

THE VOICE OF FREEDOM.

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[We have read, and doubt not our readers will peruse, with lively interest, the following Letter from an American in London to the Editor of the *Emancipator*.]

From the *Emancipator*.

From our London Correspondent.

LONDON, NOVEMBER 15th, 1839.

Dear Brother,—The *Emancipator* of October 3d, has just arrived, doubly interesting while I am in a land of strangers, and the faithful herald of the moral and religious character of my country, for whatever else is true, or may have been true in former years, I now consider it to be an unquestionable fact, that the manner in which my countrymen and countrywomen treat the slave question, is the certain index of character. Let who will smile at this remark as the indication of my hobby. Hobby it should be for a Christian to vindicate the rights of God and of man; and when both are trampled on by those who bear the Christian name, it neither palliates the crime, nor commands respect or confidence from the infidel, for the aggressor to attempt to trifle with him who defends those rights. And a hobby it is, the very favorite object unhappily with many of those who bear the Christian name, to say and do what is a known and positive slander upon all which is peculiar to the genuine Christian faith. It is the slaveholder's hobby to fatten upon the unrequited labor of a brother; and the tradesman's hobby, to retain his favor by a courteous apology for his crime. It is the hobby of ministers and churches, thanks for exceptions, to shut out the slave from prayer, from sermons, from private sympathy, from public condolence, from the protection of law, from the shield of the Bible, from the sustaining power of truth. It is the hobby of ecclesiastical bodies to deliberate in view of the protracted immolation of the natural, civil and religious rights of one-sixth of the whole population of the United States, and this amidst cruelties and torments which might deepen the crimson on cheeks of the Inquisition, and in the wake of licentiousness which the mother of harlots would wipe with contempt from her skirts, and content themselves with the maintenance of a very prudent silence, or a testimony uttered in the subdued tone of minds afraid to speak the whole truth, as if strangers to the sublime and unbending claims of RIGHTEOUSNESS upon its friends. It is the hobby of the statesman even to trample upon the inalienable rights of American citizens, and thus to strengthen the arm of the oppressor in his greedy and remorseless clutch upon his prey. It is the hobby of gentlemen of property and standing, so to carry themselves before the populace, that the mob-spirit will, of course, find vent upon the advocates of correct principles. It is the hobby of not a few, over whom the spirit of love weeps with sorrow, to gather the abolitionists into one general group of enthusiasts, and thus throw them out of the pale of a wise man's confidence, while, at the same time, with the whole mass of slaveholders at their heels clapping and shouting, they complacently proclaim themselves the genuine friends of American freedom, seeming to forget that a tyrant's praise is never lavished upon the real lover of liberty. It is the hobby of boards of trustees, and the faculties of colleges, academies, and theological seminaries, to deny to the black man the means common to all others as the air they breathe, of acquiring knowledge which all but he are invited by all the eagerness of a spirited competition. It is the hobby of the great portion of my countrymen, and countrywomen, to multiply disabilities of every name, and throw them around the colored people as a wall of separation; to cast them off as a disgusting race; to tread them down as if color were their crime, and degradation their inalienable inheritance. And it has been the hobby of that spirit, which, from the early period of Congressional Legislatures, has, in fact, been the Lord paramount to our national Legislatures, to throw out its feelers on every question of great public interest, and to secure, in the result, a decision that shall strengthen and extend the slave interest; and a hobby still to be ridden with boot and spur, and lance, and rough shod, unless some "Constitutional Lion" be speedily aroused. Let it, then, be my hobby, to cast my limited influence against the oppressor, and in sympathy with the oppressed. Let me call the colored man my brother, and the colored woman my sister, and if need be, bear the reproach of going down to the colored people, staying with them, teaching them, consoling them, providing for them the means by which they can develop their own native resources, and share in the common blessings of civilization and Christianity, as a brother—as a man—as a citizen—as a Christian; and then I shall have the satisfaction of having done what I could, to roll back from my country the deep reproach which her atrocious system of slaveholding has justly brought upon her; a reproach of the nature, guilt and extent of which, but a small number even of American Christians seem to be properly sensible.

I am happy to assure you that there is much genuine, deep seated, and permanent anti-slavery feeling, among the people of Great Britain. Because they live under a monarchy, and still sustain measures, and manners, and customs involving immense expense, and witness in the midst of all their splendor and wealth an untold amount of squalid and distressing pauperism, it has been thought that there is little love of liberty among them, and that they have little of it in actual possession. The conclusion is false. There is the strong love of liberty, and there is the enjoyment of liberty in English society, and too, there is the quenchless purpose that this liberty shall be perpetuated, and that superincumbent disabilities shall disappear, and as rapidly as will consist with the general welfare.

As a nation they are justly proud of the character, patient endurance, and noble achievements of Sharpe, Wilberforce and Clarkson, and their associates in the herculean projects of regenerating the public sentiment of a nation and a world upon the subject of negro slavery. They seem as ready to give to such men the honor of a bust,

and a niche in the temple of liberty, and a nation's glory, as to their military and naval heroes. In the Council chamber in the city of London, the busts of Granville Sharp, Wellington and Nelson, have long stood as the presiding geniuses of the place. I was present a few days since, when, for the first time, the elegant bust of Clarkson, still living, was placed on its marble pedestal upon the left side of the Lord Mayor's chair, and listened to the remarks which were dictated on the occasion. It was a scene of thrilling interest, and spoke understandingly respecting the views of Englishmen on the grave question of personal rights and personal liberty. With my colleague in labor I was called to the bar, just at this time, while the paper which we had submitted to this honorable body respecting slavery, was attentively read, and a prompt and respectful response was returned.

That portion of the English people who in fact constitute the strength and stability of the nation, and who indeed hold the purse-strings, have set their faces most firmly against negro slavery and the slave trade. They have expended too much time, and thought, and money, to allow them to look upon the subject as light and trivial. Having gone thus far, their only and steady look is onward, and you may rely upon it, that Great Britain will never retire from the field, till the last slave ship has left the coast of Africa, and till the fetters have fallen from the last slave. The more I mingle in English society, the more am I strengthened in this conviction.

The anti-slavery community in England, though constituting one body, able, extended and extending, are operating with the same grand object in view, in different channels.—They all lift the battle axe against slavery and the slave trade. But they do not all think alike respecting the exact locality of the monster's head and heart. They all strike heavily, and are unwavering in the purpose to multiply their strokes thick and fast. They all united in the details of the labor which so happily resulted in the recent great emancipation act. But now—one portion deems it best to direct their energies to the perfecting of the splendid work begun in the West Indies; to secure to the free negro the blessings of freedom; to stay by him till the gristle of this new creature shall have become muscle and bone—till the slaveholder, the recent tyrant, shall have learnt to submit to law, side by side with those whom he had long reckoned as brutes, but whom British philanthropy has elevated to men, and whom British authority now requires them to respect as citizens; and till the whole structure of colonial society shall have become adapted to a state of rational, chastened, and confirmed freedom. This end must be obtained, or slavery will still struggle in the hope of reinstatement. Of course this class of philanthropists are legitimate anti-slavery men, and are ennobling themselves in an enterprise which cannot be abandoned.

Another portion are directing their attention and energies to the British East India possessions, with a view to bring the fertile plains of that almost illimitable territory, under a well directed culture, and to render its twenty millions of inhabitants, industrious citizens, productive laborers, owners of land, & the controllers of their own persons, and to spread over them the blessings, as well as the power of British laws.

In this result, they expect to bring into the market of the civilized world, all the articles, as the product of free labor which are now sent as the product of slave labor; and as successful competitors, to drive from it every article of merchandize which has been touched by the hand of the slave, or come up under the scalding testimony of his tears, or within the reach of his suppressed sighs and groans; and which has ever received the mark of a slaveholder's ownership. They are sanguine, that soon, cotton of the very best quality, grown in India, can be offered at Liverpool and Manchester, at a price which shall leave in the hands of the purchaser a very large amount against the cotton fields of slaveholding America. The project is a splendid one—the enterprise is gigantic. To further its interests, our mutual friend George Thompson is very effectively contributing his influence. The movement is, in prospect, one of rare fecundity. India alone considered, the enterprise invites, by considerations of immense interest and grandeur, for it involves the driving back the tide of human suffering, the rescuing annually from the jaws of death, by hunger, of many thousands of her population; and the actual restoration of her numerous myriads to the comforts of a quiet and protected home—trained in the arts—schooled in the morals of the Bible—receiving salvation through Christ and his blessed Gospel, as the charter of their liberties, both in the present and the future world; and at a period which shall hasten on its arrival, the actual resurrection of a vast kingdom, rich in industry, agriculture, manufactures and commerce; and still more rich in the virtues of the gospel, in spiritual consolation, and in deeds of charity, accompanied by the refinements of science, and the embellishments of literature. And to know, as its friends do, or as they truly think they do, that their success will necessarily annihilate the holding of man as property, in all parts of the world, is enough to arouse their strongest sympathies, and to put in immediate requisition all their resources. I confess that I love to become a convert to their conclusions; and that I do exult to see, though in imagination, the fell monster SLAVERY upon the block of execution, and his hard, huge neck, bared for the axe; and the whips and thongs, and paddles, and thumb-screws, and tread-mills, and merciless laws, and blood-hounds, and every memorial of his despotism and being floated upon the dark deep river of blood which pours from his veins, while the black man and the white man, the disembarled of every name and clime, as they dance along its borders, shall swell the song of freedom, "Jehovah has triumphed, his people are free." Verily the men who deal in slave products and who make their gains from slaveholders, and whose public or private interests are in any way connected with the accursed traffic and the heaven-daring crime, will do well to "think on these things." This single stone cut out of the mountain—let the statesmen, and the philanthropists, and the liberty-baters, and the oppression-lovers of both hemispheres keep their eye on it.

The third class of Anti-slavery men in England, select Africa as a promising field of operation, and design to introduce directly into it, though not on the plan of American colonization, of which I believe they entertain an abiding disgust—the realities of an efficient, productive, well-governed community, qualified to collect from its rich soil, and noble rivers, by the vigorous action of the muscles of freemen, the articles of merchandize needed in any market, and which can be produced in any part of the world by slave labor. Here, too, you see, is the project of bringing free labor to compete with slave labor; and of connecting with the tribute of commerce, laid upon the soil and the water falls of the country, the accompanying establishment of Christian institutions. And this also is a project which strikes deep into the hearts of good men, and will secure their prayers and co-operation. I know not the details of this noble and philanthropic movement. But its projectors and advocates are men of known wisdom, and talents, and wealth, and piety, and extended influence, integrity and perseverance. Nor have I the least doubt of their success. Nor, so far as I see of their devisings, should I hesitate to give my full and hearty co-operation. And indeed hope to see many of my youthful associates in the anti-slavery ranks, warmly enlisted with these wise men in their operations against the common enemy.

You perceive now that in these departments of labor, the British Anti-Slavery public have enough to fill their hearts and their hands, and there is a wonderful harmony in this seeming discord. Each, in pressing forward its own favorite project, does of course impart a favorable impulse to the other. The din of war upon either wall, carries to the heart of slavery the conviction that the assailants are in earnest; and the ringing of the battle-axe on either gate is harsh thunder, and the rumbling of the earthquake, and the roaring of artillery in its ears. In the one or the other you will find the whole British anti-slavery public engaged, and all, I doubt not, prepared to rejoice at success, at whatever point it is gained; and all too, I am happy to believe, anxious to cheer on American Abolitionists in the work which they have commenced.

My brother, our world presents a very wonderful aspect: I am more and more astounded as I witness progressive developments, and feel more deeply than ever, that but for the oath of God that this earth shall be Christ's we must all lie down in despair. To what an extent the spirit of despotism is entrenched in the hearts of men. How strongly do they love darkness. How wedded to the way which leads to death!

At this very hour, in the wake of all the noble victories which philanthropists have achieved, the accursed slave trade is actually maintained with a wider sway than ever, and with increased atrocities. But let not a short sighted philosophy or an infidel Christianity publish a commentary upon this fact. It is not inexplicable. Nor can you get from it, legitimately, a single reason for suspension of labor or the diminution of zeal. Our duty is to spread open this page of his providence under the bright and broad light of the promise of God, and to press on in our work.

Every thing which has yet appeared is necessary for our discipline. In no other way than by developments so appalling, could the Christian public have become convinced of the strength of the enemy to be vanquished. In no other way could the man of prayer be thrown on his face before the mercy seat to remain there, in groans and tears and in wrestlings. In no other way could even the men and women, the most hearty in the cause, be made willing to merge all minor points, that there may be union, the "long and the strong pull," the convulsive heave of every fibre and muscle, the concentration of every influence at the one point.

The abolition of slavery is not to be effected by the power of any one nation. The labors of English philanthropists, are, indeed, above all praise. The decisions of the British Parliament on this subject, have imposed a debt of gratitude upon the world, pagan and civilized. But if her decisions had been followed by uninterrupted success, if every slave ship had knocked off her keel, and the horrors of the middle passage ceased, and the result heralded as a complete triumph, it would have lulled to sleep the roused energies of British anti-slavery men, and left the other portions of Christendom both unenlightened and unmoved upon the atrocities of the slave system; and slavery itself would have clucked at the attempts of a single nation to secure its overthrow. But as it is, British philanthropists have found no place yet for pause. The work has grown upon their hands. As they have let in the light upon the dark chambers of oppression, the disclosures have become more and more distressing. When they have struck the British flag from the slave ship, she has sailed under other colors. When driven from one harbor or bay she has sought refuge in another. And when afraid to carry, as merchandise upon the high seas, the bodies and souls of men, under the flag of a despot, she has lifted up the striped and star-spangled flag of a Christian republic! and the result is, that now, more human beings are bought and sold, and more are actually sacrificed in the traffic than at any former period. And thus the attention of anti-slavery men has been kept wakeful and their energies perpetually drawn out, and they have been excited to collect testimony, and to call afresh upon the government, and to pour out their appeal upon the ear of Christendom—and even to announce a Conference of Nations to sit in London, June, 1840. Now, it is no longer the struggle of a single nation; and the facts respecting slavery have become widely circulated, and the grave discussion of its character is maintained with a rapidly extending interest, and the tyrant sees the assailants preparing for, and coming up to the conflict with unprecedented facilities and courage. Therefore, while we are both alarmed and distressed, that the slave trade does not appear even to have received a check, we can clearly see that all that has yet occurred has been needful to arouse the attention of Christendom to the character of slavery, and to unite the friends of emancipation in one general common effort to destroy it.

Such a result is not of easy attainment, nor the fruit of impulse, nor the creation of a day. And its value is beyond all computation.

I look upon the proposed Conference with unutterable emotion. The more I understand the antecedents, and allow my mind to dwell in anticipation upon its results, the more intense is my solicitude. God's promise is unchangeable. Hence to respect slavery, is criminal unbelief. To form, respecting slavery, a correct public sentiment for Christendom, and to direct this sentiment into the proper channels, and to concentrate the wisdom, the prayers, and the energies of the foes of tyranny, and the friends of freedom, that oppression may cease from human society, is the blessed and glorious object of this proposed Conference. It is benefiting British abolitionists that they should propose it—and that London should be the place of meeting. Christians, every where, should be informed of the proposition, and fervently pray that the special blessing of God may attend the meeting.

Will you send your full proportion of delegates from the United States? Do not fail of this. And let those who come, remember that no portion of Christendom will stand out before that Conference, in the attitude and character of our own republic. Your delegates will come from a slaveholding, a slave-sustaining community, and must, before the world, admit that one-sixth of all her people are thrust down to the degradation of a brute. I can assure them that to stand under the withering sarcasm of this fact in England, is quite a different thing from what it is on their own polluted soil, where the moral sensibilities are so much blunted on this subject. But let them come. They will receive a hearty and a kind welcome from an Englishman's heart.

Will you bring this proposed Conference before the friends of the slave in the United States? Call upon them to make it the object of special prayer. Make them understand it, by proper explanations. Invite ministers to preach upon it. It will be a meeting of extraordinary interest. Not of politicians nor statesmen, nor warriors, nor literary giants, but of moralists, of philanthropists, Christians, irrespective of names, sects, rank or color: the genuine, unassuming, but tried friends of freedom. Not that the Conference will attract great public attention, or make a display of eloquence, or astonish by the novelty of their resolutions. But I have no doubt they will deliberate in the fear of God—in the exercise of unfeigned love to their neighbors—in the spirit of meekness and prayer. Let there be prayers for such as may compose that meeting. J. K.

THE NATURE OF THE GOSPEL.—This is the appropriate title of an excellent sermon, preached at the installation of Mr. Sparks of Minersville, by Albert Barnes of Philadelphia. Like all the productions of its distinguished author it is well written, perspicuous and forcible, and if it adds nothing, it will not certainly detract from his well earned literary reputation. Our limits permit us to make but a single extract, and this is one which involves the fundamental doctrine of the Anti-Slavery enterprise. Mr. Barnes is stating "some of the leading doctrines of the Christian System," the first great truth of which is "that there is one God," and after briefly commenting upon this proposition, he thus presents the second "leading doctrine of the Christian System."

"Paul, on the occasion referred to, stated another doctrine as laying at the basis of that Gospel which he had undertaken to explain. 'God,' says he, 'hath made of one blood all nations of men for to dwell on all the face of the earth.'—Acts 17:26. This vital truth also settled many a doubt in regard to man, and in reference to the plan of salvation which was provided. It showed that as there was one God to provide the plan, so there was one race for whom it was designed; as there was one mind that presided over all, so of the numberless tribes and complexions of men there was but one race for whom redemption was to be furnished. The race was one, as God was one. The same blood flowed in all human veins, and a scheme of salvation made for one was adapted to all. The nature assumed by the Redeemer was the nature of all; the atonement that was made for one was a sacrifice for all. All as they came from the hand of God were on the same level in creation, as all consequently were on the same level in the evil and woes of the apostasy. The statement, moreover, struck a blow at all the distinctions of caste, at all the arrogances arising from noble birth and rank, and at all the superiority supposed to be involved in complexion, in beauty, in talents, and in wealth. Christianity starts out on the great principle that the race is on a level; that the plan which is adapted to the Ethiopian; the plan which is needed by the black man is needed by him of fairer complexion; and that God's schemes in regard to men contemplate all those in whose veins flow the blood derived from a common father. Pierce the veins of the most down-trodden of the species, and the same tide will be found to flow there that gushes from the heart of the mightiest hero, or that flows in limbs fashioned after the most delicate model of beauty. And Christianity, at its outset, meets the prevalent feeling of no small part of the dwellers on the earth, that there are by nature distinct castes and ranks—part to be down-trodden; part to wear the chains of servitude; part to pine in want and in unpitied helplessness; and part to roll in chariots of ease, or to repose on beds of down, as objects of special divine favor. And though that is not commonly included in the word 'Gospel,' yet it is to more than half the race 'good news,' for it states to them that they are not less the object of interest to the divine mind than others, and that God is not less mindful of their welfare than he is of those who arrogate to themselves the honor of a purer and nobler blood. It is 'good news' to them also, as assuring them that the plan of salvation is one, and that they are not excluded from its provisions and hopes. Alike they are the offspring of the same God; alike they have been moulded by his skill; alike in their veins the current of life has been made to flow, propelled by the same hand; and alike the same uncreated God has breathed into them the breath of immortality."

The Blood-Hound War.

We think there is evidence enough that the employment of blood-hounds from Cuba against the Seminole Indians has at least been contemplated by the administration, to call for a faithful and searching enquiry in Congress, just as soon as the House is organized. The Globe has spoken of the subject without reprobation. The Philadelphia Evening Star mentions a report that General Scott is the author of the infamous proposal. The New Hampshire Patriot gives its unqualified support to the measure, saying:—

"For our own part, if blood-hounds would answer the purpose, we should rejoice to know that enough had been employed to hunt out every hell-hound Indian who has imbedded his hands in the blood of women and children, and to rid that country of the last vestige of the murderous vagabond race."

Now, the Patriot is the leading administration paper in the free state of New Hampshire, and deeply devoted to the party feeling, of seeming to be furious in the support of slavery on every point. The disclosures of Judge Jay, respecting the origin and object of the Florida War will therefore afford an easy explanation of this otherwise astonishing abandonment of every thing like a decent respect for humanity and the sentiments of the civilized world exhibited in this atrocious paragraph. Says the New Hampshire Sentinel:—

"One of the most eloquent invectives uttered by Lord Chatham was against the employment of the Indians in the American War, although, says Lord Brougham, in his sketches, 'the very same thing has been done in the former War, carried on in Canada, by his authority, and under his own superintendence.'" Such are the inconsistencies of statesmen. It was in retaliation, however, as the French were the first to array the savages. The employment of blood-hounds by a nation of 16 millions to overcome an Indian nation of 1200 warriors, would belong to a more modern and more refined period of history."

Since the above was in type, the papers bring us the following full confirmation of the reality of this infamous project.

BLOOD-HOUNDS FOR FLORIDA. The Tallahassee Floridian, Nov. 30, says:—"We learn the Gov. has sent Col. Fitzpatrick to Cuba, to purchase blood-hounds—and to pay for which the Union Bank advanced five thousand dollars in specie."

For the honor of the Government, we rejoice to see an immediate announcement that Governor Call has been dismissed from office by the President. Judge Reid, of St. Augustine, is appointed in his place.—*Emancipator*.

Our readers will perceive from the proceedings of the Convention at Warsaw, that it was there deemed expedient to form a third political party. This is a measure about which abolitionists differ. It must, of necessity, be a subject of much discussion. We trust it will be kindly and candidly examined by our brethren, who, we believe, whatever may be their difference of opinion in regard to the expediency of this measure, ardently and sincerely desire the abolition of slavery, and the great objects for which governments are instituted, permanently established. We ask of abolitionists to investigate this subject dispassionately, and without prejudice or prepossession. Whatever their enemies may ascribe to them, as fanatics and fools, we know them, as a body, to be men who have well considered the object they seek to attain, and the means and measures to be pursued to their attainment. They have from the first maintained that their principles will triumph, though, personally they may be overborne. And we know, too, that for the attainment of a holier object, history cannot present us with any record of an organization among men. That they may honestly and conscientiously differ in regard to the measure now proposed, we readily concede. But that they will ultimately harmonize, on all leading measures, we do not doubt. For this end, we ask for a spirit of forbearance and mutual conciliation, confident that the developments of time will clearly and distinctly reveal the path of duty to each one who is honestly and seriously desirous of knowing and following it. We need not remind our friends that our columns are open to a free and fair discussion of this, as well as all other important subjects, and we would invite them to give us the aid of their thoughts and pens. We had prepared an article showing, though somewhat briefly, the views of those in favor of, as well as against, the measure, but shall be unable, for want of room, to present it to our readers, till next week. Meanwhile, we would say to all—hear both sides—examine with patience and candor, and then decide, as judgment, under the influence of an honest and enlightened conscience shall dictate.

American Citizen.

DISCUSSION AT THE SOUTH.—In a letter received by us a few days since, from a friend, a citizen of one of the slave states, and a lawyer of no inconsiderable influence, after mentioning a journey of some two hundred miles to attend a political convention at the metropolis of the state, he thus remarks:—

"During my absence I had some conversation with several influential persons on the subject of slavery; especially with one nominee for Lieut. Governor. He, of course, was not an abolitionist; but he expressed great fears as to the result that slavery might bring on the country, unconnected with the abolition movements. He referred to the rapidity of increase among the blacks, to show that at some future period they would abolish slavery themselves. I do believe there is a spirit of inquiry among the intelligent in the slaveholding States. To what point it will eventually tend, I cannot pretend to divine. I confess for one, that the subject seems one of great embarrassment. To favor immediate abolition, I cannot with the present light before me. If any attempt to prepare slaves for freedom, I have no confidence. To colonize them in Africa is impracticable, and if it were not, would be inhuman. Something will be done; and it appears to me that those who wish to stifle discussion are blind of one eye, and see but dimly with the other."

American Citizen.