

because, I believe that to rely on it for this object would be equivalent to a revolution perpetuated the evil without end. Waterbury may do abroad, and I trust it will do much, promises but little at home. If the slaveholding States, however, should engage in colonization with a firm faith in its practicableness with an energy proportionate to its greatness with a sincere regard to the welfare of the colored race, I am confident it will not fail from want of sympathies and aid on the part of the other States. In truth these States will not withhold their hearts or hands from any well considered plan for the removal of slavery. I have said nothing of the inconvenience and suffering which is urged, will follow emancipation. Be it ever so safe for these, if real weight nothing against the claim of justice. The most common objection is that a mixture of the two races will be the result. Can this objection be urged in good faith? Can this mixture go on faster or more criminally than at the present moment? Can the slaveholders use the word amalgamation without a blush? Nothing can arrest the evil but the raising of the colored women to a new sense of character to a new self respect, and this cannot be given but by being made free.

Mr. Editor, there is a great dread in this and other parts of the country, that the union of the States may be dissolved by the conflict about slavery. To avert this evil every sacrifice should be made; but that of honor, freedom and principle. No one prizes the union more than myself; but still if the union can be preserved only by the imposition of chains on speech and press, by the prohibition of discussion on a subject involving the most sacred rights and dearest interests of humanity, then the union would be bought at too dear a rate; then it would be changed from a virtuous land into a league of crime and shame. Language can not easily do justice to our attachment to the union. I will yield every thing to it but Truth, Honor and Liberty. These I can never yield. The circumstances which have moved me to write, I ought to say, do not discourage me; were darker ones to grieve around us, I should not despair. With a faith like his who came to prepare the way for the great deliverer, I think and can say the kingdom of heaven, the reign of justice and disinterested love is at hand, and all flesh shall see the salvation of God and the evils of slavery.

I will close my letter by saying, that I alone am responsible for what I have now written; I represent no Society, no body of men, no part of the country. I have written by no one's instigation, and with no one's encouragement, but solely from my own convictions. If offense is given I alone ought to bear it.

Yours &c.
G. W. ROOTS.

For the Palladium of Liberty.
Mr. Editor.—I feel in duty bound to offer your numerous readers an apology for the unexpected delay of this number, by saying that unavoidable circumstances prevented its appearance at the time allotted.

Well, Sir—I think in my next number I promised you that I should be forth coming with ample proof to sustain the alleged charge against the churches. The first then that I shall notice, with regard to the numerous moral enterprises among our people is, the fact, that whatever a moral effort is made having for its object the present or future benefit of our people, it must come under the provincial jurisdiction of some one of the different churches.

Now so far as that particular is concerned I can urge no reasonable objection, for I am constrained to believe that their influence is really necessary when properly directed; but my objection is founded on the policy, which is in direct opposition to all the virtues that Christianity embraces. The question now probably arises, what is their policy? Why it is just this, they seek alone their own individual benefit and aggrandizement notwithstanding the detriment of the entire community, for it does seem (judging by their actions) as though they were jealous of each others property, and at their so called holy ambition, instead of being devoted to the universal salvation of mankind and infusing a righteous and holy feeling with in the bounds of their influence, they exert an influence quite to the contrary. How fit may be asked. Why, in the first place, should one of the churches by accident or otherwise, become enlisted in any way, or if you please, ever countenance any moral effort, that may have been originated in the community, so soon as it is known, just as soon the cry is heard from every other quarter, of the ecclesiastical domain,—hands off, have nothing to do with it, let them have all the honor to themselves; and if it should not succeed, let the disgrace fall on their own heads; consequently if it succeeds at all it is only a partial success, and the benefit, if any arising from it, measure, most of necessity be confined to a meager portion of the community. Whereas if they were united, and all actively co-operating in the attainment of the same end, what a marked difference there would be, in the whole aspect of the case.

Now what are the inevitable consequences which must necessarily follow from this mode of opposition of the *sacrum sanctorum*? Why, it not only divides our people into party factions, but that it has the effect to paralyze their energies and lay prostrate every laudable enterprise. The cause of temperance, education, and in fact every mode of improvement becomes neglected, and no importance scarcely is attached to say thing save that which concerns their own individual prosperity. It does appear as if though they lose sight, of the great end to be accomplished; and chose rather, and that in the face of striving events of the age to worship at the shrine of sectarianism influence, regardless of the consequences. Let me ask now every candid mind whether or not, that such a state of things growing out of the misadministration of church influence should be exposed, and held up to universal execration for such conduct does not, in my humble opinion, comport with the holy precepts of Christianity; but it is at war with every virtue she possesses, and such a deviation from its land marks, are not only unwarrantable as professing Christians; but it comes in juxtaposition to every principle of morality and justice.

—Owing to a crowd of matter we are compelled to lay over a part of this communication with several others, until next week.

For the Palladium of Liberty.

THE PRESS.
Mr. Editor.—Among the numerous springs of moral corruption in our beloved country, to the reflecting mind, the press is one of the most powerful. Through the instrumentality of the press mankind have become more enlightened. The march of mind and morals depend upon the conduct of the press, more in this the 19th century, than in any former one since its invention, because the press has become the prime vehicle of thought. The liberties which the press has held out to those who will speak to the world have as readily been seized upon by the ambitious and false hearted, for the propagation of the most abominable doctrines, as they have been by the unsuipring and the truly virtuous, to diffuse the principles of eternal truth. Therefore, the abuses of the privilege of this moral engine, have scattered the seeds of sorrow which time and circumstances soon matured into a crop of awful woe, to those who were outraged thereby. It is now more than three hundred years we have been kept in slavery in this country, and during those gloomy three hundred years what has the American press of liberty, (as it is often miscalled,) done for our fathers and mothers in this strange land? There it, and has been, some exceptions; but how few, and how timid were they, until the indomitable garibon arose and sent the awakening peals of undying truth over this sleeping nation. As to what the press could do, and what it should do, all agree it should be the first to speak out against all political sin—the first to defend religious liberty—the first to correct public sentiment, in reference to any matter of interest, to one man or many. I say these what all men believe to be the duties of the press. What has the press done over all this wide spread country to prevent the slave trade? There has been laws enacted against the trade? Well has the public print done its duty, to have those laws put in execution? I answer by the authority of the Journals of every State Legislature, as well as of the United States, emphatically, no. In the name of the history of all Europe, as well as that of America, that our National sin stands out in frightful colors. Again, what has the wise and good editors of Christian America done to bring about that political and moral degeneration, so loudly called for by the voice of reason and philosophy; by the word of him who is just and who will remember the croakings of this class of public teachers from duty when the happiness of millions is at stake. Even the Chief Magistrates of this country have helped to carry on this, as the pious John Wesley said, "sum of villainy." Tell me unphosphorized reason, has the American press done right? Answer honest Statesmen—answer all ye thousands of Divines, and ye millions of God's children, (or professed children of God) has not the Devil come from Hell with every species of abomination and sin ruling at the head of each element, in the Public

Schools, in the highest offices of State, and last of all the worst, the Devil has put manstealers, in where? In the town? In the prison? No not in either. Well, where? In the sacred desk, and in the editorial chair. Yes, Sir, and there men are not only silent on subjects which they should discuss, but if any any other of those who feel it their duty to speak or write on topics, which they *ought* consider their duty, these editors, in order to keep in the popular favor will come out against his brethren, and hardly allow them to be honest, in their opinions. If they would let (I mean the apostate of slave) anti-slavery men discuss with them through their own columns, then there would be at least the appearance of fairness; but as it is, the christian press is more corrupt, in many States, both in free and slave, than the political. But in these latter days God has raised up a Will-force and other sons of thunder, in the House of Commons, who from pure philanthropy and patriotism stood forth in the delegated voice of God, and used the press to spread the truth of human equality over all England. Yet in those awful, solemn, frightful peals came on the winds and waves of the Atlantic to this land of chains, of blood, of tyranny, and of groans. Oh my God, is it a truth, a land of murder! yes, the tyrant, the monster was gurgling himself in the blood of the innocent and the helpless.

What is the effect? Do you not see that sort of freedom sending his thoughts through the press like lightning. Yes, Garrison, it is there that has fought for the liberty of the press and that name shall be cherished by the latest eyes of the human race, when slavery shall have been lost in the eternal oblivion.

But there was a man of a good head but a better heart, that saw his property buried in the Mississippi then went up to the altar of liberty, and like a Williams, like a Jasper, and like the great Warren, he offered up his life. Yes, dear patriot, I have stood on the floor where thy noble blood was poured forth. Yes, and have stood by thy lonesome grave which has no stone to tell who thou wert. No, not even thy name; and all this for the liberty of the press. But could all the blood shed at Lexington, Yorktown, Cowpens, Saratoga, and the many fields of the revolution; could all the blood of our fathers be collected into "one grand reservoir," how would those violators of the liberty of the press, feel standing by such a sea as that? Now let me say to you editors who will not publish an article against oppression hear the cannon thunder on the field, see the sheets of lightning, see our fathers fall! behold the hero and the veterans writhing in their blood! see the poor widow, and the distressed orphan, almost despairing! See the wide spread ruin of the land! What means all those mourns? Your extensive plain whitened with bones! It all goes to show how much these men loved liberty and the freedom of the press.

Well as I have for transcended what I had thought at first, I close by saying, we have three organs through which we can, and will speak, said if the sentiments of Sheridan the great English statesman be true, "the liberty of the press," (which thanks to God we at last enjoy,) "will in time overturn oppression."

PALLADIUM OF LIBERTY.

COLUMBUS, WEDNESDAY, APRIL 21.

"We hold these truths to be self evident, that all men are created free and equal."

—Pamphlets are authorized to remit subscribers names and money free of charge. Our subscribers can see by this that they need not be at any expense to themselves, or to us.

John Wesley's Opinions on Slavery.
"Liberty is the right of every human creature as soon as he breathes the vital air, and no human law can deprive him of that which he derives from the law of nature."

Listen at the words of the great and good man, Mr. Wesley, who is the founder of Methodism. Read it over and over again, comparing it with the standard doctrines of the South in this church, and as they also are in most of the Methodist churches in the free States, and if you can call these people Methodist, who say that one man may buy and sell another, thereby taking all liberties from him as soon as he begins to breathe, until the setting of life's sun of perfect misery. As a Methodist we for one declare, that it would be equally as consistent to say that the founder of Universalism believed in the doctrine of endless punishment. From the best calculations we are able to make, there are about one hundred thousand Methodist who are in bondage to their brethren. Now Wesley said slavery was the "sum of villainy." Be some of these wondrous doctors of divinity say they know better, it is no doctor, no wrong but that it is a "righteous institution." Yet they are, what? Methodist! No they are murderers, they are thieves, they are hypocrites, they have denied the faith, if they ever possessed it. We only say that the Methodist are some characters where they are involved in slavery, and if John Wesley's affirmation be correct, which it is, that it is the "sum of villainy."

This article only alludes to those who hold slaves and refuse to acknowledge the doctrine of original Methodism and those who poison for them. Of course there are some in, like all other churches, so ignorant as not to know any thing about what they, themselves, or anybody else believe; but the Methodist are by no means alone in this "sum of villainy." Baptists and Presbyterians, are also deep in this sin and at another time we shall notice the conduct of several denominations, in reference to this man-brutalizing institution. These are only

hints. If any Methodist should happen to read this article, let him put this question to himself, am I a Methodist? and if so, what shall I say? I shall I take the sentiments of Father Wesley on the system of Methodism, latterly so strenuously urged upon us by Rev. Fisk, and a great number of the same fraternity. More of this when we have time and space.

"We received the pretty sheet lately gotten by a Cincinnati, called the 'Draftee's American'; but not in time for our other number. This paper is to discuss the following grand topics: Moral Reform, Education, Temperance, Industry, Mechanism, Agriculture, Political Economy, or the removal of illegal disabilities, News and Miscellany. We know the Gentlemen of the Committee, under whose supervision it is to be conducted, as well as the leading Editors. We say upon the whole, it will, no doubt, partake of the right spirit."

The Editor being a Judge.
For an article that appeared in our eleventh No. in reference to a dispute going on among some of our citizens in reference to the free school, &c. We were called up and required to explain why and wherefore, whereupon, I having the law in hand, we showed the gentlemen whose fine sensibilities were rubbed up, that the law allowed us to suppose a man "ignorant," as well as wise, being amenable for the abuse of such liberties. In that article we said we could not tell the cause of so much altercation, "unless it was ignorance" did not say it was ignorance; but since the investigation we have underwent, we feel so delirious coming to our awed decision, that is, that the whole was the very opposite of liberty; and especially common sense. We hope that this will end the whole dispute; if we come again, it will be in plainer English.

THE GRAND RALLY!

There will be a grand rally of the colored people of this State for liberty and right on Wednesday the 18th of September 1844 at Columbus. At 10 o'clock A. M. on this occasion we want to see every community represented, and if possible every colored man present; the time has come when each should feel it to be a duty which he owes to himself—to his race and to his God to rise in the majesty of unswerving, yet unswerving mankind and contend for that which the inhuman citizens of this profligate free State have deprived him.

To be present at this Convention, the teacher should leave his school—the farmer—should leave his plough—mechanic—should leave his tools—the barber—should leave his chair—the laborer—should leave his work—and the steward should leave his lord, for they all have rights given them by God, which they have lost by the oppression of tyrants.

Come if you can read—come if you have not a nice suit of clothes—come if you have no money come if you have to walk—come not for vanity or might; Come up for LIBERTY AND RIGHT!

DAVID JENKINS,
L. D. TAYLOR,
DAVID BURNER,
Rev. E. FIELDS,
J. M. CADORZO.

Central Committee

A two sheet volume of a superior quality, also a receipt for sale cheap by
Columbus, Feb. 20

