

[From the Female Advocate.]

APPEAL

TO THE FEMALES OF THE UNITED STATES: IN BEHALF OF MISS PRUDENCE CRANDALL.

Our appeal, a few months since, in behalf of the philanthropist McDowall, and his self-denying efforts, was not made in vain. We are encouraged once more...

Our object then was, for the pecuniary support of a gentleman, devoted to the moral emancipation of the colored people. And who, in the mean while, by the means of sublimity, through the apathy of a community that should have sustained him...

The story is short, and simple. Miss Prudence Crandall is a native of Rhode Island, and now resides in Canterbury, in Connecticut, a village where she has a school for young ladies of color who still lives. She has a brother, a scientific and successful practitioner of medicine, at Peekskill, in the state of New-York...

Miss Crandall became a teacher of young ladies, and she soon enjoyed the best reputation. She attracted to her school the respectable citizens of Canterbury and vicinity. At the request of a pious lady, she admitted a colored female to her school. This circumstance...

Immediately, without taking counsel of heartless expediency, she followed the dictates of that heaven born charity that seeketh love for her enemies, and to devote herself to the instruction of the friendless. She announced her determination to teach a school for colored females. Like her Divine Master, she was ready to lay down her life for the good, and in teaching those who were despised by the great...

Immediately, every depraved and sordid passion was roused up against her. Her proud and unrighteous prejudice against their color, which holds so many millions of the African race in hopeless bondage, was brought to bear against her. Her benevolent elevate them above the low standard that enables the task-master to justify his tyranny with the taunt of their incapacity for freedom!

A town meeting was held, to prevent the school from resuming its operations. At this meeting the friends of Miss Crandall, from other towns, who wished, at her request, to present her plea, were not suffered to open their mouths in the midst of us. When we passed, forbidding the keeping of the school. The pretence for this, was the danger that the town might be subjected to expense for the school, which might come into the town, in consequence of the riotous conduct of the more lawless. No objection was made against the ingress of colored people, for other purposes than the acquiring of an education; and the law more recently passed extend to any other!

The law?—Yes! fair readers!—the law listen to the story. The members of the colored friends of the colored children, who were ready to give bonds, to any required amount, that no pecuniary charges should accrue to them from their residence in it. This arrangement, which was perfectly legal, was evaded then by a new law, which forbade a school, a long forgotten law, against vagrants, raked up for the occasion, the female scholars, were ordered to leave the town, on penalty of being publicly whipped at the whipping post!

But this was not enough. Conscious, as it would seem, that the law would not bear them out, in their Town Meeting Resolutions, and in their petition to the Legislature of the State, and actually succeeded in procuring the enactment of a new law, prohibiting the collection of other states from coming into Connecticut. The new law also forbade private, unincorporated schools, and also forbidding the teaching of such schools, unless licensed by the town in which the school is held.

The school of Miss Crandall went on. And under this new law she has been prosecuted, and for want of bail, sent to prison. She occupied the same room that had been previously occupied by W. L. G. and his friends at Norwich, soon extended the necessary bail, and she was set at liberty, and returned to Canterbury, to await her trial.

But the climax is yet to be narrated. The father, and mother, and sister of Miss Crandall, have been strictly forbidden to visit her! The school, and her friends, who are her friends near or remote, are threatened with legal penalties! Where is American printing, at this rate? To speak, or write, or print, in her favor, would be considered as libelous. Persons have been obliged to prevent the sale of family supplies to Miss Crandall, and we learn that, recently, not one of our country dealers were willing, or dared, to sell to her!

have been highly charmed with it. The scholars appear to prize highly their privileges, amid all their dangers and persecutions; their attainments were to be respected, and their energy and indications of rigorous attention among them. Miss Crandall has lately been sick. At the last dates she was slowly recovering, but had just been thrown again into bed. Added to her illness, she was thrown again into bed, and a stone was sent into her room, through a pane of glass!

And yet, the chief sorrow of this disgraceful persecution of a noble female, the ornament of her sex, for the sole crime of attempting to do what a Christian community ought to have done, long ago; this modern Nero, his heartless conduct, unworthily in the name of freedom, of THURSTERS FEMALES INTO PRISON, FOR SEEKING FEMALE IMPROVEMENT AND ELEVATION—still passes for a man—holds up his head in human society, a more aspiring to his honors, and his ends claim not forfeited! His name is Andrew T. Judson. This said he seeks a seat in Congress—and wretches still—the tale is scarcely credible—yet well attested, and announced by the newspapers, and in the anniversary of the 4th—a day to freedom ever consecrate, this selfsame Andrew T. Judson received appointments for acting as the Agent and the Ordinator of a proposed new colony, in the new world of Illinois! And who would conjecture that it was an Association professedly organized to benefit the people of color?—the Colonization Society of Windham County!—set us hoping that they will ponder, and retract their footsteps.

Christian females of the United States! God has called you to witness some of the most wonderful and instructive scenes that have ever unfolded before you, and to renovate the earth, with promise, and will not tarry. But who may abide the day of his coming, and who may stand when he appears. Let us, O ye ladies, reflect, and let us like the fuller's soap? The thoughts of many hearts will be revealed. I will strip off all disguises, and exhibit human character and conduct, in their proper light.

Let us, O ye ladies, reflect, and let us like the fuller's soap? The thoughts of many hearts will be revealed. I will strip off all disguises, and exhibit human character and conduct, in their proper light.

The elements of moral evil are powerfully at work in the midst of us. Everything thoroughly good, and consistently Christian, seems swiftly passing under the ban of proscription. Relentless persecution, and heathen barbarism struggle desperately for ascendancy. Already the barriers are swept away, by the deluge, even in New England! If any thing can save our country from this dismal scene, to work in the midst of us, but to be our only firm remonstrances of woman? Why should not her voice be heard?

Why should not her voice be heard? And why should not the legislature of Connecticut, a state once distinguished for liberality, intelligence, and freedom, respectfully petitioned by the females of every mountain, glen, and hamlet in the United States, for the repeal of this most disgraceful enactment against female efforts for female emancipation? The whole sentence of the Legislature of Essex, who can tell whether you were not brought into existence for such a time as this?—Female Advocate.

COMMUNICATIONS.

GEORGIA AND THE COLONIZATION SOCIETY.

Par noble fratrum. It is a general sentiment in this part of the country that the policy pursued towards the remains of the Indian tribes has been atrociously wicked. They are the rightful owners of the soil, and ought not, by any course of fraud and oppression, to be removed from it. But the state governments have resorted to suppression under various forms, and the national government in violation of solemn treaties has withdrawn its protection. At the same time delusive hopes have been held out to lure the Indians beyond the Mississippi.

The whole sentence of the Legislature of Essex, who can tell whether you were not brought into existence for such a time as this?—Female Advocate. It has been pled in behalf of this, that the good of the whites requires it. A distinct sovereignty within the chartered limits of a sovereign state must produce mischief. Jealousy upon the borders must destroy peace. The protection of the Indians would produce collision between the federal and state governments. It has also been argued that the Indians will be better off in the States where they are oppressed than in the wilderness where, where, escaped from the sense of inferiority, which oppresses them here, they will build up a great and glorious independent government of their own.

It has been contended also that the Indians have gone and are to go with their own free consent. But who does not know that this hypocritical pretence adds to the bitterness of their grief? To be driven off at once by a law that would be wrong enough, but to be made to go, to be banished from their homes, determined, interminable, and unbearable abuse, is the consummation of all wrong. It is adding insult to the injury; mockery to woe!

Now, what would be said, if a society of benevolent persons were to be formed expressly to transport the Indians, so fast as they shall consent under Georgian discipline to go, beyond the Mississippi? What if it should beg an appropriation from the Georgia legislature for its object, and on receiving it should organize the whole policy of the state as patriotic and generous? Or, to vary the case a little, suppose such a Society had originated the plan and commenced the operation of removal,

with no matter how much benevolence, and that the whites abroad had continued their oppression and their clamor against the Indians, till the general government had opened its coffers and commenced its treacherous legislation to produce the same result. What if the Society should in these circumstances, halt this legislation with one, as a stabber of the complete success of its own schemes, and that would be said of such a Society? In spite of its benevolence, would it not be called a tool of the most detestable tyranny? And what can be said of the American Colonization Society?

It can never be true that the free people of color embark for Africa with their own free consent, till the whites cease from their oppression and yield up their prejudice. The ten thousand petty vexations which spring from our prejudice are so many violations of our solemn declaration of independence, and of the laws of the United States, and the general franchise of the Colonization Society, that the bill of rights and the constitution, by which the government itself is made, is a plain matter of fact, is that the black men driven from their country in violation of solemn national pledges given before the world. As to the nature of their wrong they are fully prepared, and as to its amount they are more than prepared to sympathize with the persecuted red men of the South. The very best that can be said of the American Colonization Society, is, that despatching of justice for justice, and that it has done and is doing, by giving it the most abundant facilities to operate. But in regard to the 'socially' case this is still worse;—it not only holds the dish but it lets the blood. With an array of vice-presidents, scarcely less potent than the federal senate, it approves the inequitable expatriation laws of the States. What more could be done in Georgia by a Cherokee Colonization Society, headed by their Cherokee friends, Lumpkin, etc. and his blood Judge Clayton? In regard to principle it can make no distinction between the case of the Cherokee and that of the Afro-American; but this; the Cherokee to contend with a single state,—to the black men we are all Georgians!

The removal of the Indians, whether it must be said, has had in its favor the wretched argument of feasibility. But Colonizationists are conscious of trespassing upon their own sanity when they assert the expectation that even at the end of 30 years the African Colony can safely receive the present annual increase of the colored people. In the mean time, the groans and wailings of an entire new generation of African slaves must cry to the Lord Eternal Justus, 'As a Society,' the Colonizationists do not meddle with every ally, as individuals, they profess to hope that the operations of the Society will induce the slaveholder to give up his slaves, or rather to make 'exiles' of them, at the same time, by their own showing, there are more already freed than they can carry, while neither as a Society nor as individuals speaking through the organs of the Society, do they address a single argument to the conscience of the slaveholder who has stated that he will manumit his slaves, but in language powerful enough to express my view of the inadequacy of the 'moral influence' of the American Colonization Society to put an end to slavery. It reminds me of the simpleton who undertook to drown an ed.—who the slimy creature was fairly large in his own element, said, 'See how it struggles in tail for pain!' E. W.

'The term chosen by the venerable President of the Executive Board of the American Colonization Society, 'WORD OF WITH' the 15th Annual Report.

UNCLE SIMON'S EARLY CHAIR.

No. VII. 'Fama, mofam, qua non aliud, velocius alius; Mobilitas vige; vires acquirat emdo; Para meum prino, mox seee atotio in auris.' Tam vilis privatioe tantis qua nupta vultu, ad pateris fides infirmitate canat!' Visio. My, Errors.— It was an observation of Dr. Witherspoon that there were two sorts of facts, that have happened, and facts that never happened. There are also two sorts of historians, those who take pains to ascertain the truth in relation to any subject they are investigating, and those who persuade themselves, without investigation, into a belief of what wish to be true; or, if they inquire what is truth like Pilate, they wait not for an answer. This is especially the case when they have a false opinion, they are prone to gratify a passion, to subside on their pecuniary interest, or to gratify a personal prejudice, or to gratify a personal prejudice, or to gratify a personal prejudice, or to gratify a personal prejudice.

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words, (however animated and eloquent—to refer to your own too favorable description of him) fall from his lips? Will you, as an editor, maintain the doctrine that printed words are more powerful than spoken words, and can have weight and force? And yet 'words, words, words' printed and published in Massachusetts, by a man, whose honorable distinction it is to be known, as a writer, and celebrated by all the friends and apostles of slaveholding from Georgia to Maine, have made tyrants and quack. They have fallen like thunderclaps upon the ears of our countrymen. Long may these laws, unflinching champion of equal rights, to plead, as thou hast plead in the cause of bleeding humanity.

I have thee with a brother's love— I feel my pulses thrill— To mark thy spirit soar above— The clouds of heaven direct— My heart hath leaped to answer thine— And echo back thy words— As I keep the watch of thy shine— And clank of kindred swords.

Did not the editor of the Mirror unite with the abolitionists of the Georgia Legislature, which lately subjected some of our brethren, both white and red, to wanton indignities and cruel wrongs—unworthy, however, to be compared with the insults and injuries which thousands of our colored brethren, every day experience? Did not you, and your brother editors mean to be understood as saying, that the principles, which you maintained, ought to be applied, at once, to the slave, and to the slaveholder? And where did you give the public those 'words, words, words?'—in New-England or in Europe? Why, with the warrant which you were to be referred to, you did not go and urge upon the oppressive Georgian your principles and feelings? His views of the relations he sustained to the objects of his special denunciation, and his views of the case, when you refer to the analogy you so much insist upon, you expose, with your warm heart and eloquent tongue or pen, the abominations of Chinese superstition, and assert that all who are directly opposed to these doctrines are to be regarded as heretics, to be immediately, at whatever hazard, to renounce it, can you afford to the public no proof of sincerity, unless you go in person and let the idolater know it? Might not your own language, denouncing your statements and appeals, your 'doctrines are doubtless correct; but in hurrying these denunciations, you give the public nothing better than a word, words, words? Why not say the same to Morrison, while preparing tracts, yes the Bible for private distribution among the Chinese?—Why, the words which are in our closets may ring in the ears of all Georgia.

But I cannot go to the South until something is done to weaken, if not demolish the strong holds of slavery at home. Now the most public sentiment in the correction more than here—and I may add, in the greater part of New-England. The press—hitherto, with sorrow I must say it, to a great extent the most apostolic and consistent organ, which has been brought to pour a broad stream of heavenly light upon all the South. The pulpit too, more ure in tracts of thunder upon the slumbering Christians, than our most fervent preachers, whose are in bonds, as bound with their, Christian fellowship and sympathy must be withheld from slaveholders and their sons, the Christians. The free colored American, the natural ally of the slave and the terror of his master, must be brought up, in this country, to a full level with his white neighbors. The benefits of education to the colored, and influences, must be fully and joyfully conferred upon him. By these and kindred methods, an influence may easily and certainly be exerted upon the South, which will, in due season, be as with the breath of the Almighty every chain and fetter. My dear brother, shall not the Christian Mirror lend to you an enterprise so sublime and heaven approved.

BRIAH GREEN.

*Whitier's address to Wm. Lloyd Garrison.

THE SLAVES SUFFICIENTLY CIVILIZED FOR THE ENJOYMENT OF FREEDOM.

I am no politician, nor shall I view this subject in a political light; but it may not be considered beyond my sphere to say something relative to the state of the Negroes, as to the civilization which is necessary to their enjoyment of freedom. Even the Negroes' friends have had too low an opinion of them in this particular. It is in evidence from the Colonists themselves, in the House of Parliament, that the Negroes are domesticated, and much attached to their relatives and families. This is, in itself, an important consideration. I would not remark, that during the period when I resided in Jamaica, there were no highway robberies committed by them, nor midnight depredations: so far from this, it has been the boast of the planters in all parts of the island, that it is not necessary to lock the principal doors of their houses. There is a species of petty stealing sometimes practised, which renders it necessary for the Overseer to shut his eyes, but the character of the emancipated slaves, as well as that of the free colored population, proves that this is one of those evils necessarily arising out of the state of things, and that the free population are sober and industrious. Vagrants are not to be found among them, as in this country. It is true I have seen many vagrants there, but with only one exception, they have been all Whites, and that individual was educated in the United Kingdom, not in Jamaica; and even those of the colored population who receive public relief are nearly all of them those who are formerly slaves, and whose families, have been afterward abandoned by them. These particulars comprise all which is material, according to the sense of that term as made use of, by those to whom I have referred; and if this be civilization, then I ask where are the presanitary in Europe, which stand so high as those Negroes? The bondsmen in Scotland, themselves, are not their equals? It may, however, be objected to all this, that this harshness of the Negro is not the result of principle, but merely the effect of the

chilling system of slavery; paralyzing his energies, and reducing him to nothing more than a harmless animal. The late inscription was marked with such indications of atrocities as proves the Negro to be savage still. I reply that history does not give an account of any insurrection marked with no such indications as to be considered, in order to estimate the atrocity of an insurrection: the first is, the object of the insurgents; and the second, the means of the insurrection. By those tests, then, let the inscription be tried; and it will be found, even at the first sight, to lose one half of its criminality; for who can condemn them for seeking freedom from slavery, and their heart sought in a proper manner? As it regards the second test, I do admit, even at the hazard of being thought a West Indian, that they did wrong; and this is the opinion of all who are acquainted with the history of the labor. We do believe, that obedience to their Masters is their duty; and, till their grievances are constitutionally removed, we believe, that their Masters have a right to punish, and are not warranted to preach an opposite doctrine. But though, in the particular under consideration, I must condemn the Insurgent Negroes, still, in proportion as they have acted, their moderation has been seldom equalled, never surpassed even by the most polished nations when engaged in warfare. I have heard that it has been stated, that fifty children, wives and daughters had been murdered by the Negroes in this affair. This assertion is not true. By planters we mean Overseers and Bookkeepers; and if fifty married men (I mean white) had been murdered, and the property which can be found among those classes of Whites throughout the whole island, I will give up the argument. I do admit that the Negroes did murder some of the whites, but it has never been proved that they destroyed more; and not even one of these tall numbers had been executed at Montego Bay. Their very enemies acknowledge that they were tried, and were acquitted. At the outset, the worst they did to their overseers was to put some of them in the stocks, but they injured them no further. Even the destruction of property would have been a trifling affair, had they not taken possession of that part of the country. The fact of Colonel Grignon running before a rabble of about four hundred Negroes is quite correct, and the substance is fully admitted by some of the colonial witnesses themselves before the Commons' Committee.

The barbarity on the other side; no insurrection ever been more severely punished, and I believe upwards of three hundred fell by the sentence either of martial or civil courts, before I left the island. Hundreds even of females have been bound to the foot of gibbets, and their bodies exposed to the view, which have been seen lying about the sides of roads with their lacrated backs broiling under a scorching sun. It is likely that this is to leave no impression on the subject of slavery, but to be nearly the same as to believe that nothing can heal the wounds inflicted, but an immediate Abolition. See *Peter Prater's Demagogue at Wesleyan Miss. Soc. Anniversary.*

FROM THE PORTUGAL COURIER.

"FIAT JUSTITIA."

One of the gentlemen, who have recently addressed the subject of slaves, and the argument that immediate and universal emancipation is required as an act of justice to the enslaved, by saying "What if the Almighty were called in to judge the guilty, and his treatment of mankind?" The moment I heard this language, it struck me as being false; nor did it take long to discover in what manner it was guilty, and how it may be paraded by a sinners wretch. But another sense of the word, justice forbids the infringement of the natural and civil rights of an individual. In this sense of the word, to do justice to all is a duty of universal and indelible obligation. In this sense of the word, we ought to act on the maxim, *Fiat justitia, ruat cælum*. Let justice be done, whatever may be the consequences. And in this sense of the word, slaveholders are bound to restore to their slaves those rights which they have been so long unjustly deprived of.

FREE LABOR COMPANY.

Already a project has been started for a 'West India Free Labor Company.' The proposal is to issue transferable bonds, bearing interest at 4 per cent. in sums varying from £100 to £1000 each. The bonds to be issued to the public, and to be taken up by immediate deposit, and pay up instalments. The company are to buy up West India estates and mortgages. The company are to grant to the holders of the bonds, the right to be cultivated by free negro labor. The aggregate value of estates and stock is made to be £100,000,000; the total capital of the company £15,000,000; money capital of the company £1,500,000. English Paper.

CHRISTIAN CHARITY EXEMPTED.—We copy the following from the Presbyterian, in their issue of the 14th inst. A *free-brand* of the Liberator, and the like incendiary and RABID agitators, will not free one wretch? This is not the only specimen we might give from the same journal, the editor of which we are to suppose the copy of peace and brotherly love.—*Emancipator*. The Norfolk Theatre has been altered into a Church.

A bill of a sto... of much a... and ee... who, when... are not... With the... Editor, man... who want... ing and de... believe I... Of be... Like Saul... the Sha... are doing... ery may b... In the lang... no incor... to th... high col... Were it... which conc... the mind... which move... Differ... we should... work, of wh... and see the... tains in con... with the tr... Why... 'Are lo... As proof... There are... Ave and th... ble. This prop... right the r... for abhor... Jim Crow... Eagle, and... school, &c... I look at an... of the Exec... It stated th... the history of... The more I... satisfied that... tion, 'the m... led in reas... relief. How... resolution?... conclusion? I... ined to be... ready to be... really good... men in this... Take anyth... paper, of Ma... Freedom' m... 'the ork' (or 'ra... we establish... through wh... laws to the... throughout... executive th... practical... ition Society... sult of the... sons of Mas... and the Edit... and see how... how plainly... the falsehood... example.' I... since then... Conventi... delphia, in... I understand... to inquire int... Texas.' On... the falsehood... The Editor o... tains an elab... which he say... gues are ge... to the Coloni... Liberia'—I... to plant... pieces enter... Liberia has... I will know... imitate or... &c. The I... same strain... these stories... might have... tions, and... she has be... tories, mad... understood,' the Conventi... the Conventi... Richard W...anner. 'Colored... Tappan, D... 'The Con... they are... commend... reference to...

LITERARY.

FOREST WOOD. BY THE AUTHOR OF 'CORN LAW RHYMES.' Within the sun-lit forest...

The preacher says, 'Lord bless!' 'Lord bless!' echo cries...

A WATCH WITH THE DEAD.

No sense, no motion, no divinity—(Shelly). Here, at night's solemn noon, I sit...

THE BUGLE.

But still the bugle's hollow throng Prolonged the swelling bugle's tone...

THE BATTLE.

Wake, wake again; the night is breaking from her throne of Beauty down...

MISCELLANEOUS.

UNITED STATES MINT. The new Mint appears to be a favorite place of resort for the curious among our fellow citizens.

From the hot rooms in which the bullion is converted into ingots, we entered the rooms where the ingots are passed through a succession of steel rollers...

After having gone through the whole establishment, the impression left upon the mind is that of astonishment and wonder...

HOTTENTOT SPEECHES.

An article on the great temperance meeting of the Hottentots was published recently in the Editor's abstract.

MORAL.

UNCLE HARRY, OR, TENDER SENSIBILITIES OF A PIOUS AFRICAN. Late in last autumn, it was my privilege to spend a few hours at the hospitable mansion of the Rev. S. B. W. of O. W.

MORAL.

UNCLE HARRY, OR, TENDER SENSIBILITIES OF A PIOUS AFRICAN. (Continued from the Literary and Evangelical Magazine.)

MORAL.

Went, through Maryland; and his place of preaching was so far off, that I did not hear of it until he was gone.

THE ABOLITIONIST.

THIS DAY published and for sale at this Office. British Opinions of the American Colonization Society...