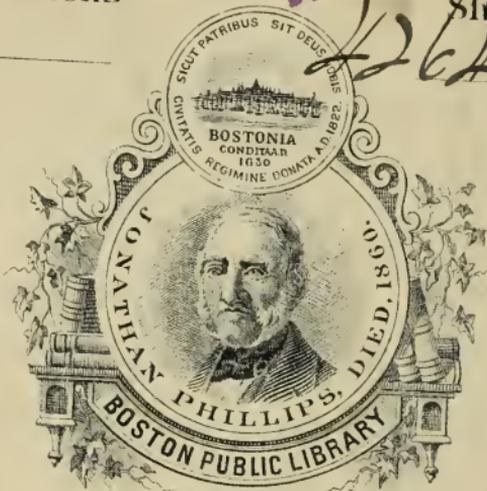


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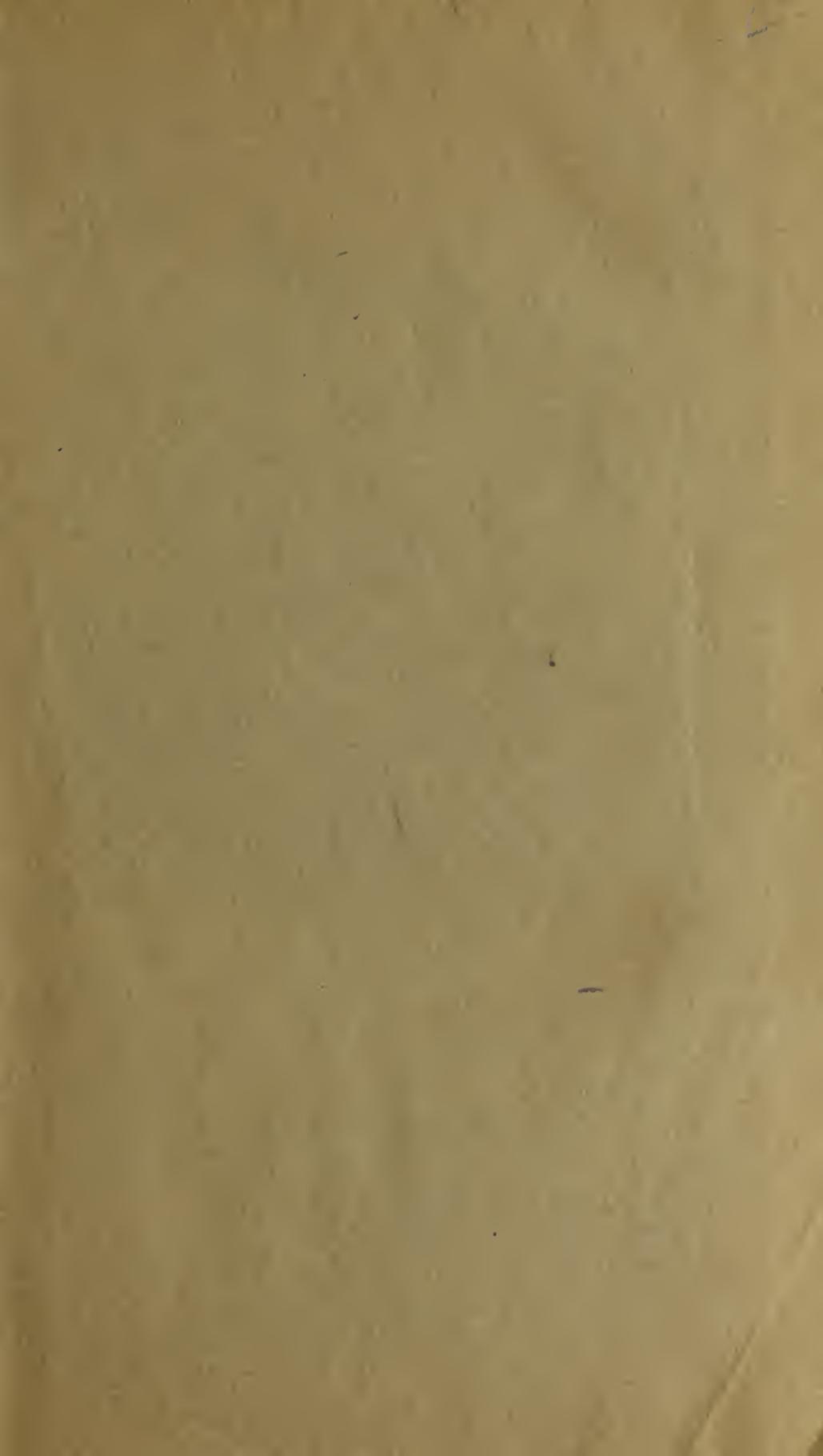
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Slavery in America.

No. I.—JULY, 1836.

THE EDITOR'S ADDRESS TO THE READER.

IN commencing the present publication, the editor is desirous of stating the principles on which it will be conducted, and the objects it is designed to subserve. It has originated in the deep interest recently awakened amongst British Christians in the character and extent of the slave system existing amongst their American brethren. The real nature and operation of this unhallowed system has been but lately known. A presumption favourable to its character was derived from the religious profession of its apologists and defenders. The fact that Christian men and Christian ministers gave it their countenance, and were deeply implicated in its support, led to a persuasion that its spirit must be mild, and its progress unmarked by those atrocities which had characterized the slavery of our own colonies. But recent communications have clearly established the painful and humiliating fact, that in America, the land of boasted freedom and religious privilege, the inherent depravity of the slave system has been signally displayed in effecting one of the most disastrous triumphs over the charities of our nature and the principles of our faith which history records. Its effect upon the slave and his master, upon the social community and the Christian church, is such as fully to identify it with that monstrous system of wickedness against which the energies and prayers of British Christians have been so lately arrayed. The knowledge of these facts has enkindled a deep and absorbing interest in a large portion of the religious people of this empire, and the inquiry is now becoming general, *What can we do to rescue Christianity from reproach, and to save our American brethren from the natural consequences of their guilt in upholding this horrid system of impiety and wrong?* It is to meet this inquiry, and to aid in the adoption of such measures as are calculated to arouse the conscience and to call forth the religious principles of the people of the United States, that this periodical is commenced.

It will treat slavery as a palpable violation of the divine law,—as an act of injustice towards man, and of impiety towards God, a sin to be repented of and forsaken, rather than an evil to be mitigated or a misfortune to be mourned over. The imperative obligation of Christians to seek its destruction will be urgently enforced, and the delusive character of the pleas which are urged in defence of silence and inactivity will be fearlessly exposed. At the same time it will be the anxious aim of the editor to avoid every expression that shall be unnecessarily offensive and irritating. He will endeavour to unite a temperate and conciliatory address with an uncompromising advocacy of those principles with which slavery is essentially incompatible.

In his delineation of the American slave system, the editor will scrupulously adhere to facts: truth needs not the aid of fiction in order to the accomplishment of its benevolent design; much less can its interests be advanced by the inventions of falsehood, or the reports of slander. The assistance he has engaged, and the sources of information which are open to him, leave no doubt on his mind of his being able to present to his readers an accurate and full-length portraiture of the slave system as it is interwoven with the social compacts and religious operations of America. It will be his especial aim to point out its injurious influence on the religious sensibilities and character of the people of that country, for which purpose an extensive correspondence will be conducted with Christian ministers and other gentlemen residing there.

The present publication is also designed to be a magazine of information from which American abolitionists and their countrymen at large may learn what is taking place amongst us in reference to this great moral question. The movements of religious bodies in their intercourse with America, together with the resolutions passed at various meetings throughout the country, will be faithfully recorded; and no effort will be spared by which the moral influence of British Christians may be made to bear on the extinction of an evil which defaces the beauty and enfeebles the energies of the transatlantic churches.

While the editor's attention will be principally directed to American slavery, it will not be confined to it. He will supply intelligence respecting anti-slavery operations throughout the world, and will omit no opportunity of enforcing upon Christians, at home and abroad, by every argument derived from religious principle and political expediency, the sacred duty of immediate and total emancipation.

To such as approve of his design, the editor appeals for support. Should the public patronize his undertaking, he will rejoice in the opportunity afforded him of again advocating a cause, for which he formerly sacrificed

health, and endangered his ministerial existence. But should it be otherwise, he will have the satisfaction of having endeavoured, to the extent of his ability, and in the only mode of which his present circumstances admit, to discharge a duty which conscience deems imperative, and in which all the purest sentiments of his heart find an appropriate sphere of operation.

BRIEF NOTICES OF THE PROGRESS OF THE CAUSE OF
ABOLITION IN THE UNITED STATES.—No. I.

THE origin of the present Anti-slavery movement in the United States of America cannot be traced farther back than 1829, when the talented and intrepid William Lloyd Garrison publicly declared himself the zealous and uncompromising advocate of universal immediate emancipation. Previously to that period, many individuals had pleaded the cause of the oppressed slaves in North America with great fervour and ability, but none had distinguished himself more than Benjamin Lundy, whose self-denying labours in behalf of oppressed humanity have won for him the admiration of all who have marked his course.

In August, 1829, William Lloyd Garrison issued proposals for publishing his celebrated newspaper, "THE LIBERATOR." This production, full of energetic appeal and heart-stirring eloquence, was eminently calculated to awaken public attention to the great moral enterprise in which he had engaged, and to which he had solemnly devoted his talents and his life. He took his stand on the inalienable rights of man, and the essential sinfulness of slavery, and fearlessly proclaimed the doctrine of "immediate and entire emancipation." It was Mr. Garrison's intention to have published his paper at Washington, "the mother of abominations" in all that respects American slavery, but was prevented from carrying his design into effect by the removal of "THE GENIUS OF UNIVERSAL EMANCIPATION," edited by his friend and fellow-labourer, Mr. Lundy, to the seat of the national government. He therefore determined to unfurl "the Standard of Emancipation in the eyes of the nation *within sight of Bunker Hill, and in the birth-place of Liberty*"—BOSTON.

The first number of "THE LIBERATOR" was issued on the first of January, 1831, and forms an epoch in the history of American Slavery. In this powerfully-written paper he says: "I shall not array myself as the political partizan of any man. In defending the great cause of human rights I wish to derive the assistance of all religions and of all parties." "I shall strenuously contend for the immediate enfranchisement of our slave population." "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead."

In a beautiful address to the slaves he says:

"Not by the sword shall your deliverance be;
Not by the shedding of your masters' blood;
Not by rebellion, or foul treachery,
Upspringing suddenly, like swelling flood:
Revenge and Rapine ne'er did bring forth good.
God's time is best! nor will it long delay:
Even now your barren cause begins to bud,
And glorious shall the fruit be! Watch and pray;
For, lo! the kindling dawn that ushers in the day!"

In the succeeding number Mr. Garrison says: "We do not give up our country as sealed over to destruction, nor our countrymen as incorrigibly wicked. We have unshaken reliance in the omnipotence of truth. We still believe that the demands of justice will be satisfied; that the voice of mercy will melt the most adamant hearts; and that the land will be redeemed and regenerated through an enlightened and energetic public opinion. As long as there remains a single copy of the Declaration of American Independence, or of the Bible, in our land, we will not despair."

Steady to his purpose, depending on the goodness of his cause and the divine blessing—in the face of opposition unparalleled for its malignity, extent, and continuance, in modern times—in prison and out of prison—and with the prospect of a violent death continually before him, this extraordinary man has for six years been the pole-star of abolition to his countrymen; and has succeeded in establishing the cause of human rights among them on an imperishable basis.

After twelve months of unceasing labour, privation, and suffering, Mr. Garrison had the happiness to unite with a few other noble-minded individuals, on the 1st January, 1832, in the establishment of "THE NEW ENGLAND ANTI-SLAVERY SOCIETY." This was an important point gained to the cause of abolition, inasmuch as this Society became the nucleus of other associations of a similar character, and finally led to the formation of that magnificent institution, "THE AMERICAN ANTI-SLAVERY SOCIETY."

The great principles enunciated, and the objects set forth, in the preamble and constitution of the Society, enforced in a powerful address to the public, became the text book of the abolitionists throughout the land. The following passages, extracted from that address, will show the spirit in which its managers proposed to carry on its operations.

"The object of our Society," say they, "is neither war nor sedition. Although the sufferings of that class of our brethren for whose rights we plead, are immeasurably greater than would be deemed sufficient with any other people to gird on the armour and march to the field of battle and of blood; yet, we hope ever to imbibe the spirit of Him who says, 'Resist not evil'—'they that take the sword shall perish with the sword.' Governed by such a spirit, the weapons of our warfare can never be carnal. The only influence we can exert must be that of *moral suasion*, and not of *coercion*. In the truth, and the God of truth alone, we trust for the success of our exertions; and with the truth, and in the name of the God of truth, we plead for the cause of humanity."

"The fundamental principle upon which our constitution is based, is our SAVIOUR'S GOLDEN RULE: '*All things whatsoever ye would that men should do to you, do ye even so to them.*' Hence the grand articles of our creed: 'That God hath made of *one blood* all nations of men for to dwell on all the face of the earth;—' that all men are created *equal*; that they are endowed by their Creator with certain inalienable rights; and that among these are life, *liberty*, and the pursuit of happiness."

"We believe that slavery is an evil *now*; and, of course, the slaves ought to be *now* emancipated * * * * * every principle which proves slavery unjust, an evil, and a curse, equally demonstrates the duty of *immediate* manumission."

Such are the principles and spirit in which the New England Anti-slavery Society entered upon its noble career. Uncheered by the countenance of the influential—unsupported by the gold of the wealthy—unsustained even by the prayers of the church—execrated at the south, and despised at the north—it cir-

culated the truth; it brought "to light the hidden works of darkness;" it put the brand of moral reprobation on the slave system; and, under the divine blessing, has already achieved a great triumph for humanity.

At the first anniversary meeting of the Society it was resolved: "That the formation of a National Anti-slavery Society is essential to the complete regeneration of public sentiment on the subject of slavery, and to the speedy overthrow of that iniquitous system; and that the board of managers be authorized to call a national meeting of the friends of abolition for the purpose of organizing such a Society, at such time and place as they shall deem expedient."

In the report of the managers presented to this meeting is the following passage: "The immediate abolition of slavery will purify the churches at the south, which are now red with innocent blood, and 'filled with all unrighteousness.' It is impossible that religion should prosper, when the pastors and members of churches trade in the souls of men! 'How is the gold become dim! How is the most fine gold changed! The whole head is sick, the whole heart is faint.' Now abolish slavery, and the gospel will have free course, run, and be glorified; salvation will flow in a current broad and deep; and for a short time only can it be reproachfully said, that there exist two millions of slaves in a Christian land."

In the early part of the year 1833, Mr. Garrison was deputed to this country on an Anti-slavery mission. It is needless to add how well he executed the duties devolved on him. Whilst here he effectually exposed the nature, operations, and tendencies of the American Colonization Society. He showed that, notwithstanding all its specious pretences, it was founded on prejudice against colour, and was practically, if not essentially, a pro-slavery institution. He took with him, on his return to his native land, the celebrated "Protest" against it, signed by Wilberforce, Macaulay, Buxton, Cropper, George Stephen, and other leading abolitionists. The publication of that important document in the United States fell like a thunder-bolt on that infamous scheme. Its most active, intelligent, and conscientious supporters are rapidly withdrawing themselves from its pernicious influence, and arraying themselves on the side of the abolitionists. Such men as Birney and Thome, Jay and Smith, have given in their adhesion to the principles of the American Anti-slavery Society. The two first were slave-holders in Kentucky, and both have manumitted their slaves, and are now efficient labourers in the cause of negro emancipation. Judge Jay has written an elaborate work on Colonization and Abolition, in which he fully detects and exposes the character of the former, and establishes the claims of the latter to the zealous support of American philanthropists. Gerrit Smith, until a recent period a pillar of the Colonization Society, has now become the munificent supporter of its antagonist, the American Anti-slavery Society. Other triumphs of a similar nature might be recorded, but these are given to show the class of men who are now rallying round the standard of immediate and entire emancipation in America, and who are destined to deliver their country from the disgrace and curse of slavery.

It was during this year, also, that the New York City Anti-slavery Society was formed, and "THE EMANCIPATOR," a weekly abolition publication, issued. This new auxiliary in the good cause was chiefly supported by that eminent philanthropist, Arthur Tappan; and is now the official organ of the American Anti-slavery Society, having a very extensive circulation throughout the whole country, and exercising a most powerful influence, by the admirable spirit and

ability with which it is conducted, over the public mind. In its declaration of principles, after having asserted the inherent right of every human being to "life, liberty, and the pursuit of happiness," and denounced slavery as "unjust, cruel, oppressive, and dangerous," and as a direct violation of the divine law, '*Thou shalt not steal*," it says: "This paper will advocate THE ENTIRE AND IMMEDIATE EMANCIPATION OF ALL SLAVES. Such a course will be advocated, because it is *the only just, wise, safe, and advantageous course* which can be pursued. *Facts* will be adduced to support appeals; appeals will be made in the spirit of kindness; kindness will be sustained by the force of conviction; conviction will be grounded on the power of truth; truth will be persevered in, until labour shall cease."

In pursuance of the resolution of the New England Anti-slavery Society, a convention was called, and was attended by sixty-two delegates from various states, who met together at Philadelphia for the purpose of forming a National Anti-slavery Society. The sittings of this convention lasted three days, during which every branch of the great subject of emancipation was fully and ably discussed. Every day's proceeding was opened and concluded with solemn prayer, and was eminently characterized by the spirit of fraternal love and unanimity.

Among the various resolutions passed by the convention it is most gratifying to find the following, viz.: "Resolved—That this convention, acting under a sense of dependance on Almighty God for the accomplishment of the object they have assembled to promote, do affectionately recommend to the Christian church throughout the land, to observe the LAST MONDAY EVENING OF EACH MONTH in a religious manner, to seek and implore the divine aid in behalf of the enslaved and the free people of colour."

This emphatic recognition of the divine agency as necessary to the prosperous issue of their cause, forcibly appeals to the pious and prayerful sympathies of British Christians; and it is earnestly hoped, that not a few of them will unite with their transatlantic brethren on *the last Monday in each month*, to implore the divine blessing on their "work of faith and labour of love."

At the conclusion of its labours the following Declaration of Sentiments was unanimously adopted, and under feelings of the deepest responsibility signed by the members of the convention. A more important and eloquent exposition of Anti-slavery principles was perhaps never written. No hesitation is, therefore, felt in recording the whole of it in these pages. It is worthy of being inscribed in letters of gold.

THE Convention assembled in the city of Philadelphia, to organize a National Anti-Slavery Society, promptly seize the opportunity to promulgate the following Declaration of Sentiments, as cherished by them in relation to the enslavement of one-sixth portion of the American people.

More than fifty-seven years have elapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. The corner-stone upon which they founded the Temple of Freedom was broadly this—"That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, LIBERTY, and the pursuit of happiness." At the sound of their trumpet-call, three millions of people rose up as from the sleep of death, and rushed to the strife of blood; deeming it more glorious to die instantly as freemen, than desirable to live one hour as slaves. They were few in number—poor in resources; but the honest conviction that Truth, Justice, and Right were on their side, made them invincible.

We have met together for the achievement of an enterprise, without which, that of our fathers is incomplete, and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far transcends theirs, as moral truth does physical force.

In purity of motive, in earnestness of zeal, in decision of purpose, in intrepidity of action, in steadfastness of faith, in sincerity of spirit, we would not be inferior to them.

Their principles led them to wage war against their oppressors, and to spill human blood like water, in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage—relying solely upon those which are spiritual, and mighty through God to the pulling down of strong holds.

Their measures were physical resistance—the marshalling in arms—the hostile array—the moral encounter. Ours shall be such only as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance.

Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and religion—never subjected to the lash of brutal taskmasters.

But those, for whose emancipation we are striving,—constituting at the present time at least one-sixth part of our countrymen,—are recognized by the laws, and treated by their fellow-beings, as marketable commodities—as goods and chattels—as brute beasts; are plundered daily of the fruits of their toil without redress;—really enjoy no constitutional nor legal protection from licentious and murderous outrages upon their persons;—are ruthlessly torn asunder—the tender babe from the arms of its frantic mother—the heart-broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants;—and, for the crime of having a dark complexion, suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offence.

These are the prominent circumstances in the condition of more than Two Millions of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slaveholding States.

Hence we maintain—

That in view of the civil and religious privileges of this nation, the guilt of its oppression is unequalled by any other on the face of the earth;—and, therefore,—That it is bound to repent instantly, to undo the heavy burden, to break every yoke, and to let the oppressed go free.

We further maintain—That no man has a right to enslave or imbrute his brother—to hold or acknowledge him, for one moment, as a piece of merchandise—to keep back his hire by fraud—or to brutalize his mind by denying him the means of intellectual, social, and moral improvement.

The right to enjoy liberty is inalienable. To invade it, is to usurp the prerogative of Jehovah. Every man has a right to his own body—to the products of his own labour—to the protection of law—and to the common advantages of society. It is piracy to buy or steal a native African, and subject him to servitude. Surely the sin is as great to enslave an American as an African.

Therefore we believe and affirm—That there is no difference in principle, between the African slave trade and American slavery;—

That every American citizen, who retains a human being in involuntary bondage, is, according to Scripture, a man-stealer;—

That the slaves ought instantly to be set free, and brought under the protection of law;—

That if they had lived from the time of Pharaoh down to the present period, and had been entailed through successive generations, their right to be free could never have been alienated, but their claims would have constantly risen in solemnity;—

That all those laws which are now in force, admitting the right of slavery, are, therefore, before God, utterly null and void; being an audacious usurpation of the Divine prerogative, a daring infringement on the law of nature, a base overthrow of the very foundations of the social compact, a complete extinction of all the relations, endearments, and obligations of mankind, and a presumptuous transgression of all the holy commandments—and that, therefore, they ought to be instantly abrogated.

We further believe and affirm—

That all persons of colour who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives as others; and that the paths of preferment, of wealth, and of intelligence, shall be opened as widely to them as to persons of a white complexion.

We maintain that no compensation should be given to the planters emancipating their slaves—

Because it would be a surrender of the great fundamental principle, that man cannot hold property in man;—

Because Slavery is a crime, and therefore it is not an article to be sold;—

Because the holders of slaves are not the just proprietors of what they claim;—freeing the slaves is not depriving them of property, but restoring it to the right owner;—it is not wronging the master, but righting the slave—restoring him to himself;—

Because immediate and general emancipation would only destroy nominal, not real property; it would not amputate a limb or break a bone of the slaves, but by infusing motives into their breasts, would make them doubly valuable to the masters as free labourers; and

Because if compensation is to be given at all, it should be given to the outraged and guiltless slaves, and not to those who have plundered and abused them.

We regard as delusive, cruel, and dangerous, any scheme of expatriation which pretends to aid, either directly or indirectly, in the emancipation of the slaves, or to be a substitute for the immediate and total abolition of slavery.

We fully and unanimously recognise the sovereignty of each State, to legislate exclusively on the subject of the slavery which is tolerated within its limits. We concede that Congress, under the present national compact, has no right to interfere with any of the slave States, in relation to this momentous subject.

But we maintain that Congress has a right, and is solemnly bound, to suppress the domestic slave trade between the several States, and to abolish slavery in those portions of our territory which the constitution has placed under its exclusive jurisdiction.

We also maintain that there are, at the present time, the highest obligations resting upon the people of the free States, to remove slavery by moral and political action, as prescribed in the Constitution of the United States. They are now living under a pledge of their tremendous physical force to fasten the galling fetters of tyranny upon the limbs of millions in the southern States;—they are liable to be called at any moment to suppress a general insurrection of the slaves;—they authorize the slave-owner to vote for three-fifths of his slaves as property, and thus enable him to perpetuate his oppression;—they support a standing army at the south for its protection;—and they seize the slave who has escaped into their territories, and send him back to be tortured by an enraged master or a brutal driver.

This relation to slavery is criminal and full of danger—it must be broken up.

These are our views and principles—these, our designs and measures. With entire confidence in the over-ruling justice of God, we plant ourselves upon the Declaration of our independence, and upon the truths of Divine Revelation, as upon the Everlasting Rock.

We shall organize Anti-Slavery Societies, if possible, in every city, town, and village of our land.

We shall send forth agents to lift up the voice of remonstrance, of warning, of entreaty, and rebuke.

We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals.

We shall enlist the Pulpit and the Press in the cause of the suffering and the dumb.

We shall aim at a purification of the churches from all participation in the guilt of slavery.

We shall encourage the labour of freemen over that of slaves, by giving a preference to their productions; and

We shall spare no exertions nor means to bring the whole nation to speedy repentance.

Our trust for victory is solely in God. We may be personally defeated, but our principles never. Truth, Justice, and Humanity, must and will gloriously triumph. Already a host is coming up to the help of the Lord against the mighty, and the prospect before us is full of encouragement.

Submitting this Declaration to the candid examination of the people of this country, and of the friends of liberty all over the world, we hereby affix our signatures to it; pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this Declaration of our principles, to overthrow the most execrable system of slavery that has ever been witnessed upon earth—to deliver our land from its deadliest curse—to wipe out the foulest stain which rests upon our national escutcheon—and to secure to the coloured population of the United States all the rights and privileges which belong to them as men and as Americans—come what may to our persons, our interests, or our reputations—whether we live to witness the triumph of Justice, Liberty, and Humanity, or perish untimely as martyrs in this great, benevolent, and holy cause.

David Thurston

Nathan Winslow

Joseph Southwick

James Frederick Otis

Isaac Winslow

David Cambell

Orson S. Murray

Daniel S. Southmayd

Effingham L. Capron

Joshua Coffin

Amos A. Phelps

John G. Whittier

Horace P. Wakefield

James George Barbadoes

David T. Kimball, Jun.

Daniel E. Jewett

John Reid Cambell

Nathanael Southard

Arnold Buffum

William Green, Jun.

Abraham L. Cox

William Goodell

Elisha Wright, Jun.

Charles W. Denison

John Frost

George Bourne

Evan Lewis

Edwin A. Atlee

Robert Purvis

Bartholomew Fussell

David Jones

Enoch Mack, 2d

James Loughhead

John M'Cullough

Edwin P. Atlee

James M. M'Kim

William Lloyd Garrison

Ray Potter

John Prentice

George W. Benson

Samuel Joseph May

Alpheus Kingsley, Jun.

Edwin A. Stillman

Simeon Smith Jocelyn

Robert Bernard Hall

Beriah Green

Lewis Tappan

John Rankin

Aaron Vickers

John R. Sleeper

Lucius Gillingham

John Sharp, Jun.

James Mott

James White

Jonathan Parkhurst

Chalkey Gillingham

John M. Sturling

Milton Sutliff

James M'Crummell
Thomas Shipley

Levi Sutliff
Thomas Whitson

Signed in the Adelphi Hall, in the City of Philadelphia, on the 6th day of December, 1833.

These brief notices of the origin and progress of the abolition cause in America demonstrate its purely benevolent and religious character, and the peaceful means by which it expects to accomplish its purpose. It is neither sectarian nor political in its spirit or designs. It aims at the overthrow of the most intolerable and iniquitous system of slavery which exists in the world. The men who conduct it are wise in counsel, and decisive in action; and notwithstanding the fierce and brutal spirit with which they have been continually assailed, it is clear that, from the success which has hitherto attended their labours, the doom of slavery is sealed.

SLAVE TRADING AT NEW YORK.

[From the *New York Emancipator*.]

THE RUSSIAN FLAG.—It seems that the Emperor of Russia is determined that *his* flag shall not be used with impunity in carrying on the accursed slave-trade. Reader! what think you of "Hail Columbia, happy land," when the Imperial Autocrat of all the Russias deems it necessary to authorize the following notice to be published in the newspapers of this republic? Has it come to this, that pirates—those enemies of the human race—the slave pirates, the most debased of all pirates, shall make their rendezvous in our harbours, fit out their vessels under our own eyes, and then put to sea in defiance of our laws and magistrates? It is even so.

"CONSULAR NOTICE.—Certain individuals, who, in defiance of the laws of their own country, still continue to engage in the African slave-trade, having given cause for suspicion that they intend to make use of the Russian flag as a protection against the right of search and seizure, mutually assumed and conceded by the powers participating in the treaty for the suppression of this nefarious traffic, the undersigned, the Russian Consul General at New York, being specially instructed by his government, gives hereby public notice to all persons whom it may concern, that the Russian flag can in no case be resorted to without the previous permission of the Imperial government, and without legal authorization in due form, and in strict accordance with the laws of the empire; that any proceeding to the contrary shall be considered as a fraud, exposing the persons guilty of it to all its consequences; and that no slave trader, in any circumstances whatever, when seized under the Russian flag, or otherwise, can invoke the aid of the Imperial government to screen him from just and well-merited punishment.

"Russe du Consulate General, New York, April 2, 1836.

"ALEXIS EUSTAPHIEV."

STATISTICS OF THE UNITED STATES' SLAVE POPULATION.

It is commonly supposed that the slavery of the United States is not, like that of the West India sugar colonies, eminently destructive to human life. By many it is thought to be rather friendly to man, as a mere animal. A careful inspection of the census will show this to be a mistake. It will show a system by which nature's geometric power of increase is brought into full play to create a *supply* of life adequate to an enormously enhanced *consumption*. It will reveal some of the secrets of the internal slave-trade, and indicate with certainty a catastrophe, to which we are approaching.

To place the necessary data before the reader, we give, first, a synopsis of the slave and free colored population, with the ratio of slaves to free whites in 1820 and 1830.

SLAVE, FREE WHITE, AND FREE COLORED POPULATION.—No. I.

States and Territories.	Slaves, 1790.	Slaves, 1800.	Slaves, 1810.	Slaves, 1820.	Slaves, 1830.	Free Whites, 1820.	Free Whites, 1830.	Ratio of Slaves to F. Whites, 1820.	Ratio of Slaves to F. Whites, 1830.	Free Colored, 1790.	Free Colored, 1800.	Free Colored, 1810.	Free Colored, 1820.	Free Colored, 1830.
Maine					6	297,406	398,260	0	Less than 1 per cent	538	818	969	929	1,171
N. Hampshire	158				5	243,375	268,721	0	"	630	856	970	786	602
Vermont	17					234,861	279,776	0	0	255	557	750	903	881
Massachusetts						516,547	603,359	0	Less than 1 per cent	5,463	6,452	6,737	6,740	7,045
Rhode Island		381	108	48		267,301	289,603		"	3,469	3,304	3,609	3,554	3,564
Connecticut	2,764	951	310	97	14	79,491	93,261		"	2,801	5,330	6,453	7,850	8,047
New York	21,324	20,343	15,017	10,088	76	1,333,445	1,868,061	2.9	"	4,654	10,374	25,333	29,279	44,869
New Jersey	11,425	12,422	10,851	7,537	2,254	237,538	300,266	2.9	"	2,762	4,402	7,843	12,460	18,303
Pennsylvania	3,737	1,706	795	211	403	1,019,040	1,309,900	Less than 1 per cent	"	6,537	14,561	22,492	30,202	37,930
Ohio					6	576,711	928,329		"		337	1,899	4,723	9,568
Indiana		135	257	190	3	145,758	339,399		"		163	393	1,230	3,629
Illinois			168	917	747	53,837	155,061		"			613	457	1,637
Michigan			24		32	8,722	31,346		"			120	174	261
Tot. in F. States	40,375	35,946	27,510	19,108	3,575	5,034,052	6,865,342			27,109	47,154	78,181	99,287	137,507
Delaware	8,887	6,153	4,177	4,509	3,292	55,282	57,601	8.1	5.7	3,899	8,268	13,436	12,958	15,855
Maryland	103,036	105,635	111,502	107,398	102,994	260,222	291,108	41.2	35.3	8,043	19,587	33,927	39,730	52,938
Dis. of Columbia		3,244		6,377	6,119	22,614	27,563	28.2	22.2		783	2,549	4,048	6,152
Virginia	293,427	345,796	392,518	425,153	469,757	603,324	694,300	70.4	67.6	12,766	20,124	30,570	36,889	47,348
N. Carolina	100,572	133,996	168,824	205,017	245,601	419,200	472,843	48.9	52	4,975	7,043	10,266	14,612	19,543
S. Carolina	107,004	146,151	196,365	258,475	315,401	237,440	257,863	109	122.3	1,801	3,185	4,554	6,826	7,921
Georgia	29,264	59,404	105,218	149,656	217,531	189,370	296,806	78.9	73.3	398	1,019	1,801	1,763	2,486
Kentucky	11,830	40,343	80,561	126,732	165,218	434,326	517,787	29.1	31.9	114	741	1,743	2,759	4,917
Tennessee	3,417	13,584	44,535	80,107	141,603	339,979	535,379	23.3	26.4	361	309	1,317	2,727	4,555
Alabama				41,879	117,549	83,451	190,406	49	61.7				571	1,572
Mississippi				32,814	65,659	42,171	70,443	77.8	93.2				458	519
Louisiana		3,489	17,088	69,064	109,588	73,383	89,231	93.9	122.8			7,585	10,960	16,710
Missouri			3,011	10,222	25,091	55,757	114,795	18.3	21.8			607	347	569
Arkansas				1,617	4,576	12,370	25,671	12.8	17.8				59	141
Florida					15,501		13,385		84.3					844
Total S. States	657,437	857,095	1,163,854	1,519,020	2,005,475	2,831,789	3,660,548	53.6	54.7	32,357	61,241	108,265	134,707	182,070
Grand Total	697,812	893,041	1,191,364	1,538,128	2,009,050	7,865,841	10,525,890	19.5	19	59,466	108,395	186,446	233,994	319,577

The ratio of the aggregate increase of the slaves in the slave states from 1820 to 1830 was 2.8 per cent., per annum; if we compare the increase of individual states with the increase by this ratio, we shall have the following result:—

Loss from 1820 to 1830, in		GAIN in the same time, in	
Delaware	2,661	Georgia	19,949
Maryland	38,797	Tennessee	35,842
District of Columbia	2,300	Alabama	62,259
Virginia	91,549	Mississippi	22,337
North Carolina	25,071	Louisiana	18,407
South Carolina	25,849	Missouri	11,595
Kentucky	2,104	Arkansas	2,441
	188,331	Florida	15,501*
			188,331

Thus in 10 years were 188,331 slaves transferred from the northeast to the southwest. A part of this transfer is due to emigration, but another cause will be shown by the following tables.

No. II.

PARTICULARS OF COLOURED POPULATION IN 1830.

DISTRICTS.	AGES.					
	Under 10.	Of 10 and under 24.	Of 24 and under 36.	Of 36 and under 55.	Of 55 and under 100.	Over 100.
Delaware	1,088	1,470	475	163	91	5
Maryland	34,882	33,995	17,177	11,464	5,373	103
Dist. of Columbia	1,610	2,294	1,154	766	290	5
Eastern Virginia	147,824	118,648	75,073	52,179	22,340	256
Western Virginia	19,383	17,190	9,043	5,710	2,090	21
North Carolina	90,838	75,607	40,307	27,118	11,484	247
South Carolina	103,344	90,117	62,399	43,680	15,679	182
Georgia	76,469	68,170	39,967	25,143	7,612	170
Kentucky	62,475	54,795	27,374	15,606	4,852	111
Eastern Tennessee	6,675	6,256	2,755	1,616	570	15
Western Tennessee	47,606	41,320	20,728	10,923	3,050	89
Alabama	43,223	39,222	22,188	10,056	2,807	53
Mississippi	21,897	21,634	13,930	6,628	1,527	43
Eastern Louisiana	18,888	25,146	22,443	11,003	2,905	60
Western Louisiana	8,426	9,393	6,875	3,689	736	24
Missouri	9,483	8,969	4,257	1,937	427	18
Arkansas	1,648	1,650	794	385	98	1
Florida	5,061	4,951	3,391	1,716	401	1
TOTAL	700,820	620,827	370,330	229,782	82,332	1,404
New Jersey	13	32	819	834	549	7
Pennsylvania	55	208	47	36	52	5
Illinois	242	246	137	99	18	5
SLAVES.						
Delaware	5,151	4,618	2,749	2,282	1,029	26
Maryland	16,221	13,412	9,409	8,677	5,083	136
United States	96,004	91,217	60,191	46,598	24,934	655
FREE.						

* A part of these were received with the territory, but the error is not material.

No. III.

ADULTS RELATIVE TO A GIVEN NUMBER OF CHILDREN,

DERIVED FROM NO. II.

	DISTRICTS.	AGES.					
		Under 10.	Of 10 and under 24.	Of 24 and under 36.	Of 36 and under 55.	Of 55 and under 100.	Over 100.
SLAVES.	Delaware.....	10,000	13,511	4,366	1,498	836	46
	Maryland.....	10,000	9,746	4,924	3,264	1,540	29
	Dist. of Columbia....	10,000	14,248	7,168	4,758	1,801	31
	Eastern Virginia.....	10,000	8,026	5,079	3,530	1,511	17
	Western Virginia....	10,000	8,869	4,665	2,946	1,078	11
	North Carolina.....	10,000	8,323	4,437	2,985	1,264	27
	South Carolina.....	10,000	8,720	6,038	4,227	1,517	18
	Georgia.....	10,000	8,915	5,227	3,288	995	22
	Kentucky.....	10,000	8,770	4,282	2,498	777	18
	Eastern Tennessee... .	10,000	9,372	4,127	2,421	854	22
	Western Tennessee... .	10,000	8,680	4,354	2,294	641	19
	Alabama.....	10,000	9,074	5,133	2,327	649	12
	Mississippi.....	10,000	9,880	6,376	3,027	697	20
	Eastern Louisiana... .	10,000	13,313	11,882	5,825	1,538	32
	Western Louisiana... .	10,000	11,148	8,159	4,378	873	28
Missouri.....	10,000	9,458	4,489	2,043	450	19	
Arkansas.....	10,000	10,012	4,818	2,336	595	6	
Florida.....	10,000	9,783	6,700	3,391	792	2	
AVERAGE of above... .	10,000	8,859	5,284	3,279	1,175	20	
Illinois.....	10,000	10,165	5,661	4,021	744	207	
FREE.	Delaware.....	10,000	8,965	5,337	4,430	1,998	50
	Maryland.....	10,000	8,268	5,801	5,349	3,134	84
	United States.....	10,000	9,501	6,270	4,854	2,597	68

It is unfortunate for our purpose that the census includes in the same class slaves from ten to twenty-four years of age ; nevertheless, a glance at the latter table will show a great excess of adults at the south-west, and, with exceptions rather apparent than real, a corresponding deficiency at the north-east. In regard to slaves between the ages of ten and thirty-six, the actual deviation from the average is as follows :—

EXCESS.		DEFICIENCY.	
Delaware	406	Virginia	16,523
Maryland	1,838	North Carolina	12,556
District of Columbia	1,171	Kentucky	6,189
South Carolina	6,357	Tennessee	5,709
Alabama	279	Missouri	186
Mississippi	4,597	Georgia	13
Louisiana	25,230		
Florida	1,185		41,176
Arkansas	113		
	<hr/> 41,176		

This immense disturbance of the natural state of the slave population could not have been produced by emigration. We do not pretend that it is the exact measure of the internal slave trade, it is far short of that. For, every child born in Louisiana, Mississippi, or South Carolina, of slaves brought into the state between 1820 and 1830, diminishes the excess ; while, on the other hand, the removal from Maryland or Virginia of those who would have been parents there, in the same time, tends to hide the deficiency in those states. Indeed, if the slave trade be excessive, the consequent want of young children will make an apparent excess of adults in the slave-selling states, which ex-

plains the excess in Delaware and Maryland, states that have sold more slaves for their population than any others.

The slaves, though they increase a little faster than the whites in the slave states, do not increase so fast as the whites in the whole country. The ratio of increase is the ratio of deaths less the ratio of births. The ratio of children under ten must be nearly the same as the ratio of births. Now, there are 47,134 slave children under ten more than there should be by the ratio of white children of the same age to the whole white population. Consequently the ratio of deaths must be much greater than among the whites, to make that of increase less. And this, too, while the colored are so much more *long-lived* than the whites, that, of the free colored people in 1830, there were 655 over 100, while of the whites there were only 539.

Again, the waste of life is shown by comparing the slave population with what it would be by the ratio of the free colored, the number of children being given:—

	Under 10.	Of 10 and under 24.	Of 24 and under 36.	Of 36 and under 55.	Of 55 and under 100.	Over 100.
Ratio of free colored . .	700,820	665,875	439,389	340,161	182,016	4,781
Actual slave population.	700,820	620,827	370,330	229,782	82,332	1,404
Deficiency		45,048	69,059	110,379	99,684	3,377

Total deficiency, 327,547. If the ratio of free colored adults is too high, by all those who had bought their freedom, it is too low by all those who had been taken off by seafaring, a much larger number, as will appear by comparing the sexes of the free colored. We affirm, then, that this deficiency represents a mass of more than 300,000 human beings, who were *prematurely worn out on the cotton and sugar plantations*.

By referring to the free colored population of the present slave states, it will be seen that there has been no considerable emancipation since 1810. The rate of increase from 1790 to 1800, was nearly 7 per cent. per annum; from 1800 to 1810, it was nearly 6 per cent.; from 1810 to 1820, it was little more than 2 per cent.; and from 1820 to 1830, it was 3 per cent.; but a trifle greater than the increase of the free white population during the same time.

By referring to the ratios of slaves to free whites, it will be seen that in the Carolinas and all the slave states west of the mountains, the slaves gained upon the whites. In South Carolina and Louisiana in 1830 there were more than 122 slaves to every 100 whites. The ratio of slaves to whites was greater still in particular districts of those and some other states. In the parish of Jefferson La. there were 4907 slaves to 1596 whites. In Charleston district, S. C., exclusive of the city, there were 46,548 to 7,976 whites; and in the parish of St. John's Colleton, 9,480 slaves to 532 whites, or about eighteen slaves to every individual white. In Georgia the slaves have increased rapidly, and exceeded the whites in some of the counties, especially on the coast, but their relative number in the state was diminished by the large immigration of whites.

The census of 1830 shows a few slaves in the free states. In Maine, New Hampshire, Vermont, Massachusetts, Ohio, and Indiana, there can be no slaves except those of sojourners from slave states. Massachusetts, then including Maine, abolished slavery by her *Bill of Rights*, in 1780; New Hampshire did the same by her constitution in 1792; and Vermont in 1793. The new states, made of the north-west territory, were prevented from holding slaves by the ordinance of Congress of 1787. In Illinois, however, slaves are held by indenture, who cannot be sold out of the state, nor in it, except by their own consent, and have the privilege of being flogged by a magistrate. The same is perhaps true of the slaves in Michigan. Pennsylvania made all the children born of slaves after 1780 free when they should arrive at the age of twenty-eight. A few of the old stock are yet in slavery, and some under twenty-eight, which seem to have been illegally increased since 1820 by accessions from slave states. New York enacted that those born of slaves after July 4th, 1799, should serve only till twenty-eight if males, and twenty-

five if females. Again she enacted that those born after 1817, should serve only till twenty-one; and in 1827, all the old stock, born before 1799, should be free at once. There may still be some of the servants under twenty-eight or twenty-one. Connecticut and Rhode Island made the children born after 1784 serve only till twenty-five. In New Jersey a similar Act began to take effect in 1804.

All the fearful effects of slavery, which are so clearly revealed by the census of 1830, are now going on upon a still larger scale. The production of cotton has doubled within the last ten years, and that of sugar has increased still faster. Every cent's advance in the price of either of these commodities, gives fresh impulse to the lash, which, even ten years ago, was sending to an untimely grave more than THIRTY THOUSAND HUMAN VICTIMS a year!

FACTS ILLUSTRATIVE OF AMERICAN SLAVERY.

Some years ago, a Baptist of Vermont was appointed a delegate to a number of Baptist associations. When he arrived in Philadelphia, he professed his intention to attend several of the associations in Virginia; and was especially anxious to comprehend the true character and operations of slavery. In that city he met with some brethren who understood the arcana of that hell-born contrivance; and by them he was warned not to be imposed upon by the external glitter, and the comfortable drapery of the menial attendants about the mansion-house, assumed during the meeting of the association, and then carefully laid aside for a similar festival; but he was enjoined privately to visit the "Negro Quarter," as the miserable huts of the coloured citizens are familiarly called. Thus adequately instructed, he proceeded on his journey.

About one-fourth of the time, which he had specified for his absence, had elapsed, when the Green Mountaineer was at the deacon's house in Philadelphia, and accounted for his speedy return by a statement to this effect. He had travelled on, gradually becoming more and more dissatisfied with the scenes which he daily witnessed, until he arrived about the Appomattox river, where he was received at the house of one of the slave-driving nabobs, on the evening prior to the meeting of the association. The next morning after breakfast, he proposed to take a walk, and by a circuitous route, unperceived, he obtained access to the "worn-out slaves." From them he speedily heard the heart-rending recital of their awful prison-house; the female violations, the unceasing stripes, the direful privations, and the frenzied despotism which were ever their inalienable portion. He also became acquainted with the audacious measures which were always adopted to impede among them all moral and religious instruction. About eleven

the horn resounded, and "the working hands" returned from the field to breakfast. The hard corn dough, which a hog can scarcely masticate, and insipid hommony, which hunger itself almost rejects, were their only food; and time until sunset would not be allowed to swallow any more even of that unsavoury compost. The men corroborated, in full all the circumstances which the elder females had described; and the Vermont preacher retired from his coloured associates in the true *fanatical* humour which characterized the primitive puritans.

About one o'clock a number of ministers and delegates to the association having arrived, they were invited to a sumptuous dinner. The New-Englander was offered his choice of the whole; but his stomach was so *evangelically delicate*, that he could not eat. To all the apologies, entreaties, and apparent sympathies which encircled him, he finally ventured to make this homely reply: "My conscience will not permit me to partake of this food, while the people who work for it never taste a mouthful of necessary sustenance from one end of the year to the other. If I eat anything, it will be a plate of that hommony, or a slice of that corn bread, which the coloured people had for their breakfast." A bag of rattlesnakes let loose amongst them could not more have disturbed the men-stealers.

The test was decisive and complete. Immediately after he was admonished to go away the greatest distance possible that night, as, if he staid, he would surely be killed; and for his own safety, he was also advised not to attend any one of the Virginia associations. As the consequence, the Christian fled from the American Sodom and Gomorrah, to detail the facts to his brethren in Philadelphia.—*Bourne's Picture of Slavery.*

INTERNAL SLAVE TRADE.

[From the New York American.]

Mr. Editor—On looking into the National Intelligencer of the 10th February instant, I find that the House of Representatives has resolved that “Congress ought not to interfere in any way with slavery in the District of Columbia.” Ayes 163, nays 47.

The same copy of the Intelligencer contains the following advertisements, viz.

CASH IN MARKET.

I wish to purchase a number of *servants of both sexes*, for which I will pay the highest market price. Persons wishing to sell, will do well to call at my residence near the National Hotel. Letters addressed to me through the Post-office shall receive the earliest attention.

WILLIAM H. WILLIAMS, Washington.

CASH FOR 200 NEGROES,

Including *both sexes*, from *twelve* to twenty-five years of age. Persons having servants to dispose of, will find it their interest to give me a call, as I will give higher prices than any other purchaser now in this MARKET. I can at all times be found at the Mechanics' Hall, kept by B. O. Sheckle, and formerly kept by Isaac Beers, Seventh street, a few doors below Lloyd's tavern, opposite Centre Market. All communications promptly attended to.

JAMES H. RICH, Washington City.

CASH FOR 500 NEGROES,

Including *both sexes*, from 12 to 25 years of age. Persons having servants to dispose of will find it to their interest to give us a call, as we will give higher prices in cash than any other purchaser who is now or may hereafter come into the MARKET.

FRANKLIN & ARMFIELD, Alexandria.

You may perhaps wonder, Mr. Editor, what gentlemen in the district of Columbia can want so many servants for. One advertises for an indefinite number—another for 200, and a third for 500! Please to take notice, that in two of these advertisements, reference is made to “THIS MARKET.” The market alluded to is the district of Columbia, the SLAVE MARKET of the United States; and these gentlemen who want so many servants are SLAVE TRADERS. Of the value of this trade to the metropolis of the

American Republic, you may form some idea by the amount paid by the traders for the privilege of carrying it on. I quote from the laws of the CITY OF WASHINGTON, page 249: “For a license to trade or traffic in slaves for profit, whether as agent or otherwise, *four hundred dollars.*” But you may perhaps wonder again, Mr. Editor, what these gentlemen traders do with all their servants. Let us again recur to the National Intelligencer of the 10th instant. We there find the following notice:

ALEXANDRIA AND NEW-ORLEANS PACKETS.

Brig *Tribune*, Samuel C. Brush, master, will sail as above on the first of January; brig *Isaac Franklin*, W. Smith, master, on the 15th of January; brig *Uncas*, Nath. Boush, master, on the 1st of February. They will continue to leave this port on the 1st and 15th of each month throughout the shipping season. They are all vessels of the first class, commanded by experienced and accommodating officers, will at all times go up the Mississippi by steam, and every exertion used to promote the interest of shippers and comfort of passengers. Shippers may prevent disappointment by having their bills of lading ready the day previous to sailing, as they will go promptly at the time.

Servants, that are intended to be shipped, will at any time be received for *safe keeping* at 25 cents per day.

JOHN ARMFIELD, Alexandria.

29th Dec. tf.

Here we have, Mr. Editor, THREE SLAVERS constantly engaged in the trade, and owned by one dealer. Would you know how these slavers are fitted up for the accommodation of *servants*? Mr. J. Leavit, of New-York, visited the brig *Tribune*, one of the above, in 1834, and published an account of his visit. He says, “The hold is appropriated to the slaves, and is divided into two apartments. The after-hold will carry about 80 women, and the other about 100 men. On either side were two platforms running the whole length, one raised a few inches, and the other about half way up to the deck. They were about five feet and a half or six feet deep. On them they lie as close as they can stow away.”

DISCUSSION BETWEEN MR. GEORGE THOMPSON AND THE
REV. R. J. BRECKINRIDGE.

An important and deeply interesting discussion on the subject of American slavery has recently taken place in Glasgow, between Mr. George Thompson, the intrepid and able champion of the negro race, and the Rev. R. J. Breckinridge, an American Presbyterian minister. It was continued during five evenings, and has been reported in the Glasgow Chronicle and the Patriot newspapers. We understand that the whole will be published in a separate pamphlet, which we shall take the earliest opportunity of introducing to our readers. At present we have only space to express our admiration of the pre-eminent ability and entire self-command which Mr. Thompson displayed throughout the discussion, and to tender him our thanks for the large mass of valuable information with which he has supplied the public. Never was a cause more triumphantly defended, nor the sophistries and evasions of an acute and merciless opponent more completely exposed. It would afford us pleasure to be able to record our approbation of the spirit in which Mr. Breckinridge conducted his part of the discussion. But truth compels us to say, that we have been grieved and disgusted at the rancorous hostility towards his opponent, which his speeches betray. He evidently sought to destroy the public reputation of Mr. Thompson, rather than to exhibit the real character of American slavery. No opportunity was lost of aiming a mortal blow at the character of one whose intrepid, disinterested, and successful exertions, on behalf of suffering humanity, entitle him to the respect of every virtuous mind. It is humiliating to see a Christian minister, more especially one who appears amongst us as a representative of a highly respectable and religious body in America, so completely surrendered to the influence of a bad passion. Our own impression in reading the report of the discussion has been, that Mr. Breckinridge must have brought to this country feelings of deep mortification, arising from Mr. Thompson's successful exposure of the delusive and wicked nature of the colonization scheme; and that his spleen mastered his judgment, and vented itself in a manner discreditable to his character, both as a gentleman and a Christian. The result of the discussion may be inferred from the following extract from a note, addressed to Mr. Thompson, by one of the most respectable ministers in Scotland, who had been present during the debate: "My dear Sir,—How are you? Glad and grateful, I dare say. God has given you and your cause victory and triumph. Poor Breckinridge! what a crushed man!"

ANNUAL MEETING OF THE BAPTIST UNION.

It is well known to the anti-slavery public that the Annual Meetings of the Baptist Union have been looked forward to for some months with a feeling of very deep and general interest. The conduct of the deputation recently appointed by that body to visit the Baptist churches in America having given rise to discussions which involved the consistency and character of the body itself, it was feared either that public principles would be abandoned, or that personal collisions of a most injurious and exceptionable kind would ensue. Happily, however, these evils have been entirely avoided, and a series of measures has been adopted which do full justice to the anti-slavery feeling of the Baptist body, and promise to accomplish extensive good amongst the sister churches of America. The attendance at the meetings of the *Union*

was more numerous than on any former occasion. Representatives were present from all parts of the country, and a deep and thrilling interest was universally felt in the topic which was expected to engage the attention of the brethren. The ministers and messengers met on Monday, Tuesday, and Friday, the 20th, 21st, and 24th of June, and the public meeting was held on the 22nd. Several hours were occupied each day in discussing the relation sustained by the body to the American churches, and the extent to which it involved the English Baptists in the guilt of the slave system, so inconsistently sanctioned by a large portion of their transatlantic brethren. A considerable number of the ministers and messengers urged an immediate termination of the correspondence into which the *Union* had entered with the American Baptists, but others who were equally decided in their abhorrence of slavery pleaded that the law of Christ had not yet been fully obeyed—that remonstrance, faithful, earnest, solemn remonstrance, should be tried; and that on the effect of such remonstrance must depend the steps which should be taken. It was contended by the deputation that the American Baptists had not refused to receive communications from the *Union* on the subject of slavery, but that they (the deputation) on their own responsibility had abstained from introducing the topic at Richmond. It was ultimately agreed to try the effect of a firm and earnest appeal, and to suspend future proceedings on the result. All parties united in reprobating an intercourse which involved the condition either implied or expressed, that the Baptist Union was not publicly to protest against the wickedness of slavery, and openly to give to the abolitionists of America the benefit of their countenance and support. This sentiment was expressed in the third resolution, which was adopted by the brethren with the clear understanding that, if the executive of the Convention should refuse to lay the communications of the *Union* before the body which it represented, or that if the Convention should return an answer inconsistent with the immutable principles of righteousness and the sentiments of Christian charity,

all intercourse should cease with the slaveholding or slavery-sanctioning churches of America.* The resolution was as follows:

That the connexion with the Baptist churches in the United States contemplated by this Union, and actually resulting from its proceedings, consists wholly in the maintenance of a beneficial correspondence, having for its object the advantage of both parties, by an unfettered expression of opinion on all subjects connected with Christian consistency, the advancement of religion, and the glory of God.

As to the conduct of the deputation in America, different opinions were entertained. A large majority of the brethren deeply regretted that they had not identified themselves with the cause of abolition in that country by a public advocacy of its principles. No doubt, however, was entertained that they had acted conscientiously in the silence which they maintained, neither was an unkind or a disrespectful word addressed to them. All spoke their sentiments freely; and those who dissented from the propriety of their measures, and deemed them injurious to the anti-slavery cause, yet gave them credit for the honesty of their decision. The second resolution was designed to embody these sentiments:

That we affectionately congratulate our esteemed brethren, Drs. Cox and Hoby, on their appearance amongst us this day, and tender to Almighty God our grateful sense of his goodness in having preserved them during their absence, and in returning them safely to their native land. That we desire to record our conviction of the diligence, zeal, and ability with which they prosecuted the denominational objects of their mission, and to convey to them our warmest thanks for the valuable information which they have supplied on these points. That having sent our brethren to promote, amongst other objects, the sacred cause of negro emancipation, we rejoice to learn that they did on very many occasions convey to the ministers and churches of the Baptist body in America, our abhorrence of the slave system amongst them; but that with the full assurance of the integrity of our brethren in the course which they adopted on this subject, we regret that the state of society rendered it advisable in their judgment, in order to the attainment of the more

* Patriot, June 27. Baptist Mag. 319.

strictly denominational objects, to refrain from introducing it in public meetings, and to withhold from the Abolition Society their encouragement and support.

The fourth resolution does full justice to the consistency of the Baptist denomination, by expressing in no measured terms its condemnation of the slave system, as it is unhappily allied with and influences the churches of America.

That this meeting presents its Christian acknowledgments for the kindness shown to its Deputation by the churches in America—both those of other denominations and those of our own—especially those meeting in the Triennial Convention of Baptist churches. That it holds in high admiration their munificent and well-sustained exertions for the dissemination of the Gospel, and for the education of Christian ministers and missionaries; and most cordially rejoicing in the large bestowment of the Divine blessing upon their widely extended labours, it receives with pleasure the kind invitation to continued intercourse addressed to them by their transatlantic brethren.

That whilst this meeting records with gratitude to Almighty God the fact, that many hundred of Baptist pastors and churches have entered their solemn protest against slavery, yet it cannot but refer with deep regret to the wide and dreadful prevalence of the system in America, and cannot but regard the repeal of all such laws as do in any way enforce or protect it, as an object of the greatest importance, demanding the vigorous exertion of all Christian pastors and churches, and their earnest perseverance in the use of those means which wisdom and piety may suggest for the immediate and universal extinction of an evil so disgraceful to any people possessing the Word of God. With increased solicitude does this meeting press this painful subject, inasmuch as it appears, that even pastors and members of churches are the possessors of slaves, many of whom are their own brethren in the Lord,—thus themselves inflicting upon those who are united with them in the same ordinances of the Gospel; those cruel wrongs which are inseparable from a state of slavery, and incompatible with the maintenance of Christian fellowship.

That this meeting refers with regret to the deep-rooted prejudice which so extensively prevails in America, against free persons of colour, by which many and grievous injuries are inflicted upon them: amongst these, more especially does it refer to that law which is understood to prevail in one or more of the States, which prohibits any one from teaching “any person of colour, slave or free, to read or write,”—a law directly opposed to every feeling of humanity,

and to every principle of the Gospel, it, therefore, entreats the ministers and churches of Christ, in whom is neither “Jew nor Greek, barbarian nor Scythian, bond nor free,” to cast from them such ungenerous and unholy prejudice, and to put the enslaved people in possession of their social rights, in the seats of learning; the fellowship of citizens, and the sanctuaries of the Most High.

That this meeting refers with confidence to the great experiment of emancipation in the colonial dependencies of the British empire, from which have proceeded many and great benefits; and expresses its conviction, that whatever evils have arisen, have sprung, not from the liberty that has been given, but from the restrictions by which it was accompanied.

That this meeting, convinced of the paramount importance of the objects to which these Resolutions relate, most earnestly, most respectfully, most affectionately, and most solemnly requests that large and influential section of the Christian church, the Baptists in the United States of America, whose churches contain (it is computed) more than 600,000 members, and whose rise and progress from the days of Roger Williams display so much of the grace and power of the Redeemer—by their sense of equity, by their love of liberty, and by their hope of salvation, to rouse themselves to the great but plain duty of securing first the rights of their oppressed and degraded fellow-subjects, and then of withholding no effort from the general cause of humanity and freedom, until the jubilee of universal emancipation is proclaimed.

This resolution is to be forwarded to the executive of the triennial convention, accompanied by a letter from the committee of the Union. Its transit will be followed by many prayers; and we hope in some future number to have to record the proofs of its salutary influence. The Baptist denomination has now taken a position worthy of itself. As it was foremost in the struggle against West India slavery, so it has now set an example which other churches must imitate, or else incur the reproach of being indifferent to the interests of humanity, and the honor of the Christian name. May their zeal abound—may a holy emulation be enkindled, till the whole moral force of British Christians shall be directed against this monstrous form of wickedness, which, lurking in the very precincts of the church, extends over all its operations an enfeebling and paralyzing influence.

RESOLUTIONS OF SEVERAL ASSOCIATED BODIES ON THE SUBJECT
OF AMERICAN SLAVERY.

At the Annual Meeting of the Congregational Union of Scotland, very numerously attended by ministers and members of the Congregational churches, and held in Argyle Square chapel, Edinburgh, on Thursday evening, the 5th May, 1836, the Rev. G. D. CULLEN, of Leith, in the chair. After the ordinary business had been transacted, the following resolutions on the subject of American Slavery were moved by the Rev. RALPH WARDLAW, D.D., of Glasgow, seconded by the Rev. DAVID RUSSELL, D.D., of Dundee, and unanimously adopted :

1. That, as a meeting of the Congregational Union of Scotland, we are not to be considered, in regard to any sentiments we express, or any resolutions we adopt, as sustaining an official and representative character, or as assuming any kind or measure of authority, which would be at variance with the great distinguishing principle maintained by us, of the mutual independency of the churches of Christ; that, in the resolutions which follow, we speak for ourselves, whilst, at the same time, we have abundant ground for entertaining the most confident assurance, that they are in full accordance with the views, and wishes, and prayers of the great body of the brethren throughout the country with whom we are associated.

2. That, in the spirit of those Christian principles which are the foundation of our personal hopes, the elements of our spiritual life, and the charter of our New Covenant liberties, we look back, with devout thankfulness to the God of Providence, to the decision of our legislature, by which, after a long and arduous struggle, the slave trade was branded with the stigma, and condemned to the punishment, of felony; and, in the same spirit, we contemplate the more recent act, following up the abolition of that nefarious traffic, by which a final termination has been put to slavery itself throughout all the colonial dependencies of the British empire—an act by which a seemly and glorious consistency has been imparted to our character and institutions as a free people, and a dark cloud has been dispelled, which had long brooded over our beloved land, heavily charged with the vengeance of offended heaven.

3. That at the time when this act was passed—an act demanded alike by the claims of humanity, justice, religion, and sound policy—one, and not the least of the sources of our grateful joy was, the sanguine anticipation of the beneficial influence

which might be exerted on the counsels and conduct of other people, by the example of a nation occupying, through divine favour, so exalted and commanding a position as our country does, amongst the governments, not of Europe only, but of the world—an influence of which our high estimate led us to cherish the delightfully cheering hope, that, at no distant period, “every yoke should be broken,” and, in all lands, “the oppressed should go free.”

4. That we cannot but regard with feelings of special interest our transatlantic brethren in the United States of America, congratulating them on their participation with ourselves, through the kindness of the same universal Ruler, in the precious blessings of a common freedom and a common Christianity; holding in admiration the amount of Christian liberality and Christian effort evinced by them, in the dissemination of the word of God, and of the education requisite for the use of it through every part of their own territory, as well as for the complete evangelization of the world; but that in proportion to the delight we have experienced in hearing of such triumphs of Christian principle amongst them, have been our astonishment and concern, that both their freedom and their religion should be so sadly tarnished by the incongruous association with them of slavery, to so vast an extent, in all its hideous forms of traffic and oppression, and in regard to millions of immortal fellow-creatures, dependent upon them; the systematic proscription by severe penal laws of all that instruction which might impart, to the victims of corporeal thralldom, the knowledge which enlightens and saves the soul, and the liberty wherewith Christ makes sinners free; and our wonder and sorrow are rendered the more intense by the information, that so many Christian men and Christian ministers stand chargeable with what we are constrained to denominate the sin of slave-holding and slave-dealing, in direct contravention, as we hold it to be, of those principles and precepts, which it is the very object of the Christian ministry to expound and inculcate, and of the Christian character to exemplify.

5. That “God having made of one blood all nations of men to dwell on the face of the whole earth”—and all, sprung from a common origin, having become partakers in a common guilt, the objects of a common redemption, we sincerely lament the extensive and deeply-rooted prevalence of a prejudice so unworthy the generosity of free-

men, and of the humility and dignity of Christians, as that against colour—a prejudice by which so many millions of fellow-men are placed under an unmerited and disgraceful opprobrium, are excluded from intercourse, are prevented from availing themselves of such advantages as might enable them to evince their fair average of intellectual endowment and moral capabilities; and so to assume the position in society to which they might thus establish their claim; and even, in many instances, doomed to retain the stigma of marked separation in those ordinances of Christian communion, where all distinctions ought to be merged in the common characters of fellow-sinners and fellow-saints.

6. That we cannot adopt, as the principle of our conduct, the spirit of the first murderer, "Am I my brother's keeper?"—but in the better spirit of that religion which associates in one holy and blessed fraternity "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," and which imperatively prohibits our "suffering sin upon our brethren," we feel it our incumbent duty to expostulate most affectionately, most respectfully, but most earnestly, with our transatlantic fellow-Christians, imploring them to lay to heart, in this matter, their duty to God [the common Father, to Christ the common Saviour, to their kindred of the human family, and especially to those members of the redeemed family of God, who, with themselves, shall form a part of the "multitude which no man can number, out of all people, and kindreds, and nations, and tongues, that shall stand at last before the throne, and before the Lamb;"] to rouse themselves from their lethargy, and, in the power of the principles of our common faith, with the largeness of heart which Christianity inspires, the regard to humanity and justice which the Royal law demands, and that practical consideration of the true interests of their country which a sound policy dictates, to unite their efforts and their prayers in breaking asunder the yoke, both of cruel bondage and of degrading prejudice—in rolling away the reproach that lies at once on their national and their Christian reputation—and so bringing down upon themselves, upon their churches, and upon their country, the blessing of Him who, in immediate connexion with such deeds of justice, and such "works of charity, and labours of love," and in token of his gracious approval of them when done for his name, has said—"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward."

7. That, in such way as may be deemed most expedient and efficient by the Committee of the Congregational Union, these resolutions be transmitted to our brethren of the Congregational churches in the United States of America, with assurances of our most cordial affection, and with earnest prayers that they may be received on their part in the same fraternal spirit in which, we are deeply conscious, they have been dictated on ours, and that, by the divine blessing, they may, in some small measure at least, contribute to the realization of the inexpressibly interesting and momentous objects to which they relate.

G. D. CULLEN,
Chairman.

JOHN WATSON,
Secretary to the Union.

Resolutions on the subject of Negro Slavery in America, passed at the Association of Baptist Churches in the counties of York and Lancaster, held at Sutton in Craven, May 24 and 25, 1836.

Resolved unanimously,

1. That this Association, unfeignedly thankful to Almighty God for the love, the zeal, and the prosperity by which the Baptist churches in America have been so highly distinguished, offers to them its congratulations on this behalf, and fervently prays that their numbers may be multiplied, and their joy and comfort in the Holy Ghost increased.

2. That, nevertheless, it is with inexpressible sorrow we hear that negro slavery not only prevails amongst them, but is also advocated by some of their number; and that, even in the house and worship of God, a marked and invidious distinction is made between members of the same churches, merely on account of colour.

3. That as God has made all nations of "one blood," and is the "Father of the spirits of all flesh," it is our solemn and decided conviction, that the holding of property in the persons of immortal and responsible beings, is diametrically opposed alike to the spirit of Christianity, which is "love;" to its great law, which requires us "to do to others as we would they should do to us:" and to its unvarying tendency, which is to emancipate both body and soul.

4. That in particular, as Christ has redeemed all his people by his blood, has declared their equality as brethren, and prayed that they might be one, as He and his Father are one; we firmly believe, that all needless and degrading distinctions amongst them, especially in the exercises of religion, are as much opposed to his mind, as they are

unseemly in themselves, and injurious in their effects.

5. Therefore, though the subject doubtless involves many difficulties, which claim and engage our sympathies toward our American brethren, we do hereby, in the name of our common Lord and in the spirit of our common faith, call upon them most seriously to consider the subject, and to make every possible exertion to remove these deplorable evils; and thus to shake off an incumbrance which oppresses their energies, and to wipe away a stain which tarnishes their glory.

6. That the moderator forward copies of these resolutions for insertion in the Baptist Magazine, and in the Patriot newspaper, and likewise for publication in New York.

(Signed) J. D. MARSH, Moderator.

* * * This Association is the largest in England, and comprises a union of sixty churches, containing nearly 6000 members.

At a Meeting of the Ministers of the Leicestershire Association of Baptist Churches, held at Leicester, June 13, 1836,

It was resolved,

1. That we have heard with extreme regret of the wide prevalence of slavery among the professed followers of the Redeemer in America, and especially those of the Baptist denomination; and that we feel we should be guilty of a breach of duty towards God, and of Christian sympathy towards our enslaved brethren, were we to refrain from recording our abhorrence of this sin.

2. That the unnatural antipathy and the invidious distinction which obtain in America towards persons of colour, whether free or enslaved, extending even to the house of God, and occasioning a disgraceful division at the table of our common Lord, indicates a deeply diseased social condition, while the disgusting influence of the system of slavery stands out in the most affecting light in the fact that ministers of the gospel, with the deacons and members of churches of Christ, can not only buy and sell their fellow-men, but dare lift up their voices in defence of this hideous enormity, with its long train of calamities and horrors.

3. That while the churches in America can tolerate the sin of slavery in their midst, we must receive with great suspicion the reports which reach us of their religious revivals, believing, as we do, that their conduct must repel, rather than attract, the Spirit of God, and that it has a fatal tendency to promote infidelity both in the church and in the world.

4. That nothing would afford us sincerer pleasure than to hear that the question of

slavery was occupying the deliberate consideration of all professing Christians in America, whose hands are stained by it, and that the firm but affectionate remonstrances of the British churches was causing them to relax their hold of this inhuman system, while we unfeignedly regret that the deputation from Great Britain sent out by the Baptist Union should have retained silence on this subject; conduct which, in our opinion, no considerations of expediency or feelings of policy could justify.

5. That with these impressions we decline to extend the hand of fellowship to those societies in America calling themselves churches of Christ, while the abomination of slavery is cherished among them; and that we think it a violation of consistency to receive any deputation from these assemblies to the churches of Christ in Great Britain.

6. That these resolutions be printed in the "Patriot" newspaper, and that they be transmitted through the proper medium to the Secretary of the Anti-Slavery Society in America.

(Signed, at the request of the whole)

J. P. MURSELL, Chairman.

At a Meeting of the ministers and representatives of the Baptist Churches of St. Mary's, St. Clement's, and Orford Hill, Norwich, and those of Lynn, Yarmouth, Dereham, Swaffham, Worsted, Aylsham, Neatishead, Ingham, Foulsham, and Cossey, in the county of Norfolk, held at St. Mary's, Norwich, on the 20th of June, 1836; the Rev. W. Brock in the chair:

Resolved,

1. That we feel ourselves called upon, by circumstances connected with the recent measures of the Baptist Union of London, emphatically to declare our solemn and deliberate conviction that the system of slavery is utterly and irreconcilably at variance with the religion of Christ; and, consequently, that all who profess and call themselves Christians, and yet continue to participate in that awful system, are maintaining a conduct just as opposite to the sacred dictates and the benign influences of the gospel, as is darkness to light.

2. That in this conviction, while on the one hand we remember with gratitude the distinguished part which our denomination has taken in the overthrow of slavery throughout the British dominions, we cannot but feel on the other hand the deepest sorrow and humiliation to learn from the official report of the American churches, that they have not only taken no clear and decided stand, as a religious body, against

the crying evils of American slavery, but that their "southern brethren are generally, both ministers and people, slave-holders." And that this fact is alleged by their General Board, in justification of their declining to listen to the affectionate and faithful remonstrance of our London ministers in December, 1835—because such interference would be regarded by their slaveholding brethren as an impeachment of their Christian character; and we are yet more grieved by their invidious and anti-Christian exclusion of all colored persons from communion with whites at the table of the Lord, and by consequence, from Christian fellowship generally.

3. That so long as such shall continue to be the position deliberately maintained by the American Baptists, in reference to slavery—such their avowed estimate of its relation to Christian character—and such their determination to submit to no remonstrances on the subject—so long shall we feel it to be our corresponding and imperious duty, sorrowfully but firmly, to decline any fraternal union with them, either by sending address or deputation to their body, or by giving to their deputation expected at our impending public meetings, any other reception than that dictated by Christian courtesy and English hospitality, accompanied, however, by affectionate expostulation, and by our fervent prayer that it may speedily please our Heavenly Father to show them "a more excellent way."

(Signed) WILLIAM BROCK, Chairman.

At a meeting of Baptist Churches forming the Suffolk and Norfolk Old Association, assembled at Clare, Suffolk, on the first Tuesday and Wednesday in June, 1836;

The following resolutions were unanimously adopted:—

1. That in common with many of our brethren in various parts of the kingdom we regard American Slavery as existing in the churches of our denomination with feelings of the deepest abhorrence, and consider the iniquitous traffic of man in his fellow-man alike incompatible with the eternal principles of righteousness and the benevolent spirit and precepts of our holy religion.

2. That we have blushed for human nature, but more for Christianity, when we have heard that members and pastors of American Baptist Churches hold their fellow-men and fellow-Christians in all the degradation of perpetual bondage, and (if we are rightly informed) refuse to hail them as "brethren beloved," even at the table of the Lord, disdaining to celebrate the Saviour's love with those who, though of sable skin, are equally with themselves the objects of redeeming mercy, and have the same right to share in all the privileges and sympathies of the communion of saints.

3. That as we are unwilling to be "partakers of other men's sins," we cannot desire any Union with the American Baptist Churches, unless they will listen to the remonstrances against this crying abomination, which Christian duty must elicit from British Baptists.

THE LOVE OF LIBERTY.

In Georgia, about three years ago, there lived a man, black but noble, a giant in strength, and in form an Apollo Belvidere, about thirty-five years of age, a slave, with a wife and four children, also slaves. The love of liberty burned irrepressibly in his bosom, and he determined to escape, and free his wife and children at all hazard. He had heard of Canada, as a place where the laws made every man free, and protected him in his freedom. But of its situation, or the road thither, or the geography of the intermediate country, he knew nothing. A Quaker who resided near him, being privy to his design, resolved to aid him in its accomplishment; and accordingly carried the slave and his family fifty miles in a wagon by night. In the day time they lay concealed in the woods, and on the second night the same man carried them fifty miles further. At the end of the second night, he told the black man that he could do no more for him, having already endangered both his life and property. He told the slave that he must not travel on the highway, nor attempt to cross a ferry, but, taking him by

the hand, he committed him to God and the north star. This star he was to take as his guide, and it would lead him at length to the land of British freedom. The poor slave bade adieu to his benefactor, and, after skulking in the day and travelling by night, he at length came to an unexpected obstacle. It was a broad river (the Savannah), of whose existence he had not the least knowledge. But as nothing remained but to cross it, he tied his two young children on his back, and between swimming where it was deep, and wading where it was shallow, his two elder sons swimming by his side, he at length made out to reach the opposite bank; then returning, he brought over his wife in the same manner. In this way he passed undiscovered through the states of South and North Carolina and Virginia, crossed Pennsylvania without even knowing that it was the land of the Quakers; and finally, after six weeks of toil and hardship, he reached Buffalo. Here he placed his wife and children in the custody of a tribe of Indians in the neighbourhood, for the poor man will always be the poor man's

friend, and the oppressed will stand by the oppressed. The man proceeded to town, and, as he was passing through the streets, he attracted the notice of a colored barber, also a man of great bodily power. The barber stepped up to him, put his hand on his shoulder, and said, "I know you are a runaway slave, but never fear, I am your friend." The man confessed he was from Georgia, when the barber said, "Your master inquired about you to-day, in my shop, but do not fear, I have a friend who keeps a livery-stable, and will give us a carriage as soon as night comes, to carry your family beyond the reach of a master."

As the ferry-boat does not run across the Niagara river in the night, by day-break they were at the ferry-house, and rallied the ferryman to carry them to the Canada shore. They hastened to the boat, and just as they were about to let go, the master was seen, on his foaming horse, with pistol in hand,

calling out to the ferryman to stop and set those people ashore, or he would blow his brains out. The stout barber, quick as thought, said to the ferryman, "If you don't put off this instant, I'll be the death of you." The ferryman, thus threatened on both sides, lifted up his hands, and cried, "The Lord have mercy on me! It seems I am to be killed any how; but if I do die, I will die doing right," and cut the rope.

The powerful current of the Niagara swept the boat rapidly into deep water, beyond the reach of tyranny. The workmen at work on the steam-boat Henry Clay, near by, almost involuntarily gave three cheers for liberty. As the boat darted into the deep and rapid stream, the people on the Canada side, who had seen the occurrence, cheered her course, and in a few moments the broad current was passed, and the man with his wife and children were all safe on British soil, protected by British laws!

PREJUDICE AGAINST COLOR.

THE river Juniatta is crossed between M'Connellsburgh and Bedford. It is here a quiet stream meandering along at the foot of mountains 500 feet high, clothed with foliage, and presenting many a bold projection and many a romantic glen. A storm here suddenly burst upon us, and the rain fell in torrents. Our driver was in no hurry to proceed, and the delay afforded an opportunity for witnessing the injustice so often practised upon the blacks. A very respectable-looking, well dressed young woman had been waiting for the stage, and had paid her fare to go forward by it to the place of her residence. While we stood at the inn door, a gentleman, on examining his chaise, found it was out of repair, and thought it desirable to send forward his lady and two children in the stage, who accordingly got in. On hearing a plaintive entreaty, and a harsh, angry, repulsive reply, my attention was drawn to the coloured woman, who was earnest in imploring permission to go; when the following dialogue took place:—"I hope you will let me go, sir?" "I tell you, you can't." "But, sir, you have taken my money!" "Well, you can't go." "You have received my money, sir, and I think I ought to be permitted to go, as I want very much to get home to-night." "You can't go, I tell you; there is no room for you." "I think there is room, sir." "There's no room for you, and you shan't go."

Not a voice was heard during this altercation to plead for a poor unfriended girl, respectable and pleasing both in manners and person. I was astonished that the lady's intercession was not employed. Yet, perhaps, it was her prejudice, which the stage master consulted; or, perhaps, it was that

of the lady's lord, who would not submit to the indignity of having his wife and children fellow-passengers with a coloured person. However that may have been, when the driver's preparations convinced me I could witness no more, I took the liberty to interpose, saying in reply to the last decision, "there is no room for you,"—"I think we can make room for the young woman: at all events *she shall have my place.*" Grieved as I felt at the thought of evils inflicted on this portion of my fellow-creatures, many of whom, too, are fellow-Christians, I could hardly forbear smiling at the dilemma into which the parties felt themselves so suddenly thrown! Stupid as the blacks are said to be, I can only say, the young woman very quickly, but with great propriety, availed herself of the opportunity, and the coach-door being open for my entrance, she got in. I had no intention to be left behind; and, therefore, immediately followed. The gentlemen standing round the coach seemed to be taken by surprise; it was doubtless a singular occurrence; but before their presence of mind returned, the driver was in sufficient self-possession to move off, and leave the discussion to those most concerned. I remarked two things when we had adjusted ourselves in the coach: first, there was room in the stage, as we had not after all the full complement of passengers. Moreover, the lady, who would not have interfered to prevent the young woman from being left behind, though, so far as I could see, she herself was the cause of it, was willing enough to let the good tempered girl have the trouble of nursing all the way, and of trying to please and keep quiet one of the children.—*Baptists in America.*

