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BY GEORGE HOWARD,

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DOMESTIC.

From the Raleigh Constitutionalist.

ADDRESS

Of the *Nash humane and Slave protecting Society.*

The committee to whom was referred the duty of drafting an address to the citizens explanatory of the views of this Society in its organization, beg leave to submit the following, as embracing the most prominent objects of the Society.

Friends and fellow citizens: As preliminary to any remarks which we may make upon the causes which gave rise to this Association, we would beg leave to state that we are well apprised of the abuse of that high privilege of the Constitution to "peaceably assemble," and that the institution of any new society or association at the present time excites at once jealousy and distrust among the most intelligent of the community. And it is this conscious knowledge of the jealousy with which every American citizen views the associations of the present day, in the least mysterious in character, that induces us to address you at this time. And we have no hesitation in avowing freely and frankly, that our *only* object is, to assist the government in the more perfect security of our persons and the preservation of our property.

We do not design in this address, to justify or condemn slavery by arguments; but to assert and maintain that the Constitution of the U. States, and that of North-Carolina (in spirit) have not only recognised it in this State, but guaranteed to us the possession of slaves as property. And that no authority, inferior to a Convention of the State, can abolish it, without the consent of its possessors.

Such is our right. But false and foul have been the tongues of many to deny it, and numerous and untired the efforts, to extirpate it from the U. States.

From various documents to which we have had access, we are constrained to believe that there is now and has been for the last half century, a systematic union of foreign and domestic intermeddlers, to abolish in the Southern States the political relation of master and slave, and that they are totally regardless of the consequences of such mutation, is fully evinced by the recent excitement and alarm in our own State and the bloody tragedy in a sister State.

History informs us that from the earliest period after Christianity assumed the reins of em-

pire, the possession of christian slaves by infidel masters had offended the dominant party. The Emperor Constantine, Honorious, Pope Gregory the first, and many Councils, made laudable efforts, to alleviate the baneful effects on the religious as well as the temporal state of the slaves; But fully recognized the right of the master to possess the bond man as property. And the first Council of Macon (A. D. 582) enacts: "That according to the laws, both ecclesiastical and civil, the conditions by which a christian either as a captive in war, or by purchase, has become a slave, even to a Jew, must be respected." And in most cases of the liberated slaves the full prices were paid to their masters.—(1.)

In 1731 a new era commences. (2.) Benjamin Lay, (of Pennsylvania,) a mere dwarf in stature, but a giant in fanaticism; conceived the scheme of universal emancipation of the sons of Africa, without regard to the Christian or Infidel principle that predominated in the heart of the slave, or any remuneration to the master. And strange as it may appear, it is not less true (3.) that this scheme of universal emancipation, which at first was considered the vagary of a half crazed mind, has enlisted in the United States thousands of votaries, who without the ties of affinity or consanguinity, personal safety or interest to excite, have overleaped the bounds of prudence and moderation, violated social confidence, left to misery and starvation their own offspring, buffeted the inclemency of seasons and climes, merely for the savage gratification of a midnight illumination, or a rioting in the indiscriminate massacre of women and children. Were our fellow citizens thus enraged to meet us openly as enemies, it would be manly; but to profess friendship, and act enmity, is base in the extreme. But stranger still is it, that men professing to be the pious followers of the meek and lowly Jesus, men professing to be the ministers of the prince of peace (who never attempted to change political relations) should claim the right to authoritatively control us by spiritual influence, and attempt to exercise over us a jurisdiction unauthorised and impious, making their *ipse dixit* the infallible rule of legislation, and requiring their communicants to be the advocates of emancipation. (4.) The citizens of this State have too confidently relied on constitutional guarantee and legal protection for rights and property, without advertent to the inability of even the best government to protect, when the patriotic zeal and vigilance of its citizens are paralyzed by the anathemas of a higher accountability. To prove the organization of a system that embraces all the energies of many individuals, societies, churches and States, we might adduce in testimony nearly all school books, pamphlets and newspapers from the northern States. But particularly the Walker pamphlet, the Liberator, the Genius of Universal Emancipation. The Minutes of the proceedings of the fourth

Convention of Delegates from the Abolition Society in the U. States assembled in Philadelphia in 1797, and published for circulation, in which may be seen its connexion with the one in Paris that deluged St. Domingo in blood and ruin—its connexion with various others in the world and the object openly avowed. And among the various rules and regulations of the different churches in the United States. We believe the ninth section of the second part of the discipline of the Methodist Episcopal Church (revised and published in 1824 and 1828,) stands the most conspicuous and is the most odious, for in that section the Church undertakes the extirpation of the evil of slavery, by sending out colored men to preach, and by the Presiding Elder's holding private interviews with them if he thinks proper, and by prudently enforcing on each member the necessity of learning his slaves to read the word of God, &c.]

Vast has been the capital expended to pour upon us hordes of vagabonds and emissaries from the North, under the dignified appellation of itinerant merchants and ministers, missionaries, agents for Bible Societies and the like, who by their mischievous and impertinent interviews and conversations with our slaves, evince to us beyond the shadow of a doubt that no means will be left untried to accomplish this chief object, to wit: the emancipation of the slaves.

With revolting feelings did we acquire the knowledge that many of the citizens of this State had become the advocates of this mischievous system, had united their efforts with those would-be Philanthropists, to bring misery and ruin on their native State. And during the late excitement, we have beheld with indignation others unsexed, their fears paralyzing all their energies and prudently dictating to them a hasty flight from the contest and their country, to some clime more congenial to their effeminate hearts and cowardly fears. But notwithstanding this degeneracy of spirit in some of the sons of the patriots of 1776, (who were so alive to the efforts of systematic operation as to be the first in repelling encroachments on their rights.) We believe there is yet intelligence and patriotism enough in the citizens of North-Carolina (if united) to give efficient aid to government in ferretting out and bringing to punishment all those foreign or domestic disturbers of the peace and safety of the State.

Our Legislature has done much to stem this torrent of iniquity and intrigue. But much yet remains to be done by the people. A form of government like ours, is better calculated to foster and nourish the finer feelings of the virtuous and good, than to correct and punish the licentious conduct of the vicious and bad. But if this be a defect, we believe that the vigilance and activity of its citizens may in a measure remedy it. And we believe that it is not only our privilege to be free

in our communications relative to the vital interest of our country, and zealous and active in contributing the necessary aid to carry into effects its wise and salutary provisions for the protection of persons and property.

In accordance with these principles, we have united our exertions to detect and suppress (as far as practicable) the sources of discontent and conspiracy in the slaves, by establishing a committee of vigilance and correspondence, whose duty it is, to watch over and scrutinize the conduct of the colored population, and to collect by written correspondence, or by expresses sent direct for the purpose, all authentic information, relative to the conduct of the slaves involving the peace and safety of the citizens of the State, and communicate the same to the patrol committees, or other civil authority having jurisdiction of the same. This we believe to be requisite for our personal safety—but there is another duty incumbent on the committee, viz: That of opening a correspondence with similar societies, in other counties or States, to prevent the indiscriminate and unceremonious sacrifice of the slaves by the white population, acting under the influence of excitements: regardless of the truth or falsity of any reported insurrection which a designing cut throat, blundering idiot, or mercenary trader, may choose to fabricate or circulate, to lessen the price of slaves, or for any other purposes, and moreover it is the duty of every member of this Society, to watch over his own slaves, and transmit to the committee of vigilance and correspondence, any authentic information touching the premises. (5.)

We call upon you, fellow-citizens, as patriots, as men equally concerned with us in the preservation of life and the security of that property without which, the cultivated fields of the South, would soon be converted into a howling wilderness, to unite your intellectual and physical energies with us, in devising some means by which we may avert the impending evil. Do not calculate on the Northern States following the patriotic example set them by ancient Greece, in expelling the illegitimates, that were stirring up to insurrection the slaves in one of the confederate States. No! that was heathen Greece, this is christian America, and of course through modern refinement, looks less to the welfare of the opulent and useful citizens, than to the poor and illegitimate denizens. Rely on your own resources of wealth and activity, to detect any scheme, that would lull your vigilance into calm security, tis but the syren song that chants your funeral dirge—many of the pulpits and presses are in array against you.

Sympathy and condolence are on their tongues, but the deleterious poison of their hearts is effervescing in your very houses. Be firm, quit yourselves like men! Remember that the spirit that presided at the massacre on St. Bartholomew's, waved the bloody ban-

ner over the fertile farms of St. Domingo, feasted its liary appetite with Virginia's blood! and clapped its glad wings at the prospect of carnage in Carolina. 'Tis your right to possess—tis your interest to protect your property, and palsied be the tongue that denies the one and withered be the arm that opposes the other.

Notes.—(1.) Milman's History of the Jews, pages 170—5.

(2.)—Robert Vaux's Memoirs of B. Lay and Ralph Sandiford, where the enthusiast B. L. undertook to fast as long as J. C. and believed he sinned if he partook of any food but vegetables, and that not the product of slave cultivation.

(3.)—Benedict's History of the Baptist sect called Emancipators. Also, Lee's History of the Methodists; (article on slavery, &c.)

Note 5th. In Constitution of this Society, Art. 7th.

Note 2d. We are aware that the Legislature of Rhode Island, or Providence Plantations enacted some laws for emancipation, in May 18, 1652, but confined their efforts to their own province.—See R. I. Reports.

At a meeting of the Nash county Humane and Slave protecting Society, held at Nashville on the 22d Dec. 1831, the foregoing Report and Address were read and on motion unanimously adopted, and ordered to be published.

Jno. H. Drake,

Pres. pro. tem.

H. Blount, Sec. pro. tem.

Mr. Berrin has published an address in the Savannah Georgian, vindicating himself from the charge of supporting the administration of Gen. Jackson, for selfish purposes. He says he supports the administration upon principle, and that personally he entertains the same sentiments towards the President now, as he expressed in his address to the public last spring. This speaks loudly for the administration; it speaks loudly for the independence and magnanimity of Mr. Berrin. He shows that he is willing to sacrifice his private feelings upon the altar of the public good.—Salisbury Car.

A little incident occurred at the Baltimore Convention which is worth naming. When the Secretary called the name of a gentleman from North-Carolina he arose promptly, but instead of answering "Henry Clay," like all who had preceded him, he said—"I am still, Mr. President, of the same opinion that I expressed last evening. I do not think it possible to elect Henry Clay President—and although I entertain as exalted opinion of him as does the gentleman from New-York, I will not, under the circumstances, give him my vote to place him before the people as a candidate. I am opposed to his nomination, and to deceiving the people with impressions that we can elect him.

New-Hampshire Pat.

No less than twenty-three couples were divorced by act of the Legislature of Georgia at the late session.

Happiness—the anticipation of good. Misery—the dread of future evil.