

THE LIBERATOR.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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The meeting was opened with prayer, by the Rev. Mr. Bacon of New Haven. The Chairman then stated the question as follows:—*Are the principles of the American Colonization Society, or the principles of the advocates of immediate and universal emancipation, the best calculated, at the present time, to bring about the abolition of slavery in the United States, in a manner consistent with the interests of the white and colored races?*

The order and rules of the debate were next stated by the Chairman.

Mr. Finley, the Agent of the Colonization Society, then arose, and occupied rather more than an hour in talking about every thing but the question before him.

He commenced with a drawing, tiresome apology for appearing before the assembly; misrepresented the views, and vilified the characters of the Abolitionists, by reproaching them as infidels; and stated that the Colonization Society attacks nobody, and interferes with no body; while he and Mr. Danforth, are incessantly reviling all the Abolitionists.

He then proceeded to read a variety of extracts from letters of his father and others, respecting the origin of the Society and the motives of its first contrivers. These passages had no more real connection with the question at issue, than if he had been attempting to decipher the Chinese man on tea chests. The only thing which appeared in the whole, was a theory that it seems was invented and held as long ago as 1814, and which impy and blasphemy are still the corner stone of all the Colonization inquiry.—That American citizens are not responsible to God for the existence of slavery, and that causes exist to obstruct its abolition.

Mr. Finley introduced a number of low-lived and sordidly cunning young rascals, who had been sent there expressly to disturb the meeting with their noise, vociferation, clapping and stamping.

Mr. Finley praised, in the most fulsome language, the piety of the Southern men-stealers! at which, had they been present, the slave-drivers would have laughed outright at the duplicity of a man who could publicly impute to them principles which they never admitted, and practices which they never confessed. Mr. Finley fairly earns all the money which the slave drivers give him for the masks which he manufactures to conceal the iniquity, and to palliate the crime of man stealing.

Mr. Finley closed with a blustering denunciation of all the Abolitionists; and vilified them as 'infidels, and associates of infidels, men shaking hands with the most furious advocates of perpetual despotism.' This calumny, and others similar, were frequently repeated, and always in the same tone, and with a contemptuous tone and a scornful malignity of countenance, not less self-conceited and overbearing, than offensive and revolting.

After his hour had expired, he sat down amid the shouts and noise of the beardless bipeds in the gallery, to whom it would be a benefit, if they were transported to Tripoli, to learn good manners, common sense and truth; with Mr. Finley, to keep them in good humor with his buffoonery.

Mr. Jocelyn then arose, and in a dignified manner rebuked Mr. Finley for his nonsense and calumny.

Mr. Finley then pretended to stammer out an evasive excuse for his slander and chicanery.

From this ebullition of malevolence, Mr. Finley proceeded to quote the doctrine of the Anti-Slavery Society respecting emancipation, in which they state that one of their objects is to restore the blessings of matrimonial purity and affection; and they ask—'Is this unreasonable?' Mr. Finley read the sentence, and then pronounced the question, with a sneering contemptible nasal twang, which was disgusting to the last degree. We regret that in his reply, Mr. Jocelyn did not more pointedly unfold the *supralikes* and the *comal relation in its sanctities are unknown and not tolerated among slaves!* and that 'filky Negro teachers' are weighed in scales, and sold by the pound!

Mr. Finley next affirmed, that 'the tendency of the Anti-Slavery doctrine is to expatriate the colored people against the whites to a degree of madness.' This statement is not only untrue, but it is totally irrelevant. The question is—'Are the Anti-Slavery doctrines evangelized?' but this topic Mr. Finley dared not approach; for even he has not impudence enough to deny before such an assembly the truth of our doctrine. And besides, no persons are responsible and criminal for the tendency of truth.

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Mr. Jocelyn continued. In a strong picture, he developed the atrocities of the domestic slave trade; delineated the wretched condition of the colored people in the Southern States; adverted to their present increase of 200 daily; maintained the right of the colored people to instruction; and unfolded the complicated inquiry of robbing this birthright of every man, and especially of American citizens.

Mr. Jocelyn next illustrated the extremely pernicious and demoralizing effects of slavery upon the white population, especially by the exclusion of all the evidence of the colored people; and demonstrated that through its withering influence all goodness, truth, kindness, equity, morals and religion decline and die. Mr. Finley's Munchausen tales and his contemptuous tone and a scornful malignity of countenance, not less self-conceited and overbearing, than offensive and revolting.

Mr. Finley then proceeded to reply; and after besmearing Mr. Jocelyn with a compost of tempory and basely ironical compliments, which were far more insulting than even his direct calumny; he stated, 'Mr. Jocelyn has not told one half of the barbarity which exists at the South.' We hope his slave driving employers will recollect this direful description of their nefarious doings. He then repeated his slander respecting the association of the northern Abolitionists with the southern infidels and men stealers; and asserted, contrary to common and universal observation and fact, that the Colonization Society is allying the prejudices against the people of color. As if no person present either recollects or had ever heard of New Haven or Canterbury! A man must be possessed of a very undesirable portion of conscience-seared effrontery, who in

the midst of an enlightened assembly of more than a thousand persons, comprising the elite of the city of New-York, exclusive of the country clergy, could stand up and utter such a barefaced untruth!

The remainder of the 15 minutes allowed for the second speech was occupied in repetitions of his former vituperative insinuations, and in the detail of anecdotes either profoundly silly or totally impertinent.

After Mr. Finley's farce was enacted, Mr. Jocelyn arose, and rebuked the agent of the men stealers with great seriousness. 'This subject, he remarked, is not to be decided by ridicule, but by argument and reason—not by shouts, stamping, and laughter, but by philanthropy and religion.' Mr. Jocelyn then proceeded to verify, that the danger to which Mr. Finley alluded as the unavoidable consequence of emancipation was a decided and insupportable bugbear; for that the only cause of alarm exists in the dreadful protracted persecution of 850,000 free citizens; and the vengeance of heaven ready to be effused upon our hypocritical citizens, who boast of their freedom, and yet hold 2,000,000 of their fellow citizens in the deepest degradation and ignorance and misery. Having censured Mr. Finley's misrepresentations and foolery with great gravity, and in plain terms, as became a minister of the gospel; Mr. Jocelyn closed by a pathetic appeal to the citizens to combine their energies for the immediate extinction of the curse of slavery in the United States.

Mr. Finley was permitted again to speak. He commenced with high vaporing boasts of his exertions in the Colonization cause, and with sarcasms upon Abolitionists, who stay at the North, and will not go to the South, and proclaim their doctrines among the men-stealers. 'You will not educate the colored people,' he remarked, 'in the Southern States, by denouncing those most pious Christians in South Carolina and Georgia!' Piety in Cataline, and Nero, and men-stealers! 'Mark you!' He ventured upon a most edifying example of pure bombast. 'I honor,' said Mr. Finley, 'the African race as the most noble and humane part of all the human family!' and continued to repeat this cant. Now 'mark you!' In the Baptist Church in MacDougal-street, this same panegyrist of the colored people, a few weeks ago, when pleading for the Colonization scheme, as an argument for transporting all the descendants of the African race to Liberia, remarked to this effect—'The colored people are naturally inferior to the whites; for with as much instruction and education as you can possibly give them—and his face expressed that contemptuous malignity which he always exhibits when speaking of the colored people, and turning up his nose with a most loathsome nasal twang—Mr. Finley added—but he is only a *clever nigger* after all.' He ended the discussion with a long story something like Swift's 'Tale of a Tub'—without object, or beginning, or middle, or finish!

It is scarcely possible to conceive a greater contrast than the two speakers displayed. Our friend Jocelyn was grave, dignified, argumentative, serious, and filled with christian sensibility; while all Mr. Finley's artifices could not distort. To answer the slave drivers' agent would have been impossible; still we almost wish that Mr. Jocelyn had fulfilled Solomon's injunction, and retorted upon the fool some of his folly, that he no longer may be wise in his own conceit.' Proverbs 20: 4, 5.

Mr. Finley's unmeaning talk was a compound of wretched materials. His speeches were not less empty of all common sense, truth, argument and decorum, than replete with buffoonery, contradictions, calumny and perversions of the Scripture. In point of grace and low driving force, this conductor of the men stealers must be a match for Jim Crow himself—and with respect to his distortion of 'the word of life,' he surpassed by far any fatuity and ignorance which either of the colored people whom we noticed in the hall, would have unfolded. We had always supposed that Mr. Finley, although on this question we deemed him to be mistaken, was decorous, candid and possessed of some information, which from continual public speaking, he was enabled to display. We were mistaken, as the discussion with Mr. Jocelyn amply proves. Mr. Finley is nothing more than a stupid blustering braggadocio; in fact, just a

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[For the Liberator.]

DEBATE BETWEEN

MR. S. S. JOCELYN AND R. S. FINLEY,

Upon the Immediate Abolition of Slavery, and

the merits of the Colonization Society.

The question was discussed on the 9th evening, May 9, this debate took place in Clinton Hall, New York. Before the time appointed for the commencement, that spacious room was filled, and finally became crowded to excess, so that the aisles were jammed with standers, the two passages charged as far as the speakers could be heard, and hundreds went away, who could not obtain even any approach to the entrance. It was one of the most respectable and intellectual assemblies which congregated during the anniversary week; as a large number of the Clergy, both of the city as well as visitors, of different denominations, were present. Mr. JAMES FRANCIS, of Whitestown, N. Y. was called to the chair.

