isters of the gospel, and men and women of irreproachable character. This was the origin of what is now called, Abolitionism. Abolitionists had existed in great numbers before, and had formed abolition societies; but these were a peaceable and reflecting people, who looked at consequences, and attempted to produce no agitation, and employed no denunciation, but waited for and embraced any opportunities which offered, to defend the liberty of such as might be illegally held in bondage. But the party which now arose, and which has become so powerful as to cause their influence to be felt in political questions, and which makes adherence to their principles a test, by which they require candidates for office to be tried before they will give them their votes, are of recent origin. They have also, in some cases, made abolition principles a religious test, requiring as a term of communion, a profession of opinions in accordance with their own. Their principles are perfectly simple, and if sound, will go far to authorize their action in regard to this matter. They lay it down as their first principle, that *slave-holding* is a sin against God, in all conceivable circumstances; and, therefore, that immediate emancipation is, in all cases, a duty, without regard to consequences. Their maxim is, "*ruat cœlum, justitia fiat.*" And the fiercest wrath of this party was directed against the Colonization Society, as the abettors of slavery; and as holding out to the slave-holder a soothing plaster to his conscience, by which he was kept in peace, while living in the practice of this crying sin; and as satisfying the moderate friends of emancipation, by presenting to them a delusive prospect of indirectly promoting the abolition of slavery, whilst, in fact, they were doing more to rivet the chains of the slaves than all other persons.

Mr. Garrison's zeal was not satisfied by his written publications in this country, but as Mr. Cresson was in England, and successfully winning favour to the cause there, Mr. Garrison determined to follow him, and counteract his influence, by presenting his own views. And the British nation, being at this time agitated to the centre, with their own plan of universal emancipation in their colonies, it is not wonderful, that many of the ardent anti-slavery men, were ready to fall in with Garrison's sentiments; which seemed to be more in accordance with the strong tide of feeling which pervaded a large portion of the empire, than the plan of colonization, which must of necessity be very slow in its operation, and against which, the opposition of the free people of colour in the United States began to be strongly excited. These two ardent spirits, Cresson and Garrison, had several opportunities to exhibit their respective schemes and views before large assemblies of British people, with various success.

It was not long before a large anti-slavery society was formed in the United States, the centre of which was New York, and agents were appointed to deliver lectures, and collect funds for the society, and several presses were engaged to make the advocacy of their peculiar sentiments, their main object. Pamphlets also were written, and exaggerated narratives of cruelty to slaves, accompanied with pictorial representations, were not only circulated in the free States, but sent by mail, and in other ways, in great numbers, to the Southern States.

Some of the pamphlets written were of an atrocious character, calculated to stir up the slaves to insurrection. It is not known, however, that the Anti-slavery Society, or its authorized agents were accessary to the publishing and circulation of these incendiary productions. However violent their spirit, they always professed an abhorrence of bloodshed and violence. Their own publications, however, were looked upon in the South as incendiary in their character, and as a blow aimed, not only at their domestic institutions, but at the existence of their safety and peace.

Alarm and indignation spread through the southern country like an electric shock. In some instances lawless acts of violence were resorted to, against persons suspected of abolitionism, or found in possession of any of the books or pamphlets of the Anti-slavery Society. Such publications, in Charleston, were seized by the citizens, from the post-office, and committed to the flames; and as soon as the legislatures of the slave-holding States met, they enacted severe laws against the publication or circulation of any prints of the aforesaid description. The effect on the people of the South, in regard to slavery, was the very opposite of that aimed at; sentiments more favourable to the continuance and even perpetuity of slavery, began now to be very commonly entertained; whereas, before, such sentiments were scarcely ever heard.

The society had hitherto been remarkably happy in the good character and industrious habits of the emigrants, sent out to

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XIV. Books
3.
A History of Colonization on the West Coast of Africa
by Archibald Alexander, Philadelphia, 1846