same process.

If there be any truth in the moral reformation that is now traversing our globe from sea to sea, it would be risking little to assert that the subject of *anti slavery* is undergoing a fiery ordeal at the present moment.

We can rejoice that the superstition of the last century is vanishing—we can lament at cruelties committed at Salem, by the persecution of witchcraft—we can mourn over the destruction of mankind by the barbarities of war—we can regret that capital crimes are rewarded with capital punishments—we can look with horror on the cruelties of the whipping post—we can desire that the imprisonment for debt shall no longer remain a blot on our statute book—we can sigh over the millions that have been destroyed by intemperance,—and yet, is there no faculty in our minds to examine the "negro's" rights, or in our hearts to feel his wrongs? Is it possible there is so much national refinement without any national pity? Can this nation be much longer so inconsistent? Can she much longer read on her eagle the golden motto of "Virtue, Liberty and Independence," and carry the lamp of civilization in one hand, and the torch of persecution in the other? I say, can she with all that refinement of feeling—with all her republican pride, suffer the remnant of a nation (which, if persecution, and all those evils that attend involuntary slavery, could have availed ought against the will of an all-wise Providence, they would have long since become extinct) to suffer these degrading tortures over which humanity shudders, and christianity weeps? Is it much longer to be expected that ministers of the everlasting gospel will be permitted to preach from the "holy scriptures," and enforce from the sacred desk, a justification of the system of slavery? Will not that powerful army of Sabbath school scholars diffused over our country, rise up and reject it? In short, will not all that moral and christian refinement of which our country so much abounds, teach man to perform his duty to his neighbour and to his God?

The length of my article forbids me to trespass further. I shall follow him through, and if I leave him a place to rest his foot upon, either expediency, right, or justice, in the support of slavery, it will be because my humble abilities will not allow me to do justice to the subject.

A MEMBER OF THE CONVENTION.

The following letter from the proprietor of this paper, who is now from home, was received and

* Hon. George M'Duffie's Speech at Charleston, May 19th, 1831.

FR. JUSTIN RAY, CLERMONT.

read in the Convention of colored people lately held in Philadelphia, whom it was addressed. A vote of thanks to B. Lundy for his communication was passed in this Convention, and a resolution that the letter should be published in the *Genius of Universal Emancipation*.

To the Annual Convention of the Free People of Color, about to meet in the City of Philadelphia.

Friend and Fellow Citizens:

A new era has opened upon the world! The "dark age" of African oppression is drawing to its close; and the happy "redemption" of African redemption is near at hand. Let the inhabitants of that ill-fated continent—man, woman, and her children, wherever scattered, submit to the Most High, on the "banks of death," to the

Every one, capable of judging of the "times," must be fully convinced that a wonderful change in the condition of the African race will soon be effected—may, indeed, a great and important change is already visible.

Fifty years ago, the *slave trade*, between Africa and America, was openly tolerated—with all its horrors—by every nation in what was called Christendom;—now, every government, whose people profess the Christian name, has denounced it, with the severest penalties.

Fifty years ago, nearly every state, province, and colony, on this continent, and the adjacent isles, protected and upheld the *system of slavery*, by legal enactments and military force;—now, ten or more independent governments, and nine minor states, have abolished the cruel institution within their limits, where vast numbers had been subjected to the vilest oppression; and three more states, at least, and numerous colonial establishments, are nearly prepared to follow the glorious example. Every part of the American continent, north and south, except about one-fifth of the area of the United States, and the empire of Brazil, may be considered nearly free from the horrible pollution; and every island of the great West Indian Archipelago, with the single exception of Cuba, is upon the eve of a complete regeneration.

Fifty years ago, the number of Africans and their descendants, who menaced a loss of personal liberty, within those almost boundless groups, were, comparatively, few in number. They are now safely enumerated at 1,350,000—about 3,100,000 of whom are invested with every civil and political privilege, and placed upon a footing of perfect equality with all other persons, of whatever nation or color. And we may rationally possess the cheering hope that, in less than two years from the present date, nearly a million will be added to the number above mentioned, and part of of the natural increase.

In fine, within the space of fifty years past, we might look in vain, among the free inhabitants of America in the western world, for a sort of men who were distinguished for bearing or superior intelligence. Every avenue to posts of honor and emolument being closed against them, and even the pleasures of social life in circles of intelligence and refinement, being denied them, there was nothing to dispel the rayless gloom within their bosoms, and to stir up a virtuous ambition or noble emulation there. True, a *Banaroo* had explored the regions of astronomical science; and a *Phillis* *Whately* ranged, discursively, the fertile fields of

poetic fancy;—but they appeared as wandering planets, gliding through illimitable space, without even a satellite to bear them company:—now, we see among them agriculturists, mechanics, artisans, and merchants. They have their schools, academies, colleges, churches, national conventions, and printing establishments. They have their teachers, professors, and doctors of physic, law, and divinity. They have their orators, statesmen, generals, financiers, diplomatists at foreign courts. They have their armies and navies, with one regularly organized, free, national government, possessing all the criteria of respectability, independence, and power. On that very spot, in the western hemisphere, where the fangs of slavery's bloody first erected their horrid ensign, red and clamorous with the blood and tears of murdered Africans, on that same spot has retributive justice first deprived the oppressor of his usurped authority, and raised up a vigorous and enlightened republic, composed of the victims of their avarice and crimes, which sets the powers of the earth at defiance, and has fully and fairly acquired the accolade of national renown.

Wonderful, indeed, let me repeat, has been the change within a period of fifty years! Who, then, can predict the state of things, *fifty years hence*? While this grand reformation was progressing, its active, avowed advocates were, visibly, few in number, until within a short space of time. But now they are swelling in scores around the sacred standard, which a "martyr's band" of moral heroes kept floating in the breeze, on the citadel of philanthropy. Hundreds,—nay, thousands,—are cultivating in the good cause; and the great contest between the principles of despotism and universal emancipation is becoming more and more interesting and important.

We are, therefore, fully sustained in the opinion, that the "visions of the times" are extremely auspicious, and that the brightening prospect before us is a happy presage of the speedy downfall of that unparalleled system of injustice, oppression, cruelty, and iniquity, which has, for centuries, withered the plants of Africa with the bones of her wretched inhabitants; crimsoned the wide ocean with their blood; and fertilized the soil of America with the tears of their sorrow and enslaved children.

It is at this fascinating period, and with these encouraging views and prospects, that the intelligent and enlightened members of your body assemble to deliberate and devise plans for future operation and general improvement. May every one be fully impressed with the high importance of the cause, and the sacredness of the trust committed to his hands. I should rejoice to be with you, to witness your proceedings, and to participate in the pleasure arising from the exercise, by my colored brethren, of this most important prerogative. But as I shall necessarily be at too great a distance from you, at the proper time, I must forego this participation, which it would afford me. Permit me, however, to observe, that the eyes of your enemies—even the eyes of the nation, are upon you. I entreat you, therefore, to measure well your steps, and let no unguarded movement, or hasty expressions of feeling, either mar the harmony of your proceedings, or furnish your opponents with arguments prejudicial to your high and deserved reputation. I would not be intrusive, either with impertinent advice or unnecessary caution; but as I have long taken a deep inter-

est in the welfare and happiness of our colored friends, who have been made the victims of prejudice and oppression, I trust that my motives will be properly appreciated, in making these remarks.

Before concluding this communication, I wish to ask your attention, for a moment, to a subject of which previous meetings of the convention have taken cognizance, viz. that of providing or recommending suitable asylums, *on this continent*, for the oppressed and persecuted people of color,—where, if they choose to emigrate, they may immediately enjoy equal rights and privileges with all others, until prejudice and the tyranny of custom and law shall be relaxed, modified, or extinguished in these states.

This is a subject which begins to assume a high degree of importance. The increasing disposition among individual slaveholders to emancipate, who are yet so blinded by the corrupting doctrines and influence of slavery that they think it cannot be done with safety here; the despotical proceedings of the advocates of oppression, in attempting to force the emancipated to distant foreign shores, from whence they may scarcely ever have it in their power to revisit the kindred connexions which they must necessarily leave behind them, even if they should survive the "seasoning" of what would be to them a "pestilential climate;" the rising spirit of enterprise, consequent upon the growing intelligence of the colored population, of every class, which ardently seeks occasion and means for further development: the importance of making practical experiments, to show the advantages of free labor, in producing sugar, cotton, and rice, in our southern country, instead of that of slaves;—these considerations, with many others which I need not detail to you, place the question before us in a prominent light, and render it worthy of notice.

It is probably known to the most of you, that I have visited both Upper Canada and a part of the Texas country in the republic of Mexico, with the view of ascertaining the propriety and practicability of forming settlements in those sections of North America, for the purposes above mentioned. But lest the motives, by which I have been governed, may be misapprehended by the members of your enlightened body, as well as some of the rest of my colored friends, I beg leave here to state, explicitly though briefly, the views and sentiments which I have ever entertained in relation to measures of this nature, with some others that have been recommended.

In the first place, my primary object, during the fifteen years that I have publicly, though humbly, labored in the cause of African emancipation, has been, and still is, the TOTAL AND UNCONDITIONAL ABOLITION OF SLAVERY, by the best means which the individual and collective wisdom of the nation can point out. Secondly, I desire to aid in meliorating the condition of the oppressed and persecuted, as far as possible, when those holding the reins of usurped authority are too strong and too corrupt to yield immediately to the demands of justice. And, thirdly, my ultimate aim and intention has constantly been, to contribute every means in my power to elevate the American man of color to perfect equality of privilege (moral, political, and religious) with the whites, in the land of his birth, wherever it be. Hence,—

My efforts have been directed:—To the encouragement of every measure that appeared cal-

culated to open the eyes of the people generally to the enormity and guilt of the system of slavery; to the promulgation of every fact and argument, at hand, in proof of the necessity and feasibility of a change; to the extension of knowledge, by the aid of *practical experiments*, in the sugar and cotton districts, (which have fully succeeded where grain, tobacco, &c. are produced) in demonstrating the safety and innumerable *advantages* of emancipation: to the preparation of the slaves for the rational exercise and enjoyment of freedom, individually or collectively;—and to the various means by which they may rise to distinction and pre-eminence, amidst the gloom of prejudice, the tyranny of odious laws, and the soul-chilling influence of popular abasement. I hold that the difference in color makes no difference in the physical or intellectual capacities of men. I hold that no man has a moral right to exercise authority over another, as a slave, for a single moment. I hold that slavery must and will be abolished, throughout America, before the lapse of many years. I hold that pacific measures, alone, will effect it justly and speedily. I hold that the spot on which a man is born is his rightful home, while he chooses it for his residence—that Deity placed him there—and there he must be free. I believe that the unnatural prejudice against color is waning before the light of moral truth and christian principle. I believe that numerous causes are combining, and in operation, which must elevate the man of color, ere long, to the rank and scale in being assigned him by the great Author of nature, wherever he may be located. I believe that few of the colored inhabitants of this country comparatively speaking, will ever be removed to a distant land. I believe that their efforts to encourage education, and by various means to evince their talent and capacity for business, moral improvement, scientific and literary acquirements, &c. are more important and efficacious, by a thousand fold, in extinguishing prejudice, than all the schemes of foreign operations that were ever devised. Yet, notwithstanding I have ever entertained these sentiments,—

I know that some of the suffering victims of oppression are extremely desirous of a change of location, and might obtain their civil and political rights immediately, on condition of removing to places beyond the limits of this government:—and, to act the part of a christian philanthropist, I feel myself bound to assist them therein, when it may be in my power,—as I should wish similar assistance from them, under a change of circumstances. I am not of the opinion that the little (comparatively speaking) that can be done in this way, will retard the work of emancipation, &c. at home,—provided, they shall not locate themselves at too great a distance. In fact they would not be considered as leaving the country. They would still be, as it were, among us. But the stimulus it would give to their enterprise and good conduct, would present us with incontrovertible evidence of their capability for improvement and self-government, which could not fail further to demonstrate, beyond the power of cavil or doubt, the feasibility of general emancipation at home, consistently with the safety and interest of all parties concerned. It would not divert the attention of philanthropists from other necessary measures; for no dependence would be placed on that alone. But it might, at length, open the door (now effectually closed by prejudice and false doctrines)

enormities of slavery! May it be instantly 'frowned from the face of the earth!'—*Liberator*.

London, April 6, 1833.

I did not by day, nor even dream, till I attended a special meeting of the Anti-Slavery Society at Exeter Hall, that the extinction of slavery in all parts of the British empire was so near. But before the meeting had closed, when there was an occasional allusion to the slavery of the United States, and in one instance a tremendous rebuke for the apathy of our citizens on the great subject, as well as their inconsistency, my mortification was extreme; I could not endure the gaze of many eyes, which I knew were turned upon me, and I dropped my head and looked upon the floor for relief; I wished myself away, out of sight and out of mind; and yet I would not have failed to be there for any thing. It was a great treat—a 'feast of fat things' to those who have any sympathy for the oppressed.

It was half past 12 when I arrived, and the meeting was in progress. As I landed on the platform I met the eye of a friend, who beckoned, and gave me a standing position, squeezed among the crowd by himself. To my great surprise I found not only the platform, but the immense hall literally crammed. Mr. Buxton, M. P. and the leading advocate of slaves,—Dr. Lushington only being his equal in this kind of notoriety,—was in the middle of a speech.

Mr. Buxton is a sort of a giant in stature, neither handsome nor graceful. He is an awkward speaker too, but he is a matter of fact man; and that in such a cause makes eloquence. He was dealing out facts in bundles, and some new facts. The sympathies of the great assembly were very high, and their cordial reception of the important things was occasionally boisterous.

Mr. Buxton produced a new pamphlet, just published by an Englishman, whose business had led him to Jamaica, in 1832, and who had spent six weeks upon a plantation there. He went out with prejudices in favour of slave-holders; but the atrocities he witnessed in the barbarous treatment of slaves, and the information he obtained, had compelled his better feelings to disclose what he knew, on his return to England.

Mr. Buxton began to read some of the statements; but they were insufferable; the audience could not endure them. 'No more! no more! no more!' was the universal clamor through the hall. 'Where can the pamphlet be had! Who is the publisher?' was the next cry. 'Hatchard, Piccadilly,' was the answer by Mr. Buxton; and he laid the pamphlet on the table, and proceeded to comments, and to other considerations.

It is a sublime sight to see such an assembly, the representatives of an empire, sympathizing so deeply and so powerfully for the oppressions of fellow beings. An old man, who stood near me, of about seventy years, well dressed, with a cocked hat upon his head, was so much affected by these statements, that he sat down, and wept like a child. His whole frame was so agitated, that he required the particular and anxious attentions of a young man, that appeared to be his son.

And yet all this appeared to be only a sober narrative of the common every-day routine of cruelties, inseparable from such a system of slavery as exists in the West India Islands; and, indeed almost wherever it is found. If the recent accounts of James Stuart, of slavery in our own most Southern States are to be credited, the same

cruelties are extensively practiced every day on our own soil. The heart of man revolts from the picture, weeping as much for the shame of those who inflict the sufferings, as for the agony of those who endure them.

And all this to demonstrate the same unaltered course, since the late great excitement at Jamaica. Two separate committees of the House of Commons have been engaged for several months past in taking evidence on the subject of African slavery in the colonies, and infant slavery in the factories of Great Britain; and the developments of these examinations have roused the public mind on both topics, and urged the sentiments of the whole community to a crisis.

You need not be surprised, if *within six months* it shall be announced to the world, that *slavery is abolished from all the colonies of the British empire*—that within that period, the day of universal emancipation, in these limits, shall be fixed! And shall it be, that the British nation shall have done itself this honour, at a time when no one can see the end of slavery in the United States of America! I blushed—and blushed again, when I saw that such was likely to be the fact; and I can never cease to be ashamed! Ever since I have been in Great Britain, I have had more and more occasion to observe, that the virtue of this community on this subject is far in advance of the same feeling in my own country. And yet, there is the *specific Declaration* of the rights of man, staring upon us, and I had almost said, insulting the world, in the original charter, which asserted our independence! It is, at least, and so far, a mockery!

I do not speak from the enthusiasm of the moment and of such a meeting; it was evidently the deliberate and firm conviction of all present, that the time had come for the emancipation of slaves throughout the British Colonies of the western world. The meeting was most respectable. Lord Suffield, who has been chairman of the committee of investigation for the House of Commons, was also chairman of this meeting; and there was a most respectable representation from both Houses of Parliament on the platform, many of whom took a part in the discussions. Take the whole assembly, a better representative of public opinion could not have been collected. Earl Fitzwilliam, lately succeeding to his father in the House of Lords, and to an immense estate, made a most decided and eloquent speech. His son, Lord Milton, M. P. emulated his father's example. Lord Morpeth, M. P. was eloquent as an angel's tongue, and sustained by the loudest and most decided applause I have ever heard in a like assembly. The Rev. Mr. Cunningham, author of 'The Velvet Cushion,' Churchman, and the Rev. Mr. Burnett, Independent, were both characteristically eloquent and well sustained. The speakers were numerous and highly animated, and although it was five o'clock before the meeting closed, no one thought of being tired. The tide of public opinion might be seen, in this assembly, rolling onward with irresistible flood, never to ebb, till it shall have washed away the stain of slavery from the British name. It was a perfect demonstration of triumph; and no ministry of the crown can stand, that will not attend to the beating of this pulse.

Dr. Lushington was there. He is not an easy speaker; but he is an energetic one. I had a side view of him, while he was addressing the audience, and I can never forget the impression he made upon me, when he delivered one of his most in-

dignant expressions respecting the enormities of slavery. Were the painter I would certainly attempt the picture of the assembly, the hall, the platform, the whole scene, from the position I occupied, and above all the man, his face, his eye, his bending forward, his gesture, his all-penetrating look, expressing his full-souled, indignant emotions, with the very sentiment in his mouth! and it ought to be enough to frown slavery from the face of the earth.

Yours, &c.

The following plan for the abolition of slavery in the British colonies appears to have been devised by the ministry. If adopted, it will ultimately put an end to slavery in the islands. But we do not believe it will receive the sanction of parliament; and we are sure it will not satisfy the nation. Something more speedy—more simple and efficacious, less complicated and difficult of execution, is demanded by the people of England. We have many objections to the plan proposed, but have not room now to go into particulars. Besides, it may not be necessary, being assured that it will not be adopted without modifications, which will change its character. But if nothing better could be obtained, we should rejoice to see any plan adopted which would abolish the present system even prospectively. On reading the proposed plan to an intelligent coloured man, he observed, "It seems hard, even for good men to do complete justice to coloured people—much harder than to any other class of mankind." Who can doubt the force and truth of the remark?

I. That every slave, upon the passing of this act, should be at liberty to claim, before the proprietor of slaves, custos of the parish, or such other officer as shall be named by his Majesty for that purpose, to be registered as an apprenticed laborer.

II. That the terms of such apprenticeship should be—

1st. That the power of corporal punishment should be altogether taken from the master, and transferred to the magistrate.

2d. That in consideration of food and clothing, and such allowances as are now made by law to the slave, the labourer should work for his master three-fourths of his time, leaving it to be settled by contract whether three-fourths of the week or of each day.

3d. That the labourer should have a right to claim employment of his master for the remaining one-fourth of his time, according to a fixed scale of wages.

4th. That during such one-fourth of his time, the labourer should be at liberty to employ himself elsewhere.

5th. That the master should fix a price upon the labourer at the time of his apprenticeship.

6th. That the wages to be paid by the master should be in such a proportion to the price fixed by him, that for the whole of his spare time, if given to the master, the negro should receive 1-12th of his price annually; and in proportion for each lesser term.

7th. That every negro, on becoming an apprentice, shall be entitled to a money payment weekly, in lieu of food or clothing, should he prefer it; the

amount to be fixed by a magistrate with reference to the actual cost of the legal provision.

8th. That every apprenticed labourer be bound to pay a portion, to be fixed, of his wages, half yearly, to an officer to be appointed by his Majesty.

9th. That in default of such payment, the master to be liable, and, in return, may exact an equivalent amount of labour without payment in the succeeding half year.

10th. That every apprenticed negro, on payment of the price fixed by his master, or such portion of it as may from time to time remain due, be absolutely free.

11th. That every such apprentice may borrow the sum so required, and bind himself, by contract before a magistrate, for a limited period, as an apprenticed labourer to the lender.

III. That a loan to the amount of 15,000,000*l.* sterling, be granted to the proprietors of West Indian estates and slaves, on such security as may be approved by commissioners appointed by the Lords Commissioners of his Majesty's Treasury.

IV. That such loan be distributed among the different colonies, in a ratio compounded of the number of slaves, and the amount of exports.

V. That the half yearly payments hereinbefore authorised to be made by the apprenticed negroes to be taken in liquidation of so much of the debt contracted by the planter to the public.

VI. That all children who at the time of the passing of this act shall be under the age of six years be free, and be maintained by their respective parents.

VII. That in failure of such maintenance, they be deemed apprentices to the master of the parents, without receiving wages, the males till the age of 24, the females to the age of 20, at which periods respectively they and their children, if any, shall be absolutely free.

VIII. That this act shall not prevent his Majesty from assenting to such acts as may be passed by the Colonial Legislatures for the promotion of industry or the prevention of vagrancy, applicable to all classes of the community.

IX. That upon the recommendation of the local legislatures, his Majesty will be prepared to recommend to Parliament, out of the revenues of this country, to grant such aid as may be deemed necessary for the due support of the administration of justice, of an efficient police establishment, and of a general system of religious and moral education.

From the Louisville, Ky. Herald.

PROSPECTS OF THE SLAVE STATES.

My attention was forcibly arrested by some able remarks upon this momentous question by one of your correspondents on the 21st and 22nd inst. He seems to be master of the question, and I only regret that he did not say something of our own state.

Happily, the time has come, when mild and candid discussion of this distressing question is permitted, nay, invited by the public sentiment. The writer, while strongly painting 'the past, the present, and future,' fortunes of the slave-states, tells us, that 'Maryland, Virginia, the two Carolinas have become *negro raising* states, that they will remain such, so long as there is a demand from the cotton and sugar states—that when that demand stops, *which must happen in a few*

ears, from excessive numbers, from the fears of the whites, that then, the remaining slaves will be a dead weight, useless and dangerous at home, commanding no price abroad. Of course, the inference which he would have us to draw is, that *now is the time* for those to make common cause with the Colonization Society, or take some other vigorous measures to rid themselves of this curse, before it has eaten out the life and strength of the whites, completely exhausted the land, and finished that work of ruin which is already so far matured. In short, slavery, in those states has been demonstrated to the conviction of the most blind and obstinate, to be unnecessary, unneeded to the climate and productions—that the introduction of free white labour can alone save them from utter decay, seems to be settled beyond dispute.

Now, if this reasoning be sound, does it not apply with full force to Kentucky? That our climate is too hot for white labour, would be most absurd to assert, for we all know that black and white labourers are mingled together in every county. There is nothing, certainly, in our productions, to call for slave-labour; for, who does not know that hemp, tobacco, wheat and corn, which are our staples, are raised in countries, where slavery was never heard of. Kentucky, then, like Maryland and the other states mentioned, has begun to be, and will continue to be, a *negro raising* state; here is no preventing this tendency, it is the result of necessary causes. How many are yearly sent to the south now, I cannot say; but that the trade does exist, we all know. I myself, have seen within a month, two companies of twenty or thirty going thither. This state of things may continue, so long as a market for them remains open; but in a very few years, while they multiply so rapidly there, since the region where they are profitable is limited, since in some regions, they already far outnumber the whites, it is certain, that a complete embargo upon foreign blacks must soon be laid.

At this moment, Mississippi and Louisiana have very severe laws against the bringing slaves there for sale, and the others must speedily follow her example. We know that some are smuggled in spite of the prohibition, but they must be few and the traffic must stop.

Now, when this point is reached, what becomes of our slaves? They have done us grievous harm already, by hindering our growth, keeping us far behind our sister states, impoverishing our soil, corrupting our morals and manners.

They do, and they must steadily increase, and unless a foreign market can be found for them, they must, like an array of locusts, after stripping bare the soil, prey one upon another, or turn fiercely upon the whites, who cannot supply their wants.

We would not excite alarm, far less would we stir up angry feelings; but we believe that slavery in our state is unprofitable and ruinous, to say nothing of other objections; and as a question of political economy we assert, that it imposes upon us a heavy and constantly increasing tax, which must be taken off, or sooner or later beggary and decay must be our portion. It is madness to try to wink these things out of sight, it is folly to pretend to deny them. All experience and observation, the history and present condition of Maryland, Virginia, and the Carolinas, speak with a trumpet voice. The two former have already begun to take measures to regenerate their sinking fortunes. The legislatures have shown a noble and patriotic purpose to look the monstrous

evil in the face, and before it is too late, to drive it from the heart of the political body. Though blessed with a fruitful soil, with many natural advantages, yet they see and acknowledge that their lands have every year been growing poorer, that estates lessen in value every generation, that they are slowly, but certainly sinking in political importance, that if some remedy is not soon devised, the epitaph must be written upon the tomb of their vanished wealth and prosperity, 'the glory has departed.' They begin seriously to learn the great lesson which Providence has been teaching to the nations in ancient and modern times, that slavery must infallibly bring down social and political destruction, when long continued. Look at the Republics of Greece—one of the most powerful agents in distracting and overturning them was the frightful excess of slaves over freemen. So it was with Rome. Look at the West Indies, at some of the Provinces of South America. When first explored and settled, they seemed to realize the pictures of Paradise. What are they now? Let the testimony of travellers, let impartial history, answer the question.

So it always has been, so it must continue, while the laws of our nature remain unaltered. Slavery is a forced, unnatural, diseased state, and that no safe, permanent prosperity or improvement can exist where it exists, is a fact, amply proved by the history of other nations, and we must add, *by our own*.

It is true, that since Kentucky is so young a State, since the whites form so large a majority, the fatal consequences of the system are not so glaring and palpable.

But the said deadly poison, though it is taken in smaller quantities, though it contends with a more robust and vigorous constitution, yet is *still* a poison, and must every year be spreading its ravages more widely and deeply.

Why will not Kentucky rouse herself now? Why not take warning from older states, and early stop the pestilence, which has swept over them with its desolating waste? Every year's delay only aggravates the evil, and if nothing is done, when we are as old as they, the cure must be vastly more difficult, and the patient so exhausted as to be scarcely worth restoring.

We have heard some rumors of a convention to amend the constitution, and hopes expressed that in that body, some measures would be taken, to rid us of slavery.

O that I could make my appeal heard by every citizen, and rouse the public mind upon this momentous question. Look at our venerable mother, Virginia, and emulate her noble example. She, very lately, rose up in her strength, called together the combined wisdom of her citizens and reviewed and revised her constitution. She held a convention, and, we may confidently say, that she never performed an act so fitted to promote her prosperity, since she adopted the Federal Constitution.

The debates on slavery then, and in the Legislature since, though not matured into any decisive measures of vast service to her, they have been the commencement of a struggle, which we hope and believe, will never cease, till the glorious result is gained, and a *second*, more genuine, happy independence secured.

She shall yet realize the sublime fiction of rising again from her feeble state, and array herself in the garments of immortal prosperity, because blessed with perfect liberty.

Before commencing these extended remarks, for whose length the subject must form the apology, let us glance at the condition of our State, and its prospects compared with those of our neighbours. Such a survey will show how fatal to the increase of wealth and population is our slavery. We confine ourselves to this argument, for we know the strength of such reasoning. It is, then, we maintain, against our *best interests*, to keep a single slave.

Now, our population in 1830, was 688,811,—of this number 165,350, *about one fourth*, are slaves. We know that there have been local causes, which have hindered our progress; but, making a liberal allowance for these, enough remains to be set down to the account of slavery, as destructive of our prosperity.

During the last forty years, our population has increased ten-fold, only,—while that of Ohio has advanced *three hundred fold*—Indiana in only twenty years—*half* this time—has gained more than *sixty fold*.—Illinois, in the same period, has gained thirteen-fold—yet Tennessee, in thirty years, has increased but sixty-fold, and Missouri, in twenty years, has gained but seven-fold.

Can any candid reflecting man in the face of such facts as these, for a moment doubt, that the great essential cause, why we are so far behind others, in the race of prosperity, is our slavery? Can any other possible explanation be imagined?

Our history displays another fact, yet more gloomy, that the blacks increase in a greater ratio, than the whites.

In 1800, the increase of the whole population for ten years, was	117,282	that of slaves	39,911
in 1810,	185,552		37,217
in 1820,	117,806		40,171
in 1830,	121,527		41,618

We would earnestly ask, will our citizens consent that this ruinous suicidal condition shall continue? Are they prepared, in defiance of every warning, blindly to go on as they have done, and tread that downward road to poverty and weakness, from which the older States are desperately struggling to escape? Shall we see acted over again the scene of slow, but certain decay, which are spread over the once blooming and fertile hills and plains of Maryland, Virginia and the Carolinas?

Shall the time come when one of our Statesmen shall in his place in Congress draw such a mournful picture of our present, as was sketched by Mr. Randolph, three years ago, of his own proud State? If we would avert this awful catastrophe, there is but one course left us. We must promptly call a convention—we must arouse and enlighten the public mind—we must collect and spread the facts of our history, and with one heart, band ourselves together to banish from our borders, a great and growing political evil; more formidable than our ravaging army—more destructive than famine or pestilence—more paralyzing than widespread bankruptcy. Yes,—for the ravages of war may soon be repaired, the ranks of population, time may be renewed, the powers of nature may quickly diffuse smiling plenty among a starving people. But what cure shall be found for a poison which has come to ravage the political body, to pollute its lifeblood, to brutify the manners and morals, to spread decay and beggary through every vein, and to excite that eager inquiry, while the symptoms call for the efforts of our citizens to take some early steps for the cure of so formidable an evil. May the time soon come

when Kentucky, freed from every obstacle, relieved of every burden, shall advance, like a healthy giant, with an elastic and bounding step upon the road to permanent, ever-growing prosperity and greatness.

THE RICHMOND WHIG—"GAG LAWS."

For some two years past, we were in hopes that the "Richmond Whig" had *honestly* taken up the cause of emancipation, and would contribute its extensive influence towards the promotion of that important object, in Virginia. But, of late, its tergiversations are too palpable, longer to deceive us; and we are again *compelled* to rank it with those who are merely striving for a fleeting popularity, without regarding the great and fundamental principles of universal justice and universal liberty.

It would now seem that the only idea the editor of the Whig entertains, relative to the practical abolition of slavery, is *the transportation of the coloured race to Africa!* Having put down one slave insurrection, he is perfectly content to join hands with the advocates of slavery, and wait for another. That he may continue on the *popular side*, he must keep in with the African Colonization Society; and, of course, every thing connected with the amelioration of the condition of the "African race," must be denounced, and scouted, as visionary and impracticable, unless sanctioned by that institution. Wishing to be viewed as among the boldest, in reprobating the measures of the "abolitionist," he speaks without the least reserve, and considers it a *"pity that every mother's son of them could not be gagged!"* Furious and frenzied, as he thus shows himself to be, we tell him that his foolish violence is poorly calculated to effect his wishes. "Gag-laws" were talked of, by the self-generated aristocrat of this country, some twenty five or thirty years ago; but the independent yeomanry of our native hills and valleys taught the upstarts a *useful lesson*, and they will *teach them another*. They put them down *once*, and they will do it *again*.

What this profound logician advances, to prove the impracticability of colonizing in the Mexican country, is the mere raving of a political lunatic. The wildest "zealot" in our ranks reasons less incoherently. It is evident that he knows little about the Texas country. It was fashionable for our slavish presses, until lately, to revile and abuse the coloured republicans of *Hayti*. Now, every one, who has the least regard for character and veracity, is cautious in what he says against them. And the time is, perhaps, not far distant, when we shall be constrained to admit, that in consistency of political profession and practice,—in a firm and rational advocacy of the genuine principles of civil liberty—the Mexicans stand, confessedly, *our superiors*. More on this subject anon.

Ladies' Repository.

Philanthropic and Literary.

PRINCIPALLY CONDUCTED BY A LADY.

HUMAN UNHAPPINESS.

To her fair work did nature link,
The human soul that through me ran:
And much it grieved my heart to think,
What man has made of man.

Wadsworth.

There is much in the world to make the heart sad. Much poverty, much suffering, much guilt, much of that inward wretchedness that bows down the soul to the dust, with the weight of its agony. Even amidst the loveliest scenes of nature, when the heart, touched by her sweet influences, opens itself to the balmy spirit of happiness, that is diffused all around, even there will come mingling with the gust of its emotions, the thought of the misery that rankles in the bosoms of thousands. It is not only "the dark places of the earth" that "are full of wickedness;" where science and refinement glow with the brightest lustre, where knowledge has been poured in a strong flood over the human mind, where the altars of the christian religion have been raised to the worship of the Most High, and when the lives of thousands have been shed, like autumn leaves, in defence of liberty—there, even there are shackled millions! There "man has made of man" a slave, an implement of labor, a thing to be tasked, and scourged, and sold, at his pleasure! Nor is this all—nor the worst. There is the tearing asunder of all the heart strings, when at the command of mammon, all the ties of life are violently broken, that the price of human limbs may heap the coffers of the oppressor. Nor is *this* yet all. There is the degradation, the compelled ignorance, the abasement of the high intellectual faculties, from which escape is utterly hopeless. All these are concomitants of American slavery—of that slavery which is contemplated without abhorrence—certainly without any effort for its removal,—by thousands of females, though they are aware what multitudes of their own sex are prostrated under this cruel load of oppression.

WOMEN AND THE TEMPERANCE CAUSE.

Women in all parts of the country, are lending their influence to the support of the Temperance cause. This is well. It is laudable. But is there one argument in favour of their engaging in that work, which will not apply equally well to that of opposition to slavery? Do they seek the removal of degradation, of vice, of ignorance, of crime? What is so fruitful in all these as slavery? If it

is criminal to hold human beings in unlimited bondage, (and who but the slaveholders themselves will say it is not?) then it is not only for the millions who pine in that bondage, for whom their sympathy and their aid is demanded, but also for those who are guilty of rivetting their fetters.

Is it the dread that they themselves may be smitten by the blasting influence of the evil which they seek to remove, that prompts them to exertion? Know they not, that even where they themselves are not exposed to the danger of insurgent havoc, that the constitution of our country has pledged their brethren, their fathers, their sons, their husbands, to brave all the perils, and all the horrors of that warfare?

Oh how can those who feel the responsibility that rests on our mortal life, and who know that the slave alike with themselves is destined to an undying existence, still delay the commencement of this important work! How can such endure the thought of the abject condition in which unrelenting despotism yearly plunges so many thousand innocent human beings, and make no effort for their rescue! If they would allow the subject more frequently to occupy their attention, if they would reflect more carefully on the hideous iniquity that slavery involves, we are sure this could not be.

PREJUDICE.

It is scarcely possible to believe what a vast amount of the darkest prejudice may dwell in the human heart, and how completely it is sometimes suffered to prevail against the dictates of common sense, and the plainest truths of religion. We have seldom met with a more striking exemplification of this, than the conduct of some of the inhabitants of Canterbury, Conn. A few months since, Prudence Crandall, a lady of that place, announced her intention of opening a boarding school for young colored females. Certainly a most praiseworthy undertaking, and one which might have been expected to meet with general approbation. Far different however, it seems, is the sentiment entertained towards it by her townsmen. After sending a deputation of their number to wait upon her, and endeavour to induce her to alter her intentions, a town meeting was called on account of the affair, where sundry speeches and resolutions gave, we hope, some relief to the sapient heads that were aching with apprehensions of approaching destruction, from the transient residence in their vicinity, of a few young females. We have seldom heard of any thing so excessively absurd and ridiculous, as the conduct of the leaders of this opposition to a most meritorious object. This unchristian spirit is deeply to be regretted. In the south, fear, the usual attendant of injustice and selfishness, have barred the gates

of knowledge, with the heavy penalties of the law, to the unfortunate colored race; and in the north, prejudice, with the same unrelenting spirit, would thrust them back into the darkness from which they are struggling to emerge. These gentlemen would doubtless call themselves christians; but how such conduct can be brought to agree with the grand moral rule of the christian gospel, we are at a loss to imagine. We are sure they would not esteem it a light thing to see an attempt thus made to dash the cup of knowledge and mental refinement from the lips of their sisters and daughters, by the rude hand of prejudiced tyranny. If it is well that the capacities of the human intellect should be elevated and improved, if the enlightened and expanded mind is better qualified to fulfil the end of its creation, by glorifying its Creator, then how are those to answer it to their own consciences in the day of trial, who would chain the minds of others in ignorance and darkness.

“Wo to those who trample o’er a mind,
A deathless thing.
Oh tremble and beware,
To lay rude hands upon God’s mysteries there.”

EXTRACT.

DEAR M——:

Excuse the unasked for liberty I take in calling thy attention from the various pleasures which surround thee, to the perusal of this poor scrawl. But as I cannot enjoy thy society, I thought I would commune with thee in this way, thinking thereby to cheat old father Time out of a few moments; but the old gentleman has no notion of that, for he sticks close at my elbow, warning me to be brief, or he will leave me in the dark, as he is fast withdrawing the great luminary from my view. And as I have seen it sink in the far west, I have said, oh that before he rise again, oppression might flee from our land. The wind is now in the south, and every breeze seems to bring with it a sound of some clanking chain, a sigh from the poor slave. Dost thou not hear it M——? Does it not seem as though the murmuring sound of injured Africa rested upon every gale? It does to me. Then let not our feeble efforts cease until liberty is proclaimed to the captive, and the oppressed arise free from the thralldom of slavery.

For the Genius of Universal Emancipation.

SELISHNESS.

Hannah More says that the principle end of education should be to eradicate selfishness—and I think she is correct. If the excess of this principle were rooted from the heart, men would at once be virtuous and amiable and happy. Self-denial and disinterestedness, always bring their own reward; and those who take least thought for their own comfort, when it comes into competition with that of their fellow creatures, will enjoy under the same circumstances of life, far the greater portion of happiness. In this, as in other things, the performance of duty is its own reward, for as we are expressly placed in this life as a state of probation, the self-denial in many instances becomes one of our strongest duties. And it can

never be more so, than when our own gratification would be purchased with the misery of our fellow creatures. Jesus Christ, our holy pattern and lawgiver, we are told “pleased not himself;” and in this, as in other things, it is incumbent upon us to follow his example. But if this were done, could those who profess obedience to his precepts, still continue to gratify themselves with the products of the unrequited labours of the deeply wronged slave? If that universal love for the human race, which He so forcibly inculcated, were suffered to prevail in our bosoms, could we know that our fellow creatures were thus injured and miserable, and not strive to do something for their rescue? We are sometimes told, that the slaves are contented and happy. But we know, that except very partially, this cannot be; the nature of their bondage utterly forbids it. It is impossible for men to be happy under the same system of treatment to which brute animals are subjected, and in some instances a far more cruel one; for the bitterness of lacerated feeling, when a beloved object is torn from the clinging affections, can never be known in its fullest agony, save by a human bosom. And even the stinted measure of happiness which they may sometimes be said to enjoy under the rule of a kind master, has seldom in it any thing of the elevated happiness, worthy of a rational being. Even the christian slave must be miserable. Imperfect as our nature is, unable as those are even in a far better estate than his, to cast their cares wholly upon God, how can he look round on those to whom his heart is clinging with the fondest affection, and reflect, without exquisite misery, on the degradation and the temptations of their lot?

Who then will hesitate, when the relief of more than two millions of human beings is the object, to retrench some portion of their many comforts? To renounce those enjoyments which are bought with so fearful a price of human agony, and unite in the holy task of covering the land of gladness into the wounds of the broken-hearted.

CATHARINE.

For the Genius of Universal Emancipation.

THE SKIES THAT CLOUDS OVERCAST.

The skies that clouds overcast,
Soon smile in joy again;
To winter’s driving blast,
Succeeds bright summer’s reign.
The leaf that whirlwinds tear away,
Midst dull November’s cheerless gloom,
Shall be replaced by one more gay,
When vernal airs fan nature’s bloom.
So shall it be with those,
Who pine in slavery’s chains,
Tho’ load’d with many woes,
Whose blood the green earth stains.
An hour of gladness yet will come,
When justice shall resume her sway,
And smiling o’er oppression’s gloom,
Blame their hearts with freedom’s ray.

ELA.

The following extract is taken from a little work published in England, entitled “An Evening at Home.” We recommend it to the attention of our readers.

SUGAR.

“Ah, but,” said Mrs. Morrison, “though the English have now made it piracy to carry on the

slave-trade, yet they still uphold a system of slavery 'the most merciless and tyrannical, that ever was tolerated on the face of the earth;' and they still allow the planters to keep possession of the negroes so unjustly obtained, and of their children, and children's children too. But now, Emma, listen to me;—why is it, do you think, that the negroes are kept in slavery, and treated as beasts? It is to procure sugar for us, that they are kept in bondage; to procure sugar for *English ladies*, who never think as they sit smiling and happy, sipping their tea, that they have sweetened it with what costs thousands of their fellow-subjects their liberty and happiness, and even their lives."

"Oh, mamma!" exclaimed little Emma, the blood crimsoning in her cheeks and her eyes filling with tears, "is this possible?"

"Yes, it is indeed possible: it is perfectly true; though many people do not know it, and some will not believe it; and most people, even religious people, and ladies too, who can pity and relieve almost every other kind of suffering seem quite unconcerned about this."

"But I'd soon make them concern themselves about it;" exclaimed Henry. "Look here," said he, starting up from the corner where he had been busily engaged for some time, and holding a tremendous whip in his hand, "now look what I have here! This is exactly like what the slaves are flogged with, nearly half a pound the lash alone weighs; and its more than six feet long; and see how thick it is; five inches round in one place! I can frighten all the ladies out of eating West India sugar, with this, I am sure, when I make them look at it, and lift it, and *hear it*," said Henry smacking it; "and if they won't mind for that much I am sure they deserve to *feel it* too!"

"Don't make me feel it, pray, pray;" cried Emma, shrinking away as her brother approached.

"No, don't frighten us with it Henry," said his mother; "but pray show it to those ladies who will not pity those of their own sex, who have to endure its tortures: show it to the ladies, who, knowing what a cart whip inflicts,—knowing that human flesh,—the flesh of women,—must bleed under its merciless strokes, still continue to buy West India sugar, because *it is cheapest!* But no whip that Henry can make, Emma, can give you an idea of the tremendous power of the West Indian whip—I wish I could show to all the ladies of England one that had inflicted a hundred and fifty lashes on a poor gentle negress, called America; a harmless, inoffensive hard-working creature; but her story is too dreadful to relate. I am glad to have my dear children care for the helpless, unfriended negro; so very few do feel for him as they ought. In spite of all that has been said, and done, and written on this subject, the wretched slave may still say to the females of Great Britain—

'Think ye ladies, iron hearted,
Smiling at your happy boards,
Think how many backs have smarted
For the sweets the cane affords!
Sighs must fan it, tears must water,
Blood of ours must dress the soil.'

For the Genius of Universal Emancipation.

EVENING THOUGHTS.

How beautiful

The calm earth resteth in her quiet sleep.
There are no sounds of human life abroad,
And the soft voice of that one bird, whose plaint

Melteth upon the ear so soothingly,
Seems but the low breeze moulded into sound.
The shadows of the trees distinctly lie
Upon the earth, unstirring, and no breath
Comes whispering among the tender leaves,
To wake them into playfulness.

The sky

Bendeth in loveliness above the earth,
With a few clouds drawn o'er it, beautiful
In the soft light, and exquisitely pure,
As if they knew no other home than heaven.
Oh thus it is, God of the universe!
That thou wouldst sanctify with thy rich grace.
Our erring human hearts, that we might be,
When from the earth our day of life hath passed,
Dwellers in that bright world where all are pure.
A world where sorrow cometh not, nor sin,
Nor the down stooping 'neath the oppressor's hand.
Alas that earthly things should be so fair,
And day by day harmoniously move on
In their allotted course, at thy command,
Dutiful and unswerving from their track,
And man, man only, who alone may know
How beautiful thine ordinances are,
Mock at thy holy will, and mar his soul
With the dark stains of sin. Alas! that man
With thy pure law unveiled before his eyes,
Should bind the fetter on his brother's form,
And smite him with the scourge, and bid him
pour

His strength out on the earth, for no reward;
And worse than this, wrench from his bleeding
heart

The dearest objects of his earthly love,
And all, that the oppressor's hoards may flow
With mammon's worthless treasure; micaire dust,
Behind the priceless treasure of a soul!
Shall it be ever thus? Most Merciful!

Will man's hard heart be never touched with all
The o'erflowings of thy love, and yield itself
To gentler sympathies, till he shall learn
The noble joy of pouring happiness
Upon the heart of sorrow, and how sweet
The pleasure is, of shedding bliss abroad.

GERTRUDE.

There appears to be very little protection afforded by law to the free blacks, even in this district, which is governed by the national legislature. A friend has furnished us with the following relation of facts, which shows the gross imposition and cruelty practised upon unoffending colored people with impunity.

There is neither mercy nor justice for colored people in this district:—about the first of May, some colored people of quality, at this place, wished to have a ball, in imitation of the whites. But as they cannot make laws for their own government, they have to submit to the unjust and unmerciful laws made by the whites. Consequently they applied to an officer for a permit to have a ball. A constable made them believe that he had power to grant them a permit, and wrote one, and took pay for it. The blacks assembled, under permission as they thought, and were enjoying themselves in a very orderly manner, when about 11 o'clock at night, fourteen constables surrounded the house armed with guns, pistols, and clubs, took about forty blacks—robbed them of all their watches and money,—and next day took them all before squire Clark, where each one was fined as much as they

Fiat Justitia Ruat Cælum.

could well pay—and then the constables and magistrate made a division of the money between them. And what is still more strange, many of them consider themselves, or wish others to consider them, very religious—some are shouting Methodists, and others Presbyterians, so it is said.

Last week, a very decent, orderly looking, colored woman, was coming over the bridge to our city to get employ, it is said. She was seen by a man, named *Jilson Dor*, a constable, who buys and catches negroes for the traders. The woman finding she was about to be taken to the *pen* or *enclosure*,—where all kidnapped and others are put, before taken to the south,—got loose, and attempted to run away from the constable—but he followed her so close, she had no way to escape but by *jumping* into the river, where she was *drowned*. No fuss or stir was made about it,—she was got out of the river, and buried,—and there the matter ended.

For such outrages upon unprotected, unoffending people, the nation stands guilty. It is the duty of Congress to provide for the peace and good government of the district, and to protect the inhabitants from the depredations of unprincipled men invested with a little brief authority, by securing the just and equal administration of the laws. And if they fail to do this, and permit such scenes to be acted with impunity, in the face of the nation, as are above described, the guilt and ignominy will fall upon the whole nation. And as sure as there is a God that judges righteously in the earth, He will not let the *guilty* go unpunished. It is no excuse,—no palliation, that the sufferers were *black*,—that they were *yellows*. They belonged to the family of *man*, and they were *free*.

We hear a great deal said about christianizing Africa, and other places—but we think there is much to be done at home to christianize our own people. Let us first pull the beam out of our own eye, and then we shall see clearly to pull the mote out of our brother's eye in *Africa*, or *elsewhere*.

For the Genius of Universal Emancipation.

LINES

Addressed to *Prudence Crandall*, of *Concord*,
Connecticut, who recently, amidst persecution
the most unrelenting, established a Boarding
School for young Ladies of Color.

Say lady:—Will thy spirit fear
The crosses virtue still must bear,
In world so vile as this?

Canst thou abide the despot's frown,
To gain a happier "world"—a crown
Of never-ending bliss?

Canst thou, in quietness, endure
The frowning scowl, with face demure
Of "pious" popularity,
Too often seen in those who claim
The merit of the Christian name,
With hypocrite's sincerity?

Thy colored sisters pray for aid:—
And He, who *cannot lie*, hath said
Their wrongs shall be redressed.

When Ethiop stretches forth her hands,
He will dissolve the iron bands

That long have them oppressed.

She stretches, now, "her hands to God,"
And tyrants dread Jehovah's rod;

They rave—but rave in vain.

The thunder of his potent word

Dismays the Atric's haughty lord;—

'Twill break the oppressor's chain.

Go on, in these, thy works of love.—

Commission'd from the "Throne above,"

Thy labors shall be blest.

Soon may thy persecutions cease;

Thy soul enjoy the boon of peace:

And, *hence*, eternal rest.

EDWIN.

Philadelphia, 4th mo. 30th, 1835.

Texas.—A letter writer, who appears to have visited some part of this country, informs a southern editor, that the colonists have hit upon a plan to evade the law prohibiting the introduction and employment of slaves; but he says it can be done "*for our generation only*." The "plan," to which he alludes, is that of taking in the slaves under indentures for ninety-nine years—though their future offspring would be free by law. This regulation existed a short time subsequent to the abolition of slavery by the Mexican Congress. But a law of the state, passed last April, declares that such indentures shall not be valid longer than ten years.

We had several articles prepared for this number which have been crowded out by other matter, which we could not omit. That champion of despotism, the editor of the "Telegraph," and the "crazy fanatic," who conducts the "Daily Intelligencer," have not received that special notice which was intended—because we have not room—at present.

Letters addressed to Benjamin Lundy, on business connected with this paper, should be directed to Philadelphia, for the present, or until further notice.

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