

# VOICE OF FREEDOM.

VOL. V.

"THE INVOLABILITY OF INDIVIDUAL RIGHTS IS THE ONLY SECURITY OF PUBLIC LIBERTY."

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## THE VOICE OF FREEDOM,

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## POETRY.

For the Voice of Freedom.  
TO AN ALBUM.

Go little book—for I send thee not far  
On a pleasing errand bound,  
I send thee where fancy and feeling are,  
I send thee where hearts are found—  
Go and ask my friends thy sheets to adorn  
With the lays of early youth,  
For the strains that flow in life's merry morn  
Are the artless strains of truth;  
And let beauty's hand often grace thy page  
With some rich, poetic boon,  
That the gift may endure through many an age  
Though beauty must fade so soon—  
And sweet will it be in after years,  
Thy leaves to peruse o'er and o'er,  
To think of the scenes which remembrance  
endures,  
When those scenes are enjoyed no more.  
Dec. 1843. N. N.

From the N. Y. Evangelist.

## THE SLEEPING WIFE.

BY JOSEPH L. CHESTER.

Delicious task! to sit and watch  
The breathings of a sleeping wife,  
And mark the features of that state  
Dividing Death from Life.  
How sweet her slumber! on her lids  
The angel—Peace—hath set its seal,  
And to her couch the guard forbids  
An envious care to steal.  
How beautiful! She would compel  
The tribute of a stoic's kiss—  
Angelic purity might dwell  
In such a shrine as this.  
And here it dwells—unstained and bright,  
Though half concealed by modest fear:  
Yes, were this soul disrobed to-night,  
I'd see an angel here.  
How sweet her slumber! None but those  
Whom Heaven hath numbered for its bliss,  
Have promise of such calm repose—  
Such perfect rest as this.  
Unconscious of the woes and cares  
That weigh us down in waking hours,  
Her gentle spirit only wears  
A burden now of flowers!  
She dreams! Her radiant features speak  
Of themes that waken deep delight,  
And smiles adorn her lip and cheek—  
Smiles beautiful and bright.  
Oh! could I lift the jealous veil  
That doth those joyous thoughts conceal,  
The spotless page a sinless tale  
Would presently reveal.  
And hark! Her parting lips disclose  
Some cherished secret long repressed:  
Mark how her cheek with blushes glows—  
How heaves her swelling breast!  
She breathes a name and her dream—  
The soul of love is in the tone!  
Her cheeks with deeper blushes teem:  
That name—it is my own!  
Joy! joy! my bliss is perfect, now—  
The boon I craved is mine—'tis mine;  
Upon my bosom kneel I bow,  
And thank thee, God Divine.  
By night or day—awake—asleep—  
The signals of her love I see;  
I know that love is pure and deep,  
And centered all in me.

## MISCELLANY.

Shun the first False Step.

It has been wisely said that one false step—such is the penalty of error—always leads to another. The deplorable fall of Rev. H. C. Taylor is an instance in point, and should prove a warning to the strong as well as the weak, to beware of the first false step. He was in easy circumstances—respected and beloved—an active and honorable member of society—benevolent and useful—and devoted to the great work of "doing good." But in an evil hour, he took the first false step, and he now confesses and mourns his crimes in a degraded felon's cell, while a multitude of the friends to whom he had knitted himself as with hooks of steel in the days of his uprightness, are pierced to the heart's core that in truth

"He was a man  
Who stole the liver of the court of heaven,  
To serve the devil in."

We learn that Mr. Taylor states that his first false step was taken about two years ago.—He was employed to go to Washington, and wanting more funds than were in his honest possession, he made up the deficiency from the Evangelist office, with the intention of accounting for it on his return. On arriving at home, and learning that no suspicion rested on him, instead of refunding the money he took another step in crime. The road to inamy became broader and swifter at each successive step, until the outward mask of virtue was finally lifted by the boldness of undetected and increasing depravity, and revealed to a shocked community the deformed and loathsome hypocrisy.

Beware of the first false step.—Cleveland Herald

Accounts from the Hermitage represent Gen. Jackson's health to be very feeble. He remains con-

stantly in his room, and is greatly emaciated. His intellectual faculties, however, are unimpaired.

**THE EYE.**—At the last meeting of the Paris Academy of Sciences, a very curious paper was read from the pen of Dr. Plouvier of Lille, on the application of the cornea of one animal to the eye of another. The Doctor states that he has a rabbit which was blind, but to whose eye he has applied the cornea of another rabbit, and that the hitherto blind animal now sees perfectly.

**HOW CAME IT THERE?**—The St. Louis New Era of the 28th ultimo states that a piece of cedar has been exhibited to the Editor, the history of which is as follows: In digging a well on the property of Smith, Brothers & Co., at Bunker Hill, Ill., at the distance of fifty-three feet below the surface, they came to a log, embedded in the earth, and extending across the well. It was cut off; was found to be five or six inches through, and was in a state of good preservation. The town of Bunker Hill, as many persons know, is situated in the middle of a large and level prairie; and the gentleman who has it in possession, who is a bit of a Yankee, "wants to know how that log of cedar got down there?"  
We, really, can't say.—Boston Bee.

**WHITE SLAVES.**—There are three white men in Massachusetts, who have escaped from slavery in Kentucky, brothers, by the name of Clark. They are lecturing, and are said to be talented. The True American advises all who think "they can't take care of themselves," to attend their lectures, for they will hear "human cattle" discourse as they never heard "property" talk before.—N. H. Bap. Reg.

## Religion and Politics.

BY GERRIT SMITH.

"It is necessary to preach politics, if it is only to dispel the delusion that men can, in their political relations, innocently do that which in their other relations they would shrink from as highly criminal.—The voters of this country generally act as if feeling that they have a dispensation to do as they list at the polls—as if feeling that God's jurisdiction does not extend to the polls. This comes from the dreadful mistake of drawing a line between religion and politics, and of allowing men to fancy that their religion is better than their politics; that their moral character is better than their political character. I scarcely need say before an enlightened audience, that God requires as much holiness at the polls as elsewhere. I scarcely need say that it is as wicked, in point of fact, to make, or refuse to repeal slave laws, and to elect men to office who will make, or refuse to repeal, such laws, as it is to build ships for the slave-trade, or to forge manacles and fetters for the victims of that trade. \* \* \*

American Slavery must soon die. The evil can become but little greater, ere it will work its own destruction. If the pulpit of this country shall, without delay, preach Bible politics, the people without delay, adopt, and act upon them; and then through the peaceful power of the peaceful ballot-box, slavery will die a peaceful as well as a speedy death. We shall scarcely have abolished the national parts of slavery, by which I mean slavery in the District of Columbia, in the Territories, and under the national flag, ere State slavery, then no longer protected, countenanced by our national proslavery example, will die a quiet death. But let us delay a little longer the remedial application of righteous politics to the gigantic evil, let the politics which bind and outrage and crush our brother, continue a little longer to be our prevailing politics—and our country will furnish the bloodiest chapter in all the book of time. There will be such a reckoning for deep and damning wrongs—such an out-bursting of smothered, pent-up revenge, as living man has never seen. There will be, in Apocalyptic language, 'blood even unto the horse-bridles.' I close my remarks with the most deeply earnest entreaty to all ministers of the gospel to preach politics—to urge their hearers with all the power of which they are capable, no more to vote the lash on the back of millions, but to vote it off—no more to vote the bible out of their hands, but to vote it into their hands—no more to vote their continued subjection to, but their immediate exemption from, a system of horrid wholesale murder."

## ANTI-SLAVERY.

From the Albany Patriot,  
THE POLITICAL PARTIES.

We ask the friends of Repeal and humanity, everywhere, to consider the springs of action—the principles and practices of the two great political parties that have alternately ruled this country. Are they, fellow citizens, anything more than the mere echo of the slave-holders' will? Do they not constantly bow before the mandate of slavery, most obsequiously doing its will as they are bidden? When a President of the United States is to be chosen, must not the slave-power first be consulted, and must not such a candidate be either a slaveholder, or one who pledges himself to do nothing against the villainous system of slavery and the slave-trade, in the District of Columbia, or elsewhere? To answer these questions we have only to look at facts as they are recorded in the history of the past. Out of the fifty-five years which have elapsed since the first President was chosen, the slave-holders have had the office forty-three years, leaving only twelve years which have been occupied by Presidents of the free States, and one of these was a "Northern man with Southern principles," who declared himself opposed to abolition, before he could obtain the vote of the South; and who, after his election, pledged himself to veto any bill which might emancipate the slaves in the District of Columbia, where Congress has the Constitutional power to do so.

If anything else was necessary to show the all-powerful influence of slavery upon these parties, you have only to cast your eye at passing events, and behold the subserviency of the same parties. Do they present you with such a man for your suffrages for the next Presidency, as Daniel O'Connell declares you ought to support? No, verily—but directly the reverse—nothing could be more so. The one—the Whig candidate, is a slaveholder, a dealer in human flesh; and the other, one of the same sort, or that same man who pledged his veto power against abolition and liberty, and in favor of slavery. If you vote with these old, corrupt slave parties, you must make your choice between Henry Clay and John C. Calhoun, the great high priests and kings of slavery, or Martin Van Buren, the plant tool of the same vile system. In doing so, we ask you, Irishmen, whether you would be acting according to the advice of either your Catholic father or Daniel O'Connell? In this brief space we have not room to enter into further particulars, to show you the ruinous effects of slavery and slave labor upon the free North. We could demonstrate to you that it makes large drains from all our pockets—that it controls all the national appointments—that it swindles the Government out of immense sums in various ways; by its Florida wars, to break up a refuge for runaway slaves; by the manner in which the public money is divided among the States, &c. &c. But we must refrain.—Let us now consider the course to be pursued to effect a remedy. It is to join with and build up a LIBERTY PARTY—a party based upon directly the opposite principles of the other parties. One that will restrain the growing power of slavery, and abolish it, and the slave-trade, where the general Government can do so constitutionally. Is not this right? Is not this just? How, then, can we do less, our adopted countrymen, than to invite you to unite with us—the LIBERTY PARTY—and aid us to effect so desirable an object?

It now only remains to contrast our Presidential candidate with those we have just glanced at. And who is he? He is JAMES G. BIRNEY. Thousands within our State, and some of us within a short time, have heard his voice pleading in behalf of the oppressed and enslaved. At a late meeting in our State Capitol, he stood forth the champion of the rights of man. He is no mock Democrat or Repealer, but one of the true stamp. He is the son of an Irishman, and the acquaintance and personal friend of Daniel O'Connell. When Mr. Birney traveled and lectured in Ireland, he was received and welcomed with the utmost cordiality by the Great Liberator.

Mr. Birney is himself a practical Liberator. He is a native of Kentucky, and for several years was a planter in Alabama. A highly educated and talented lawyer and jurist, the most lucrative judicial offices were tendered him, and the most flattering prospects lay before him and within his reach. Why, then, did he not seize upon his apparent advantages? We will answer. Soon after the anti-slavery struggle commenced, his eye fell upon the writings of the abolitionists.—Naturally benevolent and philanthropic to a proverb, his heart felt their appeals, his clear mind comprehended the force of their arguments, and his sense of justice overcame every consideration of personal profit, wealth, station, and ease, and he instantly decided to free his bondmen.—He did so, making suitable provision for them in Ohio. His father subsequently died, and by Mr. Birney's own request, all his father's slaves, some twenty-five in number, were set off to him by the executors of his father's estate, as his share of the property. This was no sooner done, than Mr. Birney, true to his principles and the instincts of his kindly nature, gave them all deeds of emancipation, making the same provision for them as

he had made for his own! Now was Mr. Birney pursued by the rapacious slaveholders of his native State with bitter hate. Every avenue to elevation, prosperity, or even practice in his profession, was cut off. Nor did their malevolence stop here. His very life became in danger, and he was compelled to flee for safety to Ohio. Fired with the love of liberty and justice, he commenced a paper in the city of Cincinnati, called the Philanthropist, devoted to the advocacy of the great rights of mankind. Was he unprovoked here? No—in the free State of Ohio the slave spirit found him out, and stirred up the mob to destroy his press and life. Twice was his press thrown into the river, and on the last occasion he had to flee for his life. He came to the city of New-York, and there devoted himself to the advocacy of the same great principles, until, from absolute necessity, he was compelled to retire to his profession and his wild land farm in Michigan, to secure for himself and family the necessaries of life. He is now the farmer of Saginaw, a candidate for the Presidency, by the unanimous voice of the true friends of Liberty in the U. States.

Such, then, is the brief history and character of James G. Birney. As contrasted with the candidates of the slave parties, how does he look? How do you like him? Will you vote for him or for them? Aye or nay. No dodging. Be honest with yourselves—your better natures, and sell yourselves no more to slavery or the tools of slavery. 6.

The following article confirms the opinion so often expressed, that correct sentiments and right feelings, on the subject of slavery begin to find place all through the valleys of the South. Uncompromising foes to the vile system are springing up in every Slave-State in the Union.—Their voices grow louder and bolder. There will be ere long, two parties at the South, the one for Liberty, the other for Slavery. The facts given below must be cheering to all the friends of the oppressed.—The emancipator, in copying the articles has the following remarks:

## KENTUCKY.

"We shall, doubtless, soon have to turn our earnest attention again to this important State. The movements of Cassius M. Clay are but a small part of the present workings in favor of emancipation. The day is not distant when Liberty electors will be nominated. Perhaps not in 1844, but it would be strange if the movement should not ripen prior to the presidential election of 1848.—And we here venture to predict, that whenever the cause shall be sufficiently advanced to allow a fair nomination of Liberty electors in the several Districts, Mr. Birney will get the electoral vote of his native State, the first time he comes before the people. The Liberty party is the very support, the rallying point, the leader, that the oppressed white non-slaveholders of the South require and must look to, whenever they move for the recovery of their rights. We copy the following article from the Cincinnati Herald as a confirmation:"

"LIGHT IN KENTUCKY.—The people of Kentucky, though silent, are not asleep on the subject of slavery. We have means of knowing that the cause of human liberty is steadily, though slowly, gaining adherents in that noble State. A gentleman in one of its populous counties, well known, and at this time in a public station, writes to us in a letter dated October 31st, as follows:—  
"I am decidedly anti-slavery.—Your paper converted me some years since."

The Liberty party movement is dreaded here more than any thing else you have done: and is destined to be the most powerful auxiliary in the hand of Providence for the overthrow of American slavery."

There is no reason for dreading it. It seeks a noble end by Constitutional means. We hope yet to see the day when a Liberty party shall unfurl its banners in Kentucky.

Another gentleman, a native of one of the South-Western Slave States, traveling through Kentucky, in a letter written in one of the central counties, and dated October 23d speaking of some of the houses he visited, says:—

"In two of the houses did we see the paper of our mutual friend, Dr. Bailey. At—Creek I found a man who had been made one of us, by the Doctor's 'Facts for the People,' and he was chock full of Judge

Jay's address to the non-slaveholders, and William Birney's statistics of the distribution of the offices of the Federal Government. He complained bitterly that the non-slaveholders were ruled politically by the slaveholders—spoke of Cassius M. Clay as the greatest man in Kentucky, and inquired particularly for news from the free States. He said that many of his neighbors thought as he did about slavery, &c."

Not long since a gentleman in Kentucky made application to us, by letter, for a large number of tracts for gratuitous distribution in this section, as the people were anxious to have all the light possible on the subject. Another from that State called at our house the other day, and supplied himself with a considerable number of copies of our paper. And still another of the same State, of most substantial character, requested us to republish in tract form, for circulation, the address of President Young, of Danville College, Kentucky.

These are all discreet, sober-minded, responsible citizens of Kentucky, deeply interested in its welfare, and fully impressed with the necessity of acting with wisdom and patience. We wish them abundant success in their efforts to diffuse light. Let our brethren of Kentucky engage heartily in the work of freeing themselves from a curse which is weighing down all their energies, and the work will be well done.—We know enough of Kentuckians to know that they generally are hostile to slavery; and that even among the slaveholders are to be found many of its strongest foes. Nothing, it seems to us, but the want of a common understanding among them, upon this subject, prevents them from taking some decisive step in relation to the question."

From the Pittsburgh Gazette.

## THE MESSAGE—SLAVERY.

The Harrisburgh Telegraph, in commenting on the President's Message, has some forcible remarks in reference to Slavery. Speaking of the President's remark, that this Government is bound to Texas as left free to act, "especially in regard to her domestic affairs," the Telegraph says:

"Especially in regard to her domestic affairs!" Why not have said "domestic institution" at once—the "domestic institutions" of Slavery! And so we are given to understand that if England should "bring about a compliance of terms" for the abolition of Slavery in Texas, it would be "detrimental to the interest of the United States"! Will anybody loan us a magic microscope? We can't for the life of us see in what way the United States are to be injured by such a measure, though we can see that the slave interest might be weakened considerably thereby. Speed the day we say from our innermost heart, when it shall so be weakened as to give up the ghost in pure exhaustion. Curses upon the cause! The malediction of every free heart should be upon its existence, any where and every where! It is making us the scoff of the civilized world! The ban of Christendom is being cast over us! By every mail from Europe we hear the shout of shame upon us! from the indignant lips of citizen and prince, from prelate and statesman, ministers, and people. The South itself is sighing and groaning under it as of the nightmare. The "institution" is weighing it down politically, intellectually, physically and morally.—And yet we are to be told—wv, upon whose records stands the declaration in letters of fire, that "all men are created free and equal"—and it would be "detrimental to our interests" to have England interfere, in another land, to abate the infamous "affair"—and—gracious Heaven!—that, we "will not quietly permit such interference." Genius of Liberty, what a mockery! The President of the boasted Land of Freedom threatening a War for the perpetuation of Slavery! Thank Heaven, it is only John Tyler!

For ourselves we say, and for the people of this Union go to no war for Slavery! No war to rivet the chains of men and weeping women, and feeble children—no war to "protect" the "chivalry" of Virginia, in the business of breeding human cattle! No war for the "rights of the whip"—no war for the "dignity" of the overseer's lash.

"Detrimental to our interests!" Never. Every blow struck at slavery is to the advantage of the whole people of the whole Union. Its abolition must come some time, and in some way, and until then, diverse interests, bickerings, and heart burnings between the free and the slave States—the rival questions of Tariff and Anti-Tariff, Free Trade and Protection, will be agitated *ad infinitum*. The sooner we get rid of it, the sooner will we indeed be a united people, with one common interest and institutions.

## WHOSE FAULT IS IT?

A month since we called attention to the fact, that the Slave Power was making arrangements to fill the Chair of the House of Representatives. Several candidates were suggested, all slaveholders. Nobody cared. The party-presses do not speak of such matters—it would interfere with President-making.

A little while before the session of Congress, the Washington letter-writers, with their usual wisdom, began to speculate largely on the prospects of Mr. Wilkins, of Pennsylvania, and some influential Whig editors predicted that he would be the Speaker. The Liberty men were too familiar with the exactions of slavery, and servility of Northern parties, to believe any such thing. Well—the time comes—and, sure enough, there are but two candidates for that important chair: John W. Jones of Virginia, and John White of Kentucky—both slaveholders! The former receives 128 votes; the latter, 49; and Mr. Wilkins, the free-State man, one!

The free States number some ten millions of people, and on the whole are tolerably intelligent. The slaveholders number some two hundred and fifty thousand,—but so accustomed are they to govern, that they would dash in pieces ten thousand parties, before they would part with the sceptre; and so well drilled are the Representatives of the ten millions to serve, that even they appear to think it reasonable, to vote for any one not belonging to this, our American aristocracy.

From 1769 to 1843, a period of 54 years, the Speaker's chair has been filled by members from the Northern States only 19 years: from 1810 to 1843, a period of 33 years, it has been filled by Northern men, only 3 years. Not a single non-slaveholder has occupied it, since 1826, and now the slaveholders claim a prospective right to it—a claim which our members from the free States have not the courage to contest. And for this simple reason, it would break up the Whig or the Democratic party organization, whichever might have the hardihood to try such an experiment!

This fact alone is reason enough in favor of a Liberty organization.

For two years longer then, the business of the House of Representatives is to be regulated by the slaveholders,—and for two years longer, the free people of the United States are to be gagged, and the right of petition to be a nullity. Whose fault is this? Where lies the remedy? Philanthropist.

## FLOGGING.

Two slaves had been convicted and hanged for murder: the following punishment was dealt out to one who happened to be in the house at the time the murder was committed:

I had often seen black men whipped, and always, when the lash was applied with great severity, heard the sufferer cry out and beg for mercy—but in this case, the pain inflicted by the double blows of the hickory was so intense, that Billy never uttered so much as a groan; and I do not believe he breathed for the space of two minutes after he received the first strokes. He shrank his body close to the trunk of the tree around which his arms and legs were lashed, drew his shoulders up to his head, like a dying man, and trembled, or rather shivered, in all his members. The blood flowed from the commencement, and in a few minutes lay in small puddles at the root of the tree. I saw flakes of flesh as long as my finger, fall out of the gashes in his back; and I believe he was insensible during all the time that he was receiving the last two hundred lashes. When the whole five hundred lashes had been counted by the person appointed to perform this duty, the half dead body was unbound, and laid in the shade of the tree upon which I sat. The gentlemen who had done the whipping, eight or ten in number, being joined by their friends, then came under the tree, and drank punch until their dinner was made ready, under a booth of green boughs, at a short distance.—Herald of Freedom.

**DISTRESSES OF MONEYED MEN.**—They say that a bank in New England having twenty thousand dollars lying here, which