

THE VOICE OF FREEDOM.

The following notice of a book which has fallen dead from the press, notwithstanding its endorsement and adoption by the Secretary of the American Colonization Society...

Abolition a Seditious; By a Northern Man.—Philadelphia, George W. Donohue, 1839. 12 mo. pp. 157.

We have not heard whether the author of this little book occupies lodgings in an Insane Hospital or not, but we know several worthy men who do, whose minds are in better order. It is very fortunate for abolitionists, at any rate, that the type of insanity under which he labors is not very common.

Why observe then that the American Anti-Slavery Society, under the authority and by the action of which, this movement is conducted, is a general and permanent political organization, self-elected, self-governed, independent and irresponsible, having no connection with the government of the country, but yet usurping the appropriate business of the government?

If ever we are tried for sedition we hope this green-horn may be the indicter of our indictment, as he will doubtless leave out the vi et armis, the force and arms. We shall trust then to have the pleasure of hanging, if we hang at all, together with divers large societies, such as those of St. Tammany, the Masonic, the Temperance, and above all with King Caucus, and both the political parties.

The author takes great pains to prove that the seditious organization is political—not, however, by going back to the fountain head, where the whole might be conclusively proved by quoting the following from the Declaration of Sentiments of the Convention which formed the American Anti-Slavery Society.

But it better suits this author to assert that the society at first actually disclaimed its political character, to which point he quotes from a paper signed by some of the abolitionists in New York, dated July 16th, 1834, in which they say that it has been their aim to abstain from mingling the objects of their [our] society with either of the political parties.

A HEROINE.—A lady living in Warren, N. J., performed a feat a few nights since, which few women would find the fortitude to do, even under such circumstances as compelled her to the performance. The husband of Mrs. W. was from home, and late at night she found that a huge negro, from the neighborhood, had made his way into her bed-room, no doubt with the very worst design.

A HEROINE!—And so she was, say we. If man ever forfeits life, it is above all when he assaults female virtue in any manner. Such a 'miscreant' is not fit to live. And now, mark it, we say this of any man, in any rank, of any color.—The above paragraph is going the rounds, and we have no objection, but cheerfully give it currency. But let us be understood. While we would not cast even a shield of gossamer over the colored 'miscreant,' we ask those editors who have so promptly published the account, whether they have ever admitted into their columns one case

from among the thousands of cases which annually occur, of like, precisely like, insults offered colored females by white 'miscreants?' That amiable system for which pro-slavery editors have budgets of apologies always ready to offer, that system is the hot-bed nursery of just such 'miscreants,' with only the difference of a different color of their superstitious. That system for which you apologize, or at which you silently connive, shuts up and chains the victims of the white 'miscreant's' brutality, and forbid resistance, and thrusts a 'gag' into the mouth of the insulted, and calls her the 'miscreant,' if she lifts a hand against a white person. Such is your system of legal 'miscreancy.'

Charles L. Remond.

This young man is noticed in the very able report of the Maine Anti-Slavery Society, in a highly commendatory manner. He has been for the past year engaged as an agent of the American Anti-Slavery Society in Maine, where, in conjunction with his friend Ichabod Coddling, he has labored with great credit to himself and to the Society of which he is an agent.

We rejoice to be able to record this instance in which talents, moral worth and gentlemanly deportment have triumphed over that insane and cruel prejudice against color, which is the peculiar disgrace of our republic. We record it as an omen of the dawning of a better day for the oppressed American, it is an evidence (if indeed such evidence were wanting) that prejudice is vanishing—that the disgraceful barrier of caste in the church, the public conveyance, and the school-house, may be thrown down without endangering the peace or the happiness of any class in the community.

We have been led however from our original object in commending this article. We intended to express our conviction that the cause of the slave can be pleaded by none more successfully than by those who are allied to him by the ties of consanguinity, of suffering and of wrong.—Who shall dispute the rights of the free mother to plead for her children still pining in captivity? Who silence the affectionate appeal of a son in behalf of his mother, driven daily beneath the lash of the driver in the Southern cotton fields?

From the Friend of Man. A Bold Prediction.

The following, we presume, is from the pen of Mr. Chester, late editor of the Cincinnati Journal, and now assistant editor of the New York Evangelist. He is well acquainted at the south, and we should not be greatly surprised if his anticipations were realized.

Formerly we looked to the northern slave states to commence the work of emancipation. We have given this up, and turned our eye to another quarter. We have a strong conviction that one of the southern states will commence this glorious work, and that too with a suddenness which shall

carry astonishment through Christendom. We do not expect that the intimation will now be regarded as worth the space it occupies; but while good men at the North are bracing themselves and bracing the community against the progress of anti-slavery feeling, the jubilee shout of liberty may be rung from hill and dale of a state now fierce for slavery, and suddenly along its coasts, its rivers, its rice and its cotton fields: from its mountain tops and cavern depths shall be proclaimed, LIBERTY TO THE CAPTIVE; THE OPENING OF THE PRISON TO THOSE WHO ARE BOUND.

Tremendous Retort.

In the late debate at Cincinnati, between Rev. J. Blanchard (recently of this state) and R. R. Gurley, Secretary of the American Colonization Society, the subject of the Maryland emancipation law being under discussion, the former gentleman thus closed his half hour speech:

I am determined to believe my opponent sincere at heart, come what may. I am bound to do so by the courtesies of debate; and my heart feels no disposition to rebel against the rule. But what must you think of a cause which will not allow its advocates to disapprove of acknowledged violations of the law of God? When on the subject of separating the races, I asked my opponent to set some day, some one or two hundred years hence, after which the country ought to emancipate the slaves if not colonized before.

Mr. Gurley here signified his dissent from the representations of the speaker in some words not recollected; when Mr. Blanchard turned suddenly round and said to Mr. Gurley, who sat near him on the stage:

Do I understand the gentleman to say in the presence of this audience, that he does consider it a crime against God to separate man and wife? Mr. Gurley answered 'Yes.'

Most heartily do I thank my opponent for the declaration. Now be it known to this audience, and let the note-takers tell it to the South, that my respected opponent has here charged Judge Bushrod Washington with committing a "crime against God," in the sale of fifty-four of his slaves in the year 1821, and in separating families in this sale, four years after he was elected the first president of the American Colonization Society.

THE ANTI-SLAVERY DECLARATION OF SENTIMENTS.—Several editors and writers in the newspapers have taken up an erroneous idea as to the bearing and import of a vote taken by the American Anti-Slavery Society at its last annual meeting, respecting the Declaration of Sentiments of the Convention which formed the Society.

A writer in the Woodstock Mercury, of May 3d, among sundry other equally wise and correct things, says— "So far from being self-evident, we believe it is not true in fact, that all men are created equal. All these [the inequalities of men] are the results of the orderings of Providence, and who shall say that it is not done in wisdom?"

How grossly mistaken was Thomas Jefferson! and how the signers of the Declaration of Independence did lie! What a pity that this learned philanthropist had not lived in time of the revolution, that he might have disabused the public mind, and taught the patriots of '76 that according to the "orderings of Providence" they ought not to maintain their rights and defend their liberties!—It is possible that Jefferson, and Washington, and the whole host of our revolutionary fathers, and the citizens of the United States, from their day down to the present, have been mistaken—per-

ed, or voted down, or its character in any way changed, by what was done. It stands where it did from the beginning.—Emancipator.

Jamaica.—A friend who has just returned from a journey, met with a gentleman who owns a large plantation in the Island of Jamaica, where he has spent the year past. This gentleman says the stories which are currently circulated in the American newspapers about the evils of emancipation are entirely unworthy of credence, and the Jamaica papers from which they delight to quote are worthless and disreputable.

THE VOICE OF FREEDOM.

MONTPELIER, SATURDAY, MAY 11, 1839.

Character of the Anti-Slavery Enterprise.

It is a generally admitted fact, that a great majority of the abolitionists are professors of religion. Their spirit is indeed the legitimate result of christian principles. What has produced the present anti-slavery organization throughout the country, but a spirit of philanthropy and christian sympathy, such as was manifested by our blessed Saviour when upon earth? What induced the apostles of abolition to step out, unaided and alone, to oppose the most inveterate popular prejudice, and combat the mighty torrent of public opinion and other opposing obstacles—but the conviction that their cause was the cause of humanity and of God, —that truth was mighty and would prevail?

But the question seems to arise—why do not all who profess to be governed by the principles of the gospel, who profess to love their neighbor as themselves—engage in this great and glorious work of enlightening and christianizing millions of heathen in the heart of our own country?—How can any one, who realizes the worth of the immortal soul, and the infinite price which was paid for its redemption, look upon this subject with indifference!

Mr. Gurley answered 'Yes.' Mr. Blanchard instantly exclaimed— "Most heartily do I thank my opponent for the declaration. Now be it known to this audience, and let the note-takers tell it to the South, that my respected opponent has here charged Judge Bushrod Washington with committing a "crime against God," in the sale of fifty-four of his slaves in the year 1821, and in separating families in this sale, four years after he was elected the first president of the American Colonization Society.

A Mistake Rectified. A writer in the Woodstock Mercury, of May 3d, among sundry other equally wise and correct things, says— "So far from being self-evident, we believe it is not true in fact, that all men are created equal. All these [the inequalities of men] are the results of the orderings of Providence, and who shall say that it is not done in wisdom?"

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haps they have: but there is other authority that is not so easily disposed of. "Of one blood hath God made all nations to dwell upon the face of the earth." Now this is one of the "orderings of Providence;" and he that says to his fellow-man, you are not as good by nature as I am,—the blood in your veins is not so good as that which flows in mine,—does he not contradict the authority of high heaven?

We should think the Mercury correspondent had studied with Chancellor Harper, of South Carolina. Hear him, and see how beautifully they agree:

"It is the order of nature and of God, that the being of superior faculties and knowledge, and therefore of superior power, should control and dispose of those who are inferior; it is as much in the order of nature that men should enslave each other, as that animals should prey upon each other."

Our humane and philanthropic friend promises to communicate further the result of his profound researches upon another occasion—in which, we suppose, as a matter of course, he will advocate the 'divine right of kings.'

Fugitive from Republicanism!

The last Herald of Freedom contains a very interesting account of a slave's escape from the "patriarchal institution" to the land of the Lion. The name of the slave is Robert,—he was a native of Maysville, Kentucky, and owned by one Dudley. It seems that Robert turned fanatic—got the idea into his head, somehow or other, that he ought to be free—(awful depravity!)—that he could take care of himself—that he had, at least, one inalienable right—the pursuit of happiness—and accordingly availed himself of the first opportunity (being at Utica, N. Y. with his master,) to "cut dirt" for Canada, and leave his Republican master Jonathan to black his own boots!

Strange notion, that a man—an American Republican—must leave his wife, children, friends and native home—the country of the immortal Washington and Jefferson—and flee to Canada to enjoy the blessings of liberty! And how vastly more strange, that a thing—a black thing, too—should have such exalted views of Canada, and such an abominable, unpardonable prejudice against Republican America!—where all things are "contented and happy" and all men are "born free and equal!" Now, what conclusion shall we draw? That men and things cannot exist in the same element? Or, that men are knaves and oppress and tyrannize over these things? What, for instance, are the natural attributes of things? Robert (and Henry Clay called him a thing;—he is, undoubtedly, a pretty fair sample of that venerable statesman's notion of things,) could see, walk and talk, and even think and pray. Can a thing possibly be possessed of such noble qualities and perceptions? This thing—Robert—it appears, had aspirations for freedom—longings after liberty of thought and limb. He has now got where he can enjoy all his "inalienable rights"—none to molest or gag. In a letter to Mr. Garrison, of the Liberator, he says: "I found friends on my journey, who assisted me like good christian folks, and have got into a country where I can serve the Lord with all my heart without fear." There are a great many such things now-a-days; and the "Good Samaritans," too, are numerous, and constantly multiplying their numbers, and augmenting their moral power and consequence.

FIRE. We learn that the dwelling-house of Mr. HOVEY, in Berlin, was entirely destroyed by fire on Sunday, the 5th inst. It was discovered soon after taking, but as the family were mostly absent at meeting, and the wind being very high, was consumed with nearly all of its contents.

We invite attention to the notice in another column for a meeting of the ladies of the village at Esq. VAIL'S, on Wednesday eve. It strikes us that an association, such as is there contemplated, would be highly beneficial to the ladies of this place, and we hope they will promptly respond to the call.

We have received, too late for insertion this week, a communication from Rev. CHESTER WRIGHT. It will be given in our next.

By all means read the address on our first page to the "Manufacturers, Mechanics, and Laborers of the U. States." It is an able and valuable production—from the pen of Mr. PIETRE, one of the first mechanics in the Union.

LEONARD GIBBS, Esq., the gentleman spoken of in the following extract, is one of the first lawyers in Washington County, New York, is District Attorney of the County, and was last year a distinguished member of the New York Assembly.—In participating in this debate, he is certainly rendering as valuable services to his country, as some of his professional brethren in this vicinity, who volunteer to defend mobocrats and violators of the license law. Such a man is an honor to the bar, and does much to redeem it from the disgrace poured upon it by brawling pettifoggers. We copy from the Washington (N. Y.) Sentinel.—Mass. Abolitionist.

Discussion on Slavery.—We learn that a public debate is to take place in Granville, in this Co., between the Rev. Mr. Sprague, a Methodist clergyman, and Leonard Gibbs, Esq., on the subject of slavery. The discussion is to commence this day (Wednesday,) at 10 o'clock, A. M. at Middle Granville. We understand that Mr. Sprague takes the ground that slavery is sanctioned by the Bible!!! Mr. Gibbs denies the position, and takes the ground of John Wesley the founder of Methodism, that 'Slavery is a sin, the vilest the sun ever saw.' We rejoice at this discussion. Truth brightens by argument.