

MARYLAND COLONIZATION JOURNAL.

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founders and supporters, and, like similar efforts in the great cause of humanity, the bible society, the temperance, the education, the peace societies, belongs exclusively to no particular country, but to the whole world, wherever individuals may be found to contribute their voluntary aid and support, including the princely donation, the widow's mite, or the martyrdom of health and life in personal devotion to the cause. No incentive of profit or interest, ambition or love of power, actuates its members either individually or collectively, and the only claim which they assert for the authority they at present exercise over the colony is the right to see that the donations made by them, and the valuable purchases of land effected through their means, shall be fairly and wisely applied so as to accomplish the benevolent objects for which they were designed, in the establishment of an orderly, virtuous, free and prosperous colony of people of colour.

'This authority is sustained by no physical force—it cannot continue a moment longer than the colonists themselves are satisfied with it; while, in the meantime, all the essential administration of the government in all its branches is in the hands of the local authorities, chosen by the colonists themselves. The lands of the colony have been obtained by fair purchase from the native kings, on principles at least as honourable as the famous treaty of William Penn, and which gave him in the eye of reason and justice, a more respectable title than the paper charter of the king of England. The society is independent of the government of any country, while the colony exists only for itself and for the benefit of the coloured race here and in Africa. How unlike that great incorporated company, established with the most interested views, with the monopoly of the East India trade, under whose cover Great Britain has been enabled to effect those vast acquisitions of power, and territory, and dominion, which, at the present day, she exercises without the necessity of disguise, the sovereignty being openly annexed to the British crown! Is there any resemblance here to the Colonization Society, or the Colony of Liberia? It appears to me most strange that to the enlightened mind of one of our most eminent statesmen—a resemblance should have presented itself; and still more so that he should object to those characteristics which peculiarly entitle Liberia to our esteem! It has no charter—the government has no finger in its concerns—the society authorizes the colony to make war! The latter is, indeed, true, but with the addition of three little words of great significance, 'in self defence'—which implies that the society disapproves of all wars, except such only as are founded upon that right which belong to every man, singly, or in community, and which also belongs even to the humblest reptile that crawls upon the face of the earth! All the good resulting from colonization, present and future, is and will be on the side of the African and his race; and, excepting the grateful remembrance of benefits bestowed, we look for no return that may not be equally shared by all other nations and individuals.'

Colonization Hymn.

BY MR. J. D. WESTON.

Tune—Zevner's Missionary Chant.

Insulted Africa! lift thine eyes,
Thy Sovereign hails thee from the skies,
The mental darkness of thy night
Must break, before the dawning light.

Thy gods unnumber'd, and thy thrones
Of tyrant chiefs, His power must own;
Religion, science, arts of peace,
Return again, to crown the east.

A nation ransom'd from her bonds,
A Christian band of Africa's sons;
Thy long-lost children, God restores,
To rear his temples on thy shores.

Where Memnon's statue hail'd the morn,
Where arts, and science, first were born;
Where Carthage built her giant towers,
Where land, and sea, breathe sweet perfumes—

There, wand'ers from your father-land,
Go, plant your standards on her strand;
A nation's prayers, a nation's laws,
A nation's arms salute your cause.

Egypt rejoice! Arabia sing!
The tidings round the desert fling,
That Africa, once enslaved, and trod
By tyrants, owns no power but God.

Let Ethiopia stretch her hands
To Him who counts her golden sands,
And weighs her mountains in the scales
Which justice holds when truth prevails.

From Atlas let the echo fly!
Back, thro' the equator's burning sky;
Nor let the pealing anthem rest
On southern coast, nor golden west.

Swell, swell, Jehovah! praises high!
Along barbarian shores, nor die,
'Till round the tropic's golden sands,
It breaks on eastern classic lands.

Cleveland, O. July 4, 1839.

(From the African Repository.)

Letter of the Hon. Roger M. Sherman.

The high source from which this letter emanates, and the importance of the sentiments which it expresses, will secure for it a careful perusal. It is from the pen of one who unites in himself more, perhaps than any other son of New England, the accomplishments of the jurist, the statesman and philosopher. It was written in reply to an invitation from the anti-slavery society of New York, to be present at the convention recently held in Albany.

This letter expresses the sentiments entertained, not only by its distinguished author, but by the great body of the people of New England. They are honestly opposed to slavery; they believe it involves public injury and private wrong; still, they believe the evil can be removed only by the voluntary action of the states in which it exists. They are, therefore, opposed to all unconstitutional interference, to all measures of denunciation, and political coercion. They will not, consequently, give their countenance to the misguided measures of the abolitionists. They regard the practical effect of their measures as only rivetting the evils to be removed, and embittering the minds of those through whom alone this great work of humanity can ever be achieved. They greatly

*Mr. J. Q. Adams—Letter to Mr. Phelps.

err, who believe that the people of New England, as a body, give any encouragement to the intolerant, untoward schemes of the abolitionists. A few indiscreet, misguided men, should not be regarded as wielding the convictions of the most sober communities in the land. The foaming crests of a few turbulent waves might as well be taken for the action of the ocean, which preserves in its undisturbed depths, the majesty of its stillness and strength.

FAIRFIELD, June 26, 1839.

'Gentlemen,—I received your letter of the 20th instant, inviting me to attend the National Anti-Slavery Convention, to be held at Albany, and requesting my views of the subject, if I should be unable to attend.

It is much to be regretted that an object so dear to humanity, and so important to our national honour, as the abolition of slavery in the United States, is not pursued in a manner more conducive to its accomplishment than has hitherto been adopted by the Anti-Slavery Society. I have no reason to doubt the benevolence or integrity of its members; but the maxims of wisdom may be violated by the rashness of virtuous zeal, as really as by the waywardness of a corrupted mind—how ever differently they may be viewed by the casuist—and sufferings, unintentionally inflicted or prolonged by the errors of a friend, may be as intense as if caused by the malice of an enemy. That emancipation can never be effected in the slave states, but by voluntary enactments of their own legislatures, or by successful resistance on the part of the slaves, is often admitted in your publications, and the latter course you most justly deprecate. Thus the declaration of the Anti-Slavery Society, convened at Philadelphia, in December, 1833, in contrasting the revolutionary struggle of our fathers, for national liberty, with that which your society are making in behalf of the slave, expressly says that '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 entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage.'

The same declaration, in regard to the power of the several states, has this language: 'We fully and unanimously recognize the sovereignty of each state to legislate exclusively on the subject of the slavery which is tolerated within its limits.' Both these just opinions are still more forcibly announced in your 'address to the public,' of the 3d of September, 1835. Now it is well known that slavery exists only by force of municipal law, and can never be abolished, by those which you will allow to be the only admissible means of its abolition, until those who enact the laws shall voluntarily restore to the oppressed negro the liberty to which all men are entitled. How is this to be accomplished? By what means can slave owners be induced to consent to the manumission of their slaves? Until that consent is obtained, the slave, as you admit, will be held in bondage. Can you discern that any progress has been made toward this desirable result, by the means which you have hitherto adopted? Do the people of the southern states manifest a disposition to yield the point, or begin to listen to your persuasions, as if their minds were approximating toward conviction? On the contrary, since the institution of the Anti-Slavery Society, have not your more closely riveted the chains of the unhappy African? Are not the privileges of the slaves for acquiring instruction, and attaining intellectual and moral elevation, much abridged within the last few years? Not long since, the question of gradual emancipation was gravely debated in the legislatures of some of the principal southern states.

The philanthropist began to rejoice in the anticipation of measures similar to those which have restored liberty to the coloured population of the North. But recently, even among the people of the free states, a spirit has existed, from some cause, against the course adopted by the Anti-Slavery Society, which has manifested keener bitterness, and exhibited more open violence, than were ever before excited in this country, against any efforts for moral reformation. What is the feature in the proceedings of the friends of emancipation which has caused this unprecedented excitement in the free states, and laid in slumber, or excited to violent reaction, the incipient sentiments of liberty which were felt at the south? Our northern people have ever, with few, if any exceptions, disapproved of slavery. They have no interest in its continuance. It is wholly abhorrent to the principles which they have been taught to cherish. In the days of our fathers, when it was abolished at the north, every class of the community, except, perhaps, a few of the slaveholders, favoured its abolition. No riots or excitement disturbed or threatened the public peace. At the south, many of the most distinguished men concurred in our sentiments, and addresses of unrivalled eloquence were made in favour of emancipation, in the midst of powerful slaveholders. Witness that of the celebrated Pinkney, in Maryland, more than half a century ago. Why is it that the late exertions in this holy cause have met, both at the north and south, the most determined, and often the most lawless resistance? And why has open violence been most unjustifiably winked at and tolerated by a great mass of our most respectable citizens, and even by the officers of the law? Either the people of the whole nation have undergone a change of sentiment and character in regard to the great evil of slavery, or the manner of operation has been most unhappily erroneous. As the change of public feeling occurred soon after the commencement of the publications and proceedings of those who originated the organized Anti-slavery associations, I think the change has resulted from those proceedings. The peculiar feature, which, as I apprehend, has caused them to defeat their own object, is the extreme and intemperate zeal by which they are distinguished. Not only the slaveholders, but the ministers of religion, and all others who do not partake of this characteristic peculiarity, are proscribed, and spoken of in language of reproach.

Could it be supposed that a people so high-spirited as the slaveholders of the south could be cowed into compliance by bitter reproaches? Had the Rev. Dr. Edwards, and others, who publicly espoused the measures of emancipation adopted in Connecticut soon after the revolutionary war, called slaveholders MAN STEALERS, in staring capitals, as is done in the declaration of the convention at Philadelphia, to which I have before alluded, would it not have excited, in the northern Yankee, more of resentment than conviction, and less of compliance than opposition? The southern people have felt, and to a great degree, justly, that the

abolitionists of the north were addressing their fears, and not merely their understandings or consciences. They have been addressed in terms of opprobrious crimination, rarely softened by the language of respect. This has made them inaccessible; has wrought up a temper which resists conviction or favourable influence, and has, I fear, put off emancipation for at least half a century beyond the period when it might have been effected; and excluded from the slaves those moral and religious influences which were conducive to their present and future good. This manner of addressing the public on these subjects can never result in the good which is honestly intended, but must continue to render less and less hopeful the great objects of your sincere endeavours. Could a missionary, thus addressing civilized heathen, hope for a favourable audience?

If the whole north were united in the course in which the abolitionists are now pursuing, it would have no tendency to overcome the opposition of the south. It might dissolve our national Union—which you profess, and I trust, with sincerity, to appreciate according to its inestimable worth—but would only aggravate the aversion of the south to a measure which they will never adopt from coercion, unless by a servile insurrection, which your society so pointedly deprecate. I think, too, that the American Anti-Slavery Society is not only aggravating the condition of the slave, and converting his hopes into dark despair, but the free negroes are suffering under the prejudice and party spirit which its intemperance has engendered. Party spirit trenches the soul, and fortifies both head and heart, against reason and moral influence. That society is also endangering the peace and union of the churches in the United States, by making a participation in their excesses, practically, if not in form, a term of communion. Indeed, there seems to be no interest of primary importance in our country, political or religious, which is not put in jeopardy by the honest men who are embarked in this benevolent, but unwise and disastrous enterprise, as it is now conducted. I respect their motives, while I deplore their errors. Humanity, patriotism and piety long to see their ultimate end accomplished, but weep over the desolation which marks their course.

Your society, gentlemen, embraces many whose names I venerate, and not a few of my personal and highly respected friends. As you requested my sentiments, I could do no less than give them with plainness and sincerity. I trust, although I cannot hope for your concurrence, that you will do the same justice to my motives which I have done to yours. If my views of the subject are correct, the convention at Albany can do no good to the slaves or to the country, unless they advise to an abandonment of the errors which have hitherto characterized the Anti-Slavery Society.

I am, gentlemen,

With great respect,

Your obedient servant,

ROGER M. SHERMAN.

Rev. JOSHUA LEAVITT and H. B. STANTON.

Taste for Reading.

SIR JOHN HERSCHELL has some admirable remarks on this subject—'Give a man this taste,' says he, 'and you place him in contact with the best society in every period of history—with the wisest, the truest, with the tenderest, the bravest, and the purest characters which have adorned humanity. You make him a denizen of all nations—a contemporary of all ages. This world has been created for him. It is hardly possible but his character should take a higher and better tone from the constant habit of associating with a class of thinkers, to say the least of it, above the average of human nature.' What is still further in favour of this habit, it may be cultivated as an amusement, not as an occupation, and therefore may be possessed by any one; for it need not interfere with any regular business of life. The testimony of literary men indeed goes to show that literature itself should never be the sole employment even of an author, but should be pursued only in the intervals of business as a relaxation. Mr. COLERIDGE speaks feelingly on this point, and recommends to every literary man to have some occupation more or less mechanical, which, requiring no labour of the mind, will allow rest to the faculties, and will cause the hours of leisure, when he can turn to his books, to be looked for with pleasing anticipations.

It will be found that the authors who have written most, and who have written best, were chiefly men of active lives whose literary labours were their amusements. Cicero, one of the most voluminous of ancient writers, was a lawyer and a statesman, whose whole life was passed in the contentions of the forum or in the service of the republic, inasmuch that no great political event of the period is without some mark of his active participation therein. Milton was a school-master and a warm controversialist. He was better known to his contemporaries as the antagonist of Salmasius, than as the author of Paradise Lost. What was Shakespeare's life but a continued scene of active labours, and those too of a very vexatious kind—for he was the manager of a theatre. The voluminous works of Sir Walter Scott were written, no one could tell how or when, so numerous were his other occupations.

The knowledge derived from books, and that which is gained by a practical acquaintance with the world, are not of such diverse natures that both cannot be pursued together. On the other hand, they act mutually as correctives; the one tends to liberate from narrow views, the other to give reality and truth to intellectual conceptions. There is, moreover, a certain freshness and elasticity of mind acquired by mingling with the business of life, which enables one to use efficiently the knowledge derived from reading. He learns to understand the characters of men in various points of development, to comprehend the spirit of the age, its wants, its tendencies, and to know how to accommodate himself accordingly.

But with authorship most of us have not much to do. Our purpose was to show by the instances just cited, that if men busied in the daily concerns of life, could find time to write books, and voluminous ones, how easily may all, if they are so disposed, cultivate a taste for reading. There are few occupations which do not allow intervals and fragments of time which may be thus employed, without detracting any thing that is properly due to social intercourse. To young persons especially does this refined and useful accomplishment commend itself. The taste once formed will grow of itself; the mind will require no urging to yield to it, but will look for each coming hour of leisure, and enjoy it when it comes. Grosser delights will gradually loosen their hold upon the affec-

tions as this gains strength. 'For there is,' says the same writer whom we quoted at the beginning, 'a gentle, but perfectly irresistible coercion in a habit of reading, well directed, over the whole tenor of a man's character and conduct; which is not less effectual because it works insensibly, and because it is really the last thing he dreams of.'—American.

(From the National Intelligencer.)

Messrs. Editors,—You will oblige a subscriber by giving place to an article found in the Southern Churchman, of the 23d of August, headed 'The Road to Ruin.' Alas! how many like the unhappy young man described by the divine, are now travelling, unconsciously, perhaps, the very same road which leads to inevitable destruction! If the eye of some wanderer should chance to fall upon this article, perhaps he may be induced to pause, to think, and retrace his steps in the 'ROAD TO RUIN.'

The Road to Ruin.

Not long since I called upon a young man, a parishioner of mine, the husband of a good wife, and the father of two interesting children. Finding him in the field at work, for he was a farmer, I walked out into the corn-field, and entered into conversation with him. In the course of conversation, he remarked, 'Why, yes, sir, I have every thing pleasant around me here. I have a good wife, healthy and interesting children, a very fine farm, and I do not owe a dollar in the world; but,' he continued, and his lips trembled, and he stuck his hoe spasmodically into the earth, 'I am becoming a drunkard.'

Said he, as we continued the conversation, 'I have gradually and incessantly acquired so strong an appetite for ardent spirits, that when temptation comes, as it does every time that I go to market, I am utterly unable to withstand it.' Said he, 'I see perfectly to what this habit is leading me, and I am as wretched as a man can be; I shall probably come home a staggering drunkard, and break the heart, and perhaps personally abuse my poor wife—beggars my children, become a disgrace to myself and all my friends, till we finally all become the miserable inmates of the poor-house. I foresee it all,' said he, 'and yet, whenever I go to the store and see others drink, and am invited and urged by them to partake, I have no power to resist,' and he covered his face with his hands and wept like a sobbing child.

I endeavoured to lead him to look to God for strength, and to make it his daily prayer, at the family altar, and in secret, that God would aid him to overcome temptation. 'Come,' said he, 'go to the house and pray for me.' We went to the house. He called his wife and his little ones, and the mother of his wife, who lived with them, and was dependent on them, together, and we knelt around the kitchen hearth in prayer for that mental strength so fearfully needed.

A month or two passed away, I occasionally hearing that he was continuing the downward path, till I was unexpectedly called to his house to attend the funeral of his wife, who had died of a sudden fever, probably aggravated by the apprehension of the woes before them. As I observed in his flushed countenance the evidences of entire self-abandonment and despair, I could not refrain from feeling that it would have been a mercy if his children had also been lying in the coffin with their mother.

A day or two after the funeral I visited him, and we conversed freely upon what he called his approaching and inevitable ruin. And as I spoke of his motherless babes, and the new responsibilities now devolving upon him, he said: 'Sometimes I am able for a week, or a fortnight, to abstain altogether. I do not allow myself to keep a drop in my house. But I am compelled occasionally to go to market, and there the very breath of those I meet fans into a flame the appetite which consumes me; the very sight maddens me; the persuasion of those who are drinking finishes the temptation, and I am gone.'

A few months since, as I accidentally took up a newspaper, I saw the record of his death, at the age, I believe, of thirty-two.

A MARK OF DISGRACE.—We perceive by the Rhode Island Temperance Herald, that the respectable opponents of the license law in that city, have been driven to the necessity of acknowledging the truth, that to drink strong drinks at a tavern, subjects a man to disgrace. At the late trial of Mr. Whitcomb, keeper of the Franklin Hotel, at Providence, Colonel Thomas Rivers was put upon the stand as a witness, and sworn. A number of questions were asked him, among which were the following: 'Have you purchased and paid for wine or other strong liquors at the defendant's bar within the time specified in the writ?'

The witness positively declined answering the question, on the ground that according to the rules of evidence, a man was not bound to criminate or disgrace himself.

As it seemed to be a question with the court, says the Temperance Herald, whether it was any disgrace for a man to drink temperately at the bar-room of a tavern—the witness declared under oath, that he considered, in the present state of public opinion, it materially lessened a man in the estimation of the community, if it were known that he was in the habit of drinking strong drinks at the tavern bar; and added further that he would as soon think of going out on to the centre of the bridge and publicly proclaiming that he had got the itch, and then expect respectable people to come and shake hands with him, as to think of preserving the respect of the community, if it were known that he was a bar-room tippler.

After the question had been argued on both sides, at some length, the court decided that the gentleman was not obliged to answer the question, because, if facts should compel him to answer it in the affirmative, it would most assuredly disgrace him in the community.—Boston Mercantile Journal.

A lady with a flushed face and carbuncled nose consulting Dr. Cheyne, exclaimed: 'Where in the name of wonder, doctor, did I get such a nose as this?' 'Out of the decenter, madam, out of the decenter,' replied the doctor.

Many opinions exist with regard to beauty of countenance. But there can be no beauty where there is not an expression of innocence. A pure heart alone can confer real beauty.

'Ireland' is the title of a poem which is to be published by Rev. J. N. Maffit.