



"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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PAUL SEYMOUR, PROPRIETOR.

COMMUNICATIONS.

Thought on Emancipation—No. 6.

In every philanthropic enterprise it is well to secure the countenance and co-operation of the christian ministry. Preachers of the gospel constitute an influential class in the community, and great confidence is usually reposed in them. From their voice it might be inferred that they would be ready to engage in every good work; for they are the servants of Him who when on earth went about doing good. To the pulpit virtues should ever look for encouragement; and from it vice should ever expect uncompromising denunciation. The pulpit should be the patron of all righteousness, and the implacable enemy of all iniquity.

In view of the responsibility and influence of ministers of the gospel it is an interesting question, What is their duty in relation to the cause of Emancipation? I do not say that they should make Emancipation the theme of their pulpit efforts, (for the theme of their ministry is assigned them) but they should have the moral courage to let it be known in their respective communities that they are the friends of the African race. This can be easily done. A few casual remarks in favor of Emancipation frequently produce a better effect than a labored argument. And let no minister suppose that he compromises the dignity of his profession, by expressing his solicitude for the improvement of the condition of the colored population of the country. It was the crowning evidence of the Messiahship of Christ that he preached the gospel to the poor. Surely then it becomes his ministers to feel a benevolent interest in the welfare of the poor. And who is poorer than the slave? Whose condition more pitiable? He only knows the value of liberty by being deprived of it. And this is not all. He and his posterity are doomed to perpetual bondage unless philanthropic men interpose in their behalf. And where shall we look for exhibitions of philanthropy if not in the ministers of Him who may be emphatically called the Supreme Philanthropist?

In one respect, I imagine, that almost all the preachers in the State are obnoxious to the charge of unfaithfulness. They do not impress the minds and hearts of masters and mistresses with a sense of their religious obligations to their servants. They do not make them feel that they cannot neglect the moral culture of their servants without sinning against God. They do not present such views as are contained in the recently published sermon of President Young. And the question comes up, Do they declare all the counsel of God while they solemnly make an allusion to the religious responsibilities and duties of slaveholders? They evidently do not. And would not many of them be overwhelmed with shame if it were said, give an account of thy stewardship? No one respects ministerial character more than the writer of this article; but with judgment and eternity before us, may it not be inquired, is there not unfaithfulness in reference to the subject we are considering. Ministers of Christ! what say you? Does conscience bring no accusation against you? Will you not in future, when you urge parents to perform the duties they owe their children, likewise urge masters to a faithful performance of the duties they owe their servants. Let them not forget that every slave over whom they exercise authority possesses an immortal soul—a soul that must be glorified in heaven or tormented in hell through endless ages. Remind them that, by virtue of the relation which they sustain, as well as of the relation which they sustain, that relation involves responsibilities which will be commensurate with its existence. And the only objections that have been made that are weighty, are: 1. The slow progress made by the Society in taking away the blacks to Liberia; and 2. The expense of the enterprise. To the first objection we remark, 1. The laying of the foundation of Liberia was necessarily to be slow. The material, and the means to convey the material to Africa, required time for the former was unacquainted with government; and the latter depended upon the voluntary gifts of the whites. 2. God in his providence has been showing that the foundation must be large and deep, for a superstructure was to be built thereupon of emancipated slaves, and civilized and christianized natives; therefore the progress must be slow. That time was necessary to produce a settled conviction in the minds of the whites that Liberia could live. It was an enterprise, the like of which had never been undertaken before. A voluntary association by moral suasion was inducing free blacks to go 3,000 miles, and commence a colony among their own color, who were barbarians, and asking promiscuous communities to give money to effect the object. Surely time would be required to convince whites and blacks that the colony could succeed. But to give this conviction, Liberia must show in its administration of government, its commerce, its education, its safety among the natives, and its self respect, that it was doing well. Is it not every year doing this? To the second objection, the expense of the enterprise, every year has been showing that the expense is lessened, and in transportation. But as we intend showing in a future number that the expense can be defrayed by the black himself, we will not notice any farther at this time, this objection, than to say, when the State authority shall act, the voluntary gifts of the people will not be required for the work.

A Southern Kentuckian.

African Colonization—No. 4.

It is asked of the friends of African Colonization how many emigrants does the American Colonization Society send to Liberia each year? What is the whole number of Colonists in Liberia? What is the annual increase of the blacks in the United States? By these questions, it is gravely considered, that it is impracticable to remove the blacks from the country, and therefore it is unwise to prosecute African Colonization. It is to be regretted that a Society so benevolent in its character, and so successful in its measures, should be condemned for what it was not organized to do. The above questions imply that the American Colonization Society was instituted to remove the slaves, root and branch, from the United States to Africa. This was not its object. The second article of its constitution distinctly states, that its object is to remove the free blacks by their own consent to Africa for a permanent home. In the prosecution of this plan, many masters having noticed the success attending the planting of the Colony in Liberia, set free their slaves to go to that country. Such servants being happily incorporated in the commonwealth of Liberia as citizens, other masters have been induced to liberate their servants, and send them there for the same object. Thus the providence of God has opened a door for emancipation and colonization, that a Society that could not have been organized to effect that were loud and impugned calls. There were loud and impugned calls. There were loud and impugned calls. There were loud and impugned calls.

be christians, and christian ministers, an effectual door would be opened for the introduction of christianity to the natives of Africa. Nearly two-thirds of the emigrants to Liberia, have been manumitted servants. And who can say that every year, more masters will not be found to set free their slaves to go there. Let the condition of that colony be faithfully spread before their minds, and those of the slaves, and we can not think the Society will be straitened as to numbers of emigrants. This fact has forced the thought in the minds of many colonizationists, that in due time some well devised plan will be carried out by the States in their distinct State action, that will, in a humane and effectual manner, remove the black race from our land. The Colonization Society, in our judgment, is only the beginning of the means of doing this work. It will show the possibility of the blacks in proper circumstances, being able to govern themselves. This is being more established every year by the Liberians. They are showing that they can, without injury to their civil and political institutions, receive annually from the United States, blacks, that have no experience in government and freedom; and from Africa, natives adopted as citizens, who have been born in heathenism, and in social and political degradation. The progress of civilization and christianity among the native tribes will secure to Liberia strength for commerce, as well as sustenance for any number who may be sent there from the United States. Thus the way of colonizing is preparing as fast as the call is made to use the way. And in thus offering its high way, it does not strengthen the institution of slavery; nor meet the master with threats to take away his slaves; nor decide against any method that is wise and proper to benefit the blacks, free or slave, in mind, body, or soul. It commends its plans to the christian, to the white citizen, to the master, to the free black, and to the slave who is offered by his master freedom to go to Liberia. It may be condemned for its slow movements; for not directing its voice loudly and chiefly to the master to set his servants free; for thinking that a voluntary Society can ever remove all the slaves from the United States. But those objections are based upon this misapprehension of the subject: 1. That the Colonization Society was alone to do the work. The Society, in its constitution says, it will act in this matter, until the States, or the general Government, shall act, viz: for the removal of the free blacks. 2. The slave States can take up the removal of the slaves from their bounds to Liberia, or anywhere out of the United States where the land shall be given or bought with their money, and none of the other States can say, what doest thou? 3. Causes are connected with the institution of slavery that every year tend to make it expedient and best to abolish it, and equally powerful are the reasons that when the slaves are emancipated, they should be colonized by themselves. 4. When the States take hold of the subject of emancipation, they can take away in such numbers, and by such methods, and by such appropriations of money, as will effect the object. None of the friends of the Society ever supposed that the Society could remove all the blacks, free and slave, to Liberia. They have believed and so acted, that by our voluntary gifts we can aid the emigrants to settle in Liberia. And, as the colony prospers, its prosperity will present a motive to masters who design or wish to set free their slaves, to move among themselves in their respective States to pass laws of gradual emancipation connected with Colonization. Is this a visionary expectation? Can it not be founded upon the increased disposition in some of the slave States to get rid of slavery? If there be no such indication of feeling in any of the States, then what is the hope that your parents in heaven or tormented in hell through endless ages. Remind them that, by virtue of the relation which they sustain, as well as of the relation which they sustain, that relation involves responsibilities which will be commensurate with its existence. And the only objections that have been made that are weighty, are: 1. The slow progress made by the Society in taking away the blacks to Liberia; and 2. The expense of the enterprise. To the first objection we remark, 1. The laying of the foundation of Liberia was necessarily to be slow. The material, and the means to convey the material to Africa, required time for the former was unacquainted with government; and the latter depended upon the voluntary gifts of the whites. 2. 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The distinguishing traits of the Mosaic law of servitude.

I propose in a few numbers of your journal, to give a brief and clear view of the distinguishing traits of the Mosaic law of servitude. I shall not attempt to exhaust the subject, but simply bring out the features which distinguish the Hebrew servitude from other systems, especially in modern times. The Mosaic code was composed and promulgated at a very barbarous period of the world; and yet it is distinguished for its humanity. It does not propose or pretend to enjoin what is absolutely the best for all times and all circumstances; but only what was best for the times, the circumstances, and the nation, for which it was originally and principally intended. Compare Matth. 19: 8. Mark 10: 5. The Hebrews had suffered much in the land of Egypt, both as strangers and as bondmen; and they are therefore frequently exhorted, in remembrance of their own sufferings, to treat strangers and bondmen with peculiar tenderness and kindness. See Exod. 22: 21, 23: 9. Deut. 10: 19, 25: 18. Indeed, throughout the Mosaic code the terms, stranger and bondman are used nearly synonymously, as is seen in the following passage: "Thou shalt not pervert the judgment of the stranger, &c.—But thou shalt remember that thou wert a bondman in the land of Egypt," &c. Deut. 25: 19, 18. Compare the numerous passages enjoining on the Hebrews humanity to the stranger, from a recollection of what they had themselves suffered in Egypt, and you can scarcely doubt that in the word stranger the idea of bondage was generally included.

A Colonizationist.

reducing the subjects of it to despair for themselves and their posterity forever, making them utterly helpless under the rod of their oppressor, and involving even the freemen of the same race, in a great portion of the evils of slavery. All this is very convenient for the enslaver and for the unfeeling race; but how unfortunately cruel for the enslaved! Make use of your own reflections, and consider how different a thing slavery must be, so far as the slaves are concerned, where no one is exposed to it more than another. How is the bitterness of slavery increased in proportion as it is concentrated. From the most cruel and odious feature of christian slavery, the Jewish slavery was entirely free; for no one has the folly to pretend that the Hebrew servitude was negro slavery. C. E. S.

What is the United States sufficient territory—much more than we generally well-We have large quantities of wild lands. More than we shall need to accommodate any increase or expansion of population for many years—more than we require for any legitimate purpose of commerce or good government. We therefore have opened, and still do oppose the acquisition of any additional territory, either by conquest or purchase, and we will say any and all means to prevent it.

Chief Justice Taney in Graves et al vs. Slaughter 15, Peters 507, says:

"In my judgment, the power over this subject exclusively with the several States; and each of them has a right to decide for itself, whether it will or not allow persons of this description to be brought within its limits, from another State, either for sale, or for any other purpose; and also, to prescribe the manner and mode in which they may be introduced, and to determine their condition and treatment in their several territories; and the action of the several States upon this subject, cannot be controlled by Congress, either by its power to regulate commerce, or by virtue of any other power conferred by the Constitution of the United States." Judge McLean says: "The Constitution treats of slaves as persons. The views of Mr. Madison, who thought it wrong to admit in the Constitution, the idea that slaves could be property in men, is generally carried out in that most important instrument. Whether slaves are referred to in it, as the basis of representation, as migrating, or being imported, or as fugitives from labor, they are spoken of as persons. Property, real or personal takes its designation and character from the laws of the State in which it is situated. A Federal government was organized by conferring on it certain delegated powers, and by imposing certain restrictions on the States. Among these restrictions it is provided that no State shall impair the obligation of a contract, nor liberate any person who is held to labor in another State from which he has been imported. In this form the Constitution protects contracts and the right of the master, but it originates no property. Mr. Clay, in his Raleigh Speech, made in 1844, put forth a declaration of what he supposed were Whig principles. His creed respecting the slavery question was, 1. That Congress had no power or authority over the institution of Slavery. 2. That the existence, maintenance, and continuance of the institution depends exclusively upon the power and authority of the respective States in which it is situated. This he urged in opposition to the doctrine of Mr. Upshur and Mr. Calhoun, both of whom had declared "the support and extension of slavery to be the duty of the Federal Government."

The Glasgow Tragedy at Glasgow.

The Glasgow Constitutional furnishes the following additional particulars respecting the three poor boys who were accidentally shut up in a stable overnight at Glasgow, on Saturday night last Monday morning, under the circumstances detailed in our last. "It is melancholy but gratifying to think on the conduct of the poor boys to one another when placed in their awful position. They endeavored to support each other's courage as well as possible; they cried as long as they could for assistance, but no one heard them, though they were not fifteen yards from their parents' roof. They pushed their heads up so as to raise the lid at the end in which Robert, the youngest, was confined; and, with a discrimination beyond his years, he kept it open, which served him, of course, to breathe more freely. James was next to his little brother, being in the mid compartment, where there were some beans, and, with the utmost sagacity and consideration, he managed to push through a few of them to his companions in distress to appease their hunger. He directed them not to eat many, for fear of becoming thirsty, and expressed his fears that he would soon die.—Before giving up hope, Charles, the eldest, endeavored to cut a hole in the chest; but in this attempt he cut his hand, and the blade of his penknife broke. They then resigned themselves to their sad fate, and, after being exhausted with unavailing shouts and cries, which were not heard on earth, they praiseworthy and solemnly repeated portions of the paraphrase, and finally addressed themselves to the Healer and answerer of prayer. Charles died first, after bidding his cousins farewell. James then bade his brother good by, and spoke of his dear mamma, who would never see him again. He became so faint, he said he had just other three breaths to draw, and requested that Robert would not speak to him.—There was a loud, heavy breath, in a few seconds another, and, in about a minute, a deep, loud sigh, and death closed his eyes forever. Robert soon after fell asleep, but he awoke on the Sabbath morning, and heard distinctly the ringing of the bells during the day. He slept occasionally till the Monday morning, at six o'clock, when he heard the men about the stable, when he was able to make such a noise as led to his discovery."

Slavery does not exist in any part of Mexico.

Slavery does not exist in any part of Mexico. It is a subject which has been discussed and decided upon by a large portion of the people of the United States, that Mexican territory shall be acquired, and by any means, brought within our jurisdiction. It will be free territory in which slavery shall never be made; territory into which Congress has not the power to introduce it. On what ground, then, shall we stand in regard to Mexican territory, if against our will, such shall be acquired? Will the enactment of the Wilmot Proviso keep slavery out of the new territory? Congress can use the principle of the Ordinance of 1787, and of the Ordinance of 1820. They may introduce the prohibition into a law, just that law, like all others, may be repealed. The two Houses may pass a Joint Resolution, declaring the abstract proposition, that slavery ought not to be introduced into the new territory, but that Resolution could have no other than a moral effect, and might be rescinded whenever a majority could be secured for that purpose. And if it be true, that Congress has no power to introduce slavery into this territory, it will be free territory. It will be free territory, with sufficient boldness to make timid Northern men give way, and leave the South with a majority to effect a repeal of the law, or to resist the law, if it be not repealed. It will be free territory, if it be done? Whatever is done, will secure strength, if admitted to be in the fair exercise of legitimate power, and according to the Constitution and the law of the land. If, then, it has been shown, as we think it has, that Congress has no power to enact such a law, it follows, that Congress has no power to enact such a law. It follows, that Congress has no power to enact such a law. It follows, that Congress has no power to enact such a law.

RELIGIOUS INTELLIGENCE.

From the Richmond (Va) Spectator.

The Weakness of the South.

In some speculations on the present prospects in regard to the question of "Free Territory," the Washington correspondent of the New York Herald says, "It is chimerical to think that the slave States can ever attain to a numerical equality with the free States. Their weakness will always hold the balance of power. The two great parties which now divide the free States will be obliged each to pay court to the South, so that there is not, in reality, any danger of encroachment by the North on the area of slavery." The Southern States will be about all time to hold their own. A flattering prospect truly! Look upon it men of the South, and ask whether it is not a glorious condition! The Southern States will be able to hold their own! Their weakness will be their strength! In our national pride, we are very fond of looking down upon the comparatively feeble and puny States of the North, and there may be a real resemblance even here between the present condition of those States and that of a portion of the free States, which will bring the balance of power to the South. In all we shall find the bright prospect of a glory that has passed; still, a melancholy prospect, rendered more evident by the constant and increasing numbers of the free States, which will bring the balance of power to the North. It is a flattering prospect truly! Look upon it men of the South, and ask whether it is not a glorious condition! The Southern States will be able to hold their own! Their weakness will be their strength! 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