Discussion on American Slavery
Thompson and Brokensridge.
DISCUSSION ON AMERICAN SLAVERY,

BETWEEN

GEORGE THOMPSON, ESQ.,
AGENT OF THE BRITISH AND FOREIGN SOCIETY FOR THE ABOLITION OF SLAVERY THOUGHOUT THE WORLD, AND

REV. ROBERT J. BRECKINRIDGE,
DELEGATE FROM THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES TO THE CONGREGATIONAL UNION OF ENGLAND AND WALES:

HOLDEN IN THE REV. DR. WARDLAW'S CHAPEL, GLASGOW, SCOTLAND;

On the Evenings of the 13th, 14th, 15th, 16th, 17th of June, 1836,

SECOND AMERICAN EDITION,

WITH NOTES, BY MR. GARRISON.

BOSTON:
PUBLISHED BY ISAAC KNAPP,
46, WASHINGTON STREET.

1836.
CONDITIONS OF THE DISCUSSION.

This discussion was held, by previous arrangement, in Dr. Wardlaw's Chapel, and conducted under the following regulations:—

I. That the discussion shall commence on Monday, the 13th June, at half-past six o'clock, evening, precisely, and shall be resumed every succeeding evening, at the same hour, till finished.

II. That each speaker shall occupy half an hour, alternately. The discussion shall not exceed three hours each evening.

III. That the admission shall be by tickets, at 6d each: the number to be limited to 1,200.

IV. That neither of the speakers shall, upon any pretext whatever, be interrupted in the delivery of his sentiments.

V. That the object of the discussion being to elicit information as to the facts of the case—not to propose any questions for formal decision—no vote of the audience shall be taken at the close.

Doors to be opened at five o'clock. No children under twelve years of age to be admitted, unless accompanied by parents or guardians.
INTRODUCTION.

The following were the preliminary steps connected with the Discussion reported in the succeeding pages:

Mr. Breckinridge's Letter, expressing his willingness to meet Mr. Thompson at Glasgow, was occasioned by the following passage in Mr. Thompson's Letter, which appeared in the London Patriot, in reply to the extracts inserted in that Journal, from the work published by the Rev. Drs. Cox and Hoby, entitled 'The Baptists in America.'

'In the mean time, I am ready to meet Dr. Cox in Exeter Hall, in his own Chapel, or in any other building, to justify my charges against America and American Ministers; my general policy in the Anti-Slavery cause, and any particular act of which Dr. Cox complains. I am ready, also, and anxious to meet any American clergyman, or other gentleman, in any part of Great Britain, to discuss the general question, or the propriety of that interference, of which so much has been said by persons who are otherwise engaged, and most praiseworthy so, in interfering with the institutions, social, political, and religious, of every other quarter of the Globe.'

MR. THOMPSON'S CHALLENGE ACCEPTED.

SIR,—

A friend in this city, with whom I have stopped for a day or two, on my way to Scotland, has put into my hands your paper of the 23d inst., which contains Mr. George Thompson's letter of the 13th, attacking Dr. Cox.

As to the difficulties which exist between those two gentlemen, I, of course, have no right to speak.

Mr. Thompson, however, has not contented himself with urging a particular controversy with Dr. Cox:—nor even a general controversy, free for all who desire to engage him, or call in question his 'charges against America, and American Ministers'—as 'slaveholding Ministers and Christians on the other side of the water.' 'But,' says he, 'I am ready, also, and anxious to meet any American clergyman, or other gentleman, in any part of Great Britain, to discuss the general question, &c.:' that is, the general question of his 'charges against America and American Ministers, touching the whole subject of African slavery in that country.'

After mature and prayerful consideration, and full consultation with a few friends, I am not able to see how I can avoid taking notice of this direct, and almost personal challenge; which I have some reason to suspect, was probably intended for me.

And yet I feel myself encompassed with many difficulties. For some may consider me defending the institution of slavery; whereas, I myself believe it to be contrary to the spirit of the gospel, and the natural rights of men. Others might naturally look for more full proofs, and more exact information, than I can give, when relying almost entirely upon mere memory. While by far the greater part, I much fear, are as impatient of all investigation on the subject, as I am sorry to say, they seem to me totally unacquainted with its real condition in America.

I have concluded, however, to accept the somewhat boastful challenge of Mr. Thompson. And I trust the following suggestions and conditions will be considered most reasonable, when the peculiar circumstances of the case are considered:

1. I will meet Mr. Thompson at Glasgow, any time during the three first weeks of June, and spend three or four hours a day, for as many days consecutively, as may be necessary—in discussing the 'general question,' as involved in his 'charges against America, and American Ministers,' in reference to the whole subject of slavery there.
Introduction.

2. But as my whole object is to get before the British churches certain views and suggestions on this subject, which I firmly believe are indispensable, to prevent the total alienation of British and American christians from each other; I shall not consider it necessary to commence the discussion at all, unless such arrangements are previously made, as will secure the publication, in a cheap and permanent form, of all that is said and done on the occasion.

3. I must insist on a patient and fair hearing, by responsible persons. Therefore, I will agree that the audience shall consist of a select number of gentlemen, say from fifty to five hundred; to be admitted by ticket only,—and a committee previously agreed on to distribute the tickets—only to respectable persons.

I take it for granted that Mr. Thompson would himself prefer Glasgow to any other city, for the scene of this meeting: as it is the home of his most active supporters. And while the selection of the particular time of it cannot be important to him, my own previous arrangements are such, as to leave me no wider range than that proposed to his choice above.

More minute arrangements are left to the future; and they can, no doubt, be easily made. I must ask the favor of an early insertion of this note, in the Patriot; and beg to say, through you, to the Editor of the Glasgow Chronicle, that I shall feel obliged by its republication in his paper.

R. J. BRECKINRIDGE,

A Delegate from the General Assembly of the Presbyterian Church of the
U. S. of America, to the Congregational Union of England and Wales.

Durham, May 28, 1836.

TO THE EDITOR OF THE GLASGOW CHRONICLE.

London, June 1, 1836.

SIR,—

I forward you, without a moment's delay, a copy of this evening's Patriot, containing a letter from the Rev. Robert J. Breckinridge, of Baltimore, United States. The following is my reply, which you will oblige me by immediately inserting, in company with the communication to which it refers.

I feel thankful that my overture has been accepted; and, notwithstanding the arrangements I had made to remain in London during the whole of the present month, and the announcement of my name in the public advertisements to lecture during the forthcoming week, I shall, D. V. be in Glasgow on Tuesday next; and shall be ready to meet Mr. Breckinridge in the Religious Institution House, South Frederick Street, at noon of that day, to settle the preliminaries of the discussion, which, I trust, will commence the following morning.

It is my earnest hope, that every thing said and done, will be in accordance with gentlemanly feeling and christian courtesy.

Yours respectfully,

GEORGE THOMPSON.

NOTE.

The Speeches and Documents in this Pamphlet having been submitted to the correction of the Speakers, the Report may be relied on as an accurate and full account of the important proceedings.
Monday night, agreeably to advertisement, the discussion between Mr. George Thompson, and the Rev. R. J. Breckinridge, was opened. By half-past six, the hour fixed on by the Committee, Dr. Warlaw’s Chapel contained 1200 individuals, the number agreed upon by both parties. (1) A great number could not gain admittance, in consequence of the tickets allotted being bought up on Saturday. On the entrance of the two antagonists, accompanied by the Committee, the audience warmly cheered them. By appointment of the Committee,

The Rev. Dr. WARDLAW took the chair, and said—

Ladies and Gentlemen—I have to thank my friends on either hand of me, for the honor they have thus conferred upon me; and I trust that, in taking the chair, I have the pleasure of your concurrence. I have accepted the honor, without expressing any apprehension; for the truth is, I have felt none. I have perfect confidence in both the parties(2)—and—

(1) At first, like a man conscious of the inherent odiousness of his cause, Mr. Breckinridge proposed that the audience should consist of “a select number of gentlemen, say from fifty to five hundred, to be admitted by ticket only—respectable persons”! What bravery and magnanimity! Why, the haughty Kentuckian seems to have read his acceptance of Mr. Thompson’s challenge, instanter. Only think of fifty persons for an audience—or even five hundred—in a city like Glasgow! “the whole object,” too, of Mr. B. being “to get before the British churches, certain views and suggestions on the subject of slavery, to prevent the total alienation of British and American Christians from each other”! And, moreover, they must all be “respectable persons, selected for the occasion—the ‘common people’ being too filthy to allow them to come into the same building with this ‘shocking republic,’ and too ignorant to understand the ‘sublime merits’ of American slavery. Mr. Thompson would have gladly confronted his antagonist in this country, before the people; but never would he have been hazarded for a small and chosen audience, violently opposed to him as he knew the populace to be. No—his choice would have been, the largest hall in the Union, and as many spectators as could crowd into it, without money and without tickets. How did he behave when he encountered that sublime master and worst enemy of the colored race, R. R. G愉悦, the Secretary and Agent of the American Colonization Society? Did he stipulate as to the quality or number of the audience? Far from it. He, in common with his friends, regretted that a more spacious hall than the one that was occupied during the discussion, could not be obtained in the city of Boston. No abolitionist is afraid of the people; but skulking is a part of colonization tactics. It is true, the number finally settled upon at Glasgow was 1200, though still “select”; but it is no reason to presume that Mr. Breckinridge consented to this extension, simply because the audience were to be bound to silence throughout the discussion, and to divert themselves of their usual habits of expressive approbation or disapprobation of the sentiments advanced—all to spare the feelings of Mr. B. This fact, that he was willing to meet Mr. Thompson, gives no evidence of moral courage: for how could he do otherwise, as the representative of the Presbyterian Church, after the challenge was given? It would not do for him to skulk in England, however pleasurably he might evade a controversy in the United States: hence, his willingness was necessity, and his bravery desperation.

(2) How shamefully was that confidence abused by Mr. Breckinridge, throughout the whole discussion! “I cannot,” said Dr. Warlaw, at a subsequent meeting, “but condemn the contumacious and sarcastic bitterness of some of his personalities, and I conceive him to have failed in every point that was worth contending for.” Of the manner and spirit in which Mr. Thompson conducted himself, the Dr. remarked as follows:—“I shrink not from saying of him thus publicly, that I consider him, in this as in former controversies, as having borne himself, in every respect, creditably to his character and to his cause...” (3) Testimony like this, from such a source, is decisive: all who candidly read the debate will confirm its veracity.

(3) Dorine Mr. Thompson’s sojourn in this country, he was represented to be a bankrupt in character, a fugitive from justice, a foreign incendiary, an emissary of the British Government, &c. &c. In this wholesale defamation, our leading religious and political journals industriously participated; and by it stirred up a murderous spirit toward him in all parts of the land, so that his life was in continual jeopardy. It was not an impeachment of Mr. T’s character merely, but also of the character of the great body of British philanthropists and Christians, in whose service he had been honorably employed to effect the overthrow of Colonial Slavery—of such men as Buxton, Macaulay, Cropper, Stephen, Sturge, Warlaw, James, Lushington, Gurney, and Prince. Since his return, he has been in every where received with the highest demonstrations of respect, affection and applause: yet, let the fact be told in England, as a fresh illustration of the meanness and baseness of his plans and patriotic colonizers in America—not a single religious or political journal, which defined him while here, has had the honesty or magnanimity to retract one of its charges against him, or inform the people of the manner in which he has been received by the Christians and philanthropists of England and Scotland; and were it not for the existence of anti-slavery newspapers among us, the great body of the people would still be cherishing the delusion, that Mr. Thompson is as odious in England as he was in this country: How tender must be the consciences of the editors of the New York Observer, Boston Recorder, Christian Mirror, New Hampshire Observer, Vermont Chronicle, N. Y. Journal of Commerce, N. Y. Commercial Advertiser, et cætera omnes!
These you have witnessed; these you have approved. But the friend on my right hand—for, with his permission, so I wish to call him)—comes amongst us an entire stranger. You have never seen him before; and you have not even yet heard him open his lips; you have never known of him, under the aspect of an opponent to whom you have admired and accredited, places him at an obvious disadvantage. I feel it right and imperative, therefore, that in sentence or two, I should introduce him to your notice. Mr. Breckenridge has come here as a friendly delegate from a large and influential body of Christians in the United States, to a large and influential body of Christians amongst ourselves, to the General Assembly of the Church in America, to the Congregational Union of England and Wales. Mr. R. stands high in personal character, in family respectability, in ministerial reputation, in public esteem. And, what it is of essential consequence for this assembly to know, he is not a slaveholder, nor a friend of slavery. (4) In the very letter in which he accepts Mr. Thompson’s challenge, he has publicly avowed that he believes slavery to be a present sin in the gospel, and to the natural rights of men. And he has given practical evidence of the sincerity of this declaration, in the fact of his having parted with a patrimonial property in slaves, at no inconsiderable pecuniary sacrifice. (5) This much I have thought it incumbent upon me to say in his behalf. I will not dishonor him, by so much as naming the name of a former antagonist (6) of our friend on my left, in association with his.

I have only now to state officially, as your chairman, that in virtue of the circumstances in which the proposed discussions originated, and the terms on which they are to be conducted. You know that Mr. Thompson, since his return from the United States, has, in various places, delivered public lectures on American slavery. Some of his statements have been charged with extravagance; some of his proclamations have been charged with overstatement. Mr. Breckenridge, in a letter to the editor of the Patriot newspaper, expressed his readiness and anxiety to meet any American clergyman, or other gentleman, in any part of Great Britain, to discuss the general question of American slavery, or his charges against America and American ministers; Mr. Breckenridge, to use also his own terms, in a letter to the same journal, after mature and prayerful consideration, and full consultation with a few friends, is not able to see how he can avoid taking notice of this direct and almost personal challenge. Under this impression, he accordingly intimated his acceptance of it; offering to meet Mr. Thompson in our own city; and Mr. Thompson having gladly and immediately acquiesced, here they are, ready with their respective statements to lay their heads together.

The terms agreed upon, as those on which the discussion are to be conducted, are the following. (Here the chairman read the terms already specified in the prefixed advertisement.)

I shall only farther say, that I feel it a mighty relief to my mind, that the chairman is not to be considered as, in either of his statements, constituting a judge of the advisability or inexpediency of any thing that may be advanced by the speakers on their respective sides of the question: and that, in addition to the resolution that no vote shall be called for at the close, it has also been deemed advisable both by the parties themselves and by the committee, that, throughout the discussion, there shall be an entire absence, on the part of the audience, from all the customary expressions of approbation or disapprobation. (7) There are various and important points related to the coast of Africa—an alternative which genuine Christianity never could present or enforce. Besides, if these vaunting emancipators gave liberty to their slaves because they deemed it sinful to keep them in bondage, why do they dwell upon their pecuniary sacrifices, instead of confessing that they have been guilty of a much more obvious crime? and, by raising every slaveholder in the land instantly to follow their example?

(6) The individual here alluded to is Peter Borthwick, who was sent into the field by the West India party in England, to confront Mr. Thompson; and who has since been rewarded by a seat in Parliament, for his zealous support of their interests. He was a skilful antagonist, but was ultimately driven from the field, though he had a face of bronze and a heart of stone, and was as devoid of shame, as recant to truth. Corrupt and hardened as he was, he excelled Robert J. Breckenridge in several particulars. In the first place, he disdained to

‘Steal the livery of the court of heaven,
To serve the devil in—’

and did not attempt to impose upon the public by a clerical profession. In the second place, he had better manners, was less vulgar, less rampant with passion, and far less a devout and personal man. Mr. B. But, in hair-splitting and dust-throwing—in making the worse appear the better reason—in insensibility of soul to the sufferings and wrongs of an enslaved people—in uttering falsehoods, “grown as a mountain, open, palpable”—in bold, deliberate, monstrous mis-statements—he equaled. But could not equalize, the champion of the slave-drivers from Maryland. On the whole, therefore, Mr. Borthwick is to be preferred to Mr. Breckenridge, though they esouse the same side of the question.

(7) The habitual manumission of Mr. Thompson is so much towards his opponents, that I am induced to surmise that this arrangement
First Night—Monday—Mr. Breckinridge.

vious reasons for this, which your own judgment will sug-
ggest, and which I shall not waste your time by specifying.
I trust you will attend to this rule, and render all inter-
fERENCE on my part, unnecessary; as it will be my imper-
vative duty to maintain it with a strict impartiality, with a flat
reporte which have some how come to his ear, our friend
on my right has come amongst us with rather unfavorable
impressions of the courtesies of a Glasgow auditory.(8) I
trust your behavior during these discussions will serve to
abate his mind of these impressions, and to substitute
justice and better. Our duty is to listen to both speakers
with patient and candid attention; impressions with the full
conviction of their integrity, so that, should there be

was first suggested by himself, in order to spare the feelings of his
antagonist by those marks of disapprobation on the part of the
audience, which would have inevitably accompanied Mr. B.'s insolent
and contemptuous rhombomantodes, had not more attention been
agreed upon. The contrast, too, would have been rendered yet
more painful, by the applause which the just and eloquent senten-
cements of Mr. T. must have elicted at every stage of the discus-
sion—not merely because they loved and honored him as a gifted
and devoted advocate of British emancipation, but because he
stood sublime upon the rock of principle, and called to his aid the
wits of the human brain, and made his appeals to the understand-
ning and the heart, and pleaded for those in bonds as
bound with them. These were the "various and obvious reasons
for silence, to which Dr. Wardlaw alludes. It is not material,
however, who first proposed the arrangement alluded to,—although
it would argue something of conscious weakness or self-condem-
nation, if Mr. Breckinridge would not, at least, have thought
it sufficient to know, that it was readily agreed to, and carefully observed to the end of
the debate, by an audience of 1200 persons, excepting in one in-
stance on the fourth evening, when Mr. B. grossly insulted them
by the nadest insinuation, that they were evidently tired of listen-
ning to Mr. Thompson!! This was too flagrant an outrage upon
truth and decency to be borne in silence: Lence it justly excited
their righteous indignation, and they repelled it by the most une-
rivaled and decisive expressions of disapprobation. Enraged at
being wounded by his own poisoned weapon, Mr. B. next made a
furious thrust at the entire audience—in other words, he added in-
sult to insult, by uttering the grievous libel, that it was his duty,
when he returned home, to tell his countrymen that no charges
were too gross or calumnious to be entertained against them,
or against him personally. This was not the answer to the plain
charges themselves—but the attempt to call in the hearing
of defence and proof of innocence was an insupportable wear-
iness!!! What christian country!!! what sacred regard for truth!!
Rather, what insolent behaviour! and how base an imposition of
the fairness and integrity of that enlightened assembly! Had
George Thompson been guilty of such conduct in this country, un-
der similar circumstances, would a few hisses have been the only
result of his tirade against him? But this is not the minority of the
citizens of Glasgow, in this instance, as was nobly evinced, as it was
shamefully abused. For 1. It must have been extremely difficult
for them to divest themselves of their customary forms of excita-
cion on such an occasion. Yet 2. They cheerfully imposed the
restriction upon themselves. And 3. They did so out of courtesy
and forbearance to a foreigner—to one who bitterly reviled their
beloved Thompson in America, and not only so, even in their pres-
tence—to one who was known to sympathize with the oppressor,
and not with the oppressed—to one who despised and repudiated all
that they had done in behalf of eight hundred thousand slaves
in the British Colonies! Contrast such generous conduct with the
fierceous treatment which Mr. Thompson received at the hands of
the people of this country—and then let every true American hans
his head in view of it. To the utter condemnation of Mr. Breck-
imidge, instead of being duly affected by such unprecedented
kindness, he meanly took advantage of their forbearance, and
"railed like a very drunk" both against his gifted antagonist and
themselves!

(8) These "unfavorable impressions" were unquestionably de-

erived from Mr. B.'s knowledge, that a pro-slavery apologist is nev-
er received with cheer in Glasgow, as he is in this "land of liber-
ty."

Mr. BRECKINRIDGE said,—It was not easy to con-

ceive of circumstances that were more embarrassing, than

those in which he was placed this evening. They had

already taken for granted all that had been said and done on

one side of the question; their minds had been already

made up to oppose those conclusions to which it was his

purpose to bring them.(9) Their affections and feelings had

long been engaged to his opponent in this cause; (10) and all

that he could say would necessarily have little effect in

changing what he would not hesitate to call those unhappy

opinions, which were long ago formed against him. An-

other cause of his embarrassment was, that he would be

rejudged of all he might say here.(11) What he would say

be approved by one party in America, but would be dis-

approved of by another.(12) In the United States they were
differently situated from that in the mother country. Here the
people seemed now united on this subject, but in America they
were split into a great number of different parties, whose opinions and feelings were arraigned

Mr. Breckinridge suggested it: it is sufficient to know,

that it was readily agreed to, and carefully observed to the end of
the debate, by an audience of 1200 persons, excepting in one in-
stance on the fourth evening, when Mr. B. grossly insulted them
by the nadest insinuation, that they were evidently tired of listen-
ning to Mr. Thompson!! This was too flagrant an outrage upon
truth and decency to be borne in silence: Lence it justly excited
their righteous indignation, and they repelled it by the most une-
rivaled and decisive expressions of disapprobation. Enraged at
being wounded by his own poisoned weapon, Mr. B. next made a
furious thrust at the entire audience—in other words, he added in-
sult to insult, by uttering the grievous libel, that it was his duty,
when he returned home, to tell his countrymen that no charges
were too gross or calumnious to be entertained against them,
or against him personally. This was not the answer to the plain
charges themselves—but the attempt to call in the hearing
of defence and proof of innocence was an insupportable wear-
iness!!! What christian country!!! what sacred regard for truth!!
Rather, what insolent behaviour! and how base an imposition of
the fairness and integrity of that enlightened assembly! Had
George Thompson been guilty of such conduct in this country, un-
der similar circumstances, would a few hisses have been the only
result of his tirade against him? But this is not the minority of the

citizens of Glasgow, in this instance, as was nobly evinced, as it was

shamefully abused. For 1. It must have been extremely difficult
for them to divest themselves of their customary forms of excita-
cion on such an occasion. Yet 2. They cheerfully imposed the
restriction upon themselves. And 3. They did so out of courtesy
and forbearance to a foreigner—to one who bitterly reviled their
beloved Thompson in America, and not only so, even in their pres-
tence—to one who was known to sympathize with the oppressor,
and not with the oppressed—to one who despised and repudiated all
that they had done in behalf of eight hundred thousand slaves
in the British Colonies! Contrast such generous conduct with the
fierceous treatment which Mr. Thompson received at the hands of
the people of this country—and then let every true American hans
his head in view of it. To the utter condemnation of Mr. Breck-
imidge, instead of being duly affected by such unprecedented
kindness, he meanly took advantage of their forbearance, and
"railed like a very drunk" both against his gifted antagonist and
themselves!

(9) This confession, alone, proves that all Mr. B.'s professions
of hostility to slavery are insincere or delusive. Here he boldly
avows that it is his purpose, if possible, to alter the 'conclusions'
to which the people of Glasgow had come on the subject of slave-
yery,—which were, that it is essentially inhuman and wicked, a high
blessed sin against God who created man in his awful image, mer-
iting the execution of mankind, and too dreadful to be tolerated
under any circumstances, or for any length of time.

(10) Why did not Mr. B. express his surprise that such a 'felon,
' renegade,' and 'cut-throat,' as G. T. should have thus secured the
'affections and feelings' of the most distinguished christians and
philanthropists of Scotland? Let the slanderers of G. T. remem-
ber this acknowledgment, extorted from an illiberel an opponent as
ever stood up to deceive and insult a christian assembly.

(11) Mr. B. might well feel embarrassed at the thought of being
rejudged by the friends of bleeding humanity in this country. A
Glasgow audience might be deceived by him, owing to a want of
correct information; but he instinctively realized that here, in-
stant exposure would be unexcessible. Now, why should a man
who means to tell the truth, to vindicate the temple of
truth, of his own country, and, above all, to rescue American christianity from
grave and dreadful charges, prefer about the 'embarrassment' he feels in attempting to discharge so honorable and delightful a du-
uty? But this state of mind shows that Mr. B. was painfully con-
scious of the unsoundness of his cause.

(12) Does whining, like this, become a delegate from the Gen-
eral Assembly of the Presbyterian Church of the U. S. of America
to the Congregational Union of England and Scotland? What should
a brave and good man care for the approval or disapproval of this
or that party, provided he stands up manfully in defence of Right
—in opposition to Wrong? Mr. B. concedes that he shall be 'ap-
proved by one party,' meaning the slaveholders and all their apolo-
gists—and 'disapproved of by another,' meaning the abolitionists
who seek to 'injure him in his business.' For his own part, he de-
clares, 'that the American nation was divided into two parties,

namely, the pro-slavery and the anti-slavery parties.' Yet he says
he is opposed to slavery, and 'believes it to be contrary to the spiri-
t of the gospel, and the natural rights of men!!' He says, more-
over, that 'whatever he might say would be disapproved of many
in the United States'—and afterwards speaks in contemptuous
of the abolitionists as constituting 'a small and odious party.'
against each other in as great a measure as it was possi-
ble to conceive. Whatever, therefore, he might say in
this country, would be disapproved of by many in the
United States, while nothing was more certain than that
his country, he should be forgetful of the power of truth,
he would have little trust in God, if he was not ready
to expose the cause which he believed to be right; and more
especially if he was not ready before a Scottish and
Christian audience, to defend the principles he had adopted
and avowed. He had no desire to attempt a mitigation of their
hatred to slavery; and if at a future time he should be
in America with any of those present, he would prove to
them by the friendship of those loved and respected
him, and the opposition of those who did not, that he had
sold slavery as much as any one of those present could do. (15)
It was said by one of the ancients, "I am a man: I con-
sider nothing that relates to man foreign to me." It was a
true and noble sentiment. (16) The fate of the most humble
mayors and powerful could not be so; and their con-
tion might have been that of the poorest wretch on earth,
if God had not smiled upon them and their ancestors as
he had done. He did not wish them not to interfere with
slavery in America. They might interfere, but the ques-
tion was, how were they to do so? He wished in the
course of the discussion to bring before them facts that
all interfered with slavery in America, it must be done as between individuals, not as a national
question. That whatever they did, they must do as Chris-
tians, not as communities. (17) That they must not, for a
moment, look upon it as a question of rival power and glory, as
a question between Great Britain and America; (18) if they
did so in the slightest degree, their chance of success was
gone for ever. In the prosecution of the question, they should
not allow themselves to be identified in their efforts with
any party in America, in politics, in religion, or meta-
physics; more especially with a small and odious party, as
they had done to a deplorable extent. (19) They should not
identify themselves with a party so small as not to be able
to obtain their object, and so erroneous as not to deserve
the confidence of God. (20) When the President would the more command
him to his friends on the other side of the Atlantic; (18) and
nothing he could say would probably lower him in the
good opinion of his friends here. (14) Hence arose the diffi-
culty of the situation in which he (Mr. B.) found himself
placed, and his usual chain upon their patience in the
course of the discussion. Still he should be unwearied in
the cause, and be forgetful of the power of truth,
would have little trust in God, if he was not ready to
expose the cause which he believed to be right; and more
especially if he was not ready before a Scottish and
Christian audience, to defend the principles he had adopted
and avowed. He had no desire to attempt a mitigation of their
hatred to slavery; and if at a future time he should be
in America with any of those present, he would prove to
them by the friendship of those loved and respected
him, and the opposition of those who did not, that he had
sold slavery as much as any one of those present could do. (15)
It was said by one of the ancients, "I am a man: I con-
sider nothing that relates to man foreign to me." It was a
true and noble sentiment. (16) The fate of the most humble
mayors and powerful could not be so; and their con-
tion might have been that of the poorest wretch on earth,
if God had not smiled upon them and their ancestors as
he had done. He did not wish them not to interfere with
slavery in America. They might interfere, but the ques-
tion was, how were they to do so? He wished in the
course of the discussion to bring before them facts that
all interfered with slavery in America, it must be done as between individuals, not as a national
question. That whatever they did, they must do as Chris-
tians, not as communities. (17) That they must not, for a
moment, look upon it as a question of rival power and glory, as
a question between Great Britain and America; (18) if they
did so in the slightest degree, their chance of success was
gone for ever. In the prosecution of the question, they should
not allow themselves to be identified in their efforts with
any party in America, in politics, in religion, or meta-
physics; more especially with a small and odious party, as

(13) True—the friends of Mr. Thompson, in this country, in
view of this discussion, feel an enlargement of their admiration of
him. But cannot Mr. B. afford to be at least triflingly generous?
Why does he begrudge Mr. T. the favorable opinions of a small
and odious party here, while he himself is sure of being approved
by a large and popular party? (14) Here is another refutation of the infamous charges brought
against G. T. by the corrupt press of this country. What will
James Watson Webb, Joseph Tracy, William L. Stone, Joseph
T. Buckingham, and Messrs. Hale & Halleck, say now? How in-
fatuated must Mr. Breckinridge have been, after conceding so
much to the character of his opponent, to deal in the vilest
detracion of Mr. T. throughout the discussion.
(15) This would excite mirthful emotions, were it not that ef-
fronty and mendacity require a different state of mind. He
gated slavery as much as any one of those present could, and
yet in his exordium he told them that it was his purpose to alter
their conclusions respecting it, if such a change were possible.
(16) Uttered, too, by a negro.
(17) Well, it was n't as Christians, n't as communities, n't
strictly speaking, that they encouraged the mission of Mr. Thomp-
son to this country; but did this fact conciliate the public favor
here? Besides, may n't 'communities,' as well as individuals,
lawfully and profitably engage in a benevolent and moral enter-
prise? How is it with us in prosecuting the beneficial cause of
Temperance, or of Foreign Missions?
(18) Ridiculous! As if they had ever looked upon it in this light.
Such gross admissions were surely as trying to the patience,
as insulting to the good sense, of the audience.
(19) Strange that this chivalrous combatant, backed by so re-
spectable and formidable a party in America, should have felt so
much 'embarrassment at the thought of being 'rejudged by this
'small and odious party—the very small and odious party.' The terror
which Mr. B. manifested, whenever he alluded to the abolitionists,
gave a painful aspect to his contemplation. As soon as they shou-
dead to be odious, (for they are small no longer) no doubt Mr. B.
will be glad to be identified with them, but he should remember,
was then president of the American board of commissioners of
EQUITY; that the essential and necessary distinction was made BY THEIR CREA-
TOR with certain INalienable RIGHTS; that among these are
life, LIBERTY, and the pursuit of happiness. For what are
they odious? Not that they are not truly respectable and estimable
in their private character, of whom such men as Arthur and
Lewis Tappan, Gerrit Smith, William Jay, Beriah Green, William
Goodell, Samuel H. Cos, Joseph B. Maury, etc., are specimens
—not that they are not peaceable and valuable citizens, kind
neighbors, devout men and women, the friends of every beneficent
and holy enterprise—but odious, because they sympathize with
the victims of an iron thraldom; because they rebuke the guilty
oppressor; because they regard the negro as a man and a brother;
because they plead for the immediate abolition of a system of rob-
bery, violence, and every conceivable wrong and outrage; because
they seek to burn the cord of caste, and to exterminate a prejudice
which is as brutal as it is unreasonable; and because they refuse
to countenance a scheme for the expatriation of one-sixth portion
of the American population, under the hypocritical pretense of
seeking the abolition of the system of slavery in Africa. Mr. Breck-
inridge knows that this is the head and front of their offending.
(20) What, then, can he say nothing of the present occasion, which
proves the impracticability of a successful reform, because it is in its in-
finity, and its friends are comparatively few—and not to dwell
upon the promise, which has been literally fulfilled in every moral
contest, in every age of the world, times without number, and
never more signal than in the present anti-slavery struggle in this
country, namely, that 'one shall chase a thousand, and two put
ten thousand to flight;'—let this accusation of Mr. B. that the ab-
olitionists, as a party, are 'so erroneous as not to deserve success,'
be compared with his declaration, in his letter to the Editor of the
London Patriot, that he believes slavery to be contrary to the
spirit of the gospel, and to the natural rights of man—a declara-
tion which embodies every heresy of the abolitionists, except it be
that they call on the ground that it is a usurpation of human and of reli-
gious duty, for the immediate abolition of that which is so anti-Christian,
and such an invasion of human rights—whereas Mr. B. contended, that it ought to be very gradually removed, at long
intervals, by an imperceptible process! He is a professed
minister of Christ, and yet refuses to declare to sinners of the
first class, that they are bound to repent of their sins, and forsake them, immediately.
(21) Here is a homily—and from such a man—to such an au-
dience! 'They should not press the principles of the gospel with
the spirit of a demon—' thus chirubitionally intimating, that, hitherto,
they had been guilty of this unchristian conduct! Whatever they
did, should be done meekly.' What extraordinary meekness was
manifested by this instructor of Ralph Wardlaw and his demon-
like associates, in the course of this discussion!
These were the principles which he intended to endeavor to impress upon their minds by details which he would adduce to that end. It was not more than the truth of the matter, more than the justice more than to the audience that they should know, that they should understand it distinctly, that as far as regarded his opponent, he neither was nor could be any thing more to him or his countrymen than as an individual who had identified himself with certain parties and principles in America. (22) Neither be nor the Americans could have any interest in having a garrison in the country. (23) What was the meaning of it, could have no desire to raise him up or to pull him down. It is not, it cannot be anything to America what any individual is, or may be, in the eyes of his own countrymen. The King of England is known to America only as the King of Great Britain; if he ceased to be the King of that Kingdom, he was to them no more than a common individual. Let it not be supposed that either he or America had any wish, even the most remote, to break down or injure the well-earned or ill-earned reputation of his opponent. (23) They looked upon him only with reference to his principles, (24) and had no personal motive on earth in reference to that. But I hope that he will, therefore, think that in any remarks he might make, or questions that he might bring forward, he had any intention of implicating his opponent as being solely responsible for these results. He called in question, not the principles of a particular individual only, but those also of a party in America, to whom he would have to answer when he returned to that country. Having said that much, he would now proceed to the question before them, but would proceed in making a few preliminary remarks which he thought necessary to enable them to come to a proper understanding of the subject. He did not think it necessary to trace the progress of the great cause to the present moment. For forty years they had suffered defeat after defeat—yet these defeats only strengthened their cause even in this country, till they had arrived at a given point. He would not wish to hurt the feelings of a single individual now present, but he was sure he spoke the feelings of all in America, when he said that the great day of their power to do good as a nation was to be dated from the passing of the Reform Bill. (25) From that period, they started in a new career of Government, both at home and abroad. The sending out of agents over one of the most eventful seas, the gathering up testimony, and depositions, and oaths, and certificates from U. States consuls, &c. &c., in England, and then load down the mails in every direction in this country, and call into requisition every possible energy and influence of the press and priesthood, and all to make out, and sanction, and give currency to the slander, that George Thompson was "bankrupt in character" at home! Marvelous, most marvelous! What had his character and standing in England to do standing here! What if he was "bankrupt in character" there, how could that make him so here? Why, Mr. Breckinridge being judge, "it is not, it cannot be anything to America, what any individual is, or may be, in the eyes of his own countrymen."

The foregoing appropriate commentary is from the Emancipator. I will add, that Mr. Breckinridge made his characteristic effrontery in saying, that neither he nor the Americans could have any object in underscoring or overrating Mr. Thompson. Why, then, were such incessant efforts made in this country to blast the character of this eloquent advocate? Had the "gentlemen of property and standing" in Boston, no "object" in riotously assembling together in October, 1833, that they might seize Mr. Thompson, and tear his character and standing in England to pieces? Was there no "object" in the rewards offered for his abduction? Continued, continuing, electricifying the people whenever and wherever he was allowed peaceably to address them—indescribable in his labors, uncompromising in his principles, irresistible in his appeals—can credibility itself believe, dare folly itself to assert, that the great pro-slavery party in this country could have had no "object" in calumniating his character? Were rotten eggs and brickbats thrown at his head without an "object"? Was all manner of evil spoken against him falsely without an "object"? Had the profiteers here no "object" in view, when they branded Christ as a wine-bibber and gluttonous, and as having a devil? When the apostles were stigmatized as "sedulous and pestilent fellows," who wore seeking to turn the world upside down, was the slander without an "object"? When the tumult arose at Ephesus, because Paul had "perverted the minds of the innocent," was the cry of the craftmen, "Great is Diana of the Ephesians!" without an "object"?—But, says Mr. B., "it cannot be anything to America what an individual is, or may be, in the eyes of his own countrymen."

Then Mr. B.'s associates were very silly, to say the least, in assailing the character and person of Mr. T.: for, by their frantic behavior, they declared that it was every thing to America what the "fugitive from justice" was saying. (25) It was not more than the truth of the matter, more than the justice more than to the audience that they should know, that it was of no importance to this country, whether the individual invited to this country by the New England Anti-Slavery Society, to act as its agent, was a "cut-throat," or an advocate of non-resistance—a friend or foe to the United States—an "incendiary" or philanthropist—a "soucoun" or a servant of Jesus Christ!...
and sure to meet with defeat. They have sent out agents to America, who have returned defeated. They admit they were not successful, though they say they retreated only, that they were not defeated. They have failed, and they are glad they failed in their object. (27) One of these agents, on his return, made certain statements as to the condition of the slaves in America; and as to the state of the churches in the United States, which implicated not only the great body of Christian ministers of the country, but the government, and the people of America, except a small handful of individuals. (28) I, as was admitted, the number of pastors in America was twelve thousand, and only one thousand had embraced these views, were they anything but a small party? (29) While yet the whole nation was denounced as wicked—and the wrath of heaven invoked against the country. It was only a very small handful that came in for a share of the praise of his opponent; and the sympathies of the people here were invoked on the assumption of principles which it was his object to prove false and unfounded. What could be the cause of such an anomaly? that those principles which are said to be loved and admired here, are repudiated there to the extremity of pernicious obstinacy? This cause it would be his duty to point out; first, he would holders and their abstainers rather encourage than denounce their proceedings? would they resort to every species of outrage against their best friends? No, indeed. What is the language of Gov. M'Duffie?—No human institution, in my opinion, is more manifestly consistent with the will of God than domestic slavery. Instead of being a political evil, it is the corner-stone of our republican edifice. It supersedes the necessity of an order of nobility, and all the complex machinery of a aristocratical authority system of government. Now, how does he regard the abolitionists? as only making slave property more secure by their efforts? Hear him,—"It is my deliberate opinion, that the laws of every community should punish this species of interference by DEATH, without benefit of clergy, regarding the authors of it as enemies of the human race." And the language of the Virginia Whig is—"The people of the North must go to HANGING these fanatical wretches." What says the South Carolina Telescope?—"The very moment any individual attempts to lecture us upon the evils and immorality of slavery, and the necessity of putting means in operation to secure us from them, in the same moment his tongue shall be cut out and cast upon the dunghill." So much for the assertion, that the abolitionists are retarding the progress of emancipation. (27) "To say nothing of the inaccuracy which, specked in the plural number of a single individual, and which can be easily excused to one who, in encountering him, probably felt that that individual was himself a host,—when or where has the alleged admission been made? Never. Nowhere. (28) "A small handful." At the annual meeting of the Colonization Society in Washington, in 1854, this same Mr. Breckinridge declared the abolitionists to be "A GREAT AND GROWING PARTY." During the last year, they organized more than a hundred anti-slavery societies—yet they are now only "a small handful." It is a pity that, for the sake of a soso, Mr. B. should resort to falsehood. (29) In an arithmetical view, this calculation may seem conclusive—in a moral view, it is foolishness. Allowing that we are "a small party," it is the number of purposes that determine no such thing as the righteousness of a cause, in the estimation of Mr. B.? What were the friends of Temperance but a small party a few years ago? What are they now? In point of numbers and respectability, the Scribbs and Pharisees cherished towards the Apostles the same contemptuous spirit. But principles alone, not men, give strength, and achieve the victory. "Thrice he is armed who has his quarrel just; And he but naked, though locked up in steel, Whose conscience with injustice is corrupted."— Besides, as Mr. B. boasts so frequently of the honesty of his own language, we may retort upon him in his own language:—"One prevailing evil may pollute all. A dead fly can cause the ointment of the apothecary to stink." say, what perhaps no one would believe, that the question of American slavery, is in its name not only unjust, but wrong. There was, as we have seen before, no such thing as American slavery. (30) It was absurd to talk of American slavery, except in so far as it applied to the sentiments of what was the minority, although he would say a large minority, which tolerated slavery. It was not an American question. In America there were twenty-four separate republics; of these, twelve had no slaves, (31) and twelve of them tolerated slavery. Two new states had recently been added to the Union, and God knows whether when others would be added, till the whole continent from the Atlantic to the Pacific was included in the Union, carrying with the Union, Liberty and Independence. Of the two states which were lately added, one was a slave state, (32) and the other free. Of the twelve free states — (30) Monstrous paradox. Throwing aside all other evidence as to the guilt of this whole nation, the answer to this question is conclusive:—Is there one foot of earth, in any part of the United States, upon which a fugitive slave can find protection? NO—his master can seize him with as much impunity in the city of Philadelphia, as in Charleston or New Orleans, and all our courts will support his claim. No, not so. The government is indifferent. There is no such person as Robert J. Breckinridge. Why, this same impudent declaimer, on a subsequent evening, acknowledged that Congress had the constitutional power to abolish slavery and the slave trade in the District of Columbia—but he argues in favor of its winking at and encouraging these abominations, on the ground that the exercise of the power would inevitably produce a dissolution of the Union. (31) This is another misrepresentation. By the census of 1830, no less than 3,486 slaves were reported to be in the twelve States alluded to by Mr. B. as having no slaves. It is true, that in the new States of Maine, Ohio and Indiana, slavery has not been suffered to pollute the soil, except in the case of the seizure of runaway slaves. Illinois, a new and free State, by the last census had 747 slaves. These belonged to the adjacent slave State, Missouri, but were hired and employed as indentured apprentices, and sometimes as slaves, in defiance of law. It is a common practice in Illinois to hire slaves from Missouri, and thus slavery virtuously exists in that State to a considerable extent. New Jersey, another free State, had in 1830, 599 slaves; and Pennsylvania 403; the lingering remains of the old slave system in those States. Moreover, in the territories of Arkansas and Florida, and in the District of Columbia, (all under the exclusive jurisdiction of the national Congress,) there were in 1830, 86,195 human beings held in bondage, and the domestic slave trade was in vigorous prosecution. Facts like these show how much reliance is to be placed upon the purity of the Constitution from the Congress of the United States. (32) What a fact unblushingly to state to an audience, which, one moment before, had been solemnly assured that there was no such thing as American slavery, and that it was not an American question! Here are denial and confession of guilt almost in the same breath. Shall such treacherousness be ascribed to moral turpitude, or to mental derangement? The people of the United States, by their representatives in Congress, have opened another tract of their immense territory to the domestic slave trade, and added another slaveholding State to the Union; in the constitution of which State, (Arkansas,) it is provided, that 'the General Assembly shall have no power to pass laws for the emancipation of slaves, without the consent of their owners: they shall have no power to prevent emigrants to this State from bringing with them such persons as are deemed slaves by the laws of the United States.' This horrible enactment,—which not only tolerates but virtually perpetuates slavery and the slave traffic in Arkansas,—was approved by Congress, by a vote in the Senate, of only 5 in the negative, and in the House of Representatives, of 134 to 50 noses. The only remonstrances that were made in the form of petitions, emanated from the "olious" abolitionists, and the equally "olious" members of the Society of Friends. The great mass of the people made no opposition at all. However, this fact alone drenches their earnings in the "blood of the souls of the poor innocents." Sixteen years ago, they admitted Missouri,
Ohio with a million of inhabitants, Indiana, Illinois and Maine, never had a slave. Since 1785 till this hour, there never had been one slave in any of these states. These twelve either never had slaves, or had abolished slavery without any remuneration. These states contain 7,000,000 of the white population of the Union, nearly two thirds of the white territorial extremity as now peopled. (55) And when we remember that they have stood as they now do for the last 20 years, as it was more than twenty years since they was abolished, how could they be charged with the improbability of the existence of slavery in other states, armed with fostering slavery which they were the first upon earth to abolish, and the first to unite other nations in putting down the slave trade as piracy? (56) This he was aware would be denied; but, though

man to hold a mere, slave, as to be guilty of common robbery or theft?—Younger Edwards, Pastor of a church in New Haven, and arrested by the President of Yale College.

I tremble for my country, when I reflect that God is just, and that his justice cannot sleep forever. The Almighty has no attribute that can take sides with us in such a struggle.—Jefferson, 1789.

It will not do thus to talk like philosophers, and act like wretensin tyrants; to be perpetually, and solemnly, and with a sanguinary face, and with a solemn mop of hair, denouncing it, with liberty, with justice, and with compassion for our commentary.—Wm. Pinckney in the Maryland House of Delegates, 1789.

Domestic slavery is repugnant to the principles of Christianity. It prostrates every benevolent and just principle of action in the human heart. It is rebellion against a common Father. It is a practical denial of the extent and efficacy of a common Saviour. It is an usurpation of the prerogatives of the great Sovereign of the universe, in the interests of exclusive property in the souls of men.—Benjamin Rush, 1794.

But who the men that promulgated these principles were the men that, under God, abolished slavery in the States referred to? And what but the abolition of the foreign slave trade, for the purpose of protecting the domestic, and the promulgation of the principles of colonization in their place, and to the temporary subservience of these—what but the thing came combined with the Southward march of freedom, and held it in statu quo for twenty years?

Thus far the Emancipator upon this passage. It is proper to add, that there is no reason to believe that slavery was abolished in New England mainly, as Mr. B. declares, by the influence of the spirit of God, and the influence of divine truth. (Not a word for or against the removal of other influences, and the spirit of God are hostile, by his own confession, and thus pleads for the continuance of sin: like Felix, he wishes slaveholders to wait until a more convenient season before they repent!) No—for the space of one hundred and fifty years, she endeavored to fasten slavery upon her territory, and only relinquished it because the soil and the climate were unconquerably adverse to it. 'So far from pronouncing the South with the evil of her colored population,' said REGERIT SMITH, in a speech delivered at Washington a few years ago, 'I admit that the North owes her redemption, not to a better morality, but to colder skies and a less fertile soil.' Indeed, from the strong pro-slavery spirit which now pervades the breasts of her inhabitants, there is reason to apprehend that, if by a sudden change, cotton, sugar, rice, &c. &c. &c. can be grown as profitably among us as at the extreme south, slavery would be reinstated, with its drivers and overseers, its whips, collars and thumbscrews, without delay, and by an overwhelming majority of the people. We have abandoned it rather on account of a physical insipidity, than of any moral repugnance. Still, the influence of divine truth, unqualified and unprejudiced in its abolition. (52) And yet seven million, succumb to four millions, and perpetuate slavery and the slave trade in the District of Columbia, and in the Territories, lest they should dissolve the Union! And yet properly speaking, there is no such thing as American slavery! (56) Here Mr. B. is wrong again, both in fact and in argument. America has not abolished the slave trade, and made it piracy.
First Night—Monday—Mr. Breckinridge.

Wilberforce had labored in the cause for twenty years, the American constitution had fixed a limited time for the abolition of the slave trade, (37) and the moment the twenty
to this moment she tolerates and protects, nay, derives a revenue from that trade. Witness the 30,000 or 50,000 that go from Virginia, Maryland, &c., to the extreme south every year. Thus, she has proscribed the foreign trade, on parochial, and that is all. For to this hour she stands aloof, and will not come into such arrangement with other powers, as are indispensable to an effectual execution of the law. A British cruiser gives chase to a slave. Up go American colors. America denies the right of search in the case, and off goes the slave untouched and unharmed. Thus does America nullify her own law, and so far as she can, the laws of all other civilized powers, and unfurls her flag for the escape and protection, rather than the arrest and punishment of the slave. (Emancipator.)

The N. Y. Journal of Commerce, in a recent article very truly asserts, that 'We neither do anything ourselves to put down the accursed traffic, nor afford any facilities to enable others to put it down. Nay, rather, we stand between the slave and his deliverer. We are a drawback—a dead weight on the cause of liberty.' And a late number of the Edinburgh Review, speaking of the application of the British government to this, for its cooperation, says, 'The final answer, however, is, that under no condition, in no form, and with no restrictions, will the United States enter into any convention, or treaty, or make combined efforts of any sort or kind, with other nations, for the suppression of the trade.'

This is too much, can be too much for her honor, she has made a law, which she almost never executes, and to the execution of which, by others, she permits her flag to be used as a hindrance.

(37) This is not strictly true. The following is the article in the Constitution, alluded to by Mr. B.:—

ARTICLE I. Section xi. The migration or importation of such persons as any of the States now existing, shall think proper to admit, SHALL NOT BE PROHIBITED by the Congress prior to the year one thousand eight hundred and eight; but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person.

Thus it will be seen that the Constitution, instead of fixing a limited time for the abolition of the slave trade, as Mr. Breckinridge affirms, expressly authorized its bloody and piratical prosecution for the term of twenty years, and bound the people of the United States not to suppress it during that protracted period! Nor did it require the suppression of the trade in 1808, but simply declared that it should not be prohibited till that year. If Congress, in 1808, had been disposed to let it continue without interruption, that would have done nothing with the Goths and Vandals: but the slave-breeding States were quite willing at that time to shut out foreign competition, for they wished to supply the home-market with their 'live stock.' By this monopoly they have been enabled to realize an immense profit. To show to what extent the domestic slave trade is now prosecuted, and how valuable it is, I quote the following paragraph from a late number of the Petersburg (Virginia) Times:

'We have heard intelligent men estimate the number of slaves exported from Virginia within the last twelve months, at 150,000; each slave averaging at least $500; making an aggregate of $75-000,000! Of the number of slaves exported, not more than one-third have been sold, (the others having been carried by their owners, who have removed,) which would leave in the State the sum of $34,000,000 arising from the sale of slaves!!!

Remember that this exportation of slaves has been from a single State within the last year. In further proof of the disgusting character and extensive prosecution of this nefarious traffic in slaves and souls of men, read the following extract from a speech delivered in the Virginia House of Delegates, January 21st, 1833, by Thomas J. Randolph:

'The gentleman has spoken of the increase of the female slaves being a part of the profit; it is admitted; but no great evil can be asserted, no good attained, without some inconvenience. It may be questioned, how far it is desirable to foster and encourage this years had elapsed; the congress did abolish it; and this was at the same month. And some days before the abolition bill had passed through Congress. Thus, America was the first nation on earth which had abolished the slave trade, and made it piracy. If we judge by the number of republics which tolerate no slavery—if we judge by the number of American citizens who abhor slavery, it will be found not to be an American question, but one applicable only to a small portion of the nation. If he wished to prove that the British were idolators, he could point ten millions of idolators in India, under the British government, for every one in America who approved of slavery. If he wished to prove the British to be Catholics and worshippers of the Virgin Mary, he could point to the west of Ireland, where one thousand worshippers of the Virgin Maria would be found for every one in America who did not wish slavery abolished. If he were to return to America and get up public meetings, and address them about British idolatry, because the Indians were idolators, or our British Catholicism, because many of the Irish worshipped the Virgin Mary, would not the world at once see the absurdity and malicelessness of the charge; and if he heaped upon Britain every libellous epithet he could invent (38) he would not the wise. And, as men are not the same race for hundreds of years, can he not the world see at once the grossness of the absurdity? And where, then, lay the difference? (39) The United States Government have no power to abolish slavery in South Carolina—Britain can abolish idolatry throughout its dominions. It was absurd to say that it was an American question. America, as a nation, was not re-

branch of profit. It is a practice, and an increasing practice in parts of Virginia, to rear slaves for market. How can an honorable man, a patriot, and a lover of his country, bear to see this ancient dominion, rendered illustrious by the noble devotion and patriotism of her sons in the cause of liberty, converted into one grand sanctuary where men are to be reared for market like oxen for the shambles? Is it better, is it not worse than the foreign slave trade, that trade which enlisted the labor of the good and the wise of every creed and every clime to abolish it? The trader receives the slave, a stranger in language, aspect and manners, from the merchant who has brought him from the interior. The ties of father, mother, husband, and child have all been rent in twain; before he receives him, his soul has become callous.

But here, sir, individuals, whom the master has known from infancy, whom he has seen sporting in the innocent gambols of childhood, who have been accustomed to look to him for protection, he tears from the mother's arms, and sells into a strange country among strange people, subject to cruel task-masters. In my opinion, sir, it is much worse than the foreign slave trade, that trade which enlisted the labor of the good and the wise of every creed and every clime to abolish it? The trader receives the slave, a stranger in language, aspect and manners, from the merchant who has brought him from the interior. The ties of father, mother, husband, and child have all been rent in twain; before he receives him, his soul has become callous.

So much for the boastful assertion of Mr. Breckinridge, that America was the first to put down the slave trade as piracy!

(38) Of course, the insinuation is, that Mr. Thompson has based upon America every libellous epithet he could invent, and has got the wise, the good, and the fair, to applaud him for his baseness! What an insult to the intelligence and piety of Dr. Wardlaw, Dr. Hoge, Robert Grahame, and their numerous associates, that they should thus be accused of praising and admiring a wilful and notorious defamer; and how is insincerity added to insult by Mr. B. in his encomium of these very individuals towards the close of the discussion!—But he has 'not any wish, even the most remote, to break down or injure the well-earned or ill-earned reputation of his opponent'—O no!

(39) Just here. Religious worship is a matter between a man's conscience and his God, with which no government has a right to interfere. 'All that government has to do, is to secure them the rights of conscience, and then let them alone to choose their own religion. True, if Great Britain took from her Indians subjects the right and the opportunity to become Christians, and so compelled them to be idolators or nothing, as America takes from her slaves the right to be free, compelling
Mr. THOMPSON rose. He said he did not stand on the platform this evening to explain to them his views in reference to slavery. He would occupy no portion of their time by an exposition of any of the principles or views entertained by himself on the subject of slavery as it has existed in our own dependencies, or as it exists in America at the present moment, or in other portions of the globe. He stood there to justify that policy which, in a distant land, he had deemed it right to pursue; he stood there to justify the policy which had been adopted and pursued, and was still pursued by certain individuals in the United States, whether many or few, whether a handful or a multitude, who were known by the name of the abolitionists of the United States of America. He stood there to justify himself and them in the act of fearlessly, constantly, unceasingly, and universally, to every class and color, on the face of the habitable globe, enunciating the great principles of equal justice and equal rights—of enunciating this great truth, that slaveholding is a crime in the sight of God, and should be immediately and totally abolished. And if God gave that light, and the providence of the country was worthy of it, he would use his secretory power to hold property in his fellow-man; that instant emancipation was the right of the slave; that instant emancipation was the duty of the master. That no government had a right to keep a single soul in slavery; that no nation had authority to permit slavery, let that nation exist where it may; if professing to be a Christian nation, they should try to uproot the entire system. The nation which permitted the keeping in slavery of God's creatures, which allowed the traffic in human beings for 400 pieces of silver, even in the capital itself, was not entitled to be called a Christian nation, and if professing to be a Christian nation, so much the more pre-eminently wicked and infamous was the nation. By that act, that infamous, wicked nation violated every Christian feeling, and was worthy of being condemned by the derision of every nation under heaven, Christian or pagan. This was a most momentous question, and he spoke strongly upon it, but he spoke advisedly. He did not speak angrily, but he did and must speak warmly on the subject of slavery. He could not talk of millions of men and women, whose souls were precious in the sight of God—each of whom was endowed with that principle which out-valued worlds—he could not speak of such, registered with the brutes, with calmness, or classed with chattle, and be calm—if he could do so, he should be ready with these nials to open his breast, and tear therefrom a heart which would be unworthy of a man. He could and would speak calmly on other topics, but that was a subject which required energy, unceasing energy, till the evil was removed from the face of the earth, till all the kingdoms of the world had become the kingdoms of our God, and of his Christ. He was thankful for the present opportunity which had been afforded him, of entering into this discussion; he was thankful that his opponent, for so it seemed he must be called, was an American, that he was a Christian minister, that he was an opponent of slavery, that he brought to the contest before them, talent, learning, patriotism, and Christian feeling. Such an opponent he respected, and wished the audience to respect. He would ask them to cherish his person, to respect his opinions, to weigh his arguments, to test his facts, and if they were just and righteous, to adopt his principles. If he (Mr. T.) knew the strongest expression he had ever used regarding America was that he would use it to the light; if he knew in what manner of his heart his worst wish toward America was deposited, he would bring it forth to the light, that his opponent might grapple with it in their presence. He would not soften down any of his language; he would not sugar over his words, he would not abate one iota of what he had ever said in reference to the wickedness of America on former occasions. Let his opponent weigh every syllable he (Mr. T.) had uttered, every statement he had ever made, every charge he had ever brought against his country or against his cloth, and if he found that he had exaggerated facts or stated what was not true, he would be glad to be shown it. He was there before them and his opponent to search after the truth, truth which would have a right to be known. But let him (Mr. T.) have the confidence of George Thompson—truth which was far more valuable than the proudest victory—truth which was invaluable to both—and let the truth stand out during the discussion which might follow; and when they had found out the truth, if they saw any thing which had to be taken back—any thing to be given up—anything for which to be sorry, he would be prepared to retract what was wrong, to yield what was untemable, and to express his sorrow before God and the audience for what he had undeservedly said of America. With regard to the feelings he entertained towards the Americans, he need only refer to the last letter he had published to the American people, from which he would read a passage to show the feelings he entertained towards that country, as well as to those of her citizens who might reach these shores from America. Mr. Thompson then read the following passages:

I love America, because her sons, though my persecutors, are immortal—because they know not what they do, or if enlightened and wilful, are so much the more to be pitied and cared for. I love America, because of the many affectionate friends I have found upon her shores, by whom I have been cherished, refreshed and strengthened; and upon whom regard I place an incalculable value. I love America, for there dwells the feared slave-fettered, and darkened, and degraded now, but soon to spring into light, and liberty, and rank on earth, as he is ranked in heaven, but a little lower than the angels. I love America, because of the many mighty and magnificent enterprises in which she has embarked for the salvation of the world. I love her rising spires, her peaceful villages, and her multiplied means of moral, literary, and religious improvement. I love her fruitful soil, her fertile valleys and her mountainous green. I love her native children of the forest, still roaming, untutored and untamed, in the unabashed wilderness of the far west. I love your country, because it is the theatre of the sublime contest now waging with darkness, and despotism, and misery, on the face of the globe; and because your country is ordained to be the scene of a triumph, as holy in its character and as glorious in its results, as any ever achieved through the instrumentality of men.

But though my soul yearns over America, and I desire nothing more eagerly than to see her stand forth among the nations of the world, unshamed in reputation, and omnipotent in energy, yet shall I, if spared, deem it my duty to publish aloud her wide and fearful departures from rec-
titude and mercy. I shall unceasingly proclaim the wrongs of her enslaved children; and, while she continues to traffic in the souls of men, brand her as recreant to the great principles of her revolutionary struggle, and hypocritical in all her professions of attachment to the cause of human liberty.

I thank God, I cherish no feelings of bitterness or revenge, towards any individual in America, my most inveterate enemy not excepted. Should the sea on which I am about to embark receive me ere I gain my native shore — should this be the last letter I ever address to the people of America, Heaven hear me witness, I with truth and sincerity affirm, that, as I look to be freely forgiven so freely do I forgive my persecutors and slanderers, and pray—Lord, lay not this sin to their charge.

In another part of the same letter, he had thus expressed himself:

Should a kind providence place me again upon the soil of my birth, and when there, should any American (and I hope many will) visit that soil to plead the cause of virtue and philanthropy, and strive in love to provoke us to good works, let him know that there will be one man who will uphold his right to liberty of speech, one man who will publicly and privately assert and maintain the divinity of his commission to attack sin and alleviate suffering, in every form, in every latitude, and under whatever sanction, view and control shall be found unavoidable and guarded. And coming on such an errand, I think I may pledge myself in behalf of my country, that he shall not be driven with a wife and little ones, from the door of a hotel in less than 36 hours after he first breathes our air—that he shall not be denounced as an incendiary, a fanatic, an emissary, an enemy, and a traitor—that he shall not be assailed with oaths and threats, or be compelled to flee from the pulpit in the house of God, on the evening of a Christian Sabbath, under the doctrines of 'judgment, justice and mercy'—that he shall not be threatened, wherever he goes, with 'tar and feathers'—that he shall not be repudiated and abused in newspapers denominated religious, and by men calling themselves christian ministers—that he shall not have a price set upon his head, and his house surrounded with ruffians, hired to effect his abduction—that his wife and children shall not be forced to flee from the heart of a friend, lest they should be 'smoked out' by men in civic authority, and their paid myrmidons—that the mother and her little ones shall not find at midnight the house surrounded by an infuriated multitude, calling with horrible and execrable imprecations upon the father—that his lady shall not be doomed, while in a strange land, her babes clinging to her with affright, exclaiming 'the mob shan't get papa,' 'papa is good, is he not? the naughty mob shan't get him, shall they?—that he shall not, finally, be forced to quit the most enlightened city of our nation, to escape the assassin's knife, and return to tell his country, that in Britain the friend of virtue, humanity, and freedom, was put beyond the protection of the laws, and the pale of civilized sympathy, and given over by professor and profane, to the tender mercies of a blood-thirsty rabble.

These extracts were from the last letter that he had written to the people of America, and which had been widely published there; and he was glad of an opportunity of now laying them before a Glasgow audience, and of having them incorporated in the proceedings of the evening, in order to show that he then forgave America, that he now forgave America. He would stand there to defend the right of Mr. Breckinridge to a fair hearing from his (Mr. Thompson's) countrymen; and stand forward as his protector, to save him from the missile that might be aimed at him, and to receive into his own bosom the dagger which might be aimed at his heart. His opponent might be anxious to know what report he (Mr. T.) made on his return to Britain, of his proceedings in America. He would therefore read an extract from the minutes of the London Society for Universal Emancipation.

George Thompson was then introduced to the Committee, and communicated at length the result of his Mission in the United States, and the present cheering aspect of the Anti-Slavery cause in that country. The following is a brief outline of his statement:

He desired to be devoutly thankful to Divine Providence for the signal preservation and help vouchsafed to him in all his labors, perils and persecutions. He considered it a high honor to have been permitted to proclaim in the ears of a distant people the great principles held by the Society.

He sailed from this country on the 17th August, 1834, landed at New York on the 20th September, and commenced his public labors on the 1st of October. His public Lectures were continued down to the 20th October, during which period he delivered between 2 and 300 public Lectures, besides several shorter addresses before Committees, Conventions, Associations, &c. &c. His audiences had invariably been overflowing, and composed from time to time of members of State Legislatures, the Heads of Colleges, Professors, Clergymen of all denominations, members of the legal professions, and the members of nearly all the Theological and Academical Institutions in New England. His labors had been the multiplication of Anti-Slavery Associations to an unprecedented extent. Up to the month of May, 1835, he met with no serious or formidable opposition. At that time the National Society reported the existence of 250 auxiliaries, and its determination to appropriate during the following year the sum of 30,000 dollars in the printing of papers and pamphlets. The news was gratefully circulated amongst the entire white population of the country. The Southern States, previously almost silent and inoperative, soon after commenced a system of terrorism, intercepting the public conveyances, rifling the Mail Bags, scourging, mutilating or murdering all suspected of holding Anti-Slavery views, and calling with one consent upon the Free States to pass laws, abridging the freedom of speech and of the press, upon the subject of Slavery. The North promptly responded to the call of the South, and in every direction throughout the Free States, the Abolitionists became the victims of persecution, proscription and outrage. The friends of Negro freedom everywhere endured with the spirit and soul of Christian charity, almost unexamined, the multiplied injuries, and the increased dangers with which they then threatened them. They ceased not to labor for the holy cause they had espoused, but perseveringly pursued their course in the use of all the means sanctioned by Justice, Religion, and the Constitution of their country. The result had been the rapid extension of their principles, and a vast accession of the moral strength. G. T. gave an appalling account of the condition of the Southern Churches. The Presbyterians, Baptists, and Episcopal Methodist Churches were the main pillars of the system of Slavery. Were they to withdraw their countenance, and cease to participate in its administration and profit, it would not exist for one year. Bishops, presiding Elders, Travelling Preachers, Local Preachers, Trustees, Stewards, Chas. Leaders, presbytery Members, and other attendants in the Churches of the Episcopal Methodists, with the preachers and subordinate members of the other denominations, are, with few exceptions, slaveholders—all of the preachers, not merely possessing domestic slaves, but being planters on a pretentious scale, and dividing their time between the duties of the Pastoral Office and the driving of a gang of negroes upon a cotton, tobacco, or rice plantation.

In the great proceedings, meetings held in Richmond, the clergy of all denominations attended in a body, and at the holding of vigilance Committees suspended their Schools for the instruction of the colored popu-
First Night—Monday—Mr. Breckinridge.

15

Iation, receiving as their reward a vote of thanks from their lay slaveholding brethren for their prudent and patriotic conduct.

G. T. gave a most encouraging account of the present state of the Anti-Slavery cause, as nearly as it could be ascertained by letters recently received. He stated that there were now, exclusive of the Journals published by the Anti-Slavery Society, 100 newspapers boldly advocating the principles of Abolition. (1) Between 4 and 500 auxiliary associations, comprising 15 or 1700 Ministers of the Gospel of various denominations. G. T. stated also a number of particulars, showing the rapid progress of correct opinions amongst the Congregationalists, Presbyterians, Methodists and Baptists, producing a Document just received from the last named body, signed by 185 Clergymen, being a reply to a letter addressed by the Baptist ministers in and near London to the Baptist Churches of America, and fully reciprocating all their sentiments on the subject of immediate and entire emancipation. The cause was proceeding with increasing rapidity. Ten or twelve Agents of the National Society were incessantly laboring with many others employed by the State Societies, of which there were seven, viz. Kentucky, (a slave State) Connecticut, New York, New Hampshire, and Vermont. Gerrit Smith, Esq., a competent authority, had stated that every week he witnessed an accession to the ranks of the Abolitionists of not less than 500, in the state of New York alone, and he did not know that in all the Societies there was one intemperate or profane person. G. T. in describing the character of the persons composing the Anti-Slavery Societies of America stated, that they were universally men and women of religious principles, and, in most instances, of unquestioned piety. He had never known any benevolent enterprise carried forward more in dependence upon Divine Direction and Divine Aid, than the Abolition cause in the United States. In all their meetings, public or social, they addressed themselves to God in prayer, and he had found that those who had been most vehemently denounced as 'Fanatics and Incendiaries' were men sound in judgment, calm in temper, deliberate in council, and prudent, though resolute, in action. The great principle on which all their Societies were founded was the essential sinfulness of slaveholding, and the consequent necessity of its immediate and entire abolition. The great mean by which they had sought to accomplish their object, was the fearless publication of the truth in love, addressed to the understandings and hearts of their fellow-citizens. Exemplary was a doctrine they advocated. Free from a time-serving or timorous spirit, they boldly relied upon the righteousness of their cause, the potency of truth, and the blessing of God. They were entitled to receive from the Abolitionists of Great Britain the warmest commendation, the fullest confidence, and most cordial co-operation.

He was happy in being able to state, that wherever the principles of immediate and entire abolition had been adopted, prejudice against color had been thrown aside, and that the members of the Anti-Slavery Societies throughout the country were endeavoring by every proper means to accomplish the moral, intellectual, and spiritual elevation of the colored population.

He hoped he would yet have ample opportunities of replying to the positions assumed by his opponent. He thought he would be able to show that slavery in America was American slavery; that the Congress of America—that the Constitution of America make it an institution of the country, and therefore a national sin of America. In reference to any question as to the constitution and laws of the United States of America, he was glad he had to deal with gentlemen who knew these well, who held high character for his Constitutional and legal attainments; and he hoped he would be able to show that Slavery in America was American Slavery—that the people in the north did not hate slavery—that they did not oppose slavery—that they were the greatest supporters of slavery in the United States—that slavery in America was a national question. But he would keep his peace till he had time to say something along with them. Our interference was not a political interference with America, it was only a moral interference, to put an end to slavery—and he hoped the people of this country would continue to denounce slavery in America; and at the same time he was quite willing that his opponent should denounce the idolatry of our eastern possessions.

Mr. BRECKINRIDGE said, he would take up the line of argument in which he had been proceeding; but before doing so, he wished to make one observation. How did it happen—admitting all that had been said by his opponent to be true and fair, how did it happen, that the same arguments and the same proofs were so differently received in different countries? How did it happen that the individual who advocated the same cause, with the same temper, and almost in the same words, in Glasgow and in Boston, should in the one place be supported by general applause, and in the other be ill-treated and despised, and even made to flee for his life? (1) This was a question which

(1) One of the strongest indications of the all-conquering progress of the anti-slavery cause, is the wonderful change which has been wrought in the tone of the American press within the last six years, in relation to this subject. When the Liberator was commenced in January, 1831, it was difficult to find, among the one thousand newspapers then printed in this country, an editor who manifested any interest in favor of the freedom of the slaves. A paragraph, denunciatory of the sin of slaveholding, was as rare as an Albino in Asia or Africa. Now whole libraries can be formed of anti-slavery publications. Ten thousand pens are wielded on the side of immediate emancipation, and millions of tracts are scattered annually in various parts of the land. As to the newspapers, although it may not strictly be said, that, aside from those exclusively devoted to our cause, as many as one hundred boldly advocate the principles of abolition, yet the statement is not far from the real fact, which is, that the sympathies and feelings of at least that number of papers are enlisted in our favor.

(1) This interrogation is alike ridiculous and impudent. 'How did it happen,' &c. &c. How does it happen that the advocate of liberty in Warsaw, is deemed worthy of death in St. Petersburgh? In Glasgow, the people abhor negro slavery, and, consequently, they cannot but admire its most formidable opponent. In Boston, the people do not abhor negro slavery; on the contrary, five thousand gentlemen of property and standing 'in this city have riotously assembled together and dispersed an anti-slavery meeting of females, and dragged the writer of these notes ignominiously through the streets for his opposition to slavery. Even Faneuil Hall, 'the Old Cradle of Liberty,' when requested for the use of the New-England Anti-Slavery Convention by one hundred and twenty respectable citizens, was unanimously refused by the Mayor and Board of Aldermen. It was styled, by the political newspapers, 'an incendiary request'—it was declared that
was yet to be solved. Mr. Thompson had spoken of the northern states as the greatest friends of slavery, forgetting that he had formerly represented the clergy as such. (2) This was one of the principal reasons of his want of success—of what might justly be called his signal failure. He had brought unjust charges against an entire people, and had in consequence been ill-treated. (3) Mr. Thompson had shown

occupy the hall for such a laudable purpose would 'pollute it,' that 'such a contamination would take from it 'half the venerable sacredness of the place,' and that the meeting would only be 'a display of rioting and excess.' The estimable members of the Convention were branded as 'the wretched plotters of mischief'—"a disorganizing faction"—"the fanatical banditti"—"traitors"—"raiders"—"the basest organized band that had set itself to work to dissolve the workmanship of our patriot fathers"—and as 'mad fanatics, who, if unchecked, will trample our freedom in the dust.' The refusal of the Board of Aldermen was declared to be 'well and bravely done;' for the 'old temple of LIBERTY must not be deeducated by admitting within its walls,' those who believe that all men are created equal, and that the oppression of our colored countrymen is a stain upon our national escutcheon!—But Faneuil Hall was freely opened, a short time afterward, to a great pro-slavery meeting of the citizens, on which occasion the Mayor (Theodore Lyman) presided. Cheers were there given for WASHINGTON, because he had been a slaveholder!—New, 'how did it happen' that George Thompson was 'ill-treated and despised' in Boston!!

(2) Well, do these two statements conflict with each other? Certainly not. May not the northern states and the clergy agree in this matter?

(3) In one place, Mr. B. charges the unpopularity of Mr. Thompson upon his 'principles,' and upon his 'union with a small and odious party.' Here he accounts for his ill-treatment, not because Mr. T. denounced slaveholding as a sin under all circumstances, or because he advocated the doctrine of immediate emancipation, but simply because 'he brought unjust charges against an entire people.' What! did he not except even the abolitionists, Mr. Breckinridge? But, the truth is, he brought no charge so unjust against any portion of the people, as is this false accusation of the vanquished Marylander. Those who mobbed Mr. T. or instigated others to mob him, would not listen to him, and of course knew nothing of his sentiments, except that he was a foreigner and an abolitionist. They did not care whether he impeached the character of one or many persons, the southern slave-drivers or the entire people.

When the guilty Jews took up stones to stone the Saviour, or when they nailed him to the cross, was this behavior the impulse of conscious innocence on their part? Or when they gnashed on Stephen with their teeth, and cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him—was all this done to prove him a calumniator? So, when George Thompson had brickbats and rotten eggs hurled at his head, and was 'even made to flee for his life' from this country, did such 'patriotic' conduct disprove his charges? or was it not the better part of valor discretion, in taking care never to visit any of the slave States. (4) He had never seen a slaveholder, except, perhaps, he had met such an individual in a free State. At least, if he had done so, it was a circumstance which was not generally known, one of those hidden things of which it was not permitted to read. Having made this observation, he (Mr. B.) would proceed to state that in the slaveholding states there was a large minority—in some nearly half of the population—zealous rather an evidence of conscious and intolerable guilt, than of wounded innocence, on the part of his assailants! Do upright and virtuous men resort to lynch law, in order to vindicate the character of their country? O, shame upon this clerical apologist of riots and rioters! For, it will be observed, when alluding to the brutal treatment of Mr. T., he expresses no disapprobation of it; but seems rather to exult that it was administered!

(4) This murderous taunt is flung at Mr. T. more than once in the course of this discussion. It was frequently in the mouths of the most abandoned wretches in this country, during his memorable sojourn among us. What feeling heart does not shudder at its repetition under such circumstances, and in the jeering language that 'the better part of valor is discretion'? Here Mr. B. sinks himself to a level with southern ruffians, and clearly shows that he has 'no flesh in his obdurate heart.' It seems to me that a man, who, knowing that Mr. Thompson would have been instantly put to death, in the most barbarous manner, had he visited any of the slave States, can taunt him as a coward for not madly casting himself into the flames, would at least not lament to hear that he had been struck down by the hand of an assassin, or seoured like a malefactor by a pro-slavery mob. Most surely, moral courage—duty—self-consecration—all have their proper limits. When He who knew no fear, the immeasurable Redeemer, saw that his enemies intended to cast him down from the brow of a hill, he prudently withdrew from their midst. When he sent forth his apostles, he said unto them, 'When they persecute you in one city, flee ye into another.' There was nothing of cowardice in this conduct, or in this advice. To accuse George Thompson of lacking moral bravery is palpably ridiculous. Had he been a selfish man, he never would have visited these shores as an anti-slavery advocate. Had he been a weak or timid man, his mouth would have been shut from the first hour of his arrival to the time of his departure; for he was momently perilling his life even in the free States—and the marvel is, that he escaped destruction. Had he been a time-serving, popularity-seeking man, he would not have made himself of no reputation by pleading in behalf of a despised and down-trodden people, and by associating with those who were every where stigmatized and treated as incendiaries and fanatics; for if he had only trimmed a little, or swerved but one hair's breadth from the strict line of duty, or uttered some apologies for slaveholders, or lauded the Colonization Society, or remained neutral, or shrank from the company of abolitionists, he would have been extolled to the skies, and might have moved through the country with almost universal eulogy. Had he not been a man of invincible integrity, of
First Night—Monday—Mr. Breckinridge.

By engaging in furthering the abolition of slavery. In Kentucky, slaveholding had been introduced only by a small minority. When sometime after, a convention canvassed the subject, that majority was diminished, and still at this hour in that state, in which he had been born, one of the greatest political questions agitated was, whether slaveholding in that state was justified. Many who had justified it as an element of the constitution. A law had long ago been passed, imposing a fine of six hundred dollars on whoever brought a slave into the State for sale, and 300 dollars on whoever bought him. A fine of 900 dollars was thus made the penalty of introducing a slave into Kentucky as merchandise. He was sorry to have to speak of buying and selling human beings; but, to be understood, it was absolutely necessary that he should do so. In Virginia also, from which Kentucky had been in great measure supplied, not many years ago a frightful insurrection had taken place, and many cruelties had been practised—it was needless to say whether most on the side of the blacks or the whites. The succeeding legislature of that state took up the question of slavery in its length and breadth—passed a law for giving 20,000 dollars to the Colonization Society, and rejected only by a small majority a proposal to appropriate that fund equally to the benefit of slaves to be set free—as of those already free. He mentioned these things merely to show that there was a great and an increasing party in the south, favorable to the abolition of negro slavery. In fact, in some of the southern States the free people of color had more influence than the whites, and a large slave-holding, all of whom, or their immediate progenitors, had been voluntarily emancipated. It was needless to say, therefore, that in the southern States there was no anti-slavery party. There certainly was not such a party in Mr. Thompson's sense of the word; but Mr. Thompson's definition was too confined, and, he might say, too artificial. Was it fair then, he would ask, to hold up to the British public, not only the people of the free states, but also this great minority in the southern states as pro-slavery men? Let slavery be denounced, but let not the denunciation fall upon the whole American people, many of whom were doing all they could for its abolition. If Louisiana resolved to perpetuate slavery, let this be told of Louisiana. If South Carolina adhered to the system, say so of South Carolina; but do not implicate the names of the American people, so many of whom are as much opposed to slavery as is Mr. Thompson himself. He had heard it said that the sun never set on the British dominions. As well, then, might the British people be identified with the idolatry which prevailed in Hindoostan, as the Amoh can be identified with negro slavery. The question was not American; it existed solely between the slaveholder and the world. It was unfair, therefore, to blame the Americans as a nation: the slaveholder and the slave—determination, and of indomitable courage, he would have acted with the pusillanimity which characterized Drs. Cox and Hoby, those recreant English delegates, whose visit among us inflicted a deep wound upon the cause of breeding humanity, from which it has not yet wholly recovered. The only reason why Mr. Thompson did not labor at the South was, because the north needed first to be converted, being deeply implicated in the guilt of oppression, and because the moral power of the nation being lodged at the north, it was indispensably necessary that that power should be enlisted against the slave system, in order to insure its peaceful overthrow. But what is implied in the malignant sneer against Mr. Thompson, if not that he would have been impaled upon the altar of southern rage,—by Mr. Breckinridge's constituents—if he had crossed the line of the Potomac?
Mr. THOMPSON was anxious to lay before the meeting documentary testimony, in preference to any thing he could bring forward. Rather than set forth his own views he wished to bring forward such documents as his opponent would admit to be really American. He pledged himself to show that this was an American question. He was not prepared for this branch of the subject, because he had not expected that Mr. Breckinridge would insist on the charge of being a slaveholding nation; nevertheless, he was perfectly ready to take it up. He would undertake to prove that the existence of slavery in the United States was the result of a compromise—that the constitution of the United States was, in fact, based upon a compromise, in relation to this subject. At the time when the constitution was agreed to, the slaveholding states insisted on a equal right to carry their slaves to the territories; which right was granted to them, which right was not granted to the free states; but who made the laws? The child could not do that her mamma had commanded her to do, because she was tied to the mahogany table; but when asked who tied her to the mahogany table, she could only answer that it was herself. In like manner, he could turn round on those whom his respected opponent represented as the friends of slavery. Emancipation is disobeyed to be called; Congress may adopt that they ought to be called. How then can they do? Had they not compromised every principle of justice and truth by permitting slaveholding in their union? Had they not even bestowed exclusive privileges on the slaveholders? Had they not bestowed on them such privileges as even now they went 24 or 25 representatives to Congress more than their proportion, and made this a national question. Why then send six thousand bayonets to the south for the protection of the slaveholder? Why were the American people taxed in order to maintain bayonets, blunderbusses and artillery in the South? Not a national question! Why then was Missouri admitted a member of the Union—a slaveholding state, admitted by the vote of the northern republics? Mr. Breckinridge had fought very shy of the state of the Capital, and the power of Congress to suppress the internal traffic in slaves. He (Mr. Thompson) trusted, however, that this branch of the subject would be taken up. His opponent himself in a letter addressed to the New York Evangelist, had stated that Congress possessed full power to suppress the internal traffic in slaves; and yet they did not. It was stated in fact that at all previous cases of slavery, the power of Congress, in this matter; yet it was said the question of slavery was not national! The people of the Northern states—the slavery-hating, liberty-loving people of the Northern states, had said they would fight shoulder to shoulder with the slaveholders of the South, should the slaves dare to rise and say they were men, and after all that it was asserted that this was not a national question. Mr. Breckinridge had said that he (Mr. Thompson) got all his information why; he knew, however, that such a revolution would have been awful. He knew that pious men, advocates of the cause of abolition, had been hanged, butchered, their backs lashed up by Presbyterian elders; and if such had been done towards natives of New England, who could a stranger such as he have expected? He (Mr. T.) said, it means, got all at second hand. He would tell the meeting which he had obtained some of his information. From Mr. Breckinridge himself; and he must say, that sounder or juster views respecting slavery—one more complete justification of the mission in which he (Mr. T.) had been so lately engaged, could scarcely he found. This was American slavery. This would probably be ruled out of court. It was that of the friend of and defender of America. Mr. T. then read the following passage from a speech delivered by Mr. Breckinridge:

What thing is slavery? For the question relates to the action of certain principles on it, and to the practical and proper results; what is slavery as it exists among us? We reply, it is that condition enforced by the laws of one-half the States of this confederacy, in which one portion of the community, called masters, is allowed such power over another portion called slaves; as:

1. To deprive them of the entire earnings of their own labor, except so much as is necessary to continue labor for itself, by continuing the useful existence, thus committing clear robbery;

2. To reduce them to the necessity of universal concubinage, by denying them the civil rights of marriage; thus breaking up the dearest relations of life, and encouraging universal prostitution;

3. To deprive them of all means and opportunities of moral and intellectual culture, in many States making it a high penal offense to teach them to read; thus perpetuating whatever of evil there is that proceeds from ignorance;

4. To set up between parents and their children an authority higher than the impulse of nature and the laws of God; which breaks up the authority of the father over his own offspring, and, at pleasure separates the mother at a returnless distance from her child; thus arrogating the clearest laws of nature; thus sacrificing all decency and justice, and degrading and oppressing thousands upon thousands of beings created like themselves in the image of the most high God!

This is slavery as it is daily exhibited in every slave State.

Here, continued Mr. T., is slavery acknowledged to be clear robbery, and yet it is not to be instantly abolished! Universal concubinage and prostitution, which must not immediately be put an end to! Oh, these wicked abolitionists, who seek to put an immediate close to such a state of things! What an immensity of good have the Emancipationists of the South, as they wish to be called, of the Colfaxians as they ought to be called, done during their 50 years' labor, when this is yet left for the Rev. R. J. Breckinridge to say! Dear, delightful, energetic men! Truly, if this is all they have been able to effect, it is time that the work were committed to other hands. Mr. Thompson then read an extract from the Philadelphia declaration. Mr. Breckinridge had called it a declaration of independence, but it was only a declaration of sentiments:

We have met together for the achievement of an enterprise, without which, that of our fathers is incomplete, and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far as transcends theirs, as moral truth does physical force.

In purity of motive, in earnestness of zeal, in decision of purpose, in intrepidity of action, in steadfastness of faith, in sincerity of spirit, we would not be inferior to theirs.

Their principles led them to wage war against their oppressors, and to spill human blood like water, in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entertain the oppressed to reject, the use of all carnal weapons for deliverance first.
First Night—Monday—Mr. Breckinridge.

bondage—relying solely upon those which are spiritual, and mighty through God to the pulling down of strong holds.

Their measures were physical resistance—the marshalling in arms—the hostile array—the mortal encounter. Ours shall be such only as the opposition of moral purity to moral corruption—the destruction of error by the propagation of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance.

Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and religion—never subjected to the lash of brutal taskmasters.

But those, for whose emancipation we are striving,—constituting at the present at least 10th part of our countrymen—are recognised by the laws, and treated by their fellow beings as marketable commodities—as goods and chattels—as brute beasts; are plundered daily of the fruits of their toil without redress;—really enjoy no constitutional nor legal protection from licentious and murderous outrages upon their persons;—are ruthlessly torn asunder—the tender babe from the arms of its fraticide mother, and the helpless broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants;—and for the crime of having a dark complexion, suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude. They are kept in hellish darkness by laws expressly enacted to make their instruction a criminal offence.

Since these are the prominent circumstances in the condition of more than two millions of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slaveholding states.

Hence we maintain:—That in view of the civil and religious privileges of this nation, the guilt of its oppression is unequalled by any other on the face of the earth—and, therefore,

That it is bound to repent instantly, to undo the heavy burdens, to break every yoke, and to let the oppressed go free.

We further maintain:—That no man has a right to enslave or imbrute his brother—to hold or acknowledge him, for one moment, as a piece of merchandise—to keep back his hire by fraud—or to brutalize his mind by deying him the means of intellectual, social and moral improvement. The right of liberty is inalienable. To invade it is to usurp the prerogative of Jehovah. Every man has a right to his own body—to the products of his own labor—to the protection of law—and to the common advantages of society. It is piracy to buy or sell a native African, and subject him to servitude. Surely it is as great a sin to enslave an American as an African.

Therefore we believe and affirm:—That there is no difference in principle, between the African slave trade and American slavery:

That every American citizen who retains a human being in involuntary bondage, is [according to Scripture,] a man-stealer:

That the slaves ought instantly to be set free, and brought under the protection of law.

That if they had lived from the time of Pharaoh down to the present period, and had been entailed through successive generations, their right to be free could never have been alienated, but their claims would have continued in animity.

That all those laws which are now in force admitting the right of slavery, are therefore, before God, utterly null and void; being an audacious usurpation of the divine prerogative, a daring infringement on the law of nature, a base overthrow of the foundations of the social compact—a complete extinction of all the relations, endearments and obligations of mankind, and a presumptuous transgression of all the holy commandments—and that therefore they ought to be instantly abrogated.

He would ask if there was any thing here different from what he had read from his respected opponent? The sentiments were the same, though not given in Mr. Breckinridge's strong and glowing language. Mr. Breckinridge's description of slavery was even more methodical, clearer, and better arranged; he was therefore inclined to prefer it to the other. He would, however, ask Mr. Breckinridge not to persever in speaking of the violence, as he called it, of the abolitionists, only in general terms. He hoped he would point out the instances to which he alluded, and not take advantage of them, because they were a handful and odious. They were not singular in being called odious. Noah was called odious of an hundred and fifty days, because he pointed in them the wickedness of bent by most guilt. Every reformer had been called odious, and he trusted to be always among those who were deemed odious by slaveholders and their apologists. He repeated, that he wished Mr. Breckinridge to forsake general allegations, and to specify time and place when he brought forward his charges. The time and places could not produce any effect.

In Glasgow, vague numbers could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.

He had brought forward his charges. The time and places could not induce any effect.

In Baltimore, there were no facts at all.
First Night—Monday—Mr. Thompson.

ter, and the breadth of the columns of no other newspaper in that city. Mr. B. stated a second case, in which, on the arrival at the City of New York of the Rev. J. L. Wilson, a Missionary to Western Africa, in charge of two lads, the sons of two African Kings, committed by their fathers to the Maryland Colonization Society for education; some friends of the Anti-Slavery Society of that City, with the concurrence, if not by the procurement, as was universally believed, of Elias Wright, an influential personage, and Secretary of the principal Society of Abolitionists—got out a writ, to take the bodies of the boys, under the pretense of believing that they had been kidnapped in Africa. These two cases he considered, would perhaps satisfy Mr. T.'s appetite for facts in the meantime; he would have plenty more of them when they came to the main questions. One, he would not speak to the eyes of the black population by print, representing their masters, harsh and cruel. It was not surprising that such unwise conduct should beget a bitter feeling of opposition among the inhabitants of the Southern states. They themselves knew too well the critical nature of their position, and the dangers of tampering with the passions of the black population. Let him who doubted go to the Southern states, and he would learn that those who had been so much condemned were passed immediately after some of those insurrections, those spasmodic efforts of the slaves to free themselves by violence, which could never end in good, and which the conduct of the abolitionists was calculated continually to renew. They ought to take these things into account when they heard statements made about the strong excitement against the abolitionists; he would learn what he had before stated, that the cause of emancipation had been ruined by that small party with which Mr. Thompson had identified himself; but to whose chariot wheels he trusted the people of this country would never suffer themselves to be bound.

Mr. GEO. THOMPSON said the work he had to do in reference to the last speech was by no means great or difficult. They had heard a great many things stated by Mr. Breckinridge on the great question in debate, but every one of these had been stated a thousand times before, and answered again and again within the last sixty years. Within these very walls, they had heard many of them brought forward and refuted within the last four years. But there were some others; he had heard of a speech to which he would reply with emphasis. And he could not but confess that he had listened to that one part of it with surprise. He knew Mr. Breckinridge to be the advocate of gradual emancipation; he (Mr. Thompson) had therefore come prepared to hear all the arguments employed by the gradualists, urged in the ablest manner, but he had not been prepared to hear from that gentleman's lips the things he had heard—he did not expect that the foul charge of stirring up a mob against Mr. Breckinridge for advocating the principles of Colonization, would be brought against William Lloyd Garrison. But they would here see the propriety and utility of his calling upon his opponent to leave generalities, and come to something specific—to lay his finger on a fact which could be examined and tested: circumstances to show that they was the truth in the present case? Simply this, that when Mr. Breckinridge came forward to explain the principles of the Maryland Colonization scheme, the noisy rabble who sought to mob did so only so long as they were under the impression that he was an abolitionist. Mr. B. and his brother, who was along with him on that occasion, did their best to let the meeting understand that they were not abolitionists but Colonizationists, and whenever the mob learned that, they became quiet. This was the fact in regard to that case—he would willingly stake the merits of the whole question on the truth of what he had just stated, and he would call on Mr. B. to say whether it was not true; he would call on him to exhibit the placard.
which had been written by Mr. Garrison, or to tell what it contained. He had a copy of the Liberator of the day referred to, and he would ask him to point out a single word in it which could be found fault with. He would dare Mr. B. to find a single sentence in that paper calculated to stir up a mob, or to induce any one to hurt a single hair of his head. With regard to the Maryland Colonization scheme, he was not going to enter upon its discussion at that hour of the evening, but next evening, if they were spared, he would endeavor to show the grounds for the conclusion reached by Mr. Breckinridge. In the meantime, to return to the next charge, they were told of an active abolitionist—Elizur Wright. And here he would at once say that it was too bad to bring such a charge against an individual like Elizur Wright, than whom he knew no man, either on this or the other side of the Atlantic, whose nature was more embalmed with the milk of human kindness, or whose heart was more alive to the dictates of Christian charity—it was too bad, he repeated, to bring such a charge against that man, unless it could be substantiated beyond the possibility of doubt. They were told that Elizur Wright had stirred up the people of New York to insurrection, by inflammatory placards. Here indeed was a serious charge, but perhaps they knew what these placards were. Again, he would call upon Mr. B. to produce a copy of the placards, or to say what were its contents. In explanation of the matter, he might state to the meeting that there was a little truth in what had been said about this matter; and in order to make them understand the case properly, they must know, that in New York there were at all times a number of runaway slaves, and also that there was in the same town a prize—men who were at least worse than criminals, and who were even allowed to appear as gentles, whose sole profession was that of kidnappers; their only means of subsistence was derived from laying hold of these unfortunate, and returning them to their masters in the South. Nothing was more common than advertisements from these gentlemen kidnappers in the newspapers, in which they offered their services to any slave master whose slaves had run off. All that was necessary was merely that twenty dollars should be transmitted to them under cover, with the marks of the runaway, who was soon found out if in the city, and with the clutch of a demon, seized and dragged to prison. These were the kidnappers. And who was Elizur Wright? He was the man who at all times was found ready to sympathize with those unfortunate outcasts, to pour the balm of consolation into their wounds—to carry them into the Recorder's Court, and stand there to plead the cause of the injured African at the risk of his life—under the executions of the slave masters, or the knife of his myrmidons. And was it a high crime that on some occasion he had been mistaken? But Elizur Wright would be able to reply to the charge himself. The account of this meeting would soon find its way to America, and he would then have an opportunity of justifying himself. As to the charge of error in his statistics on the subject of American Slavery, it was very easily set at rest. He had said that the slave population amounted but to 300,000 at the date of the Union, and that it was now 2,000,000. The latter statement was not questioned, but it was said that there were two errors at the date of the Union, and consequently, that it was impossible to say precisely. But although they could not say exactly, they could come pretty near the truth, even from the statement of Mr. Breckinridge. That gentleman admitted, that in 1790, there were only 665,000 slaves in the states. He (Mr. T.) had said that in 1776 there were only 300,000; but as the population in America doubled itself in 24 years, he was warranted in saying that there was no great discrepancy. But the question with him did not depend upon any particular number or any particular date. It would have been quite the same for his argument, he contended whether he had taken 665,000 in 1790, or 300,000 in 1776. All that he had wished to shew, was the rapid increase of the slave population, and consequently of the vice and misery inherent in that system, even while the American people professed themselves to be so anxious to put an end to it altogether. Had he wished to dwell upon this part of the argument, he could also have shown that the increase of the slave population during the first twenty years of the union, had gone on more rapidly even during that time, the trade in slaves having been formally recognized by the constitution during the period, and a duty of 10 dollars having been imposed on every slave imported into the United States. The following was the clause from the Constitution:—

Sec. IX. The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person.

To sum up Mr. Breckinridge's last address, what, he would ask, had been its whole aim? Clearly that they should consider the abolitionists as the chief promoters of all the riots that had taken place in America on this question, by making inflammatory appeals to the passions of the people. He would call upon Mr. Breckinridge again to lay his finger upon a single proof of this. He would call upon him to point to a single instance where language had been used which was in any degree calculated to call up the blood-thirsty passions of the mob as had been represented. If the planters of the South were roused into fury by the declaration of anti-slavery sentiments—if they were unable to hear the everlasting truths which it promulgated, was that a sufficient reason for those to keep silent who felt it to be their duty at all hazards to make these truths known? Or were they to be charged with raising mobs, because the people were enraged to hear these truths? As well might Paul of Tarsus have been charged with the mobs which rose against his life and that of his fellow apostles. As well might Galilee be charged with those persecutions which immured him in a dungeon. As well might the Apostles of truth in every age be charged with the terrible results which ensued from the struggle of light and darkness. In conclusion, Mr. Thompson said that on the following evening he would take up the question of the Maryland Colonization scheme.

DR. WARDLAW announced to the meeting that the discussion was closed for the evening. In doing so, he complimented the audience on the very correct manner in which they had observed the rule regarding all manifestation of applause. The attention and interest of the audience were much excited throughout the whole proceedings; indeed, at few meetings have we observed so lively an interest taken in the entire business of an evening, and yet there was not a single instance in which the interference of the chairman was required. On several occasions the rising expression of applause was at once checked by the general good sense of the meeting.

The proceedings were over about ten minutes to ten o'clock.

[Oar- The remainder of Mr. Garrison's notes upon the discussion between Mr. Thompson and Mr. Breckinridge will probably be inserted in the Appendix, as he is too unwell, at the present time, to prepare them to be inserted page for page, in regular course.]
SECOND NIGHT—TUESDAY, JUNE 14, 1836.

Mr. THOMPSON, before proceeding with the discussion, would make one or two preliminary observations. Last evening he had been led into an error as regarded both number and time in speaking of the amount of slaves in America at the adoption of the constitution; and he was anxious that every statement made by him should be without a flaw; and if there should be an error committed, he would be the first person to admit and correct it when discovered. He stated that at the adoption of the American constitution, there were only about 200,000 slaves in the United States. There were not many more in 1776 when the states declared themselves independent; in 1788 when the constitution was settled, there were more; and in 1790 there were between 300,000 and 700,000 slaves in the United States of America. His error consisted in his subtracting 1776 from 1790, and saying 24 years instead of 14. He mentioned this error to show that he held a regard to truth to be the ultimate end of their discussion. There was one other preliminary remark. His antagonist had repeatedly said that George Thompson had published himself a martyr. George Thompson never did publish himself a martyr. Mr. Breckinridge, in the course of his address last night, had said more of himself than he (Mr. T.) had ever done during all the speeches he had ever made on the question. He had only referred to himself when urgently requested to give an account of his personal experience. He never had a wish to be considered a martyr. If when he had finished his course here, if when this probationary scene was over, he was found to have done his duty, he would be fully satisfied. He was not philosophical enough to impute to himself the performance of any works of supererogation. Mr. Breckinridge had said this was not a national question; that slavery in America was not American slavery; that it was not a national evil; that it was not a national sin; that it was merely a question between the State Legislatures and the slave-owners. He (Mr. T.) had said that night slavery in America as a national sin, and he would not adduce any reasons for his statement:—

First. The American people had admitted the slave states into the union; and by consenting to admit these states into the confederacy, although there were in them hundreds of thousands in a state of slavery, they took the slaves under the government of the United States, and made the sin national. Second. For 20 years after the adoption of their constitution, and by virtue of that very instrument, the United States permitted the horrors, diabolical African slave trade. Third.—That the capital of the United States was in America, there was not one spot in the whole world which was more defiled by slavery; and considering the privileges and all the people, there was not a more anti-Christian traffic on the face of the earth. Fourth. Each of the States is bound by the Constitution to give up all run-away slaves; so that the poor wretched tortured slave might be pursued from Baltimore to Pennsylvania, from thence to New Jersey and New York, and dragged even from the confines of Canada a fugitive and a felon, back into the slavery from whence he had fled. He might be taken from the capital; from the very horns of the altar, to be subjected to cruel kidnapper to the most horrid of human sufferings. It is not a national question! When the north violates the law of God—when it tramples on the Decalogue—when it defies Jehovah! what was a stronger injunction in the law of Moses than that the Israelites should protect the run-away slave? But in America, every state was bound by law to give up the slave to his slave master, to his ruthless pursuer; and yet it must not be called a national question! Fifth—The citizens of the free states were bound to go south to put down any insurrection among the slaves. They were bound and pledged to do this when required. The youth of Pennsylvania had pledged themselves to go to the Southern states to annihilate the blacks in case they asserted their right—the right of every human being—to be free. So also was it in New York and in the other free states, and yet we are to be told that this is a national question. The whole Union was bound to crush the slave, who, standing on the ashes of Washington, said, he ought to be, and would be free. Yes, northern bayonets would give that slave a speedy manumission from his galling yoke, by sending him in his gore, where the wicked cease from troubling and the weary are at rest. Yet it is not a national question! Sixth. The slave is not a citizen of the United States. They have no right to keep up troopers in the south to oversee and terrify the slave; and yet it is not a national question! Seventh.—Mr. Breckinridge has shown in a letter published by him that the Congress has power to put an end to the internal slave trade, and yet this trade goes on in America. Mr. B. well knows that at least 100,000 human beings—slaves—change hands annually; he must have seen the votes of repeal in couples through his boasted state, to be sold like cattle at Washington and Alexandria; he knows that thousands of Virginia and Maryland slaves are sold at New Orleans yearly, and yet he tells us that slavery is not a national question. Eighth—How did they admit Missouri into the union with slaves? Were they southern votes which admitted it? No! but they were the votes of recreant New Englanders, who sold the souls of their country, and with it their liberty of thousands of human beings in Missouri—or at least, consented to their bondage. And yet it is not a national question! He (Mr. T.) would last refer to the remarks of a constitutional lawyer who was able, eloquent, sincere, and high minded. Mr. T. then read the following extract:

'\nSuch thoughts (referring to the judgments to be expected) habitually crowd upon me when I contemplate the system of operations (viz., the movements of the Colonization Society) which I stand here to advocate, seem to offer us some prospect of deliverance.'

'From that day (1838) till the present, there have flourished in our country, men of large and just views, who have not ceased to pour over this subject a stream of clear and noble truth, and to impart it their country, by every motive of duty and advantage, to wipe from her escutcheons, the stain of human tears.

'It is generally known, that the original members of the American Colonization Society anticipated, that at some future period, the general Government, if it be, would co-operate in their exertions for the removal of an evil which was obviously national in all its aspects.'

'Now who was the writer from whom he had quoted!—His friend Mr. Breckinridge. This was his final reason. If Mr. Breckinridge's argument survived these reasons, it would have a life like that of a cat, which is said to
Second Night—Tuesday—Mr. Thompson.

have nine lives; for they were nine fatal threats at his position, that slavery in America was not American slavery. Mr. B. admits the existence of slavery, but he lays no blame either in this quarter or in that; he does not lay it on the states, nor on the general Government. Slavery does exist in America, but—interminably, but—but, coming as these words did from a temperance country, he wondered much that they had escaped being staved. Slavery exists in America, but it is not a national question! There are upwards of two millions and a half of slaves in the United States of America, and of these at least one hundred thousand changed hands annually, thus souring without regular salute— II what door then lay the guilt of this sin? To whom were the people of this country to address their warnings—over whose transgressions were they to mourn—whose hearts were they to endeavor to humanize and mollify—where were the responsible and guilty parties to be found—how are we to get access to their consciences on behalf of the slave? Mr. Breckenridge says the system is one of 'clear robbery'—or 'universal concubinage'—or unmitigated wickedness—and yet it is not to be immediately abolished! If it be clear robbery—if it be universal concubinage—if it be unmitigated wickedness—let the horrid system immediately and totally and eternally cease—a worse system it was impossible to have, if these were the evils it entailed. Mr. B. triumphed over his opponents, and most shot down con- cerning emancipation. The duty is plain and indispens- able. Mr. Breckenridge says the abolitionists are the most despicable and odious men on the face of the earth. Those who love liberty are always odious in the eyes of tyrants. The lovers of things as they are, of corruption, of despotism, men who look at every thing from beneath the aprons of their grandmothers, invariably regard as insurmountable, as unalterable, the doom of that liberty. This always has been, and always will be the case. As it was said in the service of the church of Eng- land, it might be said on this subject, 'As it was in the beginning, is now, and ever shall be,' if not 'world without end,' at least to the end of this world. On the 6th day of January, 1831, Mr. Breckenridge delivered in Frankfort, Kentucky, a speech in the capacity of one of the Col- onization Society. In that address Mr. B. stated that the Society was established on the 21st day of Dec. 1816, and was of course, at the time of his speech, 14 years and sixteen days old. Mr. Breckenridge said the legislatures of 11 states of the Union had recommended this society to Congress; that the ecclesiastical tribunals of all the leading sects of Christians in America had testified their approval; that it had to its credit that after 14 years and 16 days, with all this support, and high patron- age in church and state, only 160 auxiliary societies existing throughout the Union. Now as to the contemptible and odious abolitionists! as they were called by the gentleman who differed from him. The national society for the immediate abolition of American slavery, was formed on the 6th of December, 1833; and on the 12th of May, 1835, when the anniversary was held—without being recom- mended to Congress by any of the state legislatures—without a testimony of approbation from any of the eccle- siastical tribunals—being only one year and six months old —how many auxiliary societies were connected with this abolition organization? Two hundred and twenty four. That was the number then on the books of the society; and the Secretary said the truth, that they were not rejected from the want of proper returns. In a letter addressed to him (Mr. T.) by the secretary of the American Anti-Slavery Society, dated New York, 31st March, 1836, were the following words.

"Never were Societies forming in all parts of our country with greater rapidity. At this moment we have 450 on our list, and doubtless there are 500 in existence. We have at this time eleven Agents in the field, all good men and true, and all fast gaining converts."

And yet the abolitionists are a handful! The one so- ciety in 14 years and 16 days having 160 auxiliaries; the other in two years and three months, having without the support of state legislatures or of ecclesiastical tribunals, not fewer than 500; and yet the abolitionists were a hand- ful. He (Mr. T.) held in his hand a list of delegates to the New England Convention which was held in the City of Boston on the 25th of May, 1835. In that list be found 281 gentlemen, who, at their own expense, had come from all parts of New England, to attend that convention. On the 27th May, it was stated that the Massachusetts So- ciety, in want of funds, had a committee appointed to collect subscriptions. The ministers of that body, in an hour obtained 1500 dollars, and on the following day 4000 dollars, for the American Society. In New York at the anniversary there had been collected 14,500 dollars —and yet the abolitionists were a handful. The Ameri- can Society at its Anniversary, had collected a larger sum than was collected by all the other societies together during the year. It is true that the purpose; and in December 6000 dollars had been collected in two days; whilst in two months a friend of Mr. B.'s viz. Mr. Gurley, had only been able to collect in the same city about 600 dollars for the Colonization Society. By their fruits ye shall know them; do men gather grapes of thorns, or figs of thistles? You may send to New England any foreigner you please— but never will a New Englander do as little work to eradi- cate, and where he can he draws a dollar or a cent from a New Eng- lander, who gets his bread by early rising and laborious attention to business—yet 6000 dollars were collected in two days. But the abolitionists are a mere handful! Yes— they may be a handful, but they are most precise and multi- plying seed. Mr. B. said that many of the slave owners were doing all they could for the emancipation of the slaves. Why is it not done? Because the owners find New Englanders had endeavored to retrieve the honor of their country, by a subscription for Emancipation of 6000 dollars in two days—and yet it was said, they were an odious handful? When he saw the Colonization So- ciety like a Juggernaut, endeavoring to crush the bodies and spirits of colored men and colored women, he would ask the friends of the slave in England, and in that country, why they did not come forward and labor with them, and for them, till by the blessing of God, on their exertions, the slaves were elevated to the condition and dignity of intelligent and intellectual beings. Mr. T. would give another proof that the abolitionists were a handful of most odious creatures. He would refer to the New York Convention. Mr. B. knows well that the pro- slavery prints pointed forward to the New York Conven- tion. In October last, for instance, they had 4000 de-legates rendered so by the abolitionists, for they were men of peace, but by the fury of their opponents. Notwithstanding, there were 600 delegates assembled in Utica, at 9 o'clock, on the first day; and when they were driven from that city by a mob, headed by the Hon. Mr. Beardall, a member of Congress, and by the Hon. Mr. Haydon, Judge of the county—and the greater part of them went to Peterboro', these 600 were joined by other 400, making 1000 delegates, for one state—and yet they were a mere handful. He would next refer to the Rhode Island Convention, at which, though held in the smallest state in the Union; in the depth of winter; and at a time when many of the roads were impassable through a heavy fall of show, 400 delegates attended, and 2000 dollars were collected, but yet they were a mere handful. Mr. Gerrit Smith had said that there was an accession to the Anti-Slavery Societies, in the state of New York alone, of 500 weekly, among whom he says there is not known one intermarried or profane person;—500 weekly added to one State Society—yet they are a mere handful! If they go on increasing at this rate in New York, Ohio, Penn- sylvania, and throughout the Union, it will not long be a small handful. Besides many of those who were formerly on the side of colonization, have now come over to the ranks of the abolitionists. Where are now
Second Night—Tuesday—Mr. Breckenridge.

Smith, and Birneys, and Jays, and Coxes, that once were the eloquent and munificent advocates and patrons of the Colonization Society! They are now, with all their souls and heritages, on the side of immediate abolition. Nor these alone. He might— he ought to name such men as President Green, and Professors Wright, Bush, Follen, Smyth and Gregg. He ought to speak of a Leavitt in New York, a Kirk in Allsany, a Beman in Troy, a Wald in Ohio, a Garrison in New England; and of a Mrs. Child, a Mrs. Chapman, a Mrs. Goody, a Miss May, a Deaconess Gaylord, a Miss Bourne, a Miss Loring, a Seawall, and a host of others. All these men esteemed it their joy and honor to be amongst the most odious of the contemptible handful referred to. There were men of mind, of piety, of influence, of energy; men not to be deterred from doing their duty by the harsh music of the birds of ill omen. They were the Utopia, the Tree of Slavery, who sent forth their croaking, by night and by day, to scare the nation from its indispenisible work of Justice and Truth—and yet these men are odious and contemptible! Your agent too is contemptible—he was the agent of the 'goodies' of Glasgow—and his fair auditors could scarcely believe what epithets were lavishly bestowed on him and them—yet their agent, contemptible as he was, perhaps the only Englishman whom he has been able to depose from the presidency of the President of the United States of America. He who was so contemptible in the eyes of the Americans— who was a most iniquitous, and untamable, and worthless animal—who was the representative of the 'goodies' and superannuated maids and matrons of Glasgow—was honored by a notice and a rebuke in the message to Congress of the President of the United States! This is looked on—this is being a gentleman and a Christian! He did not seek the honor which had been thus conferred upon him—it came upon him unaware, but he had not therefore refused it. It was an honor to be persecuted in the United States with the abolitionists of 1836. And when their children, and their children's children, looked back upon these persecutions, they would exult and be proud to say they were the sons, the grandsons, or the great grandsons of the Coxs, the Jays, the Garrissons, the Tappans, and the Thampsons of England and America. After alluding to the treatment he had experienced from the New York Courier and Enquirer, Mr. T. said:—let us bear these honors meekly—when calumniated for truth's sake, let us be humble, while we are joyful. One word more as to the odious handful. Seven eighths of the Methodist Episcopal Church are abolitionists, and seven eighths of the New England Conference were Abolitionists. The Students of the Colleges and Institutions, academic and theological, of the country, known by the names of Lane Seminary, Oberlin Institute, Western Reserve College, Ohio, Institute, Waterville College, Brunswick College, Amherst College, and the Seminaries of Andover, were many of them in some, and all of them in others, Abolitionists; and yet, when all these Societies, and Ministers, and men of learning, and Students were put together, they were, in their aggregate capacity, but an odious and most contemptible handful! He would now proceed to speak of the Maryland scheme—a scheme of obvious wickedness. When Mr. B. came to Boston to advocate that scheme, he says a placard was published, calling on the rabble to support it. This placard he showed to Mr. T. No. He had not seen it. To make Mr. Garrison the author or publisher of such a placard, was to publish him a coward and a villain, for he who could point out any man, still more a christian minister, to the fury of a mob, was a moral monster, a coward, and a villain. He called on Mr. B. by his regard for truth and justice, and his reputation as a minister of Christ, to adduce the proofs necessary to sustain so grave an accusation, and he (Mr. T.) pledged himself to cast off the dearst friend he had, if a crime so base could be fixed on him. To return to the Maryland scheme. In the month of July or August, 1831, Boston was visited by his respected opponent, his brother Dr. J. Breckenridge, and an agent of the Maryland Colonization Society, and a meeting was convened there, in a substantial house, to discuss and recommend the scheme of that Society, in aid of which the legislature of Maryland had made an appropriation of $200,000. He (Mr. T.) was fully prepared to show that the object of the society was to get rid of the free colored population, and that according to their design the state legislature had, in immediate connection with the grant of money, passed most rigorous and cruel laws. The Colonization Society was the net cast for the colored people—the laws of the state were the means devised to drive the devoted victims into its meshes. This was called helping them out of the country with their free consent. He (Mr. T.) would bring forward abundant proofs when he next addressed them—he would then read the speeches which had been handed him, and he could not now produce for want of time. Mr. Breckenridge and his agents were found charged against the Maryland scheme; but he (Mr. T.) would hereafter fully support them, and show that the National Colonization Society was equally culpable, having at its ensuing annual meeting fully approved of the plan, and recommended it as a bright example to the imitation of other states.

Mr. BRECKINRIDGE then rose. He had last night understood Mr. Thompson to say, that this evening he would take up and expose the Colonization scheme. It was possible that he had been wrong in this; but such was certainly the impression made upon his mind. Instead of adopting such a course, however, Mr. Thompson had treated them to a second edition of his last night's speech, the only difference being that the speech he had just heard was more elaborate. If they were to be called on to hear all Mr. Thompson's speeches twice, it would be a considerable time before they finished the discussion. He congratulated Mr. Thompson on his second edition, being, in some respects, an improvement on his first. It was certainly better arranged. In the observations he had made on his first address, he found that he was tempted to make a reply on the argument exhibited in Mr. Thompson's two speeches; but he, at the same time, wished it to be understood that he would not be cast out of the line of discussion every night in the same manner. As to what had been said about 'the handful,' he did not think it necessary to say much. He would simply remind Mr. T. that however great or however small 'the handful' might be, one person or another might pollute it all. A dead fly could cause the ointment of the apothecary to stink. But to come to the point. Mr. Thompson had said that the question was national as it respected America, because slaveholding states had been admitted into the confederacy. The simple fact of these States having been admitted members of the Union, was, in Mr. Thompson's estimation, proof sufficient, not only that the slavery was chargeable on the whole nation, but that there had and could not be abolition among the American people in favor of slavery. In clearing up this point, a little chronological knowledge would help us. He would therefore call the attention of the audience to the real state of matters when the confederacy was established. At that period, Massachusetts was the only State in which slavery had been abolished; and even in Massachusetts, immediate abolition was not effected till some time after. For in that State it came to an end in consequence of a clause inserted in the Constitution itself—tantamount to the one in our declaration of indepen-
Second Night—Tuesday—Mr. Breckinridge.

dence, that freedom is a natural and inalienable right. Successive judicial decisions, upon this clause, without any general legislation, had abolished slavery. That the exact period of its actual termination is not easily de-
nine. This calls another point on which Mr. Thomp-
sound would have been the better of possessing a little chronol-
onical information. He had repeatedly stated that the Ameri-
An was founded on the principle that all
men were created free and equal. Now this was not so. The principle was, no doubt, a just one; it was asserted most fully by the Continental Congress of 1776, and might be said to form the basis of our Declaration of Indepen-
dence. But it was not contained in the American Con-
stitution, which was formed 12 years afterwards. That Constitution was formed in accordance with the circum-
stances in which the different States were placed. Its chief object was to guard against external injury, and reg-
ulate external affairs; it interfered as little as possible with the internal regulations of each State. The Ameri-
can was a Federative system of Government; twenty-four distinct Republics were united for certain purposes, and for these alone. So far was the national Government from possessing unlimited powers, that the constitution itself was without the signing of a thirteenth State, with its own in-
competence, reposed, according to our theory, only in the people themselves in their primary assemblies. It had been specially agreed in the constitution itself, that the powers not delegated should be as expressly reserved, as if excepted by name; and, amongst the chief subjects, ex-
clusive interior, and not delegated, and so reserved, the States would, in the case, the confederacy could have been formed. It had been said that the Amer-
ican constitution had not only tolerated slavery, but that it had actually guaranteed the slave trade for twenty years. Nothing could be more uncandid than this statement. Never had facts been more perverted. One of the causes of the American revolution, had been the refusal of the British Parliament to allow the States to regulate the trade of some of the States wished to enter, for the abolition of the slave trade. At the formation of the Federal constitution, while slavery was excluded from the control of Congress, as a purely state affair, the slave trade was deemed a fit subject, by the majority for the executors of national pow-
er, as being an exterior affair. And at a period prior to the commencement of that great plan of individual effort, guided by Wilberforce and Clarkson, in Britain; and which required twenty years to oust the conscience of this nation—our distant, an. now traduced fathers, had already made up their minds, that this horrid traffic, which they found not only existing, but encouraged by the whole power of the King, should be abolished. It was granted, perhaps, that it was a clannish spirit to be supposed (nearly the whole world thought) that twenty years should be the limit of the trade; and at the end of that period, it was instantly prohibited, as a matter of course, and by unanimous consent. How unjust, then, was it to charge on America as a crime, what was one of the brightest virtues in her escutcheon. Mr. Thompson had next asserted that slavery of the most horrible description existed in the cap-
it of America, and in the surrounding district, subject to the exclusive jurisdiction of Congress. He (Mr. Breckin-
ridge) did not hesitate to deny this. It was not true. Slavery did exist there; but it was not of the horrible character which had been represented. It was well known that the slavery existing in the United States was the mildest to be seen in any country under Heaven. Nothing but the most profound ignorance could lead any one to as-
sert the contrary. Mr. Thompson had a colleague in his recent exhibitions in London, who seemed to have taken interludes in all Mr. T.'s speeches. In one of these, that colleague had said, he knew of his own knowledge a case, in which a man had given 500 dollars for a slave in order to redeem him. Mr. T. had since said, that even on the supposition that such a monster was to be found, he was liable in every part of the United States, to

be hanged as any other murderer. Slavery was not enough anywhere; but to say that it was most abomi-
nated in America than in the West Indies, where slav-
ery had always been necessary to keep up the popula-
tion, while in America the slave population increased fast, is a gross exaggeration. A proof of the profoundest ignorance. To say that slavery of the District of Columbia was the most hor-
ter, that ever existed, when it, along with the whole of t. slavery on that continent, was so hedged about by laws, that is, every one of the States' cruelty to the slave was punished as an offence against the State; the killing of a slave was punished everywhere with death; while in all ages, and nearly in all countries where slavery has ex-
isted besides, the master was not only the exclusive judge of the treatment of his slave, but the absolute disposer of his life, which he could take away at will; these state-
ments can proceed only from unpardonable ignorance, or a purpose to mislead. As to the abolition of slavery in the District of Columbia, there might at first sight appear to be some grounds of accusation; but yet, when the subject was considered in all its bearings, so many pregnant, if not conclusive, reasons presented themselves against interfer-
ing with the laws of the States, and against the free and voluntary action of the people, that for many years, the result had been that nothing was done. It was to be recollected that the whole District of Columbia was only ten miles square; and that it was sur-
rrounded by States in which slavery was still legalized. It was thus clear that though slavery were abolished in Co-

domia, not an individual of the 6000 slaves now within its limits, but necessarily be resisted. Were there by some means, an abolition bill to pass the House of Representa-
tives to-day, the whole 6000 could be removed to a neigh-
boring slave state before it could be taken up in the Sena-
te to-morrow. It was, therefore, worse than idle to say so much on what could never be a practical question. Again; the District of Columbia had been ceded to the United States by the Governor of Virginia, for the purpose of forming a State or of providing a national capital; it was not, therefore, to be supposed that Congress would abolish slavery within its bounds, and thus establish a nucleus of anti-slavery agitation in the heart of their territory. The exercise of such a power, therefore, on the part of Congress could be viewed in no other light than as a gross fraud on those two States; it would be an

unlawful effort to dissolve that connection. Mr. Thompson
on the people of the free states, for their expressions of dev
one to the Union and the Constitution, and their deter

mination to aid, if necessary, in suppressing by force—
all force used, or on behalf of, the slaves. If it then true that Mr. Thompson and his American friends did con

ern a serious war? If not, why do not the people say for saying it should be suppressed? Were the people of America right when they charged him and his co-workers with stirring up insurrection? If not, why lavish every epithet of contempt and abhorrence upon those who have declared their readiness to put a stop to the indiscrimi

tate slaughter and pillage of a region as large as western Europe? Such a war has long been heralded; but far from warrant all that has ever been said against this individual in America, and to excuse those who consider

ed him a general disturber of their peace, and were dis

posed to proceed against him accordingly. It was how

ever the opinion of many that Congress had no power to abolish slavery in the District of Columbia. Mr. T. had

admitted that the obstacles to the exercise of this power were of the most serious kind, and such as, to a candid mind, would
Second Night—Tuesday—Mr. Breckinridge.

As those who hesitated, from the charge of being pro-slavery men. Perhaps the great reason against the exercise of that power, even if its existence in Congress were clear, was that it would inevitably produce a dissolution of the Union. When he spoke of the free states bringing about the abolition of slavery in the South, he was to be understood as meaning that these states, in accordance with what had been so often hinted at, should march to the South with arms in their hands, and declare the slaves free. Now, even supposing that the people of the North had no regard for the peace of their country—that they were perfectly indifferent to the glory, the power, and the happiness resulting from the Federal Union—was it certain that they would advance the welfare of the slave? Every candid mind would at once see that the condition of the slave population would be made more hopeless than ever by it. The fourth proof brought forward by Mr. Thompson, in support of his proposition that America was chargeable in a national point of view with the guilt of slavery, was the fact that the different states were bound to restore all runaway slaves. But this was a regulation which applied to the case of all servants who leave their masters in an improper manner. Apprentices, children, even wives, if it might be supposed that a wife would ever leave her husband, were to be restored as well as the slaves. Were this not provided, the different states would form to each other no legal relations, and be dependent on Congress, constituted as a supreme court. No state is expected to pay what any man is of right, or should be held to service of any kind, in another state; for such are the words of the constitution. But the purely internal arrangements of each state must necessarily be respected by all the others; or eternal border wars must be the result. In the re-delivery of a runaway of any other state, therefore, the consent of the state only is required to say what are the laws, and the fact of the other state from which the claimant comes, and to decide accordingly. And when Mr. T. says that this proceeding is not only contrary to the spirit of the gospel, but to the express command of God under the Jewish dispensation, I need only defend the practice, by questioning his biblical capacities, and referring for explanation to his second printed speech before the Glasgow Emancipation Society. In that, he states a fictitious case as regards Ireland—resembling remarkably the case recorded in Holy writ, of Egypt under the government of Joseph; and while all men have thought that Joseph came from God, and was peculiarly approved of him—Mr. T. has represented, that it is not certain to what nation the clause in Egypt, could be considered as coming only from America, or from the bottomless pit! As long as the Holy Ghost gives men reason to consider certain principles right, they may be well content to abide under the wrath of Mr. Thompson. Mr. Thompson said, in the fifth place, that slavery was a national crime, because the states were all bound to assist each other, in suppressing internal insurrection. To this he will answer, that as it regarded the duty of the nation to the several states, there were two, and but two great guarantees, namely, the preservation of internal peace, and the upholding of republican institutions: tranquility and republicanism. Carolina was as much bound to assist Rhode Island as Rhode Island was to assist Carolina. All were mutually bound to each other; and if things went on as of late, the south were as likely to be called on to suppress mobs at the north, as the north to suppress insurrection at the south. It was next advanced by Mr. T. that the people of the North were taxed for the support of slavery. Now the fact was, that America presented the extraordinary spectacle of a nation for society, without either; free of debt, with an overflowing treasury, with an excess of capital that they did not well know what to do with it. It was almost needless to explain that the American revenue was at present, and had been for many years past, derived solely from the sale of public lands, and from the customs or duties levied on imported articles of various kinds. The payment of these duties was entirely a voluntary tax, as in order to avoid it, it was only necessary to refrain from the use of the articles on which they were imposed. As for Mr. T.'s argument about the standing army employed in keeping down the slaves, its value might be judged from the fact that, though even according to Mr. T.'s own showing, the slave population amounted to two or three millions, the army was composed of only 6000 men, scattered along three frontiers extending 2000 miles each. Throughout the whole slaveholding states there were not probably 1000 soldiers. The charge was, in fact, complete humbug, founded just upon nothing at all. Mr. Thompson's seventh charge was, that Congress refused to suppress the slave trade. There was in America not one individual among 500 who believed that Congress had the power to do so. And although he (Mr. B.) believed that Congress had power to prevent the migration of slaves from state to state, as fully as they had to prevent the importation of them into the states from foreign countries; and that the exercise of this power would prevent, in a great degree, the trade in slaves from state to state, yet very few concerned with him even in this modified view of the case. And it must be admitted that the exercise of such a power, if it really exists, would be attended with such results of unmixed evil at this time, that no one whatever would deem it properly1 disposed to suppress it. It was next said that as Missouri, a slaveholding state, had been admitted into the Union after the full consideration of the subject by Congress, therefore the nation had become identified with slavery and responsible for its existence, at least in Missouri. But on the supposition that, before receiving Missouri as a member of the confederacy, it had been demanded of her that she should abolish slavery; and supposing Missouri had acceded to the terms proposed, that she had really given her slaves freedom, and been added to the Federal Union in consequence: suppose Missouri had done all this; what was there to prevent her from re-establishing slavery as soon as the end she sought was gained. No power was possessed by the other states in the matter, and a condition precedent was, that Missouri had acted with bad faith—that she had broken a condition precedent—that she had given just cause of war. According to the most latitudinarian notions, this was the extent of the remedy in the hands of Congress. But Mr. Thompson, being a holder of a principle—if we may judge by his published speeches—must admit it to be as it was represented by Mr. T., that the argument was not showing, this argument amounts to nothing. But when it is considered that every state in the American Union has the recognised right to alter its constitution, when and how it may think fit, saving only that it be Republican; it is most manifest that Congress and the other states have, and could have in no case, any more power or right to prevent Missouri's continuing, or creating slavery, than they had to prevent Massachusetts from abolishing it. But, if we were to stand upon the mere rights of war, he (Mr. B) did not know but that America had just cause of war against Britain, according to the received notions on that subject, in the speeches delivered by Mr. Thompson under the concurrence of the authorities here. But the causes of war were very different in the opinions of men, and in the eye of God. If Mr. Thompson was right in concerning America for the guilt of Missouri, then they should go to war at once and settle the question. But if they were not ready for that conclusion, they could do nothing. In the edition of Mr. Thompson's speech which had been delivered on the preceding evening, an argument had been framed which was very different in the opinions of men. The argument to which he referred, was concerning the right of the slaves to be represented. A slight consideration of the subject might have shown that the whole power over the subject of citizenship in each state, was exclusive of the state itself, and was differently regulated in
different states. In some, the elective franchise was given to all who had attained the age of twenty one. In some, it was made to depend on the possession of personal property; in others, on the number of votes a man who had to pay a tax in the north could cast. The power of voting should be given to the masters and not to the slaves, was not calculated to excite surprise in Britain, where such a large proportion of the population, and that in a number of instances composed of men of high intelligence, were not entitled to the elective franchise. The origin of this arrangement, like many others, is to be traced to social institutions which had taken root in the soil, by which conflicting interests in the states which were engaged in forming the federal constitution. The identity of taxation and representation, was the grand idea on which the nation went into the war of independence. When it was agreed that all white citizens, and three-fifths of all other persons, as the constitution expresses it, it followed, of course, that they should be subject to taxation. Or, if it were first agreed that they should be taxed,—it followed as certainly they should be represented. Who should actually cast the votes, was of necessity left to be determined by the States themselves, and as has been said was variously determined; many permitting free negroes, indians and mulattoes, who had been declared as slaves, to vote. One state declared that three-fifths instead of any other proportion the whole should be agreed on was no doubt the result of reasons which appeared conclusive to the wise and benevolent men who made the constitution; but I am not able to tell what they were. It must, however, be very clear, that to accuse my country in one breath, for treating the negroes, bond and free, as if they were not human beings at all,—and to accuse her in another breath, for slavery,—and with as much justice, for allowing so large a proportion of the blacks to be a part of the basis of national representation in all the states, and then in the third, because the whole are not so treated, to be more abusive than ever,—is merely to show plainly, how earnestly an occasion is sought to traduce America, and how hard it is to find one. He came now to the last charge. He himself, it seems, had admitted former occasions that slavery was a national evil. He certainly did believe that the people of America, whether anti-slavery or pro-slavery, would be happier and better, in conscience and feelings, were slavery abolished. He believed that every interest would be benefited by such an event, whether political, moral, or social. The existence of it was a great scandal of the world, but it was not the crime of all the world. Though, then, it be considered slavery a national evil, it was not to be inferred that he viewed it as a national crime. The cogency of such an argument was equal to the candor of the citation on which it was founded. He would now come to matters rather more personal. In enumerating the great number of anti-slavery societies in America, Mr. Thompson had pardoned one as forming in Kentucky, for the whole state. Now, he would venture to say that there were not ten persons in that whole state, holding anti-slavery principles, in the Garrison sense of the word. If this was to be judged a fair specimen of the hundreds of societies boasted of by Mr. Thompson, there would turn out but a beggarly account of them. He found also the name of Garrison, and Garrison all would be reflected on, and the societies in the boasted list. He had once preached, and spoken on the subject of slavery, in that sweet little village, and been struck with the scene of peace and happiness which it presented. He afterwards met the clergyman of that village in the City of Baltimore, and asked him what had caused him to leave the field of his labors. The clergyman in the next of Foster's in Kentucky, for the state. He was acquainted with the scenes of strife that he preferred to leave it. And so it was. The pestilence, which, like a storm of fire and brimstone from hell, always followed the track of abolitionism, had overtaken many a peaceful village, and driv-
guilt belonged some where; and if the parties to whom reference had been made were to be excused, at whose door, he would ask, were the sin and shame of the system to be laid. The gentleman with whom he was debating had repeatedly told him (Mr. T.) that he did not understand the system. He frankly confessed that he did not. It was a mystery of inquiry which he could not pretend to fathom. He thought he might add that the Americans themselves, at least the Colonizationists, did not seem to understand it very well either, for they had been operating for a very long time, without effecting any favorable change in the system. A word with regard to the representation of slaves in Congress. Mr. B. had spoken as if he had intended to have it understood, that the slaves were to be represented by that representation—that it was a partial representation of the slave population by persons in their interest. How stood the fact? The slaves were not at all represented as men, but as things. They swelled, it was true, the number of members upon the floor of Congress, but that extra number only helped to rivet their bonds tightly upon them, being as they were, in the interest of the tyrant, submitted as slaveholders, and not in the interest of the slaves. What did John Quincy Adams in his celebrated report on the Tariff:

'The representation of the slave population in this House has, from the establishment of the Constitution of the United States, amounted to rather more than one tenth of the whole number. In the present Congress (1833,) it is equivalent to twenty-two votes; in the next Congress it will amount to twenty-five. This is a combined and concentrated power, always operating to the support and exclusive favor of the slaveholding interest.'

Here was a mighty engine in the cause of oppression. It was a wicked misrepresentation to say that the slaves were represented by such an arrangement. Instead of being a lever in their hands to aid them in the overthrow of the system which was crushing them, it was a vast addition of strength to the ranks of their tyrants, who went to Congress to cry down discussion, to cry up Lynch Law, and shout Hail Columbia. Mr. Thompson then proceeded to give some account of the Maryland Colonization scheme. The first movement on the subject was in March, 1881, when Mr. Brawner presented the following resolution to the Maryland Legislature, which was adopted by that body.

He begged particular attention both to the letter and spirit of this document, exhibiting as it did, the feelings of 'the good people of the state' towards the colored population:

Resolved, That the increased proportion of the free people of color in this state, to the white population, the ever growing out of their connection and unrestrained association with the slaves, their habits and manner of obtaining a subsistence, and their withdrawing a large portion of employment from the laboring class of the white population, are subjects of momentous and grave consideration to the good people of this state.

Resolved, That as philanthropists and lovers of freedom, we deeply deplore such a position amongst us, and would use our utmost exertions to ameliorate its condition, yet we consider the unrestrained power of man's mission as fraught with ultimate evils of a more dangerous tendency than the circumstance of slavery alone, and that any act, having for its object the mitigation of these joint evils, not inconsistent with other paramount considerations, would be worthy the attention and deliberation of the representatives of a free, liberal-minded and enlightened people.

Resolved, That we consider the colonization of free people of color in Africa as the commencement of a system, by which, if judicious encouragement be afforded, these evils may be measurably diminished, so that in process of time, the relative proportion of the black to the white population, will hardly be matter for serious and unpleasant consideration.

Ordered, therefore, That a committee of five members be appointed by the Chair, with instructions to report a bill, based as nearly as may be, upon the principles contained in the foregoing resolutions, and report the same to the consideration of this house.

Such was the first movement on the subject. At the next session of the legislature, Mr. Brawner presented the report of the Committee, some of the extracts from which he (Mr. T.) would read:

'The committee to whom was referred the several memorials from numerous citizens of this state, upon the subject of the colored population, Report,

'That the views presented by the memorialists are various, and the recommendations contained in some of the memorials are entirely repugnant to those contained in others. The subjects, however, upon which legislative action is required, may be embraced under a few general heads:

First, That a law be passed prohibiting the future emancipation of the slaves, unless provision be made for their removal from the state.

Secondly, That a sum of money adequate for the attainment of the object, be raised and appropriated for the further removal of those already free.

Thirdly, That a system of police be established, regulating the future conduct and morals of this class of our population.

And, Fourthly, There are several memorials from different parts of our state, signed by a numerous and highly respectable portion of our citizens, recommending the entire abolition of slavery in the state.'

On the 14th of March, 1833, the State Legislature of Maryland appropriated for the use of the State Colonization Society the sum of 20,000 dollars, payable in sums of 20,000 dollars per annum for ten years. Having made the grant, the legislature next proceeded to pass laws to obtain the consent of the colored population to quit the state and country, and emigrate to Africa. He (Mr. T.) claimed special attention to some short extracts from those laws. They would reveal more powerfully than any language of his, the benevolent or rather atrociously cruel designs of the 'good people' of the State. He should quote first from 'An Act relating to Free Negroes and Slaves,' passed within a few days of the grant, and part and parcel of the same benevolent scheme:

Section 1. Be it enacted by the General Assembly of Maryland, That after the passage of this act, no free negro or mulatto shall emigrate to, or settle in this State; and no free negro or mulatto belonging to any other State, district or territory, shall come into this State, and there remain for the space of ten successive days, whether such free negro or mulatto intends settling in this State or not, under the penalty of fifty dollars for each and every week, such persons coming into, shall thereafter remain in this State; the one half to the informer and the other half to the Sheriff for the use of the county, and any free negro or mulatto refusing or neglecting to pay said fine or fines, shall be committed to the jail of the county; and shall be sold by the Sheriff at public sale, for such time as may be necessary to cover the aforesaid penalty, first giving ten days previous notice of such sale.

Sec. 2. And be it enacted, That no person in this State, shall hereafter hire, employ, or harbor any free negro or mulatto who shall emigrate or settle in this State, after the first day of June next, or any free negro or mulatto who shall come into this State from any other State, district or territory, and continue in this State for the space of ten successive days as above, under the penalty of twenty dollars for every day after the expiration of four days, any such free negro or mulatto shall be so employed, hired or harbored, and all fines accruing under this act one half thereof to be applied to the informer, and the
Second Night—Tuesday—Mr. Breckinridge.

other half to the use of the county; and if any negro or mulatto shall remove from this State and remain without the limits thereof for a space longer than thirty consecutive days, unless before leaving the State he deposits with the clerk of the county in which he resides, a written statement of his object in so doing, and his intention of returning again, or unless he shall after being detained in custody, or in the commission of, which he shall bring a certificate, he shall be regarded as a resident of another State, and be subject, if he return, to the penalties imposed by the foregoing provisions upon free negroes and mulattoes of another State, migrating to this State: Provided, that nothing contained in this act shall be construed to apply to any free negro or mulatto residing in Liberia, and returning to the State whenever he may choose to do so.

Sec. 4. And be it enacted, That it shall not be lawful from and after the first of June next, to import or bring into this State by land or water, any negro, mulatto or other slave for sale, or to reside within this State; and any person or persons so offending, shall forfeit for every such offence, any negro, mulatto or other slave brought into this State contrary to this act, and such negro, mulatto or other slave, shall be entitled to freedom upon condition that he consent to be sent to Liberia, or to leave the State forthwith, otherwise such negro or mulatto shall be seized and held in jail by the sheriff of the county where the offence is committed, which sheriff shall receive ten dollars for every negro, mulatto, or other slave so brought into this State and forfeited as aforesaid, and seized and taken by him.

Moreover, said sheriff shall receive five dollars for each such negro, mulatto or other slave actually confined by him in jail, and the usual prison fees as now allowed by law, and any person or persons so offending under this act, shall be punished by indictment in the county court of the county where the offence shall be committed, and upon conviction thereof, the said court shall, by its order, direct said sheriff to sell any negro, mulatto, or other slaves so seized and taken by him under this act, to the Colonization Society for said five dollars, and the prison fees to be taken to Liberia: and if such Colonization Society shall not receive such negroes, mulattoes or other slaves for said five dollars each, and the prison fees of each, upon refusal, said sheriff shall after being detained three weeks, publish notice given by public advertisements sell any such negro, mulatto or other slave to some person or persons, with a condition that any such negro, mulatto or other slave shall be removed and taken forthwith beyond the limits of this State to settle and reside.

Such was the scheme which had been advocated in Boston and elsewhere by his opponent. He now left the matter in his hands, recommending him to exert all his eloquence and ingenuity in behalf of the honor of Maryland, but warning him before-hand that his labors would be in vain.

Mr. BRECKINRIDGE said he would now proceed with what remained of the argument on the general question. He had been asked to point out the responsible parties in regard to slavery, and this was what he was about to do. It was indeed much more easy to show who were the responsible parties than to prove the innocence of those unjustly accused—it was perhaps his duty to do both—the first he had been attempting. It would be easy to do the other, and he trusted that after he had done so—if the good people of Glasgow on any future occasion should meet to pass resolutions appealing Mr. Thompson, for the whooping and mistreatment of the anti-slave men, and the suffering hardships endured in the cause of Emancipation, they would not again feel obliged to pass resolutions condemning the whole American nation, as the vilest nation that ever existed for maintaining slavery. He would say, then, that he considered the owners of the slaves as in the first place responsible. The slave owner had two important duties to perform in reference to those of his fellow beings, who were held in bondage. In the first place, he was bound to inform himself of the whole question in its length and breadth, and having done so, he ought in the speediest manner possible, consistent with the happiness of the slaves themselves, to set them free. This was the duty of a slave owner, as an individual. But as his lot might be cast in a slaveholding state, it was his duty, in addition to freeing his own slaves, that he should use every lawful means to enlighten public opinion. Whatever faculties he possessed, it was his duty to use them in the attempt to remove the prejudices of those whose minds were not yet enlightened on this important question. But, while it was his duty to do this, he was to refrain from everything which might morally tend to exasperate the minds of the masters. He was not to go and take hold of a man by the throat and say 'You are a great thieving, man-dealing villain, and unless you instantly give your slaves liberty, I will pitch you out of this three story window.' That was not the mode in which a prudent man would go to work. And he (Mr. Breckinridge) would like, above all things, to make Mr. Thompson and his fellow laborers sensible of this important truth; that in their efforts to give freedom to the slaves, nothing would be more likely to alienate the minds of the slave owners. And unless it was kept in view, Mr. Thompson might labor, to use an American homely phrase 'til the cows come home,' but he would not move a single step nearer his object. While on this head there was another saving which he had no doubt Mr. Thompson had frequently heard in his ear before, and which might be of some use for him to bear in mind, as he expected that horrible and bloody change; it was that one 'spoonful of medicine' would catch more flies than three spoons of vinegar. With regard to the mode in which the question of slavery should be taken up in those states where it existed, he would say that every thing had been done—agitation, as it was called in this country—to enlighten the public mind on the whole question, was the only thing that could advance the cause. If there was any thing else that might be taken advantage of for that end, he was willing to learn it, and to go home and try to teach his countrymen who were laboring in the same cause. In the second place, Mr. B. proceeded to say that, the parties responsible for the existence of slavery were the states which tolerated it. If slavery were wrong, as he was fully prepared to assert it to be, then those states or communities which tolerate it are justly responsible at the bar of God, at the tribunal of an enlightened world. If a state or a community who have power were bound to abolish it as soon as it could be done consistently with the greatest amount of good to all concerned. Now slavery could end in any state only by violence, or by the consent of the masters. This made it obviously the duty of all who had right views in such communities, to extend and enforce them in such a way as shall appear most likely to secure the object in view, namely, peaceful, voluntary, and legal abolition. It demonstrates too, that whenever the majority of such a community are ready to act in this behalf, they are bound to act in such a manner as will constitutionally and speedily effect the object, even though multitudes in that community should still oppose it. But here again it is most important that such responsibility should be very well looked after. The majority of such slaveholding communities shall not only consent to it, but require it. So that in every branch of the matter it constantly appears how indispensable, light and love, gentleness, wisdom, and truth are; and how perfectly mad it is to expect to do anything in America by harsh vituperation, basty and violent proceedings. But, with a large and virtuous people, you cannot abolish slavery in the District of Columbia, and afterwards purchase the freedom of all the slaves throughout the whole of the states with the public money. But it was not the price of the slaves that was the chief difficulty in making an end to slavery. The inhabitants of the southern states reckoned this the least part of the case. To take away our slaves, say they, is to take away not our property alone, but our country also,
for without them the country would not be cultivated. He did not say that the Southern Planters were right in thinking so, but he knew that they did think so; and therefore it was necessary to take their opinion into account. This was only an instance of the many difficulties by which the question was beset, and would let them see that it was not a mere matter of pounds, shillings and pence. In reference to the efforts made by the American people to abolish slavery, Mr. Breckinridge said they had done much in this cause before Mr. Thompson was born, and possibly before his father was born. They had labored for ages, he might almost say for half centuries. During that time they had effected much, and they would have done more but for the interference of the party with which Mr. Thompson was identified. A party whose principles were based on false metaphysics—on false morality, who came often with the fury of demons, and yet said they were sent by God. He would say the cause of emancipation had been much injured by the ill-designed efforts of that party, they had thrown the cause a hundred years further back than it was five years ago. In reference to the Maryland Colonization scheme, of which they had heard so much from Mr. Thompson, he would only be able, as his time was nearly expired, to make a remark or two. That society had existed for about four years. In its fourth annual report there is a statement from the managers of the Maryland state fund, that within the preceding year 230 manumissions had been reported to them, which, with those previously reported, make 1101 slaves manumitted, purely and freely manumitted, within four years in that state: while the total number of colored persons transported to Liberia since the society commenced its operations was then only one hundred and forty, as exhibited by the same report. Nothing could show more clearly the falsity of those statements which represent the scheme of Maryland Colonization, as being cruel, oppressive, and peculiarly opposed to the progress of emancipation. The direct contrary is in all respects true. With regard to the book from which Mr. Thompson had read some extracts, purporting to be the laws of Maryland; if he were not mistaken, that book was a violent and inflammatory pamphlet written by some person, perhaps by Mr. Thompson himself, shortly after his (Mr. B's) visit to Boston. He would not enter upon the discussion of the merits of that pamphlet, against which it had been alleged in America, at the place where it originated, and he believed truly charged, that instead of containing faithful extracts from the laws of Maryland, it did in fact contain only schemes of laws which had been proposed in the Assembly of Maryland, but which had never received their sanction; chiefly, in consequence of the opposition of the friends of colonization. In conclusion he would say, that the Maryland scheme was, as a whole, one of the most wise and humane projects that had ever been devised. He had no objection, on proper occasions, to go fully into it, and he hoped to be able to show that it would do much for the amelioration of the negro race.
THIRD NIGHT—WEDNESDAY, JUNE 15.

Mr. BRECKINRIDGE said—The subject for discussion this evening by two appointments, was the great cause of colonization, as it presented itself in America; and he was aware that of all the parts of the subject of these discussions there were none on which their opinions were more decidedly made up against what he believed to be the truth. It was therefore peculiarly embarrassing for him to enter upon the subject, but he did so with that frankness and candor with which he had entered upon the other topics of discussion; and if he would not show them sufficient reason to commend the principle of colonization to their minds and feelings, he could only expect that they should remain of their present opinions. The abolitionists in this country have always been the most liberal in their treatment of the negro. It had been spoken of 40 or 50 years ago, by him who in his day ranked next to the father of his country in the affections of the American people, Mr. Jefferson, before he filled the President’s chair, while he was President, and afterwards occupied his thoughts with this great scheme. Being himself a decided enemy to slavery, he tried to ascertain what the benefits which would arise from the colonizing the free blacks of America on some part of the western coast of Africa. With this view, he entered into negotiations with the Sierra Leone Company in this country, to receive into their colony free people of color from America; and he also had applied to the Portuguese government, at that time a large African proprietor, for a place where the free blacks might be allowed to colonize themselves. Whether these efforts, which were applauded and aided by many wise and good men, deserved to be praised or blamed was not the topic to be taken up at present; but they showed that the scheme was one which could not be called a new scheme. This proposal of colonizing the free blacks of America on the west coast of Africa had obtained the approbation of nine-tenths of all those throughout America who took any interest in the fate of the black race; for even the great bulk of those who were now in favor of ‘abolitionism,’ were at one time the friends of colonization. Whether they had good or bad reasons for the change which had taken place in their opinions, would be more apparent, perhaps, when they arrived at the end of the discussion. It was in the course of the year 1822, or 1823, that the first colonists were sent out from America. He might not be perfectly accurate in his dates as he gave them from memory, but the present argument did not depend on exact accuracy in that respect. The society for promoting the colonization scheme was organized some years before the date stated above, when an expedition was sent out; when an expedition was sent out to explore the coast of Africa; and with a view to establishing the colony; and afterwards another to purchase territory; and then the colonists were sent out, which he believed took place for the first time about 1829. The society continued to pursue the scheme for a period of 9 or 10 years, and met with no opposition except from some parties in the extreme South; but had the concurrence of most of all the wise, the good, and the benevolent in America. It was not till about 1830, that any very violent opposition was made to the society’s operations; and he believed Mr. Garrison was among the first who opposed it, on the ground that its operations were injurious to the interests of the colored race in America. Mr. Arthur Tappan also ceded from the society about the same time, but upon different grounds from Mr. Garrison. His opposition arose from the society’s not taking up his ground in reference to temperance. He had no hesitation in saying that Mr. Tappan was right, and that the society was wrong; as they did not go far enough in regard to this point. He the more readily admitted that in this particular, Mr. Tappan’s view’s were right, as he was wrong in every other point which he assumed in reference to the society. But it was not till about 1832, that an organized opposition to the society began to manifest itself. In 1832, the American Anti-Slavery Society was established, one of the fundamental principles of which, and perhaps the one they most zealously propagated, was uncompromising hostility to the colonization scheme. In the progress of events, too, it turned out that all the friends of colonization did not see alike on all parts of the subject. Many of them had seen what the benefits which would arise from the colonizing the free blacks of America, not merely in the reduction of the black race to freedom, but in the introduction of a healthy race of people to the coast of Africa. It was in the course of the year 1822, or 1823, that the first colonists were sent out from America.
and was under the charge of the directors of that society. There were in all about 5000 colonists under the charge of these societies. For the first few years of the existence of the Parent Society, it was supported by a number of great and powerful states. At the commencement it was not perhaps perfectly clear how it might end.

Some advocated the cause and supported the interests of the society, on the principles of direct humanity to the free colored persons of America. Others, again, supported it as calculated to produce collateral effects favorable to the slaves, and the general cause of emancipation in the country. It was on the ground that it would enable the country to get rid of the colored population, without much reference to what might be the result to the colored population themselves; just as if in England there were individuals who would promote emigration to get the country rid of those who were, as they supposed, given to idleness and a burden upon the country. There may have been much that supported the society from an actual love of slavery, and as a means which they supposed might lessen some of the evils by which it was accompanied. During the first year of the society's operations, many thousands of speeches were delivered, and many hundreds of pamphlets were published about the society, its operations, and its effects; and it was quite possible that Mr. Thompson might be able to bring forward some sentences and passages of his speeches and volumes of slave-owners' newspapers, looked upon the society as a means of perpetuating slavery in America; or he might produce some speech, in which the society was supported as a means of ridding the country of the free people of color, no matter what because of them afterwards. But it was uncandid and unjust to take this plan of opposing the cause; because it was well known that whatever was the case, the most of the particular instances, the general fact was, that the great majority of the supporters of the society had always supported it, because of the good effects they anticipated from it in favor of ultimate emancipation, as well as its present, and immense benefits to the free blacks. Now, I challenge Mr. Thompson, to the plain admission or the plain denial of these statements. If he denies them I am content; for in that case, he will allow me that I was not misled in America, for the denial of that which every man, woman, and child there, knows to be true. If he admits my statements to be substantially true, then the entire point of the charges brought by him and his friends, against colonization, is broken off; and all he or they can allege is that they are alleged against every thing, good or bad, that ever existed, these doctrines, the slave-owners supported it for various or even opposite reasons. I go farther—I assert, and call upon Mr. T. to admit or to deny it, I care not which—that just in proportion as the cause has developed itself, and its natural and legitimate influences have been plainly exhibited—those who favor slavery have cooled in its support, or withdrawn entirely from it—while those who favor emancipation, and desire the good of the free people of color, have, in the same degree, and with increasing cordiality, rather avowed it. Insomuch that it will be difficult, if not wholly impossible, for evidences of friendship to it, from an avowed friend of slavery, to be called out of all his scars, as occurring within the last three or four years. Indeed, no persons were more prominent after what Mr. T. was in connection in some of the Southern states, than those who advocate the cause of colonization, a fact which began to occur as soon as those slave-owners, who desired slavery to continue, clearly saw that the natural result was the ultimate emancipation of the slaves. How far the conduct of Mr. Thompson and his friends, was calculated to produce a reaction in their favor, I leave to the better judgment of some more unbiased persons than to the views of the emancipationists, cannot now be determined. But that the increasing wisdom and benevolence of the South—will compensate for the folly and blindness at the North—there is good reason to hope. He

would now proceed to give a few reasons why this scheme of colonization should be supported. But he would first call their attention to a resolution proposed by Mr. George Thompson, at a meeting of the Young Men's Anti-Slavery Society of Boston.

That, as the American Colonization Society has been denounced to be in its principles unrighteous, unnatural, and prospective, the attempts now made to give permanency to this institution, is a fraud upon the ignorance and an outrage upon the intelligence of the public, and as such deserves the severest reprobation.

The verbiage of this resolution showed its parentage. No one who had ever heard one of Mr. Thompson's speeches could for a moment doubt the authorship of the resolution. But what were they to think of an individual who, being almost a perfect stranger in America, came forward at the public meeting, and spoke in terms like these of a society, supported and encouraged by the great and the nation—embracing in that majority most of what is distinguished by race, by knowledge, or by virtue, in the country. What but universal expectations from the violent, and pity and contempt from all—could be expected to follow such proceedings? And yet, London, Edinburgh, and Glasgow celebrate the prudence of Mr. George Thompson in America, and praise his conduct on their behalf! It was not demonstrated that the scheme was either unrighteous, unnatural, or prospective. He wished much to hear Mr. Thompson attempt that demonstration. He (Mr. B.) would attempt to prove on the other hand, that in itself the scheme was good, wise, and benevolent. His first reason was that it was good for the free black population of America, for whose benefit it intended. Whatever might be the opinions entertained regarding slavery, it is the opinion as to the duty of admitting the free colored population to all the rights and privileges of white people; taking it for granted that slavery should be abolished, taking it for granted that the free colored population should have the same rights and privileges as the white population; admitting as so many have declared, that these free people of color are generally very little elevated above the condition of the slaves; granting the existence of the absurd prejudice among the white population against people of color; taking as true, all the assertions of all, or any parties, on this subject, and then say, if it is not a good, a wise, a humane reason for encouraging the society, that the blacks are not equal to the whites. The 15th or 10th, it was not. These people are not placed in, and plant them in comfort, freedom, and peace in America? While Mr. Thompson and his friends were trying their schemes to terminate slavery, and break down prejudice against color—schemes which were likely to be long in progress, if we were to judge by the past—it seemed most extraordinary that they should object to our efforts to take a portion of these people out of the grasp of their present sorrows, and do for them in Africa all that has been done for ourselves in America. Above all things, is it not inexplicable, that they should consider slavery on one side of the Atlantic, better than freedom on the other. A thought, proving him who held it, unworthy of freedom any where. If this was not a scheme, full of wisdom, goodness, or benevolence, he knew not what wisdom, goodness, or benevolence meant. They proposed to do nothing without the free consent of the colored people. And now, if a similar offer were made to every poor and unfortunate inhabitant of Glasgow, and all of them choose to remain here, except one, and that one was seized by the authorities, and then it was said that the people, they would not object to push them out of their fortune there, could the rest assume over this one the right of saying, you shall not go; we are determined not to go, and equally determined not to let you go. Yet the abolitionists have been going about, from Dan to Beres-
ba, not only attacking and vilifying the whites, for proposing to colonize the blacks with their own free consent; but equally attacking the blacks for availing themselves of the offer. And though the colony had been stigmatized as a grave, as a place of skulls, it was the vessel fitted to contain the black population, the land granted by God to their fathers. It is in one sense then, a matter of no moment, what the causes are which induce the society to make the offer, for the black population to emigrate to Africa—even on the showing of the abolitionists themselves, the colored population are kept in a state of degradation; and it is certainly just and good that means should be afforded them for getting rid of the degradation.

In the second place, he maintained that this colonization scheme naturally tended to promote the cause of general emancipation. To illustrate this, Mr. Breckinridge read the following extract from the Maryland report of 1835, p. 17:

The number of manumissions in the state reported in the board since the last annual report, is two hundred and ninety nine, making the whole number reported as manumitted, since the passage of the act of 1834, eleven hundred and one.

This extract showed that the scheme did not prevent manumission, but had tended gradually to increase its amount. That this was not the intention and the actual effect of the colonization scheme, he would now prove to the meeting in so far as regarded Maryland; and if he did so of that state, he supposed they would not find it difficult to believe the same thing of other states, as it was against Maryland that Mr. Thompson had expended his peculiar virulence. Mr. B. then read the following:

Resolved, That this society believe, and act upon the belief that colonization has a tendency to promote emancipation, by affording to the emancipated slave a home, where he can be happier and better, in every point of view, than in this country, and so inducing masters to manumit, for removal to Africa, who would not manumit unconditionally.—A R. p. 5.

Maryland, through her State Society, is about trying the important experiment, whether, by means of colonies on the coast of Africa, slaveholding states may become free states. The Board of Managers cannot doubt of success however; and in exercising the high and responsible duties devolving upon them, it is with the firm belief that the time is not very remote, when, with the full and free consent of those interested in this species of property, the State of Maryland will be added to the list of the non-slaveholding states of the Union.—A R. p. 6.

It has been charged again and again, against the general scheme, that its tendencies were to perpetuate slavery; and, at this moment, both in this country and in Europe, there are those who stigmatize the labors of men like Finley, Caldwell, Harper, Ayres, Ashmun, Key, Gurley, Anderson, and Randall, as leading to this end. Unfounded as is the charge, it has many believers. The colonization law of Maryland is based upon a far different principle; for the emigration of slaves is expressly prohibited, and the transportation of those who are emancipated is amply provided for. In accordance, therefore, with the general sentiment of the public, and anxious that colonization in the state should be relieved from the imputation put upon the cause, resolutions were unanimously adopted, avowing that the extinction of slavery in Maryland was the chief object of the society's existence.—A R. p. 33.

Throughout the report the same current of events was referred to; and they were found to be everywhere the same as to the effects of the colonial scheme on the manumission of slaves. To show the cause of the objections to the scheme by free persons of color, Mr. B. read the following extract:

The Board would here remark, that in collecting emigrants from among the free persons of color in the state the greatest difficulty they have experienced has grown out of the incredulity of these with regard to the agency given to them of friends, whose friends in Liberia have written to them, inviting them to emigrate, and speaking favorably of the country, they have believed that a restraint was upon the writers, and that the society's agents prevented any letter from reaching America, which did not speak in terms of praise of Africa. Thus the Ingram people and others in the state devised a simple test of the reliance that was to be placed in letters, purporting to be written by their friends; which they have during the last year or eighteen months been putting into practice. When the emigrant sailed from the United States, he took with him one half of a strip of calico, the other half of which was given to the person to whom he was to write when he reached Africa. If he was permitted to write without restraint, and if he spoke of his real sentiments in his letter, he enclosed his portion of the calico, which, matching with that from which it had been severed, gave authenticity and weight to the correspondence. Maryland, in that respect, has been as particular as on the other point, having shown the double necessity of preventing these people from being benefited and of traducing those persons who wish to benefit them. In an address from Cape Palmas, by the colonists to their brethren in America, dated in October, 1834, there was a distinct avowal of the fact, that it was better for them that they had gone there; and urging others to come. Mr. B. then read the following extract from the address:

Dear Brethren,—Agreeably to a resolution of our fellow-citizens heretofore enclosed, we now endeavor to lay before you a fair and true statement of the actual situation of this colony; of our advantages and prospects, both temporal and spiritual.

We are aware of the great difference of opinion which exists in America with respect to colonization. We are aware of the fierce contentions between its advocates and opponents; and we are of opinion that this contention among the well meaning, is based principally upon the various and contradictory accounts, and they are far from being on this side, the advantages of the colonization scheme; of our advantages and prospects, both temporal and spiritual.

We are aware of the great difference of opinion which exists in America with respect to colonization. We are aware of the fierce contentions between its advocates and opponents; and we are of opinion that this contention among the well meaning, is based principally upon the various and contradictory accounts, and they are far from being on this side, the advantages of the colonization scheme; of our advantages and prospects, both temporal and spiritual.

We judge that the time which has elapsed since our first arrival, (eight months,) has enabled us to form a very correct opinion of this our new colony, of the climate, and of the fitness of our government. Therefore we may safely say we write not ignorantly. And as to the truth of our assertions, we here solemnly declare, once for all, that we write in the fear of God, and are fully sensible that we stand pledged to maintain them here and hereafter.
Third Night—Wednesday—Mr. Breckinridge.

Of our Government.—We declare that we have enjoyed (and the same is for ever guaranteed to us by our Constitution,) all and every civil and religious right and privilege, which we have ever known enjoyed by the white citizens of the United States, excepting the election of our chief magistrate, who is appointed by the board of managers of the Maryland State Colonization Society. Other officers are elected by the colonists. Freedom of speech and the press, election by ballot, trial by jury, the right to bear arms, and the liberty of worshipping God agreeably to the dictates of our own consciences, are rendered for ever inviolate by the Constitution.

That we may not weary your patience or be suspected of a desire to set forth matters in too favorable a light, we have been thus brief in our statements. It will naturally be supposed, brethren, that the object of this address is to induce you to emigrate and join us. To deny this would be a gross want of candor, and not in unison with our professions at the outset. We do wish it, and we tender you both the heart and hand of good fellowship.

But here again, let us be equally candid with you. It is not every man we could honestly advise or desire to come to this colony. To those who are contented to live and to have their children as house servants and lackeys, we would say, that here we have no masters to employ you. To the indolent, heedless, and slothful, we would say, tarry among the flesh pots of Egypt; here we get our bread by the sweat of the brow. To drunkards and rioters, we would say, come not to us; you can never become naturalized in a land where there are no grog shops, and where temperance and order is the motto. To the timorous and suspicious, we would say, stay where you have protectors; here we protect ourselves. But the industrious, enterprising, and patriotic of what occupation or profession soever; the merchant, the mechanic, and farmer, but more particularly the latter, we would counsel, and advise to come and be one with us, and assist in this glorious enterprise, and enjoy with us that liberty to which we ever were, and the man of color ever must be a stranger in America. To the ministers of the gospel, both white and colored, we would say, come to this great harvest, and diffuse amongst us and our benefitted neighbors, that light of the gospel, without which liberty itself is but slavery, and freedom but perpetual bondage.

Acept, brethren, our best wishes; and pray, that the Great Disposer of events will direct you to that course, which will lead to your happiness and the benefit of our race throughout the world.

We subscribe ourselves,
Yours, most affectionately,

JACOB GROSS,
WM. POLK,
CHAS. SCOTLAND.
ANTHONY WOOD.
THOMAS JACKSON.

The report having been read, it was then moved by James M. Thompson and seconded, that the report be approved and accepted. The yeas and nays were presented as follows:—


Nay.—Nicholas Thomson, William Reynolds, William Cassel.

N. B. Those who voted in the negative, declared that the statements contained in the report were true, both in spirit and letter, but they preferred returning to America—whereupon the meeting adjourned, sine die.

A true copy of the record of the proceedings.

WM. POLK.

If any weight was due to human testimony it was made probable at least, if not certain, that the intentions of the pro-

proposed were, that it should be most kind to the black man in all its discriminations, and that the influence of the slaveholders, the procures of the abolition of slavery; and if the society had fallen into a mistake, the colonists themselves had also fallen into the same; as in this address they say the scheme has proved successful. He would therefore conclude this second reason by maintaining that it was sufficiently proved that the scheme had been productive of good, not only to the colored population, but also to the cause of universal freedom. The reasons would now offer would be more general. And in bringing forward the third head of argument, he observed that the uniform method which God had selected to civilize and enlighten mankind, and to carry through the world a knowledge of the arts and laws, with all the kindred blessings of civilization, and colonization. Amongst the first commands given by God to man, was to have dominion and subdue the earth, and there was striking fulness of meaning in the expression. While there seemed to exist in the whole human family an instinctive obedience to this command; God had so directed its manifestation that he believed he might safely challenge any one to show him any one nation which was so located on the permanent seat of its empire, in the native land of its inhabitants. Every country which was an conquered nation; every people have in turn been enlightened from others, and in turn colonists again. This nation which has reputed itself the most enlightened in the world, and far be it from him to controvert the opinion in their presence—might trace its superior enlightenment back to the fact of its having been so much oftener conquered than any other, and the conformed greatest mixture of nations among the inhabitants. Again, he observed, that God had kept several races of men distinct, from the time of Noah down to the present day; and in their mutual action upon each other, there was this extraordinary fact, that wherever the descendants of Shem had colonized a country, occupied by the descendants of Japheth, they had extinguished those who were before them. When the descendants of Japheth conquered the descendants of Shem, they were extinguished before them, when the descendents of Shem conquered those of Japhet the case was the same; and so the descendants of Him upon either. But when Japhet conquered Japheth there was no extirpation, and when Shem conquered them there was no extirpation, as also of Him conquering Him. Now, as to the continent of Africa, if history taught any truth they must roll back all its tide, or Africa was destined to be still further colonized. As yet, the persistency like the flaming sword, before the garden of the Lord, had left the way hedged up, the white man, and yellow man, away from the spot, reserved to the fit hour, and people came. If it take the bindings the Providence all is well. But if we rely on the lessons of the past, the empire and power to prevent the ultimate colonization of Africa by some strange race, and the consequent extinguishment of its race of blacks, is to colonize it with blacks. If they let Shem colonize them, the blacks will be extinguished,—if they let Japhet colonize, the blacks will be extinguished. Africa must be undone, or she must be colonized with blacks; or all history is but a lie. The Briton rears specially committed, by a good Providence the destinies of Asia; and we say to her kindly and faithfully—enter and occupy, till Messiah come: enter at once, lest we enter before you. To America in like manner is Africa committed. To do our Masters work there we must colonize it by blacks, we must enlighten it by blacks,
And when Mr. T. and his friends come to us with their quackery, scarcely four years old, and require us to forego, for its our clearest convictions, our most cherished plans, and our most enlightened views of truth and duty, we can only say to them, 'we are much obliged to you, but pray excuse us gentlemen, we have considered the matter before.' Every benevolent and right-minded person must see that the colonizing Africa by black men, is necessary to enlighten Africa, and prevent the extermination of the black men there. He would in the fourth place take up the question of christianizing Africa, separate from the other question of mere civilization and preservation. There were only three ways, as had been argued, in which the works of missions could be possibly conducted. In an American of right, I think therefore, that the subject, published in this country,—and he regretted he knew not the author, or he would name him in pure honor, these methods were fully defined and illustrated. One method was, to send out missionaries, and do the work, as many are now attempting it in so many lands. Another was, by bringing the people to be converted, to those whom God chose to make the means of right, conversion; And when, Mr. T. I think it is a tility of America about slavery, let her remember, and melt into kindness at the thought of what we are doing to convert the tens of thousands of Irish Catholics she sends to us yearly. The third way was by colonization; and this in past ages has been the great and glorious plan. By this Europe became what she is; by this America was christianized; and he would again refer the reader to the voluminous works of the pious and enlightened free blacks of America could so long, or at all resist the manifest call of God, to go and labor for him in their father land. There she is, "sitting in darkness and drinking blood"—with a full capacity and a perfect fitness on their parts, to enlighten, to comfort, and to save her mother, doubly requiring this, that 400 years, she knows not that she is blind and naked! And yet they lie hid on a distant shore; and fill the air with empty murmurs, of time and earth, and its poor vanities; and christian men among them, caress and applaud them, for their heathen hard-heart-heats; and christian communities, in their strange infatuation, send missions to them, to prevent them from becoming the true missionaries that the earth could furnish! Shadows that we are—shadows that we pursue! It was, in the fifth place, the only effectual and practical mode of shutting an end to the slave trade. There was indeed another way,—by stopping the demand. But while they disputed the means of stopping the demand, there was another way,—the stopping of the supply. This had long been an object dear to several nations. The government of Russia, the government of Africa, and several of the other states, had sent several cruisers to stop the supply; but would any slave be taken from Africa, if there were a single city on the western coast, with ten thousand inhabitants, and three vessels of war at their command? They would put an end to the trade the moment they were able to chastise the pirates, or make reprisals on the nations to which they belonged. Why should we never hear of the stealing of an Englishman, a German, or a Turk? Because the thief knows that reprisals would be made, or that he or some of his countrymen would be chastised, or stolen in return. So that all that was required, was to plant a city on the west coast of Africa, and that would give protection to the population of that country. Nothing is plainer, than that any nation which will make reprisals, will have none of the inhabitants stolen. If reprisals were made effective, the slave trade would be immediately stopped. It is the course pursued by Mr. Thompson and his friends, not the course pursued by us, which is likely to continue the slave trade. On 100 leagues of the African coast, it is already, to a great degree, extinguished; and all that has been demanded of the cause demanded, instead of being resisted with untiring activity, this blessed object might now have been granted to the prayers of Christendom.

Mr. THOMPSON earnestly hoped—that every word which Mr. Breckinridge had that night uttered, respecting the principles of the colonization of Africa, and the eventual abolition of the slave trade, would be carefully preserved—that, on other occasions, and by other persons on both sides the Atlantic, Mr. Breckinridge's arguments might be canvassed, his facts investigated, and his sentiments made known. I shall offer no apology (continued Mr. T.) for referring to a point discussed last evening, but not fairly disposed of. I am by no means disposed that all of the Christian world, would be satisfied with the doctrine which, for two evenings, has been laid down and maintained by Mr. Breckinridge, that America, as a nation, is not responsible before God for the sin of slavery. I cannot, sir, receive that doctrine. I cannot lightly pass it over: much hinges upon this point, nor will I consent that America shall lay the flattering unsupported tale that her brother's keeper—that any wretches within her precincts may commit soul-murder, and she be innocent by reason of her wilful, self-induced, and self-continued impotency. I do not believe the doctrine of the 'irresponsibility of America, as a nation,' to be politically sound; still less do I believe it to be the doctrine of the Bible. Sir, I fearlessly charge America, as a nation, with oppressing the colored people of this continent, as a voluntary confederation of free republics; as living under one common constitution, and one common government,—with being a nation of slaveholders, and the vilest and most culpable of all the nations of the earth. I charge America with having a slaveholding President; with holding seven thousand slaves at the seat of government; with paying for it the domestic slave-trade to the awful extent of 300,000 souls per annum; with allowing prisons to be built with the public money, to be made the receptacles of unoffending home-born Americans, destined for the Southern market; with permitting her legislators and the highest functionaries in the state to trample upon every dictate of human charity, principle sacred in the name of independence, by trafficking in slaves and the souls of men. I charge America as a nation, with permitting within her bounds a wide spread system, which my opponent has himself described as one of clear robbery, universal concubinage, horrid cruelty, and uniluminated ignorance. I charge America before the world and God, with the awful crime of reducing to slavery, more than two millions of her own children, born on her soil, and entitled to life, liberty, and the pursuit of happiness, to the state of beasts; withholding from them every right, and privilege, and social or political blessing, and leaving them the prey of those who have legislated away the Word of Life, and the ordinances of religion; lest their victims should at any time see with their own eyes, and understand with their hearts, and should assume the hearing, and the name and the honors of humanity. I charge America as a nation, with being wickedly, cruelly, and in the highest sense, criminally indifferent to the happiness and elevation of the free colored man; with crushing and persecuting him in every part of the country; and time see with as belonging to a low, degraded, and irreclaimable caste,
from persecution in the land which the English, and the Dutch, and the French, and the Irish, have wrested from the red men, and which they now proudly and self-complacently call "our country." I charge all this and much more to the present generation only. America; upon the church of America, and upon the people of America. It is idle, to say the least, to talk of rolling the guilt of the system upon the individual slaveholder—and the individual state. This cannot fairly be done while the citizens throughout the land are banded, coöperating, united. It is the sin of the entire church. The Presbytery of this country are one body; the Baptists are one body; the Episcopalians Methodists are one body; they acknowledge one another; they cordially fellowship one another. They make the sin, if it be a sin, theirs, by owning as brethren in Christ Jesus, and ministers of Him, who was anointed to preach deliverance to the captives, men who shamelessly traffic in rational blood—sentimental; may, even farther away for accursed gold, their own church members. It is pre-eminent the sin of the church. It is the sin of the people at large. It is said the laws recognize slavery. I reply, the entire nation is answerable for those laws. We hear that the 'Constitution can do nothing,' that the 'Congress can do nothing;' to which I reply—wo, and abominable guilt, and execration must be, and ought to be, the portion of those who can recognize Christians and republicans, who can tolerate, throughout the century, a constitution and a congress that cannot prevent nor cure the buying and selling of sacred humanity; the surrender of every fibre that binds heart to heart; and the dehumanization and butchery of peaceful and patriotic citizens within the territories over which they extend. In whatever aspect I view this matter, the people, and the whole people, appear to be, before God and man, responsible, politically, and morally, for the sin of slavery holding. They are responsible for the Constitution, with any deficiencies and faults it may have, for they have the power, and it is therefore their duty to amend it. They are responsible for the character and acts of Congress, for they make the laws and their representatives that go there. In a word, they are properly and solemnly responsible for that 'system' of which we have heard so much, and for the workings of that system. and I declare it little better than subterfuge, to say that the people of America, the source of power; the sovereign, the omnipotent people—were responsible for the existence of slavery, and all its kindred abominations within the territorial limits of the United States. The classes which he had here made were important, grave, and awful. He made them under the full and solemn impression of his accountability to mankind, and the God of nations. He believed them to be true; he was prepared to substantiate them. That not one title of theirs might be lost or misrepresented in Great Britain or America, he had penned them with his own hand, out of his own heart, and he was prepared to support them in England, or in Scotland, or in America itself: for he hoped yet again to visit that country, and there resume his advocacy of the cause of the slave.

He would now come to the colonization question, on which he felt completely at home. In adverting to this question, however, he experienced a difficulty, which he had felt on many former occasions—told of not being able to compress what he had to say within the compass of the address. He would not only have to reply to what Mr. Breckinridge had advanced, but he would have to touch on topics which Mr. Breckinridge had overlooked—principally the origin, character, and very existence of that society, which Mr. Breckinridge had taken under his special protection. He (Mr. T.) would show, that the improvement of the black man's condition is not the chief object of the Colonization Society—that its generations sprang from that loathing of color which might be denounced the peculiar sin of America. Slavery might be found in many countries, but it was in America alone that there existed an aristocracy, founded on the color of the skin. A race of pale-skinned patricians, restive their slaves to peculiar ranks and privileges, upon the hue of the skin; the luster of their hair; the form of the nose, and the size of the calf. But this difference of color, Mr. B. would not have been contented with the means proposed by the Colonization Society for the amelioration of slavery; he would not have spoken a word of colonization, or of that Golgotha, Liberia. Acquainted as he (Mr. T.) was with America, he had been unable to come to no other conclusion, but that the prejudice of color was that, which the colonization of the free negro was founded. There had been a great deal said of the inferior intellect of the black race, and of a marked deficiency in their moral qualities; but those were not the grounds on which it was sought to expatriate them; the injustice practised towards them rested solely on the prejudice which had been excited against their external personal peculiarities. Every word spoken by Mr. Breckinridge in defence of colonization, went directly to prove this. The whole scheme rested on the dark color of the slave to be expatriated; had the sufferers been white in the skin, Mr. B. would have advocated immediate, complete, and everlasting emancipation. He would now turn to a matter, regarding which, he considered Mr. Breckinridge had treated the abolitionists of America with injustice and unkindness—with something which he did not like even to name. Mr. B. had charged the abolitionists with having published a book as the law of the state of Maryland, which had never been adopted by the legislature of that state; and when he (Mr. T.) had required of Mr. B. evidence in support of his grave allegations, he was in this case precisely as in the case of Mr. Garrison and Mr. Wright,—the proofs were non est inventus. Now he would ask, was this fair; was it magnanimous; was it generous; was it christian-like? The charge had been distinctly made, and then it had been asked of the parties accused, to prove a negative. Mr. Breckinridge was not likely to be long in Glasgow; and it was therefore most easy, and most convenient, to prefer charges which could not, even on the testimony of the parties implicated, be answered, until Mr. Breckinridge was far and the poison had had full time to work its effect. He (Mr. T.) would exercise his opinion, that his fellow-laborers on the other side of the ocean could triumphantly clear themselves of this and every other imputation; and finally emerge from the ordeal, however fierce, pure, unvarnished, and unscathed. Such a charge, however, should not be brought against him (Mr. T.) The laws of Maryland, he cited, were to be found in the pages of the Colonization Society's accredited organ, the African Repository, an entire set of which was on the platform, open to inspection. Mr. Breckinridge had taken great pains to make out a case for the Maryland Colonization Society. This was not to be wondered at. That society was a protege of his own. It had been patronized and fostered by him—for it, it appeared, he had almost suffered martyrdom, when, in advocating its cause in Boston he had been twice carried to the point of assassination; and in that same city of Boston, where Mr. T. was, there was a crowd of 5,000 individuals, fashionably attired in black and brown, and blue cloth, had joyfully engaged in assaulting and dispersing a peaceable meeting of forty ladies. He had not come here with the Maryland Colonization Society. He was prepared to prove that it was, taken as a whole, a most oppressive and iniquitous scheme. The laws framed to support it, prohibited manumissions; allowed only by the removal of the freed slaves; thus submitting the choice of evils, both cruel to the last extent: perpetual bondage, or banishment from the soil of their birth, and the scenes and associations of infancy and youth. He
could show that free persons of color coming into the state, were liable to be seized and sold; and white persons inviting them, and harboring them, liable to the infliction of heavy fines. These and similar provisions, all disgraceful and cruel, were the prominent features of the laws which had been framed to carry into effect the benevolent and patriotic designs of the Maryland Colonization Society. The proclamation from the state was the thing intended, he would show from newspapers published in the state. What said the Baltimore Chronicle, a pro-slavery and colonization paper, at the time when the laws referred to were passed? Let his auditory hear with attention.

'The intention of those laws was, and their effect must be, to EXPEL the free people of color from this state. They will find themselves so hemmed in by restrictions, that their situation cannot be otherwise than uncomfortable should they elect to remain in Maryland. These laws will no doubt be met by prohibitory laws in other states, which will greatly increase the embarrassments of the people of color, and leave them no other alternative than to emigrate or remain in a very unenviable condition.'

What said the Maryland Temperance Herald of May 3, 1835?

'We are indebted to the committee of publication for the first No. of the Maryland Colonization Journal, a new quarterly periodical, devoted to the cause of colonization in our state. Such a paper has long been necessary; we hope this will be useful.

'Every reflecting man must be convinced, that the time is not far distant when the safety of the country will require the EXPULSION of the blacks from its limits. It is perfect folly to suppose, that a foreign population whose physical peculiarities must forever render them distinct from the owners of the soil, can be permitted to grow and strengthen among us with impunity. Let hair-brained enthusiasts speculate as they may, no abstract considerations of the natural rights of man, will ever elevate the negro population to an equality with the whites. As long as they remain in the land of their bondage, they will be morally, if not physically enslaved, and indeed, so long as their distinct nationality is preserved their enlightenment will be a measure of doubtful policy. Under such circumstances every philanthropist will wish to see them removed, but gradually, and with as little violence as possible. For effecting this purpose, no scheme is liable to so few objections, as that of African colonization. It has been said, that this plan has effected but little—true, but no other has been proposed. We do not expect that the exertions of benevolent individuals will be able to rid us of the millions of blacks who oppress and are oppressed by us. All they can accomplish, is to satisfy the public of the practicability of the scheme—they can make the experiment—they are making it and with success. The state of Maryland has already adopted this plan, and before long every Southern state will have its colony. The whole African coast will be strewed with cities, and then should some fearful convulsion render it necessary to the public safety TO BANISH THE MULTITUDE AT ONCE, a house of refuge will have been provided for them in the land of their fathers.'

Yet this was the plan of which the American Colonization Society, at its annual meeting in 1833, had spoken in the following terms:—

'Resolved, That the society view with the highest gratitude, the continued efforts of the state of Maryland to accomplish her patriotic and benevolent system in regard to the colored population, and that the last appropriation by that state of two hundred thousand dollars, in aid of African colonization, is hailed by the friends of the system, as a BRIGHT EXAMPLE to other states.'

Mr. Breckenridge had lauded the Colonization Society as a scheme of benevolence and patriotism. He (Mr. T.) did not mean to deny that there had been many pious and excellent men found amongst its founders and subsequent supporters, but he was prepared to demonstrate that it had grown out of prejudice; was based upon prejudice; made its appeal to prejudice; and could not exist well while the prejudice was not conquered. It had, moreover, made an appeal to the fears and cupidity of the shareholder; by setting forth, that in its operations, it would remove from the Southern states the most dangerous portion of the free population; and also enhance the value of the slaves left remaining in the country. The doctrines found pervading the publications of the society were of the most monstrous sort, and should mention three, viz.: 1st, that Africa and not America was the true and appropriate home of the colored man; 2dly, that prejudice against color was invincible, and the elevation of the colored man therefore, while in America, beyond the reach of humanity, legislation, and religion; and, 3dly, that there should be no emancipation except for the purpose of colonization. How true monstrous were these doctrines! How calculated to cripple exertion, to retard freedom, and mark the colored man out as a foreigner and alien, to be driven out of the country as soon as the means for his removal were provided. Such had really been the effect of the society's views upon the public mind in America. If the colored man was to be expatriated because his ancestors were Africans, then let General Jackson be sent to be Irish; and Mr. Van Buren be sent to Holland because his ancestors were Dutch; and let the same rule be applied to all the other white inhabitants of the country. Then would Great Britain, and France, and Germany, and Switzerland recover their children; America be delivered of her conquerors, and the red man come forth from the wilds and the wilderness of the back country, to enjoy in undisturbed security, the soil from which his ancestors had been driven. Mr. Breckenridge had said much respecting his (Mr. T.'s) presumption in bringing forward a resolution in Boston, so strongly condemning the measures and principles of the Colonization Society. He (Mr. T.) might be permitted to say, that if he had acted presumptuously, he had also acted boldly and honestly; and that the question referred to, had been debated for one entire evening, and from half-past nine till half-past one, the next day, with the Rev. R. R. Gurley, the Secretary and agent of the Colonization Society, who, for eight or nine years had been the Editor of the African Repository, and was, perhaps, better qualified than any other man in the United States, to discuss the subject—always, of course, excepting his Rev. opponent then on the platform. He admitted the resolution was strongly worded; that it repudiated the society as unrighteous, unnatural, and proscriptive; and declared the efforts then making to give strength and permanency to the institution were a fraud upon the ignorance, and an outrage upon the intelligence and humanity of the community. But this country should know that he had defended his propositions from the top of one of the highest pulpits of the cause, before two American audiences in the city of Boston. That the assembly then before him might judge of the character of the debate, and know its result, he would read a few short extracts, taken from a respectable daily paper, published in Boston, and entirely unconnected with the abolitionists. The Editor himself, B. F. Hallett, Esq., reported the proceedings, and thus remarked:—

'One of the most interesting, masterly, and honorable discussions ever listened to in this community, took place on Friday evening and Saturday morning. The hall was as full as it could hold.* * * * * The whole discussion was a model for courtesy and christian temper in like cases, and did great credit to all parties concer-
Third Night—Wednesday—Mr. Thompson.

ed. We question if a public debate was ever conducted in this city with a better spirit, and with more ability. There was no interlacing of a discourteous word passed through the whole, and no rage which, for an instant, marred the entire cordiality, with which the dispute was conducted. It was not men but principles that were contending, and we venture to say, that no public discussion was ever managed on higher grounds, or was more deeply interesting to an audience. The resolution was put, all present being invited to vote, and it was carried in the affirmative, with FOUR voices in the negative.' So said the 'BOS
tON DAILY ADVOCATE.'

The following extracts from the published addresses of some of the most eminent and gifted supporters of the Colonization Society, would show, that the compulsory removal of the colored population had from the first been contemplated. If it was replied, 'you cannot find compulsion in the constitution,' He (Mr. T.) would rejoin, no, but herein consists the wickedness and hypocrisy of the scheme; that while it puts forth a fair face in its constitution, does really, and in truth, contain the elements of all oppression. The written constitution of the society was but the robe of an angel, covering an intractable and devouring demon. He would make another remark also before submitting the extracts in his hand. Mr. Breckinridge had strenuously endeavored to lay the guilt of the oppressive laws in the South upon the abolitionists, declaring that those laws had resulted from the spread of such principles. From the passages above to be cited, and more especially from the words of Mr. Clay, it would be found that long prior to the 'quackery' of the abolitionists, there had existed harsh and cruel laws, calling forth the regrets and censures of slaveholders themselves. Even admitting the truth of what Mr. B. had said, did it follow that the truth should not therefore be published? By no means. The Iraszeklitz in their bondage mured, concealed the measures of him who had raised up to deliver them, and complained that their burdens had increased since Pharaoh had been remanentrated with. He would quote for the benefit of Mr. B. a very laconic remark, by an old commentator:—'When the bricks are doubled, Moses is near.'

1. Charles Carrol Harper, son of General Harper, to the voters of Baltimore, 1836. Af. Rep'y, vol. 2, page 188. 'For several years the subject of abolition of slavery has been brought before you. I am decidedly opposed to the project recommended. No scheme of abolition will meet my support, that leaves the emancipated blacks among us. Experience has proved that they become a corrupt and degraded class, as barthensome to themselves, as they are hurtful to the rest of society.'

Again, page 189. 'To permit the blacks to remain amongst us, after their emancipation, would be to aggravate and not to cure the evil.'

2. Extracted with approbation from the public leger, Richmond, Indiana, Af. Rep'y., vol. 3, page 26. 'We say, liberate them only on condition of their going to Africa, or Hayti.'

3. Extracts from an address delivered at Springfield before the Hampton Colonization Society, July 4th, 1828. By Wm. B. O. Peabody, Esq., published by request of the Society. Af. Rep'y., vol. 4, page 226. 'I am not complaining of the owners of slaves; they cannot get rid of them; it would be as humane to throw them from the decks in the middle passage, as to set them free in our enemy's country. The case of benevolence is followed. It is no subject for the philanthropist to follow. We need hardly say that Mr. Peabody's Address is an excellent one. May its spirit universally pervade and animate the minds of our countrymen.'

4. Extracts from an Address to the Colonization Society of Kentucky, at Frankfort, Dec. 17th, 1829, by the Hon. Henry Clay. Af. Rep'y., vol. 6, page 5. 'We answer the question was submitted, whether there should be either immediate or gradual emancipation of all the slaves in the United States, without their removal or colonization, painful as it is to express the opinion, I have no doubt that it would be unwise to emancipate them. For I believe, that the aggregate of the evils which would be engendered in society, by the sudden and simultaneous emancipation of the generale emancipation, and of the liberated slaves remaining promiscuously among us, would be greater than all the evils of slavery. great as they unquestionably are.'

Again, page 12. 'Is there no remedy, I again ask, for the evils of which I have sketched a faint and imperfect picture? Is our posterity doomed to endure forever, not only all the ills flowing from the state of slavery, but all which arise from incongruous elements of population, separated from each other by invincible prejudices and by natural causes? Whatever may be the character of the remedy proposed, we may confidently pronounce it inadequate, unless it provides efficaciously for the total and absolute separation, either of one country or of one race, or of the white portion of our population from that which is free of the colored.'

5. Extracts from the speech of Geo. Washington Curtis, at the 14th annual meeting of the American Colonization Society. Af. Rep'y., vol. 6, page 371-2. 'Southerners believe, and it is the opinion of all benevolent minds, that the only manner in which the blow of abolition will not be followed by an anthropy, advocate amalgamation of the two classes, saying let the colored class be freed, and remain among us as denizens of the empire; surely all classes of mankind are alike descended from the primitive parentage of Eden, then why not intermingle in one common society as friends and brothers. No, sir; no. I hope to prove at no very distant day, that a Southron can make sacrifices for the cause of Colonization beyond seas, but for a Home department in those matters. I repeat, no, sir; no. What right, I demand, have the children of Africa to an homestead in the white man's country?'

As is most true, the crimes of the white man robbed Africa of her rude but well developed people, and shall be made by returning the descendents of the stolen to the clime of their ancestors, and then all the claims of redeeming justice will have been discharged. There let centuries of future rights, atone for centuries of past wrongs. Let the regenerated African rise to empire; nay, let genius flourish, and philosophy shed its mild beams to enlighten and instruct the posterity of Ham, returning 'redeemed and disenthralled' from their long captivity in the new world. But, sir, be all these benefits enjoyed by the African race under the shade of their native palms. Let the Atlantic billow heave its high and everlasting barrier between this country and Africa. Let this be the badge of the white man won by his chivalry, which he has adorned by the arts and elegances of polished life, be kept sacred for his descendents, unmarred by the footprint of him who hath ever been a slave.'

6. Mr. Henry Clay's speech, before the Society, January 1st, 1810—2d Annual Report, page 110. 'Further, several of the slaveholding states had, and perhaps all of them would, prohibit entirely, emancipation, without some such outlet was created. A sense of their own safety required the painful prohibition. Experience proved that persons turned loose, who were neither free men nor slaves, constituted a great moral evil, tending to contaminate all parts of society. Let this colony once be successfully planted, and legislative bodies, who have been grieved at the necessity of passing those 'prohibitory laws,' which at a distance might appear to 'stain our codes,' will hasten to remove the impediments to the social intercourse of benevolence is followed. It is no subject for the philanthropist to follow. We need hardly say that Mr. Peabody's Address is an excellent one. May its spirit universally pervade and animate the minds of our countrymen.'
where there were no direct acts forcing them to depart, a public sentiment had been created, which in its manifold operations, brought the colored man, crushed and hopelessly, to the conclusion, that it would be better for him to say farewell to home and country, than remain a proverb and a butt, exposed to the feelings of the community and variety of people. No colored man could justly be said to go to Liberia or elsewhere, with his free and uncontrainted consent, until the laws were equal; the treatment kind; prejudice foundered on complexion destroyed; he presented himself a voluntary agent, and asked the means to transport him to a foreign shore. As one proof that compulsion had been openly and unblushingly advocated, he would quote the words of Mr. Brodax, in the Virginia House of Delegates:

"It is idle to talk about not resorting to force, every body must look to the introduction of force of some kind or other—and it is in truth a question of expediency, of moral justice, of political good faith—whether we shall fairly delineate our whole system on the face of the bill, or leave the acquisition of extorted consent to other purposes and means. The real question, the only question of magnitude to be settled, is the great preliminary question: Do you intend to send the free persons of color out of Virginia, or not? If the free negroes are willing to go, they will go— if not willing they must be compelled to go. Some gentlemen think it politic not to insert this feature in the bill, though they proclaim their readiness to resort to it when it becomes necessary; they think that for a year or two a sufficient number will consent to go, and then the rest can be compelled. For my part, I deem it better to approach the question and settle it at once, and avow it openly."

I have already expressed it as my opinion, that few, very few, will voluntarily consent to emigrate, if no COMPULSORY measure be adopted.

I will not express, in its full extent, the idea I entertain of what has been done, or what enormities will be perpetrated to induce this class of persons to leave the state. Who does not know that when a free negro, by crime or otherwise, has rendered himself obnoxious to a neighborhood, how easy is it for a party to visit him one night, take him from his bed and family, and apply to him the gentle admonition of a SEVERE FLAGELLATION, to induce him to consent to go away? In a few nights the dose can be repeated, perhaps increased, until, in the language of the physicians, quantum suffit has been administered to produce the desired operation; and the fellow then becomes PERFEKTLY WILLING to move away."

Finally, on this part of the subject he would cite the Rev. R. J. Breckinridge, who, at the annual meeting of the American Colonization Society, in 1854, had used the following language:

"Two years ago, I warned the managers of the Virginia business, and yet they sent out TWO SHIP LOADS OF VAGABONDS, not fit to go to such a place, and they were COERCED away as truly as if it had been done with a CART WHIP."

His grand complaint against the Colonization Society, was this—that, instead of grappling with the reigning prejudices of the community, it falsely assumed the terrinability of those prejudices, and proceeded to legislate accordingly. They thus sanctioned and perpetuated the greatest source of suffering and wrong to the colored population. The prejudice against the people of color had greatly increased since the formation of the society. The present supporters of the society were those who thoroughly hatred the colored men, and the more antimonial opponents of the abolitionists, were the boisterous defenders of the American Colonization Society.

For example—when a mob assailed the inhabitants in New York—broke up their meetings—assaulted their persons, and sacked the house of Mr. Lewis Tappan—that mob could, in the midst of their ruffian-like, and felonious exploits, most unaniomously and heartily shout three cheers for the Colonization Society and the respectable niggers. In travelling in steamboats and stage-coaches, he (Mr. Thompson) had invariably found that his most furious and malignant opponents, and the most determined haters of the black man, were loud in their profession of attachment to the principles and plans of the society. Why had not the wise and benevolent members of the society, in their efforts to promote the welfare of the colored people, considered that if they were advocating the idea of removing the colored people to Africa, they were themselves partakers of that prejudice. It was evident from all that Mr. Breckinridge had said, that he was deeply imbued with that prejudice. He gave tone and color, and direction to all his remarks. Such men might profess to love the black man, but they were likely to be suspected of insincerity, when they uniformly manifested the spirit of driving the object of it as far away as possible. Such a mode of expressing love was contrary to all our ideas of the natural manifestations of that feeling.

If the Colonization Society was indeed so full of benevolence and mercy, how was it that its character was so misunderstood by the colored people, for whose special benefit it had been originated? Surely they were likely to be the benefactors of the cause, in their welfare and peace. What was the fact? The great majority of the population of the United States were opposed to the emancipation project. But his opponent would say it was owing to the abuse poured upon the society by theoulmouthed abolitionists. He (Mr. T.) should, however, deprive the gentleman of this refuge, by laying before the meeting a very interesting fact which would at once show the feelings of the reading public, or Mr. James Forten. The letter was written to the Editor of the New England Spectator, in consequence of a remark made by Mr. Gurley, during the debate in Boston:

PHILADELPHIA, June 10th, 1835.

Rev. W. S. Porter.—Dear Sir,—I cheerfully comply with the request contained in your note of the 3d. inst., to give you a brief statement of a meeting held in 1817, by the people of color in this city, to express their opinion on the Liberia project. It was the largest meeting of colored persons ever convened in Philadelphia, I will say 3,000, though I might safely add 500 more. To show you the deep interest evinced, this large assemblage remained in almost breathless and fixed attention, during the reading of the resolutions and other business of the meeting; when the question was put in the affirmative, you might have heard a pin drop, so profound was the silence. But when in the negative, one long, loud, nay, tremendous NO, from this vast audience, seemed as if it would bring down the walls of the building. Never did there appear a more unanimous opinion. Every heart seemed to respond as it was a life and death question. Yes, even the very sound of the affirmative, at the very onset, when the monster came in a guise to deceive some of our firmest friends who hailed it as the dawning of a brighter day for our oppressed race,—even then we penetrared through its thickly-laid covering, and beheld its prospective, that it was nothing but a scheme to grind us to the earth, and by a series of unrelenting persecution, force us into involuntary exile.

I was not a little surprised to learn that Mr. Gurley professed to be ignorant of this fact; For in the African Repository he reviewed Mr. Garrison's Thoughts on African
Third Night—Wednesday—Mr. Breckinridge.

Colonization; and a whole chapter of the work, if I mistake not, is taken up with the sentiments of the people of color on colonization, commencing with the Philadelphia meeting. Perhaps Mr. Gurley did not read that chapter. But if it is not very true of him, he has not been anything but to have known the circumstance, for I related it to him myself in a conversation which I had with him at my house one evening in company with the Rev. Robert J. Breckinridge and our beloved friend, William Lloyd Garrison. The subject of colonization was warmly discussed; and I recollect bringing a number of 1817 forward as a proof which repressed and decided opposition to the measure. No doubt Mr. Garrison also remembers it.

Three meetings were held by us in 1817. The two first you will find in the 'Thoughts on Colonization,' part 2d, page 9. Of the protest and remonstrances adopted at the third meeting, I send you an exact copy. It is in answer to an address to the citizens of New York and Philadelphia, calling upon them to aid a number of persons of color, whom they said were anxious to join the projected colony in Africa. Those persons were mostly from the South, and it was to disabuse the public mind on the subject, that our meeting was held.

I remain, with great respect.

Yours,

JAMES FORTEN.

He [Mr. T.] could pledge himself that such were still the feelings of the free colored people of America. Wherever they possessed a glimmering of light upon the subject, they utterly abhorred the Society, and would, as soon consent to be cut to pieces as sent to any of the colonies prepared for their reception. Was it not then too bad that Christians should be called upon to support a Society so utterly at variance with the wishes and feelings of the parties most nearly concerned? As a few moments yet remained he would occupy it in quoting the opinions of two gentlemen—Ministers of religion, and standing high in the public estimation, who had furnished incontestable evidence of the extent to which prejudice might possess otherwise strong and enlarged minds. The first quotation was from a report of a Committee at the Theological Seminary at Andover, Massachusetts, presented to the Colonization Society of that Institution in 1822. It was from the pen of the Rev. Leonard Bacon; now pastor of a Congregational Church at New Haven, Connecticut.

"The Soodra is not farther separated from the Brahmin, in regard to all his privileges, civil, intellectual, and moral, than the colored man from the white, by the prej"udeice which result from the difference made between them by the God of nature. A barrier more difficult to be surmounted than the institution of the Caste, cuts off, and while the present state of society continues, must always cut off, the negro from all that is valuable in citizenship."

The other was his opponent on that platform; who, in a letter to the New York Evangelist, had said, that emancipation, to be followed by amalgamation at the option of the parties would be reckless wickedness. But lest he should misrepresent that gentleman, he would turn to the paper and quote the passage cited.

"I know that any abolition without the consent of the States holding the slaves, is impossible; that to obtain this consent on any terms, is very difficult,—that to obtain it without the prospect of extensive removal by colonization is impossible; that to obtain it instantly on any terms, is the dream of ignorance; that to expect it instantly with subsequent equality, is frantic nonsense; and that to demand it, as an instant right irrespective of consequences, and to be followed by amalgamation at the option of the parties, is RECKLESS WICKEDNESS!!"

All the alarm created on the subject of amalgamation was totally unfounded. The views of the abolitionists were simple and scriptural. They held that there should be no distinctions on account of color. That to treat a man with coldness, unkindness, or contempt, on account of his complexion, was to quarrel with the maker of us all. They held that this prejudice should be given up; and the colored man be treated as a white man, according to his intellect, morality, and fitness for the duties of civil life. They did not interfere with those tastes by which human beings in one condition are restrained, and of which they are the most original and most permanent relations of life. They confined themselves to the exhibition of gospel truth upon the subject, and left it to an overruling and watchful providence to guard and control the consequences springing from a faithful and fearless discharge of duty. Mr. Thompson concluded by observing, that he considered the readiest way to make men curse their existence, was to impress and engraft upon them on account of that complex and those peculiarities, which the creator of the world had stamped upon them.

Mr. BRECKINRIDGE said he would commence with a slight allusion to two references which had been made to himself by Mr. Thompson. And in regard to certain passages which had been read from speeches of his, he only said that he had never written a single word on this subject which he would not rejoice to see laid before the British public. But he had a right to complain of the manner in which these passages had been quoted. It was not fair, he contended, to break down a passage and read only half a sentence, passing over the other half because it would not answer the purpose of the reader, in fact, he might as well spoil any passage altogether. He charged Mr. T. with having been guilty of this in the last quotation which he had made, and in order to show the true meaning of the garbled passage he would read it as it stood:—[See the passage as it appears in Mr. T.'s speech.] He had read this the more particularly in order to show the consistency of his present opinions with those which he had held and acted upon, so far as the garbled passage satisfied. He said that when the sentence was given entire, he said, that setting the slaves free without reference to consequences, constituted a material, and an omitted part of that procedure which he had characterised as reckless wickedness, whereas by breaking it up in the middle, he was made to say that to permit voluntary amalgamation after instant antidy, was by itself considered. He was now ready to defend this statement, as he had at first made it.

The next thing he would refer to was the report of a speech which he (Mr. B.) had delivered at an annual meeting of the American Colonization Society. And with regard to it, if he was in America, he would say decidedly that it was not a fair report: that he got up by Mr. Smith a list of the Editor of the New York Evangelist, to serve a special purpose. He would not deny that he had said something which might give a pretext for the report. He had charged the parent society with having been guilty of a gross dereliction of duty to the Colony and the cause, in sending away two ships cargoes of negroes to Liberia, who were not fit for that place, and he believed that he was two expeditions had done much to injure the colony itself, as well as to impair public confidence in the firmness and judiciousness of the parent board. They were emigrants unfit to be sent out—the refuse of the counties around S. Hampton in Virginia—who were hurried out by the violent state of public sentiment in that region, after the insurrection and massacre there. Like a man conscious of rectitude the report should occupy the time of the meeting by repeating his own speeches. He had adverted to this matter before, he...
said, and as he was in a poor state of health, and had work elsewhere, and as there was much ground yet to go over, and Mr. T. declared his materials to be most abundant, he thought those repetitions might have been spared. They who took the trouble to read the published speeches of this gentleman, would find that, however exhaustless, might be the boasted stores of his facts, proofs, and illustrations, they were all of the same sort, and his manuscript was exceedingly economical of them. After reading six or seven of them, he found them so very like each other, that the same stories, in the same order, and the same illustrations, in the same sequence, and the same unfounded charges, in the same terms of unmeasured bitterness, may be often expected, and never in vain. Indeed so meagre was his supply of wit even, that it also went very well for a man who can exhibit a most striking illustration of the truth uttered in a personal sentence by one of their own statesmen and scholars, and now proved to be of general application, namely, that when a man resorted to his memory for his jokes, it was very probable that he would draw upon his imagination for his facts. As he (Mr. B.) had been so often asked to produce certain placards for the purpose of substantiating certain of his statements, there could be no better connection in which to send them. The following is a forward proof of those charges which he brought against certain persons and classes of persons, unless he wished the world to believe that he had brought those charges without having a single iota of evidence on which to found them. He would call upon Mr. Thompson to bring forward his proofs in support of all those charges, those reckless and extravagant charges which he brought against the minister of religion in America. Mr. Thompson had stood before several London audiences with a runaway slave from America, who charged certain individuals with unparalleled cruelty! Amongst other things, with burning a slave alive; a matter to which Mr. T. had been called, and his proofs demanded. He would take no further notice of the gross things he had uttered of the President of the United States than to say, that if he (Mr. B.) could confound him with the most ridiculous things of the King of Great Britain, he should richly deserve to be turned out of his sacred place. He would then proceed with his remarks on the Maryland colonization scheme. They had been told by Mr. T. that the object of the Maryland society, was compulsory emigration as a condition precedent to freedom. When proof of this was requested, Mr. T. appealed to the public prints, and by no means showed that it was not so, but that its object was of unmixed good to the blacks, an object accomplished as to many, on their showing, in the proof produced; Mr. Thompson turned round and said, it was entirely contrary to his preconceived notions and repeated statements, and must be false! But facts are better than notions and statements both. And what were the facts in the present case? Why, that on the one hand, Mr. Thompson asserts that no slave can be manumitted in Maryland, except he will instantly depart the country. Whereas, Messrs. Harper, Howard, and Hoffman assert in an official report, on the 31st of last December, that 299 manumissions within the state had been officially reported to them within a year; and 1101 within four years. At the same time I have produced a record of the very same period of emigration, of 140, baird and free, all told who, within the same four years, under the action of the very laws in question, had gone from the state; admitting half of whom to be of those particular manumitted slaves, there would be left 1021 more of them to prove that Mr. T. either totally misunderstood, or misstated that of which he affirms—either way, his assertions are demonstrated to be untrue. As to the laws of Maryland, of which mention had been made, he had not seen them since his visit to Boston two years ago, and in adhering to them he had stated in general terms what he understood them to be. The great object of these laws was said to be the driving out of the free blacks from the state of Maryland. Now, that the means taken to promote this end were not of that grinding and iniquitous character which Mr. Thompson had represented them as being, would be sufficiently obvious to the meeting, when it was considered that the very fact that the state had 299 manumissions, that the blacks of persons of color, that were to be found in the majority of the free states, and considerably more than there were in any other state in the Union. If the laws were found more oppressive in Maryland, how did it come that the free blacks congregated there from all parts of America? Or, if they were set free by the people so much opposed to their increase, why did they not rather go to Pennsylvania—which was bordering on the same imaginary line; and where free blacks enjoyed almost the same rights as white men? But again, it was said that the colonization scheme was an awfully wicked scheme, because it sought to prevent the increase of free persons of color in Maryland. But if this were a grievous sin, were the people of Great Britain not equally guilty in sending away out of the country ship loads of paupers—free blacks—to other parts of the globe, in order to prevent the increase of paupers there? Why was the advancement of this branch of the subject been adverted to by Mr. Thompson? Why had he not, in the paroxysms of his infuriated eloquence while abusing the American colonizationists, not included the King and Parliament of Britain for allowing the existence of laws, or if there be no such law, for a practice rife in England of expatriating thousands of paupers, not only by contributions, but at the public expense? He would be told that the paupers are sent away to distant parts of the globe; and where they would be more comfortable in every respect than they were at present. But, and Mr. T. bawls of compassion only for the black man? Is it lawful to export a white man against his will, at the public charge; while it is unlawful to export a black man with his free consent by private benevolence! Is America so detestable a place, that England may lawfully make her the receptacle of the refuse of the poorhouses of the realm; while Africa is so sacred a place, that no one that can even do her good is to be permitted to go there from America—if his skin be dark? May Britain say, she has more paupers than she can support—and so make it state policy to force emigration from Ireland, by a system which makes a quarter of the people of that country beg bread eight months out of the year? And was not the Maryland law a matter of more expressible importance to the liberty and life of Maryland to be precluded, cut down, or count upon any terms from seeking the diminution, or rather preventing the disproportionate increase of a population, anomalous, and difficult of proper regulation? He should be most happy to receive an explanation of these strange contradictions! There was another feature of the Maryland laws, which he might mention, which forbade the emigration of slaves into Maryland, even along with their owners. Mr. Thompson had prudently omitted all notice of that enactment, while he had said a great deal about the registration of free persons of color, as if it were a most intolerable hardship. He (Mr. B.) was unable to see in what respect the great hardship consisted. Was not every freeholder in this country registered? But the free black was not allowed to leave the state of Maryland without giving notice, it was said. There was nothing in the laws, in the laws in the part of the government, than for the King of Great Britain to say to his subjects, you must return home under certain contingencies; you shall not dwell in particular places, nor fight for certain nations. Were the government of America, because they were republicans, not to have the power which other nations had, of controlling the action of that portion of their population, in the matter of emigration? It must be regarded by all who regarded the peace of society or the public good. He admitted that some of the laws in
several states were hard and severe in reference to the free colored population, but while he said so, it was but fair to add, that he considered the conduct of the abolitionists, in spreading their new fangled notions, had done much to alter these laws for the worse. In many instances the bad laws had become worse, and good laws had become bad, solely through the imprudent conduct of Mr. Thompson's associates. And this specific law of registration—and loss of right of residence by removal for any considerable time out of the state—was obviously intended to prevent free persons of color from going out and becoming imbued with false and bloody theories, and then returning to disturb the public peace. The law says to them abide at home—or if you prefer it depart and find a home more to your mind. But if you go, prudence requests us to prohibit your return. Mr. T's complaints of this enactment, showed how necessary it was to have made it. In conclusion, he would recommend to Mr. Thompson, should he ever return to America, he need not be so tremenously prudent in regard to his personal safety, if he would just not be so tremenously imprudent in the principles and proceedings he advocated and the statements he made with regard to the conduct of the American people. He had now gone over the assertions of Mr. Thompson, regarding the Maryland colonization scheme, and he trusted he had shown the unfounded nature of those assertions. And all that had been said by Mr. T. as to the principles and objects of the colonizationists, and the scope and influence of their course, had no other proof than the writings of those persons, who for some years had formed a very small portion of the supporters of this great interest; and, who, without exception, belonged to those classes, who at first, as had already been admitted, supported it, for reasons, some of which were entirely political, others perhaps severe to the slaves, and others unjust and inconsiderate toward the free blacks. But that directly opposite views, statements, and arguments, could be more amply procured from the still greater, and still proportionately increasing party, who support this cause, as a great, benevolent, and religious operation—must be perfectly known to the individual himself. If he admit this, said Mr. B., it will show his present course to be of the same uncanid kind with all the rest of his conduct towards America in selecting what answered his purpose; that always being the worse thing he could find—and representing it as a fair sample of all. It will do more, it will show that what he calls proof is no proof at all. But if he denies my repeated representations as to the various classes of the original supporters of the parent society, and the present state of them, I am equally content; as in that case, all America would have a fair criterion by which to test his statements. As to the Maryland plan, and that pursued by the united societies of Philadelphia and New York,—if they have any supporters except such as love the cause of the black man, of temperance and of peace—the world has yet to find it out. The time being expired M. B. sat down.
DISCUSSION.

FOURTH NIGHT—THURSDAY, JUNE 15.

Mr. THOMPSON said that before proceeding to the subject decided upon for that evening's discussion, he must in justice to himself and his cause, offer a remark or two of an introductory nature. He was struck with surprise at the extraordinary injustice of charging him (Mr. T.) with quoting unfairly from the letter of Mr. Breckinridge in the New York Evangelist. It must have been obvious to all, that in the first instance, he quoted from memory, but all will recollect that with the avowed wish of avoiding misrepresentation, he had gone to his table—produced the letter, and read the passage entire without the omission or interpolation of a letter or a comma. He therefore emphatically denied the charge of garbling. Mr. Breckinridge did himself, immediately afterwards, read the passage, and read it precisely as he (Mr. Thompson) had read it. The imputation, therefore, was equally unfounded and unfair. He (Mr. T.) was thankful that his argument needed not such help. It would be an absurdity as it would be wicked for him to attempt to support his cause by any garbled statement.

He begged also that it might be distinctly understood that he had by no means exhausted the evidence in his possession on the subject of colonization. He could adduce a thousand times as much as that which had been already brought forward. He had much to say of the colony of Liberia; the means taken to establish it, the nature of the climate, the character of the emigrants, the mortality amongst the settlers, how much it had done towards the suppression of the slave trade, &c. In fact, he was prepared with overwhelming evidence upon every branch of the subject, and was willing to return to it at any moment, confident that the arguments he could produce, and the facts by which he could support them, would, in the estimation of the public, destroy for ever the claim of the Colonization Society to be considered, a pure, peaceful or benevolent institution. I now, said (Mr. T.), come to the topic immediately before us.

It is my solemn responsible duty to bring before you tonight, the principles and measures of a large, respectable, and powerful body in the United States, known by the name of IMMEDIATE ABOLITIONISTS. A body of individuals embracing no fewer than 1500 ministers of the gospel, and men of the highest station and largest attainments. A body of persons who have been charged upon this platform with being a handful, "so small that they could not obtain their object, and so erroneous (despicable, was I believe, the word used,) as not to deserve success." Charged with being the enemies of the slaveholder—taking him by the throat, and saying, "you great thieving, man-stealing villain, unless you instantly give your slaves liberty, I will pitch you out of this third story window." Charged with carrying with their track, a pestilence like a storm of fire and brimstone from hell; forcing ministers of religion to seek peaceful villages not yet blasted by it. Charged with saying they were sent from God, when they possessed the fury of demons. Charged, finally, with having "thrown the cause of emancipation a hundred years farther back than it was five years ago." These are fearful indictments, and Mr. Breckinridge has a weighty duty to fulfill to-night, for he is bound to maintain them. These have been brought by him with a christian minister, the professor friend of the slave; and he must, therefore, abundantly support them by incontrovertible evidence, or stand branded before the world as the worst foe of human freedom—the foul calumniator of the friends and advocates of the oppressed, the suffering, and the dumb.

He would lay the principles of the American abolitionists before the audience in the words of their solemn and official documents. He would go back to the commencement of the five years mentioned by his opponent, and read from the "Constitution of the New England Anti-Slavery Society," a lucid exposition of the principles and objects of the first anti-slavery society, (technically so called,) in the United States:—

"We, the undersigned, hold that every person of full age and sound mind, has a right to immediate freedom from personal bondage of whatsoever kind, unless imposed by the sentence of the law for the commission of some crime. We hold that man cannot, consistently with reason, religion, and the eternal and immutable principles of justice, be the property of man. We hold that whoever retains his fellow-man in bondage, is guilty of a grievous wrong. We hold that a mere difference of complexion is no reason why any man should be deprived of any of his natural rights, or subjected to any political disability. While we advance these opinions as the principles on which we intend to act, we declare that we will not operate on the existing relations of society by other than peaceful and lawful means, and that we will give no countenance to violence or insurrection. With these views, we agree to form ourselves into a society, and to be governed by the rules, specified in the following constitution, viz.:—"

Article 1. The society shall be called the New England Anti-Slavery society.

Art. 2. The objects of the society shall be to endeavor, by all means sanctioned by law, humanity, and religion, to effect the abolition of slavery in the United States, to improve the character and condition of the free people of color, to reform and correct public opinion in relation to their situation and rights, and obtain for them equal civil and political rights and privileges with the whites."

"He would now pass on to the formation of the National Anti-Slavery Society, in Dec. 1833, and submit all that was material in the "Constitution of the American Anti-Slavery Society.""

"Art. 2. The object of this society is the entire abolition of Slavery in the United States. While it admits that each State in which slavery exists has, by the Constitution of the United States, the exclusive right to legislate in regard to its abolition in that state, it shall aim to convince all our fellow-citizens, by arguments addressed to their understandings and consciences, that slaveholding is a heinous crime in the sight of God; and that the duty, safety, and best interest of all concerned, require its immediate abandonment, without expatriation. The society will also endeavor, in a Constitutional way, to influence Congress to put an end to the domestic slave trade; and to abolish slavery in all those portions of our"
Fourth Night—Thursday.—Mr. Thompson.

common country which come under its control, especially in the District of Columbia, and likewise to prevent the extension of it to any state that may hereafter be admitted to the Union.

Art. 3. This society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice; that thus they may, according to their intellectual and moral worth, share an equality with the whites of civil and religious privileges; but the Society will never, in any way, countenance the oppression in vindicating their rights by resorting to physical force.

Art. 4. Any person who consents to the principles of this constitution, who contributes to the funds of this society, and is not a slaveholder, may be a member of this society, and shall be entitled to a vote at its meetings.

He would next read the preamble to the Constitution of the New Hampshire State Anti-Slavery Society:

The most high God hath made of one blood all the families of men to dwell on the face of all the earth, and hath endowed all alike with the same inalienable rights, of which are life, liberty and the pursuit of happiness; yet there are now in this land, more than two millions of human beings, possessed of the same deathless spirits, and heirs to the same immortal hopes and destinies with ourselves, who are, nevertheless, deprived of these their sacred rights, and kept in the most cruel and abject bondage; a bondage under which human beings are bred and fattened for the market; bought, sold, mortgage, leased, bartered, fettered, tasked, scourged, beaten, killed, hunted, even like the veriest brutes,—many, made often the unwilling victims of ungodly lust; while, at the same time, their minds are, by law and custom, generally shut out from all access to letters, and in various other ways all their upward tendencies are repressed and crushed, so as to make them moral and religious condition such that they may justly be considered the heathen of this country; and since we regard such oppressions as one of the greatest wrongs that man can commit against his fellow; and existing as it does, and tolerated as it is, under this free and Christian government, supposing its foundation, bringing its institutions into contempt among other nations, thus retarding the march of freedom and religion, and strengthening the hurls of despotism and irreligion throughout the world; and since we deem it a duty to ourselves, to our government, to the world, to the oppressed, and to God, to do all we can to end this oppression, and to secure an immediate and entire emancipation of the oppressed; and believe we can act most efficiently in the cause, in the way of combined and organized action:—

Therefore, we, the undersigned, do form ourselves into a society for the purpose:

If there was any thing for which the abolitionists as a body were peculiarly distinguished, it was for their perfect uniformity of sentiments upon all great points connected with the general question of slavery. This was attributable to the clearness and fulness with which the principles of the society had been explained to the members, and agreed with the Colonization Society. You quoted the language of the most eminent of its supporters but were immediately told that the society was not answerable for the view or designs of its advocates. How very different a course did the colonizationists pursue towards the Anti-Slavery Society. That society was not only made answerable for all which the abolitionists readily, and truly designed, but for things they never said, and never designed. No society was so conspicuous for the simplicity of its principles or the harmony of views subsisting amongst its members. All regard slaveholding as sinful. All considered immediate emancipation to be the duty of the master, and the right of the slave. All deprecated the thought of a servile insurrection to effect the extinction of slavery. All abhorred the doctrine, that the end sanctifies the means. But all deemed it a solemn duty to pursue with energy and boldness the overthrow of slavery; all were one in believing and teaching, that the means adopted, whether harsh or mild, peaceful or resistive, were all. It had been said that the only weapon should be persuasion. He (Mr. T.) believed that if no other weapon than persuasion were resorted to, slavery would be perpetual. He believed that the gathered, concentrated, withering scorn of the whole world, pagan and Christian, must be brought down upon slaveholding America, ere much effect could be produced. If this was sufficient, it would be the duty of Britain to consider whether the rights held in the hands of the slaves of America in her land and not act accordingly. It would be the duty of the friends of the slave to point to slave-grown produce, and cry, touch not, taste not, handle not; the accursed thing! Great Britain had the power, by adopting a system of prohibitory duties, or bounties, to affect very materially the question at issue; and he (Mr. T.) doubted not, that, if some such course was adopted, certain of these slave states would immediately abolish slavery that they might find a ready market and a higher price for their produce.

Notwithstanding, however, the precision with which the abolitionists had stated their principles, and the wider publicity they had given them, designs the most black, and measures the most monstrous and wicked, had been charged upon them. They had been represented as 'firebrands,' '* incendiaries,' 'disorganisers,' and 'amalgamists'—as promulgators of blood, and of the intermixture of the races. Again, and again, had they solemnly disclaimed the views imputed to them, and pointed to their published constitutions and declarations, but as often had their enemies returned to their work of calumny and misrepresentation. How totally absurd it was to charge upon the abolitionists the design of promoting amalgamation, while under the system of slavery, an unhappy amalgamation was going on to the most awful extent, demonstrated by the endless shades of complexion at the South; and, when nothing was more obvious than that, when the female was rescued from her present condition—was inspired with self-respect, and became the protector of her own virtue,—and when fathers, and brothers, and husbands, were free to defend the purity and honor of their wives and daughters, the great causes, and dangerous exposures, and dangers which amalgamation would cause, and cease for ever. To prove to the world how solemnly the abolitionists had denied the imputations cast upon them by their enemies, he would read from two documents put forth during the great excitement which prevailed through the United States in August last. The American Anti-Slavery Society, in 'An Address to the Public,' thus anew declared their principles and objects:

'\textit{We hold that Congress has no more right to abolish slavery in the Southern states than in the French West India Islands. Of course we desire no national legislation on the subject. We hold that slavery can only be lawfully abolished by the legislatures of the several states in which it prevails, and that the exercise of any other than moral influence to induce such abolition is unconstitutional.}

We believe that Congress has the same right to abolish slavery in the District of Columbia, that the state governments have within their respective jurisdictions, and that it is their duty to effect so foul a blot from the national escutcheon.'

If we believe that American citizens have the right to express and publish their opinions of the constitution, laws, and institutions of any and every state and nation under heaven; and we mean never to surrender the liberty of speech, of the press, or of conscience, blessings we have
inherited from our fathers, and which we intend, as far as we are able, to transmit, unimpaired to our children.

We are charged with sending incendiary publications to the South. If by the term *incendiary* is meant publications containing arguments and facts to prove slavery to be a moral and political evil, and that duty and policy require its immediate abolition, the charge is true. But if this term is used to imply publications encouraging *metamorphosis*, and designed to excite the slaves to break their fetters, it is utterly and unequivocally false. We beg our fellow-citizens to notice that this charge is made without proof, and by many who confess that they never read our publications, and that those who make it, offer to the public no evidence from our writings in support of it.

We have been charged with a design to encourage intermarriages between the whites and blacks. This charge has been repeatedly, and is now again denied, without repeating that the tendency of our sentiments is to put an end to the criminal amalgamation that prevails wherever slavery exists.

These were only extracts from the address, which was of considerable length, and thus concluded:

'Such fellow-citizens, are our principles—Are they unworthy of republicans and of Christians? Or are they true to the cause in which you are yourselves willing to surrender, at the dictation of others, the invaluable privilege of free discussion, the very birthright of Americans? Will you, in order that the abomination of slavery may be concealed from public view, and that the capital of your republic may continue to be, as it now is, under the sanction of Congress, the great slave mart of the American continent, consent that the general government, in acknowledged defiance of the Constitution and laws, shall appoint throughout the length and breadth of your land, ten thousand censers of the press, each of whom shall have the right to inspect every document you may commit to the post office, and to suppress every pamphlet and newspaper, whether religious or political, which the sovereignty pleases he may adjudge to contain an incendiary article? Surely we need not remind you, that if you submit to such an encroachment on your liberties, the days of our republic are numbered, and that although the abolitionists may be the first, they will not be the last victims offered at the shrine of despotism.'

ARTHUR TAPPAN, President.
JOHN RANKIN, Treasurer.
WILLIAM JAY, Sec. For. Cor.
ELIZUR WRIGHT, Jr., Sec. Dom. Cor.
ABRAHAM L. COX, M. D., Rec. Sec.
LEWIS TAPPAN, JOSHUA LEAVITT, SIMON S. JOCELYN.
RICHARD WINCHESTER, THEODORE S. WRIGHT, Members of the Executive Com.

New York, Sept. 3, 1835.

The other document to which he had referred, was an address adopted at a meeting of the Massachusetts Anti-Slavery Society, duly held in Boston, on Monday, Aug. 17, 1853. Signed by W. L. Garrison, and twenty-seven highly respectable citizens of Boston, on behalf of the Massachusetts Society, and others concurring generally in its principles. He (Mr. T.) would only quote a few brief passages:

'Were we charged with violating, or wishing to violate, the Constitution of the United States. What have we done, what have we said, to warrant this charge? We have held public meetings, and taken other usual means of convincing our countrymen that slaveholding is sin, and, like all sin, ought to be, and can be immediately abandoned. We have said in the words of the Declaration of Independence, that "ALL MEN ARE CREATED EQUAL," and liberty is an unalienable gift of God to every man. We know of no clause in the Constitution, which forbids our saying this. We appeal to the calm judgment of the community, to decide, in view of recent events, whether the measures of the friends or those of the opponents of abolition, are more justly chargeable with the violation of the Constitution and laws.'

The foolish tale that we would encourage amalgamation by intermarriage, between the whites and blacks, though often refuted, as often re-appears. We shall content ourselves with a simple denial of this charge. We challenge our opponents to point to one of our publications in which such marriages are recommended. One of our objects is to prevent the amalgamation now going on, so far as we can be done, by placing one million of the females of this country under the protection of law.

We are accused of interfering in the domestic concerns of the Southern states. We would ask those who charge this, to explain precisely what they mean by 'interference.' If, by interference be meant any attempt to legislate for the Southern states, or to compel them by force or intimidation, to emancipate their slaves, we, at once, deny any such pretension. We are utterly opposed, to any force on the subject, but that of conscience and reason, which are 'lighter than a feather' and 'piling down of strong holds.' We fully acknowledge, that no change in the slave-laws of the Southern states can be made unless by the Southern legislatures. Neither Congress, nor the legislatures of the free states have authority to change the condition of a single slave in the slave states. But, if by 'interference' be intended the exercise of the right of freely discussing this subject, and appealing to the wisdom and benevolence of the people, which will reach the conscience, and blend with the convictions of the slaveholder, and thus ultimately work the complete extinction of slavery, this is a species of interference which we can never consent to relinquish.'

'We respectfully ask our fellow-citizens, whether we are to be deprived of our sacred privileges—and if so, whether the sacrifice of our rights will not involve consequences dangerous to all mankind, and even personal freedom. We have violated—we mean to violate, no law. We have acted, we shall continue to act, under the sanction of the Constitution of the United States. Nothing that we propose to do, can be prevented by our opponents, without violating the charter of our rights. To the Law and to the Constitution we appeal.'

Such were the sentiments of the abolitionists of the United States of America.

He (Mr. T.) would embrace this present opportunity of saying a few words respecting his own mission to the United States. It had been much denounced as an impious and foreign interference; but he thought the charge had neither grace nor honesty when it came from those who were engaged, and, as he believed, most conscientiously and praiseworthy, in seeking by their missionaries and agents, to overturn the institutions, social, political, and religious, of every other quarter of the globe. Mr. Breenkridge had said that it would be as just on his part to inveigh against England on account of Roman Catholicism in the United States, or idolatry in India, as it was on him (Mr. T.'s) to condemn America for the slavery existing in that country. The cases were not quite parallel. Before they could be compared, Mr. B. must prove that the population of Ireland were constrained to worship the Virgin Mary—that in India men were forced, by British law, to worship idols. No British subject was compelled, by any law of their country, or any other country to which British sway extends, to be either a papist or an idolater. But in America men were converted into beasts 'according to law,' and their souls and bodies crushed and degraded by a system most vigorously enforced by the strong arm of the state. His oppo-
nent bad mild, however, that slavery was not a national sin. He (Mr. T.) had to thank a friend for suggesting an illustration of the knotty problem. Suppose a number of agriculturists, and merchants, and highway robbers were to meet together to form a union, and the robbers were to say—come, let us unite for the purposes of common security, and common prosperity: we will defend each other, and trade with each other, but we will not interfere in the internal affairs of gentlemen, and agriculturists, and merchants, shall promise that you will take no notice of my felonious and cut-throat proceedings, and I, on my part, will pledge my honor not to interfere in the affairs of your farms or counting-houses: and suppose they were to shake hands, complete the bargain, and ratify an indissoluble union of agriculturists, merchants and highway robbers! Would the world hold the farmer or the merchant guiltless? Mr. B. had said much of the purity and emancipation principles of Massachusetts, New Hampshire and Maine. How came it to pass, then, that they were in terms of such close and cordial fellowship with South Carolina and Georgia, and Louisiana, and so ready to rob, stone, and outlaw those who deemed it their duty to cry aloud on behalf of the oppressed? To return to his own mission. He would never concede to that portion of the black race he had to do with in bondage. He had a commission direct from the skies, to rebuke sin and compassionately suffering wherever on the face of the earth they existed. This world belonged to God; and all men were his subjects and his (Mr. Thompson’s) brethren. Men might be naturally divided by rivers, and oceans, and mountains;—they might be politically divided by different forms of government, and specified lines of demarcation, but he (Mr. T.) took the Bible in his hand, and deemed himself at liberty to address every human being on the face of the earth in reference to those eternal principles of justice and truth, which are alike in all countries and in all ages, and which the subjects of God’s moral government everywhere are bound to respect. He would say to America, and to England, silence your cry of foreign interference, or call home your missionaries from India, and China, and Constantinople. To show that the object of his mission was in accordance with the spirit of the gospel, he would read an extract from an article in the first number of the ‘Abolitionist,’ the organ of the ‘British and Foreign Society for the Universal Abolition of Slavery and the Slave Trade’—a Society with which he was connected when he went to America, and whose agent he still was. The object of his mission was thus set forth:—

1. To lecture in the principal cities and towns of the free states, upon the character, guilt, and tendency of slavery, and the duty, necessity, and advantages of immediate and entire abolition. These addresses will be founded upon those great principles of humanity and religion which have been so fully enunciated in this country, and will consequently be wholly unconnected with particular and local politics. This work will be carried on under the advice, and with the co-operation of the anti-slavery societies at present in existence in the United States.

2. To aim, by every Christian means, at the overthrow of that prejudice against the colored classes, which now so lamentably prevails through all the states of America; and to regard as a principal means to obtain this desirable object, their elevation in intellectual and moral worth.

3. To suggest to the friends of negro freedom in the United States, the adoption and execution of such measures as were found conducive to the cause of abolition in this country, and may be found applicable to the existing circumstances in that.

4. To seek access to the influential persons of various religious denominations, and especially to the ministers of the gospel, for the purpose of explanatory conversation on the subjects of slavery and prejudice.

5. To endeavor to effect a junction between the abolitionists of the United States of America and Great Britain, with a view to the abolition of slavery and the slave trade throughout the world.

The principles of American societies, his own principles, and the objects proposed by his mission to America, were now before his opponent. He could upon his honor to throw aside his prejudices on legal technicalities, and point out, if he were able, any thing in the documents he had read, or the sentiments he had advanced, inconsistent with the spirit of Christianity, or the genius of rational freedom. It had been said that abolitionism was ‘quackery,’ only four years old. He would give them a little of the sociology of Benjamin Franklin, in the year 1790. He held in his hand a document drawn up by that celebrated man, and adopted by the ‘Pennsylvania Society for the Abolition of Slavery,’ the preamble of which recognizes the doctrines which are maintained by American abolitionists at the present day, and expresses the (now incendiary) desire of diffusing them ‘wherever the evils of slavery exist.’ Of this society, Dr. Franklin was elected President, and Dr. Rush the Secretary. In 1790, this society presented to the first Congress a petition, from which the following is an extract:—

‘From a persuasion that equal liberty was originally the portion and is still the birthright of all men, and influenced by the strong belief that the principles of their institutions your memorializing committee have resolved to use all justifiable endeavors to loosen the bands of slavery, and promote a general enjoyment of the blessings of freedom. Under these impressions they earnestly entreat your serious attention to the subject of slavery that you may be pleased to countenance the restoration to liberty of those unhappy beings who are in a laud of freedom are degraded into perpetual bondage, and who, amidst the general joy of surrounding freemen, are groaning in servile subjection, that you will devise means for removing this inconsistency from the character of the American people; that you will promote mercy and justice towards this oppressed race, and that you will step to the very verge of the power vested in you, for discouraging every species of traffic in the persons of our fellow-men.’

Signed, BENJAMIN FRANKLIN, President.


Besides the venerable Franklin in 1790, he might refer to the truly able speech of the Rev. David Rice, in the Convention held at Danville, Kentucky, before or after the petition just read—to the sermon of Jonathan Edwards, the younger, in the year 1791—and to a most excellent sermon by Alexander M’Leod, through whose labors chiefly, the Reformed Presbyterians were brought to the determination to rid their church of slavery, an object they accomplished in the year 1802. It was a painful fact that the American community had retrograded in feeling and sentiment on the subject of slavery. The anti-slavery feeling of 1820, was neither so pure nor so strong as in 1800, or 1790; and in 1830, the feeling had become still weaker, and the views of the community still more corrupted. This was owing to the formation of the Colonization Society, which, like a great sponge, gathered up and absorbed the anti-slavery feeling of the country, and, by proposing the removal of the colored population, and constantly preaching the negro man was not made in the image of God, added to advance that object, drew public attention away from the duty of immediate emancipation on the soil, and caused the christian community to rest in a scheme based upon expediency, and fully in union with their prejudice against color. To those who compared the various sentiments contained in the writings and speeches of the colonizators, with the pure and uncompromising principles advocated towards the close of the last, and the beginning of the present century, nothing was more ob-
Fourth Night—Thursday—Mr. Thompson.

vious than the fact he had just stated, namely, that there had been a gradual giving up of sound views and principles, for others accommodated to the prejudices, and interests, and fears of the different portions of the community. For instance, nothing was more common in the records of the Colonization Society, than the recognition of a right of property in man; that the slaveholder and his slaves were to be considered as members of the society, and that in the event of the slaveholder's death, ‘we hold their slaves as we hold our other property sacred.’ Mr. Breckinridge might say, ‘these are not my opinions,’ but he must know they were the published opinions of the managers and chief advocates of the society, and it was for him to explain how he could lend a society his countenance and aid, which promulgated and upheld so impious a doctrine as the right of property in men. He (Mr. T.) knew, however, that the society could assume all colors, and preach all kinds of doctrines. At one time it was promoting emancipation, and at another increasing the value of slaves, and securing the master in the possession of them. It had one face for the North, and another for the South—a very Proteus, enacting every sort of character; having no fixed principles, no consistent views, no determination by which to get rid, if possible, of the colored man. If there was any thing which, more than another, was calculated to demonstrate the true character and tendency of the society, it was the opinion everywhere entertained respecting it by the colored population. It was a fact that they loathed and abhorred the society. No man advocating it could be popular amongst them. Even Mr. Breckinridge, with all his virtues and benevolence, was regarded by the colored people as practically their enemy, by helping to sustain a society which they regarded as the most effective engine of oppression ever invented. Surely they were qualified to form a judgment upon the subject. They had looked into its workings—they had narrowly watched its movements, and had satisfied themselves that it was full of all unredeemability. If, on the other hand, the abolitionists were, by their measures, doing vast injury to the cause of the free colored people, how came it to pass that they had the love and confidence of that entire class of the population. How was it that even the arch fiend of abolition, George Thompson was by them caressed and beloved, and that they would hang for hours on the accents of his lips—and that the tear of gratitude would start into their eyes, when he met them? The secret was, so he told. He (Mr. T.) spoke to them as men. He compromised none of their rights—he exhibited no prejudice against their complexion. He did not recommend exile as their only way of escape from their present and dreaded ill. He preached justice, and kindness, and repentance to their persecutors, and maintained the right of the bleeding captive to full and unconditional liberty, with all the privileges and honors of humanity. Therefore they loved him—therefore they would lay down their lives for him. He would read a list of places, in all of which the colored people had held meetings, and denounced the plans of the Colonisation Society, viz.:

Philadelphia, New York, Boston, Baltimore, Washington; Brooklyn and Rochester, in the state of New York; Hartford, Middleton, New Haven, and Lyme, in the state of Connecticut; Columbia, Pittsburg, Lewistown and Harrisburg, in the state of Pennsylvania; Providence, in the state of Rhode Island; Trenton, in the state of New Jersey; Wilmington, in the state of Delaware; New Bedford, Nantucket, in the state of Massachusetts; in the city of Philadelphia, of the free colored persons, held in Philadelphia in 1831—by the same Convention in 1832, and, he believed, in every subsequent Convention.

To return to the anti-slavery societies of the United States. He (Mr. T.) knew them to be composed of the finest and purest elements in the country. They were numerous and powerful. It would soon be proved that, with the blessing of God, they were omnipotent. Knowing the piety, intelligence, wealth, and energy of the abolitionists of America, it required some effort to be made, when Mr. Breckinridge stood before a British audience, and compared them to Falstaff, a ragged regiment. The society in Kentucky might be small in regard to numbers. He believed, however, they were highly respectable. He referred to Mr. J. G. Birney on this point. Mr. Breckinridge might represent on the present occasion, if it pleased him, the abolitionists of his (Mr. B.'s) country as beggarly, odious, and desppicable; but if he lived to revisit England (and he hoped he might) he believed he would then have to find some other illustration of their character, number, and appearance, rather than the ragged regiment of Shakespeare's Falstaff.

Having stated the principles of the anti-slavery societies in America, he would exhibit, in the words of the Philadelphia declaration of sentiments, their mode of operations. The National Society, formed during the Convention, thus made known to the world its intended course of action:

We shall organize anti-slavery societies, if possible, in every city, town and village in our land.
We shall send forth agents to lift up the voice of reproof, of responsibility of error, and rebuke.
We shall circulate, unsurprisingly, and extensively, anti-slavery tracts and periodicals.
We shall enlist the 'Pulpit,' and the 'Press,' in the cause of the suffering and the dumb.
We shall aim at the purification of the churches from all participation in the guilt of slavery.
We shall encourage the labor of freemen rather than that of slaves, by giving a preference to their productions; and we shall spare no exertions nor means to bring the whole nation to speedy repentance.

Our trust for victory is solely in God. We may be personally defeated, but our principles never. Truth, justice; reason, humanity, must and will gloriously triumph. Already a host is coming up to the help of the Lord against the mighty, and the prospect before us is full of encouragement.

Submitting this declaration to the candid examination of the people of this country, and of the friends of liberty throughout the world, we do hereby affix our signatures to it, pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this declaration of our principles, to overthrow the most execrable system of slavery that has ever been witnessed upon earth; to deliver our land from its deadliest curse; to wipe out the foul stain which rests upon our national escutcheon; and to secure to the colored population of the United States all the rights and privileges which belong to them as men and as Americans—come what may to our persons, our interests or our reputations—whether we live to witness the triumph of liberty, justice, and humanity, or perish untimely as martyrs in this great, beneficent, and holy cause.

Signed in the Adelphi Hall, in the city of Philadelphia, on the 6th day of December, A. D. 1833.

True to the pledges given in this declaration, the abolitionists had printed, preached, and prayed without ceasing. As a proof of what they were doing in one department of their great work, he would exhibit a number of newspapers, tracts, pamphlets, and other periodicals, which were in circulation throughout the country. Mr. Thompson then produced copies of the Slave's Friend, Anti-Slavery Record, Anti-Slavery Anecdotcs, Human Rights, Emancipator, Liberator, New York Evangelist, Zion's Herald, Zion's Watchman, Philadelphia Independent Weekly Press, Herald of Freedom, Lynn Record, New England Patriot, &c., and an Anti-Slavery Quarterly, edited by Professor Wright, the Secretary of the National Society, and dis-
tissued by considerable literary talent. These were the means pursued by the abolitionists. They were peaceful and honorable means, and, under God, would prove effectual to bring the blood cemented fabric of slavery to the ground. Other than moral and constitutional means the abolitionists sought not to employ. Theirs would not be the glory reaped upon the crimson field of battle, but a quiet and unobtrusive influence. Their victory would not be a victory achieved by the use of carnal weapons, effecting the freedom of one man by the destruction of another. Their victory would be a victory won by the potency of principles drawn from the gospel of the Prince of Peace—their glory the glory of those who had obtained a bloodless conquest over the conscience and hearts of men. In the full conviction that the prayers of faith should be silent, lest Mr. Bayley and remember that the motto inscribed upon its ample folds—a motto which, though oft abused, had oft sustained them in the hour of conflict—was, Fiat Justitia ruat Caelum.

Mr. BRECKINRIDGE rose. Having taken a good many notes of what Mr. Thompson had said in the speech now delivered, he was prepared for replying if an opportunity were presented after he should have finished saying what seemed to him more pertinent to the subject in hand. In the meantime he would introduce what he had now to say, by reading another version of the events which had been represented as one of Mr. Thompson's triumphs at Boston—

Mr. May introduced a resolution denouncing the Colonization Society as unworthy of patronage, because it disseminates opinions unfavorable to the interest of the colored people.

Mr. Gurley replied. He finished the consideration of Mr. May's objections, went into an exposition of the advantages of the Colonization Society, and contrasted its claims with those of the Anti-Slavery Society. In doing this, he exhibited a hand bill, having a large cut of a negro in chains, with some inflammatory sentences under it. Here he was interrupted by hisses, which were answered by clapping. Mr. George Thompson rose and attempted to address the meeting. This increased the confusion. Cries of "Silence!" arose, and Mr. Gurley, in an angry voice said, "If he can, by any foreign interference, &c., from all parts of the hall. Mr. Thompson persevered, as few men would have done, but at last yielded to the evident determination of the audience, and took his seat. The hall then became still, and Mr. Gurley proceeded.

We do not know that any anti-colonizationist was convinced by Mr. May's arguments; every one who is committed against the society, we believe the very general opinion is, that their overthrow on the field of argument was as complete as any could desire. It is evident that the cause of the Colonization Society is gaining a hold on the convictions and affections of the people of New England, stronger than it ever had before. We say this in view of facts, which are coming to our knowledge from various parts. The storm of abuse and misrepresentation with which it has been assailed, is beginning already to contribute to its strength.

Now he begged to remark that the paper from which he had read the foregoing extract, the New York Observer, together with the one from which it was originally taken, the Boston Recorder, printed more matter weekly than all the averted abolition newspapers in America, put together, did in half a year. He would notice farther, in relation to the great display of abolition publications which had been made by Mr. Thompson on the platform, that one of the papers lying there on the table, had advocated his principles and cause when he was in Boston, and likely to be mobbed at the instigation, as he believed, of Mr. Garrison. Some of the remainder of the publications were, he believed, long ago dead; some could hardly be expected till the day of the next session of Congress; the greater part as limited in circulation as they were contemptible in point of merit. Not above two or three of the dozen or fifteen that had been produced before them—and the names of which he (Mr. B.) required to be recorded—were, in fact, worthy to be called, respectable and avowed abolition newspapers. But to come to the point immediately in hand. He would on the present occasion attempt to state what was not worthy to supplant the colonization scheme in the affections of Americans, or Britains, or of any other thinking people. He acknowledged that there were many respectable men in the rank of the abolitionists; but these, almost without exception, had been at one time colonizationists, and had he time he might show that many of them had deserted the Colonization Society on some peculiar and personal grounds, not involving the principles of the society. He was not prepared to state what, by whomever supported, the principles of the abolitionists were essentially wrong, and that their practice was still worse. He had not access to the voluminous documents brought forward by Mr. Thompson. Mr. Thompson had, indeed, that evening, on this platform, publicly offered him access to them. Had that offer been made at the beginning of the discussion, instead of the end of it, or during the four or five days spent in Glasgow before it commenced, it might have been turned to some advantage. But as it was, the audience would know how to appreciate it; and he must rely solely upon memory when he stated the principles promulgated by abolitionists; though at the same time, he pledged himself that his statements not only were intended to be, but were, substantially correct and entirely candid. The abolitionists held, then, in the first place, as a fundamental truth, that every human being had an instant right to be free, irrespective of consequences to himself and others; consequently that it was the duty of masters to set free their slaves instantly, and irrespective of all consequences; and, of course, sinful to exercise the powers of a master for one moment, or for any purpose. This was, in substance, the great principle on which the abolitionists were prepared to attack. He had on a former occasion shown that there were only two parties responsible for the existence of slavery, namely, individual slaveholders, and slaveholding communities. He would now attempt to prove, that as applied to either of these, this principle was not only false, but that it was a mere figment, and calculated to produce tremendous evil. Let them first attend to what the abolitionists say to the individual slaveholder. Perhaps the person addressed was an inhabitant of Louisiana; where, if it is not directly contrary to law to manumit a slave—the law refuses to recognize the act. Was he to be told, then, that he should turn off his slaves, the young and helpless along with the old and the infirm, with the certain knowledge that so soon as they left his plantation, they would commence a career of trouble and sorrow, most likely to end in their being seized, imprisoned, fined, and again sold?

Mr. Thompson had mentioned, in nearly all his printed speeches, the case of a certain colored man, who had been thrown into prison at Washington city, and sold into eternal slavery to discharge the fees which accrued by reason of his oppression. Now, he (Mr. B.) took leave to say that this story was false in toto. It was customary in some parts of America to sell vagabonds, in order to make up their jail fees; but they were bound for no longer a period than was necessary to do this. The system
was this—they were taken up as vagrants. If they were able and willing to show that they had some regular and honest means of livelihood, they were of course acquitted and discharged; but when they were unable to do this, they were sold for as much as would pay the fees of detention, trial, &c. That any person, black or white, once recognised by the law as free, was ever sold into everlasting slavery, he positively denied, and demanded proof. In Louisiana, however, it being illegal to manumit a slave, those whom the abolitionists would set free, would not be considered free in the eye of the law. They might be harrassed, imprisoned as vagabonds, sold to pay expenses, as vagabonds, and so soon as set free again imprisoned. He admitted that such proceedings would be inexcusable; but what was a benevolent man who had the welfare of his slave really at heart, to do with an eye to them? To act upon the abolitionist principle, would be to consign the slave to incalculable misery, for they had but one lesson to teach—turn loose the slaves, and leave consequences to God! The Colonizationists, however, are provided with a better remedy. If Louisiana would not con tent themselves with manumission, nor suffer manumitted slaves to remain within her bounds, with the usual privileges of freemen, let them be taken to some other state, where such laws did not exist; or if this should not, on the whole, be desirable, let them be taken to Africa. Thomas would discharge your slaves at once, and leave the consequences to God. If, by the wicked laws of Louisiana, they are left to starve, or driven to desperation, or sold again into slavery, the responsibility is theirs; do you your duty in setting them immediately at liberty? It would require, however, that a humane individual should be very strongly impressed with the truth of this principle before he could persuade himself to do that which would directly and inextricably affect, and so likely to be ruinous in those that are more remote. Yet, that principle was, to say the least, extremely doubtful; and ought not, at every hazard, to be crammed down the throats of an entire nation. If the laws of the community were bad, as he admitted it to be the case, he supposed it was the duty of enlightened citizens to seek a change of that law by proper means, but not in the meantime to do that which would be totally insubordinate to the state, and injurious to all parties. Whether, moreover, it was either fair or candid to denounce, as had been done, the free states as being participators in slavery, because, though they did not themselves hold a property in slaves, they did not choose to swallow such nothings even without chewing, could not be a question. If it was so doubtful whether the votes of the slaves themselves rendered the immense breaking up of all relations between them and their masters a proper or even a permitted thing, it was still more questionable, whether our duties to the state may not imperiously forbid what our duties to the slave have already warned us against. I have omitted all considerations of a personal or selfish kind—all rules of conduct drawn from what is due to one's self, one's family, or one's constituents, or engagements. You can never, however, lay aside the inseparable connection, and common loyalty prohibits, as we shall see—what a man must do, or lie under the curse of abolitionism. For, though it be our duty to seek the amendment of bad laws, because they are bad, it is equally our duty to obey laws because they are laws, unless it is clear that greater ill will follow from obedience, than from disobedience. Now all our slave states are perfectly well governed, and that is well, for if the slaveholders will not, or cannot, or will not do what is required of them, then only many of them insist on their doing it elsewhere, than within their borders. As long as other lands exist, ready to receive the manumitted slave, and certain to be benefited by his reception, it is to preach treason, as well as cruelty, and folly as well as either, to assert the bounten duty of the individual slaveholder, at all hazards, to attempt an impossibility on the instant, rather than accomplish a better result by foresight, preparation, and suitable delay. It may therefore be boldly said that instant surrender of the authority of the master, irrespective of all other considerations, must, in many cases, be a great crime in the individual slaveholder. He would now speak of this abolition principle to which he had adverted as a rule of conduct for slaveholding communities. In this respect, also, he considered that it was as yet extremely questionable. Let us illustrate the principle by the oft-repeated case of the District of Columbia. Abolitionism asserts that it is the clear duty of Congress to abolish slavery instantly in that District, without regard to what may occur afterwards in consequence of that act. Let us admit, that the dissolution of the federal union is a consequence not worthy of regard—even when distinctly foreseen; and that all the evils attendant on such a result, to human society, and to all the great interests of man throughout the earth, are as nothing, compared with the establishment of a doubtful definition having an antiquity of at least four years, and a paternity disputed between Mr. Garrison and Mr. Thompson. As a principle concerning no other creature but the slaves of the District, and no interest but theirs, it can be shown to be false. If Congress were instantly to abolish slavery there, with a tolerable certainty that every slave in the District would be removed, and continued with their issue in perpetual slavery; when, by an arrangement with the states, the slaves would speedily be abolished as to secure the freedom of every slave in five or ten years, and of their issue as they successively arrived at twenty or twenty-five years of age; if Congress could do the latter, and were in preference to do the former, they would deserve the execrations of the world. The chief plea is Mr. Thompson and abolitionism; the second express my principles and those of the despised gradualists. At all events, the truth of the principle involved in the former supposition was not at all involved in Mr. Thompson in denouncing, as he had done, those who did not see proper to follow it. A wise man would hesitate—he would weigh well the resulting circumstances as one of the best tests of the truth and utility of his principles before he propagated, as indisputably and exclusively true, and that in despite of all results, such principles, with the violence which had been manifested—principles which he repeated, were but four years old, and which he was still convinced, were but arrant quackery. There was another aspect of the subject. Reference had been made to the representation of the black population in the national government. He would remark on this subject that it was the duty of every state to see that power was committed only to the hands of those qualified to exercise it properly, wisely, and beneficially. What would be said in this country, were Mr. Thompson to propose that the elective franchise should be made universal, and that the age at which it might be exercised should be fixed at 15 years? He would venture to say that the ministry who would introduce such a scheme to Parliament, would not exist for three days. The proposal, as Mr. T. no doubt knew, would be considered altogether revolution and insanity. You cannot compare the boys of Britain who are 15 years old, with the boys of this country who are well qualified for the exercise of the elective franchise, as the average of the slaves in the various parts of the United States, are at the age of 21 years. But with us, as with you, 21 years is the age at which electors vote. As I have shown, in most of our states the elective franchise is extended to every white man, who has attained that age, while that thousands of a property kind, any property that was required are not only allowed to immigrate to communities, nine-tenths at least of the adult white males are entitled to vote. Now let it be borne in mind, that abolitionism requires not only instant freedom for the slave, but also instant treatment of him in every civil, and political, as well as every social and religious respect, as if he were white. That is, in plain terms—if we should follow the dogmas you sent Mr. T. to teach us,—
which we have been held up to the scorn of all good men, for declining to receive, a revolution far more terrible and revolting would immediately follow throughout all our slave states, than would follow in Britain by enfranchising in a day, every boy in it fifteen years old—even if your House of Lords were substituted by an elective senate, and your parliaments made annual! And it is in the light of such results, that America has received with horror the emancipation, which she was to undergo, while their advocates declare 'all consequences' indiffer-

ent, as it regards their conduct! And can it be the duty of any commonwealth to bring upon itself 'instantly'—or at all—a such a condition as this? The abolitionists them-

selves had evidently felt that their scheme was absurd; for they had never ventured to propose it to a slave state. Their papers were published, and their efforts all made, and their organized agitation carried on, and a tremend-

ous uproar raised in states where there existed no power whatever to put an end to slavery; but hardly a syllable had been uttered where, if any where, some effect might have been produced beneficial to the slaves, had abolition principles been practicable anywhere. The conduct of the abolitionists had been of a piece with what would have taken place in this country had an agitation been got up for the free abolition of slavery in Georgia, Vir-

ginia, or Pennsylvania. Their principles had never yet been advocated in the South, but by means of the post office, the effects of which, in the tearing up of mail bags, &c., Mr. Thompson well knew, and had declared. But the fact was that such metaphysical propositions as those propounded by the abolitionists—even admitting them to be true—were altogether uncalled for. Thousands of slaves had been emancipated before the abolition principles were heard of, and all that was needed, was, that those who were engaged in the good work should have been let alone or aided on their own principles. What was the use of bloating forth a doctrine which was in all likelihood false and ruinous, but which, were it true, could do no good? For if you could persuade a man that his duty required him to give freedom to his slaves, and he became suitably impressed with a sense thereof—he would do it just as certainly and effectually, as though you had begun by saying to him—now as soon as I convince you, you must set them free immediately! He could, indeed, char-

acterize such a mode of proceeding by no other term than that of gratuitous folly. Again, he might say that this principle of abolitionism was contrary to all the experi-

ences which America had acquired as a nation on this sub-

ject, which never tolerated slaves, thus making twelve

states in which slavery was not permitted. By the in-

fluence of gradualism alone, had the cause of freedom ad-

vanced steadily to this point, and every day rendered its ultimate triumph throughout the whole empire more and more probable. At this time it might have been carried South by at least 5 degrees of latitude; and Virginia, Kentucky, Maryland, Delaware, and Missouri, added to the five states and the wharves of the 100,000 slaves had been in a process of gradual melting off. If 50 years had seen the rise of 12 free states, was it too much to hope that the next 50 years should enfranchise 12 more. For all the ruin brought on this glorious cause during the last 4 years by the principles and practices of Mr. Thompson's friends, what have they to compensate suffering hu-

manity? Have they or their released from his bonds a single slave? The abolition plan had, in fact, been a sig-

nal, a total, an absolute failure. Mr. Thompson him-

self did not pretend to say that a twentieth part of the population of America had embraced his views. The whole theory was as false as the whole practice was fatal, and just and pious men would hereafter hesitate before they sent out new missions to advocate them, or lent the influence of their just weight to denunciations levelled against all who did not think them worthy of their appli-

ance. The second great principle of the abolitionists, which would have been to make all free men, the inherent and indestructible right of every man to abide in perfect freedom in whatever spot he was born; and that, while it is a crime to deny him there, all the rights of a man, a citizen, and a Christian, it was not less so to persuade, to win, or to coerce him into, what they call exile—this principle was levelled at the Colonization Society; and, while instant abolition formed the first, and denunci-

ation of what they call prejudice against color, formed the last; linked to colonization formed the middle and active principle of the band. Of this it might be said, first,—that it had the advantage of contradicting all the wisdom and practice of mankind. Whether it was meant to em-

brace women and minors—or at what age to establish the beginning of rights so extraordinary and unprecedented; whether at 21, as here, or 25, as in some countries, or 28, as in China—it was not thought that much might be said—that if these rights resided in black men they resided in no others of whatever hue, or race; and the philosophers who discovered their existence had found out something to compensate these unhappy men for their unparalleled sufferings. It certainly need not create surprise that we should listen with suspicion to such dogmas taught by an Englishman, when we remember that, from time immemorial, all the constitutions of his own country were built upon dogmas precisely opposite; and all her practice the reverse of the preening of the semi-national representative. Mr. Thompson says, a man is a citizen by inherent right, wherever he is born; the British mon-

archy, which Mr. Thompson says he prefers to all things else, says on the contrary, that let a man be born where he may, he is a Briton, if born of British parents; and it both claims his allegiance and will extend to him every right of a subject born at home! Then, why is not a man an African if born of African parents in America, as well as a Briton, if born of British parents there? Or, why are we to be attacked, first with cannon on one side, and then with Billingsgate on the other side of this vexed question? Nor did our own notions, adverse as they were to those of Britain, conflict less with Mr. T. and abolitionism than the African notions, which our notions permit men to expatriate themselves, many of our constitutions guarantee it as a natural right, and America had actually gone to war with Britain in defence of that right in her naturalized citizens. Britain had in-

sisted on searching American vessels for British sailors; America had refused to submit to the search, because, among other things, the man sought was, by naturaliza-

tion, an American. America did not oppose any of her notions permit men to expatriate themselves, many of our constitutions guarantee it as a natural right, and America had actually gone to war with Britain in defence of that right in her naturalized citizens.
might a man claim a natural right to be a king or a judge as to be a citizen. It might be as truly said that one is inherently a shark because he was born at sea, or a horse because he happened to have been born in a stable. So far is the theory of abolition from the truth; and so widely remote is their hatred to colonization, from being rooted in justice or reason, that circumstances may occur in which it shall become an imperative duty for men to emigrate. America presented a striking example of the truth of this. In this country it was customary to talk of America as a daughter of England. He had heard people talk as if America were about as large as one English shire, and settled principally from their own villages. But the fact was, that America was an epitome of the whole world, peopled by colonies from almost all parts of it. It was an eclectic nation; and to talk to Americans of the inherent right of a man to stay and be oppressed, where he happened to be born—or the guilt of seducing him to emigrate, is only to expose one's self to pity or scorn. To realize this it is only necessary to take a map of our wide empire, washed by both oceans, and embracing all the climates of the earth, and get some American boy to tell you the migrations of his ancestors.

To omit all mention of the red man from Asia, and the poor black man from Africa; there he will say in New England, are the children of the Pilgrims, who were the fathers of the city of New York, and the everlasting states of New Jersey and Pennsylvania, and that of Massachusetts. He will then add, and that the original inhabitants of New York are the children of those glorious United Provinces, that disputed with themselves, for ages, the empire of the sea; and between them both, in New Jersey, the descendants of those ancient Danes, he often ravaged your own coasts. The descendants of Huguenots, whose ancestors Louis XIV. expelled from France, and pressed across to the more distant state of the Union, as a body of industrious Germans; while in the empire state of New York, are the children of those glorious United Provinces, that disputed with yourselves, for ages, the empire of the sea; and between them both, in New Jersey, the descendants of those ancient Danes, which often ravaged your own coasts. The descendants of Huguenots, whose ancestors Louis XIV. expelled from France, and pressed across to the more distant state of the United States. The Irishman is everywhere; and where better treated than at home. Amongst such a people, it must needs be an instinctive sentiment, that he who loves country more than liberty, is unworthy to have either; that he who inculcates or affects the love of place, above the possession of precious privileges, must have a sinister object. But he might proceed much further; and having shown that it might be the duty of men to emigrate under various circumstances, prove that such a duty never was more imperious than on the free colored population of America. Possessing few motives to remain in America that were not base or insignificant, compared with those that ought to urge them to leave, every attempt to explain their conduct, revealed a selfishness on their part, a thousand times greater than that they charge upon the whites; and a cruelty on the part of their advisers, towards the dying millions of heathens in Africa, more atrocious than that charged, even by them, on the master against his slave. The love of country, of kindred, of liberty, of the souls of men, and of God himself, impels them to depart, and do not work, who more but they can wait; while they forego through the love of ease, the lack of energy, vanity gratified by the cares of abolitionists, and deadness to the great motives detailed above. But there was another, and most obvious truth, which shows the utter futility of the principle of abolition now contested. So far was the fact from being so, that any body, black or white, held an inherent right of citizenship in the place of his birth; that it is most certain, no man had even a right of bare residence, which the state might not justly and properly deprive him of; that the state has the indisputable right to coerce emigration, whenever the public good required it; and when that public good coincided with the interest of the emigrating party—and that also of the land to which they went—to coerce such emigration might become a most sacred duty. It was indeed true, that the friends of colonization had not contemplated, nor proposed any other than a purely voluntary one; but, as it has been already stated, Maryland not only made the fact of removal voluntary, but, going a step further than any other, gave a choice of place to the emigrant. I recommend Africa, says she, but I will aid you to go wherever you prefer to go. It should, however, be borne in mind that this power is inherent in all communities, and has been exercised in all time. And it were well for the advocates of abolition principles to remember that the final, and, if necessary, forcible separation of the parties, is surely preferable to the annihilation, or the eternal slavery of either; while it is infinitely more probable than the instant emancipation—the universal levelling—or the general mixture for which they contend. He had still left a third principle advanced by the abolitionists on which to comment; but as only two or three minutes of his allotted time remained, he would not enter on the subject. That would require the information of the audience, a speech delivered by Mr. Thompson at Andover, in Massachusetts, the seat of one of our largest theological seminaries, as reported by a student who was present. He wished this speech to be put on record for the information of the British public:

Students—I shall first speak of the natural and unalienable right to discuss slavery. It is not a question, you ought to do it; you sin against God and conscience, and are traitors to human nature and truth, if you neglect it. Whoever attempts to stop you from the exercise of this right, snatches the trident from the Almighty, and whoever dares to put mouth or pen in the bar of God. It belongs to God and to God exclusively. You are not at liberty to give respect to any entailty or suggestion, or to take into consideration the feelings of any man or body of men on the subject. The wicked spirit of expediency, is the spirit of hell, the infamous doctrines of the demons of hell, whom whores attempts to preach it and to express it, is the doctrine of the damned spirits. It is the spirit of the flame and faggot, revealing itself as it dares, and corrupting the atmosphere so as to prevent the free breathing of a free soul. Where are the students of the Lane Seminary? Where they ought to be—from Georgia to Maine, and from the Atlantic to the Rocky mountains—far from a prison house where fetters are forged and riveted. They could not stay in a place where a thermometer was hung up to graduate the state of their feelings. It was not till Dr. Beecher consulted the faculty at New Haven and Andover, to see if they would detain him, that he ventured to put the screws on. But, perhaps you may say, we are at peace, as you express it. The faculty have the power, in a degree, to fix our future settlements by the recommendation, and, therefore, we must resist. What if you have to leave the seminary? Far better to be away than to breathe the tainted air of tyranny. I proclaim it here, that the only reason why Abolition is not countenanced at Andover, is, because it is unpopular. To do that alone is to do an injustice. In 1833 the Colonization Society was the pet child of the churches, the seminaries and the colleges of the land; but now, forsooth, because it is unpopular, it is cast off. Ay, once the eloquent tongues voiced its praise, and the gold and silver were its tributaries—where is it now? Cast off because it is unpopular. This is rather hard; it is its old age too. But I forbear; it is a touching theme. I return to the Lane Sem—
inary. Never were nobler spirits and finer minds congregated together; never in all time and place a more heroic and generous band. Dr. Beecher himself has pronounced the eulogy. In what condition is the seminary now? Lying in ruins, irretrievably gone! Dr. Beecher then sacrificed honor and reputation.

Mr. Thompson read extracts from an article in the Liberator, which went to show that the faculty at Andover, advised the students to be uncommitted on the dividing topic of slavery. Yes, added Mr. Thompson, go out uncommitted, wait till you get into a pulpit and have it cushioned, then if you want to put it, perhaps you may commit yourself. The speaker observed, that very ill effects have resulted from the failure of the students at Andover, to form themselves into an anti-slavery society; that example had extended to Phillips' Academy, Amherst College, &c. He had been twitted about it wherever he had been, but you may commit yourselves, he added, condescendingly; there is some apology for you, only let a society be formed instantly. Those who attempted to show from the Bible that slavery was justifiable, were 'paving the slaveholders' paths to hell with texts of scripture. Mr. Thompson enlarged upon the merits of the refractory students at Lane Seminary, with a most abundant supply of arguments; and the meanest of the students of Andover, although not expressly designated by name, were understood by the manner of expression to be placed in contrast. Mr. Thompson remarked, that such conduct would not be tolerated by the students of any college in England, Scotland, or Ireland. This abuse of the faculty was more personal and pointed than I have described; some of the faculty was called by name, but the severe expressions I have forgotten. He would probably have outrun himself, and exhausted the vocabulary of opprobrious epithets, had he not been interrupted. At the conclusion of the lecture, with the strange inconsistency which belongs to the man, he remarked, that he had been a member of the members of the faculty, and that he would willingly sit at their feet as a learner.

He had only one remark before he sat down. It had been publicly stated by a student of this seminary, that Mr. Thompson, in a conversation with him, had said, that every slaveholder deserved to have his throat cut, and that his slaves ought to do it. He could not, of course, vouch for the truth of this; but Mr. Thompson was there to explain. One thing, however, he could state as an indisputable fact, namely, that the professors of the seminary had signed a document, in which it was asserted, that the young man had been in the college for three years, and that his veracity was unimpeachable and impeccable. If the story were true—it was well that it was timely made public. If the young man misunderstood Mr. Thompson—he (Mr. B.) believed he formed one of a very large class in America, who had fallen into similar mistakes, and drawn similar conclusions from the general drift of his doings and sayings in that country.

Mr. Thompson, on rising, observed, that no one could be more ready than himself to commend the gentleman who had just resumed his seat, for the courage which he had shown in dealing so frankly and faithfully with him. (Mr. T.) in the presence of those to whom he (Mr. B.) was comparatively a stranger, and whose favorable opinion he (Mr. T.) had had many opportunities of conciliating. He rejoiced that his opponent had, towards the end of his speech, attempted to state facts and specify charges, and had thus afforded him an opportunity of showing, completely and triumphantly he could meet the charges brought against himself personally, and support the statements he had made in reference to America. He would commence with the Andover story about cutting throats.

The truth of the matter was this. A student in the Theological Seminary, of the name of A. F. Kaufman, Jr., chatted with George Thompson, with having said, in a private conversation, that every slaveholder ought to have his throat cut, and that, if the abolitionists preached what they ought to preach, they would tell every slave to cut his master's throat. Mr. Kaufman was from Virginia, the son of a slaveholder, an heir to slave property. The story was first circulated in Andover, and was afterwards published in the New York Commercial Advertiser, in a communication dated from the Saratoga Springs. In reply to the printed version, I (said Mr. T.) printed a letter denouncing the charge in the least solemn manner, and referring to my numerous public addresses, and innumerable private conversations, in proof of the perfectly specific character of my views. Then came forth a long statement from Mr. Kaufman, with a certificate to his veracity and general good character, signed by Professors Woods, Stuart, and Emerson, of Andover. Here the latter must have rested—Mr. Kaufman's charge on one side, and my denial on the other—had the conversation been distinctly private; but, fortunately for me, there were witnesses of every word: and this brings me to notice other circumstances connected with the affair, constituting a most complete contradiction of the charge. I was staying at the time under the roof of the Rev. Shipley W. Wilson, the minister of the Methodist Episcopal Church in Andover, and when I had the conversation with Mr. Kaufman, he related the passage of the lecture, which I had been said to have uttered, there were present, only myself and the host, the Rev. S. W. Wilson; the Rev. Amos A. Phelps, congregational clergyman, and one of the agents of the American Anti-Slavery Society; the Rev. Lay Roy Sunderland, Methodist Episcopal clergyman, and at present the editor of the Zion's Watchman, New York; and the Rev. Jarvis Gregg, now a professor in the Western Reserve College, Ohio. In consequence of the use made of the statement put forth by Mr. Kaufman, I wrote to Professor Gregg and Mr. Phelps, requesting them to give their version of the conversation in writing; and their letters in reply, which, together with one written without solicitation, by Mr. Sunderland, have been published. They not only flatly contradict the account given by Mr. Kaufman, but prove that I advocated, in the strongest language, the doctrine of non-resistance on the part of the slaves. These letters, however, never appeared in the columns of the paper which brought the charge, and led me to the proof of my innocence.

It may be well to give some idea of the conversation out of which the charge grew. Mr. Kaufman complained of the harsh language of the abolitionists, and challenged me to quote a passage of scripture, justifying our conduct in that respect. I passed over that point, and merely stole a man and sold him, or if he be found in my hand, he shall surely be put to death; and observed, that in this text we had a proof of the awful demerit of the slaveholder; that he was considered worthy of death; and that the modern slaveholder, under the Christian dispensation, was not less guilty than the slaveholder under the Jewish law. I then reminded him of the political principles of the American, and cited the words of the Declaration of Independence, 'Resistance to the will of God is obedience to God.' I then contrasted the injuries inflicted on the slave, with the grievances complained of in the Declaration of Independence, and argued, that, if the Americans deemed themselves justified in resisting to blood the payment of a threepenny tax and a stock duty, how much more, upon the same principles, should the slave be justified in doing his master's throats, to obtain deliverance from personal violence? Many more, that every American, true to the principles of the revolution, ought to teach the slaves to cut their masters' throats—but that while these were fair deductions from their own revolutionary principles, I held the doctrine that it was invariably wrong to do evil that good might come, and that I dared not purchase the freedom of the slaves, by consenting to the death of one master.

He (Mr. T.) had thus disposed of one of the most tan-
Fourth Night—Thursday—Mr. Thompson.

The account of his second visit in July 1855, was thus given in a letter addressed to the Editor of the Liberator:

'It had been previously announced that Mr. Thompson would address us on Tuesday evening. The hour arrived, and a large and respectable audience were convened in the expectation of again listening to the—(Mr. Thompson here omitted some complimentary expressions.) After the introductory prayer, Mr. Phelps arose, and said, he regretted that he was obliged to state that Mr. Thompson had not yet arrived in town, but he thought it probable he would soon be with us. He then assumed the subject of American Slavery. He had however uttered but a few sentences before Mr. T. came in. His arrival was immediately announced from the desk, and the expressions of satisfaction, manifested by the audience, told more eloquently than words, the estimation in which they held this beloved brother, and the pleasure they felt on again enjoying the opportunity of listening to his appeals. Mr. Thompson took his seat in the desk and Mr. Phelps then proceeded at some length. When he closed his remarks, Mr. Thompson arose, and after some introductory remarks, answered in a powerful and eloquent manner the inquiry, 'Why don't you go to the South?'

'The evening was occupied by Mr. Phelps, in exposing the diabolical monster, the American Colonization Society, which he did in so masterly a manner, that we are quite sure none of his auditors, save those who are wilfully blinded, will hereafter doubt of its being 'a fraud upon the ignorance, and an outrage upon the intelligence of the Community.'

'Thursday evening Mr. Thompson vindicated himself against the aspersions heaped upon him for denouncing Dr. Cox. I would that all Mr. Thompson's friends had been present, and his enemies too, for I am sure that unless excused in a shield of prejudice more impenetrable than steel, they would have been compelled to acknowledge that the denunciation of Dr. Cox's work and conduct was such an instance of tiger-like malignity, as none have represented it to be. Friday evening (the evening to which the extract read by Mr. Breckinridge referred) he spoke of the 'armed neutrality' of the seminary and the course which had been taken in the Academic Institutions of Andover. He is accused of wantonly abusing our Professors and Teachers—of making personal attacks upon them. No personal attacks however were made; no man's motives were impeached. He attacked PRINCIPLES and not MEN: for while he would render to the guardians of the seminary and academies, all that respect which their station, and learning, and piety demands, he would not judge them as men, but act upon the same principles, and judge them as personal attacks pursued, as having a tendency to retard the progress of emancipation. Let the public judge as to the propriety of his remarks.'

'It would be recollected that the same question had been put to him here in Glasgow, as that which he had answered at Andover. 'Why don't you go to the South?' He would tell his opponent on the present occasion, that even he could not advocate abolition sentiments in the South, purely and openly, without endangering his life. The reason he was able to express his views on Slavery and remain un molested, was because it was known that he denounced the abolition of Slavery and Colonization. The experience of Mr. Birney was in point. That gentleman hated slavery before he joined the abolitionists, and was in the habit of speaking against it, in connection with the colonization cause, and was permitted to do so without hindrance; but when he emancipated his slaves, and called upon others to do likewise, upon true anti-slavery principles, he was forced to fly from his residence and family, and was removed to the city of Cincinnati.'

'It had been tauntingly said, 'shew us the fruits of your principles.' 'Where are the slaves you have liberated?' He would reply that in Kentucky, very recently, nineteen slaves had been liberated upon anti-slavery principles: enough to answer Mr. B's demand, 'point us to one slave
your society has been the means of liberating. But the question was not to be so tested. The abolitionists of Britain were often called upon in the same way; and their answer was, our principles are extending, and when they are sufficiently impressed upon the public mind, there will be a general emancipation of the slaves. On the 31st of July, 1834, they could not point to any actually free in consequence of their efforts but the night came and passed away, and the morrow dawned upon 800,000 human beings, lifted by the power of anti-slavery principles out of the legal condition of chattels, into the position of free British subjects. So in the United States. The principles of Abolition would necessarily be sometime extending, but ultimately they would effect a change in public opinion, and a corresponding change in the treatment of the thousands who have been so long in bondage. Mr. Breckinridge had disputed the truth of the fact he (Mr. T.) had stated relative to the imprisonment and sale into bondage for life, in the city of Washington, of a black man, just entitled to his freedom. He (Mr. T.) trusted that in this matter also he should be able most satisfactorily to establish his own veracity. The evidence he would produce to support the statement he had made was, a correspondence of the inhabitants of the District of Columbia, U. S., signed by 1000 of the most respectable citizens of the District, and presented to Congress, March 24, 1828, then referred to the Committee on the District, and on the motion of Mr. Hubbard, of New Hampshire, Feb. 9, 1833, and ordered to be printed. He (Mr. T.) held in his hand the genuine document printed by Congress, 22d Congress, 2d Session. Ho. of Reps. Doc. No. 140.

The following was the part containing the fact he had mentioned:

'A colored man, who stated that he was entitled to freedom was taken up as a runaway slave, and lodged in the jail of Washington City. He was advertised, but no one appearing to claim him, he was according to law, put up at public auction for the payment of his jail fees, and sold as a slave for life. He was purchased by a slave trader, who was not required to give security for his remaining in the District, and he was soon shipped at Alexandria for one of the southern states. An attempt was made by some benevolent individuals to have the sale postponed until his claim to freedom could be investigated; but their efforts were unavailing; and thus was a human being sold into perpetual bondage at the capital of the freest government on earth, without even a pretense of trial, or an allegation of crime. He should be glad to find that Mr. B. had a satisfactory explanation of this most revolting case. Such things were brought to make any man speak hardly of America. If he (Mr. Thompson) said severe things of that country, it was not, heaven knew, because he did not love that country, for his heart's desire and prayer was, that she might soon be free from every drawback upon her prosperity and usefulness. He told these things because they ought to be known and branded as they deserved, that the nation guilty of them might repent and abandon them. He was not the enemy of America but faithfully pointed out her follies and crimes. No. He was the man that loved America, that seeing her like some lofty tree spreading abroad her branches, and furnishing at once shelter and sustenance to all who sought refuge under her shade, observed with sorrow and dismay, a canker worm at the root, threatening to consume her beauty and her strength, and could not rest day nor night in his efforts to bring so great and glorious a nation to a sense of her danger, and an apprehension of her duty. Let others do the pleasant work of flattery and panegyric, and lie it his more ungracious but not less salutary work of proclaiming her errors and denouncing her sins, until she learns to do justice and love mercy.

He, Mr. T. thought he might with some justice complain of the manner in which he had been treated by his opponent. He, Mr. T. had made every concession which truth and justice would warrant to Mr. B.—had honored his motives, and studiously separated him from those upon whom his heaviest censures had fallen—the lovers and abettors of the slave system. But a similar course had not been pursued towards him. In many ways his motives had been impeached, and his statements so denied, to throw discredit upon his intentions in making them. In a word, Mr. B.'s whole course had been wanting in that courtesy which he had a right to expect would be exhibited by one disputant towards another. At the same time, he earnestly desired Mr. B. to state freely all he thought of his motives and conduct. A few moments yet remaining, he would say a word or two in reference to the design attributed to the Abolitionists, in respect of the privileges to which the colored people were entitled. He denied that the Abolitionists had ever asked for the blacks, either in regard to political rights or social privileges, anything unreasonable. They asked for their immediate release from personal bondage, and a subsequent participation of civil rights, according to the amount in which they possessed the qualifications demanded of others. Where, in the documents of Abolitionists, was the doctrine of instant and universal emancipation, of which so much was heard? Not the Abolitionist who had contended for such a thing. He asked nothing for him over and above what would be freely bestowed on him if he were white. Oh, it was an awful crime to have a black skin! There lay all the disqualification.

The great fault which Mr. B. seemed to find with the principles of the Abolitionists was that they were too lofty, too grand; too little accommodated to the spirit of the age; that, in the adoption of their views and principles, they had not consulted the manners, and habits, and prejudices of their country; and the whole of his (Mr. Breckinridge's) argument had been in favor of expediency. He hated that word 'expediency' as ordinarily used. It contained, as he had often said, the doctrine of devils. It was so congenial with our depraved nature to make ourselves a little wiser than God—to believe that we understood better than God's servants, of old, the best way of reforming mankind. Oh! that men would take the Almighty at his word, and simply doing their duty, leaving Him to take care of consequences. Doubtless the dauntless Hebrew, Daniel, was deemed in his day a rash man. He might so very easily have escaped the snare laid for him. Why did he not go to the back of the house? Why did he not shut the window against the wind? Why could he not pray silently to the searcher of hearts? Daniel scorned compromise. He prayed as he had ever prayed—aloud—with his window open, and his face to Jerusalem. He boldly met the consequences. He walked to the lion's den—he entered, he remained; but lo! on the third day he came forth unharmed, to tell mankind to the end of time, that if they will do their duty, and trust in Daniel's God, no weapon formed against them shall prosper, but they shall in His strength stop the mouths of lions, and put to flight the armies of the aliens.

Mr. BRECKINRIDGE said that, so far as the present respectable audience was concerned, he would make but a single remark. Mr. Thompson and he had already trespassed on their patience, but they would probably do so no longer than to-morrow night; at least, so far as he was concerned, he thought it unnecessary, if not improper. The chief reason of his (Mr. B.'s) coming here was to defend the Churches. Many in America, from the false and dreadful charges which had been proclaimed over Britain against them by Mr. Thompson, and which he had challenged all the world to give him an opportunity to prove. Upon this topic that gentleman had, as yet, fought shy. He could wait on him no longer. They might expect therefore, that next evening he would
Fourth Night—Thursday—Mr. Breckinridge.

As I did not see Mr. Breckinridge, I cannot quote him directly. However, it seems that he was discussing the topic of slavery and its abolition. He expressed his concern about the slave trade and its consequences, and he emphasized the importance of individual responsibility in the fight against slavery.

He quoted a passage from a speech delivered at a meeting in Edinburgh on the 29th January, 1836, which reads:

"He stood there not to defame America. It was true that they had persecuted him; but that was a small matter. It was true they had hunted him like a partridge on the mountains; that he had to leech with the assassin's knife glancing through his eyes; and his wife and his children were in danger of falling by the ruthless hands of murderers. And again, from the presbytery to the same pamphlet in which the above cited speech is found, a pamphlet, intended perhaps for America, and called 'Voice to her from the Metropolis of Scotland,' the following paragraph occurs:

Mr. Thompson having proceeded by way of St. John's, New Brunswick, embarked on board of a British vessel for Liverpool, where he arrived on the 4th of January, and on the 12th was happily joined by his family who had left New York on the 16th December.

So that it appeared from these statements that Mr. Thompson, believing that the Americans meant to take away the lives of his wife and children, left them to their fate while he prudently consulted his own safety by flight. In regard to the alleged case of the sale of a free man of color, at Washington city, the proof stood thus: Mr. T. broadly asserted, again and again, that a free man had been sold into slavery. Mr. B., without knowing the especial facts relied on, that knowing America and knowing abolitionism, had flatly and emphatically denied that such a thing ever did or could happen in the District of Columbia. Mr. Thompson reasserts, and triumphantly proves it, as he says. His first step in the proof is, a printed scrap, which, he says, is the identical memorial laid on the table of the Senate of the United States, who, as they received and printed it, he says, they knew there was no copy. Upon which principle I also avouch all Mr. T.'s charges, as I hear them and consent to their publication. But, he adds, there were once 1000 signatures to this document, all witnesses of the truth of its contents. To which I reply—I see no name to it at all now; and secondly, if there were a million, the paper does not assert, much less prove, what Mr. T. produces it to sustain. It merely declares that the man said he was free; without even expressing the opinion of the writer or any signer of the paper. Now, upon this case and this proof, it is nearly certain that the man was not free, and extremely probable that the whole case is fictitious. For the glorious writ of habeas corpus, one of the main pillars of your liberty—a privileged writ which no English judge, for his right of conscience, would dare illegally refuse; that writ is one of the great barriers of oppression: but which the 1000 signers of the memorial, the many abolitionists at Washington of whom Mr. T. boasts, did not know his rights—in a land where every man knows and is ready to defend his right? If they did not, they were thrice sadden asses, fit only to be tools in gulling mankind into the belief of a tale that had not feasibility enough to gull a child. Upon the face of his own proof, Mr. Thompson had shown that he had not the remotest color of the 'right of conscience' so often made in arguing this case; by all of which he intended to make men believe that in America it was not uncommon to sell free men into slavery! Mr. Breckinridge then resumed the consideration of Abolition principles; the third of which was that all prejudice against color is sinful, and that everything which induces us to refuse any social, personal, religious, civil, or political rights to a black man, which is allowed to a white one, not inferior to him in moral or intellectual qualifications, is a prejudice, and therefore sinful. He believed this to be a fair statement of their principles on that head. And he would, in the first place, remark concerning them, that even if they were true, which he denied, the discussion of them was worse than useless. It could not advance the cause of emancipation, nor improve the condition of the free blacks. And whereas the abolitionists might say, the slaves when freed, would follow their course of life and inclinations; nor could the declaration of an abstract principle alter either their conduct or that of the whites, in any material degree. If, as Mr. Thompson asserted, prejudice against color was the national sin of America, the plague spot of the nation, it had just as often been asserted by others that the prejudice itself originated at first out of the relation of slavery. The former was mere fancy; the latter was a mere fact. If there were no black capitalists in this world, on earth there would no longer be any aversion against that color, which went beyond the invariable and mutual restraints of nature, or was tolerated by a proper Chris-
tian liberty. They know little of human prejudices who do not know that they are more invincible in the bulk of mankind than the dictates of reason, or the impulses of virtue itself. The case of the abolitionists must therefore be pronounced foolish on their own showing. For they undertook to break down the strongest of all prejudices, as they themselves say, as a condition precedent to the doing of any act to do all, required greater in their success than a high tone of moral feeling. But if, as I shall try to show, their doctrines are contrary to all the course of nature and all the teachings of Providence—their behaviour is to be considered little else than sheer madness. Again, even if it did not prejudice the case of the slave, as none can deny it did—to agitate this question of color, and mix it up inseparably with the question of freedom, of what use was it to him? If the whites treat him with scorn, give him moral liberty and be pitiful, forgive, or return the scot. What advantage was he to gain as a slave, by the discussion, even if no harm came from it? What advantage was he to obtain as a freeman, even if its agitation did not for ever prevent him from being free? It is, in all its aspects, the most remarkable illustration of a weak, heedless, and ignorant fanaticism, which has now been proved, and has been of them all, the most fruitful of evil. The truth is, that the rights and privileges of free persons of color were better secured to them in America, than corresponding rights and privileges were to the white peasantry of any other country on the Globe.

With regard to the religious rights of colored persons, he could only say that he had sat in Presbyteries with them, that he had dispensed the sacrament to them together with white persons; and that he and another of others had sat in the same class with them at our theological seminaries. As for all the stories which Mr. T. was accustomed to tell about Dr. Sprague having part of his church settled round for persons of color, he knew personally nothing, and noticed it only because it was told as a specimen story. He merely knew that Dr. Sprague was accounted a benevolent man, and common charity required him not readily to believe any thing of him in a bad sense which could be justified in a good one. But if there was any thing so very exclusive and revolting in these marks of superiority or inferiority in a church, let them not look to America alone; not limit their sympathies exclusively to the blacks. In almost every church in England in which he had been, from the Cathedral of St. Paul's at London, to the curate's village church, he had seen them meted out, or, if not meted out, elevated, and somehow distinguished from the rest. And when he enquired why these things were so, and for whose accommodation, the answer was ready, 'Oh, that is for my Lord this; or Sir Harry that; or Mr. Prebend so and so; or the Lord Bishop of what not.' And very often even in dissenting chapels, he had seen part of the seats of an inferior description in particular parts of the house, which had as often been told, were the seats of the poor; an arrangement which has struck him as favorably as the similar one in Dr. Sprague's church did Mr. T.—the reverse. This preparation of free and separate seats for the poor is, if he is rightly informed, nearly universal, in both the Scottish and English Establishments, whenever the poor have seats in their churches. Now, if Mr. Thompson wished to begin a system of levelling—if he means to preach, let us be told, why was be not a minister here? Why did he not try to convert Earl Grey, and Lord Melbourne, instead of going across the Atlantic in order to try his experiments on the despised Americans? As to the civil rights of the free blacks in America, the most erroneous notions were entertained in both countries, but especially here. But the truth was, they enjoyed greater civil rights than the peasantry of Britain herself. Their rights were fully protected in their exercise. Their right to acquire property of any kind any where, without being hedged about with exclusive privileges and ancient corporations; their right to enjoy that property, unnumbered with poor rates, and church rates, and tithes, and assizes, and untold taxes and vexations; their right to pursue trades, calling, or business, without regard to monopolies, and innumerable, vexatious and worrying preliminaries; their right to be free in personal matters, to contract, to procure divorce, to surveil lance of an inn, without notice; their right to be cared for in sickness and destitution, without questions of domicile previously settled; their right to the speedy and cheap administration of justice without 'sale, denial, or delay'—and unattended with ruinous expenses; these, with whatever may truly be considered civil rights,—are enjoyed by the free colored people in nearly every part of America, to a degree utterly unknown in the mixture of British subjects, not only in the East and West Indies, but in Ireland, and even in England itself. If any rights had been denied them, as the following of certain professions—as that of a minister of the gospel, for example, which Virginia had lately done, he could point their attention to the time when these laws were passed, and show that it was not till after the era of abolition; and that it could not have been, for its fury was not till after they had heard the torch bearers lighted candle, to curse the white man, and teach sedition and murder to the slaves. The nature of political rights claimed by Mr. Thompson for the blacks, in his sweeping claim to have them put on a footing of perfect equality, with the whites, seemed to be utterly unknown to him, both as to their origin and character. Whilst he advocated a scheme in America, which demanded the most extensive political changes, and claimed political rights in all the states of the country; he still persisted in ascribing the British nation that he had never touched the subject in a political aspect! Now, what political rights does he claim for the free blacks—and denounce all America for refusing, on account of this prejudice against color? Is it right of suffrage—is it right of office, is it perfect, personal, and political equality? If not, what does he mean? But if he means that, it is a great step: in all the free states, and in several of the slave states, in behalf of the free blacks, to a far greater extent than the same exists in England, as between the privileged classes and the bulk of the nation, though all are white. I boldly assert, that a greater part of the free men of color in America, did enjoy perfect political privileges at the rise of abolitionism, than the white man in England. There were free black voters in North America, in proportion to the free black race, than there are white voters in all Britain, in proportion to the white inhabitants of the British empire. And this, even leaving out the red millions of the East and the black thousands of the West Indies; and making the Reform Bill the basis of calculation; if some have been deprived of these privileges—let abolitionists blame themselves. If, in most places, these privileges of the free blacks have been limited by laws, or by the exercise of authority, it was a very secondary advantage—and that the present outcry is but the more wicked and absurd. As to the social rights which were demanded for the slaves and free blacks both, there seemed to be a complete confusion of ideas in the minds of the abolitionists. Did they mean to say that all distinctions and gradations of rank were iniquitous, or did they mean that men ought to enjoy privileges have been dome into it, who were not justified to the whites! Who had ever heard of a nobleman marrying a gipsy? or, of a King of England marrying a laborer's daughter? But, the fact was, every thing tended to prove, that in preaching against the alleged prejudice against color, the abolitionists were really advocating general amalgamation. There were three opinions on the subject:—1st. That in a state situated like most of those in America, private policy required the mixture of the races to be prohibited; so that, in nearly all the
states, intermarriages were prohibited, and in many states they were punishable as a felony, with fine or imprisonment. 2d. That the practice was inexcusable, but so far innocent as to be left to the discretion of the parties, which he believed was the opinion of sober-minded people generally in this country. 3d. That as the chief practice of marriage, it was the aim and object of this [paragraph is not visible]. That prejudice is to be broken down, and the contrary right upheld, as neither improper nor inexcusable, when voluntarily exercised. This last, or even a much stronger advocacy of amalgamation, is the doctrine of abolitionism; facts deducible from their Declaration of Independence, and found in the whole scope of their writings and speeches. Mr. Breckinridge then went on to show the utter folly, and, as he thought, the entire inadmissibility of the doctrine of amalgamation in the present form of the social order of the country. In the first place, the result after which the abolitionists seemed to strive, was impossible; in the most strict sense of the terms, naturally or physically impossible. He by no means meant to contend with some free thinkers, who, to upset the Masonic Cosmogony, asserted that the different races of men were not fundamentally and necessarily different, but could be made one. But what he meant was this, all who believe the Masonic account of the origin of the human race, must, of course, believe they were all once of one complexion. Now, if they could all be amalgamated and made of one complexion again, those causes, whatever they are, which have produced so great diversities, would be done, after a time, cease to exist. And having gratified Mr. Thompson and his friends, by universal toleration and universal freedom, he would soon find that they had done a work which nature did not permit to stand; and would again behold, in one belt, upon the earth's surface, the black, in another the red, and in a third the white man. And to whatever degree they carried their principles into practice, they would find proportionately great counteracting causes—continually fighting against them, and continually requiring the re-production of their amalgamated breed, from the original stocks. This, then, is a fatal objection to their scheme; the course of nature is against it. But, again, he would say, as a second fundamental objection against all such schemes, that whenever, in the past history of the world, the various races of men had been allowed freely to amalgamate, one of two concomitants had universally attended the process, namely, polygamy or prostitution. If either of these be permitted, as innocent, amalgamation can easily be produced through its first stage; without one, at least, of these two engines, no progress has ever yet been made in this work of fighting against the overwhelming course of events. He regretted he had not time to go over these branches of the argument with that pains which he could wish. If he had, he believed, notwithstanding all that Mr. Thompson had said, or might say, about sophistry, they could, each of them, be demonstrated as clearly as that gentleman could demonstrate any proposition in geometry. Again, in the third place, he believed, from what was contained in the Bible, that in preserving, distinct from each other, the three families of mankind, as descended from the three sons of Noah, God had great, and yet undeveloped, purposes to accomplish. How far the whole history of his providence led to the same conclusion, he must leave to their own reflections to determine. But, on the admission of such a truth, even with this aid, it will not be possible to understand anything in the structure of nature that would effectually prevent the obliteration of either race. One may find this in those general considerations which make intermarriages, in this view, inexpedient: or, another, in the innate and absolute instincts of the creature. But both will receive with suspicion, as an undoubted and fundamental rule of Christian morals—a dogma which requires us to contend against the clear teachings of providence, and the good and merciful intentions of our Creator. 4. We tax our faith but slightly when we believe, that as soon as these purposes of mercy and glory are accomplished, and the signal revolution in the social condition of man now contended for, shall be required by the Almighty, we may look for a channel of communication between him and the world, more in accordance with the spirit of his Son, than that which has hitherto been given as a subject of respect. The fourth objection which struck him against this whole procedure was, that in point of fact, the world has need of every race that now exists on its surface. It has taken forty centuries to adjust the nicely balanced and adapted relations and proportions of a vast and complicated structure—which the finger of all-pervading wisdom has itself guided in all the steps of its development. And to strike a blow against the charters of creation, and to smash the instruments of human progress, of the world knows not whom, accomplish the most stupendous revolution which all these forty centuries have witnessed. Suppose the end gained. If any one race now existing was obliterated, or very materially altered in its physical condition—how large a proportion of the world's surface would become speedily depopulated, and so remain until the present condition of things were restored! How cruelly would humanity suffer!—and what would a wreck would the earth exhibit! He who will look with a Christian's eye abroad upon the families of men, must feel that to accomplish the great hopes his heart has conceived for this ruined world,—he needs every race that now peoples it; and must see the hand of God in arresting so speedily and so signal this pernicious heresy. In the fifth place, he suggested an argument against amalgamation, which at once showed the injustice of the outcry against America, and the total inadmissibility of Mr. Thompson and his party. The fact was, that this prejudice of color—as it was called—was in all respects mutual; and so far from being the peculiar sin of America, was the common instinct of the human race, and existed as really, if not as strongly, on the side of the colored population as on that of the whites. In proof of this, Mr. Breckinridge cited the case of Hayti, where no man is allowed the rights of citizenship, but a certain portion of black blood runs in his veins, and that of Richard Lander, who, while travelling in the interior of Africa, as the servant of Park, was looked upon with comparative favor by the natives on account of his dark complexion, while his master, who was of a very fair complexion, was far less a favorite on that account. The North American Indians and the blacks more readily intermarried than the negroes and the whites. The latter complexion, which is not indeed uncommon, is formed by the mixture of a white man with a negro; never, or most rarely, of a negro and a white man, the slight and most exaggerated number of mulattoes, are nearly without exception, the offspring of white men and colored women. These facts seemed to show the reality and nature, or the mutual aversion of which I have spoken; an aversion never overcome but in gross minds. And the whole current of remark proves that those who attempted to promote amalgamation are fighting equally against the purposes of Providence, the convictions of reason, and the best impulses of nature. He had much to say which time failed him to say, on the spirit in which the abolition had been advocated in America. He would, therefore, merely remark whether it might be taken as a compliment, or the reverse, that the spirit of all Mr. Thompson's speeches, which he had heard or read—might give us an idea to the spirit of abolition every where: a spirit which many seemed to consider as from above, but for himself he prayed to be preserved from any such spirit. He had much also to say upon the malignant feeling and spirit of insubordination which had been produced by the discussion of these questions in the breasts of multitudes of free colored people. The rights, of which so much had been said in this country, were as often produced by the imprudence and insolence of these degraded people, as by the wanton-
Fourth Night—Thursday—Mr. Breckinridge.

violence and prejudices of the lowest classes of the whites. In consequence of the influence of the Jacobinical principles of the abolitionists, many free colored servants left employments they had held for years: because the claim then first set up, of perfect domestic equality with their masters was refused; while many cases of insult to females, in the streets of our cities, signalized the same reason and spirit. He had also much to say of the wide spread feeling, looking towards immediate deliverance, from a distance, and by force, which suddenly, and, if the abolitionists are innocent as they pretend, miraculously got possession of the minds of the slaves all over the Southern country; and which led to such stern, and but the more unhappy, if necessary, consequences. It had been said in justification of his conduct by Mr. Thompson, that persuasion had never yet induced any one to relax his hold on slaves—and that, as for America in particular, she would never be made to feel aught on the subject, till her pride and fears were awakened. 'To that he would reply, that as regarded pride, perhaps America had her share of it; but if abolition was not to be looked for till her fears granted it, he apprehended they would have sufficient time yet left to send Mr. Thompson on several new voyages before the whole country was frightened into his terms.'
DISCUSSION.

FIFTH NIGHT—FRIDAY, JUNE 17.

Mr. BRECKINRIDGE said the order of the exercises of this evening had, without the fault of any one, placed him in a position which was not the most natural. Considering that it was his duty to support the negative of the point for this evening's discussions, it would have been most natural had the affirmative been first brought out. He said this arrangement was not the fault of any one, because it was not known that the point would fall to be discussed on this particular evening; for had it fallen on last night or to-morrow night, the order would have been as it ought to be. His position was however made somewhat better by the fact, that nothing which Mr. Thompson could say this evening in an hour or two, could alter the assertions which he had already repeatedly made and published in Britain. Since the notice of this discussion had been given to the public, through the medium of God, been put in possession of six or seven papers and pamphlets containing the substance of what had been said by Mr. Thompson throughout the country, and reiterated by associated bodies of his friends under his eye. After reading these carefully, he found himself pretty fully possessed of that individual's charges and testimony against the ministers, private Christians, and churches of America; he would therefore take them as he found them in those publications, while Mr. Thompson's presence would enable him to explain, correct, or deny any thing that might be erroneously stated. The first thing he should attempt to do, was to impeach the competency of Mr. Thompson as a witness in this or any similar case. Mr. Thompson had shown that he was utterly incompetent, wisely to gather, and faithfully to report, testimony on any subject involving great and complicated principles. He did not wish to say anything personally offensive to Mr. Thompson; but he must be plain and he would first produce proof of what he said, which was as it regarded this whole nation perfectly ad hominem. He would show the audience what Mr. Thompson had said of them; and then they would better judge what was his competency to be a witness against the Americans. At a meeting in the Hopeton Rooms at Edinburgh, since his return from the United States, Mr. Thompson said,—

"We were really under a worse bondage that the slaves of the United States. We kissed our chains and hugged our fetters. We were governed by our drunken appetite. The lecturer in the concluding portion of his address, depicted in a tone of high moral feeling, the degraded condition of Great Britain as a nation, in consequence of her extreme drunkenness. He shewed that habits of intemperance, or feelings and prejudices generated by intemperance, pervaded every class from the highest to the lowest, and even to the women. He then referred to the altar of expediency; and, above all, the sanctuary was not clean. As a Christian nation we were paralyzed in our efforts to evangelize the world—partly by the millions upon millions actually expended upon ardent spirits—partly by the selfish and demoralizing feelings which this sensuous indulgence in particular was known to produce. How could we, Mr. Speaker, uphold America with her system of slavery when we ourselves were but glorying in a voluntary slavery of a thousand times more detestable and abominable description? In our own country, it might be said that there was, as it were, a conspiracy against the bodies and souls of her people."

Now in any Court of Justice, he would take his stand upon the fact that the man who made that speech must be a monomaniac; and he believed no competent tribunal, after hearing it, would receive his testimony as to the character or conduct of any nation on the face of the earth. Or if there lingered a doubt on the subject, he should show from the burden of his charges against America—that he spoke in the same general spirit, and nearly in the very same terms of her, as of Britain, although the fault found with each country was totally different. He spoke of each as the very worst nation on earth, because of the special crime charged. Any man who could allow himself to say, that the two most enlightened nations on earth—were in substance the two most degraded nations on earth; who could permit himself to bring such rioting accusations—successively against two great people, on account of the sins of a small portion of each—which he had looked at till he could see nothing else, and with the perseverance of a gold leaf beetle, exercised his ingenuity in stretching out to the utmost limits, over each community; a man who not only can see little to love anywhere, that does not derive its complexion from himself—and who, the moment he finds a blot on his brethren, or his country, instead of walking backwards and hiding it with the filial piety of the elder sons of Noah—mocks over it with the rude and unfeeling bitterness of Cannan; such a man is worthily impeached, as incompetent to testify. Nay I put the issue where Mr. Thompson has put it. If this nation be such as he has described it to be—I demand with unanswerable emphasis,—how can it dare to call us, or any other people to account, on any subject whatever? If, on the other hand, what he has said of this nation be false,—I equally demand—how can he be credited in what he says of us—of any other nation under the sun? After this cavet against all that such a witness could say, he would in the first place observe, that all the accusations brought by Mr. Thompson against Americans, were imbued with such bitterness and intemperance, as ought to awaken suspicion in the minds of all who hear them. There was visible not only a violent national antipathy against that whole country, but also a strong prejudice in favor of the one side and against the other, in the local parties there, which before any impartial tribunal, ought greatly to weaken any credit that might otherwise be attached to his testimony. Besides an open hostility to the nation as such, and a most envenomed hatred to certain men, parties, and principles in America, the witness has exhibited such a wounded feeling of vanity from his want of success in America; such a glorying of his friends, and that just in proportion to their subserviency to him, and such a contemptuous and unmerited depreciation of his opponents, as should put every man who reads or hears his proofs at once on his guard. As to the opinions and conclusions of such a person, even from admitted facts, they are of course worthless; and his inferences from hearsay and idle reports—worse than trash. But what I mean to say, is, that such a witness considered strictly as testifying to what he asserts of his own knowl-
Fifth Night—Friday—Mr. Breckinridge.

dge, is to be heard by a just man, with very great caution. For my own part, at the risk of being called again a sentimentist, by the informer, the charge is, that his conduct impeaches his credibility, fully as much as it has before been shown to affect his competency;—and while I have peculiar knowledge of the facts, sufficient to as-}.sert that his main accusations are false, I fully believe that the case he had himself made, did of itself justify all good men, to draw the same conclusion, generally from general principles. I will venture to go a step farther, and express my opinion that he who influenced with Mr. Thompson, as he exhibits himself in the public mind, who have a knowledge of the past success, which really did, or which he allows himself to believe did attend his efforts in West India Emancipation, (a success, however, which I do not comprehend, as the case was settled against him and his party, on the two chief points on which they staked themselves, namely, immediate abolition and no Compensation;) they who call to mind the preparation and pretension, with which he set out for America, the gigantic work he had carved for himself there, the signal defeat he met with, and the terror in which he fled the country; may find enough to justify the fear, that the fate of George Thompson has fully as large a share in his recollections of America, as the fate of the poor slave. In the second place, I charge upon Mr. Thompson that those parts of his statements which might possibly be in part true, were kept out of the public eye, and not even nearly the same fact, as if they were wholly false, on the minds of those who read or hear them. This results from the constant manner of stating what might possibly be true, and it is not only calculated to produce a false impression, and make the casual reader believe in a result different from what would be presented if Mr. Thompson were on oath, and forced to tell the whole truth, but the confusion and deserts with which this is done, leaves us astonished how it could be accidental. He [Mr. B.] as-}.sumed that all of them had read and would read Mr. Thompson's charges. After doing so they would the better apprehend what was now meant; but, in the meantime, he would illustrate it by a case or two. Thus when Mr. T. spoke of the Ministers in the United States being slaveholders, he did it in such a way as to lead the reader to consider that he did give them, that the most of them, if not all of the whole of them, were slaveholders; he did not tell them that none of the ministers in 12 Whole States were or could not easily be slaveholders, seeing they were not inhabitants of a slave state; he did not tell them that the cases of ministers owning slaves were rare even in some of the slave states; and a fair sample of the majority in not a single state of the Union; he left the charge indefinite, and did not condescend to tell whether the number of ministers so accused was one half, or one third, or one fourth, or one hundredth part of the whole number in the United States. He left it wholly indefinite, on the broad charge that American ministers were slave-}.holders; knowing—perhaps intending, that the impression taken up should be, of the aggregate mass of American Ministers; when he knew himself all the while that the ministers of the whole of American ministers had never owned a slave; and that those who had, were ex-}.ceptions from the general rule rather than samples of the whole. It may well be asked how much less sinful it was to rob men of their good name, than of their freedom? Not content with even this injustice, Mr. Thompson has gone so far as to charge the ministers of America, with dealing in slaves:—slave driving ministers and slave dealing ministers are among his common accusa-}.tions. Now, said Mr. B., he would lay a long constraint upon himself, and reply to these statements as if they were not at once atrocious and inexcusable. The terms used by Mr. Thompson, were universally understood in the United States, to mean the carrying on of a regular traffic in slaves as a business. The meaning was the same here—and every one who had heard or read one of his printed speeches—was ex vi terminis obliged to under-}.stand what he meant; and, as there were, all things considered, as many as one who gave his testimony as to the conduct of American ministers generally, if not universally. Now I will admit that there may be in America, one minister in 1,000 or perhaps 500, who may at some period of his ministry when he had not sufficient light on the subject, have bought or sold slaves a single time, or perhaps twice, or possibly thrice. But I solemnly declare I never knew, nor heard of, nor do I believe there was any such state in which he was speaking of, nor any sect that would hold fellowship with him. He would throw under the third general head charges of a different kind from the preceding. Mr. Thompson, when generalities fail, takes up some extreme case, which might probably be founded on truth, and gives it as a specimen of the general practice; thereby creating by false instances, as well as by indefinite accusations, an impression which he knows to be entirely foreign from the truth. If he [Mr. B.] were to tell in America that on his way to this meeting to-night he saw two blind men begging in the streets with their arms locked to support their tottering steps—while the crowd passed them idly by; and if he gave this as a specimen of the manner in which the unfortunate poor were treated in Scotland, he would not give a worse impression, nor make a more unfair statement of the fact, that Mr. Thompson had done, nearly without exception, with these statements. Such a spirit and practice as this pervaded the whole of Mr. Thompson's speeches. He would select a few in-}.stances to enforce his meaning. There was a single Presbyterian Church at Nashville, Tennesseees. Now he [Mr. B.] happened, in the providence of God, to be somewhat acquainted with the past history of that church; and was happy to call its present benevolent minister his friend. He could consequently, in his own knowledge, say Mr. Thompson said that a young man went to Nashville, who, either through his own imprudence, or the violence of the disjointed times, was arrested, tried by a popular committee, found guilty of spreading seditious papers, and sentenced to be whipped; that he had received twenty lashes, and was then discharged. This he believed to be substantially true, and well remembered happening of the occurrence; and spoke of it, of course, according to all the circumstances it had been greatly shocked at it, and had now no idea of defending it. But in Mr. Thomp-}.son's statement of the case, there was a minute misrepresenta-}.tion, which showed singular indifference to facts. Mr. T. said the young man went to Tennessee to sell cottage bibles, in which business he succeeded well, for the reason, adds the narrator, that bibles were scarce in the south; although he could not fail to know, that before the period in question, every family in all those states that would receive a bible, had been furnished with one by the various bible societies. This, however, was not the main reason for a reference to this case; but was mentioned incidentally, to show the nature of the feelings and accu-}.sations indulged in by this gentleman. His account went on to say, sometimes that there were 7, sometimes 11 elders of this Presbyterian Church. Mr. B. directly lays any stress on this necessity: as the fault might be the reporter's. But seven, or even; it was again and again charged, that all of them, every one, was present, trying, and consenting to the punishment of the unhappy young man, 'plowing up his back,' and mulling, perhaps, in the mob who cursed him, even for his prayers. To make the case inexpressibly horrible, it is added, that these seven or eleven elders, had, as to punishment, done the same thing, as was explained to the abolitionist, the very Sabbath before, the day on which the seven elders participated in this outrage. Now I say first, that if this story were literally true, no man knows better than Mr. Thompson, that no falsehood could be more glaring than to say or insinuate, that the case would be a fair average
specimen of \textit{what the leading men in the American churches generally might be expected to do, in like circumstances. Yet for this purpose, he has repeatedly used it! No man could know better than he, that if the case were true in all its parts, it would everywhere be accounted a violent and unprecedented thing, which could happen at all only in most extraordinary circumstances. Yet he has so stated it; over and over, as to force the impression that it is a fait accompli of American Church Amity. But, and Mr. B., I call in question all parts of the story, that implicate any Christian. I do not believe the statements. Let me have proof. I do not believe there were either seven or eleven elders in the church in question. Record their names. If there were so many, it is next to impossible, that every one of them, was on the comparatively small committee that tried the abolitionist. Produce the proofs; and I believe it will turn out, that if either of them was present—it was to mitigate popular violence; and that his influence perhaps, saved the life of him he is traduced for having oppressed. He did not mean to state his assertion against proof; but from his experience and general knowledge of the parties, he had no hesitation in giving it as his opinion, that the facts, when known, would not justify the assertions of Mr. Thompson,—even as to the particular case; much less the charge of piracy in the production of his authority. But, if it be true in all its parts, I repeat—it is every thing but truth, to say that it affords a just specimen of the elders of the Presbyterian Churches of America. Another case resembling the preceding in its principle, is found in what Mr. Thompson has said of the Baptists of the southern states. There are, says he, above 150,000 members in the upwards of 3,000 Baptist Churches, in those states—almost all, both ministers and members, being slaveholders.' Allowing this statement to be true, and that each slaveholder has 10 slaves on an average, which is too small for the truth, there would be an amount of slaves equal to 1,500,000 owned by the Baptists of the Southern States. If this be true, and the census of 1830 true also, there were only left about 860,000 slaves to divide amongst all the other churches; leaving for the remainder of the people, none at all! So that after all this, though churches be bad, the nation is clean enough. Let us now make some allowance for this gentleman's extravagance, especially as he did think he was speaking under correction—and divide his 157,800 Baptists into 52,000 families, of three professors of religion each. This is more than the average for each family, especially in a church in which it is generally admitted, that the number of families, for that number of professors, would be nearer one hundred than fifty thousand. Twenty slaves to the family is below the average of the slave owning families of the south—so that at the lowest rate, the Baptists in a few states, according to this person, own 1,030,000 slaves at the least, or above half the number that our last census gives to the whole union. The extraordinary folly of such sentiments would appear more clearly to the audience whereof some of your abolitionists have been a part, that as large a proportion of all the blacks as of all the whites in America are professors of religion—that above half of all slaves who profess religion are Baptists; and that, therefore, if there are 157,000 Baptists in the southern states, instead of being 'almost all slaveholders'—at least a third of them are themselves slaves. He gave these instances to show that Mr. Thompson had taken extreme cases containing some of the worst of the acts of the able advocates of the negro slavery, and thereby produced totally false impressions. What truth there was in them, was so terrifically exaggerated that no dependence whatever could be placed upon any of his testimony. And this would be still more manifest after examining the charge brought by Mr. Thompson, that the very churches in America own slaves; and several of his speeches contain a pretty little dialogue with some slaves in the fields, the whole interest of which turns on their calling themselves 'the Church's slaves.' This was spoken of as it were in accordance with the usual course of things in the United States. Indeed, Mr. Thompson had not only spoken with his usual violence and generality of the 'slaveholding churches of America'—and declared his conviction that 'all the guilt of the system' should be laid on 'the church of America;' but at the very latest joint exhibition of himself and his friend Moses Roper, in London, it was stated by the speaker in our number of the \textit{Morning Chronicle}, that 'protestations and explanations' of Mr. Thompson, perhaps in his presence, certainly uncontradicted, that slaveholding was universally practised by 'all Christian societies' in America—the societies of Friends only excepted. It may excite a blush in America, to know that the poor negro's silly falsehood was received with cheers by the London audience. What then should the similar declarations of Mr. Thompson, made deliberately and repeatedly, and with infinite licence of candor and affection, what feelings can they excite; and how will that insulted people regard the easy credulity which has led the Christians of Britain to believe and reiterate charges, in which it is not easy to tell whether there is less truth or more malignity? For how stood the facts? What church owns slaves? What Christian corporation is a proprietor of men? Out of our own southern states, is a Baptist Church, which has forty-three slaveholders? Perhaps a tenth part? Surely one Presbytery at least? No, this mountain of fiction has but a grain of truth to support its vast and hateful proportions. If there be above five congregations in all America that own slaves, I never heard of them. The actual number of whose existence I ever heard is, I believe, precisely three. They are all Presbyterian congregations, and churches situated in the southern part of Virginia; and got into their present unhappy condition in the following manner:—Many years ago, during those times of ignorance at which God winked—when such a man as John Newton could go on a slaving voyage to Africa, and write back that he never had enjoyed sweeter communion with God than on that voyage; during such a period as that a few well meaning individuals had besought a small number of slaves for the support of the gospel in three or four churches. Those unfortunate legacies had increased and multiplied themselves to a great extent, and under present circumstances, to a most inconvenient degree. A fact which puts the clearest contradiction on that assertion of this 'accuser of the brethren'—representing their condition as being one of unusual privation and suffering. Of late years these cases had attracted attention, and given great uneasiness of mind to many of these men, who have, however, not on this platform kindly furnished me, like most of the other documents I have, since this debate was publicly known—a volume of letters written to one of these churches on the whole case, by the Rev. Mr. Paxton, at that time its pastor. That gentleman is now on this side of the Atlantic, and may perhaps explain what Mr. Thompson has so sedulously concealed; how he was a colonizationist—how he emigrated, and sought his own servants to Liberia; how he laboured with his church, long before the existence of abolitionism; and how, finding the difficulties insuperable, he had written this kind and modest volume, worth all the abolition froth ever spewed forth,—and left the charge in which he found it so difficult to preserve at once, an honest conscience and a thankful influence. It will not, however, be understood, that even these few churches, are at all in a manner of the slave system, a drop to their sakes; nor that their present path of duty is either an easy or a plain one. Whether it is that there are express stipulations in the original instruments conveying the slaves in trust for certain purposes; or whether the general principle of law, which would transfer to the state, or to the heir of the first owner, the slaves with their increase,—upon a failure of the intention of the donor, either by act of God, or of the parties themselves;
embarrass the subject; it is very certain, that wiser and better men than either Mr. Thompson or myself, are convinced that the vilified churches have no power whatever to set their children to the churches to be sold, the slaves; it could only have the effect, it is believed, to send them into everlasting bondage to the heirs of the original proprietors. They have, therefore, justly considered it better for the slaves themselves that they should remain as they are, in a state of nominal servitude, rather than to be remitted into real slavery. Such was the real state of the few cases which have first been exhibited as the air, if not the actual state of the American churches; and then exaggerated into the utmost turpitude, by hiding every mitigating circumstance, adding some purely new, and distorting all things. Whether right or wrong, the same state of things exists amongst the Society of Friends in North Carolina, to a particular extent, and in another form. They did not consider themselves liable to just censure, although they held title in and authority over slaves, as individuals, while they gave them their whole earnings, and had collected large sums from their brethren in England, which were applied to the benefit of these slaves. It is not now for the first time that charges have been made against the church of God—that Judah is like all the heathen. But all who embark in such courses—have met with the common fate of the violators of God's people; and they, with such as select to stay, are annually reducing a total of nearly thirteen and a half million of all the slaves were gathered. Souther vessels, free blacks were not far from half in the free and bant in the slave states, and of the whites, over 7,000,000 were in the free and less than 3,000,000 in the slave states. The best information I possess on this subject, authorizes me to say—about one person in nine, throughout the nation, black and white, is a member of a Christian church, the proportion being somewhat larger to the North, and comparatively smaller at the South. There are, therefore, above 1,100,000 white Christians in the United States, of which about 5,000,000 live in the 12 free states, and neither own slaves nor think slavery right; leaving rather over 390,000 for the 12 slave states. Now, if these white Christians in the slave states own all the slaves, and the other eight-ninths of the whites owned none, all slaves would be one out of six slaves to each Christian there, a number far below the average of the slaveholders—and all the North and all the South except Christians—free of charge and guilt in the specific thing. But if we divide these Christians into families, and suppose there may be as many as one in three or four of them, who is a head of a family, say 100,000 of them—and that they own all the slaves; in that case, there would be an average of 20 slaves to every head of a Christian family in the slave states—but here again all the slaves would be absorbed—all the North innocent, above two-thirds of the Christians at the South proved to be not slaveholders at all—and all the followers of the devil wholly innocent of that crime! These calculations demonstrate that these accusations are groundless and ab-
people. Oh, shame, where is thy blush! He could, if time permitted, exhibit other cases—in principle—perhaps worse even than these; in which neither the false assertions of Moses Roper—nor the pretended evidence of misrepresented petitions existed to make a show of evidence; and which nothing but the most extraordinary ignorance could overlook. He believed that very few Methodist preachers—indeed, almost none—owned any slaves, and nothing but the most direct proof could for a moment make him believe, that one of them was a slave-dealer. The whole sect, or at least the great majority of it, might be considered as fairly represented, in the following Resolutions passed in the Conference, held at Baltimore: and which could be a set off to those read by Mr. Thompson, from one of the Northern Conferences:

Methodist Resolutions on Abolition.—At a late meeting of the Baltimore Annual Conference of the Methodist Episcopal Church, held at Baltimore, the following preamble and resolutions were unanimously adopted, and the names of all the members and probationers present, in number one hundred and fifty-seven, were subscribed, and ordered to be published. The Secretary was also directed to furnish Rev. John A. Collins with a copy for insertion in the Globe and Intelligencer of Washington city:

Whereas great excitement has pervaded this country for some time past on the subject of abolition; and, whereas much excitement is believed to be detrimental to the best interests of the country and religion; therefore,

1. Resolved, That we are as much as ever convinced of the great evil of slavery.

2. That we are opposed in every part and particular to the proceedings of the abolitionists, which look to the immediate, indiscriminate and general emancipation of slaves.

That we have no connection with any press, by whosoever conducted, in the interest of the abolition cause.

As to his own connection, the Presbyterian, he would go as fully as his materials permitted, into the proof of their past principles, and present posture. And, in the first place, he was most happy to be able to present them with an abstract of the decisions of the General Assembly of the Presbyterian Church in the United States of America. He found it printed in the New York Observer, on May 25, 1835, embodied in the proceedings of the Presbyterian Church of Montrose, and transcribed by it, no doubt, from the Assembly's Digest:

As early as A. D. 1787, the Synod of New York and Philadelphia issued an opinion adverse to slavery, and recommended measures for its final extinction; and in the year 1795, the General Assembly assured all the churches under their care, that they viewed with the deepest concern any vestige of slavery which then existed in our country; and in the year 1815, the same judicatories decided, that the buying and selling of slaves by way of traffic, (meaning, doubtless, the domestic traffic,) is inconsistent with the spirit of the gospel. But, in the year 1818, a more full and explicit avowal of the sentiments of the church was unanimously agreed on. The General Assembly then gave a considered opinion, that the buying and selling of slaves was inconsistent with the spirit of the gospel.
Fifth Night—Friday—Mr. Breckinridge.

...as possible, to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout christendom, and if possible, throughout the world.

If, said Mr. B., he had expressed sentiments different from these, or if he had intimated, as the principles of his brethren, any thing different from just and judicious sentiments, let the blame be heaped upon his bare head. These sentiments they had held from a period to which the memory of man runneth not to the contrary. Here, to-night, 2000 miles off, God enabled him to produce a record proving an antiquity of half a century, in full maturity! How grand, how far sighted, how illustrious is truth—compared with domestic truth—compared with domestic sentiment. It is the only enduring thing. Those are the principles of the Presbyterian church of the United States. She has risen with them, she will stand, or, if it be God’s will, she will fall with them. But she will not change them less or more. The General Assembly is but now a-journd. They have had this question before them—perhaps they have been deeply agitated by its discussion. But in the heart of every man, by the heart rest on the truth of these principles, and on the fixed mind of every man by the more or less slavish force of circumstances, that clogging, but a feeling that it would be imperiment, in one like me, to vouch for a body like that, could deter me from any lawful gage, that all its decisions will stand with its ancient and unshaken principles. In accordance with these principles the great body of the members of that church had been all along acting. There were about 24 years and a half, the care of the General Assembly, of which about one third were in the slave country. The number was constantly increasing, on which account, and in the absence of all records, he could not be more exact. The synods in the free states stood, he believed, without exception, just where the Assembly stood, on this subject. In the slave states, much had been done—much was still being done—and in proof of this, as regarded this particular denomination—in addition to what he had all along declared, with reference to the great emancipation party, in all of those states, he asked attention to the several documents he was about to lay before them. The first was a series of resolutions appended to a lucid and extended report, drawn up by a large committee of ministers and elders of the synod of Kentucky—in obedience to its orders, after the subject had been several years before that body. The synod embraces the whole state of Kentucky, which is one of the largest slate states in the Union. The resolutions are quoted from the New York Observer of April 23, 1836.

1. We recommend that all slaves now under 20 years of age, and all those yet to be born in our possession be emancipated, as they severally reach their 25th year.

2. We recommend that deeds of emancipation be now drawn up, and recorded in our several county courts, specifying the slaves we are about to emancipate, and the time which is to be made free.

This measure is highly necessary, as it will furnish to our own minds, to the world, and to our slaves, satisfactory proof of our sincerity in this work; and it will also secure the liberty of the slaves against contingencies.

3. We recommend that our slaves be instructed in the common elementary branches of education.

4. We recommend that strenuous and persevering efforts be made to induce them to attend regularly upon the ordinary services of religion, both domestic and public.

5. We recommend that great pains be taken to teach them the holy scriptures; and to effect this the instrumentality of Sabbath schools, wherever they can be enjoyed, be united with that of domestic instruction.

The plan revealed in these resolutions, was the one of all others, which most commanded itself to his (Mr. B’s) judgment. And he most particularly asked their attention to it, on an account somewhat personal. He had several times been publicly referred to in this country as having shown the sincerity of his principles in the manumission of his own slaves. He was most anxious that no error should exist on this subject, which he had not at any time, had any part in bringing before the public, and which, as often only as he was forced to do so, had he explained. The introductory remarks of the Chairman, had laid him under the necessity of such an explanation, which had not so naturally occurred, as in this connection. He took leave therefore to say, that this Kentucky plan, this plan which had been acting on for some years before its existence; and which, he believed, might be amongst the earliest, if his life was spared fully to complete. He considered it substantially the same as their system for West India Emancipation; only more rapid as to adults, more tardy, cautious, and benevolent as to minors; and more generous, as being wholly without compensation. In plans that affect whole nations, and successive generations, questions of time are of all others, least important; of all others, least important; and which can only be decided by the necessities of the case. He went only to say further, that his brother, the Rev. Dr. John Breckinridge, of whom Mr. Thompson speaks with such affection of, was born in this good field before him, and taken once course with his manumitted slaves. That a younger brother, whose name, along with nine other beloved and honored names, is attached to this Kentucky report, had also entered it before him; and taken a course different still, in liberating his. When he came last of all, he had taken still a third, different from each; while other friends had pursued others still. What wisdom the combined, and yet varied experience could have afforded, was of course useless; now that all the deepest questions of abstract truth, and the most difficult of personal practice, were solved by instinct, and carried by storm. The next extract related to the great slaveholding aggregate of North Carolina, and revealed a plan for the religious instruction and care of the souls of the slaves, intended to cover the states of Virginia, Georgia, and South Carolina, all slave states of the first class, as well as the one in which it originated. Its origin is due to the Presbyterian Synod, covering the whole of that state. The extract is from the New York Observer of June 20, 1836:

RELIGIOUS INSTRUCTION OF SLAVES.

‘The Southern Evangelical Society,’ is the title of a proposed association, among the Presbyterians of the South, for the propagation of the gospel among the people of color. The constitution originated in the synod of North Carolina, and is to go into effect as soon as adopted by the synod of Virginia, or that of South Carolina and Georgia. The voting members of the society are to be elected by the synods. Honorary members are created by the payment of 30 dollars. All members of synods united with the society are corresponding members—other corresponding members may be chosen by the voting members. Article 4th of the constitution provides that there shall not exist between this society and any other society, any connection whatever, except with a similar society in the slavingholding states. Several resolutions follow the constitution—one of these provides that a presbytery in a slaveholding district of the country, not united with synods in connection with the society, may become a member by its own act. The 5th and 6th resolutions are as follows:—

Resolved, 5. That it be very respectfully and earnestly recommended to all the heads of families in connection with our congregations, to take up and vigorously prosecute the business of seeking the salvation of the slaves in the way of maintaining and promoting family religion.

Resolved, 6. That it be enjoined on all the presbyteries composing this synod to take order at their earliest
meeting to obtain full and correct statistical information as to the number of people of color, in the bounds of our several congregations, the number in actual attendance at our several places of worship, and the number of colored members in our several churches, and make a full report to the Presbyterian General Assembly for this purpose, that the clerk of this synod furnish a copy of this resolution to the stated clerk of each presbytery.

The next document carried them one state farther South, and related to South Carolina, in which that horrible Gov. M'Duffs, who seems to haunt Mr. Thompson's imagination with threats of 'death without benefit of clergy,' lives, and perhaps still rules. It is taken from the same paper as the next preceding extract:

- RELIGIOUS INSTRUCTION OF SLAVES.

We cheerfully insert the following letter from an intelligent New Englander at the South:

To the Editor of the New York Observer:

I am apprehensive that many of your readers, who feel a lively interest in the welfare of the slaves, are not correctly and fully informed as to their amount of religious instruction. Every reader of Mr. Thoms- son's work will be led to believe that slaves in our Southern states never read a Bible, hear a gospel sermon, or partake of a gospel ordinance. It is to be hoped, however, that little credit will be given to such misrepresentations, notwithstanding the zeal and industry with which they are disseminated.

What has been done on a single plantation.

I will now inform your readers what has been done, and is now doing, for the moral and religious improvement of the slaves on a single plantation, with which I am well acquainted, and these few facts may serve as a commentary on the unsupported assertions of Mr. Thompson and others. And here I could wish that all who are ready to denounce every man that is so unfortunate as to be born to a heritage of slaves, could go to that plantation, and see with their own eyes, and hear with their own ears, the things which I despair of adequately describing. Truly, I think they would be more inclined, and better qualified to use those weapons of light and love which have been so ably and justly commended to their hands.

On this plantation there are from 100 to 200 slaves, the most cooking boys that have seen on any estate. Their master and mistress have felt for years how soberly the responsibilities connected with such a charge; and they have not shirked from meeting them. The means used for their spiritual good, are abundant. They enjoy the constant preaching of the gospel. A young minister of the Presbyterian church, who has received a regular collegiate and theological education, is laboring among them, and derives his entire support from the master; with the exception of a trifling sum which he receives for preaching one Sabbath in each month, for a neighboring church. On the Sabbath and during the week you may see them filing the place of worship, from the man of grey hairs to the small child, all neat and comfortably dressed, listening with respectful, and in many cases, eager attention to the truth as it is in Jesus, delivered in terms adapted to their capacities, and in a manner suited to their peculiar habits, feelings and circumstances; engaging with solemnity and propriety in the solemn exercise of prayer, and mingling their melodious voices in the morning hymns. Allowing to my limited perception that applied to the religious life, here is required to do, amounts to about one third the ordinary labor commonly performed by a New England farmer. A similar comparison would hold true in regard to the labor of domestics in the family where I reside, consisting of nine white persons, seven slaves are employed to do the work of five. Bible class of 10 or 12 adults who can read, met with their Bibles to study and have explained to them the word of God. They give
dred of them are members of the church. Perhaps 200 are assembled every Sabbath in the Sunday Schools. In my own Sunday School are about 60, and most of them professors of religion. They are perfectly accessible and teachable. In the town of my former residence in New England there were 300 free blacks, of whom 10 of these were professors of religion, and not more than twice that number could generally be induced to attend church. They could not be induced to send their children to the district schools, which were always open to them, nor could they generally be hired to work. They were therefore always a burden to the white inhabitants of the village in which I now live. Their intellectual and moral characters, and real means of improvement, would be promoted by the exchange.

There are doubtless some masters who treat their slaves cruelly in this State, but they are exceptions to the general fact. Public opinion is in a wholesome state and the man who does not treat his slaves kindly, is disgraced.

Great and increasing efforts are made to instruct the slaves in religion, and elevate their characters. Missionaries are employed solely for their benefit. It is very common for them to preach in the forenoon to the whites, and in the afternoon of every Sabbath to the blacks. The slaves of my acquaintance are generally contented and happy. The master is reproached who will divide families. Many thousands of slaves of this State give evidence of piety. In many churches they form the majority. Thousands of them give daily thanks to God that they or their fathers were brought to this land of slavery.

And now, perhaps, I ought to add, that I am not a slaveholder, and do not intend to continue in a slave country; but wherever I may be, I intend to speak the TRUTH.

The next document related particularly to Virginia,—the largest and most powerful of the slave states; but had also a general reference to the whole south, and to the whole question at issue. The sentiments it contained were entitled to extraordinary consideration, on account of the source of them. Mr. Van Renselaer, was the son of one of the most wealthy and distinguished citizens of the great free state of New York. He had gone to Virginia to preach to the slaves. He had everywhere succeeded; was everywhere beloved by the slaves, and honored by their masters. He had access to perhaps forty different plantations, on which he was from time to time present,—and which might have been doubted, had his strength been equal to the task. In the midst of his usefulness—the storm of abolition arose. Mr. Thompson, like some beneficent sand of our shores; organized a reckless agitation, made many at the north frantic with folly—and as many at the south furious with passion. Mr. Van Renselaer, like many others, saw a storm raging which they had no power to control; and like them withdrew from his benevolent labors. The following brief statement made by him at a great meeting of the Colonization Society of New York, exhibits his own view of the conduct and duty of the parties.

The Rev. Cortlandt Van Renselaer, formerly of Albany, but who has lately resided in Virginia, addressed the meeting, and after alluding to the difference of opinion which prevailed among the friends of Colonization, touching the present condition and treatment of the colored population in this country, proceeded to offer reasons why the Colored people should be extracted from the South, who held the control of the colored population, with deference, and in a spirit of kindness and conciliation.

These reasons were briefly as follows: 1. Because the people of the South had not consented to the original introduction of slaves into the country, but had seemingly, earnestly, and repeatedly remonstrated against it. 2. Because, having been born in the possession of slavery, and accustomed to it from their infancy, they could not be expected to view it in the same light as we view it at the North. 3. Slavery being there established by law, it was not in the power of individuals to remove, or regard to it as the chief荣 of people might dictate. The evil had not been eradicated from the state of New York at all once: it had been a gradual process, commencing with the law of 1799, and not consummated until 1827. Ought we to denounce our southern neighbors if they refused to do the work at a blow? 4. The constitution of the United States left to the slaveholders the right of carrying a representation with reference to the slave population, and requiring the surrender of runaway slaves. 5. Slavery had been much mitigated of late years, and the condition of the slave population much ameliorated. Its former rigor was almost unknown, at least in Virginia, and it was lessening continually. It was not consistent with truth to represent the slaves as groaning day and night under the lash of tyrannical task-masters. And as to being kept in perfect ignorance, Mr. V. had seldom seen a plantation where some of the slaves could not read, and where they were not encouraged to learn. In South Carolina, where it was said the gospel was systematically despised, the writer of this history and testimony being a church-member in the Methodist denomination alone. He knew a small church where out of 70 communicants, 50 were in slavery. 6. There were very great difficulties connected with the work of Abolition. The relations of slavery had ramified themselves through all the relations of society; the legislatures of all the States recognized theslave as a separate and distinct corporation; their character degraded; and they were disqualified for immediate freedom. A blunder in such a case as universal abolition, would be no light matter. Mr. V. here referred to the result of experience and personal observation on the mind of the well known Mr. Parker, late a minister of this city, but now of New Orleans. He had led the leading party for the South with the leading anti-abolitionist; but he had returned with his views wholly changed. After seeing slavery and slaveholders, and that at the far south, he now declared the idea of immediate and universal abolition to be a gross absurdity. To liberate the two and a half millions of slaves in the midst of us, would be just as wise as and as humane, as it would be for the father of a numerous family of young children to take them to the front door, and there bidding them good bye, tell them they were free, and send them out into the world to provide for and govern themselves. 7. Foreign interference was, of necessity, a delicate and dangerous topic of discussion. 8. There was a large amount of unfounded Christian anxiety at the South to obey God and to do good to man. There were many tears and prayers continually poured out over the condition of their colored people, and the most earnest desire to mitigate their sorrows. Where such persons to be approached with veneration and anxiety? 9. There was no reason why all our sympathies should be confined to the colored race and utterly withheld from our white southern brethren. The apostle Paul exhibited no such spirit. 10. A regard to the interest of the slaves themselves dictated a cautious and prudent and forbearing course. It called for caution for the fate of the slaves themselves at the hands of their masters, nor could the north prevent it. The late laws against teaching slaves to read had not been passed until the southern people found inflammatory publications circulating among the colored people. 11. The spirit of the gospel forbade all violence, abuse and threatening. The apostles had wishfully wished to have been Christ's enemies; but the Saviour instead of approving this fierce zeal, had rebuked it. 12. These southern people, who were represented as so grossly violating all Christian duty, had been the subjects of gracious blessings from God in the outpourings of his Spirit. 13. When God convinced men of error, he did it in the spirit of mercy; we ought to endeavor to do the same thing in the same spirit.
The only remaining testimony relates to the states of Louisiana and Mississippi, in the south west. The letter from which it is written is by a son of that Mr. Finley, who perhaps more than any one else, set on foot the original scheme of African colonization; and whose name, as a man of pure and enlarged benevolence and wisdom, the enemies of his plan quote with respect. The son well deserves to have had such a father.

NEW ORLEANS, March 12, 1835.

In my former letter I gave you some account of the leading characters amongst the free people of color who recently sailed from this port in the brig Rev, for Liberia. I then promised you in my next to give you some account of the emancipated slaves who sailed in the same expedition. This promise I will now endeavor to fulfill, and I will begin with the case of an individual family, and then state the case of an emancipated family, and conclude with an account of the emancipation of several families by the same individual.

The first case alluded to is that of a young woman emancipated by the last will and testament of the late Judge James Workman, of the county of Claiborne, Judge Workman's will contains the following clause in relation to her: "I request my executrix to liber, Kitty, a quarter-run girl, to be set free as soon as convenient. And I request my executors may send her, as she shall prefer, and they think best, to either to the Colonization Society at New-Orleans, or to Liberia to Hayne, I hope if she prefer remaining in Louisiana, that they may endeavor to have an act passed for her emancipation; if the same cannot be obtained otherwise; and it is my will that the sum of three hundred dollars be paid to her after she shall be capable of receiving the same. I request my executors to hold in their hands the money for this purpose. In the name of this last will and testament, my friend John G. Green, to take charge of this girl, and do the best for her that he can." Mr. Greene provided her with a handsome outfit, carefully attended to her embarkation, and the shipment of her freight, and placed her under the care of Mr. Gloster Simpson.

The next case, alluded to above, is that of a family of eleven slaves emancipated for faithful and meritorious services, by the will of the late Mrs. Bullock, of Claiborne county. Miss. Mrs. Moore, the sister and executrix of Mrs. Bullock's estate, gave them 700 dollars to furnish an outfit and give them a start in the colony.

The third and last case alluded to above, consisted of several slaves amounting in the whole to 26 individual slaves belonging to the estate of the late James Green, of Adams county, Mississippi. The following interesting circumstances concerning their liberation, were communicated to me by James Railey, Esq., the brother-in-law and acting executrix of Mr. Green's estate. Mr. Green died on the 13th May, 1832, the proprietor of about 150 slaves, and left Mr. Railey, his brother-in-law, and his sisters, Mrs. Railey and Mrs. Wood, executors of his last will and testament. Mr. Green's will provides for the unconditional emancipation of all one of his slaves—a faithful and intelligent man named Granger, whom Mr. Green had raised and taught to read, write, and accounts. He arrived from his master for about five years previous to his death. Mr. Green, by his will, left him 3000 dollars on condition that he went to Liberia, otherwise, 2000 dollars. Provision was also made in the will for securing to him his wife. Granger has been employed since the death of Mr. Green, until recently, as overseer for Mr. Railey, at a salary of 600 dollars per annum. He continues to go to Liberia at present an account of the unwillingness of his mother to go there. She is very aged and infirm, and he is very much attach- ed to her. She was a favorite slave of Mr. Green's mother, who emancipated her and left her a legacy of 100 dollars. Granger came to this city with Mr. Railey to see his friends and former fellows in his embark; and when he bade them farewell, he said, with a very emphatic tone and manner, 'I will follow you in about 18 months.'

The executors of Mr. Green's estate were by no means slack in meeting the testator's wishes concerning Granger. Mr. Railey accompanied them to New Orleans, and both he and Mrs. Wood, who also was in New Orleans while they were preparing to embark, took a lively and active interest in providing them with everything necessary for their comfort on the voyage, and their welfare after their arrival in the Colony, and placed in his hand 7000 dollars for their benefit, over and above the 3000 dollars which were appropriated towards the charter of a vessel to convey them to the Colony with the privilege of 140 barrels freight—sixteen hundred dollars towards the purchase of an outfit, consisting of mechanics' tools, implements of agriculture, household furniture, medicines, clothing, &c., and the remaining four thousand dollars, partly invested in trade, goods, and partly in specie, were shipped and consigned to the Governor of Liberia, for their benefit, with an accompanying memorandum made out by Mr. Railey, showing how much was each one's portion.

I will close this communication by relating one additional circumstance communicated to me by Mr. Railey, to shew the interest felt by Mr. Green in the success of the scheme of African Colonization. The day previous to his death, he requested Mr. Railey to write a memorandum of several things which he wished done after his death, which memorandum contains the following clauses, viz.: After will be made, the first that my wishes as expressed by Will, by this memorandum, and by verbal communications, I sincerely hope there will be a handsome sum left for benefiting the emancipated negroes emigrating from this State to Liberia; and to that end I have more concern than you are aware of.

I am authorized by the Executors to state that there will be a Residuum in Mr. Green's estate of twenty or thirty-five thousand dollars, which they intend to appropriate in conformity with the views of Mr. Green expressed above. Yours, &c.

ROBERT S. FINLEY.

And now I rest the case, and commit the result to an enlightened public. Here are my proofs and arguments, showing, as I believe, conclusively, that the sordid accusations against my country and my brethren of what I have come to this city to repel, are not only false, but incredible. Here are my testimonials, few and casually gathered up, but yet, as it seems to me, irresistibly convincing, that the people and churches of America—in the very thing charged—have been and are acting a wise, self-denying and humane part. That they should move onward in it as rapidly as the happiness of all parties will allow, must be the wish of all good men. These obstructions should be interpolated, not by the error, the impi- dence, or the violence of ill meaning but ill judging persons, is truly deplorable. But that we should be traduced before the whole world, when we are innocent; that we should first be forced into most difficult circumstances, and then forced to manage those circumstances in such a way as to cause our certain ruin, by the very same people; or in default of submitting to both requirements, he forced first into war, and afterwards into a state of bitter mutual contention, only less dreadful than war itself is outrageous and intolerable. While we justly complain of these things, we discharge ourselves of the guilt attributed to us, and acquit ourselves to God and our consciences, of all the fatal consequences likely to follow such conduct.

MR. THOMPSON rose, and spoke in nearly the following words:—

Mr. Chairman—If I were to say that I rose on the present occasion without a feeling of anxiety regarding the issue of the discussion now drawing to a close, I should say what is not the truth. I cannot remember that
Fifth Night—Friday—Mr. Thompson.

I ever stood before an auditory in a more interesting or responsible position. The question before us is one of momentous magnitude; and that branch of it to which our special attention, is of all others, the most solemn and delicate. I am therefore anxious—deeply anxious—respecting the impression which shall rest upon the minds of this assembly, when I have occupied the attention of myself and others, a portion of time equal to that which has been expended by my opponent. If, however, I were to say that I rose with any feeling of alarm in the contemplation of the result of that oration through which I am about to pass, I should speak that which would be equally at variance with the truth. So far from indulging any fear, or wishing to propitiate this assembly, I feel that for the sake of truth, the cause, and the country represented by my opponent; for the sake of our character in the sight of God at the audit of the great day; there may be a severe, jealous, and impartial judgment formed, according to the evidence which shall be submitted. Or, if it be impossible to hold the balance strictly even, I ask that the bias for the present may be in favor of my opponent. It is true—I am not an American. I have lived in the United States during the fourteen months. It is true—I never crossed the Potomac; never saw a slave, unless that slave had been brought to the north by some temporary resident. Receive, therefore, with caution and suspicion my statements. Let there be every discount upon my assertions which my youth and rashness, my want of observation and experience demand. At the same time ask that every proper degree of respect shall be paid to the witnesses I shall bring before you; and that however my testimony may be doubted, theirs at least may have the weight which their character, and station, and opportunities, shall appear to entitle them to.

I am accused of monstrous injustice towards America, when I say that in that country slavery wears its most horrid form. In saying this, I must not be understood as speaking according to the actual physical condition of the slave, or even of his legal and political condition, apart from the religion and institutions of the land in which he lives. I judge not by the number of links in his chain; the number of lashes inflicted on his back; the nature of his toil, or the quality or quantity of his food. It is, when irrespective of the treatment of the bondman, the condition of human beings regarded as merchandise; ranked with the beasts of the field, reduced by the neglect of their immortal minds to the condition of heathens—it is when I find this awful system in full operation, surrounded by the barriers and safeguards, the Law and the Constitution, in the United States of North America; the land of Republicanism, and Christianity, and Revival, that I say—Slavery in America wears a form more horrid than in any other part of the world. Yes, Sir; when I am told that in that land, liberty is enjoyed to a greater extent than in any other country—that the principles on which this liberty and independence rest are these—God created all men free and equal. Resistance to Tyrants is obedience to God; and see also two millions of captives; their dungeon barred and watched by proud Republicans, and boasting Christians—I turn with horror and indignation away, exclaiming, as I quit the scaffolding on that land, its most loathsome form in the United States of America!

Before I come to that portion of my Address which I shall present as a reply to Mr. Breckinridge, I beg to say one word in vindication of the character and temper of American Abolitionists; and I am glad on this occasion to be able to cite the testimony of a gentleman, whom Mr. Breckinridge has not declined to call his friend; I mean James G. Birney, Esq., formerly residing in the same state with Mr. B., but now in Cincinnati. Mr. Birney made a visit to the North last year for the purpose of ascertaining for himself, by actual observance and intercourse, the real character of the Abolitionists, and the manner in which they prosecuted their work. Having done this, he thus writes:

Last spring I attended the Ohio Anti-Slavery Convention; was present at the several meetings of the American Anti-Slavery Society in New York, and at the Anti-Slavery Convention held in Boston. On these several occasions, I became acquainted, and deliberated with, it may be, not less than one thousand persons, who may be set down as Abolitionists. Subjects on which the most diverse opinions were entertained, and which to ambitious and untrained minds would be agitating and dissonant in the extreme, were discussed with the most calm and unruffled composure. And whilst some of the leading journals were teeming with the fullest and the most false charges of moral and political turpitude; whilst there were produced in their assemblies, placards, calling on the mob for appropriate deeds, and designating the time and place of holding their meetings, that its violence might know at what point it might most effectually spend itself; yet, never elsewhere have I seen so much of sedate deliberation, of sober conclusion of dignified moderation, sanctified by earnest prayer to God, not only for the oppressed, but for the oppressors of his fellow; not only for such as they loved, but for their slanderers, and persecutors, and enemies.

The above is a fair account, so far as my knowledge enables me to speak, of the character of those whom you are pleased to describe a band of fanatical abolitionists. Light and rash minds, unaccustomed to penetrate to the real causes of great moral evils, will, of course, think and speak contumeliously of them—whilst the philosophic observer clearly sees, that such antagonists of error, armed with so powerful a weapon as the Truth, must, at all times, be invincible; and that in the end they will be triumphant.

A word, too, before I come to the state of the churches, with regard to Mr. Breckinridge's concluding topic, last evening; to which I had not, of course, any opportunity to reply; and, as the time allotted for this discussion is now determined, I shall be permitted to dwell a few moments on the subject. Mr. Breckinridge did, I am ready to acknowledge, with tolerable fairness, state the views of the abolitionists with a spirit of due to prejudice against them; that it was sinful, that it ought to be abandoned, and that the colored man should be raised to the enjoyment of equal civil and religious privileges with the whites. But, after he had laid down, generally speaking correctly, the views of the abolitionists, he proceeded to put the most unfair interpretation upon those views, and strangely contended, that they were directly aiming to accomplish the amalgamation of the races in the fullest sense of that word. Once again, I deny this. Once again, I appeal to all that the abolitionists have ever written or spoken; to their published, official, solemn, and authoritative disclaimers; and I say on my behalf and on theirs, that with the interpretation of the 'races,' as they are called, (a phrase I do not like,) the abolitionists have nothing to do. What they have ever contended for is this, that the colored man should now and henceforth be considered as a beast; that he should cease to be regarded as the property of his fellow-man; and that, according to the laws of the state regulating the qualifications of citizens, he should be admitted to a participation of the privileges that are enjoyed by other classes of the community. We have never asked for more. We have left the doctrine of emancipation to be settled by our opponents. The slaveholders are the abolitionists, whose licentiousness has gone far to put an end to the existence of a black race in the South, and who are still carrying on, to use their own expression, a bleeding system, whitening the population of the South, so that you may now discover all
shades of colored persons; from those who are so fair that they are scarcely distinguishable from the whites, to the pure black of the unmixed negro. But my opponent defeated himself. While attempting to expose the folly and wickedness of amalgamation, he at the same time contended that the thing was physically impossible; that even a partial amalgamation could only be brought about by polygamy or prostitution, but that general amalgamation was hopeless—because physically impossible. If the thing be utterly beyond the reach of the abolitionists, why dread it as an evil? Why not let the abolitionists pursue their foolish and impracticable schemes? Why so much wrath against them for aiming at that which nature has rendered unattainable? I leave Mr. Breckinridge to find his way out of this difficulty in the best manner he is able.

Again, we are told that, in attempting to bring about amalgamation, and in preventing colonization, we are interfering with the purposes of God—fighting against his ordinances, and exposing Africa to the horrors of extermination, should the descendants of Shem or Japhet colonize her shores, and not the black man who has sprung from her tribes. I confess I am somewhat surprised, when told by a Presbyterian clergyman of Calvinistic sentiments, that I am to regulate my conduct towards my fellow men by the purposes of God, rather than by the laws of God. This is surely a new doctrine! What, I ask, have we to do with the decrees of the Almighty? Has he not given me a law by which to walk? Has he not told me to love my neighbor as myself—to ‘honor all men’? Am I not told that God hath made of one blood all nations of men for to dwell on all the face of the earth? Where is the prohibition to marry with Shem or Ham? I know of no directions in the Old Testament respecting marriages, save such as were founded on religious differences, and I have yet to learn that there are any in the New Testament. That blessed book declares, that in Christ Jesus, there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Greek, bond nor free, but all are one. The only injunction I am aware of, is this—be not unequally yoked together with unbelievers.

Mr. Breckinridge made a considerable parade of his knowledge of universal history, and pretended to build his theory upon the most correct historical data. While, upon this subject of amalgamation and extermination, I will take the liberty of submitting one or two enquiries to Mr. Breckinridge.

Is there any law in America forbidding ministers to celebrate marriages between Japhethite American Christians and Jewesses (by birth, even if Christians by faith,) and Jews, (even if Christians,) to marry Japhethite, American females? If there be not; then, why may Shem and Japhet intermarry, but Ham with neither? Again—if there be no such law, then the doctrine about Noah’s three sons is not a principle on which the American people act, but Mr. B.’s individual dogma, got up to defend a line of conduct diverging from any principle to any such principle. If it be said that Jewish and Japhethite Americans are very nearly, if not altogether, of the same color; and that there are no political evils to be dreaded from the intermixture of Jews with Japhethites; I reply, that, admitting the truth of both these representations, is not the sin of mixing Noah’s sons, and counterworking the design of God, such as in the case of Shem and Japhet, as it would be in the case of Japhet or Shem with the tribes of Ham?—Again—

Did the Romans (Japhethites) exterminate the Jews, (Shemites)?

Did the Arab Shemites, conquerors of Egypt, exterminate the ancient inhabitants, (Hamites,) who still exist, and are known by the name of Copts or Cophi? Did not the Tartars, now Turks, (a Japhethite tribe,)

when they conquered the Caliphs, embrace the religion of the conquered, who were Mohammedans and Shemites?

Did not the Shemite Mohammedans conquer the Persians, Japhethites, a part of whom, who would not embrace the Mohammedan religion, and could not be tolerated by the Mohammedans in theirs, (viz., fire worship,) flee to India, where they still exist, known by the name of Guebers, while the rest of the people, embracing Mohammedanism, amalgamated with their conquerors—and is not the modern Persian language a proof of this, in which all the terms of religion and science are Arabic, (Shemite,) the rest of the language being a colluvies of the Diri, Zend, and Pehlavi dialects, which the most eminent philosophers consider as all resolvable into sanscrit, the most ancient Japhethite speech existing?

The cases of the Romans and Jews, and of the Arab conquerors of Egypt, and the Copts, are instances of conquest without extermination—the parties remaining disdised by religious differences. The cases of the Tartars, and the Arabs—and of the Arabs and the Persians, are cases of conquest without extermination, and with amalgamation; the conquerors in the first case having adopted the religion of the conquered, and the conquered in the second case, that of the conquerors.

A man is under no duty to adopt a conduct towards the colored people, with any reference either to the divine laws or the divine decrees, they act solely under the influence of their pride and prejudice. How their prejudice was in the first place produced, it is not necessary at this time to enquire. I may just remark, that color has long been the badge of slavery. Long have the negroes been an enslaved and degraded class. The child is bandied about to look, and is taught to look, oppressed and degraded, and has this feeling of superiority, implanted early in the mind of the child, growing with his growth, and strengthening with his strength, becomes at last a confirmed and almost invincible principle, disposing him, with eagerness, to adopt any views of revelation which will permit him to cherish and gratify his pride and hatred towards the colored man. Hence has arisen the aristocracy of the skin. Hence the many lamentable departures from the spirit and precepts of the gospel every day witnessed in the United States. Two illustrations of the force of prejudice are now before us. The first is a short article from the New York Evangelist, copied into the Scottish Guardian of this city. I will read it entire. It is as follows:

A Hard Case.—A native born American applied to our authorities this morning for a license to drive a cart. He has been for years employed as a porter in Pearl Street, principally among the booksellers, who were his petitioners to the number of forty firms. He is an honest, temperate, and in every respect, a worthy man; of an amiable disposition, muscular frame, and of good address, he is every way calculated for the situation he seeks; besides, being a member of the Society of Friends, a sufficient recommendation of itself; for the office is now filled in part by swearing, drunken, quarrelling foreigners, who are daily disturbing the quiet of our streets by their brawls, and endangering the lives of our citizens by their infuriate conduct.

Wm. S. Hewlett was refused, by our Mayor, on the ground of public opinion; because

'——guilty of a skin
Not colored like his own.'

Hewlett owns property in William Street to the amount of 20,000 dollars—but prefers, unlike many of no more income, a life of industry and economy, to seeking 'otium cum dignitate.'

'What man seeing this,
And having human feelings, does not blush,
And hang his head to own himself a man.'
The next is found in a letter written by a Professor Smith, of the Wesleyan University, New York, who, while vindicating the University from the charge of having expelled a young man "for the crime of color," makes the following admission:

"That it would be difficult, in the present state of public feeling, to preserve a colored individual from iniquity in any of our collegiate schools, and to render his connection with them intolerable, is not denied."

I come now, continued Mr. T., to the state of the American churches in regard to slavery; and to attempt a justification of the heavy charges I have brought against them. If, at the close of this address, it shall appear that I have misrepresented the Christians of America—that I have stated as facts, things which are untrue—I solemnly call upon those who have hitherto vindicated my reputation, and sustained me as the truthful advocate of the cause of human rights, to discard me as utterly disqualified to be their representative in an sacred a work—because capable of pleading for JUSTICE at the expense of TRUTH.

Of slaveholding ministers in America, Mr. Breckinridge says that they are AS ONE IN A THOUSAND, or at most, AS ONE IN FIVE HUNDRED. The first document I shall quote to disprove this assertion, will be a letter in the Southern Religious Telegraph, of October 31, 1835, addressed to the Presbyterian clergy of Virginia; written to warn those ministers against pursuits calculated to injure their spirituality, destroy their usefulness, and prevent their revival of religion with which other portions of the Church of Christ had been favored; also to account for an apparent declension in piety in the state generally. It is proper to remark, that the letter from which I make the present extract, was not written to promote the cause of abolition,—that the writer never imagined it would be used on such an occasion,—and that the newspaper in which it appears, is pro-slavery to the very core:

"In one region of our country, where I am acquainted, of rather more than THIRTY Presbyterian ministers, including missionaries, TWENTY are farmers, (viz. planters and SLAVEHOLDERS) ON A PRETTY EXTENSIVE SCALE; three are school teachers; one is a farmer and merchant; one is a farmer and slaveholder, and a joint proprietor of iron works, which must be in operation on the Sabbath; and one is a farmer and editor of a political newspaper. These farmers generally superintend their own business. THEY OVERSEE THEIR NEGROES, attend to their stock, make purchases, and visit the markets to make sale of their crops. They necessarily have much intercourse with their neighbors on worldly business, and not unfrequently come into unpleasant collision with the merchants."

"O, sir, what a revelation of things is here! These are not the calumnies of George Thompson, but the confession of one, striving earnestly to awaken the attention of the Virginia clergy to a sense of the degradation and barrenness of the Church, and to direct their attention to the main causes of such lamentable effects.

Next, permit me to request your attention to an extract from an Address to the Presbyterians of Kentucky, proposing a plan for the instruction and emancipation of their slaves; by a committee of the SYNOD OF KENTUCKY. The address is published by Eld. Taylor, 1835. We shall in this document get at the opinion of men, sensitively jealous for the honor, purity and usefulness of the Presbyterian churches, from which Mr. Breckinridge is a DELEGATE. What say they of slavery in general, and the practice of THEIR CHURCH in particular:

"Brutal stripes, and all the various kinds of personal indignities, are not the only species of cruelty, which slavery licenses. The law does not recognize the family relations of a slave; and extends to him no protection in the enjoyment of domestic endearments. The members of a slave family may be forcibly separated, so that they shall never more meet until the final judgment. And Cupidity often induces the masters to practice what the law allows. Brothers and sisters, husbands and wives, are torn asunder, and permitted to see each other no more. These acts are daily occurring in the midst of us. The shrieks and the agony, often witnessed on such occasions, proclaim with a trumpet-longue the iniquity and cruelty of our system. The cries of these suffering creatures go up to the ears of the Lord of Sabaoth. There is not a neighborhood, where these heart-rending scenes are not displayed. There is not a village or road that does not behold the sad procession of manacled outcasts, whose chains and mournful countenances tell that they are exiled by force from all that their hearts held dear. In church, years ago, raised its voice of solemn warning against this flagrant violation of peace, mercy, justice, and humanity. Yet WE BLUSH TO ANNOUNCE TO YOU AND TO THE WORLD, THAT THIS WARNING HAS BEEN OFTEN DISREGARDED, EVEN BY THOSE WHO HOLD TO OUR COMMUNION. CASES HAVE OCCURRED, IN OUR OWN DENOMINATION, WHERE PROFESSORS OF THE RELIGION OF MERCY HAVE TORN THE MOTHER FROM HER CHILDREN, AND SENT HER INTO A MERCILESS AND RETURNLESS EXILE. YET ACTS OF DISCIPLINE HAVE RARELY FOLLOWED SUCH CONDUCT."

Follow me now into the GENERAL ASSEMBLY of the Presbyterian church of the United States, convened in Pittsburgh, Pennsylvania, in May, 1835, and let the individual who addresses you be forgotten, while you listen to the things uttered in the midst of that solemn convocation. At the time when these passages were about to be read, were spoken, there were sitting in that Assembly men from all parts of the country. The Southern churches fully represented by row upon row of Ministers and Elders from every region of the slaveholding states. In that Assembly, one year from this time, did the Rev. J. H. Dickey, and the Chillicothe Presbytery, Ohio; (a clergyman who has since risen to the dignity of his life in the state) assert his name, Stewart, a ruling elder from the Presbyterian Church, of Schuyler, Illinois, make the following statements, which have remained, I believe, uncontradicted to this hour:

"He (Mr. Dickey) believed there were many, and great evils in the Presbyterian church; but the doctrine of slaveholding, he was fully persuaded, was the worst heresy now found in the church."

"Mr. Stewart—I hope this Assembly are prepared to come out fully and declare their sentiments, that slaveholding is a most flagrant and heinous SIN. Let us not pass it by in this indirect way, where millions and thousands and hundreds of our fellow-creatures are writhing under the lash, often inflected, too, by MINISTERS AND ELDERS OF THE PRESBYTERIAN CHURCH."

"IN THIS CHURCH, a man may take a free-born child, force it away from its parents, to whom God gave it in charge, saying, 'Bring it up for me,' and sell it as a beast, or hold it in perpetual bondage, and not only escape corporal punishment, but receive the title of an excellent christian. NOT EVEN MINISTERS OF THE GOSPEL, AND DOCTORS OF DIVINITY, may engage in this unholy traffic, and yet sustain their high and holy calling."

""
ELDERS, MINISTERS, AND DOCTORS OF DIVINITY, ARE WITH BOTH HANDS ENGAGED IN THE PRACTICE.

A slaveholder who is making gains by the trade, may have as good a character for honesty, as any other man.

No language can point the injustice and abominations of slavery. But in these United States, this vast amount of moral turpitude is (as I believe,) justly chargeable to the Church. I do not mean to say those church members who actually engage in this diabolical practice, but I mean to say THE CHURCH. Yes, sir, all the infidelity that is reposing in the unright conduct of the professed followers of CHRIST; all the unholy amalgamation; all the tears and groans; all the eyes that have been literally plucked from their sockets; all the pains and violent deaths from the lash, and the various engines of torture, and all the souls that are, or will be eternally damned, as a consequence of slavery in these United States, ARE ALL JUSTLY CHARGEABLE TO THE CHURCH; AND HOW MUCH FALLS TO THE SHARE OF THIS PARTICULAR CHURCH, YOU CAN ESTIMATE AS WELL AS I.

The judgments of God are staring this Church full in the face, and threatening her dissolution. She is all life in matters of doctrine, and on some points where men may honestly differ; while sins of a crimson dye are committed, in open day, BY MEMBERS OF THIS CHURCH WITH PERFECT IMPUNITY.

I appeal to you, sir, and this audience; did George Thompson ever utter charges against American churches more awful than those contained in the extracts I have read—extracts from speeches made in the General Assembly of the body from which Mr. Breckinridge is a delegate? I leave for the present the Presbyterians, and proceed to notice the state of the METHODIST EPISCOPAL CHURCHES.

Mr. Breckinridge displayed great regard for the reputation of this body. He believed they were almost free from the sin of slaveholding—their discipline was most emphatic in its condemnation of it, and he defined me to show that any Methodist was engaged in the infernal practice of slave trading. First, as to the probable extent of slavery in the church. On this point I shall quote from a solemn and authenticated document issued by a number of ministers in the Methodist Episcopal body in New England, entitled:

"An appeal on the subject of Slavery, addressed to the members of the New England and New Hampshire Conferences of the Methodist Episcopal Church; and signed by SHIPLEY W. WILLSON, ABRAM D. MERRILL, LA ROY SUNDERLAND, GEORGE STORRS, JARED PERKINS. Boston, Dec. 19th, 1834.

In answer to the question—

When will Slavery cease from our church, if we continue to alter our rules against it as we have done for some years past? they observe—

But we will not dwell on this part of our subject; it is painful enough to think of; and, as Members of the Methodist Episcopal Church, and as Methodist preachers, we readily confess we are exceedingly afflicted with a view of it, and still more with a knowledge of the fact, that the 'great evil' of slavery has been increasing, both among the membership and ministry of the Methodist Episcopal Church at a fearful rate, for thirty or forty years past. The general minutes of our Annual Conferences, announce about 80,000 colored members in our church; and it is highly probable from various reasons which might be named, that as many as sixty thousand, or upwards of these, are slaves; but what proportion of these and others are enslaved by the Methodist Members and preachers, no one can tell. It appears to be a growing evil, and is by no means at an end. We frequently hear Christians and Christian ministers expressing the greatest fears for the safety of the 'political' union of these United States, whenever the subject of slavery is mentioned; but no fears as to the prosperity and peace of the Christian church, though this 'evil' be ever so great, and though it be increasing every day a thousand fold. But can it be supposed that the church of the christian church is in a healthy and prosperous state, while it slumbers and nurses in its bosom so great an evil?"

In reply to the challenge to produce one instance of a slave-trading Methodist, I give the following from 'Zion's Watchman,' a Methodist newspaper published in New York. It is from a letter of a correspondent of that paper:

'A man came among us where I was preaching, a class-leader from Georgia, having a regular certificate, who appeared to be very zealous, exhorting and praying in our meetings, &c. I thought I had got an excellent helper; but, on inquiring his business, I found he was a SLAVE-TRADER—come on purpose to buy up men, and to drive to the plantation with him; but he said it was not thought wrong where he came from. I told him we could not countenance such a thing here, and that we could hold no fellowship with him. He further told me that, on enquiring of a slave he had with him, what sort of a master he was, he replied, 'I have had four masters, but this is the most cruel of them all;' and told him, as a proof of it, to ask the slave's minister, who was cut with a whip from his head to his heels!!' The Rev. S. W. Wilson, of Andover, United States, gives also an extract of a letter he had seen from a gentleman of high standing, who was at the south at the time of writing, which says,—'The south is too much interested in the continuance of slavery to hear any thing upon the subject. The preachers of the Gospel are in the same condemnation, and METHODIST PREACHERS ESPECIALLY. The principal reason why the Methodists in these regions are more numerous and popular than other denominations is, THEY STICK SO CLOSELY TO SLAVERY!! THEY DENOUNCE BOTH THE ABOLITIONISTS AND THE COLONIZATIONISTS.'

To show the extent to which THE BAPTIST CHURCHES SHARE THE GUILT OF THE SYSTEM OF SLAVERY IN AMERICA, it will be sufficient to read an extract from a letter addressed to the board of Baptists Ministers in and near London, by the Rev. Lucas Bolles, D. D., the Corresponding Secretary of the American Baptist Board of Foreign Missions. The testimony is the stronger, because the whole letter is a carefully written apology for southern religious slaveholders, and an attempt to silence the remonstrances of the English Churches.

'There is a pleasing degree of union among the multiplying thousands of Baptists throughout the land. Brethren from all parts of the country meet in one General Convention, and co-operate in sending the Gospel to the
Fifth Night—Friday.—Mr. Thompson.

beaten. Our Southern brethren are liberal and zealous in the promotion of every holy enterprise for the extension of the Gospel. THEY ARE, GENERALLY, BOTH MINISTERS AND PEOPLE, SLAVEHOLDERS.

In this connection, I may notice the recommendation of the work of Drs. Cox and Hoby. We are assured by Mr. Breckinridge, (though he confesses he has not read the book,) that every representation heentails relative to Slavery amongst the ‘Baptists in America’ may be relied on. That book, thus endorsed by Mr. B., informs us that the deputation were permitted to sit in the convention at Richmond, Virginia, only on condition of profound silence touching the wrongs of more than two millions of hitherto enslaved slaves. We are gravely told that the introduction of abolition would have been an INTRUSION as RUDE as it would have been UNWELCOME. It would, says the Delegates, have ‘FRUSTRIATED every object of our mission;’ ‘awakened HOSTILITY and kindled DISLIKE;’ ‘roused into EMBITTERED ACTIVITY feelings between christian brethren which must have SEVERED the Baptist Churches.’ It would have occasioned the (UTTER CONFUSION OF ALL OR- DERS) the RUIN of all abolition feeling, and ‘THE DESTRUCTION OF ALL LOVE AND FELLOW- SHIP;’ and the Convention would either have been ‘DISSOLED’ by MAGISTERIAL INFLUENCE, or ‘THE DELEGATES WOULD HAVE DISSOLV- ED THEMSELVES’!!! Yet this was ‘a sacred and heavenly meeting’ in which ‘the kindliest emotions, the warmest affections, the loveliest spirit towards ourselves, (the Baptist Delegates,) towards England and mankind’ existed! Oh, Sir, is it possible to draw a more affecting picture of the withering and corrupting influences of slavery, than is here presented to our view in this description of the triennial convention of Baptist ministers, assembled in the city of Richmond, Virginia, in the year 1838.

AMOS DRESSER’S CASE.

I proceed to notice the case of Amos Dresser; the young man who was so inhumanly tortured by the citizens and professing Christians of the city of Nashville, Tennessee. I cannot assure my opponent that the discrepancy in my statements which he has noticed, is an error in repeating I am not aware of having ever stated the number of elders in the committee to be eleven. My statement of the case has always been simply this—that Mr. Dresser, a pious and respectable young man, was apprehended in Nashville on suspicion of being an abolitionist, brought before a Vigilance Committee, and, according to Lynch Law, was sentenced to receive 20 lashes with a cowhick, on his bare back. That he was so punished—and that upon the committee were seven elders of the Presbyterian Church, and one Campbellite minister. The whole case as narrated by Mr. Dresser, and published in the Cincinnati Gazette, is now before me. The Committee by which Mr. Dresser was tried and sentenced is called the Vigilance Committee of Safety.

The following are the names of the seven elders in the Presbyterian Church:


The name of the Campbellite Minister—THOMAS CLAIBORNE.

The Committee, after examining his books, papers, and private memoranda, and hearing his defence, found him guilty—1st, of being a member of an Anti-Slavery Society in Ohio; 2d, of having in his possession periodi-
Tappan's house, and the demolition of colored schools. Laws there may be, but while slavery exists, and is defended by public sentiment, and while the fierce prejudice against color remains, they will want the 'executive principle,' without which they are but cruel mockery.

A glance at the moral and religious state of the slave population will show the amount of care and attention exercised by the Christian churches at the south. What says the Rev. C. C. Jones, in a sermon preached before two associations of Planters in Georgia in 1854?

'Generally speaking they (the slaves) appear to us to be without God and without hope in the world. The CONDITION OF HEATHENS in our very midst. We cannot cry out against the Papists for withholding the Scriptures from the common people, and keeping them in ignorance of the way of life, for we WITHOLD the Bible from our servants, and keep them in ignorance of it, while we will not use the means to have it read and explained to them. The cry of our perishing servants comes up to us from the sultry plains as they bend at their toil—it comes up from their humble cottages when they return at evening to rest their weary limbs—it comes up to us from the midst of their ignorance, and superstition, and adultery and lewdness. We have manifested no emotions of horror at abandoning the souls of our servants to the adversary, the roaring lion that walketh about seeking whom he may devour.

Again: what said the Synod of South Carolina and Georgia, in a report on the state of the colored population, in respect of religious instruction?

'Who would credit it, that in these years of revival and benevolent effort, in this Christian Republic, there are over TWO MILLIONS of human beings in the condition of HEATHEN, and in some respects in a worse condition, to say nothing of the condition of the oblivious, who believe that their moral and religious condition is such, that they may justly be considered the HEATHEN of this Christian Country, and will bear comparison with heathen in any country of the world. The negroes are destitute of the gospel, and EVER WILL BE UNDER THE PRESENT STATE OF THINGS: In the vast field extending from an entire state beyond the Potomac, to the shores of the Atlantic from the Ohio there are, to the best of our knowledge, not TWELVE men exclusively devoted to the religious instruction of the negroes. In the present state of feeling in the South a ministry of their own color could neither be obtained NOR TOLERATED.'

Again: what says a writer in a recent number of the Charleston (South Carolina) Observer?

'Let us establish missionaries among our negroes, who, in view of Religious knowledge, are as debasingly ignorant as any one on the coast of Africa; for I hazard the assertion that throughout the bounds of our Synod, there are at least one hundred thousand Slaves, speaking the same language as ourselves, who never HEARD of the plan of salvation by a Redeemer.'

A writer in the Western Luminary, a respectable religious paper in Lexington, Kentucky, says, 'I proclaim it abroad to the Christian world, that heathenism is as real to the slave as to the South Sea savage; and that our negroes are as just objects of attention to the American and other boards of foreign missions, as the Indians of the western wilds. What is it constitutes heathenism? Is it to be destitute of a knowledge of God—of his holy word—never to have heard scarcely a sentence of it read through life—to know little or nothing of the history, character, instruction and mission of Jesus Christ? Or is it almost all of moral knowledge and feeling, of sentiments of probity, truth and chastity? If this constitutes heathenism, then are there thousands, millions of heathen in our beloved land. There is one topic to which I will allude, which will serve to establish the heathenism of this population. I allude to the universal licentiousness which prevails. It may be said emphatically that chastity is no virtue among them—that its violation neither injures female character in their own estimation, nor that of their master or mistress. No instruction is ever given—no censure pronounced. I speak not of the world; I speak of Christian families generally.'

Again: I give the words of the son of a Kentucky slaveholder, who became an abolitionist at Lane Seminary, and has since induced his father to emancipate his slaves. Hear James A. Thorne:

'Licentiousness. I shall not speak of the far South, whose sons are fast melting away under the UNBLUSHING PROFICIENCY which prevails. I allude to the slaveholding West. It is well known that the slave lodgings, I refer now to village slaves, are exposed to the entrance of strangers every hour of the night, and that the SLEEPING APARTMENTS OF BOTH SEXES ARE COMMON.'

'It is also a fact, that there is no allowed intercourse between the families and servants, after the work of the day is over. The females sent to give them for the evening, enjoy a conversation elevating and instructive. But the poor slaves are thrust out. No ties of sacred home thrown around them; no moral instruction to compensate for the toils of the day; no intercourse as of man with man; and should one of the younger members of the family, led by curiosity, steal out into the filthy kitchen, the child is speedily called back, thinking it itself he would stop. Why? The thread of moral contamination. Most excellent reason; but it reveals a horrid picture. The slaves, cut off from all community of feeling with their master, roam over the village streets, shocking the ear with their vulgar jestings, and volupitous songs, or opening their kitchens to the reception of the neighboring blacks, they pass the evening in gambling, drinking, dancing, and—so far as instruction, kept up until the night is far spent, then crown the scene with indiscriminate DEBAUCHERY. Where do these things occur? IN THE KITCHENS OF CHURCH MEMBERS AND ELDERs!'

I shall now take the liberty of reading two letters from respectable gentlemen in the South to friends in New England. The first is from a Clergyman in North Carolina, to one of the Professors in Bowdoin College, Maine.

'You remember that when I was with you last summer, I was much opposed to the Anti-Slavery Society, and contended that the colonization scheme was a full and adequate remedy for the evils of Slavery, and that I made a sort of talk before the students on the subject of Slavery. It was a poor talk, for it was a miserable theme. I do not think what I said had any effect against the anti-slavery people, or at all strengthened the cause of the Colonization Society. Be this as it may, I feel it a duty I owe both to myself and to the friends I have with you, to say, that my views and feelings, after mature deliberation and much prayer, been entirely changed, and that I am now a strong anti-slavery man. Yes, after mature reflection, I am the sworn enemy of slavery in all its forms, with all its evils. Henceforth it is a part of my religion to oppose slavery. I am greatly surprised, that I should in any form have been the apostle of a system, so full of deadly poison to all heathen states and civilization as slavery, the concocted essence of fraud, selfishness, and cold-hearted tyranny, and the fruitful parent of unnumbered evils, both to the oppressor and the oppressed, the 1000th part of which has never been brought to light.'
Do you ask, why this change after residing in a slave country for twenty years? You recollect the lines of Pope, beginning,

"Vice is a monster of such frightful mien,
That to be hated, needs but to be seen."

I had become so familiar with the loathsome features of Slavery that they ceased to offend—besides I had become a southern man in all my feelings, and it is a part of our creed to defend slavery. I had also considered it impossible to free the slaves in this country. But it is unnecessary to investigate the ground of my former opinions. As to the Colonization Society, I have this among many objections, that it has two faces, one for the Negro and one different for the white. If the agents of the Colonization Society will come here and say what I heard them say in New York, I will insure them a good coat of tar and feathers for their labor.

That Society has few friends here, a few large slaveholders who by hope to send off the free people in their neighborhood, and a few others, whose consciences are not quite easy, get a salvo by advocating the Colonization Society. The mass of the people regard it as a Yankee plan, and hate it of course. I remember, among other things I told the students in my address, that the only way to do away slavery was to give us more religion. This argument then seemed to be good. Send us preachers said I, and as religion spreads, slavery will melt away. It cannot stand the gradual change. I know that the religion we have here, justifies and upholds slavery. Our religion does not permit the preacher to touch the subject. It is not the whole gospel. I have not yet seen the man who would venture to take for his text, 'Masters, give to your servants that which is just and equal.' If every man in the country was a professor of religion, the religion we have, would not much help the cause. I think I can safely say that the ignorant and the soberly thinking of every master, and by far the best masters, and give more attention to the religious instruction of their slaves than others, but I know one of these, an Elder, who contends that slavery is no violation of the law, 'Thou shalt love thy neighbor as thyself,' and whose slaves are driven in the field with the long whip! But it is just to add that they are not overworked, and they are well fed and clothed. You are at liberty to inform the students, and others who would hear me on the subject, that I am now an anti-slavery man; but I do not wish the letter published with my name to it, as it would be copied by other papers, and find its way back and do me injury, for no man is free, fully to express his thoughts in this country.

The next is from a merchant in St. Louis, Missouri, to a Clergyman in New Hampshire.

*Saint Louis, Jan. 19, 1833.

Very Dear Brother,

I want to say a good deal to you, Brother, on the subject which seems to interest you much at this time. I am now, and was before I left Hartford, an abolitionist; and that, too, from deep and thorough conviction that the eternal rule of right requires the immediate freedom of every bondman in this and every other country. Since my residence in this slaveholding state, I have seen nothing which should tend to alter my previous sentiments on this subject, but on the contrary much to confirm me in them. You, who reside in happy New England, can have but faint conceptions of the blighting and corrupting influence of slavery on a community. Although in Missouri we witness slavery in its mildest form, yet it is enough to sicken the heart of benevolence to witness its effects on society generally, and its awfully demoralizing influence on the slaves themselves; being counted as property among the cattle and flocks of their possessors, (forgive the word,) their standard of morality and virtue is on a level (generally) with the beasts with which they are classed:

and I am credibly informed that many emigrants from the slave states, who own plantations on the Missouri River, finding themselves disqualified by their former habits of indulgence to compete with emigrants of another character in enterprise, turn their attention to the raising of slaves, as they would cattle, to be sold to the Negro dealers to go down the river. What sort of standard of virtue, think you, can be brought into society? What period in the history of our country will these degraded sons of Africa be christianized under existing circumstances?

The ungodly man who is a slaveholder, is well enough pleased with the efforts and views of the Colonization Society, because he can manage to throw off responsibility, and date far a-head the time when he shall be called to do right; but state to him the sentiments and principles of the abolitionists, and he at once begins to froth and rage—all the malignity of his nature is called into action—and why? He feels the pressure of responsibility, he acts very like an impenitent sinner, pricked with the truth, and like him, too, he either comes on the side of right, or is hardened into a stern opposer. It is gratifying to notice the gradual influence the abolition principle is obtaining over the hearts and consciences of every slaveholding community, especially over the hearts of Christian slaveholders. Many of them who have allowed the subject to have a place in their thoughts, are greatly agitated, and dare not sell or buy again for their peace' sake. But more of this another time.

I shall now lay before the meeting the sentiments of General George McDuffie, Governor of the state of South Carolina; as contained in a message delivered by him to the two branches of the Legislature, towards the close of last year. I charge these sentiments upon the state, first, because the representatives of its citizens, in a series of resolutions presented to the Governor, unanimously expressed their special approbation of them; and 2dly, because I am not aware that any protest has been entered against them by any part of the christian community. Sentiments more atrocious were, perhaps, never penned.

The first extract, recommending legislation, has reference to the diffusion of anti-slavery publications.

"IT IS MY DELIBERATE OPINION THAT THE LAWS OF EVERY COMMUNITY SHOULD PUNISH THIS SPECIES OF INTERFERENCE BY DEATH WITHOUT BENEFIT OF CLERGY, REGARDING THE AUTHORS OF IT AS ENEMIES TO THE HUMAN RACE. Nothing could be more appropriate than for South Carolina to set this example in the present crisis, and I trust the Legislature will not adjourn till it discharges this high duty of patriotism."

Let us look at the theological views of this profound State-man on the subject of slavery.

"NO HUMAN INSTITUTION, IN MY OPINION, IS MORE MANIFESTLY CONSISTENT WITH THE WILL OF GOD, THAN DOMESTIC SLAVERY, and no one of his ordinances is written in more legible characters than that which consigns the African race to this condition, AS MORE CONDUCITIVE TO THEIR OWN HAPPINESS, THAN ANY OTHER OF WHICH THEY ARE SUSCEPTIBLE. Whether we consult the sacred Scriptures or the lights of nature and reason, we shall find these truths as abundantly apparent as if written with a sun-beam in the heavens. Under both the Jewish and Christian dispensations of our religion, DOMESTIC SLAVERY existed with the unequivocal sanction of its prophets, its apostles, and finally its
great Author. The patriarchs themselves, those chosen instruments of God, were slaveholders. In fact the divine sanction of this institution is so plainly written that 'he who runs may read it, and those over-righteous pretenders and philarches, who affect to be scandalized by its existence among us, would do well to inquire how much more nearly they walk in the way of Godliness, than did Abraham, Isaac and Jacob. That the African negro is DESTINED BY PROVIDENCE TO OCCUPY THIS CONDITION OF SERVILE DEPENDENCE, is not less manifest. It is marked on the face, stamped on the skin, nor ever covered by the intellectual inferiority, and natural impotence of his race. THEY HAVE ALL THE QUALITIES THAT FIT THEM FOR SLAVES, AND NOT ONE OF THOSE THAT WOULD FIT THEM TO BE FREE MEN. They are utterly unqualified not only for rational freedom, but for self-government of any kind. They are in all respects, physical, moral and political, inferior to millions of the human race, who have for consecutively ages dragged out a wretched existence under a grinding political despotism, and who are doomed to this hopeless condition by the very qualities which unfit them for a better. It is utterly astonishing that any enlightened American, after contemplating all the manifold forms in which even the white race of mankind are doomed to slavery and oppression, should suppose it possible to reclaim the African from their destiny. THE CAPACITY TO ENJOY FREEDOM IS AN ATTRIBUTE NOT TO BE COMMUNICATED BY HUMAN POWER. IT IS AN ENDOWMENT OF GOD, AND ONE OF THE RAREST WHICH IT HAS PLEASED HIS INCRUSTABLE WISDOM TO BESTOW UPON THE NATIONS OF THE EARTH. IT IS CONFERRED AS THE REWARD OF MERIT, and only upon those who are qualified to enjoy it. Until the 'Ethiopian can change his skin,' it will be vain to attempt, by any human power, to make freemen of those whom God has doomed to be slaves, by all their attributes. Let not, therefore, the misguided and designing intermeddlers who seek to destroy our peace, imagining that they are serving the cause of God by practically arrogating the decrees of his Providence. Indeed it would scarcely excite surprise, if with the impious audacity of the North of Babel, they too should attempt to scale the battlements of Heaven, and remonstrate with the God of Wisdom for having put THE MARK OF CAIN AND THE CURSE OF HAM upon the African race instead of the European.'

The Governor then proceeds to give his views on the political bearings of the question, and thus sums them up.—

**DOMESTIC SLAVERY, THEREFORE, INSTEAD OF BEING A POLITICAL EVIL, IS THE CORNER STONE OF OUR REPUBLICAN EDIFICE.** No patriot who justly estimates our privileges, will tolerate the idea of emancipation, at any period, however remote, or on any conditions of pecuniary advantage, however favorable. I would as soon think of opening a negotiation for selling the liberty of the state at once, as for making any stipulations for the ultimate emancipation of our slaves. So deep is my conviction on this subject, I have at once after recording these sentiments, I could say in all sincerity, and under all the sanctions of Christianity and patriotism, 'God forbid that my descendants, in the remotest generations, should live in any other than a community having the institution of domestic slavery.'

The conduct of the clergy of South Carolina may be inferred from the following account of a great pro-slavery meeting, held in the city of Charleston, to denounce in the most malignant spirit, the abolitionists of the north:

[From the Charleston Courier.]

**GREAT AND IMPORTANT PUBLIC MEETING.**

One of the most imposing assemblages of citizens in respect of numbers, intelligence and respectability that we have ever witnessed, met yesterday morning at the City Hall, to receive the report of the Committee of twenty-one, appointed by the meeting on the 4th inst., on the incendiary machinations now in progress against the peace and welfare of the Southern states. THE CLERGY OF ALL DENOMINATIONS, ATTENDED IN A BODY, LENDING THEIR SANCTION TO THE PROCEEDINGS, AND AIDING BY THEIR PRESENCE, TO THE IMPRESSIVE CHARACTER OF THE SCENE!

After thundering forth the most violating threats against the discussion of the subject of slavery, the meeting closed with the following resolution:—

On motion of Capt. Lynch, 'Resolved, That the thanks of this meeting are due to the reverend gentlemen of the CLERGY in this city, who have so promptly, and so effectually responded to public sentiment, by suspending their SCHOOLS in which the free colored population were taught; and that this meeting deem it a patriotic act worthy of all praise, and proper to be imitated by other teachers of similar schools throughout the state!'

The following document will speak for itself. I commend it to the consideration of ministers of Christ throughout the world.

**CHARLESTON PRESBYTERY ON SLAVERY.**

Extracts from the minutes of the Charleston Union Presbytery, at their meeting on the 7th April, 1836. With reference to the relation which the church sustains to the institution of slavery, and to the possibility of attempts to agitate the question in the next General Assembly of this presbytery, it is expedient to state the explicit the principles which they maintain, and the course which will be pursued by their commissioners in the Assembly. It is a principle which meets the views of this body, that slavery as it exists among us, is a political institution, with which ecclesiastical judicatures have not the smallest right to interfere, and in relation to which any such interference, especially at the present momentous crisis, would be morally wrong, and fraught with the most dangerous and pernicious consequences. Should any attempt be made to discuss this subject, our commissioners are expected to meet it at the very threshold, and of any report, memorial, or document, which may be the occasion of agitating this question in any form. And it is further expected that our commissioners, should the case require it, will distinctly avow a firmness to sustain the explicit of the principles which we hold in relation to this subject, and our resolute determination to abide by them, whatever may be the issue; that it may appear that the sentiments which we maintain, in common with Christians at the South, of every denomination, are sentiments which so fully approve themselves to our consciences, are so identified with our solemn convictions of duty, that we must maintain them under any circumstances; and at the same time, the peculiar circumstances in which we are placed, constitute an imperious necessity that we should act in accordance with these principles and make it impossible for us to yield any thing, in a matter which con-
Fifth Night—Friday—Mr. Thompson.

cerns not merely our personal interests, but the cause of Christ, and the peace, if not the very existence, of the Southern community.

Should our commissioners fail of accomplishing this object, it is expected that they will withdraw from the Assembly with becoming dignity—not willing to be associated with a body of men who denounce the ministers and members of Southern churches as pirates and men-stealers. We cannot converse with them, nor thus demur to them.

In conclusion, this presbytery would suggest to their commissioners the expediency of conferring with the commissioners from other Southern presbyteries, that there may be a common understanding between them as to the course most suitable to be pursued at this crisis, and on this absorbing question. And may that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, be their guide in managing this important trust committed to their hands.

Resolved, That this expression of our views be signed by the moderator and clerk—that a copy be given to each of our commissioners to the General Assembly, and that it be published in the Charleston Observer.

E. T. BUlst, Moderator.

B. GILDERSLEEVE, Temporary Clerk.

Resolutions of the Presbyterian Synod of South Carolina and Georgia—Dec. 1834.

'Resolved Unanimously, That in the opinion of this Synod, Abolition Societies, and the principles on which they are founded in the United States, are inconsistent with the best interests of the slaves, the rights of the holders, and the great principles of our political institutions.'

The following declaration of sentiments has been published in Charleston, South Carolina, by the Board of Managers of the Missionary Society of the South Carolina Conference of the Methodist Episcopal church:

'We denounce the principles and opinions of the abolitionists in toto; and do solemnly declare our conviction and belief, that, whether they were originated, as some business men have thought, as a money speculation, or, as some politicians think, for party electioneering purposes, or, as we are inclined to believe, in a false philosophy, overreaching or setting aside the scriptures through a vain conceit of higher, moral refinement, they are utterly erroneous, and altogether hurtful. We consider and believe that the holy scriptures, so far from giving any countenance to this delusion, do unequivocally authorize the relation of master and slave. We hold that a Christian slave must be submissive, faithful, and obedient for reasons of the same authority, both those which oblige husbands, wives, fathers, mothers, sisters, to fulfill the duties of these relations. We would employ no one in the work who might hesitate to teach thus; nor can such a one be found in the whole number of the preachers in this Conference.'

One other document in reference to South Carolina, viz., the resolutions recently passed by the Hopewell Presbytery. On the subject of domestic slavery, this Presbytery believe the following facts have been most incontrovertibly established, viz.:

I. Slavery has existed in the Church of God from the time of Abraham to this day. Members of the Church of God have held slaves bought with their money, and born in their houses; and this relation is not only recognized, but its duties are defined clearly, both in the Old and New Testaments.

II. Emancipation is not mentioned among the duties of the master to his slave. While obedience 'even to the froward master' is enjoined upon the slave.

III. No instance can be produced of an otherwise or-derly christian, using REPROVED, much less EXCOMMUNICATED from the Church, for the single act of holding domestic slaves, from the days of Abraham down to the date of the modern Abolitionists.

IV. SLAVERY EXISTED IN THE UNITED STATES BEFORE OUR ECCLESIASTICAL BODY WAS ORGANIZED. IT IS NOT CONdemned IN OUR CONFESSION OF FAITH, AND HAS ALWAYS EXISTEd IN OUR CHURCH WITHOUT REPROOF OR CONDEMNATION.

V. Slavery is a political institution, with which the Church has nothing to do, except to inculcate the duties of master and slave, and to use lawful and spiritual means to have all, both bond and free, to become one in Christ by faith.

Regarding these positions as undoubtedly true, our views of duty constrain us to adopt the following resolutions:

Resolved, That the political institution of domestic slavery, as it exists in the South, is not a lawful or constitutional subject of discussion, much less of action by the General Assembly.

Resolved, That so soon as the General Assembly passes any ecclesiastical laws, or recommends any action, which shall interfere with this institution, this Presbytery will regard such laws and acts as tyrannical and odious, and from that moment, regard itself independent of the General Assembly of the Presbyterian church.

Resolved, That our delegates to the approaching Assembly are hereby enjoined to use all Christian means to prevent the discussion of domestic slavery in the Assembly—to protest, in our name, against all acts that involve or approve abolition—and to withdraw from the Assembly, and return home, if, in spite of their efforts, acts of this character shall be passed.'

From the official account of the proceedings of the Synod of Virginia, I take the following:

REPORT ON ABOLITION.

'The committee to whom were referred the resolutions, &c., have, according to order, had the same under consideration—and respectfully report—that in their judgment, the following resolutions are necessary and proper to be adopted by the Synod at the present time.

Whereas, The publications and proceedings of certain organized associations, commonly called anti-slavery or abolition societies, which have arisen in some parts of our land, have greatly disturbed, and are still greatly disturbing the peace of the Church, and of the country; and the Synod of Virginia deem it a solemn duty which they owe to themselves and to the community, to declare their sentiments upon the subject; therefore—

Resolved Unanimously, That we consider the dogma fiercely promulgated by said associations—that slavery as it actually exists in our slaveholding states is necessarily sinful, and ought to be immediately abolished, and the conclusions which naturally follow from that dogma, as directly and palpably contrary to the plainest principles of common sense and common humanity, and to the clearest authority of the word of God.

Resolved Unanimously, That in the deliberate judgment of the Synod, it is the duty of all ministers of the gospel to follow the example of our Lord and Saviour, and of his apostles in similar circumstances, in abstaining from all interference with the state of slavery as established amongst us by the Commonwealth, and confining themselves strictly to their proper province of inculcating upon masters and slaves the duties enjoined upon them respectively in the sacred scriptures, which must tend immediately to promote the welfare of both, and ultimately to
Fifth Night—Friday—Mr. Breckinridge.

restore the whole world to that state of holy happiness which is the earnest desire of every Christian heart.

The above preamble and resolutions having been severally read, and adopted by paragraphs, the moderator asked and obtained leave, to vote with the Synod on the adoption of the entire report. The question being put, it was unanimously adopted, every member, it is believed, giving a hearty response.

The last document I shall quote on this part of the subject is one which will fill this meeting with horror, but it is right that it should be placed on record, to show the opinions entertained by a portion of the Presbyterian church of his brethren and fellow-christians, and to show, also, what kind of communications pass current amongst the professed disciples of Christ in a slaveholding community.

To the Sessions of the Presbytery of New York.

Within the bounds of the State and the Western Synod of the Reformed Presbyterian Church.

At the approaching stated meeting of our Synod, I design to offer a preamble and a string of resolutions on the subject of the use of wine in the Lord's supper; and also a preamble and a string of resolutions on the subject of the treasonable and abominably wicked interference of the Northern and Eastern fanatics with our political and civil rights, our property, and our domestic concerns. You are aware that by a clergy, whether with or without reason, are more suspected by the public than are the clergy of other denominations. Now, dear Christian brethren, I humbly express it as my earnest wish, that you quit yourselves like men. If there be any stratagems of a minister among us, tainted with the blood-hound principles of abolitionism, let him be ferreted out, silenced, and cast into the public to dispose of him in other respects.

Your affectionate brother in the Lord,

ROBERT N. ANDERSON

I trust I have adduced sufficient evidence upon this heart-rending topic, and abundantly proved the allegations I have deemed it my duty to bring against the American slaveholders. No one can accuse me of wishing that any thing should be believed upon my bare assertion. I have furnished documentary proof of the truth of all my statements. Presbyterians, and ministers, elders, and synods, have spoken for themselves through their solemn and accredited speeches, and letters, and reports, and resolutions. Judges have spoken for America—whether I am the foul traducer that some would have you believe, but for believing which they supply no ground, save their own ill-natured vituperations. Let the facts I have brought before you be deliberately considered, and let such a verdict be given as will approve itself to the world and to God. Before sitting down, however, I must observe, that it has always given me the sincerest pleasure to notice any anti-slavery movement amongst the clergy of America. With delight I have stated the fact, that in the General Assembly of 1835, there were FORTY-EIGHT immediate abolitionists. I refer again, on the present occasion, with unfeigned satisfaction to the indications of a better state of things in many portions of the Presbyterian church. Mr. Breckinridge has quoted the Assembly's views on the subject of slavery, to have 1. In the recent meeting of the United States Synod, held a short time since in Edinburgh, I stated fully the sentiments of the Presbyterian body in America. At the same time, I could not omit naming one striking fact, viz., that in 1816, the Assembly struck out of the confession of the church the following note, adopted in 1784, and which contained the doctrine of the church at that period, on the subject of slaveholding. The note was appended to the one hundred and forty-second question of the larger catechism.

*1. Tim. i. 10. The law is made for MAN-STEAVERS. This crime, among the Jews, exposed the perpetrators of it to capital punishment; Exodus xxi. 16, and the apostle here places them with sinners of the first rank. The word he uses, in its original import, comprehends all who are living upon any of the human race into slavery, OR IN RETAINING THEM IN IT. Hominem fures, qui servos vel liberis abducunt, retinunt, vendunt, vel emunt. Stealers of men are all those who bring off slaves or freemen, and KEEP, SELL, OR BUY THEM. To steal a freeman, says Grotius, is the highest kind of theft. In other instances, we only steal human property, but when we steal or retain men in slavery, those in common with ourselves, are constituted by the original grant, lords of the earth. Genesis i. 28. Vide Poli synopsin in loc.*

Why this note has been cancelled, I shall not attempt to say. Neither Mr. Breckinridge nor his assembly need be at any loss to imagine for what reasons so strong and unequivocal a passage was omitted by a body in which so large a proportion were slaveholders. I have recently read, and publicly commended, an address put forth by the Synod of Kentucky, containing a very faithful, though appalling, disclosure of the state of slavery in Kentucky; and expressing an earnest hope that the members of that body, who, by their votes, will, without delay, take steps to promote the education and emancipation of the slaves. Let me also state that the following ecclesiastical meetings have passed resolutions, and many of them adopted rules of church membership, in accordance with the views of the American Anti-Slavery Society. Some of them have specially approved the principles and measures of that body. I bring, while I read this list, to remind Mr. Breckinridge that these form a part of that ragged regiment, respecting which he was so merry in one of his bygone speeches.

SYNODS of Utica and Cincinnati.

Eastern Sub-Synod of the Reformed Presbyterian Church.

PRESBYTERIES of Delaware, Champlain, Erie, Chillicothe, Detroit, and Genessee.

General Association of New York.

Central Evangelical Association.

Cumberland Baptist Association—Equally divided.

One Hundred and Forty-Five Baptist Clergymen.

The vast majority of the New England and New Hampshire Conferences are abolitionists, and a large number of individual Churches.

Thus is the cause advancing! The purifying leaven is extending through all the country. The elements which are ordained to redeem America from the pollution and infancy of slavery, are working mightily. When I went to the United States, I took the principles I found lying comparatively forgotten, and proclaimed them abroad. I platted myself upon the American Bible, and the American Declaration of Independence, and preached from these that the varied tribes of men are of one blood, and that all men should be free and equal. I have not labored in pure and ardent friends to the freedom and elevation of the long degraded colored man. Let us thank God, and take courage, and expect with confidence the speedy arrival of the happy day, when the soil of America shall be untroubled by the foot of a slave.

Mr. B. said, he regretted to be obliged to say anything more on this subject, which he had wished to consider concluded, so far as he was concerned, at the close of his present in brief. He felt obliged, however, by the importance of the whole case, to consume a portion of his last address—and which he had desired to occupy in a different way—in making a few explanations which seemed indispensable. It would be observ-
Fifth Night—Friday.

Mr. Breckinridge.

ed, first, that the great bulk of the testimonies, produced throughout, and especially in his last speech, by Mr. Thompson, were individual opinions and assertions, often of obscure persons, and therefore, for aught the world could tell, fictitious persons; or if known persons, they were often men of the world, and avowedly acting on worldly principles, and therefore, more no more affording a criterion of the state of the American churches, than the immoralities of any public functionary here, could be justly made a rule of judgment of the faith and morals of the British Christians. A considerable portion, also, were taken from the transient and heated declamations of vio-
dent men of the world, and avowedly acting on the purpose and connection, might mean what never was, or even, if fairly collated, expressed what their au-
thors, perhaps, would now gladly recall. How far would it be proof of the assertions of Mr. T. of America—if, in some other land, some bigot should quote, as indisputable, Mr. Thompson's story of the colored man in Washington city, whose assertion, at third hand, that he was free, au-
thorized the declaration, that 'he had demonstrated his freedom,' and yet, after all, had been sold into everlasting slavery without a trial! And yet, many of his proofs are of no more value to him, than his assertions ought to be to any one who come after him. It is next most worthy of note, that so far as all his proofs establish any thing against either any portion of the American nation or the American church, they all run upon the assumed truth of all Americans are slaveholders, that the slaveholding portion is the slaveholding portion, it is the comparatively small body of slaveholding professors of religion, it is the mi-
nority of the nation, the very small minority of the chris-
tians of it, implicated continually; and therefore, if every word produced were true, the sweeping conclusions from them would be gross fraud on the prevailing ignorance of all Americans. But even then their proofs are obscure, and what must be palpable to the capacity of every child who has attended to this discussion, the weight-
lest of Mr. Thompson's proofs ceased to be proofs at all, the moment the facts, cant words, and circumstances connected are explained. He used words in one sense which he knows you will understand in another—sporting at once with your good feelings and your want of minute in-
formation of the result. But Mr. Thompson was always as to every thing concerned, except 'Othello's occupation,' which meanwhile is not gone. When decided and perhaps violent terms are used against 'abolition or abolitionists,' or anti-slavery, or the 'Anti-Slavery So-
ciety,' they are adduced to convince you that those who use them are pro-slavery men; that they understand the terms as you do; and that it is an expression of rank hostility to all emanation on the part of the American tyrants, in whose nostrils, according to this gentleman, the slave and freedom equally stank! A metaphor nearly as fell of truth as decency. The fact, however, is that, al-
though many would decline the use of such harsh and vin-
dictive language, which, caught from abolitionists, has 
been turned against it; yet the bulk of the real sentiments, as brought forward by Mr. Thompson, as proofs of American ignorance, to account of American hatred to his peculiar plans, principles, and spirit in attempting its removal, are true, just, and defensible. And I am ready to advocate and to defend much that he, by a disingenuous citation, has made at first odious, and then characteristic of America. They prove only that he and his condottiers are most odious to the country, which is a fact never denied except by himself or them. As to what has come out of his testimony, I need, if not to show that they might reasonably be expected, and did a great deal to deserve such a conclusion. But it is now impossible to enter again upon these matters, and upon the case as presented, he was will-
ing for the world to pass its verdict. While he would, therefore, take no further notice of any new matter con-
tained in the last speech, there were several remarks ne-
necessary to be made, to elucidate subjects that had already been several times before them. The first case was that of Amos Dresser, the abolitionist whipped at Nashville. He would pass over what Mr. T. had said relating to his (Mr. B's) notice of the discrepancy in the number of elders in the Nashville church. He had treated that gentleman with great candor in the matter, which he had returned with incivility and injustice, and there he was content to let it rest. But how stood the facts of the case itself? Amos Dresser is reported to have said that there were seven elders of the church; that all of them were on the commit-
tee of vigilance of Nashville; that most of them were members of the church; that many of them had administered the communion to him the preceding Sabbath. Now let us admit that this is literally true—which I believe, how-
ever, is not the case, in at least three particulars,—how does it justify Mr. Thompson, in asserting as he did at London and elsewhere, 'that on that Lynch Committee there sat seven Elders and one Minister, some of whom had sat with the young man at the Table of the Lord on the preceding Sunday?' Mr. Thompson positively con-
trades his own and only witness, when he says that all the seven elders sat as triers;—he enlarges his testimony when he insinuates that they not only con-
curred in his punishment, but were present and active in its infliction; and he infers without the least au-
thority, and adds it to the words of the witness, that those very elders who administered the Lord's Supper to Dresser on the night of the whipping, had been by the 'Committee men on a subsequent day of the same week.' Now, in the name of common honesty, is such deceitful handling of the truth to be tolerated in a christian community? Oh! what a spectacle would we behold—
if I had but the privilege, before some competent tri-
bunal—to take the published accusations of this man and the statements of the young man of his forcible removal! the whole grounds on which he makes them! Mr. B. then stated that after he entered the house to-night, two packages had been put into his hands, which he could not examine then, as he was just about to open the dis-
cussion. He had snatched a moment during the interval to glance his eye over their contents, and considered it his duty to say a few words in reference to each. One was from the clergy of the New York City, and the other from Dr. Channing of Boston, on the subject of slavery, just passing through the press of an enterprising book-
seller of Glasgow, who had done him the favor of presenting to him, in very kind terms, the first copy of the edition. They who would take the trouble of look-
ing over the printed report of Mr. Thompson's second address to the Glasgow Emancipation Society, would find that, in speaking of the Unitarians in America, he had used the following language:—One of their greatest men, a giant in intellect, had already taken the right view of the subject, and there could not exist a doubt that ere long, he would bring over the body to the good cause. In this sentence, as it stands in the speech, at the end of the words 'giant in intellect, stands a star,—at the bottom of the page another, before the words 'Dr. Channing.' So that it becomes a little book, there's a chapter headed 'Abolitionism.' I have looked through it casually, within the last hour; and I beseech you all to read it carefully, and judge for yourselves, of the utter recklessness with which Mr. Thompson makes assertions. The other parcel, contained a letter from an American gentleman residing in Britain, and one half of the New York Spectator, of October 1st, 1835. Under the head of editorial correspondence, is an article above a column and a half in length devoted in great part to Mr. Thompson. Amongst other passages, it adveris to his doings at Ando-
ver, and the charges made against him there, on such weighty authority; and in that connection has the follow-
ing explicit paragraph:

Mr. Thompson in conversation with some of the sis-
Fifth Night—Friday—Mr. Thompson.

dentis, repeatedly averred that every slaveholder in the United States OUGHT TO HAVE HIS THROAT CUT; or DESERVED TO HAVE HIS THROAT CUT; although he afterwards publicly denied that he had so said—so delicately considered all my wishes, and even all my weaknesses—to those respected gentlemen surrounding me upon this platform, whose conduct amid very peculiar circumstances, has been towards me, full of can-

dor, honor, courtesy and christian kindness, it would have been most gross ingratitude, to have forborne this public expression of my regard and cordial thanks.

For yourself, Sir, what can I say more, or how could I say less, than that in that distant country, which I love but too fondly, there are scores, there are hundreds, who would esteem all the trials through which this strife has led me, and all the noble sacrifices which that upright posture has forced me to assume—more than counter-bal-

aced by the privilege of looking upon your venerable face. It is good to live for the whole world—and it is but just to receive in recompense the world's thanks.

And you, my respected auditors, whose patience I must needs have so severely taxed, and who have borne with me so much that possibly has tried you deeply, you who have given me so many reasons to thank you, and whose regret the errand that brought me here; if in the course of providence, you or yours—should be thrown on whatever spot my resting place may be, you need but say 'I come from Glasgow, and I need a friend,' and it shall go hard with me but I will find a way to prove, that kind-

ness is never thrown away.

And so then, as you wish, do not forget that case which has chained us here so long. We are free. Alas! how few can utter these words with truth! We are Christian men. Alas! What multitudes have never heard our master's name! Oh! how horrible must slavery be, when God himself illustrates the power of sin by calling it its bondage! Oh! how sweet should union with Christ be thought, when he proclaims it glorious liberty! Free-

dom and redemption are in our hands—the heritage in trust for a lost world. It is not then our own souls only, but our divine Lord, and our dying brethren, that we sin against and rob, when we mismanage or pervert this great inheritance. We needs must labor; but let us do it wisely. And though we may differ in many things—in this at least we can agree, to importune our Heavenly Father to prosper by his constant blessing what we do right, and overrule by his continual care all that we do amiss. (Cheers.)

Mr. Thompson then rose amidst much cheering, and said—Sir, after the valedictory address to which we have just listened, it would ill become me to touch upon any topic calculated to disturb feelings which I trust and believe that address has awakened in the breasts of this assembly. Sir, let us not attempt to revive the recollection of the scription of six thousand dollars on the part of its friends; and the infamy of Kentucky was illustrated by the ready stepping forward of four of her sons to confront and con-

found the ingrate who commenced his career of manhood by smiting his parent in the face. Who made the de-

fence, may be surmised from Mr. Thompson's bitterness—

I will not trust myself to repeat his name. But this thousands can testify—that the latter part of the speech was signalized—never was folly and wickedness more thoroughly beaten into the dust—never did any community heap more cordial and unanimous applause upon an effort of great and successful eloquence.

And now, Sir, (said Mr. B., addressing Dr. Wardlaw, the Chairman of the meeting)—I repeat the expressions of my regret, that these last moments allowed to me should have been required; forever was that purpose, and which so sincerely belonged to them. Exhasted by a se-

ries of most exciting, and to me perfectly new conten-
tions, I am altogether unequal to the task, which I should yet esteem myself degraded if I did not attempt in some way to perform.

To this large committee which has so kindly taken up the subject—and considerably provided for every contin-
gency—so delicately considered all my wishes, and even all my weaknesses—to those respected gentlemen sur-

rounding us upon this platform, whose conduct amid very peculiar circumstances, has been towards me, full of can-

It is not with us a matter of choice that we pursue our present course, but one of stern, imperative duty;—be-

cause we believe that God will vouchsafe his blessing only to those who preach the doctrine of an immediate, entire, and uncompromising discharge of duty, leaving to Him the consequences flowing from obedience to His law. To discover the truth wherever it is, is his aim, and the aim and effort of every rational mind. It has been my desire to arrive at truth upon the great question of slavery; and after much investigation, and many con-

flicts, I have reached the conclusion, that slaveholding is sinful; that man cannot hold property in man; that to do right, and to do it now, fearless of results, is the doctrine of the Bible; and that a simple and strict compliance with the Divine Law, is man's noblest and safest course.

These being my settled views, I say to the slaveholder—

give immediate freedom to your slaves. To the non-

slaveholder, I say—preach a pure doctrine—grapple with
the prejudices and fears of the community around you—
strive to raise the tone of public morals; and create a
public sentiment unfavorable to the continuance of slave-
ry. To the private Christian, I say—betake yourself to
prayer, and the study of the scriptures; and invoke a
blessing upon every righteous instrumentality for the over-
throw of the abomination. To the Minister of the Gos-
pel, I say—be bold for God; cry aloud, and spare not,
till the merchants of the earth cease to make merchandise
of slaves, and the souls of men.

Much fault is found with our measures. What, Sir,
are our measures, but the simplest means of making
known our principles? Having deliberately and prayer-
fully adopted certain views, we take the ordinary, com-
mon sense, every day methods of making those views
known, and of recommending them to the adoption of oth-
er. Believing slavery to be sin, is it strange that we
hate, and speak strongly respecting it? Believing imme-
diate emancipation a duty, is it strange that we pray,
and preach, and print about it? That we take all peace-
ful means of making known the great truth; of warning
men against the danger of delay; and exhorting them to
repeal? The abolitionists have done no more. To
have done less, would have been to prove themselves un-
faithful to the high and heaven born principles they pro-
pose. They court investigation. They scatter their pub-
lications on the winds to be read by all. They have not
an office nor a book that is not open to the inspection of all.
Their labor has been with respect to their opponents, of
their designs is, 'search us, and know our hearts; try us,
and know our thoughts; and see if there be any wicked
way in us.' If in the ardor of their zeal, and inheriting
infirmities, and surrounded by influences, from which none
of us are exempt, they sometimes apply epithets and
bring charges with too little discrimination, something
should be pardoned to the spirit of liberty; something
granted to the advocate of outraged humanity—to those
who, remembering them that are in bonds as bound with
them, plead as for mothers, children, sisters and brothers
—at present lost to all the joys and purposes of life.
Sir, I think it hard that on all occasions like these, the
heaviest artillery should be levelled against the abolition-
ist, and the small arms only directed against the slave-
holders. I call upon those who act with such gentleness
thowards the latter to extort patient—those who are so fearful of do-
ing him injustice and so ready to discover in him any thing
that is amiable in character, or extinguishing in conduct, to
exercise some small portion of the same candor and kind-
ness, and consideration towards the former. Let not that
man be most hateful in their eyes, who of all others is
most earnestly engaged for the deliverance of the slave.

A word before we part, for my honored co-adjuditors
on the other side of the Atlantic. Should this be the last
address of mine ever delivered and recorded for perusal
when I am gone to give account of my sayings upon earth,
I can with every feeling of sincerity aver, that to the best
of my knowledge and belief, there is not to be found on
the face of the earth at the present time engaged in any
religious or benevolent enterprise, a body of men more
pure in their motives, more simple and elevated in their
aim, more dependent upon divine aid in their efforts, or,
generally speaking, more unexceptionable in their meas-
ures, than the immediate abolitionists of the United
States of America. It has been my high privilege to
mingle much with devoted christians of all denominations
in my native land, and to enjoy the friendship of some of
the noblest and most laborious of living philanthropists,
but I have not yet seen the wisdom, the ardor, the hu-
manity, or the faith of the abolitionists of America ex-
ceeded.

Another word and I have done. It is for one whom I
love as a brother, and to whom my soul is united by a
bond with which death can not dissolve. One, who, though
still young, has for ten years toiled with unremitting ardor
and unimpeached disinterestedness in the cause of the
bleeding slave; of one, who, though accused of scattering
around him fire-brands, arrows and death;—though brunt-
ed as a madman, an incendiary, and a fanatic; though
denounced by the state, and reviled by a portion of the
church—possesses a soul as peaceful and as pure as ever
tenanted our fallen nature. I speak not to exalt him or
gratify his love of praise. I know he seeks not the hon-
or that cometh from man, nor the riches that perish in
the using. He looks not for his reward on earth. With
the approbation of his conscience he is content—with the
blessing of the perishing he is rich—with the favor of
God he is blessed forever. He seeks no monumental
marble—no funeral oration—no proud eulogium—so
partial page of history to perpetuate his name. He knows
that when resting from his labor the tears of an enfran-
chised race

Shall sprinkle the cold dust in which he sleeps,
Pompously, and from a scornful world withdrawn;
The laurel, which its malice rent shall shoot,
So watered into life, and mantling throw
Its verdant honors o'er his ghastly tomb.

That man is William Lloyd Garrison. Sir, I thank God
for having given him to the age and country in which he
lives. He is a man pre-eminently qualified for the mighty
work in which he has engaged. May the God of the
oppressed bless him, and keep him humble, and cheer him
onwards in his rugged path! May his lion heart never be
subdued! May his eloquent pen never cease to move
while a slave breathes to require its advocacy! Heaven
grant, and I can ask no more, that the wish of his heart
may be fulfilled; and that the time may soon come, when,
looking abroad over his beloved country with the soul of
a Patriot, and the eye of a Philanthropist and a Chris-
tian, he shall not be able to discover in state, or city,
or town, or hamlet, a lingering trace of a tyrant or a slave!

I shall not, Sir, attempt (turning to the Chairman) to
express the feelings of my heart towards you, or my opin-
ion of the manner in which you have discharged the du-
ties of the Chair, through four of the evenings of this dis-
cussion. I cordially unite with the gentleman opposite in
thanking you for the dignity and strict impartiality with
which you have borne yourself. I know you look for the
reward of your labors of love in another and a better
world. In that world may we all meet! There our jars
and discord will be at an end. There we shall see, eye
to eye; and know, even as we are known. There, in the
presence of one Saviour—our joys, our voices, our occu-
pations will be one; and there I trust that we, who have
been antagonists on earth, will together meet, and cele-
brate the glories of a common redemption from the sor-
rrows and the sins of earth. (Mr. Thompson resumed his
seat amid loud and long continued cheers.)

Mr. THOMPSON moved that the cordial thanks of
the meeting be given to the Rev. Dr. Wardlaw, for his
able, dignified, and impartial conduct in the chair, and
also to Dr. Kidston, who presided on Thursday evening,
which was carried by acclamation.
PUBLIC MEETING IN GLASGOW WITH REFERENCE TO THE
DISCUSSION.

PUBLIC MEETING OF THE GLASGOW EMAN-
CIATION SOCIETY.

[The Committee of the Glasgow Emancipation Society
did not feel themselves at liberty to give, at an earlier
period after the late discussion between Mr. Thompson
and Mr. Breckinridge, any public declaration of their
judgement relative to the merits and results of that dis-
cussion, in as far as the character and conduct of the
former of these two gentlemen were implicated. In
the spirit of one of the conditions of the discussion, namely,
that no vote should be taken at the close expressive of the
mind of the audience, they delayed convening a public
meeting, for the purpose of expressing their own judgment,
and calling for the concurrence of their fellow citizens,
till some time had been allowed for the circulation and
perusal of the controversy, as issued from the press. They
now, however, consider it incumbent upon them,—a duty
they owe to Mr. Thompson as their known and accredited
Agent, and a duty which they owe to themselves and oth-
ers by whom he was engaged and commissioned—to give
publicity to their sentiments:—and it is to their minds a
source of no small satisfaction, that, judging coolly and
deliberately, they can pronounce a verdict favorable, in
all respects, to their esteemed Agent and friend, without
hesitation and without reserve. For the terms of that
verdict, they refer to the first of the resolutions passed at
the meeting of which an account follows. That resolu-
tion was moved and seconded by the two ministers of the
gospel, Vice Presidents of the Society, by whom the chair
was filled during the discussion; by one of them at four,
and by the other at one of the meetings. While these
gentlemen felt it their duty to maintain the strictest im-
partiality, in presiding on such an occasion, by withhold-
ing every indication of their own opinions, and showing
equal favor to each of the combatants, they are now ex-
oncerated from official restrictions, and entitled, in com-
mon with others, to avow their judgment.

On Monday night, a public meeting of the members
and friends of the Glasgow Emancipation Society was held
in the Rev. Dr. Hengh’s Chapel, for the purpose of ex-
pressing the sentiments of the Society in reference to the
recent discussion on American Slavery, so far as Mr.
Thompson is concerned; their approbation of his conduct
in the United States; their unabated confidence in him as
their Agent; and their unalterable attachment to the great
principle of immediate, unconditional, and universal
emancipation.

Shortly after seven o’clock, the place of meeting was
filled with a numerous and highly respectable audience.
About half-past seven the Committee entered the chapel,
and were received with cheers.

On the motion of the Rev. Mr. M’TEAR, Robert
Graham, Esq., of Whitchill, was called to the Chair by
acclamation.

The CHAIRMAN having briefly stated the object of
the meeting,

The REV. DR. WARDLAW said,—Mr. Chairman,—
Ladies and Gentlemen,—Before I proceed to move the
resolution which I hold in my hand, allow me to congratu-
late the meeting on the cheering recollections which this
evening brings along with it; recollections which ought
to draw forth the utterance of benevolent joy and of devout
gratitude from every British bosom. It is the first of Au-
August. And who does not recollect the animation with
which the friends and advocates of freedom hailed, two
years ago, the arrival of this day—the day on which the
effect of the government took effect for the emancipation,
from the yoke of degrading and wretched bondage, of
800,000 of the colored population of our colonial depen-
dencies? We hailed the day as the British Jubilee, when
the trumpet which proclaimed the liberty of the captives
was sounded far and wide, through the whole extent of
Britain’s dominions. There were drawbacks, it is true.
The boon was not so perfect as we had wished it. The
liberty granted was tampered by the expedients of a tim-
Ied policy—a policy which experience, so far from justifying,
has abundantly proved unsound; giving an additional
evidence to the thousands which all history furnishes,—
that when we have once demonstrated a principle to be
correct—to be in accordance with the will of God, and
the inalienable rights of men, our safest way is to keep a
portion of that principle, and to act it out with a fear-
less reliance on that Being by whom it is sanctioned and
enjoined. The straight forward path of duty will always
be found the path of ultimate security. I do not mean by
this, that it was at all an indispensable evidence of the
rectitude of our principle, when we were seeking the
immediate emancipation of the slaves, that the act of eman-
cipation should be followed either by none of those distur-
bances (to give them their gentlest designation,) which the opponents of our measure dreaded, or affected
to dread, or by none of those fatal effects to property and
produce which were also so confidently and gloomily pre-
dicted. No, Mr. Chairman, for my own part I should not
have been shocked from my conviction of the rectitude and
divine authority of the principle, had all, or even more
than all of the evils anticipated by those woe-denouncing
prophets been realized. I should have regarded them as
indications of the divine displeasure against past oppres-
sion, and of the injurious workings of that detestable sys-
tem of which the native tendencies were, to foster all the worst
passions of the human heart, and to set men who had been
long and grievously wronged against those by whom their
wrongs had been inflicted. But, thanks to Heaven, God has
been more kind, and the oppressed negro has been
more patient and forbearing, than such anticipations im-
plied. On the first of August, 1834, I did seem to myself
as I heard the voice of Him who rules among the nations,
saying to my country—‘My own, my native land’—‘From
this day will I bless thee’? And my hope has not been
blasted. Without touching on any questions, respecting
which, what is one man’s grief may be another’s joy, I pre-
sume I may say with truth, that, in a mercantile point of
view, the country was never in a more prosperous con-
dition; and I presume my West India friends themselves
will not contradict me, when I further say, that our colon-
ies are holding out a fairer promise than for many a
day before. Sir, while we wrought for the freedom of the
negro, under the influence of those principles of justice,
and humanity, and religion, which are unchanging as the
nature of God, and vary not with time, or place, or cir-
cumstances, yet we wrought, at the same time, in the
full conviction that colonial rule, was a species of black
slavery, standing in their own light, and arguing and con-
tending against their own interests. They alleged that
we were doing what lay in our power to ruin them; we
felt the full assurance that they would find themselves mis-
taken—that they would reap benefit rather than injury,
profit rather than loss. They alleged that we were seek-
ing to drive upon them, a roaring, rams-horn, armed,
loaded vessel, and to ensure her shipwreck with the loss of
cargo, and of all hands on board. We saw the laboring
ship already water-logged, on her beam ends, and ready to
founder; and our efforts were directed, not to send her
down, but to right the vessel, to save cargo and crew,
and to give her a safe and prosperous run for the remainder
of her voyage. We felt confident that we were taking the
right way to effect this; and so far as two years' experi-
ence has gone, we can appeal to our opponents whether we
have not been in the right.

And, Mr. Chairman, had we got all our own way, we
should have proved still more in the right. The full ben-
efit of our labors in the cause, has been prevented by the clausu-
lar clauses of the existing maritime and navigation acts,
the surety of apprenticeship; a measure which, while it took
the fester but half—if so much as half—off the helpless
slave, imposed bonds upon the beneficial working of the
true principles of emancipation. We have both positive
and negative proof of this. We have positive proof of
the correctness of our principles and calculations in the
one vaug, instead of liberty, the right of liberty was
freely and fully bestowed—in the Islands of Antigua and
Bermuda; and we have this positive proof supported by the
negative of the same peace, and concord, and happy-
ness, and productiveness, (the fault, however, not of the
negro, but of those who have taken advantage of the power
which his new position still gave him) in his measures, that
the measure has been clogged and embarrassed by the vain
devices of human expediency, and the precautions of an un
founded apprehensiveness. Sir, I cannot but anticipate
the day when the irritations of the past having been soft-
ened down—the aspersions of controversy having been
abated by time, we shall obtain in lieu of the frowns and
mockeries, the smiles, and thanks, and blessings of our
West India; our greatest prosperity, and, perhaps, may
they will never have grace to thank us. Well, it may be
a little against the grain, but we shall see: it is not time
yet. As it was not for their thanks that we wrought, we
shall not feel much bitterness of disappointment, should
we fail of obtaining them. We shall try to rejoice in their
prosperity, whether they thank us for it or not.
I bless God, Mr. Chairman, for the degree in which our
cause has triumphed. But, while we do not forget our ob-
ligations to Divine Providence, neither must we overlook
the human instruments employed by that Providence in the
attainment of the end. And this evening we have to ex-
press our obligations to one of these. It has been by the
combined, earnest, persevering voice of public opinion re-
erating in the ears of our great and good countrymen, by
moral political expediency, but on the higher and more
sanctified ground of moral and christian principle—the
exacting of the yoke of the oppressed, and the raising of the
enslaved and degraded, to the dignity of man, and to the rights and the privileges of freedom, that
our cause has triumphed. We owe not a little, then, to
those friends of that cause, who have contributed to en-
liven and enliven the public mind—to give it a just
impression of wrong, and a clear perception of right—to
rouse its indignation against the one—and fix its bene-
volution in the resolute determination to effect the other.
And amongst those to whom, on this ground, obligation
ought to be felt, is expressed by us, the subject of the re-
solution I am about to propose to you, holds no inferior
place. He exerted a power over the public mind of no
ordinary amount. He brought up the cause in our own
city, when it had long languished for want of adequate
animation. In speaking of it, in his own strong, simple
language, he kept that life in vigor until the conquest was
achieved. We shall not
soon forget the triumphant result of his controversy, main-
tained in this our city, hand to hand, foot to foot, with the
phalanx of the colonial interest—heeded at that time by
their own chosen champion—but a champion whom, for
their own sakes, I forbear to name. And yet they are
as much more needfully and justly to be wished it on the
world as a whole, and to us whole, than our own.
With the ability, the zeal, the eloquence, the energy, the
steadfastness of principle, the exhausting and indefatiga-
ble perseverance of our champion, we were more than
satisfied. We expressed our satisfaction; and we expressed
it not in words merely, but practically. The most decid-
ed and flattering proof that can be given of satisfaction
with an agent whom we have employed in one work, is to
set him to another. We did so. He had done his duty
so nobly in the home department of the great cause he had
at heart, that, when we had achieved our object in the
disenchantment of the slaves in our own dependencies, and
we looked abroad upon the world for other fields of phil-
anthropic effort, we naturally and unanimously turned
to those whom he had so well done so well at home, would do equally well abroad.

Sir, when we began with our own columns, we never
meant to stop there. That was not the limit of our de-
sires, or of our determinations. Our field was the world.
Our object was universal freedom; the breaking of every
yoke—the deliverance of the oppressed—this was, and
should be our aim, and only aim. And in attempting
this comprehensive object, whether was it to be expected
we should first look? Whither but to America? There,
there existed the greatest amount of the accursed evil, whose
extermination we desired: and, in that country, both as
Britons and as Christians, we could not but feel a special
interest. There was no unwarrantable interference. It
is always warrantable—it is more, it is morally incen-
tive—for fellow-men, if they have opportunity, to expostu-
tate with fellow-men—for fellow-christians to expostulate
with fellow-christians—when they see evil existing,
of which all the principles of justice, humanity, and
religion, demand the extirpation. There are no consid-
erations of international delicacy and etiquette that can justify
courage and public duty, to shirk or be dishonored in whatever
in their power to accomplish its removal. If
we fail to bring this power, whatever it may be, into op-
eration, we become socii caustionis, partners in the guilt.
On this principle, if our American brethren saw any thing in
us, which they thought, and justly thought was an evil
of sufficient magnitude to induce their kind offices for its
suppression, we ought to feel obliged by the moral and
natural, as well as the religious, duty of endeavoring to
stimulate them up to a due consideration of it, and to
practical efforts for its removal. On the ground, then, the
broad ground of universal philanthropy, which allows
no man to say, 'Am I my brother's keeper?' we looked
to America. On the ground of the Trans-Atlantic States
owing their origin to Britain, and being kindred blood with
us, we ought to feel that we might have derived their very slavery from us, and having
had it fostered by our example, we looked to America. And
then, when thus, in common with our brethren in the Northern
and Southern Metropolis, we looked to America, and re-
solved on a mission of benevolence to that land, all eyes
simultaneously looked to George Thompson, as the man,
all others most eminently fitted for the charge of that
important and difficult trust. We sent him to America.
We sent him, however, be it remembered, in accordance
with invitations received by himself from associated friends
in the same cause on that side of the Atlantic. Not that
such invitation was necessary to justify his mission. It
was not. He might have gone from us without any in-
tiation of their wishes. We do not wait till the heathen

Digitized by Google
Public Meeting in Glasgow with reference to the Discussion

send to us for missionaries. We send them uninvited. On the same principle might we have sent our anti-slavery missionaries. But it was better, and it was providential that what was already resolved to send, they asked him to come. He went. He was not of a more benign or the fervent prayers of the pious. He remained in the faithful, laborious and perilous execution of the commission entrusted to him, as long as it could be done without the actual sacrifice of life—till it would have been the insanity of hardihood to have persisted longer. Death hailed his arrival. We privately and publicly testified our regret at the loss of the brave soul thus pursued. The present question is—are we now prepared to retract that approbation? Has the ordeal through which our friend and commissioned agent has recently passed, altered our minds, and disposed us to substitute for it a sentence of condemnation? Are we now ready to cashier him, to deprive him of his commission, and declare him disqualified for ever holding another, unworthy of all future service? I express my own judgment in the shortest of all monosyllables: I say, No; and the resolution which I hold in my hand, calls upon you to say No. I consider the recent controversy as having yielded only fresh ground for confidence; as having fully proved that the challenge he had issued was neither rash nor impetuous; as having shown the true sincerity, in the fullest conviction of rectitude of principle—of truth, of facts, of force of argument, and of a fair prospect, not of mere victory, but of benefit to his cause. I shrink not from saying of him thus publicly, what I have said more privately in the Committee, that I consider him, in this as in former controversies, as having borne himself in every respect creditably to his character and to his cause; to have established, to the full, his previous statements; to have successfully vindicated his Trans-Atlantic proceedings; to have justified the condemnation of American colonization schemes; and to have fairly fastened the guilt of slavery on the Government and people of the United States; that I consider him, in a word, as having come out of this seven-days-scalded furnace unscathed—without a 'hair of his head singed, or the smell of fire having passed upon him.' If this meeting are of one mind with me, they will accept the following resolution:

"That, in the deliberate judgment of this meeting, the wish announced by Mr. George Thompson to meet publicly, any antagonist of the principle of the subject of American Slavery, or on any one of the branches of this great question, be gratified, and that the confidence in the integrity of his purpose and assurance of the correctness of his facts—and that the recent discussion in this city, between him and his antagonists, be well remembered by us; that we, with the highest respect, freely recognize all that constitutes the purity of his motives, the propriety of his measures, the fidelity of his statements, and the straightforward honesty and unadulterated integrity of his zeal.

It is far from being my intention, Mr. Chairman, to go through the controversy, and to comment upon its various branches. Far less do I mean to give utterance to a single word disrespectful, unfriendly, or unkind, towards the Rev. Gentleman who stood forward as his opponent. I give that gentleman all credit for sincerity, although I think him mistaken. I give him credit for personal and ministerial character and respectability; and while I cannot but condemn the contumelious and sarcastic bitterness of some of his personalities, and whilst I conceive him to have failed in argument on every point that was worth contending for,—yet I give him credit too, for talent, and tact, and shrewdness, and great general information and ability. His failure was owing, not to any deficiency in these and other qualifications, but to the intrinsic badness of his cause. Let me add, that I give him credit too for his spirit of patriotism, by which he was induced to offer himself and his country; for he was, in his heart, a patriot—"and I say it, because I conceive him to possess mental qualities, and a weight of influence, such as, in a good cause, might fit him for eminent usefulness.—O that that patriotism were guided by other principles! That, under the conviction that 'righteousness exalibeth a nation,' and that sin is the reproach of any people,' and that every moment of the wilful continuance of sin is a moment of guilt in the eyes of God, and of the world, and of the Spirit; that the wise and true influence into the right scale, and make them tell on the true welfare of America, by making them tell on the immediate annihilation of the evil, or rather of the frightful combination of evils, in the oppression of enslaved millions,—the instant removal of the accursed thing from the midst of the camp! This would be patriotism. I shall live in the time when Mr. B.'s prophecy—"And I say that, like another Dr. Cox, he may carry with him, from this country, the full spirit of liberty, and set himself, on his return, to rescue his country from the reproach of all nations for her flagrant inconsistency, and from the gathering vengeance of offended Heaven against practised and tolerated oppression."

The question before us now is, whether he made out a good case against Mr. Thompson—and to this question I again answer—for you, I hope, as well as for myself—No. I think he made out no case against him, either as to the great general principles of his cause, or as to any of the more important details or departments of the discussion. He attempted to show that the slavery of America was chargeable on America as a nation. I, for one, was amazed at the conclusion, that I was led to place Mr. Thompson to establish the charge he had brought, there did not seem to me any need for nine grounds of proof. Why should Mr. B. tell us about the limited powers of Congress, and the restraints of delicacy and of honor under which even these limited powers are laid? Why tell us of the distinct legislatures, as to this and other matters, of the various States of the national confederacy, and of their incompetency to interfere with each other, or of the general Government to interfere with any of them? Why tell us of the peculiarities in the legislative enactments of the different States, and the difficulties thence arising? What is all this, and much more, to the purpose? What is all this but an admission, that, on this particular point, what may be the constitutional character of the United States is radically and essentially bad? I must be allowed to apply this designation to any constitution that contains not within itself the power of grappling with and putting down great and flagrant iniquities. To vindicate the continuance, for one day, of the slavery and oppression of two millions and a half of immortal fellow-creatures, in a country professedly civilized, and where God has made that the constitution of the Government of that country is such, as not to admit of its being interfered with; my wonder is, that any man could stand forward and tell us this, and not 'blush and hang his head' to own himself an American. What are national sins, if those are not such which arise from the very constitution of a nation's Government? For what is a nation answerable, if not for its constitution? And if that constitution is defective and wrong, where, if not with the nation, lies the sin of its not being mended,—of the deficiency not being supplied,—of the wrong not being rectified? If the constitution of America is confessedly such that it cannot authoritatively put forth its powers for the abolition of iniquities, and cruelties, and abominations; for a direct and absolute end; it is a system of slavery so wofully extensive—let America—the country, the nation, the people of America,—rulers and ruled, if republicans will admit the distinction—let America bear the disgrace, and bear the guilt.

The proceedings of the Abolitionists of America were assailed in the course of the discussion, in no measured severity. If we say that, whether justly or unjustly assailed, it is not Mr. Thompson alone that is answerable for them. He followed out principles sanctioned at home. He followed out instructions received from home. I am not aware of any point in which he
went beyond the terms of his commission. I speak, of course, of the great general features of his procedure. And in these, and in the minute details, moreover, he acted in alliance with societies there, holding the same principles with ourselves. If there has been blame, then, we and they must share it with him. So far as I have yet seen, I have no objections. The question now is—have you?

To me it appears, that the question respecting the propriety or the impropriety of the measures of the Abolitionists will be found to resolve itself very much into another—in a question of principle. The principle to which I refer, is the principle of our own association—the principle of gradual abolition. It is not a term in which we have never been to practice, and the term of immediatism. If the principle of gradual abolition be the right principle, then the measures were undoubtedly wrong—as far as possible wrong. But if we are right in our principle of immediate abolition, I see not how Mr. T. and his associates on the other side of the water, could well have acted otherwise than they have done. This seems to me a matter of some point; or, not when we have entertained appeared to be sensible, when he urged so repeatedly the unreasonableableness—the infatuation, as he plainly thought it—of insisting upon the change being made instantly, independently of all regard to consequences. Now, Mr. Chairman, I was once a gradualist. It was in the earliest stages of our own controversy. I will not trouble you with a description of their virtuousness, which had been observed, and that I do not satisfy it now. I now hold, and blush not to avow—notwithstanding Mr. B.'s evident astonishment that it should be held and avowed by any reasonable man—the principle of doing, and doing immediately, whatever the law of God, in spirit and in precept, demands, without regard to consequences. The most unreasonable of all principles, in my apprehension, is that which supposes that, in a given case, the imperative term has been in a state of immediatism, in which it will become right to relinquish it—right to cease from evil! My principle is simply this—abandon sin, do duty, and leave results with God. There are no imaginable circumstances in which it can be right or necessary to break the law of God, in order to avoid evil. Duty is ours; consequences his. It is a matter of some point; or, not when we have entertained the principle to be right, it is not requisite that we should also entertain, before we venture to act upon it, whether it may be acted upon with safety. We, however, have found, in our experience, that it may. God has taught us this lesson; may our trans-Atlantic friends learn it, and act upon it. And if we do not, the evil has been introduced into the constitution of their institutions by the ground compensation to whatever amount, should be deemed equitable—Mr. B. boasted of their freedom from taxation (consistently or inconsistently with himself is not the present question) and somewhat exultingly contrasted in this respect, America with Britain. If heavily-taxed Britain, then, amidst all her bureaus, could part with her twenty millions for the attainment of her benevolent end, how much may not be spared for the same purpose by untaxed America! Here let them emulate us, if they will. I, for one, shall be well pleased, if they follow us in every thing but the ill-omened apprenticeship. I hope our experience will be a warning to them against this; and teach them, if they go right through with the business at once. I hold not only emancipation, but immediate emancipation, as a point of clear natural right; of right, I mean, to the slave. Let me, for illustration, suppose an analogous case:

—Suppose I had property in my hands which I knew to be the rightful hereditary patrimony of a young man, in whose principles I had but little confidence, and who, I had reason to think, if he had it, make but a sorry use of it. It might be the case, for instance, that the property should keep the property for a time in my own hands, if there was a prospect of his being disposed of by and by to make a use of it more for his own credit and benefit. But the property is his. He knows this; and he demands it. Have I a right to retain it? Certainly not. I may, if you will, reason the matter with him, and try to persuade him that, for a time, it would be better for himself, more for his interest, that it should remain with me. But farther I cannot go. If he persists in the demand, I must give it him. Now sir, liberty is property—property

---

There is but one other point, Mr. Chairman, to which I wish to advert. Mr. Thompson had given us, before the late discussion, very affecting, humbling, shocking details, in proof that in America, slavery was, to a sad extent, the sin of the church. Now, Sir, if there was any one point on which, more than on the rest, Mr. T. was successful in establishing his statements, and clearing himself from every imputation of injustice, unfairness, and exaggregation, this was that point; that the documentary evidence adduced on the last night of the controversy, contained disclosures which gave him an appalling triumph. I could not but be pleased, to see our friends so successfully vindicate his integrity; but oh! the satisfaction was fearfully darkened by the nature of the facts! To vindicate the ministers and churches of America, was avowed as one of Mr. B.'s principal objects. In no point did he more signalily fail. The defence was feeble, inefficient, and fruitless. The facts against him were overwhelming.
the other side of the Atlantic; to rouse them to a proper sense of their sin, and of what the law of God and the Gospel of Christ alike demand of them. Mr. B. has said, that if this subject be much muddled with, and especially if such measures are persisted in as those hitherto pursued, there must be a breaking up of the fellowship of American and British Christians. Sir, I prize that fellowship highly; I prize it individually; I prize it collectively. But if it is a fellowship which requires to be maintained by contransition at iniquity and oppression, I cannot bring myself to be reduced into a compact to be silent or to be inactive on topics respecting which we feel it our incumbent and indispensable duty to 'lift up our voice like a trumpet,' and show our brethren their sin—then I say, with whatever reluctance and whatever pain, let the fellowship cease! I have no conception of that sweet and delightful communion, of which the terms are, silence and compromise, and gentle dealing with crying abominations. I have no relish for a harmony which a word uttered in behalf of oppressed and degraded and suffering millions, would convert into discord, alienation and anarchy. I desire to have no ear for that music, which would be turned to jarring and harshness, if a single chord were touched of sympathy with the uninitiated bondman. By maintaining fellowship in such circumstances, and on such occasions, I would violate in our brethren; we directly encourage it. Let us rather, by faithful remonstrance, 'deliver our own souls,'—wash our hands clean. If we retain fellowship without such remonstrance, we contribute in the very strongest way in our power to confirm every light impression of the evil; by renouncing it, we give declaration—strong, I admit, but not too strong—of our own impression of the evil; and such renunciation, dictated by such a principle, may be the very means of rousing from the lethargy we are solicitous to disturb, and of giving the impulse we are desirous to impart.

I must have done. The resolution I have submitted to you, expresses the decided conviction of my own mind. As to the sneers at our agent's not going immediately to the Southern States, it would be foolish to reply to them: as foolish as it would have been for him to have gone. I shall say no more than that such an act of insanity would have shown that we had been mistaken in our man; for, by proving him destitute of common sense, it would have proved him undeserving of our confidence and commission. We no more thought of charging him to go on his arrival in America directly to the Southern States, the seat of that immediate Abolition, than of having sent him to the planters and assembly of Jamaica, or to make an emancipation tour through the West India Islands. The one would not have been less absurd and hopeless than the other.

I conclude by saying, that, in consequence of the recent discussion, George Thompson, instead of having sunk, has risen in my estimation, both as to personal character and as to official ability, and trustworthiness; and never stood higher in my regard, than he does at the present moment. The resolution will be seconded, and you will then have it in your power to express your concurrence with this estimate, or your dissent from it. The Rev. Dr. Kidston seconded the resolution. He would only give expression to one idea. The effect which had been produced by Mr. Thompson's lectures on slavery in this country, afforded a practical illustration of the principle of his address. By his unceasing labour in preaching the great means of propagating the gospel. More had been done by Mr. Thompson's lectures, than could have been effected by all the pamphlets it was possible to circulate. He would only add that Mr. Thompson had risen greatly in his estimation, in consequence of the discussion which had taken place a few weeks ago. He was particularly enlightened by the last night's debate. It had been held out that, as a witness, Mr. Thompson was unworthy of credit relative to the working of the slave system in America, but on that night he completely proved all that he had formerly advanced, and that too on documentary evidence, furnished by Americans themselves. (Cheers.)

The resolution having been carried by acclamation, Dr. K. again came forward. He said that in a case such as the present, he thought the better way was for the audience to express their opinion by holding up their hands. The vote was then taken in this way, and the meeting, without a single dissent, acted on the suggestion.

The Rev. Dr. Hengh said, he was not in the habit of apologizing for not being prepared to do justice to the resolution with which, on occasions like the present, he might be entrusted. He considered that no one should undertake such a duty, unless he were able to perform it in a proper manner. He was, nevertheless, sorry to say, that such was his situation as he stood before them. Circumstances over which he had no control, had prevented him from bestowing a proper degree of attention to the subject of the resolution which he had to consider. There was one thing which favored him, namely, the great length of the resolution itself, which might well be taken as a substitute for a speech. The Rev. Dr. read the following resolution:

'That the Glasgow Emancipation Society considers itself called upon to remove its unmilitated repudiation of Slavery, as existing in the United States of America, and to recognize against all color which is at once a result and support of the slave system: a system which abnormally violates a great principle in the American Constitution, peculiar only to the free system of the United States, an important principle of the freedom of all men: which opposes the spirit and letter of the religion of Christianity, which is productive of an inestimable amount of crime and misery, both among the two millions of slaves, and those by whom they are held in bondage; and which must constantly offend Almighty God, and expose that land to the visitation of his displeasure;—that it also reproves the existence of its support in the money and credit, which by the immediate Abolition has spread, and is now spreading in America; in the peaceful, intrusive, and religious spirit, which has spread; and that bad report, the American Abolitionists have been enabled to display; and in the near prospe of a bloody triumph with which Divine Providence already animates their efforts—and finally, that it resolves anew, alone with its many British allies, to recommend with the American nation, the spirit of the American Constitution; to cheer to the Abolitionists of America onward in their path of benevolence, until slavery shall disappear from the American continent, and all the multitudes of slave population; to cheer the Abolitionists of America onward in their path of benevolence, until slavery shall disappear from the American continent, and all the multitudes of slave population;—and that the power of the US shall, under the auspices of the friends of the American Constitution, and the promotion of the happiness of the whole human family.'

In saying a few words in support of the resolution, it would perhaps not be amiss, notwithstanding all they had heard and read on the subject, to set before them anew in the light of truth, the essential evils of slavery, in order to render still more firm and decided their determination to aid the efforts of their trans-Atlantic brethren to remove it. In what light, he would ask them, was slavery viewed by the best writers on the subject? It was viewed as robbery, and that too in the most aggravated form in which robbery could appear under any circumstances. If robbery was to be by violence the property of another, then was slavery the most aggravated kind of robbery. What was it but to take by violence from age, and from youth, and from every class of human being, all the free and the feebler sex, that liberty is the property of every human being? The slaveholder denied to the slave his right in his own body. He said to his victim—'your body is mine as these cattle are mine, and I will use you as I do my cattle,—in the same manner as the robber claimed a property in his booty. From this it appeared evident that slaveholding was just man-stealing. He did not mean to say in the abstract that he would have slaves in his own hands; but he did mean, that by holding slaves he gave such a sanction to the theft as was tantamount to a full participation in it. He was grieved to witness the appeals made by slaveholders to the Scriptures of truth,
for a sanction to slavery. Boards of Ministers were to be found who thus turned to the Bible; but unless they could prove that the Bible sanctioned man-stealing, they could never prove that it sanctioned slavery. But slaveholding was not only a crime; it was a crime committed under aggravated circumstances. It was a frightful alliance between power and malice, between triumphing over age, and infancy, and weakness. In America, it was to be seen in its worst form, based on legalized iniquity—iniquity under the pretense of law; and there also it was perpetuated from the most sordid motives, the mere love of gain. No doubt when an American was asked why he did not set his slaves free, he answered, as he would have said, that the freedom could not be bestowed on them without danger to society—that they, if relieved from their bondage, first destroy the country and then themselves; but the real motive was the desire of being enriched by means of slave labor. Mammon was at the root of the evil. The question, however, was not at the present day, whether slavery was a crime, and the parent of an Elysium, but whether he was in the habit of speaking of evils enumerated by Mr. Breckinridge, in which slavery was denounced as clear robbery, and a host of evils were enumerated as springing out of it. In this manner, continued Dr. Heugh, Mr. Breckinridge admitted the great evil of slavery; but he did not maintain his consistency when pushed hard on the subject. Slavery was an evil; yet when its immediate abolition was advocated, Mr. Breckinridge found himself in a new habit of life. He knew not what freedom was, and could not appreciate its value, and partly from the extraordinary kindness of masters, the slaves were in more comfortable circumstances than the penury of Britain. Passages might be pointed out in Mr. Breckinridge's speeches, in which the home of the American slave was represented as an Elysium, and which he was in the habit of speaking of evils enumerated by him, as springing out of it. In this manner, continued Dr. Heugh, Mr. Breckinridge admitted the great evil of slavery; but he did not maintain his consistency when pushed hard on the subject. Slavery was an evil; yet when its immediate abolition was advocated, Mr. Breckinridge found himself in a new habit of life. He knew not what freedom was, and could

The Rev. John Edie, of Cambridge Street Secession Chapel, on seconding the motion, said:—The question, to which our attention is turned, is now happily circumscribed. He was not—shall the slave trade be abolished? For that nefarious trade has been declared to be felony. The question is not, shall slavery be mitigated? That too has been decided. Amelioration of slavery is but a compromise with the evil: and gradual abolition—the sacrifice of justice and humanity to sordid interest and expediency. The question is not, shall slavery exist in our own colonial dependencies?—shall a system which began in an luxurious population of 50,000 free negroes. Now he did not hesitate to say America deserved credit for this. If our West India Islands had not been under the control of Britain, when he would ask, would their slaves have been liberated? There was another point to which he would advert, namely, the rapidity with which abolition principles were spreading in America. When he first heard of there were 250 abolition Societies. Before he had left Glasgow last, he had received intelligence that these 250 had been doubled; and in a letter just received from Mr. Garrison, it is stated that not fewer than 600 are in existence! He would also remark, that a vast proportion of the ipity of America was in what might be called a state of anxiety over the union. He recollected the time when they themselves had their doubts as to the policy of giving the slaves immediate freedom. They were satisfied that slavery ought to be abolished; but they were not prepared to fix a precise time when the work could be completed. Their minds were not made up as to the propriety of immediate emancipation. A great many excellent men in America were now in the same state of transition; and from what was known of American enterprise and intrepidity, no one would hesitate to believe that they would speedily get out of it. Mr. Breckinridge had spoken of the anxiety felt by many of the Americans for the abolition of slavery, and had said, that if we had only the patience to wait for 20 years, a great wave of the people might be seen as the same eight who have already abolished slavery. But even this prospect, distant as it was, was clouded with a condition. They might abolish slavery in twenty years, 'if they were let alone;' and now that the immediate abolitionists had broken in upon their plans, Mr. B. said, abolition had been thrown back at least a century. It thus appeared that gradualism was only another name for indefinite postponement. But there was another consideration in favor of immediate abolition, namely, the shortness of life. In the United States of America, no fewer than 60,000 slaves die annually. Every year that the existence of slavery is prolonged, 60,000 human beings are sent to the grave without having been permitted to taste the sweets of liberty; 60,000 human beings are sent before the throne of God, to testify against their white oppressors. Were an antediluvian generation, a delay of 20 years might be of little consequence; but, restricted as the term of human life now was, it could only be viewed as dashing the cup from the lip. If slavery were the evil which even those who opposed immediate emancipation admitted it to be, to what end of delay in putting an end to it amount, but to a delay in leaving off crime? That, in his opinion, was the true reason of that which was done, not to do evil, in learning to do well. Let them trust to the firm footing of immediate and universal emancipation. For the sake of the slaves—for the sake of the American people—above all, for the sake of that holy religion, the progress of which was arrested and its honor stained by the existence of slavery—they ought never to cease their efforts, till they saw Americans and Britons engaged together in extending the blessings of freedom over the whole earth. Dr. Heugh was greatly cheered as he resumed his seat.
hath created us;" that, in short, all the tribes of the earth are but as street-sellers from one fountain, though each may have acquired a peculiar form and color, from the soil it may have visited, and mixed with it, it may have washed. But while this has been accomplished, only a partial victory has been achieved. And is humanity to be content? Is benevolence to slumber? Is the Negro of Jamaica to be free, while his sable brother in America pines in iron bondage? No, sir, philanthropy cares not for distance; shrinks not from opposition; fears not at temporary failure, of which we are warned. That, sir, is but a selfish emotion, which is circumscribed by country or continent, which waits till its interference be supplicated, or desists when its character may be exposed. Are we not, then, summoned to continued exertion in the cause of immediate, unconditional, and universal emancipation? How many thousands are bound in cruel thraldom, and in a country where the extremes of liberty and despotism confront each other, as if on a pacton of independent neutrality,—in a country where unfettered Christianity tolerates fettered men,—in a country where human rights in their fullest claims exist with human wrongs in their saddest forms and infliction. Shall this Society relax in their important, just, and humane duties, when millions in this country especially, in millions are enslaved? And while we concur with the sufferer, and sympathise with those who have devoted themselves to the cause of freedom, in the face of christian and republican hostility, shall we not, by correspondence with sister societies—by remonstrance and appeal to the volume of unerring truth, endeavor to rouse America, in conjunction to abate its cruel thraldom, and, which tarnishes the liberty and the religion it professes to enjoy and revere. Especially let us not be deceived into repose by any attempt to mitigate the horrors of slavery. Slavery cannot be separated from cruelty. The ox may labor—the bee gather honey—the sheep bear its fleece, and all, as sung the Latin poet, not for themselves, but labor that might be interested, had he only their instinct. As long, then, as "sae vos non vosibis," expresses the similarity of his condition to that of the brute creation, so long must he be urged by cruel compulsion to that task from which he reaps no benefit. More than man, the slave might not be deteriorated by such vassalage, less than man, irrationality would cease him of his rights. Let us not be blinded by any suspicion of expediency which may retard the freedom of the unhappy Negro. If a man rob his fellow, and the robbery be detected, is not instant reparation claimed? Surely then, if a creature defraud his Maker, and the Negro is the property of the Lord of Heaven, shall not immediate and entire restitution be demanded? Our efforts, in reliance on Heavenly aid, through the grace of the Redeemer, will at last be successful. A brighter day is in reserve for Africa, and for the world. Whatever may have been their darkness—and it has been dense—whatever may have been their slavery—and it has been galling—whatever may have been their superstitions—and they have been bloody and degrading—a time of liberty and renunciation has been promised; when the human family in all its millions of hearts shall be united—none so haughty as to be an oppressor—none so tame as to be enslaved; but all as happy and harmonious as if Eden still existed, and its walls were co-extensive with the bounds of the globe. (Cheers.)

Dr. Heugh read several interesting extracts from letters lately received from Messrs. Lewis Tappan and William Lloyd Garrison. The announcement of the names of these philanthropists was received with enthusiastic acclamation.

The Rev. D. King moved the second resolution: that it is of the highest importance for the friends of freedom in different quarters, to co-operate in hastening the extinction of Slavery throughout the world, and that in this conviction the meeting feel much satisfaction in the interchange of friendly acknowledgments that has just passed between the Abolitionists of this city and of Paris.*

Sir, I believe that little more is expected of me than to read the following letter from the Duke de Broglie, received in reply to a communication sent by our Committee. The letter is addressed to the Rev. Dr. Hengh:—

Mr. Vice President:

Sir,—I very much regret losing the opportunity of conversing with Rev. Mr. King and Mr. D. Anderson. The letter which you were so kind as to send me by them, unfortunately did not reach me till after my return from America. On my return from Paris, I attached great importance to an interview with these members of the Society of Glasgow, which you would desire me to make in the name of the Society of Slavery in Paris, in which I have the honor to take a seat. The instructions that I have received from the Society of Slavery are very specific and precise to me; and on the other hand, we shall joyfully avail ourselves of the means you suggest, of communicating with those who are interested, that may assist us in attaining the object and you have in view. Persevering efforts shall not be wanting from us. As a result, we shall attach those important questions relating to the definite emancipation of the slaves. We are also conscious that the very fact that those men who in our country have so powerfully contributed by their unceasing activity as well as by the energy of their talents, to cause the disappearance of slavery from the territories of England. I pray you accept my expressions of highest regard, &c. &c.

BROGLIE.

Sooner or later the slavery of the French colonies will be brilliantly abolished, and we shall find the forces of French philanthropy overabundant, not before, in the glorious march towards universal emancipation. (Cheers.) Yet, looking at the constitutions of countries, France is not the first we would expect to be forward in this great struggle; those whose principles it professes will learn to expect earlier and more energetic co-operation in breaking the rod of the oppressor. The American declaration of rights, which declares personal liberty and undoubted and inalienable property, of which man may on no pretext despise man, seems to promise fair for the most liberal benevolence, and how lamentable, then, is it that so many believe in the great seat of freedom, and so many of us are laboring to eradicate. (Hear.) Our object is not to cast ourselves into the arms of any party in America, but to promote the general interests of the cause. If we find any specially, it is because they specially befriended the negro. I cannot help, however, expressing regret that those called Colouizationists should attempt, by such means as they employ, to obtain the ascendency over those called Abolitionists—by violence and defamation. The cut-throat story, I found in the journey to which allusion has been made, has been circulated, on the continent as well as here,—and really that story, having its own throat cut by the very satisfactory and well authenticated explanation of Mr. Thompson, should, as confessedly diseased, become as expedient as the monstrous ambition which its adherent is supposed, however, such aspersions just—what do they prove? They can neither modify the excellence of freedom, nor the hateful bondage you wound the men by, but their principles are inalienable. And if those emancipationists—we may ask our Trans-Atlantic brethren, are so very contemptible, how comes it that by your own admission, they are so very influential? The mission of Mr. Thompson, it has been asserted, has thrown back the cause for a century. (Hear.) Extraordinary! America was in movement—the millions of the North, and the millions of the South,—but while this mighty people were in progress, Mr. Thompson, whom they cannot characterize in language sufficiently contemptuous, unfortunately employed their political advo-
cature was proscribed, for a century to come! Emancipation is put back, is it, a hundred years? If that be the period of its postponement, I wonder what is the whole period of its destined duration! Surely the respite is long enough of itself. Are successive generations to pass into the tomb, and the babe just born, to transmit the cursed inheritance of bondage? Or shall we, while the principles which yield to truth, or cruel outrage to compassion? Christianity? The prospect is unendurable. Much will happen in a hundred years, and we shall hope, and pray, and strive that the extinction of bondage be one of the consummations; that before another century has revolved, every chain may be severed, and every captive ransomed, and liberty and humanity stand everywhere as closely-
sociated in practice as they are inseparable in principle. (Cheers.) One word more about the contemptible abolitionists. You say they are destroying the cause by mismanagement—then take it out of their hands and manage it better. They will never be suppressed by opposition; let their efforts then be shaded by efforts yet nobler, and the light of their despised taper lost in purer, brighter, more benignant effulgence.

Meanwhile, our duty is plain. While iniquity is maintained, we must in any wise rebuke our neighbor, and not suffer sin upon him. We have stepped forward, and cannot draw back. A respect to truth forbids it—fidelity to our Lord forbids it—compassion to the enslaved, not a few of whom are brethren in bonds, forbids it—our admiration of the better qualities of the American community forbids it. We see much in America to love and imitate—many of its institutions—many of its worthies—but we will not, cannot countenance its slavery. Evasions are vain. It is no fairy scheme of colonization, no subtle, specious pleading that is to lessen our abhorrence of human robbery, or our labors for its annihilation. America has suffered, in the estimate of the wise and good, by transgression, and can be exalted only in righteousness. Instead of banishing, as you propose, the Negro, O banish his thraldom—instead of vilifying the abolitionists, out- rage his outraged soul. I am unable to disguise our in- difference, to listen to christian expostulation; and then, and not till then, may America become what she claims to be—the glory, and admiration, and rejoicing of the whole enlightened world. (Cheers.)

Mr. DAVID McLAREN, on seconding the resolution, said:—I rise with pleasure to second the resolution which has been now proposed, and so ably and eloquently sup- ported. No remarks of mine are required to ensure its cordial and unanimous adoption by this meeting; but I cannot refrain from expressing the delight which I feel, in common I know, with you, Mr. Chairman, and I am persuaded, with every one now present, in the thought that the common bond of brotherhood, instead of being sever- ed as the flax that falls measured at the touch of fire, is now expressly and publicly recognized; and that the two nations, which in our youth abhorred each other, have mingled into one.

It is pleasing to reflect, that while he was describing the evils of slavery, that the sweet Christian poet lamented the alienation of man from man in the terms to which I have just alluded, which he considers a result of dividing our indifference, and to which the resolution before us refers, has occurred in the holy cause of the extinction of Slavery throughout the world.

Mr. ROBERT KETTLE proposed the fourth resolu- tion:—

"That, as the Press is one of the most efficient instruments in promoting the success of the Emancipation cause, these proceedings be published as widely as possible, under the direction of the Committee."

It is so much a matter of course that a public meeting give publicity to its proceedings, that I would conceive it unnecessary to say one word in support of my motion, were it not for the specialities of the case, and an intimation which I have been requested to append to it. It will be recollected by many present, that Mr. Thompson's chal- lenge to discuss American Slavery, was accepted by his opponent when at Durham, through the medium of the London Patriot, and reported in many of the other papers. In fixing upon Glasgow as the place for holding the discus- sion, it was stated by Mr. Breckinridge that Mr. Thomp- son could have no objection to this, as it was the head quarters of his friends. This circumstance, and the confi- dence in which Mr. B. embarked in the controver- sy, would doubtless leave upon the minds of many, an im- pression that his cause was surely a good one, and that a man of such high character, and such extensive knowledge of America, would not so far commit himself as to produce charges which he could not substantiate; and probably some of the less informed regarding the character of Mr. Thompson, and the principles he, in common with us, ad- vocates, may be expecting to hear that we are ashamed of our Agent, and that we are completely cured of the folly of saying that America ought to do that which is right, and to do it immediately. We must endeavor to satisfy these good folks, be they in England, Ireland, or Scotland, that we are more attached than ever, (if it is possible to be so,) both to our old principles and to our able and elo- quent Agent, who so faithfully, so prudently, so persever- ingly, and so successfully maintained and propagated these principles in America. We can only do this through the public press, and the doing of it is attended with expense. Your acquiescence in my motion, therefore, leads me to call from each of you your subscriptions, and to request you to inform you that there will be a collection on behalf of the Society on leaving the meeting. The motion you have to make is a very becoming one. The heart speaks to the hand, the hand makes an errand to the pock- et, and communicates with the plate at the door, and in this way good people have an opportunity of doing good to a good cause. If any of you should be without money in your pocket, and wish to aid us, your subscription will be thankfully received by Mr. Beith, the Treasurer; Mr. Smeal, the Secretary; or by any member of the Commit-tee.

Dr. Heng was again rose. At the risk of its being thought that he spoke too often, he must lay something before them, to which he did not know well how to allude. It relates to our friend Mr. Thompson. He had never been ade- quately remunerated for his services. He had only got what barely sustained him and his family. A few friends to the emancipation cause having taken this into consider- ation, they resolved to present him, not with a piece of plate, but with a pecuniary testimonial. Though only a moderate subscription, he considered that Mr. Thompson had wrought at least as well for such a mark of esteem.— He would say no more; but if they would be so good as to turn it over in their kind hearts, and communicate the result to his friend Mr. Lethem, the Treasurer to the testi- monial fund, he trusted something would be done to honor Mr. Thompson, which would, in fact, be also honoring themselves.

Thanks were then voted to Dr. Heng and the Manag- ers, for the use of the Chapel, and to Mr. Grahame, for his conduct in the Chair. The venerable chairman was rapturously applauded by the audience. The meeting broke up about ten o'clock.
REV. R. J. BRECKINRIDGE'S LETTER.

To the Rev. Ralph Wardlaw, D. D., of Glasgow:

Sir,—I observed in the London Patriot, of last week, an abstract of the proceedings of the Glasgow Emancipation Society, on the 1st of this month, at a public meeting held for the purpose of expressing the sentiments of society in preference to the recent discussion on American slavery, between the Rev. R. J. Breckinridge and Mr. George Thompson. The greater portion of the report before me, is occupied by a speech made by you on that occasion, in proposing to the meeting the following resolution, viz.: 'That in the deliberate judgment of this meeting, the wish announced by Mr. George Thompson, to meet publicly any antagonist, especially any minister of the gospel from the United States, on the subject of American slavery, or on any one of the branches of that subject, was dictated by a well-founded consciousness of the integrity of his purpose, and assurance of the correctness of his facts; and that the recent discussion in this city between him and the Rev. R. J. Breckinridge, of Baltimore, has left, not merely unshaken, but confirmed and augmented their confidence in the rectitude of his principles, the purity of his motives, the propriety of his measures, the fidelity of his statements, and the straightforward honesty and undaunted intrepidity of his zeal.'

This motion was seconded by the venerable and respected Dr. Kidstone; whose speech on the occasion is but briefly reported. Other resolutions—some of similar import, some of a general character—were offered and seconded by Dr. Henley, and Messrs. Eadie, King, M'Laren, and Kettle. But above all, the proceedings bear the signature of Robert Grame of Whitehill—whose venerable name is dear to every good man.

These proceedings, sir, have relieved me from a state of great and painful anxiety, as to the view my countrymen might take of the propriety of my taking any notice, more or less, of Mr. George Thompson. For, while nothing is further from my purpose than to wound the feelings of any friend of that individual, it is necessary to say, that in America, every one who is not an abolitionist, or, in other words, ninety-nine hundredths of the people consider him, not only unworthy of credit, but unworthy of notice. At length, I have a tangible proof, by which to make my countrymen feel, that persons of the utmost respectability, excellence, and piety, in Britain, not only concur in all the principles and proceedings, but take part of all the prejudices and ignorance of that individual, and openly defend his flagrant conduct. From this day forth, I deem myself fully acquitted on the only part of the subject which filled me with personal anxiety. For, although you have not hesitated to speak in terms sufficiently disparaging of my humble efforts to defend the truth; yet, as you have given no reasons for the judgment you have delivered, those who read for themselves may escape the influence even of your authority. And as you have been pleased to decide on the whole merits of the case, as well as on the merits of the parties involved in it, I escape, of course, from the whole blame of having damaged the truth by feeble advocacy.

In this state of the case, it cannot surprise you, that I turn with delight from those who have bitherto assailed me, and address myself to you: that I avail myself of the right arising from your free and repeated use of my name, and your judgments both upon my character and acts, to speak freely in return. Let us forget the miserable trifling of Mr. Robert Bernard Hall. Let us pass over poor Moses Roper, who, it is but just to say, has written the most modest and sensible attack yet made on me. Let us even be moderate, in having absolutely silenced the garrulity of Mr. Thompson, who begs off in his last note, which has just reached me, in the Patriot of the 17th instant. I have that to say which you have not only invited, but challenged me to utter, and to which I ask your serious regard.

I have manifested my deference to the judgment of a Christian people, by discussing at its bar, questions purely national and personal, into which, under erroneous pretexts, they had interfered in a manner the most vexatious. I believed they were in great error. I presumed they were sincerely disposed to do good. I knew they were really doing us, and themselves, and the world harm; and challenged and forced into the matter, I have discussed it on its mere merits—admitting you and your people to be all you professed to be—and only endeavoring to prove that we were not so evil as you made us out. So far as you and those whom you can influence are concerned, you have declared that you remain more firmly than ever settled in your harsh judgments of us, and your fixed purpose to follow out all your offensive courses. Nay, you plainly declare, that rather than alter a tittle of your conduct, principles, opinions, or demands on this subject, you prefer that all fellowship between us and you should terminate. That argument and conclusion, then, being complete and final, we need say no more. I am content to wait and see, whether the American people will, at your suggestion, change their national constitution; or whether, in the event of the adequate majority for that purpose not being attainable, they will, as the inference of your argument, break up the confederacy—to regain your good opinion.

There is, as I have said, quite another view of the whole case. You say in the course of your speech: If our American brethren saw anything in us, which they thought, and justly thought, was an evil of sufficient magnitude to induce their kind offices for its suppression, we ought to feel obliged by their using their endeavors to stir us up to a due consideration of it, and to practical efforts for its removal. And in America, there is a great deal pointed in enforcing this idea, as containing in it a great rule of duty. In general, we have considered the ill-doing of this delicate office more hurtful than its omission. In particular, it has appeared to us as a pretext liable to infinite abuse, and practically resorted to most by those who had least ground and least right to display it. But, sir, I can hardly, either in faithfulness or honor, abstain any longer from its tise. And the main object of this communication is, to point out, in the actual condition of considerable portions of the British Empire, evils, which really are, or which your party has declared to be, of so palpable and so monstrous a description, that decency would seem to require you to repress them, or be very modest in rebuking others while they exist.

1. To come at once to the grand cause of outcry against us—the unhappy and indefensible existence of slavery, in many of the States. Will you be so good as to turn your eyes to the map of Africa, and fix them on a spot longer than half of Western Europe? At its southern extremity lies Cape Town. Then find the speech of Dr. Phillips, delivered in Exeter Hall ten days after you delivered yours. In that town and neighborhood are 9000 British slaves! Scattered over that vast peninsula are many thousand more of British slaves!! And yet the ear of day is dull with being told that in the British Empire there were no slaves! and the very speech that has elicited these remarks was made at a meeting on the anniversary devoted to a glorious fact that never occurred, namely, 'Slave Emancipation in the British Colonies.
2. Turn, now, I pray you, to the map of Asia, and find the vast dominions which God has lent to you there; embracing a population of one hundred and thirty millions of souls. Then look over a file of papers, and read a conversation that occurred in the Commons House of Parliament, but a short time back, between the hon. Members for Buxton and Sir J. Hobhouse, on the subject of British slavery in India! There you will find it admitted that 'domestic slavery prevails to a great extent' in India, 'especially in Bengal.' There you will find proof that no direct effort was ever made to abolish it,—and reasons urged why the government why it cannot now be abolished—and why to trust the existing seem to render its future abolition impossible.

3. Turn your attention next to the Western side of the Atlantic Ocean, and see nearly a million of apprentices in the West India Islands; and then remember what you have yourself said and written on the subject of this system; and call to mind the innumerable declarations made weekly, up and down the country, by those who belong to your party, and who (at the Houdsworth Anti-Slavery Society, on the 3d of this month) denounced it 'as aggravated Slavery, under the delusive name of apprenticeship,' and denounced every 'proposition of government' as one of the greatest insults to the slave in the American colony.

Do I draw an inference at all strained, when I say, that the subjects of a monarch, whose dominions in three quarters of the globe are, by their own showing and irreproachable proofs, covered with slaves, should deal somewhat gently with other nations, who may chance to be in the same unhappy condition? Do I say too much, when I caution such people to be more guarded in boastful assertions, which are contradicted by the fact and the record of the cause? Do I give needless offence, when I beg you to remember, that your Parliament is omnipotent over this subject, and is, therefore, responsible for all the evils which exist, either through their negligence or by their consent? Alas! sir, it is an ancient habit, to be bitter against our brother for a mote, when a beam is in our own eye.

But I have more to add. We have been spoken against with great severity for neglect of the spiritual welfare of the colored population of the United States: and you have, in an unhappy hour, said you believed and approved these hard sayings. I have, in vain, denied in vain, disavowed them. My object now is, to show the condition of the country, whose people bring and credit them; still keeping the line of duty indicated by your suggestion.

4. Let me beg you then to look at the condition of Lower Canada, where the Roman Catholic religion is established by treaty and by law, where annual grants of public money are made to support the Church, and where it has had freedom from interference until the people are so ignorant that the law the grand juries and the school commissioners are allowed the privilege of making their marks instead of signing their names, and where, according to the belief of the whole universe, except papists, a system of idolatrous worship is guaranteed by the power of the British realm.

5. Then look over the votes in the Committee of Supply in the present Parliament, and you will see 8,928 pounds 'for the Roman Catholic College at Maynooth,' (which is just about the sum the villainous Americans pay annually to promote the religion of Jesus Christ in Western Africa, through the Colonization Society,) and I ask you, as a Christian, to resolve the questions, which of these enterprises you deem most injurious to true religion? which you and your party have most actively opposed? and which is most under your eye and control? Heaven and earth are moved to prevent the spread of the gospel in Africa, through the Colonization Society; and not a whisper is heard to prevent the increase of idolatry in your own land, through governmental patronage.

6. But a more frightful case remains. Remember, that you have, at one time, brought several hundred Indians in your possession;—then read the noble speech of the Rev. W. Campbell, a missionary from Bengalore, delivered at Exeter Hall, at the annual meeting of the London Missionary Society. There, sir, you will find positive proof that the horrid system of Hindoo idolatry, in all its cruelty and corruption, is upheld, partaken of, and made a source of gain by the British authorities in India! Temples are supported by the government; priests and dancing women are paid a monthly allowance out of the public revenue; magistrates are present and siding officiously at their brutal ceremonies; military officers do their peculiar honors to the abominable thing; and British functionaries collect the wages of iniquity. And now, sir, what can the eagerness of party zeal find, in all its false allegations against us, equal to the naked deformity of these facts? But pass again to another portion of your wide empire.

In multitudes of publications I have seen our alleged neglect of the religious instruction of the colored population of America, made the basis of insinuations against the sincerity of our religious profession. If you will read the speech of Dr. Phillip, already alluded to, you will find the following sentence: 'Botswana, a Caliph chief, and others, have been petitioning me for missionaries, by every means, through whom to carry on a moral and religious communication, for the last twelve years; and I have not yet been able to send them one.' Gracious Heaven! what an account will the twenty thousand Protestant ministers of Great Britain have to render for the souls of these poor Caliph's, whom so many of them have forgotten, to abuse their brethren in America for neglecting a population amongst whom a larger proportion bear the gospel, than in the interesting capital of the British empire.

Let us look at London, the seat of your wealth, power, and civilization; the abode of your Sovereign; the seat of your Parliament; the seat of a bishop, whose income would support a hundred missionaries. Listen to what the bishop says of so much of his diocese, as is contained in the metropolis: 'There are,' says he, 'thirty-four parishes, containing above 10,000 souls each, (omitting all notice of those which contain less,) and in the aggregate 1,137,000 souls: but there is church room for only 101,682—less than one-tenth of the whole! Allow one church for every 3,000 souls, and 379 churches would be required; while in fact there are but 69; or, if consecrated chapels are added, only 100.' This is, above 1,000,000 souls, in a single city; and that city the seat of your glory, utterly unpaved for by the nation, and the Established Church. Now, if we should add all the schools of varied classes, and add also the destitute of the small parishes, the result might be varied a little; but still, make the best of it you can, and you are left with more people destitute of the means of grace in London alone, than in all the United States! If you doubt these statements of the Lord Bishop of London, consult the proceedings of the last annual meeting of the city mission; and then ponder, whether the hundreds of pounds squandered on Mr. Thompson's trip to the United States—and in printing his slanders of that country—and the additional hundreds, which I see Dr. Heugh urged the people of Glasgow to give him by way of 'Testimonial Fund'—might not have been fully as well laid out in sending the gospel to the British capital?

Besides, the accusations now made your own, on the general subject of slavery, in itself considered, and neglected by the religious instruction of the natives—the remaining charges which we have been arraigned upon, may, to a certain extent, fall under the general head of severity, injustice, and deep-rooted prejudice against the blacks. These things may be true, or they may be false. The statements and evidence on both sides are in reach of the public. You have vouched for their truth, and it is not now my design to question them, but to show what they are that so ready to magnify real errors, and to allude false crimes upon their neighbors.

Pray, sir, were you ever in Ireland? If you were,
you saw a land fertile and beautiful: a people, handsome, intelligent, and active: a climate more genial than any other in so high a northern latitude: in short, every thing that should smite its teeming population rich, happy, and powerful. I was there. I saw hundreds of people who had no fixed abodes. I saw the majority of the houses of the lower classes, worse than the stables and cow-houses in England; I saw thousands in rage; hundreds naked; and hundreds more naked, except a piece of a single old garment. I looked at the third report on the expediency of a poor law for Ireland, made by order of Parliament, and I found that it was 223 pages in length, and nothing to depend on, and are in distress for thirty weeks every year. It is a settled, indisputable truth, that one-third of the Irish people beg their bread two-thirds of every year. And yet enormous quantities of grain and live stock, and all sorts of provision, are exported from Ireland. And yet, in defiance of all these tremendous, long-continued, and periodical sufferings, there is no poor law, nor any sort of general provision by law for the poor of that island. But there are forty-nine regiments of horse and foot, and a constabulary force of about equal magnitude ready to stay the people's stomachs with lead at night, and steel in the morning. This is the happy culmination of six hundred years of British authority!—And how can you, sir, look any human being in the face, and charge his country with wrong, till you have strained every resource, without the health of a single grape? Or if you fail, how can you speak, nationally, in the hearing of earth, or heaven, about human wrongs?

10. Look, for the last time, to the vast plains of South Africa, wet with the blood of murdered nations. Read the clear and masterly speech of Dr. Phillip, already twice referred to. If a traveller who had visited that country twenty-five years ago, were to take his stand on the banks of the great white river, and ask what had become of the natives whom he saw there on his former visit; if he took his stand on the rocks of the Sondags river, and looked towards a country seventy miles in breadth before him, he might ask the same question; if he were to take his stand again on the Fish river, and then extend his views to Caffraria, he might ask the same question; and were he to take his stand on the Snow mountain, called Grant Reinet, (he would have been far from there, and ask what had become of the natives whom he saw there twenty-five years ago; no man could tell him where they were!—Ask Lord Glenelg, his Majesty's principal Secretary for the colonies, and he will admit that the system of treachery, plunder, and butchery, by which these brave and upright savages have been wasted in exterminating oppression, constitutes perhaps the most degrading of all the chapters of the history of mankind! It is a chapter written in the tears and blood of slaughtered tribes—and is hardly yet dry upon the paper that records it for the exasperation of posterity! It is a chapter that had not been fully enacted when you were concocting plans and arranging agencies, by which to make illustrious the benign sway of universal freedom, justice, and benevolence in your Monarchy—and to brand upon our Republic respect, equal and beneficent, and thereby manifestly inculcate your devotion to principles commended for others. But why need I multiply particulars? When these things are set right, and you seek from us another list, we will say to you concerning your policy, in nearly all its parts, things which you will then be better able to bear. We will point out how you may establish real freedom amongst yourselves, and thereby show your acquaintance with its sacred principles; how you can make your laws just, equal and beneficent, and thereby manifestly inculcate your devotion to principles commended for others. At present such a proceeding could only irritate; and is the more readily forborne, because it is not as an American or a republican, but as a christian, my mission brought me to you. The assurance, too, that the party with which you act is, in point of numbers, a very small minority of the British nation, makes me the more willing to adhere to this view of my duty. Indeed it is chiefly because your party has much of its strength in that sect to which I was more particularly sent, that it seemed clearly necessary for me to take part at all in these discussions.

I readily admit that time, patience, sacrifices, and much labor, are needful for the redress of the evils I have pointed out. I know that the present generation is not responsible in such a sense, for most of them, as past generations have been. I am convinced that multitudes of Englishmen deplore, and would gladly remove them. I am satisfied that it is by the -es of the present kind and clear exposition of general principles, rather than rude and harsh personal or national assaults, that we can do you good, in these or similar cases. And I gladly declare my belief, that the christians of America, as such, can and ought to hold christian intercourse and sympathy with the christians of Britain—notwithstanding the British nation may be responsible in the matters alleged; and that we can and ought to do it—without perpetual vituperation and insult, even for what is true—not to any without gross perversions of the facts and merits of the case. Such, sir, are my views of the subject. I deeply regret that yours are so widely different. And I humbly beseech you to imagine the whole course of your proceedings and arguments—embracing of course the mission of Mr. Thompson, and his conduct since his return—made ours, and our feelings towards you; and if you could have been overthrown it might have been the feelings of your people towards us, if we had treated you as you have treated us? I declare, in the presence of God, my firm belief, that if things go on much longer than they have progressed for the last two years, there will not be found on earth men more estranged from each other than the professors of religion in the two countries.

I have already witnessed the spectacle of a part of the religious press in England, urging forward the government of the country to an intervention, if necessary, with arms, against the progress of liberty in Texas, upon the false and ignorant pretext that the government of the United States, unless prevented by force, would possess itself of that country, and introduce slavery there! The people generally of America are long ago roused to the highest pitch of indignation against your proceedings in this whole business of Yucatan. You have yourself stated that the government of the country to a position, where, if they act with you or admit your previous statements or principles—they become, on your own showing, infamous! You may now behold, in the preceding statement, the posture in which all the world, but yourselves, have viewed you during all this terrible affair!

Was it ignorance of your real condition, or was it ignorance still more gross of ours, or was it national vanity and prejudice, or was it all these unitedly, that impelled the abolition party in Britain to pursue the course they have adopted? It is not my desire to give offence, and I will not, therefore, attempt to decide. Your party profess to have full and accurate information about us; though it is very odd that at your meeting, Dr. Heagh moved, and Mr. Edie seconded, and your 'very numerous and respectable members' unanimously voted, that our national constitution contained a very important principle, which is not only not in it at all, but which the very discussion you were pronouncing on ex cathedra, proved not to be in it! Well informed gentlemen, not to say just judges, should be more cautious. It does not become me to say that your party are ignorant of the condition of their own country; but if they knew the facts now commended to your notice, it is certain that you would recognize the singularity of the disregard of them, with their rampant benevolence on the other side of the water; and if they were unacquainted with them, they had better stay at Jericho till their beards be grown. Upon the delicate and painful subject of national prejudice, it is difficult to speak properly at all; but especially so to gentleman whose passion lies in surround-
Rev. R. J. Breckinridge's Letter to Dr. Wardlaw.

In all prejudice whatever. The John Bull newspaper is said to represent the views and feelings of the extreme High Church and Tory party; the Record is the reputed vehicle for Low Church sentiments; the Patriot, I am told, stands in the same relations to the Congregational Dissenters, embracing both Baptists and Independents, who are generally Whigs and Radicals. The Times, which from its great ability, must always wield a vast influence, is considered the organ of the Independent Conservative interest. I am very likely to be mistaken; but I have tried to inform myself of your condition—and that is what I learn. Be so good, sir, as to read any editorial article in either of these papers, for the last four months, in which it was necessary to express opinions or feelings in regard to the United States, and you will at once catch my present drift. But to aid such as have neither time nor opportunity for such a review, excuse the following sample from a late number of the last named paper: *In short, this is just the wretched *colonization scheme*, to which those pious slave-owners, the Baptists, Independents, and Presbyterians of the United States have betaken themselves, as a plaster to their conscience, rank and rotten with hypocrisy; and though that holy American humbug may command a congenial support from the canting zestole of liberty and lashes, hallelujahs and horse-whippings, Bibles and brutality, missions and murders, religious revivals merging in slave auctions, and love-feasts terminating in Lynch law,* &c. &c. It is but justice to say, that I have seen equal grossness only in the John Bull, and in Mr. Thompson's speeches, to some of which latter this has a most suspicious resemblance. It is my duty also to declare, which I do with sincere pleasure, that the present Foreign Secretary of the King (Lord Palmerston,) and the journals which speak the sentiments of the government, are by far better informed, and more candid in regard to American affairs in general, than any others whose published views have come to my knowledge.

I may, in the end, be permitted to suggest, that perhaps too much has been said in relation to the existing and prospective intercourse between the churches of the two countries; and possibly too much consequence attached to it by myself, as well as others. I have uttered the sentiments of those who sent me, in their name; and endeavored to enforce them by such considerations as appeared to me just and appropriate. But I am not aware of any thing having transpired which would justify the supposition that America, or her churches, looked for any advantage which was not likely to be reciprocal, in being permitted to hold this intercourse. Still less can I conceive that any one can be justified in demanding of our churches, as conditions of it, not only adhesion to moral principles which we reject, but the procurement of political changes which are impossible. Yet, if I comprehend the drift of all British abolitionism, it stops not at a whit short of this.

"It was the world, more than America, we sought to benefit. We had no purpose of attempting a revolution in Britain, nor did it enter into our conceptions that a revolution in America, of the most terrible extent, would be dictated to us, in terms hardly supportable. It was the enlightened heathen for whose good we were laying plans; and the thought of personal advantage, or honor, or enjoyment, to any portion of ourselves, had never Place for a moment, nor even ground for exercise; and, therefore, we must needs be proof against all discriminating threats. It is quite gratuitous for the sects in England to decline receiving our delegates, except they be abolitionists—which many individuals, and some public meetings have recommended—which the Baptists, if I am rightly informed, have virtually done—and which seems nothing beyond the compass of your argument.

Indeed, this aspect of the case is so very far from the one which the facts exhibit, that I am greatly surprised that wisdom, if not kindness, did not prevent its presentation. For, I believe no delegate who has gone from Britain to America, has been assassinated, in public and in private, on any of the great evils at which I have hinted in this communication, as every delegate who has come from America to Britain has been assassinated on the subject of slavery. I believe, too, you would search in vain, in America, for any man, who had received from any sect or institution in Britain, any token of respect or esteem—while it will equally hard to find in Britain, any man amongst any sect to which any delegate from America has ever come, who is not indebted to us for all the consequence he has derived from literary and theological distinctions denied to him at home, but bestowed by the kinder or more discerning spirit of strangers!

For my own part, without intending to commit the folly of depreciating a great nation, I am obliged to say, that the thing which surprised me most in England, was the universal ignorance which prevails in regard to America, while the thing which grieved me most, was the almost equally universal prejudice against us.

You do not know us. You have little sympathy with us. You do us wrong in all your thoughts. In regard to all these points, I believe there is but one mind amongst all Americans, not being abolitionists, who have been in England. And if you have been pleased to express the hope that I would return to America materially changed in many of my views and principles, I have only to say in reply, that so profound is my sense of the false estimate you put on every thing national, as between us and you, that my visit to England has opened a new source of devotion, in gratitude to God, that he permitted your ancestors to persecute ours out of it. So little impression of the kind you expect, has all that I have been forced to bear in England against my country and my brethren produced, that when I return again to embrace those beloved men, I shall revere them more, as I measure them by all I have known elsewhere; and when my weary feet touch that sacred land, I shall rejoice in the very dust and stones thereof—as more precious than the pearls of all lands beside.

If I may not call myself your fellow-christian, without offense, I can at least sign myself your fellow-sinner,

R. J. BREAKINCIRIDGE.

Paris, Aug. 20, 1836.
C. STUART'S REMARKS ON R. J. BRECKINRIDGE'S LETTER.

[From the Friend of Man.]

- MR. EDITOR—In the New York Observer, of Saturday, 15th October, I find a letter from the Rev. R. J. Breckinridge to Rev. R. Wardlaw, introduced with high encomium, by the editor of the Observer; and as a personal friend of Dr. Wardlaw and of Mr. Thompson—as a British subject—as a lover of holy and impartial liberty everywhere; and an uncompromising enemy to the forced servitude of the guiltless poor, I beg to offer through you to the public, the following observations on that letter: and this I do, not to assail Mr. Breckinridge, but to defend the truth, which appears to me to have been assailed, as well as to admit the truth, where he appears to me to have asserted it.

Mr. B.'s letter contains several prominent propositions, viz.:

1st. Various items respecting the crimes of England.
2nd. Mr. B.'s views respecting British ignorance, of the actual condition and character of the people of the United States.
3rd. His estimate of Mr. G. Thompson.
4th. His views of Texas.
5th. His views of church fellowship.
6th. His views of the revolution contemplated, as he says, in the United States by abolitionists.
7th. His appreciation of the views of the British abolitionists respecting the United States.
8th. His patriotism.
9th. His views of United States' slavery.

1. Various items respecting the crimes of England. These are introduced apparently at Dr. Wardlaw's invitation, as quoted by Dr. Breckinridge; and as far as sustained by facts, I thank him for them, whatever may have been the object with which he has introduced them. I deeply feel, and fully acknowledge, that the crimes of my country are her deadliest foes; and that the man who exposes her crimes the most strikingly, so as most effectually to bear to pieces all complicity or rest in them, is, in that respect, my country's greatest benefactor.

2. The neglect of the heathen, both at home and abroad, is a giant sin of the church in all its denominations. The want of poor laws in Ireland, involves a question of which I am not master; but I do not, I cannot doubt, that we are under great guilt in relation to the Irish poor. The slaughter of the native tribes by us, the Englishmen, in South Africa, is, by profound expression, infamous and criminal; and bears a strict resemblance to the conduct of the United States in Georgia, Alabama, Florida, &c., towards the Indian nations.

Great Britain's crimes, however, will not sanctify the crimes of the United States. Eve did not do wisely in striving to throw the blame off herself, by accusing the serpent—nor Adam, by stating his wife's transgression—nor Mr. B., by detailing England's crimes. What would be the result, if sinners, instead of laying the rebukes and warnings of the Gospel to heart, should speak peace to themselves by exposing the faults of the church. We see it. I say not this to cover up England's guilt. I have acknowledged, and do with shame and pain acknowledge it, for it is great—it is inexcusable—it threatens the country of my allegiance, and of my heart with destruction. Blessed be the voice, even though it were an enemy's, which shall waken my country to repentance. But Oh, that Grace may forbid, that another people, less dear to us, should be the object of such treatment.

* All gradualism, or mitigation of sin, is as directly a breach of the Divine law, as the most atrocious disobedience. The amount differs, but the spirit is the same. God sanctions no continuance of transgression even for a moment. He commands us not to mitigate iniquity, but utterly to abolish it.
C. Stuart's Remarks on R. J. Breckinridge's Letter

me only than my own, should sooth itself to destruction by my country's crimes.

2. Mr. B.'s views respecting British ignorance of the actual condition and character of the people of the United States. Strange ignorance! when that condition and that character are revealed to the world by the horrible fact that one sixth part of the whole native population of the United States are outlawed without even the imputation of a crime, and when made as a bench, B. Breckinridge can stand up in England and deny or excuse this their country's guilt. 'Dr. Heugh moved,' says Mr. B., 'that our constitution contains a very important principle, which is not in it at all,' &c. What is this principle? Why, that liberty is the inalienable right of all men. What a spectacle! The patriotic Mr. B. denying that the constitution of the country of his ancestors is a republican one; and Dr. Heugh, against whom he inveighs, as stigmatizing his country, imputing this glorious principle to the constitution of the United States. Believe Mr. B., and the constitution of the United States, boasting of republicanism and liberty, is destitute of the fundamental principle of all true liberty and justice—viz., the equal right of all men to life, liberty, and the pursuit of happiness. Believe Mr. H. and the constitution of the United States is rich with this glorious gem of eternal truth and love. Yet, Mr. B. dreams that he is glorifying his country, and that Dr. H. is slandering her. How often, alas! do such friends become our worst foes. The constitution of all true States is a public document and should be read by everybody. Taken in connection with the declaration of independence, as the Glasgow Society doubtlessly took it, and as the people of the United States used to take it, until slavery taught them that the glorious boon of holy and impartial liberty, was a rhetorical flourish, nothing can be more clearly a fact than Dr. Heugh's proposition. Taken by itself, the evidence, though less palpable, is not materially less plain. Give me, said Archimedes, a fulcrum, and I will lift the world. In the constitution of the United States, we have a fulcrum. Liberty needs none other for the peaceful triumph of her glorious cause. All that is wanted, is what Britain wanted 70 years ago, the cleansing of her laws from the sophistries of opinion, the blindness of prejudice and the abuses of precedent.

The fact is, that until lately the United States had imposed upon the world and herself, under the veil of her Constitution and her pride, and that England, at an immeasurable distance, judging fairly according to irrecoverable evidence, was a vast system of considerable States, extensively from the delusion; while the majority of the people of the U. States, with such as Mr. B. among them, still clinging to their idol—shutting their ears and spurning every one who will not bow down with them and cry 'Great is Diana of the Ephesians.' 'Glorious and happy is our slaveholding republic, the land of the brave and home of the slave!' Lovely and holy are her slaveholding churches, 'the very dust and stones thereof,' more precious to us republican and Christian slaveholders, than the pearls of the whole land beside!'

3. Mr. B.'s views of Mr. G. Thompson. Mr. B. speaks of Mr. T.'s flagitious conduct. What was it apart from the base and habitual insensibility and ignorance of slavery, prejudice and wickedness have propagated? In the United States it was, in connection with many of the noblest minds in the United States, and sustained by 'persons' as Mr. B. declares, and most justly declares them 'of the utmost respectability, excellence and piety in Britain' with a habit of fraud, suspicion, ignorance, prejudice and the land her sin, and calling her to repentance in order to destroy, but to save; and in England, treating one of the proudest and most insolent of his enemies, as a gentleman and a man—Strange flagitiousness! But the clue to all this is, that the man whose moral sense is perverted by slavery and by its chivalrous sympathies, can see beauty only in his horrid idols; and virtue only in those who bow down and worship with him.

4. Mr. B.'s views of Texas. He speaks of the progress of liberty in Texas, apparently as connected with the revolution now attempting there—but the only liberty sought by that revolution, is rebellion the most nefarious, and liberty to keep slaves—to restore the curse of slavery to a land where slavery had been abolished; and to open a new market for the enslaved inhabitants of the United States.

5. Mr. B.'s views of church fellowship. They have indeed all the chivalry of slavery in them. If I mistake not, Mr. B. thinks that the slaveholders of the United States, if professing Christianity, without ceasing to be slaveholders, should be received and retained in the communion of the Christian church; and of course, as a generous man, that he would be equally magnanimous towards foreign slaveholders. But what are slaveholders? I speak generally: They are a body of men, the most jealous on earth of their own rights; living in the midst of republican principles, and with no external fetters on them. Yet they are willfully plunderers of the most sacred of all properties; so that he who steals a thousand bags of gold is in reality a plunderer, while they deliberately and systematically plunderers of the liberty, &c. personal security, the time the labor, the domestic, moral and religious rights, by law, by themselves devised, enacted and perpetrated, of the guiltless poor around them, their fellow citizens, and their fellow men; as much as the royal Americans are; and far less guilty than they, towards God and the Church. Mr. B. thinks, that these men ought to be retained in Christian communion. I cannot wonder, indeed that a consistent member of a slaveholding republic, and a slaveholding church, should think so—but the church must endure like a venomous serpent from her bosom, all such sentiments, before she can in truth and in deed become the church of Him, who came to preach 'liberty to the captives, and the opening of the prison to them that are bound,' who cries, 'Wash you—make you clean—put away the evil of your doings from before mine eyes—cease to do evil—learn to do well—seek judgment—relieve the oppressed—judge the fatherless, plead for the widow—who asks, 'Is not this the fast that I have chosen; to loose the bands of wickedness; to undo the heavy burdens; and to let the oppressed go free; and that ye break every yoke?' who proclaims, 'Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong which useth his neighbor's service without wages, and giveth him not for his work; that saith, 'Holy and blessed law in two great commandments—Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength, and thy neighbor as thyself.' Were the church, the church; that is, were the church what it ought to be, she might less inconsistently cherish in her bosom an impudent drunkard, or an impious thief, than an impudent slaveholder of any nation or of any kind; but especially an impudent republican and Christian slaveholder! In Young's strong language, such a church may be called, 'Guilt's blinder and the loudest laugh of hell!' not until light shall be changed into darkness, by sin into licentiousness, justice into injustice, the pure and impartial love of Christ into the most odious benevolence of tyrants, and universal and holy love to man into a proud and partial idolatry of one class, mingled with insane and atrocious iniquity towards another, distinguished from the first only by being less guilty—not till then, can any man, in whom the spirit of God lives, breathe the harmonious symphonies, and it is only in so far as the church of Christ shall destroy these altogether, holding them up to the contempt and indignation of the world, that I can see in her any thing better than a whitened sepulchre; beautiful indeed, when viewed at a distance, but when fairly examined, found to be bread men's bones and all uncleanness. There is nothing for which I blame the Christian, more or less, than for the resolutions to which Mr. B. adjoins, the Christians in England to hold communion no longer
with the abominations of prejudice and slavery; nor can I see in any other feature of His glorious providence, a ground of hope so rich and full of approaching salvation to this still unbrotherly and ungodly world.

6. Mr. B. says, "Nor did it enter into our conceptions, that a revolution in America, of the most fearful extent, would be dictated to us, in terms hardly supportable." He is here speaking, I know, directly of the British churches; but the scope of his argument seems to me to include all the friends of civil liberty; and I therefore take them as applying to the anti-slavery society at large. If wrong, he will correct me.

If taken in relation to the British churches, what is this terrible revolution, which Mr. B. allurs? It is the purifying of the American churches, from the guilt and curse of slavery!!! And what are the scarcely supportable terms, in which this terrible revolution is dictated? A frank and solemn warning, in brotherly love, that impenitent perseverance in this atrocious system of all possible iniquity, must exclude from church fellowship!!!

If taken in relation to the A. S. Society at large, the enlightened friends of impartial liberty and law, what is the strongly expressed desire? The substitution by the lawful authorities, of liberty under law for slavery by law — of justice for injustice — of unbecoming and impolite love, for the insolent, supercilious, and hypocritical condescensions of pride — it is the expunging of bad laws, and the universal extension of good laws — it is the treating of innocent men, like innocent men, and of culprits like culprits, after fair trial and correction — it is securing to every American citizen, liberty, personal protection, and the pursuit of happiness, by laws worthy of a great, free and unmagnanimous people, instead of the present legalized system of shameless violence and fraud. And this, by the lawful authorities. By the Constitution of the United States, and by the Constitution of Virginia, in Virginia; by the Legislature of N. Carolina, in N. Carolina, &c. &c. &c. And by what means do the enlightened friends of impartial law and liberty, the A. S. Society, seek this noble object? Simply by the truth, urged and reiterated, and urged again, and again, and again, in love, without fear or favor, without compromise or hesitation; shunning in declaring it, no part of the counsel of God: the principle of immediate and cordial duty, which God has laid as an exhorting axe at the root of all evil, their principle; and the love of Christ shed abroad in their hearts, and emanating in all active, holy, godly, enlightened, and unbecoming benevolence to their fellow men, their compassion, in all places, and in all times.

And by what means do they thus urge the truth in love? Chastely? No! Riotously? No! Illegally? No! Unlawfully? No! How, then? Openly — Peaceably — Legally — Lawfully. By the pulpit, the press, the mail, the lecture room! In steamboats, canal boats, hotels! On the road, in the stage, at the bar, in courts of justice, at home and abroad, everywhere, with decorum, patience, firmness, kindness and decision, watching opportunities to open their mouths for the dumb, to judge righteously, and to plead the cause of the oppressed and poor; hearing insults, meeting danger, and bravely dying with prayerful meekness; unawed by slander and unceasing to smile! This, in fact, is terrible to Satan and his minions only. Why should it be terrible to Mr. B., of whom, notwithstanding his present deep and fearful delusion, much evidence testifies better things? Or, is it unreasonable that a Christian church should cut from its communion the oppressors of the guiltless poor? or that from membership in a nation, the Constitution of the United States, should frankly and earnestly plead for impartial liberty and law? Yet this is the whole of the offense of the abolitionists. And what if they do it, at times, in uncourtly terms? When felons set a house on fire; when a man is trampling on my brother, enslaving his body, and as far as he can, putting out the light of his soul; when an enlightened republic is begging slavery in its bosom; and a Christian church is using its neighbor's service without wages, giving him no fair equivalent for his work, but building its house by unrighteousness, and its churches by wrong — must we smile sweetly upon the aggressors, and be angry for very guiltiness's sake, or be so good, if they please, as to desist from their chivalric iniquity!! or, with all the pungency of God's eternal truth, gushing out from hearts of love, uncover the sin and cry 'thou art the man'?

Let the revolution which abolitionists desire be accomplished, and what shall we have? A nation of freemen, without the love of a nation, and for very guiltiness's sake, asking simply, loving mercy, and walking humbly with God, instead of a church practicing and excusing the most enormous iniquity. We shall have safety, instead of danger; all interests being harmonized, by the extension over all, of just and impartial laws, instead of the most momentous interests of two great classes of the people being kept at drawn daggers, by the continuance of laws the most iniquitous and barbarous. Shall we not have the unbecoming love of manly affection, instead of the supercilious condescension of lordly benevolence. We shall have admiration, gratitude, and affection, instead of contempt, indignation, and revenge. We shall have willing labor instead of forced labor; industry instead of idleness, and honesty instead of theft. And by what medium? By the medium of the lawful authority, the slaveholders themselves; the longer they continue their system, the more their own rights, and trampling upon the equally sacred rights of others, sacred like their own! What a horrible revolution, to be sure, when the oppressors of the poor, repenting and doing works meet for repentance, shall become the benefactors of the poor! and to remonstrate with them frankly in love, to warn them of their guilt and danger, and to call them to immediate and cordial repentance, oh, how brave was it! Merciormously; at the very day of final decision, oh, how will the inimicant slaveholder curse the friends as he deemed them, and as they called themselves, who smoothed his way to the oppressor's grave!

7. Mr. B.'s approbation of the views of the British abolitionists respecting the United States, Mr. B. says 'the thing which surprised me most was the universal ignorance which prevails with regard to America—while the thing which grieved me most, was the almost equally universal prejudice against us.' Now, omitting other topics, as not being relevant to our present subject, let us enquire into the truth of these affirmations, in relation to slavery and prejudice, as they now exist in the United States.

It is unquestionably true that the great part of the British population know nothing of either. Some of the noblest of the yeomanry of New England are in the same predicament. They have heard of the people of the United States, as being a free people, and they believe them free! They have heard that the United States is a real republic, and they believe that it is a real republic. They may have read its Constitution, and they find not a word in it even hinting at slavery. They know that it is a great mixture of many nations and of all colors; they know nothing of the aristocracy of color which characterizes it. They know that it is the home of foreigners of all descriptions; and they have never heard of the desperate oppression wherewith it is grinding to destruction one-sixth of its own native, guiltless population. But this is plainly not the ignorance to which Mr. B. alludes.

It is unquestionably true, that the anti-reform aristocracy of England, though well-informed of these things, yet are extensively ignorant of them. How? Why, as a man in darkness, who keeps his eyes firmly closed, even though the sun is pouring all his light around him! Even as churchmen can defend slavery from scripture! Even as republicans can boast of republicanism and liberty, yet
keep slaves! Even as love can be perverted to purposes of oppression! even as love can be pleaded against immediately treating man like man! Even as Mr. B. can be ignorant of the two prominent features which distinguish his country above all other lands, viz.: slavery in its peculiarly concentrated atrociousness—and the prejudice of one race against another! It is truly said, that none are so blind, as they that will not see! But this plainly is not the ignorance to which Mr. B. refers.

And what does he refer to? Why, the blindness and prejudice, as he deems them, of the enlightened reform and anti-slavery spirit of Great Britain—blindness, because it will not see through the medium of an apologist for oppression, the prejudice, the cunning, the hypocrisy, the deceit, the deceitfully marshaled and supported by the Constitution of the United States, and in this light they are learning that what seems to sing of liberty, soails with oppression. They have been learned with wonder and with horror, that one-sixth of the whole native population of the United States are slaves, in the most abject condition of legalized degradation. Do they have less reason than the churches of the United States, excepting the Quaker and the Covenanter, are slaveholding churches. They have learned of Mr. B., being one of their most forward teachers, that the ministers of the United States as a body, sustain or excuse it. They have been told, that the Constitution of the United States must not be read, as it reads, but must be so read, as to make it, as bad as the practice of the United States, to do so indefinitely, as to the practice only, supporting the most insolent and intolerable oppression. They have found that there is an aristocracy of color in the U. States more base and brutal, than the aristocracy of hereditary rank in Europe—and they have not been able to shut their ears, or their eyes, or their hearts, to these tremendous facts—such is their ignorance! such is their prejudice! Mr. B. and his condottiers, would call these excuses so pretty and plausible, that no rebuke shall be free from all offense—and as to not suffering sin upon her, that's out of the question—I cannot help it; besides her sin is so invertebrate, although it is not her fault, that her Union-loving sons will tear the Union to pieces, unless I either let her idol sin alone, or sweetly excuse the American slavery.

9. Mr. B.'s views of United States' slavery. As far as I can understand him, he thinks there is crime in it, but that there are no criminals; or if criminals, that they deserve our compassion and not our reprobation; that they are rather unfortunate than guilty; that our tender and respectful sympathies are due to them; our contempt to the sufferers on whom they are trampling; and our indignation, to those alone who are boldly, in love, warning them of their sin and danger, and calling them to repentance without delay or reserve.

But can there be crime, without criminals? Can tender and respectful sympathies he due to the doers of wrong! contempt to the sufferers of wrong! and indignation to the advocates of righteousness and love? What are the facts? More than 200 years ago, a Pirate brought a cargo of slaves into James River, and offered them for sale; some Virginian farmers bought them. Was there any moral difference between the seller and the buyer? Both alike were sanctioned, not commanded, by the laws of the country, the law alike was the law of God. This piratical traffic continued until the revolution; some of the States, remonstrating against its external branch, but internally, practicing without shame, the same abomination. In 1783, the Independence of the United States was acknowledged by Great Britain. The present Constitution was adopted in 1787, and ratified the ensuing year. The first session of General Government, or of the Congress, was held in New York, in 1789.

At the acknowledgment of their Independence, the States were free to form separate Governments, or to unite in one; and to adopt, without restraint, whatever kind of Government they chose. The number of slaves bore an equal proportion to the whole population, as it does still; that is, the whole slave population was about 7,000,000; and the whole number of free people was about 5,000,000. The United States, who had fought for Independence; and no barrier beyond the will of the people, existed to the extension of impartial liberty. Slavery was deliberately retained! But why? Of necessity? No! What is morally wrong, as the oppression of the guiltless poor, never can be necessary! Why, then? For power! Apparent strength or moral strength! union and power, or impartial liberty and law, were offered to the new sovereign people! With avidity by some; with various reluctance by others; (most reluctantly of the original 13 States, by Rhode Island,) union and power, were preferred to liberty and law; apparent strength to moral rectitude! and the United States, of their own free, deliberate choice, settled down into a slaveholding Republic! They have since enjoyed nearly fifty years of uncontrolled legislation; and they deliberately keep themselves a slaveholding Republic, still. Is this a crime? Undoubtedly; and of the highest stamp! or, rather, a combination of the worst crimes—Hypocrisy, selfishness, avarice, lust of power, ingratitude and injustice combining to form a system, full of incest, adultery, fornication, robbery, impudence, pride, insolence, riot, insubordination and murder; we have the crime. But, says the observer, leading Mr. B., there are no criminals, because at the time of the formation of the constitution of the U. States, we were 13 distinct and independent sovereignties, each having a perfect government of its own; because the constitution of the U. States is very little more than a treaty of alliance offensive and defensive, with a permanent commercial treaty superadded—the objects of the framers being to leave the original governments with their powers as perfect as possible, and to give the union such a constitution as will give universal satisfaction; to render no injury to any of the states, and to rob no one of what he has; and to render no injury to any other state, the robbers who commit robbery are guiltless!!! Pray spare the person but expose the vice, says Mr. B. and his party. 'What,' indignantly reply Geo. Thompson and his, 'not expose the sharper, but the dice!' There are two or three glaring and tremendous errors on this subject, in the U. States. Slavery, they say, is a crime; but no body is guilty of it; except, perhaps, the abolitionists who are doing their best to pull it down—
The Congress is not guilty of it; for it has no legislation on this subject in the District of Columbia, where the constitution gives it exclusive legislation in all cases whatsoever. The nation is not guilty of it; for although the nation stands pledged with its money and its blood to sustain it, and actually and powerfully does sustain it, yet it is not a national, but a State affair!!! The present generation is not guilty of it, for it is the crime of their forefathers; of the pirate felon perhaps, who first brought slaves from Africa into Virginia, and of the telon farmers, Virginians who first purchased them! The present republic is not guilty of it; for it, as the government, is the dominion of Great Britain; and when the present republic arose in her youthful power independent of Britain, 'a compromise was made with slavery for the sake of the union'; the present generation and the present republic, having the curse 'volens volens' entailed upon them. The Legislature of New York is not guilty of it, (although the Legislature of New York sustains it, as far as it deems prudent,) because New York is not a slave State. The Legislature of Virginia is not guilty of it, (although Virginia is a slave-breeder, a slave-trader, and a slaveholder,) because Virginia is only one of twenty-five. The government of the United States or of either State is not guilty of it, because the government is not the people; and the people are not guilty of it, because the people are not the government. If the church is a slave-breeder, the church is not guilty of it, (although perhaps the church is a slave-breeder, the church is not its brain alone,) because 'using your neighbor's labor without wages;' giving him no fair equivalent for his work; depriving him of personal security, so that he has reason to tremble at every leaf that falls; grinding the faces of the poor; annuling amongst them the marriage contract; forbidding them to learn to read the Bible, or to worship God according to their own consciences; regarding and treating them, not like men, but like cattle, stealing them, buying them, selling them, with or without regard to their feelings and interests, is all a political concern, and the church has nothing to do with politics!!! The great body of the people is not guilty of it, because the great body of the people regard the compromise which sustains it with universal satisfaction; and individuals are not guilty of it, because individuals are not the nation.

I know not a better illustration of this mode of reasoning, than the manner in which we commonly treat our stomachs, as Mr. Croome in his excellent little work on digestion and dietetics Ch. 3d, 2d part, Page 217 has it. "If they feel uneasy after a heavy meal, it is not so who are to blame for having eaten it—no, it is the fish which lies heavy on the stomach, or the stomach which is at war with soup, or potatoes, or some other well relished article. We have nothing to do with the mischief, except as mere and resigned sufferers. We never eat more than enough! We never devour lobsters, or oysters, or salmon, or cheese, or any thing which experience has told us our enfeebled stomachs can not digest. We are too prudent and self-denying for that. But some how or other, our stomachs get hold of all these things in spite of us; and we must put up with it, if we like them or hate them deliberately, and with malice prepense!!! Oh! what a tricksy, what a rascal our stomachs are!!! It is all their fault, or the fault of the fish, or the lobsters, or the potatoes, or something else! but we, poor sufferers, what generous mind is there, which would not sympathize with us! and who, but ill mannered fanatics, could think of calling us gluttons or intemperate! Oh, what a wicked thing slavery is! it is worse than a moral, and a political evil; it ought not to last forever! who does not now, or slavery in the abstract!!! it is all the fault of slavery, or of our forefathers, or of the British, or of the African slave trade, or of the slaves, or of the Abolitionists, or of somebody, or of something else! but we, poor, suffering, slave-breeding, slave-trading, slave-holding republicans and Christians, it has been entailed on us. Surely just all and generous minds, must bewail our misfortune and sympathise in our affliction. And who but ignorant incendiaries could pity our slaves, or the welfare of the work of God, or the world's salvation; or who does not know that it is, and will continue to be, kindly—or blame us for our patriarchal system of breeding and working, and buying and selling men and women, and boys and girls, and little infants too, like beasts! especially since there is no one over us to control us, or to prevent our giving them the curse of lawful liberty, whenever we please!!! Is it not as clear as mud, that we have nothing to do with it, except as meek and resigned sufferers!!! or who does not know that it is, and will continue to be, kindly,—humility, not pride; irresistible necessity, not choice; benevolence not avarice, their good, not our profit, their happiness, not our own gratification, that we seek—we never flog them, but let them, confine them, wound them, hunt them, tree them, shoot or otherwise kill them. We never force them to labor for our emolument or pleasure upon sugar or cotton plantations; in tobacco or rice or cornfields. We place our vote with them over us. We keep not the Bible from them. We never impede the cultivation of their minds. We hanker not their fair liberty to work when they please, and to rest when they please; to stay where they please, and to go where they please; to serve whom they please, or to refuse to serve whom they please. We take not away the sacred securities of wise and impartial law from their convivial connections. We never interfere with the freedom of the government to breed them not for the market; we but them not; we sell them not; we put no fetters on their limbs or on their souls. 'We never do any of these things which our philosophy tells us are wrong in the abstract and which experience tells us, are disgraceful and dangerous. We are too prudent and benevolent for that.' but some how or other, slavery does them all, in spite of us; and we, poor, meek, suffering creatures are obliged to bear the penalty, as if it had done them, and were doing them deliberately, and with malice prepense!!!

Oh, who does not pity the miserable slave masters and their unhappy advocates! Who does not detest the ingratitude and impatience of the humored, cherished, happy slaves! Who does not spurn, and above all, who does not abhor slavery in the abstract! and what good son or daughter of the United States (the slave-holding church or the slave-holding republic) is there, who does not abhor slavery in the practice, as the brightest gem and the most sacred safeguard of their country's security and peace! The G. Thompsons of England, and the W. L. Garrisons of America may attack what else they please; but slavery is a delicate subject—it is the apple of the eye of the Union. No power must pretend to limit the freedom of speech or of the press anywhere. But no other subject—no, on the subject of slavery, all must be bound; freemen and slaves, in the United States as well as in China, must close their mouths and silence their pens and crush their hearts even till they wither within them, on this subject; for 'Great is Diana of the Ephesians!' Immune, and not even to be whispered against with reproach, are the slaveholders of the United States. The dice are in favor—the sharpeners are innocent! Hail Columbus! happy land of the free! no other subject—no, on the subject of slavery, all must be bound; freemen and slaves, in the United States as well as in China, must close their mouths and silence their pens and crush their hearts even till they wither within them, on this subject; for 'Great is Diana of the Ephesians!' Immune, and not even to be whispered against with reproach, are the slaveholders of the United States. The dice are in favor—the sharpeners are innocent! Hail Columbus! happy land of the free! no other subject—no, on the subject of slavery, all must be bound; freemen and slaves, in the United States as well as in China, must close their mouths and silence their pens and crush their hearts even till they wither within them, on this subject; for 'Great is Diana of the Ephesians!' Immune, and not even to be whispered against with reproach, are the slaveholders of the United States. The dice are in favor—the sharpeners are innocent! Hail Columbus! happy land of the free! no other subject—no, on the subject of slavery, all must be bound; freemen and slaves, in the United States as well as in China, must close their mouths and silence their pens and crush their hearts even till they wither within them, on this subject; for 'Great is Diana of the Ephesians!' Immune, and not even to be whispered against with reproach, are the slaveholders of the United States. The dice are in favor—the sharpeners are innocent! Hail Columbus! happy land of the free! no other subject—no, on the subject of slavery, all must be bound; freemen and slaves, in the United States as well as in China, must close their mouths and silence their pens and crush their hearts even till they wither within them, on this subject; for 'Great is Diana of the Ephesians!' Immune, and not even to be whispered against with reproach, are the slaveholders of the United States. The dice are in favor—the sharpeners are innocent! Hail Columbus! happy land of the free! no other subject—no, on the subject of slavery, all must be bound; freemen and slaves, in the United States as well as in China, must close their mouths and silence their pens and crush their hearts even till they wither within them, on this subject; for 'Great is Diana of the Ephesians!' Immune, and not even to be whispered against with reproach, are the slaveholders of the United States. The dice are in favor—the sharpeners are innocent! Hail Columbus! happy land of the free! no other subject—no, on the subject of slavery, all must be bound; freemen and slaves, in the United States as well as in China, must close their mouths and silence their pens and crush their hearts even till they wither within them, on this subject; for 'Great is Diana of the Ephesians!' Immune, and not even to be whispered against with reproach, are the slaveholders of the United States. The dice are in favor—the sharpeners are innocent! Hail Columbus! happy land of the free! no other subject—no, on the subject of slavery, all must be bound; freemen and slaves, in the United States as well as in China, must close their mouths and silence their pens and crush their hearts even till they wither within them, on this subject; for 'Great is Diana of the Ephesians!' Immune, and not even to be whispered against with reproach, are the slaveholders of the United States. The dice are in favor—the sharpeners are innocent! Hail Columbus! happy land of the free! no other subject—no, on the subject of slavery, all must be bound; free m...
for a day, or the immediate abolition of slavery, is as purely and strictly a question of will with them, as it is with the robber, to continue to rob till to-morrow! or cease from robbing to-day! If they choose to continue it, none can hinder them; if they choose to abolish it, none can say to them, nay! If they are deterred from 'leaving the bands of wickedness, uniting the heavy burdens and letting the oppressed go free,' by the apprehension of danger, it is a destitute fear, unworthy of them as men; if by apprehensions of laws, their apprehensions are as chimerical as they are sordid and selfish. The sin, such as it is, is all their own; God has graciously awakened them from their dreary slumber which was rapidly merging into death! G. Thompson is an evidence, that he has not yet pronounced the most dire of curses upon them,—let them alone!' their own madness proves that their consciences still have life. Yes, it can not be, that a people like the people of the United States, should continue guilty of such a great system of all shameless and filthy and furiously iniquity. Carried to the very verge of moral death, though they have been, by slavery, there yet remains too much of manhood amongst them for so base a result. They are too well informed respecting their own rights, to be incapable of awakening to the equally dear and sacred rights of others. They have too lively a regard for the virtuous opinions of the world, to continue to despise its awakened scorn against them as slave-breeders, slave-traders and slaveholders; its awakening exhortation to them to repent, that all men may learn to emulate and love them. They have too many abolitionists among them, from the infant who laments 'abolition,' then falls asleep in the arms of Jesus, to the hoary-headed men, who, after a separation of half a century, first meet in the midst of mobs and in the face of death, to combine the means most lawful and most Christian, for purifying their country from its foulest stain and deepest curse! There are too many Englishmen and Scotchmen and true-hearted Americans amongst them, ever to let the subject of slavery sleep again. There is too much prayer amongst them, to allow of their again relapsing into peace in this great sin. The electric storm of truth has awakened them, dispersing the miasma in which they were dying. The voice of love is wooing them to return to God and their brother. And shall they not hearken? Yes, they will hearken. The last hour of the winter's night is the coldest: the hour which precedes the rising day is the darkest. Yes, the dawn, even now, is heralded and I see the day at hand—bless the Lord, O my soul, and all that is within me bless His holy name, when the despotism of freedom shall be banished from our land and the song of love and joy, shall go up to heaven from her millions at last, in truth, proclaiming the United States to be 'the land of the brave and the home of the free,' and joining in one melodious anthem of gushing gratitude and love to Him, who died to redeem them from all iniquity and to purify them unto himself, a peculiar people, zealous of good works; when G. Thompson and R. Wardlaw and R. J. Breckinridge, amidst the ransomed myriads shall unite in resolving abstract into practical righteousness; gradual into immediate obedience; policy into fidelity; and the fear of man into the fear of God! Amen.

Whiteboro' 24th October, 1836.
LETTER OF ROBERT BERNARD HALL.

[From the London Patriot of July 28.]

Sir,—Your paper of the 20th inst. contains a long letter subscribed 'R. J. Breckinridge,' which so frequently refers to me that I deem it necessary to make some reply thereto, lest my silence should be misconstrued either by him or the public. Allow me to say, however, that regard for the great cause of humanity is the sole motive that prompts me again to obtrude myself on the notice of your readers. Under other circumstances than those in which I find myself at present thrown, I should probably be very doubtful whether a proper self-respect would not command me to silence; but situated as I am, I see no other alternative but to resume my pen.

In the outset, then, I think it necessary indignantly to repel the charges made or insinuated against me in this letter; and also to complain of the coarse and contemptuous manner in which the writer has seen fit to speak of one of whom he confesses he knows nothing. This very fact, it would seem, entitles one to courtesy, and with a high-minded and honorable man ought to be a sufficient reason for a different line of conduct. 'The individual who signs himself Robert Bernard Hall,' says he, 'is a total stranger to me.' Now this fact would seem to be quite unimportant, but as Mr. Breckinridge has thought proper to give publicity to it, I have taken it into consideration, and in consequence have deemed it to be either my misfortune or my fault. If it is my fault, I hope Mr. Breckinridge will agree with me in esteeming it quite a venial one; and if it is my misfortune, perhaps there may be some opportunity to repair it. In either case, however, I am not without some consolations; and a chief one is, that it is much better to be 'a total stranger,' even to Mr. Breckinridge, than to be too well known either at home or abroad. Verbum sat, &c.

But Mr. Breckinridge says further, 'He is a mere volunteer in this controversy.' This is exceedingly diverting. A 'mere volunteer,' indeed! Am I to be called a 'mere volunteer' in a controversy in which I am myself attacked, when together with those who are associated with me I am called to account for a public act?—when together with theirs my motives are impugned, and principles and practices the most scandalous are imputed both to my brethren and to me? A 'mere volunteer' in a controversy in which the bitterest effusions of the bitterest spleen are copiously poured out on a body of men with whom I am most intimately associated, and when there is no other one of their number present to answer for them, and to vindicate their fair fame? A 'mere volunteer,' forsooth! Shame, shame, on the disingenuous accusation!

Next, I am charged with being an enemy to my country, and with suffering my personal partialities to influence me so far, and so unworthily, as to lead me to 'uphold my friend though the churches and people of America be unjustly and falsely convicted in consequence.' I am charged too with being so 'deeply devoted to truth,' 'that the bear fear that' Mr. Breckinridge 'might dec
du the British people and churches into too good an opinion of their brethren in my own home, forces' me 'to step forth, unknown and uncalled, to establish in a foreign land, against light and reason, the infamy of my country!' I do hope that my love of truth is a stronger feeling with me than that of mere love of country. If it were not, I should be unworthy of the name of Christian, nay, even of American. And so is he, whoever he is, who claims those privileged names, even though the highest honors of the Church or State are entwined around his brow. But in my affection for my native land I yield to no one, however high his pretensions, and whatever professions he may make, though he exceed the vociferous vaunting of Mr. Breckinridge himself. 'I love that land. I love her sea-girt shores. I love her mountains and her vales—her history and her sons.' I love her free institutions—the freest upon earth. In heart, in soul, in feeling, I am all an American. But I pity her weaknesses, I lament her inconsistencies, and I abhor her crimes. I esteem him, and him only, as her real friend, who, in the spirit of filial affection, rebukes those crimes, points out her inconsistencies, and warns her of her weaknesses. And when I see a deep and damming plague-spot on her very vitals, threatening to consume her energies and to accomplish her destruction, my bleeding heart constrains me to cry out for her relief, and impels me to put forth every exertion to marshal assistance to her succor. In my anti-slavery efforts, therefore, in this country, instead of endeavoring 'against light and reason to establish her infamy,' I seek to redeem the character she has almost lost, and which once she so proudly boasted, of being free and happy. Perish the thought of partial animosity! Perish the idea of slandering my home—my too dear native land! Perish the parriodal arm which could be raised against her! Let that tongue be paralyzed which can defame her beloved name!

Having thus disposed of the vituperative, I pass now to notice the argumentative part of this remarkable epistle.

To my first letter, Mr. Breckinridge deigns to make no further reply than merely to refer those who are interested in this controversy to his speeches at Glasgow. If Mr. B. has displeased
me in any other part of his letter, he pleases me equally here; for if this is the only reply to be offered, I am most ready on my part to abide the verdict, which, upon this reference, will be rendered by any unprejudiced mind. Certain am I that Mr. Breckinridge did then and there prove the negative of his own proposition, that ‘slavery is not an American question at all;’ and wherever he failed, Mr. Thompson’s valuable assistance relieved the difficulty, and triumphantly established the fact denied by Mr. B. In respect to the system of Colonization and Gradualism also, sufficient light was shed upon Mr. Breckinridge’s principles and their rottenness, to satisfy even the stoutest of their advocates. Mr. B., therefore, will most cheerfully be ‘discharged’ from the necessity of taking any further notice of the subject.

Mr. Breckinridge, in consequence, avows his intention of confining himself to the examination of the facts and arguments contained in my second letter, and announces his expectation of being able ‘to prove’ all the charges he had made ‘out of my own mouth.’ To this work he addresses himself with characteristic ardor and confidence. Eventually we shall see how well he has performed it.

The first charge is, ‘that this Declaration (the paper quoted above, and so often mentioned,) whenever tried, has been more effectual to raise a mob, than ever witch’s enchantment was to raise the wind.’ The question on this charge, says Mr. Breckinridge, is one of ‘mere opinion;’ and he therefore opposes his *ipsa dixit* to mine. But this is not a fair way of meeting the question. If it were a matter of ‘mere opinion,’ a reasonable and candid man is bound to give some reason for a charge so grave as that which Mr. B. has made. But I affirm that this is not a matter of ‘mere opinion’ in such a sense as to exonerate Mr. Breckinridge from responsibility to those whom he has accused of such flagrant violations of order and decency, and such fictitious conduct as he has imputed to the abolitionists of the United States. In my last letter, I defined Mr. Breckinridge to summon from his ‘retentive memory’ one clause or expression in that instrument which would justify his weighty allegation. This he has not condescended to do, for the plainest of all reasons; and, as the issue of his investigations, he has been obliged to record *non est invicetus*. Instead, therefore, of making the required specification, he has adventitiously changed his ground: and, in lieu of re-asserting and establishing his proposition—which, if it meant anything, meant that the Declaration was the cause of mobs and riots—he now says, that ‘this paper’ and ‘those who commend it, have been the occasion, to say the least, of riot and confusion absolutely without parallel in the United States.’ But this evasive apology cannot be received, for it still implies criminality on the part of the abolitionists; it was manifestly so design-
ed, and Mr. Breckinridge, though obliged to retract his false assertion, could not suffer the opportunity to escape him once more to give his brethren a defamatory thrust. As well, however, might he charge the Gospel and Paul with the uproar at Ephesus, because they were the occasion of that furious mob, as charge the American abolitionists with disturbances consequent upon the promulgation of their doctrines, which, indeed, are held to be the same as those of that glorious gospel, as preached by that illustrious apostle. The philosophy is bad, and, if admitted, would lead directly to results the most disastrous to the great moral interests of men. Resolved into plain English, that doctrine is, that nothing should be said or done which wicked men disapprove. I know of but one superior Intelligence in the universe who cordially approves of it, and of this only in common with other ‘doctrines of devils.’ Thus am I, on this head, convicted ‘out of my own mouth.’

The second charge of Mr. Breckinridge, viz., that the abolitionists ‘had organized a party for the avowed purpose of remodelling society all over the nation in many of the most fundamental respects, be they social, political, or religious, so far as the black race is interested,’ I acknowledge as true, and offered a justification, which I cannot but believe was satisfactory to the British public. In respect to this, therefore, it is not necessary to enlarge; and I am convicted of nothing ‘out of my own mouth,’ because I never denied Mr. B.’s proposition. But he asks, ‘Where are we to place Mr. Robert Bernard Hall’s denial of the charge of general levelling?’ I answer, just upon this ground. First, that I never made any such denial; and, secondly, that the Declaration does not propose to degrade any who now enjoy privileges or eminence, either social, moral, or political, but simply proposes to elevate those who are now degraded. It seeks not to infringe upon any man’s rights, or to deprive him of their enjoyment, but to bestow these blessings upon those who are now unjustly and cruelly defrauded of them. Can any, especially a Christian, object to this; except the miserable slave of prejudice, and the enemy of the negro?

The third charge complained of and denied,’ says Mr. B., ‘is, that it, the Declaration, asserted moral principles which shocked the nation!’ When this charge was originally made, I demanded that the principles intended to be thus stigmatized should be pointed out. Mr. Breckinridge has never done it. And what are these shocking principles? ‘One is,’ says he, ‘that in no case should compensation be made to former owners of slaves either in whole or in part.’ But this is not barely asserted in the Declaration, but certain reasons are given for the doctrine, making it plain that this ought not to be done; and one of them is, that slavery is a crime, and therefore is not an article to be sold.' Did this shock the nation? Another is, ‘that it is sinful.
for any master for one moment, under any cir-
cumstances, to continue the relation of master,
or retain his servant in bondage.' Then why
does not the Bible shock the nation, which con-
tains the same doctrine? 'Another like it was,
that every slave should be instantly set free,
irrespective of all consequences.' So says the
Bible. To say, therefore, that this 'principle'
'shocked the nation,' is the same as to charge
the American people with being shocked by the
dogmas of that blessed book. Who believes
it? 'Another was, the absurd statements incul-
cating opposition to colonization as a clear moral
duty.' The Declaration does not assert this; it
contains but one paragraph relating to the sub-
ject, which is in these words:—'We regard as
delusive, cruel, and dangerous, any scheme of
expatriation which pretends to aid, either direct-
ly or indirectly, in the emancipation of the slaves,
or to be a substitute for the immediate and total
abolition of slavery.' So the nation could not be
'shocked' by a principle not contained in the
document. But now for the grand climax of the
shocking iniquity of these abolitionists! 'An-
other was, the indescribable outrage of a few
hair-brained mulattoes, backed by about sixty
whites of no repute, laying it down for the edifi-
cation of the nation, that their absurd projects
were, for 'magnitude, solemnity, and probable
results upon the destiny of the world,' as trans-
cendently superior to the work of the Congress
that declared and achieved American Indepen-
dence, 'as moral truth transcends physical force;'
for which sentiment alone, he charitably re-
marks, 'every man who uttered it deserved to be
put into Bedlam!' Now, the only 'moral princi-
ple' set forth here is, that the work in which the
Convention was engaged, was superior in im-
portance to that of the Congress of 1776, in one
respect—namely, that in which 'moral truth' is
superior to 'physical force.' If there is any such
superiority, therefore, and if the Congress was
engaged in providing for a deadly conflict and a
struggle of arms, and the Convention in organiz-
ing a system of moral means to bring about a
grand moral reformation, then is the assertion
true. If not, then is it false. If true, it is a libel
on my countrymen to say, that they were 'shock-
ed' by the truth; and, if false, then it is equally
a libel to assert that they were 'shocked' by
such a preposterous and vain-glorying vaunt.
In either case, Mr. Breckinridge has not represen-
ted his countrymen in the most advantageous
light. Severely, however, as that document has
been reviewed, this is the first time that ever I
have seen any animadversion on that part of it
which Mr. B. affects to consider so shocking. It
is plainly a mere ruse de guerre on his part, and
is quite consistent with his usual exemplary fair-
ness. But touching this 'indescribable outrage
of a few hair-brained mulattoes, backed by about
sixty whites of no repute,' laying down prin-
ciples 'for the edification of the nation,' for which
Mr. B. thinks 'every man' of them 'deserved to
be put into Bedlam,'—what amiable, what lamb-
like gentleness and eminent spirituality of feel-
ing does the 'delegate from the General Assem-
bly of the Presbyterian Church of the U. S. of
America to the Congregational Union of Eng-
land and Wales' exhibit! Seriously—what a
pitiable ebullition of dastardly prejudice has Mr.
Breckinridge here suffered to escape him! How
unwise in England to attempt to stigmatize men,
quite his equals, and many his superiors, because
of their having joined in a great moral enterprise
with a few 'mulattoes!' But I will spare him;
better, before all, undoubtedly, he has seen the error.
Let it pass then. Hardly can I trust myself to
remark, in reference to my associates who are
here spoken of by Mr. Breckinridge as 'whites
of no repute.' This is not a crime at any rate.
Let Mr. B. remember the despised Nazarene,
and the band of poor fishermen who bare the
great treasure of the Lord. But Mr. Breckin-
ridge knew men who sat in that Convention,
whose well-deserved reputation might well be
coveted even by himself; without being invini-
uous, let me refer him to its worthy President.
This he knew full well when that sentence was
pened. And, if he knows no others, I tell him
that there are those who sat in that assembly
whose record on high, as the reward of exertions
almost unparalleled in the history of Christian
benevolence, is known by their brethren in the
church, and universally recognized as deserved.
To sneer at such men requires no small degree of
hardihood, and he that dares to do it, excites
our pity, as well as our warmest indignation.

Mr. Breckinridge next proceeds to the explana-
tion and proof of his charge, that the Declara-
tion 'inculcated social duties which are felony
by the laws of nearly all the States.' This also
was one of the charges denied by me on account
of its vagueness, and specification and proofs
were demanded. These his letter now purports
to give, prefaced, however, by an apologetic ex-
planation, which virtually admits, that at the time
the charge was originally made, Mr. Breckin-
ridge was not quite certain whether the alleged
dogmas were to be found in the declaration or
not. He says that he 'relied only on memory,
and might very naturally attribute to a particular
document, sentiments contained in other parts of
a very voluminous controversy.' This apology
is very well timed, as Mr. Breckinridge's former
assertion on this subject was exactly adapted to
lead the public into a belief that the Declaration
directly inculcated felony. I do not deem it
necessary, in view of this extraordinary exhibi-
tion of candor, to remark on this branch of the
subject further than merely to say, that on the
face of the Declaration it is most evident that no
specific social duties whatever are inculcated;
but that the grand object of it plainly is, to effect
a change in those laws which make the perfor-
ance of any such duties, which it might be pro-
per in another state of things to perform, punishable either with fine or imprisonment. The remarks on intermarriages between blacks and whites demand no notice.

In respect to Mr. Breckenridge's fifth charge, viz., 'that it undertook to alter the laws and constitution of the nation in at least five particulars, so important that success would necessarily have dissolved the national confederacy;' I have only to reply, that I have never denied the proposition, but merely called on him to explain so definitely what he meant, that the question might assume a tangible form. This he has done, and I have no reply to make. I before justified all these proposed alterations on the ground of right. To that I adhere, and because that justification has not been impeached, nothing further is required to be said. But I deny Mr. Breckenridge's consequence, viz., 'that success in these schemes would necessarily dissolve the national confederacy;' and gave what I deemed demonstrative reasons for that opinion. These reasons Mr. Breckenridge has not noticed, only by contemptuously observing, that 'it is not worth while to inquire' 'what would be the effect of success in these schemes,' first, because Mr. Robert Bernard Hall and myself differ in opinion, and, secondly, because he assumes that success is impossible. Now this is the merest palpable evasion, it is neither courteous nor fair, nor manly, it is a sort of 'dodging the question' unworthy of an upright mind. Of course Mr. Breckenridge is willing to abide by the estimate which will be formed of his success in vindicating his opinions on this branch of the subject, and also of his success in convincing me 'out of my own mouth.'

But an incidental point here arises on the accumulation more than once impliedly brought forward in this letter, viz., that the Abolitionists are a political party. I say impliedly, because the cautious Mr. Breckenridge does not always speak out with the most candid straight-forward distinctness. Something still of old habits and associations lingers around him, and occasionally betrays the quondam lawyer. I affirm, however, notwithstanding Mr. Breckenridge's insinuations, that the Abolitionists are in no sense a political party. What constitutes a political party? What but a purely political organization for the avowed and single purpose of securing a political end? A political party must have a candidate in the field for some office in the government. But when had the Abolitionists any such candidate for any office either of the State, or of the United States? Never. What organization have they ated at bearing the slightest resemblance to that of any political party existing? None. They cannot, therefore, be a political party. The Anti-Slavery Society is a moral and religious Society, and nothing else; and their high and holy cause has ever been advocated on moral and religious grounds, and on these alone. Their great fundamental principle is, that slavery is a sin, and that, therefore, it ought to be immediately abolished; nor has any principle been advocated by them at all inconsistent with, or paramount to this. That the abolition question may hereafter take a political turn, is within the range of possibilities; but Mr. Breckenridge cannot say that it will, nor can I say that it will not. Whoever, however, asserts that the Abolitionists are a political party now, asserts that which is not true.

In regard to the sixth and last charge, viz., 'that slavery should be instantly abolished, irrespective of all consequences,' as no reply has been offered to any of my former observations upon it in my last letter, I deem it quite unnecessary to make any remark.

Thus having triumphantly disposed of Mr. Robert Bernard Hall's arguments and replies, and having thus convicted him 'out of his own mouth,' Mr. Breckenridge brings his letter to a conclusion in one of those extraordinary perorations in which he uniformly seizes the opportunity to exhibit his peculiar infirmity. In the commencement of it he charges me with refusing to use what I call alcoholic wines in the Sacrament of the Lord's Supper. This charge, when made against the Abolitionists as a body, I pronounced to be an 'unfounded calumny;' and by what torture of my phraseology I have been made to say that I am one of those who may be charged with the indiscretion, or what Mr. B. may please to call it, I cannot imagine. The object of endeavoring to fix this charge upon me, however, is not so very obscure; but was it worthy even of Mr. Breckenridge's fair and honorable warfare? I think not. But we will let this pass.

He returns immediately to the general charge of Ultrasim, which he again endeavors to fix upon this class of men. 'It is,' says he, 'par excellence, the ultra party in America. Some of its leading men are very generally suspected by the churches of Semi-Pelagianism; and many openly refuse to use fermented wines in the Lord's Supper.' This charge of ultraism is a stereotyped phrase of indefiniteness, which is often used in America as a sort of dernier resort by all those who seek to assassinate reputations by vague charges, when specific ones fail of the desired effect. Mr. Breckenridge has not scorned in this instance to avail himself of this convenient, though cowardly weapon. But in the present case will the object be attained? It is a pity that the propensity in Mr. Breckenridge cannot be gratified. But I ask what possible connexion can 'Semi-Pelagianism,' or a refusal to use alcoholic wine in the Lord's Supper, have with abolitionism? Is the cause less deserving of Christian patronage because some of its leading men hold erroneous views, even granting Mr. Breckenridge charge to be true, which I deny? This is a palpable absurdity. But Mr. Breckenridge says he knows a 'few men' belonging to this party whom he 'tenderly loves,' and he has the presumption immediately to affirm.
that he fears that his affection for them has always prevented him from speaking of the general body with that clear and deep aversion which duty to God, to the wretched slave, and to his beloved country, so strongly binds upon his soul! Can it be possible that such a paragraph was written by Mr. Breckinridge? And is it possible that he could imagine that any one acquainted with him or his cause could credit such an assertion? What I might say, I will not say; I therefore forbear.

I have now done with Mr. Breckinridge. Duty to the cause of truth and humanity has obliged me once more thus to trespass on public attention; if I have been betrayed into any undue warmth, in the estimation of any, I have only to say that he who feels strongly must be allowed to speak strongly. Towards him upon whose letters I have animadverted, I have no feeling inconsistent with Christian kindness; our cause is now fully before the public; with him, I say, let them judge. If Mr. Breckinridge's statements and charges against me and my brethren are sustained, let the churches repudiate us; but if not, then let the cry of bleeding humanity be regarded, and let British Christians step forward in behalf of the suffering and the dumb.

Pardon, Mr. Editor, the length of this communication, and allow me sincerely to assure you of the high respect with which I remain,

Your obedient servant,

ROBERT BERNARD HALL.

2, Queen-street Place, London, July 25, 1836.
Thompson
Discussion on American slavery

E 449
T472
1836

20053
7/7/33

401 N. Park
S. Van Til - 575 Wab