

## SLAVERY.

NUMBER

There is perhaps no subject, Messrs. Editors, which has so much interested the mind of man, in the present age, (if we except that of Religion,) as the subject of SLAVERY.

It has called forth all the energies, and exercised all the powers of Eloquence, which very many great and good men on this and the other side of the Atlantic possessed, in order to sever the bonds which have been so long riveted upon the benighted African—or at least, to alleviate his sufferings, and meliorate his condition. And to such men did not only the oppressed owe much of gratitude, but every man of our race (capable of feeling any interest in the promotion of his fellow's good, and his elevation and advancement in the scale of being) felt a grateful sense of joy spring up within his bosom as he contemplated the success, small though it was, comparatively, but remarkable under the circumstances,—of the efforts that were made. And they feel perhaps the more pained when they contrast the present condition of the slave in this country with that of a few years since, and behold this great good almost wholly stayed, or at least very much retarded by the injudicious *Abstractionists* of the last few years.

It is more or less characteristic of the human family, and it has been said of us particularly, that we are unwilling to engage in any enterprise of benevolence without being aroused and driven into it by an unusual excitement and the force (for the time being) of a portion of public opinion—and that then we are apt to become so wholly engrossed with the subject exciting us, as to exclude from our minds others of equal, and it may be more, importance.

I think this is precisely our condition in reference to the subject of Slavery, when considered in its varied aspect.

We have not only the slavery among us which involves the freedom of the black population of the south, but we have a species of slavery which involves the Liberty of ourselves, and some of the highest enjoyments of which our nature is susceptible—a slavery to *ignorance and passion*.

Our forefathers have rendered their names illustrious by a willingness to sacrifice their all of this world, rather than submit to the tyranny of a British monarch; and we the inheritors of that dearly bought and invaluable legacy, which has been bequeathed to us by the best blood and tears of our ancestors, stand ready to repel every attempt to wrest it from us; and yet notwithstanding all this we are giving ourselves voluntarily to a species of slavery, which robs us of many of our highest enjoyments here, and is certain to diminish, by incapacitating us for, the enjoyments of hereafter. I mean, to *Avarice or love of gain*, than which a more formidable tyrant never threatened our destiny.

So wholly are we given up already to this influence, that a vast majority seem to aim at nothing beyond it, in mind or effort. We rise in the morning (it may be) by the time Old Sol's bright rays first streak along the eastern horizon, chasing away the darkness of night and unfolding the beauties of earth in all their rich variety and loveliness, and yet, so intent are we upon the claims of this universally ruling passion, that the goodness of our Creator, as developed in surrounding nature, is most of the time unperceived; and the hallowed emotions and exercises of the heart always consequent upon their observation, unfelt by the devoted worshipper of *Mammon*.

We rise in the morning, and seek with an eagerness that has rendered our people proverbial for their application to the various pursuits of our country, bending all our powers of mind and body to the object of our peculiar calling—forgetting the claims which others have upon us, and the duties we owe to our families and friends. Our families in a great measure neglected—no time for the entertainment of friends—utter strangers to nearly all the joys that flow from social intercourse, and a proper appreciation of our domestic relations—ties the most tender and endearing, (in the outset,) and obligations the most sacred and imposing are thrown aside and disregarded by the influence which this unfortunate indulgence exerts upon us. And yet on we go in the same round, as every successive day rolls in upon us, until disabled by disease or other causes from a continuance, we find ourselves quite unprepared for the emergency, and our resources entirely cut off.

Of all descriptions of Slavery there is none more to be deprecated than that which *avarice*

fastens upon us. Not only is the mind narrowed and degraded by an inordinate love of gain, but we are guilty, in the sight of Heaven, for so ungrateful an abuse of its benevolence.

The question arises, how this tendency of the *business customs* prevalent among us can be checked, and the mind turned to the consideration of other objects and subjects of infinitely more importance in view even of our present happiness.

A MECHANIC.

TO BE CONTINUED.

FOR THE GENEVA ADVERTISER.

Messrs. Editors:—We noticed the arrest of Elder KNAPP, (in your paper of last week,) by a Universalist lady in Providence, R. I., and your concluding comment, "served him right."

As to the merits of this particular case, we know nothing whatever, nor do we design or desire to pass upon it; but we have not forgotten the time when the same individual was in our midst speaking at the top of his voice, and declaring (because of the unwillingness, as we suppose, on the part of some of the village churches to co-operate with him) that the "devil was curled up in the steeple-tops of our churches," and many other things like unto it, &c. We remember, too, with much satisfaction, that he achieved some good, but with much regret that a great proportion of his achievement has gone back again, and so far, probably, that their present condition is worse than their former one.—Still, we have some doubts as to the *responsibility* in this respect, resting very heavily upon him.

Although we cannot subscribe to any effort to hurry a people ignorantly and fearfully into the church, or a profession of that religion which is revealed to us in the word of God, upon the mere say so of any man, without having even scanned many of its pages, to say nothing of deliberation and thought in the perusal of them, still we are inclined to give to every man his due, and award to Elder K. our belief that he accomplished some good among us; and while we concede thus much to him, under the influence of the same principle we feel equally bound to award to our neighbor his due also, in condemning the frequent abuse, if not gross and ignorant misrepresentations made by him in reference to the same profession of which she is a member, who has instituted this suit against him.

We do not like to see our neighbor decried in an ungenerous and ungentlemanly way, even though they are in error. We do not like to see, in attempting to preach the principles of the glorious gospel of Christ, the unlimited indulgence of a spirit which aims directly in the face and eyes of the doctrines taught us in that blessed Book. We do not like to see its fundamental principle, *Charity*, thrown aside, and all *unchristianity* exercised in dealing with them.

They are men as well as we, and having thought upon that great subject and arrived at conclusions differing from ourselves, we have no right to misrepresent their motives or reasonings, nor call in question their honesty, or in any way abuse them because they do not think as we do. Nay, I will go one step farther, and say that I do not believe we are in the exercise of a truly Christian spirit, when we discard them from our society, and deny them that intercourse with ourselves which our social constitution requires at our hands, and either privately or publicly proscribe them. I mean of course to be understood as referring now to those against whom nothing can be said, except the mere *difference of opinion*.

If they are not thoroughly honest in their belief, they certainly will find no reason to continue, and if they are, do not let us, by adopting a course of proscription, aim to render them otherwise by forcing them to the abandonment of their own, or adoption of ours, but in all possible Christian ways, to deal with them upon the subject, leaving the visitings to Him, who looks (in the estimation of the writer) more to the intent of the heart than to any outward, though it may be, *very popular profession*. CHARITY.

FOR THE GENEVA ADVERTISER.

Messrs. Editors:—We read your notice, and attended the lecture of Mr. BURLING, on the evening of the 15th instant, and although we cannot subscribe to several things said upon the occasion, we feel bound to acknowledge it one of the most powerful Anti-Slavery efforts we ever listened to. Occupying the position that we did, we could see nothing in the *appearance* of the speaker when he began, in his manner or matter, at all calculated to impress us very favorably, but before he had proceeded but a very little way, we saw the dawns of what fol-

lowed. The whole was argumentative, and many parts beautifully eloquent, and we do not think we are saying too much for Mr. B., when we say that the subject was never in our hearing and estimation so ably, forcibly, eloquently treated.

There was none of that ostentatious haranguing which generally has its foundation in ignorance, and which so uniformly accompanies the advocates of Abolition; but an abundance of simplicity as well as information characterized the address; and perhaps he may not deem it asking too much of him when we request its commitment to writing (as nearly as possible) and direction to your office, for the purpose of *pondering* it more than it was possible to do when delivered before his audience. AN AUDITOR.

From the Kingston (Canada) British.

A circumstance occurred on Thursday last which has created no little excitement in town. About noon, a grand display of colors was observed on board one of the Messrs. Ives' schooners, the *Invincible*, an American bottom, laid up for the season at Ives' wharf. This would have excited no attention, but for the singular, and it seemed, premeditated circumstances, of there being several Yankee flags uppermost, and the British flag flying below. As soon as this was observed, a party of gentlemen, eight or nine in number, forthwith proceeded on board the vessel, hauled down the obnoxious flags, and re-hoisted them in an inverse position, having the British Ensign flying above them all. In doing this, some little violence was doubtless committed, for which the Messrs. Ives procured summonses against the offending parties. Next day (yesterday) the case was heard before Messrs. Marks, McFarlane, Wilson and Baker, at the Court-House; and Capt. Sandom, R. N. was in attendance, (we believe as a witness.) Mr. John Ives deposed, that the display of flags in the offensive manner described, was entirely an accidental circumstance; that he had given orders to the Ship-keeper, one Mr. Jones, an Englishman, to gather together the several flags belonging to the schooners laid up, and dry them preparatory to their being brought on shore for the winter. That they were hoisted with the American flag above, because the American flags were larger than those of Great Britain; and furthermore, that had he or any of his brothers noticed the display, they would of themselves have hauled them down. It was also proved, that Mr. Jones, the Ship-keeper, did not at all resist the hauling down of the flags and their re-hoisting, and endeavored to explain to the angry gentlemen, who boarded his vessel, that it was entirely an accidental occurrence, and of his own doing. Captain Sandom observed that this was not a primary transaction on board the Messrs. Ives' schooner, inasmuch as during the summer he had had occasion to order the lowering of a flag at Port Dalhousie; should he witness any further insult to the British flag while he had the honor to command on the Lakes, he should proceed summarily towards the vessel, and also put the severity of the law in force against the offenders—the penalty being 1500. For this observation, the gallant Captain was loudly cheered by the bystanders. The magistrates said, that as a breach of the law had been committed, in illegally boarding the ship and pulling down and partly destroying the flags, they should fine the defendants One Dollar each, in addition to the sum of seven shillings and sixpence, the amount of damage done to the flags.

A nut for the superstitious is given in the New Orleans Crescent, upon the sacred honor of one of the most respected citizens of that city, in a story of which the following is the substance.—On the morning of the twenty-third of September last, about two o'clock in the morning, Monsieur de C., a merchant of Bourbon st. New Orleans, but at that time in Paris, was awakened from an uneasy slumber by the rustling of the curtains about his couch. He felt a cold hand pressed upon his own, and fancied that he heard a voice which he recognized as his son's, say, "Father! I am dying!" So decided an impression had this presentiment upon his mind, that he immediately got up and noted down the circumstance, and the precise time that it took place. Two weeks after this occurrence he was on his voyage to New Orleans, and a few days ago he arrived there. His first enquiry was—"Where and how is my son?"

"He is dead and in his grave," was the answer. After the poignancy of his grief had subsided, he detailed to a friend in whose arms his beloved son had died, an account of his strange presentiments, when, to his great astonishment, his friend told him that his son died on the 23d of September last, at two o'clock in the morning, and that the last words he uttered were, "Father! I am dying!"

*Thin Shoes*.—A summer bird that has lingered late into the autumn, leaving its timid footprint in the first fall of snow, ever reminds us of a delicate fair one, in light thin slippers, on a cold icy pavement. The bird can escape to a warm clime, and in the spring can reappear, but the lady is on that journey from which there is no return. The music of the bird may again gladden its native tree, but her voice will not again cheer the hearth of her home. The badges of sorrow and the slowly returning hearse, will soon tell what that slipper has done.

The Quebec Post-Office was burned to the ground on the 2d instant.

## TO THE CLERGY AND CONGREGATIONS

IN THE DIOCESE OF WESTERN NEW-YORK.

*Dear Brethren*.—The approach of the sacred season of Christmas, induces me to remind you of the collection recommended to be made on that day in aid of the fund for disabled Clergymen. The wisdom and expediency, as well as obligation, of this effort, for the relief of our brethren, suffering in poverty under the inroads of disease, or the infirmities of age, have been amply vindicated by the loud response of approbation which has resounded throughout the Church, and by the more signal testimony exhibited in the adoption of a similar plan by the two extensive and influential Dioceses of Pennsylvania and New-York. When thus provoked to love and good works, not only by the claims of duty and sympathy, but by the impulses of a holy emulation, I trust the liberality of the Diocese will equal, if not exceed, the amount of its former contributions. Five of our brethren are now sharing, with cordial gratitude, the benefits of this fund. In the vicissitudes of life, among a body of clergy, one-tenth of whom are past sixty years of age, other applications for assistance may be expected. Indeed, some are now before me, on most affecting grounds. And as the balance on hand from the former collection is small, urgent reasons exist for the continuance and increase of the liberality of the Churches to this interesting and touching object. In every congregation the collection should be made, and the proceeds, whatever be the amount, transmitted at once to the Treasurer, Maj. JAMES REES, Postmaster, Geneva, Ontario County.

Commending the claims of our disabled brethren to your warmest sympathies, and both them and you to the protection, guidance, and blessing of the Holy Spirit, I remain

Affectionately yours, in the Lord,  
WILLIAM H. DE LANCEY,  
Bishop of the Diocese of W. N. Y.

December 1, 1841.

*An Extensive Forgery*, committed by a member of a firm, heretofore in respectable standing, was discovered yesterday.

Mr. Kirk, of the commission house of Kirk & Johnston, 127 Front-street, offered to a broker a note of his firm for \$5000, purporting to be endorsed by John Johnston, of the firm of Boorman & Johnston—this was declined, but with an intimation that a note for a smaller amount, endorsed by the house instead of one of its partners, would be brought. Accordingly Mr. Kirk soon returned with a note for three thousand dollars, endorsed by Boorman, Johnston & Co., which he was told to leave and call for the money in an hour. Meanwhile the note was sent to Boorman & Johnston, who pronounced it a forgery. Mr. Kirk did not return; and upon further investigation it was ascertained that on notes in different Banks, the National Bank of America, and Bank of New-York, the name of John Johnston had been forged to the amount of fifty thousand dollars. Search was immediately made for Kirk, but he had disappeared. His partner, however, George Johnston, Jr. was arrested and committed to prison, but no money was found upon him. The Police are on the alert for Kirk.—*N. Y. American*.

"Are you not going to educate your children?" it was asked of an old German farmer in Pennsylvania.

"No, my eldest son learned to write, and he forged my name."

The reasoning of the farmer was just, if learning be the whole of education.

CANDOUR.—The shortest and surest way to live with honour in the world, is to be in reality what we would appear to be; and if we observe we shall find that all human virtues increase and strengthen themselves by the practice of them.

MR. VAN BUREN.—In a late number of the Albany Argus, there was a well written article headed "Mr. Van Buren in retirement." This sundry of the whig journals affect to consider a nomination of Mr. V. B. to the Presidency, and have commenced their assaults on him accordingly. Now, to us, this appears absurd enough, for giving the article the meaning that these whig journals attach to it, it only amounts to a declaration of preference on the part of the Argus and nothing more. But to make Mr. Van Buren responsible for the article, and then call it a nomination, is doing that gentleman manifest injustice. If at the proper time the democracy select Mr. Van Buren as their candidate for the presidency, we trust he will accept the nomination, but till he is brought out in that way, it is highly absurd to make him responsible for the manner in which his name is used by his political friends.—*Roch. Rep.*

While a class of newspapers at the north, managed mostly by irresponsible men, are making a great noise about the Anti-bond party in Mississippi, the newspapers at the south declare that nearly the whole population of Mississippi, including whigs, are in favor of Repudiation. Most of the whig candidates for the legislature, while on the stump, it is said, pledged themselves, if elected, to vote against the payment of the bonds.

When the public voice is so united among those who know the circumstances under which the bonds were obtained, is there not some reason to believe that they should not be paid?—*On. Stan.*

Good News.—The Parisian fashionables have discarded tight lacing, and the ladies of that city now have their waists as large as nature intended them to be. The shape and figure of the celebrated Venis de Medicis, is all the rage.