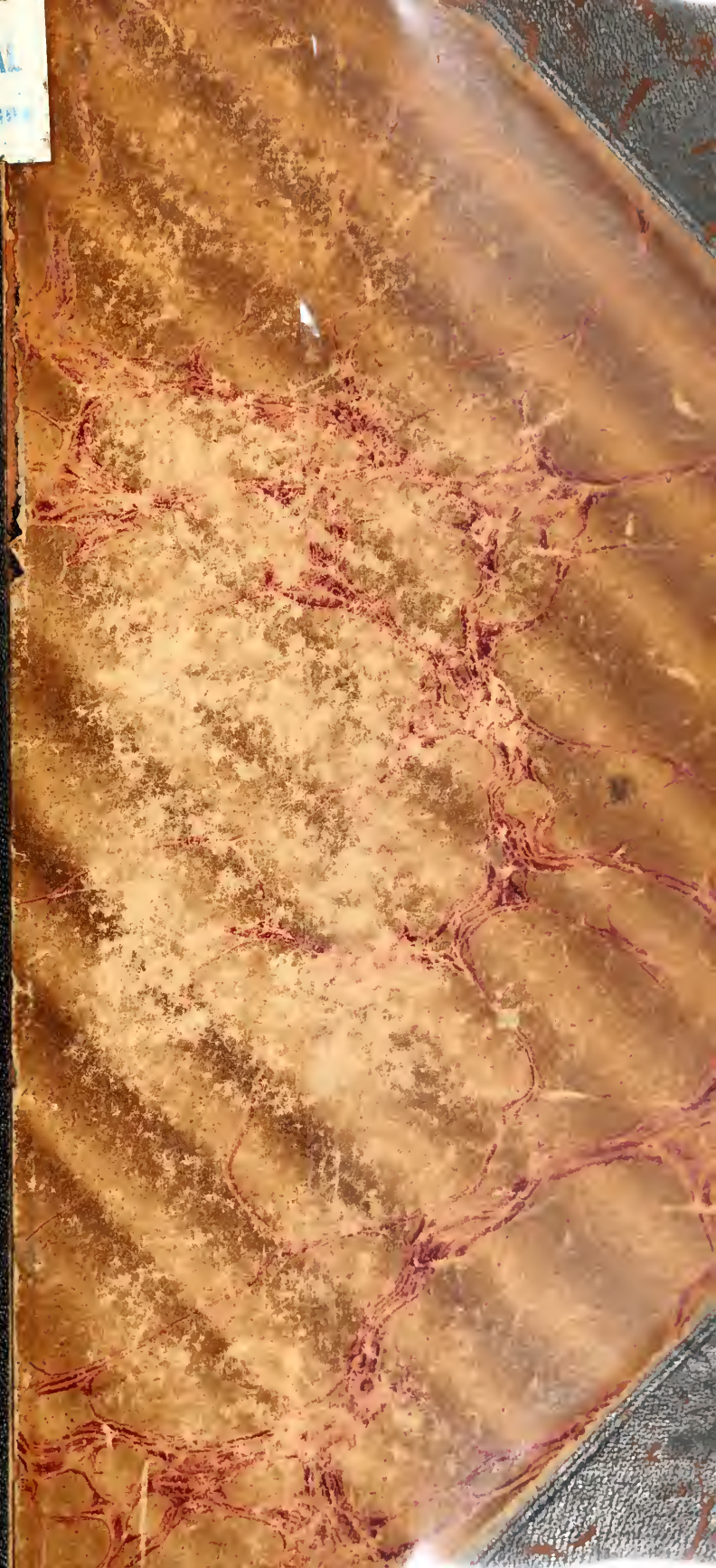


SPECIAL
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Benjamin Lay.



UNIVERSAL EMANCIPATION.

EDITED AND PUBLISHED BY BENJAMIN LUNDY, BALTIMORE, AT \$1 PER ANNUM IN ADVANCE.

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

No. 3. VOL. I. THIRD SERIES.]

JUNE. 1830.

[WHOLE NUMBER 255. VOL. XI.]

REMOVAL.

The office of the *Genius of Universal Emancipation* is removed to No. 49, *Sharp Street*—Second door South of Pratt Street. Subscriptions, Communications, &c. will be received both at the office, and at No. 135, Market Street.

☞ The editor of this work has again partially fitted up a Printing Office, in order that the publication may be once more entirely under his own controul. It is expected that the arrangements will be completed in a short time, when it shall be seen whether the abominations of the slave system, and the corruption of its guilty abettors, are not to be properly investigated and exposed. But, in order to effect this desirable object, punctuality in paying up for present subscriptions, as well as more activity in procuring new ones, is absolutely necessary, on the part of the patrons and friends of the work. It would be no difficult matter, one would suppose for those who wish for its success, to procure some further patronage, in almost every part of the country.

I acknowledge, with pleasure, that a few of our friends at a distance have generously used their influence in procuring additional subscribers, and forwarding their payments, since the change from a weekly to a monthly publication: and I sincerely hope that others will speedily follow the example. I cannot now leave home for

that purpose myself. The terms of publication, &c. may be seen on the last page of the cover. ☞ New subscribers will be supplied from the commencement of the present volume.

THE LIBEL SUIT—AGAIN.

Attempts have been made in various places, and at different times, by some of the high professing "republicans" of this nation, to abridge the freedom of the Press, when it has clashed with what they conceived to be their private interests. This Argus-eyed guardian of the "rights of man" has ever been a thorn in the sides of the corrupt and the tyrannical. We have heard much of the arbitrary proceedings against it, by European despots and oligarchs; but in no country on the globe is such a disposition more completely exemplified than here. With all their vain-boasting, and the egotistical proclamation of their love of liberty, many of the people of this Republic are at heart disposed to be as self-adulatory and oppressive as any that exist. And such are ever desirous to impose curbs, restraints, and gags upon those publishers of periodicals, &c. who stand ready to expose their aristocratic machinations. But in few instances, perhaps, if any, has this spirit manifested itself more fully, than in the numerous attempts to intimidate the editors, and *put down the establishment*, of the "GENIUS OF UNIVERSAL EMANCIPATION." Not con-

tent with denunciations, threats, and slanders, communicated publicly and privately, through the medium of newspapers, anonymous communications, and verbal addresses, its enemies have resorted to personal abuse, and legal persecution. I am not about to give a detailed statement of their movements, at this moment; though I may, perhaps, do it at some future period. My object, at present, is to furnish the reader with a few more items of information respecting the famous Libel Suit, instituted against myself and late partner, by Francis Todd.

The public has been made acquainted with the circumstances of Garrison's conviction, in this case, and subsequent imprisonment. The period of his incarceration was *forty-nine days*, and the cost, altogether, upwards of one hundred dollars. A *civil suit*, for "damage" done to the "character" of the plaintiff, (not the *damage* incurred by the *guilt* in which he was involved, but that resulting from the *exposure of it*.) is also pending against him, as well as myself, and is expected to be tried early in next month.

It will be recollected that the suit for libel, aforesaid, was originally brought against both myself and partner:—but as I was absent at the time, the proceedings were directed against him alone. Before he was convicted I returned home, and did not leave this city again for about three weeks. The Court knew of this, but did not then offer to arrest me. I left home again for a short period: and when I returned the second time, I found Garrison in prison. Still no attempts were made to proceed against me, for nearly two weeks after this period. It is a trite maxim, however, that "*Justice is slow, but sure.*" And my old friend, *Judge Brice*, at length determined to exemplify the truth of it in my case. The Deputy Sheriff was despatched to take peaceable or forceible possession of my mortal part, and have it, without delay, before his Honor. I was not in my office, and the bailiff went as he

came. In a few hours after, he called again, but I was yet away. These circumstances were made known to me in the evening; and the next morning, after arranging my business, I went to the Sheriff and demanded the object of his deputy's mission. He informed me that the Court would explain the matter; and, forthwith, I placed myself before that august tribunal. The Honorable Judge Brice had not made his appearance.—Probably he was yet in his parlour, adjusting his wig, as it was rather early for gentlemen of dignity to shew themselves abroad! The business was arranged without him. I gave bail for my appearance at the June Term of our City Court, and it is expected that my trial will come on some time in the present month.

But I wish it understood, that I am by no means disheartened. Notwithstanding all that has been said and done;—notwithstanding the threatening aspect of the times—the portentous appearance of the gathering storm—my head is bared to its pitiless peltings.—My eye winks not at its fiercest lightnings. The awe-inspiring thunders may roll around; the electric fire may stream from every cloud; the demon of the storm may hurl his death-doing bolts;—yet, if I be not stricken lifeless to the earth, *my humble labors shall not cease.*

OUR JURORS.

Some curiosity having been excited among our friends, to know who were the jurors that found a bill of indictment against us, and finally gave a verdict of "*guilty*" in the criminal Court, against W. L. Garrison, I have taken the pains to procure their names from the Court Records. They are as follows:—

Grand Jury.

Hugh W. Evans; (Foreman;) James Piper; James B. Stansbury; John H. Barney; Jacob Daley; Joseph Shane; Joseph K. Stapleton; William Chalmers; Philip Littig; Rezin White; Daniel Conn; James

P. Heath; Leonard Pouder; Arthur Mitchell; Joseph Jamieson; Philip Uhler; John King; Harmanus Alricks; James Hindes; James R. Williams; Daniel Metzger.

Petit Jury.

Benjamin Hutchins; Henry Dukehart; SAMUEL WILSON; Joseph T. Forde; Richard Bradshaw; Samuel Jarrett; James C. Magauran; William S. Packer; Thomas E. Palmer; George Waggoner; TOWNSEND SCOTT; Thomas Bond.

It will be understood by the reader, that in the Grand Jury a majority may decide the questions before it.—But the decisions of the Petit Jury must be with unanimous concurrence. There are a few names among the last mentioned, that I was not a little surprised to see there. They, no doubt, acted conscientiously; and if so, their reflections will be calm. I hope they will not censure me for thus making them known; for, let the consequence be what it may, there shall be nothing concealed in this matter, if I can prevent it.

FREEDOM OF THE PRESS.

It is gratifying to perceive, that many of our contemporaries are sensible of the apparently unwarrantable attempt to restrain the liberty of the Press, in the prosecution now pending against the editor of the Genius of Universal Emancipation and his late partner. More than an hundred voices have been raised—more than an hundred periodical works have denounced (many of them in no very measured terms) this attack upon what we have ever considered our proper editorial privileges. Upon a future occasion, when I may not be subject to the imputation of a wish to forestall public opinion, in my own case, I shall give the reader a view of the sentiments expressed by some of them, in their own words.

Gentlemen who feel a propensity to muzzle the editorial fraternity, will learn that, in attempting it, they are making a "demonstration" upon a *Hornet's nest*,

and if they persist, it is natural for them to get stung a little. I would rather be arraigned before an hundred Judge Brice's, and all the juries that were ever empannelled by his order, than to be hauled up before the bar of an indignant *Court of Editors!* The first may empale the body, and professional censors may rouse the irritable feelings—but the last pierce the very soul with the javelin of burning reproof, and leave the wretch to agonize with the smart of sore condemnation, applied with the irresistible force of sincerity.

THE BALTIMORE MINERVA.

I am astonished at the remarks of the editor of the *Minerva*, respecting the imprisonment of W. L. Garrison. He asserted, lately, that he was "a voluntary inmate of the jail!" and he even repeats the assertion, after Garrison's explicit denial of it. But let us see how he makes out his case. He says: "the fifty dollars might easily have been raised for him." Surely!—And is this sufficient ground for so grave a charge, friend Hewitt—a charge, de facto, that he merely wished to excite the sympathy of his friends, by unnecessarily submitting to imprisonment? Possibly the money might have been raised for him, if any one had offered to do it.—But was this offer made? If so, who did it? I do not believe that it was done, until he had lain in prison more than six weeks, and until the benevolent Arthur Tappan, of New York, ordered a draft for the purpose. True, some persons had spoken about it—as Peter Pindar says, "about it Goddess, and about it!"—but the money was not at Garrison's command. How, therefore, can Mr. Hewitt say the imprisonment was voluntary? How does he know that the money could have been procured, before it was? He thinks that it might have been done, and therefore the imprisonment was voluntary!!

Let us place the subject in a clearer light.—A charge is made, of a criminal

nature—all the formality of trial and sentence is strictly observed by Court and Juries—the person implicated is placed in the custody of the Sheriff, to be handed over to the Jailor.—And yet, after all this, his imprisonment is “voluntary,” on his part, if he does not condescend to employ some person to go a begging for him, among his friends!!! Is not such reasoning absurd?—Was ever such logic tolerated?

WILLIAM LLOYD GARRISON.

If our persecutors think to break down our spirits, by their vile proceedings, they will, ere long, find that they have “reckoned without their host.” Thus much I can say for myself.—And the reader will incline to the belief that the same remark will apply to my friend Garrison, after perusing the following, which he pencilled on the wall of his prison, the next morning after his incarceration. While immured within those gloomy walls, he wrote many other articles, equally lively and elegant.

SONNET.

High walls, and huge, the *body* may confine,
 And iron grates obstruct the prisoner's gaze,
 And massive bolts may baffle his design,
 And vigilant keepers watch his devious ways:
 Yet scorns th' immortal *mind* this base control!
 No chains can bind it, and no wall enclose:
 Swifter than light, it flies from pole to pole,
 And in a flash from earth to heaven it goes!
 It leaps from mount to mount—from vale to vale
 It wanders, plucking honeyed fruits and
 flowers;
 It visits home, to hear the fire-side tale,
 Or in sweet converse pass the joyous hours.
 'Tis up before the sun, roaming afar,
 And in its watches wearies every star!

W. L. G.

THAT'S NOBLE!

The following appeared as a Communication in the *United States Gazette*, of a recent date. The Philadelphians have some *good ideas* relative to Colonization.—But, Query?—Would not a little more *pecuniary* aid set other measures of importance also on foot? Suppose a few thousand dollars were appropriated to the purchase and cultivation, *by free labour*, of a part of the land belonging to Gen.

Lafayette, in Florida?—Would it not have more good effect (in case of judicious management) than the *colonizing* of 50,000 colored persons in Africa? I do not wish to discourage the latter;—but I should be much pleased to learn that an experiment, like the above mentioned, were to be made.

Messrs. Editors—Since the very interesting letter of Captain Sherman appeared in your laudable journal, I have had the opportunity of conversing with a member of the Colonization Committee, and am pleased to learn that they anticipate another expedition to Africa, and intend, if the requisite funds can be obtained, to despatch a ship on or about the first of Sept. with 250 manumitted slaves.

The sum of \$100, for which four fellow creatures may be relieved from bondage, and constituted members of the new republic of Liberia, is so small, that I cannot hesitate to believe 25 Philadelphians will be disposed to join in contributing that sum each, to transport 100 of the contemplated number, and thus insure the fulfilment of the committee's benevolent object. Should this hint be attended with the success I anticipate, I pledge myself to transmit to Mr. Cresson, Secretary of the Colonization Committee, the sum of \$100 towards it. Your's, G. B.

BRITISH COLONIAL REFORM.

The editor of the *Genius of Universal Emancipation* is indebted to some friend, unknown, for *Gore's Liverpool Advertiser*, of the 25th of February, last, which contains some very important information relative to measures contemplated “for improving the condition of the slaves in the colonies of Trinidad, Berbice, Demerara, St. Lucia, Cape of Good Hope, and Mauritius. Sunday markets are to be prohibited, and one day in each week set apart in lieu thereof. Penalties are to be inflicted for compelling slaves to work on Sunday, except in cases of absolute necessity, which are to be defined by the Governor. The use of the whip to be restricted. The marriage rite to be legalized. Slaves allowed to hold property, and capacitated to maintain law-suits in its defence. Family connexions not to

be separated, except in particular specified cases. Manumissions of slaves to be greatly facilitated. "Slaves may effect the purchase of their freedom by compulsory process." The evidence of slaves to be admitted. Slaves to be forfeited on conviction of the owners for cruelty, &c. &c.

The reformations proposed, are numerous and important; but I have not room to notice the subject more in detail, at present.

LIBERIA.

By the arrival of the brig *Liberia*, at Philadelphia, the editor of the *Genius of the Universal Emancipation* has received a letter from *Jacob W. Prout*, of *Monrovia*, (formerly of *Baltimore*,) and also the first number of the "*Liberia Herald*," issued by *J. B. Russwurm*, formerly editor of "*Freedom's Journal*," of *New York*.

To the kindness of the writer of the above mentioned letter, I am indebted for obtaining a number of new subscribers to this work, in addition to those who formerly received it, in the Colony.

The following is an extract from the letter aforesaid. I rejoice to learn that many of the settlers are doing well.

"Our Colony is in a thriving situation. I have not the least doubt but that the expeditions of the ship *Harriet*, and the *Liberia*, will give a great spur to agriculture: as, from what I have seen of the people, I think them industrious and hard-working persons. I do not think your eyes every beheld a more beautiful view than we have at the *Caldwell* settlement, on that side of the *Stockton River*. And the settlers on the *St. Paul's River* are sparing no pains or labor to equal those on the *Stockton*. The people of *Millsburg*, with the exception of a very few, live altogether by their farms; and some of them send down to this place fresh beef, and vegetables of different kinds."

From the number of the "*Herald*," now before me, I here insert a paragraph of the editor's address, (not having room for the whole,) which shews that the traffick in human blood is still pursued with avidity on the coast. He says:—

"We are in hopes, through our columns, to bring to light many facts relative to the Slave trade. It is the general opinion in the United States and Europe, that it has nearly ceased: but could an American or European reside on

Cape Messurado, and witness the daily passage of slavers up and down the coast; and see (what many of our citizens have) hundreds of their fellow men, actually in chains, on board; he would then begin to think that the traffic was far from being discontinued. To such a pitch of audacity have many of these slavers arrived, that no merchant vessel, unless strongly armed, is secur'd against their piratical attacks. They have even been known to leave the *Havanna* and other ports, for this coast, with not more than two weeks provisions on board, depending altogether upon falling in with vessels, and supplying themselves. Some governments have made the trade piracy, but of what avail are laws, which are enacted at the distance of 5000 miles, without the means of inflicting punishment? Desperadoes, like those engaged in the Slave trade, must be deterred by the certainty of punishment, or they never will desist. Colonies have been planted by the British, Portuguese, French, and Danish; but with the exception of the first, neither is strong enough to prohibit the traffic in slaves from being carried on in its neighborhood."

The "*Liberia Herald*" is printed on a medium half-sheet, and issued once a month, at \$2.00 per annum. It will, no doubt, be conducted with spirit and ability. A sample of it may be seen at the office of the *Genius of Universal Emancipation*.

☞ Since the foregoing was written, the second number of the *Herald* has been received at *New York*, and some extracts from it have appeared in our eastern prints. One, respecting the prosecution of the Slave Trade, will be found under the head of "*Black List*," in this paper.

☞ At the request of *John Andrews*, the following notice is copied from the *American*, of this city, accompanied with a few introductory remarks:

He informs me that it is his particular desire to place the child, alluded to, with some genteel colored persons in *Philadelphia*, in order that it may be properly brought up and educated. This he stated to me, soon after his arrival in *Baltimore*, that it was his determination to do when he left *Virginia*; and I have no doubt that he is now sincere in this intention. Should this notice reach the parents of the child, it would be well for them to attend to it. *James Forten*, with whom the papers securing their emanci-

pation are left, as aforesaid, is a colored gentleman, of excellent character and standing, and is well known and highly respected by the citizens of Philadelphia, generally, of all classes. Any arrangement that may be made with him, relative to this matter, may be fully depended on. Andrews has recently corresponded with him, and he is willing to attend to the child, as requested.

"My servants, William and Evelina, are informed that on personal application to Mr. James Forten, Philadelphia, they will obtain their own and the little girl's free papers. They are requested, wherever they may be, to write to me immediately, directing their letters to Baltimore; as by so doing they have nothing to fear and much to gain. JOHN ANDREWS."

MANUMISSION SOCIETY OF N. CAROLINA.

The proceedings of this interesting Society, as published in the *Greensboro' Patriot*, have been received at this office. I hope to notice them hereafter in detail. The society still presses onward, faithfully and perseveringly, in the great and good work. The officers, for the ensuing two years, are: Benjamin Swaim, *President*; William Swaim, *Secretary*; Zimri Stewart, *Treasurer*; and William Reynolds, Robert W. Hodson, James C. Kersey, Dr. John Parker, and Aaron Stalker, *Managers*.

"An association exists in Philadelphia, "for the use of Free Cotton," and a dry good store is opened, in which no cotton is sold that is not raised by a free laborer—where the raw material is to come from is not stated. But seriously—if the philanthropists of Philadelphia, wish well to the slaves of the south, may it not be questioned whether they will be likely to ameliorate their condition, by doing any thing which may tend to injure the prosperity of their masters."—*Fredericksburg Aena*.

It is true that such an association as that above mentioned does exist in Philadelphia;—and it is equally true that others of the same nature, and with nearly the same objects, exist both in this country and in England.—But *it is not true* that the adoption of such measures will "tend to injure the prosperity of" any slave-holder.

DISTRICT OF COLUMBIA.

The following pithy little paragraph is from *Niles' Register*, of a recent date:—

"The numerous bills matured, concerning the District of Columbia, have all failed, except the bill concerning the Judges of the Orphans' Court, and that to amend the charter of Georgetown."

So!—nothing yet done respecting the system of slavery. The PEOPLE must see to this.

§ The editor of the "*Bucks County Intelligencer*" has made the amende honorable, very handsomely, respecting the plagiarism of his correspondent. "W" has also offered an "apology"—and so lame an apology never was before made since Adam commenced the practice of speech!—But we must not exult over him.

WANT OF ROOM!

Several very interesting communications, together with a great mass of other matter, both original and selected, lie over for insertion in future numbers. I would give a small "premium" (a *large one* I cannot give) for the best plan of *editorial condensation*! I cannot insert the *tenth part* of what I wish.

Biographical Sketches.

BENJAMIN LAY.

I now have the satisfaction to submit to the readers of this work, a brief notice of one of the *first active and persevering laborers in the cause of African Emancipation*, accompanied by a true likeness, as he appeared in his old age, when devoting his whole heart to this grand and benevolent purpose. The following extracts are taken from the biography of this singularly philanthropic and extraordinary man, written by Roberts Vaux, of Philadelphia, and published in the year 1815, by Solomon W. Conrad.

"Benjamin Lay was born at Colchester, in the county of Essex, Great Britain, Anno Domini 1677. His parents, who were members of the Society of Friends, carefully instructed him in the religious principles which they professed

but their pecuniary resources did not enable them to bestow upon their son more than the rudiments of learning, as taught in the lower order of English schools."

Passing over the incidents of his private life, as well as the religious controversies in which he was frequently engaged, we come to view him as the distinguished advocate of the oppressed and mal-treated slaves, in the British West Indies.

"In 1718, at the age of forty-one years, he removed from his native land to the island of Barbadoes, and there established himself in mercantile business. Here he is exhibited in a new and interesting field of action, in which he appears to have taken a bold and decided part. At this period, the African slave trade was carried on, if possible, with more intense cruelty, than at any previous or subsequent stage of its uniformly iniquitous history. The treatment to which the unhappy victims of avarice were subjected in the service of their masters, on the plantations of the West Indian islands, furnished a melancholy proof of the application of human ingenuity exerted in the contrivance of the most barbarous punishments, as well as the absence of all compassion, from the fears of those whose mandate directed, and whose power inflicted them. Thus a witness of scenes which were calculated to excite the keenest sensibility, and awaken the tenderest sympathy of his nature, Benjamin Lay became singularly enlightened, in relation to the injustice and oppression exercised toward the people of Africa. From that moment, every faculty of his mind was exerted, to render odious, not only in the opinion of the community in which he lived, but among mankind universally, a traffic which begot so much crime—entailed so much misery—and threatened such awful retribution from the Omnipotent and regardful Parent of the whole human family.

"Justum, et tenacem propositi virum,
Non civium ardor prava jubentium
Non vultus instantis tyranni
Mente quatit solida."

HORACE.

We now find this philanthropic advocate of the oppressed, fearlessly engaged in public and private admonition with all who were in any degree implicated in the crime of enslaving their species; and whilst he zealously pleaded with the oppressor for the extension of clemency, he was equally conspicuous for the practical benevolence which he manifested toward the subjects of his compassion. Whenever he met the slaves of the island, he noticed them with kindness and commiseration. They soon became generally acquainted with his views and exertions in their favor, and as an evidence of gratitude to their benefactor, they came from the neighbouring farms on the Sabbath day and assembled around his house in the town, to the number of many hundreds; and he thus had an opportunity of conveying to them suitable advice, and also of furnishing them gratuitously with simple and wholesome food, as liberally as his restricted pecuniary resources would allow. In this practice he continued, until popular clamour was raised against him, and he was denied even the melancholy satisfaction of

shewing his tenderness for those, whose sufferings, at most, he could only mitigate. In proportion to the steadiness and determination of his testimony against negro bondage, was the hostility of those who were enriched by its existence. Their opposition to his truly christian principles at length became so violent, that after having endured the conflict for several years, and perceiving no prospect of effecting any change in the conduct of the slave-holders, he resolved to seek an asylum in another country. This resolution, when communicated to his wife, she entirely approved. Her mind was deeply affected with the subject of slavery, and she said on that occasion, "*that she wished to leave Barbadoes, lest by remaining there she might be leavened into the nature of the inhabitants, which was pride and oppression.*" After having resided thirteen years in Barbadoes, he came to Philadelphia in 1731.

"The biographer next gives a description of his personal appearance. It will be seen, from the engraved likeness, (which is believed to be strictly correct,) that "his physical organization was not less remarkable than the qualities of his mind were rare and extraordinary." He proceeds:

"On his arrival in Pennsylvania, it was soon discovered that his character was eccentric. The practice of holding slaves was general in the province, though they were treated more mildly than their debased countrymen in the West Indies. Lay was, however, established in the pious doctrine that the odious system of slavery was altogether unrighteous, and with the same zeal with which he had begun, he continued to reprobate the conduct of every one who participated in the custom. His independence of opinion, and freedom of expression, rendered him a less welcome emigrant than those who could quietly approve, or openly adopt the habits of the times, and his sentiments met with vigorous opposition from every quarter. Thus this champion of justice, of human rights, and reformation, found himself again an almost solitary combatant in a field where prejudice and avarice had marshalled their combined forces against him."

"Excepting the time requisite for procuring food and raiment, he was altogether devoted to the inculcation of his doctrines; and for the promotion of them, he visited several of the governors of the neighbouring provinces, as well as other influential characters, in church and state. He omitted no opportunity to endeavor to interest every one with whom he met in the benevolent work he had undertaken; and to effect this, he adopted various means—some of which were so extravagant as to induce the belief that his intellect was partially diseased."

"The following facts will shew some of the modes he adopted, to convince the Society of Friends, and others, of the impropriety of their conduct in keeping slaves. During the session of an annual meeting, held at Burlington in New Jersey, Lay proceeded to that city. Having previously prepared a sufficient quantity of the juice of poke-berry (*Phytolacca decandra*) to

fill a bladder, he contrived to conceal it within the cover of a large folio volume, the leaves of which were removed. He then put on a military coat, and belted a small sword by his side; over the whole of this dress he threw his great coat, which was made in the most simple manner, and secured it upon himself with a single button. Thus equipped, he entered the meeting house and placed himself in a conspicuous station, from which he addressed the audience in substance as follows:—

“Oh all you negro masters who are contentedly holding your fellow creatures in a state of slavery during life, well knowing the cruel sufferings those innocent captives undergo in their state of bondage, both in these North American colonies, and in the West India islands; you must know they are not made slaves by any direct law, but are held by an arbitrary and self-interested custom, in which you participate. And especially you who profess *‘to do unto all men as ye would they should do unto you’*—and yet, in direct opposition to every principle of reason, humanity, and religion, you are forcibly retaining your fellow men, from one generation to another, in a state of unconditional servitude; you might as well throw off the plain coat as I do” (here he loosed the button, and the great coat falling behind him, his warlike appearance was exhibited to his astonished audience) and proceeded—“It would be as justifiable in the sight of the Almighty, who beholds and respects all nations and colours of men with an equal regard, if you should thrust a sword through their hearts, as I do through this book.” He then drew his sword and pierced the bladder, sprinkling its contents over those who sat near him.”

“In the year 1737, he published a book entitled, *‘All slave keepers, that keep the innocent in bondage, apostates. Pretending to lay claim to the pure and holy Christian religion, of what congregation soever, but especially in their ministers, by whose example the filthy leprosy and apostacy is spread far and near; it is a notorious sin which many of the true friends of Christ and his pure truth, called Quakers, have been for many years, and still are, concerned to write and bear testimony against; as a practice so gross and hurtful to religion, and destructive to government, beyond what words can set forth, or can be declared of by men or angels, and yet lived in by ministers and magistrates in America.’*

The leaders of the people cause them to err.

Written for a general service, by him that truly and sincerely desires the present and eternal welfare and happiness of all mankind, all the world over, of all colours, and nations, as his own soul. BENJAMIN LAY.”

“He always travelled on foot, and made frequent visits in the neighbourhood, as well as at a considerable distance from home; having once walked to Philadelphia, with an intention of conversing with an individual of considerable note, he found the family, on his arrival, sitting at breakfast; Lay entered the room, and was in-

vented to partake with them; but seeing a black servant in attendance, he inquired of his master: *‘Is this man a slave?’* being answered affirmatively, he said, *‘then I will not share with thee the fruits of thy unrighteousness,’* and immediately departed from the house. He never owned a slave himself, neither would he sit with, nor partake of the food of any one who kept them.”

“Not long before his death, a friend of Lay’s made him a visit for the purpose of acquainting him that the religious society of friends, had come to the determination to disown such of their members as could not be persuaded to desist from the practice of holding slaves, or were concerned in the importation of them. The venerable and constant friend and advocate of that oppressed race of men, attentively listened to this heart-cheering intelligence, and after a few moments reflection on what he had heard, he rose from his chair, and in an attitude of devotional reverence, poured forth this pious ejaculation: *‘Thanksgiving and praise be rendered unto the Lord God.’* After a short pause, he added—*‘I can now die in peace.’*”

I should rejoice, were it in my power to give more copious extracts from the life of this extraordinary man. Notwithstanding his enthusiasm and eccentricity, and his consequent disownment from the society of Friends, few men living (if any) have done more towards breaking the servile chains of the American slave, than him. The value of his labors, like those of all other genuine reformers, were not duly appreciated in his day. But since the publication of his memoirs, they have even been sought for by Europeans, and translated into foreign languages. He died on the 3d of February, 1759, aged 82 years—41 of which were actively devoted to the subject of the abolition of slavery. I close this sketch with one more extract from his biography.

“His temper was violent, but it was always excited for mercy’s sake, and in behalf of those who dared not assert their own rights. His eccentricity was remarkable, but, in the main, it subserved the purposes of utility. His habits, though singular, were in many respects worthy of imitation. Some will allege, and none can doubt, that he occasionally manifested symptoms of derangement; yet all must acknowledge that *‘oppression will make a wise man mad.’* That he was pious and benevolent, most will admit. That he was disinterested and generous, few can deny. That his opinions were correct, concerning the great work of reformation, of which he was one of the founders, we have the almost universal consent of mankind, in the honourable verdict which civilized nations have pronounced upon the question.”

*The particulars of this singular transaction, and the speech, were related to Dr. John Watson, deceased, formerly of Bucks county, by his friend and neighbor, the late Jonathan Ingbam, Esquire, who was a witness of the scene.

LADIES' REPOSITORY

Philanthropy and Literature.

PRINCIPALLY CONDUCTED BY A LADY.

THE REPORTS, &c. FROM ENGLAND.

The Reports from the Ladies Societies in England, the reception of which was mentioned in our last number, breathe throughout a spirit of encouragement, and exhibit a most animating picture of persevering exertion in the Negro cause, on the part of British females. We are rejoiced at the rapid multiplication of these societies, and at the interest in them which appears to be fast spreading from one border of the kingdom to the other.

"Many distant places" says one of the Reports, "are becoming deeply interested in the success of the patient, unwearied endeavours made by females, to induce abstinence from slave grown sugar, and are uniting together in this system of good will to man."

"Our appeal to the generous feelings of the sister kingdom have not been made in vain. We learn that at Cork, is an active Ladies Society; and others have been formed at Clonakilly, Clonmel, Mallow and West Pool, in Ireland; all employed in advocating the use of Free Labor Produce. We have also to rejoice at the advancement of the cause in other parts of that island."

Their unwearied endeavors do, indeed, deserve to be rewarded by the attainment of their object. They seem determined to leave no plan untried, no method unadopted, which may be made subservient to the end they have in view; and their success appears, thus far, to have been commensurate with their efforts. The Birmingham Association, which, from the tenor of its first report, we should suppose to have been the earliest established, has been in existence no longer than five years. It originated with "a few individuals," who felt deeply on the subject, "and determined to endeavor to awaken (at least in the bosom of English women) a deep and lasting compassion for the sufferings of the slave." We know not the precise number of the societies now, but inclusive of these in Ireland, we should suppose that to rate them at near thirty, would be scarcely too high a calculation. The plan of proceeding, developed in the following extract, appears to be that pretty generally adopted by the different societies.

"The object of Female Societies, for the relief of British Negro Slaves, is to circulate through all classes of the community such tracts and papers, published by the Anti-Slavery society, as clearly set forth the sufferings of the West Indian Slaves, for the purpose of awakening in every British bosom, a deep sense of the guilt and danger of continuing to hold them in a state of bondage, which outrages every principle of the British Constitution, and of the Christian Religion; to extend present relief to the aged, sick, and maimed Negroes, who are deserted by their masters;—assist in the formation and support of Schools, for Negro children and adults;—to enforce by example and influence, the rejection of West India Sugar; the cultivation of which, constitutes at once the chief oppressions of slavery;—and extensively to promote the establishment of similar Associations."

A variety of fancy articles, such as seals, portfolio's, albums, workbags, inkstands, work-boxes, &c. have been "adapted to anti-slavery purposes" and made use of for awakening the public attention. A number of these, the kindness of our English friends has given us the opportunity of examining, and we consider them well suited to the purpose for which they were intended. There is the seal, bearing the device of a female kneeling slave, and the very appropriate motto "Am I not a woman and a sister"—"The Negro's Forget Me Not,"—appealing with its poetic eloquence and "the magic of its name," to the heart's warm sympathies—and the Purse—who could rudely shut its clasps against the solicitations of mercy, while that pleading face is there to look a silent reproach for the unkindness? But we have not space to particularize. They are all but so many indications of a zeal that seems resolved never to intermit its efforts until they are crowned with success.

AMERICAN FEMALES.

After contemplating with admiring interest the various evidences given by British Ladies of their zealous devotedness to the cause of those who "have none in the land of their captivity to plead for them," the mind naturally turns itself upon our own country.

What has been done by the females of America? is the enquiry made from England. How many associations have they formed to promote the emancipation of your southern slaves?—and with shame and grief we must acknowledge how few have enlisted themselves on the side of humanity—how little has been done for the relief of those who are bondmen, in

the house of their brethren! And why is it thus? Has their passiveness arisen from a contented selfishness—or is it the result of ignorance of a necessity for their exertions—or of thoughtlessness? Oh! let them remember, ere it is too late, what is due to the long suffering of the slave, and stretch out their hands for his relief. Ask the question of thine own heart, lady, in its silent hour—What have I done for my afflicted brother? The answer may not come when thou art amidst the mirthful company of thy glad friends, and its pulses beat only to the music of the gay laugh—but in its twilight time of solemn thought—when sorrow is upon thine own soul or thy head is bowed in worship before your mutual Father—your mutual God—then listen if its silent teachings point not out a lesson of duty with regard to the slave!

Yet little as has hitherto been done by American females for the Negro race, we are not without the hope that a general sentiment of responsibility in that respect, will speedily obtain ground among them. In one city they have already awakened from the thrall of inactivity, and our sisters of Baltimore, we hope will soon follow in their footsteps. A spirit has gone forth among them that should not be suffered to slumber, until they have all registered their names as devoted servants in the cause of emancipation.

ENCOURAGING.

What can women do? is an enquiry frequently repeated, when emancipation is made the subject of conversation, by those who are too timid or too indifferent to decide the question by practical experiment. For a standing answer to such persons, if they are unwilling to take the usefulness of our societies upon credit, we will give the following extract from the Ladies Clifton Report. The circumstance mentioned is new to us, and will probably be so to most of our readers.

“It is not perhaps generally known that the *first impulse* given to the public feeling on the subject of slavery, which ultimately led to the abolition of the trade, was communicated by *females.*”

We regret that we have not space for the interesting narrative which follows that paragraph of “the commencement of that mighty work, to which so much piety, ability and perseverance, have been devoted.” But a mere knowledge of the fact is sufficient to speak volumes of encouragement to woman’s exertion, or of reproof for her supineness.

As a farther sanction to female efforts, we may mention the information communicated to us by a note on one of the reports, that the name

of the venerable Mrs. HANNAH MOORE—a name deservedly held in the highest estimation on both sides of the Atlantic—is on the Committee of the Clifton Society.

SUGAR.

A late description, by a respectable eye-witness, of the cruelties practised at the present time on the Sugar plantations in the West Indian Islands, concludes with the following impressive words:

“If you dare to do it, after what you have just read, take another spoonful of sugar to your cup of tea, and it is a hundred to one if there is not a tear of anguish and horror blended along with it. Indeed I would venture to assert, at any stake, (if it were possible to ascertain,) that there is not a hogshead of Sugar ever leaves the island, without having many of them in it.”

Will our readers “choose Sugar in their tea?” Will they indulge their palates with a blood-bought sweetness—a luxury of which it may be truly said, when we consider all the wickedness and the misery which its culture has produced,—that the awful price is immortal souls! We reply in the language used by a writer in the “Negro’s Forget Me Not:”

No, dear Lady, none for me!
Though squeamish some may think it,
West Indian Sugar spoils my tea;
I can not, dare not, drink it.

The simple produce of the cane
Excites no strong objections,
But with it comes a ghastly train
Of dreadful recollections.

True, the plant was freely given,
Kindly given to man to rear it;
Freely fall the dews of heaven,
Freely shine the rays that cheer it.

But what suffering and what guilt
Attend its cultivation—
What groans arise, what blood is spilt,
What bitter lamentation!

And can I taste a single grain,
Produced by such oppression;
The fruit of so much grief and pain,
The Negro’s sad possession!

PREJUDICE.

When we consider the strength of early impressions, and the readiness with which even our own more matured minds receive a bias from trifling circumstances, the necessity will easily be perceived of using the utmost watchfulness, in order to guard the minds of the young from the influence of erroneous impressions. Upon the friends of the Negro, we would particularly impress the duty of extreme wariness, in order to preserve those under their care from the contagion of the prevailing prejudices

against that unhappy race. Suffer not those who are rising into life to enter its arena, as too many of ourselves have done, with their feelings warped by early misrepresentations, and their ideas of a dark skin inseparably connected with unworthiness of character. There are few females who have not, in some way or other, a degree of influence over the mind of childhood. Let them exert that influence for the benefit of their negro brethren. Let them carefully search out, and endeavor to eradicate from the minds of their young friends or relatives, any feelings of dislike or contempt, that may have been acquired from derogatory opinions of the colored race, which have been expressed in their presence; and thus fit them, in after life, to be the friends and advocates of the cause of the slave.

We do not say, that the vices of the Negro should be glossed over, and his faults concealed or palliated, in order to effect this. But it is surely most unjust, because many of them have been hitherto degraded beings, to insinuate the idea into the mind of the child, that *all* are, and must ever remain so. If he is told that they are ignorant and debased, let the inducing causes of their situation be pointed out to him;—let him see the difficulties they have to contend with; and let him be told, that some among them have nobly succeeded in conquering all the opposing force of untoward circumstances, and rising into high respectability. He will then form a true estimate of their respective situations. He will see that the Negroes have not risen to a higher grade in society because their efforts to do so have been continually baffled and discountenanced, by the contempt and unrelenting prejudices of the whites; and instead of despising them for what they are, he will endeavor to elevate their character, and to infuse a higher tone of moral feeling into their minds, by inspiring them with self-respect, and teaching them that they may, by exertion, reach a station in life worth contending for.

COMMUNICATIONS.

FREE LABOR COTTON MANUFACTURES.

For the Genius of Universal Emancipation.

Report of the Committee of the Female Association of Philadelphia for promoting the Manufacture and use of Free Cotton.

The Committee having, since our last meeting, taken a review of the affairs of the Association, feel themselves warranted in using the language of hope and encouragement. An examination into our accounts has given us the satisfactory assurance, that, although no profit has resulted from

the sale of the goods manufactured by our direction, our friends have not as yet sustained any diminution. As a desire for pecuniary advantages formed no part of the motives by which our members were influenced in thus associating themselves, an exemption from actual loss is all that we expect; and as such an exemption has been hitherto experienced, and while laboring under far greater disadvantages than at present, we may now calculate with much more apparent certainty upon the success of our future exertions.

From the lot of North Carolina cotton, of which our last report mentioned the perception and the purchase by Thomas Craig, the Committee has directed the manufacture of such articles as appeared best calculated to supply the present demand. Among them may be enumerated, one thousand yards of Vigonia Cassimere, a part of which is to be twilled; five hundred yards of Cotton drilling, and a similar quantity of Bed-ticking; Canton flannel; table diaper; furniture and apron checks; and shirting and sheeting muslins. A portion of these, we expect, will be finished in a very short time, when they will be immediately deposited for sale in the store room of the Association, at No. 252 North Third street.

From the statement of the manufacturers, the committee believe that these articles can be disposed of at prices very little, if at all, advanced above those of a similar character manufactured from the common slave material. The difference, if there be any, will only arise from their being wrought by hand, instead of steam power;—the quantity which our means would command, not having been sufficiently large to induce the proprietors of power looms to undertake its manufacture.

Of the goods previously manufactured, there are still on hand some muslins, a few pieces of calico, and twenty-six pieces, containing about 40 yards each, of the thin muslin prepared for that purpose, yet remaining unfinished, which we intend shortly to have stamped with different figures.

Through the unsolicited exertions of our brethren of the "Free Produce Society," the amount of one thousand dollars has been subscribed, as a voluntary contribution, by individuals, and rendered as a free loan for one year, and of which we are requested to avail ourselves whenever occasion may require. This unexpected act of kindness has enabled us to extend

our orders for articles manufactured from free cotton, and thus to furnish a more ample supply and a greater variety of these goods.

In conclusion we have only to request from our members, an unflinching and still more earnest perseverance in their efforts on behalf of their oppressed fellow creatures, who are victims of the unholy system of slavery. We wish them to be active and interested participators in the concerns of our society, regarding not the inconveniences that may arise from a devotion of their time and services to the furtherance of the designs for which it was instituted.

LITERARY.

For the Genius of Universal Emancipation.

THE KNEELING SLAVE.

Pity the Negro, lady! her's is not
Like thine, a blessed and most happy lot!
Thou, sheltered 'neath a parent's tireless care,
The fondly loved, the theme of many a prayer,
Blessing and blest, amidst thy circling friends,
Whose love repays the joys thy presence lends,
Treadst gaily onward o'er thy path of flowers,
With ceaseless summer lingering round thy
bowers.

But her—the outcast of a frowning fate,
Long weary years of servile bondage wait.
Her lot, uncheer'd by hope's reviving gale,
The lowest in life's graduated scale—
The few poor hours of bliss that cheer her still,
Uncertain pensioners on a master's will—
Midst ceaseless toils renewed from day to day,
She wears in bitter tears her life away.
She is thy sister, woman! shall her cry
Uncared for, and unheeded pass thee by?
Wilt thou not weep to see her sunk so low,
And seek to raise her from her place of woe?
Or has thy heart grown selfish in its bliss,
That thou shouldst view, unmoved, a fate like
this? MARGARET.

For the Genius of Universal Emancipation.

STORY TELLING.

Come to the green wood with me, gent'e friend!
I know a hidden dell, where the chafed stream,
Goes bounding playfully with child-like mirth,
Over its stony path, and flinging up
Its waves with seeming petulance in foam.
The bank slopes down unevenly, but wears
Like Fairy, a gay mantelet of green,
All border'd daintily with bright hued flowers.
The gray old trees bend over it, and up
Among their twisted boughs, an ancient vine
Hath strongly wreathed its stem. Below, it lends
In wayward convolutions o'er the stream,
Offering a couch where thou mayst safely sit
While I recline beside thee on the turf:
Will not the vine leaves shade us pleasantly
While we discourse together? wilt thou sing?
Or shall we tell sad stories? One I read,
But yesterday, that lingers with me still,
Haunting my memory with its thoughts of woe;
Twas of a dark-brown slave—One whose bright
days

Of early infancy had passed beneath
The glowing sun of Africa. She was torn,
Ere her tenth summer, from the sight of all
That made her childhood happy; and the spring
Of all the bouyant hopes that make young hearts
So bli-sful in their dreams, was crush'd at once.
She was a sad eyed girl—she never met
In revel scenes, with those who flung a-side
Their sorrows for mad joyance; but a gleam
Of something like to bliss stole o'er her heart,
When one, who shared her infant sports, would
speak

Of those remembered hours. She wedded him;
And years of spirit-wearing toil went by,
Even midst her bonds, with almost happiness.
He could not brook his chains: a quenchless fire
Was in his spirit, and he burst all ties
That bound his heart—he left her, and was free;
She bore her sorrows patiently, and scarce
Let fall a tear-drop; but the gentle ones
That called her mother, were more closely bound
In her bereaved affections; and their love
Was all that warm'd the pulses of her heart.
Then came another, and a darker blight;
They were torn from her, one by one, and sold,
Those nestlings of her heart; and she grew wild
With her exceeding anguish, and her cry
Went forth in accusation up to heaven.
She wander'd o'er each spot where they had been
Calling their names; and mourning with a grief
That had no comforter; until at length
The springs of life were wasted; and she laid
At twilight hour her head upon the turf
In dying feebleness. There came one by,
Who would have spoke her kindly then, and
soothed

The parting spirit; but the time was past;
She raised her head a moment, and once more
Repeated the sad burden of her grief;
"Me have no children, massa, no one child!"
And her last cry was hush'd! GERTRUDE.

SLAVERY IN THE UNITED STATES.

By the late Rev. C. Wilcox.

This passage is supposed to have been composed, when the author was looking out upon our nation, on one of her annual 4th of July Jubilees, and seeing her "sons of liberty" rallying—flourishing the sword—bidding the cannon roar—and exulting because they are free;" when he thus exclaims:—

"Your joy is merciless while its glad sounds
From more than half the land return in groans;
Throw down your banners lifted to the sky,
They will not float in this poisoned air,
Away with feasts and song, come, fast and
weep—

Away with all defiance and disdain
Of foreign tyrants; humbly mourn our own.
For who're tyrants? they that make men slaves.

With needful food supplied, the slave, say
some,

Desires no more, and, void of care, is blest.

And is it just

To shut him from all rational delight
Until he feels no wants but those of sense,
Then call him happy, to excuse the crime?
Or is it then no blessing to be free?
And were they fools who struggled to obtain
Our independence—to throw off a yoke
Far less oppressive than the one we bind
On Africa's sable sons? Are they not tax'd?
Yes! to the very blood that warms their veins.
No rights have they, not one for self-defence.
The master may inflict what e'er he will

On this side death! may lash, and maul, and kick,

All which these eyes have seen; may chain and yoke—

And if the sufferer but a finger lift
Against the madman to preserve his life,
The law condemns him, friendless and unheard.

Hail, land of liberty! Come, all ye kings
And tyrants of the world, come near and view
This land of liberty, where men are free
To task, and scourge, and chain their fellow men

At their own pleasure, and without fear
Of any human bar.

O proud Columbia, hide thy towering head
Low in the dust, in shame and penitence,
Till from thy robes be washed the stain of blood;
Then, like a goddess rising from the sea,
Then, rising in thy glory, prove thyself
'The queen of earth, the daughter of the skies.'

I see thy glory with prophetic eye,
I see thee with thy crown of many stars
On thy fair head, and clothed in spotless robes,
Moving in state toward the Atlantic shore:
With one hand casting to the waves below
The last of all thy slave-oppressing chains,
And with the other holding to thy breast
The book of God. I hear the shouts of joy
That ring from end to end of thy domain.
I hear the sound prolonged from wave to wave;
And now they strike and echo on the coast
Of joyful Africa. The time will come—
Sure as the groans of earth shall all be lost
In the hosannas of millennial bliss—
The time will come when slavery shall cease.

O for some Wilberforce to lead the van!
To rise and say, 'It must and shall be done,'
To rise the hundredth time, unaw'd by frowns,
Undamp'd by failures, and repeat the same,
Till victory crown him with a fairer wreath
Than hero ever won or poet feign'd."

Department Français.

LOUISIANE.

Du Liberal.

L'esprit d'intolérance, avec tout ce qui l'accompagne, chassé de presque tous les autres Etats, s'est depuis longtemps réfugié chez nous — Il y a établi un empire sur lequel sa volonté est comme les lois d'un pouvoir absolu. Il s'est erigé un trône sur notre sol, qui n'a d'autre appui que notre ignorance. Les préjugés nous ont chargés de chaînes qui nous empêchent d'avancer : dans le chemin de la perfection. La torche de la barbarie a embrasé nos coeurs, et nous porte aux actes de cruauté et d'oppression.

Nous sommes fiers de pouvoir assurer que nous sommes les premiers entrés dans l'arène pour de couvrir et chasser loin de nous ces ennemis de l'humanité. Nous y sommes entrés armés du miroir de la vérité et de l'épée de la justice. Nous avons osé le faire pour le bien de notre pays et l'amour de nos semblables. Nous ne prétendons pas d'achever l'oeuvre entière de la réforme.

Nous donnerons seulement l'exemple; puis nous remettons nous tracerons le chemin, que nous suivrons ensuite avec une persévérance infatigable. Nous montrerons au petit nombre, les personnes bien intentionnées qui joignent leurs

vœux à nos efforts; qu'ils ne doivent pas craindre de parler hautement en faveur de la bonne cause.

[Translation.]

From the Liberalist.

The spirit of intolerance, with her attendant train, driven from nearly all our sister states, has, long since, taken refuge in our own.—Here she has established an empire over which her dictates are as the will of an absolute power. She has erected to herself a throne upon our soil, supported by no other pillar than our ignorance. Prejudice has loaded us with her chains, which prevents us from advancing in the road of improvement. Barbarity has ignited our hearts from her torch, and thus drives us to acts of oppression and cruelty.

We feel proud, to be able to assert, that we were the first who entered the arena, in order to expose and expel those enemies of humanity from among us. We have entered the lists, armed with the sword of justice, and the mirror of truth. We have dared to do this for the sake of our country, and for the love of our fellow creatures. We pretend not to complete the entire work of reform. We will only set the example; first, by leading the way, and afterwards by an indefatigable prosecution of our labors.—We will show the gallant few who join their wishes to our efforts, that they should not fear to speak openly in favor of a good cause.

La cause de l'humanité a obtenu un triomphe signalé sur ses ennemis, leur principal but, ce but qu'ils s'efforçaient d'atteindre est manqué!!

Le bill amendé pour l'expulsion des personnes de couleur libres, le bill qui ne chasse que ceux qui se sont introduits dans cet Etat depuis 1825, a passé à la législature. Mais n'annoins ceux qui y sont entrés depuis cette époque, qui s'y sont mariés, qui y ont des enfans et qui peuvent fournir une caution de leur bonne conduite, ont la permission d'y demeurer!!!

Quoique ceci ne puisse être considéré comme un triomphe complet de notre cause, nous ne pouvons nous empêcher de nous en réjouir. Nous voyons dans ce résultat l'effet de l'esprit d'opposition que nous avons réussi à exciter contre l'original du bill. Si nous étions restés spectateurs muets des progrès des ennemis de la tolérance et de l'humanité, "si nous n'eussions pas opposé une force équivalente à leurs efforts," au lieu de cette chute, ils auraient eu un plein succès. Le bill aurait passé sans l'examen nécessaire. La majorité de nos législateurs, ne voyant pas contredire les faux raisonnemens et les assertions d'aplacées de son auteur et de ceux qui l'appuyaient, auraient voté en sa faveur, et les intérêts de l'Etat eussent reçu un coup irréparable.

[Translation.]

The cause of humanity has gained a signal triumph over its enemies; the main part, the part of their plans they loved the most, has failed!!!

The AMENDED BILL for the expulsion of the free persons of color, the bill which drives out of it only those who entered the state since 1825, has passed the legislature. Those, however, who have entered the state since that date, who are married persons, who have children born here, and who can give security for their good conduct, are allowed to remain!!!

If this cannot be considered as a *complete* triumph of our cause, yet it cannot fail, partial as it is, to give us pleasure. We see in this result the effect of the spirit of opposition which we had succeeded in exciting against the original bill. If we had remained silent and passive spectators of the progress of the enemies of tolerance and humanity, if we had not "*opposed an equivalent force to their efforts,*" we have no doubt, that instead of this failure, they would have met with entire success. The bill would have passed without the necessary examination. The majority of our legislators fluding the false reasonings, and barefaced assertions of its framers and proposers uncontradicted, would have voted for it, and thus struck a blow against the interests of our state from which it would have, perhaps, never recovered.

ADDRESSE AUX LEGISLATEURS LOUISIANE.

Quand Auguste buvait, la Pologne était ivre.
Ce vers profond d'Aroutet, lui seul vaut un bon livre.

En tout temps, on le sait, le destin des états
Depend et de ses chefs, et de ses potentats:
Si son chef est guerrier, le peuple aime la guerre
Quand il est un tyran, le peuple est sanguinaire
Aime-t'il les plaisirs, son système est suivi
Et s'il nait hêbété, chacun feint l'être aussi
A-t'il l'esprit méchant; le peuple l'a caustique
S'il est homme d'état, le peuple est politique.
Voulez vous maintenir un bon gouvernement?
Avant de faire un choix, pensez y murement
Qu'à vos élections, la sagesse preside
Prenez la pour mentor, et pour base et pour guide

Soyez invariable, en défendant ses droits
Que l'intérêt de tous décide votre choix.
O! mes concitoyens! nos premiers mandataires
Ont entaché ce nom, par leurs loix arbitraires.
Teus, pris au dépouvu, sont justes, bienfaisans
Nommez les au pouvoir, vous faites des tyrans
O! vous dignes rivaux! de Lycurgue et Solon
Legislateurs fameux, dont Dieu nous a fait don
Despotique sénat, votre esperance est vain
Le bien de tous, vous dit: étouffez votre haine.
Divine humanité, je vois sur tes autels;
Des présens que te font, des cœurs ingrats,
cruels:

Tu repousses loin d'eux, ces serpents hypocrites
(Justice et vérité: seules y sont inscrites)
Ah! reçois les encens, de nos législateurs!
Ecris sur ton autel: adresse aux sénateurs:
Vos noms, qu'en ce beau jour unit la bienfaisance
Le sont ô sénateurs, par la reconnaissance
Et triomphant des tems, et doublement vainqueurs,
Vivront sur le papier, et vivront dans les cœurs.

Un essai Littéraire.

CHARACTERE DES HOMMES DE COULEUR.

Le caractère général des hommes de couleur libres, et l'état de la société parmi eux, ont été depuis longtemps les objets de notre attention. Nos perquisitions ont toujours tourné en leur faveur et augmenté la bonne opinion que nous en étions formé. Quand nous relêchissons sur leurs progrès intellectuels, l'admiration se joint à l'estime. Chacun possède la lecture, l'écriture, et l'arithmétique, beaucoup ont acquis avec la théorie des langues, des connaissances géographiques, mathématiques, &c. Ils y ont réussi

sans aucune assistance étrangère. Ils ont reversé par leurs efforts des obstacles sans nombres qui se présentaient pour les empêcher d'atteindre la hauteur de ces sciences, et ils peuvent se vanter de posséder ce que nous (blancs) n'avons acquis qu'à force de contributions sur notre pays. On n'a jamais oui parler d'aucune école publique ou collège établi pour leur éducation; le trésor public n'a point été épuisé pour soutenir, de semblables institutions, et nous les trouvons néanmoins nos égaux en talents et en science.

Ce n'est pas seulement sous ce point de vue quelle se montrent nos rivaux. Examinons leur caractère moral; nous le trouvons tel qu'il doit être; des notions justes de l'honneur, un orgueil bien placé qui les empêche de rien faire qui puisse les avilir, et une probité qui eclate dans toutes leurs transactions. Le vice n'a étendu son empire que sur un très petit nombre. On voit chez eux peu d'ivrognes; il y en a parmi nous une multitude. Et quoiqu'il y ait un plus grand nombre de loix contre eux que contre les blancs, nos prisons en comptent à peine un pour cent blancs.

Plusieurs riront de nous voir rendre à cette classe, le tribut d'éloges qui lui est dû; mais nous savons que c'est un rire forcé. Nous osons dire (et il est de fait) que la haine que beaucoup de blancs nourrissent contre les personnes de couleur, n'est fondée que sur la jalousie. C'est la persuasion qu'ils ont que cette classe leur est supérieure en bien des cas, qui leur inspire cette aversion et qui les portent à nourrir dans l'esprit de leurs enfans des préjugés d'où naissent ces sentimens anti-libéraux.

COLONIE CANADA.

Les autorités du territoire de Cincinnati or donnèrent aux personnes de couleur de ces en droits, par avis public de fournir des cautions de leur bonne conduite ou d'abandonner le territoire: elles étaient au nombre de 2000. Dans ce nombre se trouvaient beaucoup de gens intelligens et riches; la demande de cautions fut rejetée. Ils convoquèrent une assemblée générale qui eût lieu; et après plusieurs propositions concernant le lieu qu'on devait choisir pour refuge ils decidèrent de se rendre au Canada. Ils y achetèrent cent vingt quatre mille arpens de terre de première qualité. Nous avons appris que leur colonie est composée de 1100 personnes, dont 600 de Cincinnati et 500 de différens autres endroits la balance restante des 2000 de Cincinnati doit se joindre à eux le printemps prochain ils ont pris des mesures pour attirer quantité de graines de différentes places.

Ainsi donc dans un jour, une colonie qui doit operer un effet puissant dans la condition des hommes de couleur et dans notre situation à leur égard s'est élevée sans la protection du peuple Americain. En cas de rupture entre les gouvernemens Anglais et Américains ils seconderont les anglais de tout leur pouvoir.

Nous n'hésiterons pas de dire que la condition des hommes de couleur sera de beaucoup améliorée, et nous croyons qu'il ne sera pas nécessaire de passer des lois pour empêcher leur émigration dans cet Etat. Sous un point de vue politique, nous pensons que le peuple de cet Etat a outre passé les bornes. Ils ôteront aux Etats Unis une grande quantité d'artisans, et tout le monde

convient que les artisans sont la richesse des Etats; ajoutez encore à cela qu'ils augmentent les forces d'un gouvernement rival.

BLACK LIST.

YOKING AND CHAINING!

A short time since, the editor of the *Genius of Universal Emancipation* was informed that an odious spectacle, relative to a young slave, was exhibiting in the western part of this city. Curiosity, in addition to a desire for its exposition in a different way, induced him to visit the place, and investigate the matter.

On making enquiry and examination, it appeared that a man was building a new house, near the corner of Lexington and Eutaw Streets. He had a negro boy about fourteen or fifteen years of age, perhaps, who for some cause that I did not hear assigned by him, he compelled to work in the cellar, with an iron yoke or collar (as it is called) weighing several pounds on his neck, and a long chain attached to one ancle and a fifty-six pound weight!!! In this predicament the poor youth was laboring with one other person in the cellar, as aforesaid. I shall not dwell upon this subject of outrageous treatment now; but intend soon to procure an appropriate engraving to represent the "Yoke" above mentioned, which is much used in some parts of this State. Verbal descriptions of such things seldom convey adequate ideas to the minds of readers in general.

AFRICAN SLAVE TRADE.

The second number of the "*Liberia Herald*" states, on the authority of a gentleman from Sierra Leone, that ELEVEN slave vessels had been recently sent in by the British cruizers, and were awaiting their destiny. One of them had on board five hundred slaves—six or seven dying daily!—And yet, every one calculates to destroy the slave trade BEFORE THE MARKET FOR SLAVES IS DESTROYED!!!

The editor of the "*Herald*" further

remarks, on this Heaven daring traffic, as follows:—

"Our readers are generally aware of the settlement of a Spanish Slave Trader, at Little Bassa; but few of them know of the cruelties which this tyrant has exercised over the poor and helpless victims of his rapacity. He styles himself, Don Magill, Lord of the Sun, Moon, and Stars, and ten thousand dollars; he has his horses and *carries*, cows, sheep, and a place withal to cover his imperial head. Like Robinson Crusoe, he is "lord of all he surveys," and the wild Bushmen stand amazed to see this "last hope" of Adam's race act the monarch, and consider it an honor, like the followers of the grand Lama, to be permitted to kiss even his great toe. But as we have already said enough concerning this man of straw, we shall present our readers with a few of his royal acts.

It is but recently that this lord of "ten thousand dollars" ordered one of his slaves to be bound hand and foot to a post, in one of the thatch houses of the country, and the house to be set on fire. About the same time, another was lashed to a cannon which was loaded and fired! Will such facts be believed in this enlightened age? Does not human nature shudder, when we reflect and know, that the greatest enemy to man, is man!

A FEMALE MURDERER.

An atrocious act was committed about five o'clock last evening in this city. A Mrs. Hayward in the neighborhood of Henrico Court House, suspecting a servant girl of about fourteen years of age of theft, taxed her with it, and one word bringing on another, seized a butcher's knife and stabbed her to the heart! The girl survived about five minutes, presenting a dreadful spectacle to the beholder. The culprit is in jail.—*Richmond Whig.*

FROM MANTANZAS.

The brig Rebecca, which arrived on Tuesday evening in 15 days from Matanzas, informs that the U. S. ships Falmouth and Shark were to the leeward, all well. A large Spanish Guineaman, with 300 slaves on board, had been chased ashore by H. B. M. schooner Pincher. She succeeded in landing all her slaves, got off, and arrived in Mantanzas. The Captain of the Pincher had demanded her of the Governor, but the latter refused to give her up.

Selections, Extracts, &c.

From the (New Orleans) Liberalist, of April 9

EMIGRATION TO JAMAICA.

In consequence of the unprincipled and inhuman acts of the late legislature of this state, a number of free colored people of this city, and some of them personally known to us to be men of respectability and worth, have resolved to leave this country—the country of their birth, and to separate themselves from their friends and relatives, the scenes of their early youth; and to relinquish forever those delightful sensations, emanating from the enjoyment of the society of those with whom they have thus far spent their lives. This is truly a proof of their being possessed of a spirit of independence, worthy the name of republican citizens; that they hold in detestation and scorn the sordid, unworthy and tyrannical motives, which guide the actions of those men in office, who, lost to a sense of justice, moved and supported those barbarous measures which were under discussion in our late legislature; the object of which, was to array such laws against the free colored people of this state, as either to expel them from their homes, or reduce them to such a state of degradation and wretched servitude, as to render existence here a curse! We hope the time is not far distant, when such principles will find no advocates in the councils of our state.

Those persons of color who are about to leave this state, are nearly or quite all bound to Jamaica; where under a monarchical government, the rights and privileges of citizenship will be extended towards them. What comment will this present on the boasted freedom of our institutions? But we have before, and do now advise them, to be patient, remain here, and cherish a hope, that the principles of reason, justice and humanity, may again return to this region; and that our leading men may become convinced of the evil tendency of enacting oppressive laws and bringing them to bear against a class of people who, as a body, are free even from the suspicion of crime.

From the Kinderhook Herald.

A circumstance of a painful nature and which excited much sympathy in the breasts of our citizens, occurred in this village on Monday last.

On Sunday evening Mr. Richard Dorsey, of Baltimore, Maryland, arrived here in quest of a fugitive slave. The follow-

ing morning Mr. Dorsey applied to Judge Vanderpool for a writ of Habeas Corpus against a colored man in the employ of Gen. Whiting, calling himself John Russell, whom he alleged to be his lawful slave. Sufficient evidence having been adduced to warrant the issuing of the writ, it was accordingly made out and placed into the hands of the deputy sheriff, who forthwith brought the person in question before the judge at his chambers. The negro was identified by the oath of a person who accompanied Mr. D. as being his slave, and it was proved that he absconded from his master in the year 1828. John confessed the truth of the allegation against him.—The judge ordered him to be restored to his master, who without much ceremony ordered him to be manacled (having brought the manacles for that purpose with him) and immediately took his departure for his place of residence.

There is something in the case of this unfortunate man, who has thus been compelled to return to a state of bondage after enjoying the blessings of liberty for nearly two years, which is calculated to excite feelings of commiseration for his fate. During his sojourn here, which was several months, he had conducted himself in the most unexceptionable manner; and his industry, civility and good conduct, had secured to himself the confidence of his employer and good wishes of all who knew him. He had acquired the art of reading and writing, and was often seen, after the cessation of his daily labors, engaged in the perusal of books. His literary attainments which under any other circumstances might be considered a blessing, have proved to him a curse; as by means of an intercepted letter which he wrote to his friends in Baltimore, the place of his retreat was discovered. What adds to the severity of poor John's fate, is that we was on the eve of being united in the bands of matrimony to the maid of his choice.

THE DEVIL IN PAIN!—In Plymouth, there is, or was formerly, a ready-witted negro by the name of Prince. Persons acquainted with the humor of the old fellow, were in the habit of cracking jokes with him, to hear his ready answers. The late Judge Paine, who was attending Court in Plymouth, one day accosted him thus: "Prince have you heard the Devil is dead?" "No Massa," replied he, "I no hear ob it, but I pose it berry likely, for I understood he was in *Paine*!"



