

# THE LIBERATOR.

VOL. I.]

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

[NO. 11.]

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

[SATURDAY, MARCH 12, 1831.

## THE LIBERATOR

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## THE LIBERATOR.

Reformation must be put at some distance to please. Its greatest favors love it better in the abstract than in the substance. When any old prejudice of their own, or any interest that they value is touched, they become scrupulous, captious, and every man has his separate exception. Thus between the resistance of power, and the unsystematic process of popularity, the reformer is hissed off the stage, both by friends and foes.  
Edmund Burke.

## HISTORY OF SLAVERY IN MASSACHUSETTS.

JUDGE TUCKER'S QUERIES RESPECTING SLAVERY, WITH DR BELKNAP'S ANSWERS.

QUERY 6. At what period was slavery abolished? what were their numbers and proportion to the whites at that period?

By comparing what is said in answer to queries 4th and 5th, it appears that the complete abolition of slavery may be fixed at the year 1783; that by an enumeration made in the following year, the number of blacks was 4,377, and their proportion to the whites as 1 to 80.

QUERY 7. What is the condition of emancipated blacks? is any, and what provision made for their education and maintenance during infancy, or in a state of decrepitude, age, or insanity?

If a comparison be made between the former and present condition of this class of people in the New-England states, it may be said, that unless liberty be reckoned as a compensation for many inconveniences and hardships, the former condition of most of them was preferable to the present. They have generally, though not wholly, left the country, and resorted to the maritime towns. Some are incorporated, and their breed is mixed with the Indians of Cape-Cod and Martha's Vineyard; and the Indians are said to be meliorated by the mixture. Some are industrious and prudent, and a few have acquired property; but too many are improvident and indolent, though a subsistence for laboring people is here very easily obtained. Having been educated in families where they had not been used to provide for themselves in youth, they know not how to do it in age. Having been accustomed to a plentiful and even luxurious mode of living, in the houses of their masters, they are uncomfortable in their present situation. They often suffer by damp, unwholesome lodgings, because they are unable to pay the rent of better; and they are subject to many infirmities and diseases, especially in the winter. Those who serve in families of the whites, on wages, if steady and prudent, are the best fed, the best clad, and most healthy; but many of those who have families of their own to support, are oppressed with poverty and its attendant miseries.

The same provision is made by the public for the education of their children as for those of the whites. In this town, the committee, who superintend the free schools, have given in charge to the school-masters to receive and instruct black children as well as white; but I have not heard of more than three or four who have taken advantage of this privilege; though the number of blacks in Boston probably exceeds one thousand. It is a very easy thing for the children of the poorest families here to acquire a common education, not only at public, but even at private schools. The means are supplied by the manufactories of wool-cards. Most of the labor is done by machinery; and the sticking of the wires in leather is done by hand, and is an employment for children. The school-mistresses take the materials from the manufactories, and in the intervals of reading, send the children to work; which, if they are diligent, pays for their schooling, and perhaps yields some little profit to the mistress. In this mode, the children of blacks, as well as whites, may be initiated in the first rudiments of learning, and at the same time acquire a habit of industry. No schools are set up by the community, for the blacks exclusively; though sometimes they have had instructors of their own color, and at their own expense. In age, decrepitude, or insanity, they have the ben-

efits of the laws, which oblige every town to provide for the poor and infirm. In the almshouse of this town, provision is made for invalids and insane of all colors; and there is a school for children who are born or put there, to which blacks have the same access as whites. When children are of proper age to be bound out, the boys to a trade or a farm, and the girls to serve in families, the persons who take them enter into indentures with the overseers of the poor; they oblige themselves to perfect the boys in reading, writing, and arithmetic; to provide them with clothing, and at the age of twenty-one to dismiss them with two suits of clothes and twenty pounds in cash. The girls are to be taught reading, writing, sewing, knitting, and housewifery, and to be dismissed at the age of eighteen with suitable clothing. The same indentures are given for blacks as for whites.

In cases where negroes formerly took their freedom without the consent of their masters, and without a legal process, and have since become paupers, there is yet a question concerning their support. Some say, that their former masters ought to be at the expense. Others say, that as the public opinion is in favor of their emancipation, they ought to come within the description of state paupers, to be maintained at the expense of the state, and not of any particular town. Others say, they are properly town-charges; but to this it is answered, that they are within no description of town inhabitants; that towns could never give them warning to depart, and that they could never gain a legal settlement. Disputes of this kind are not much known in Boston, but exist in several places in the country. Suits are still pending on this question, and the judges have not formed any system of opinion on the subject. Application has been made to the legislature, and a bill has been before them, but no decision is yet made. In the mean time, they are either maintained by the towns, with some hope of reimbursement from the state, or else by private charity.

By a law made at the same time with the prohibitory act, in 1788, all negroes, not citizens of any state in the Union, but resident here, are required to depart in two months, or they may be apprehended, whipped, and ordered to depart. The process and punishment may be renewed every two months. The design of this law is to prevent deserting negroes from resorting hither, in hopes to obtain freedom, and then being thrown as a dead weight on this community.

I will only add under this head, that the negroes are fond of taking the surname of their former masters, or such one as they were most pleased with, not forgetting the titles which appended to them, as captain, colonel, doctor, esquire, &c. This shows that they have as much vanity as other people.

## COMMUNICATIONS.

Will some of our disinterested colonizationists, who are bent upon the benevolent project of sending our colored population to their native land,—a land, by the way, which they never saw,—be good enough to read and digest the following communication from a colored gentleman of high respectability and superior intelligence?—Ed.

## THE COLONIZATION CRUSADE.

To the Editor of the Liberator.

ESTEEMED FRIEND:—My attention was forcibly attracted by a communication in Mr Poulson's Daily Advertiser of the 16th inst. which states, that Mrs Stansbury, of Trenton, N. J. has presented one thousand dollars to the Colonization Society.—Now I think it is greatly to be regretted, that this highly generous and benevolent lady has been induced to make this donation for the purpose of conveying some of the superannuated slaves to Africa, when objects of much greater importance could be obtained by offering a premium to muster mechanics to take colored children as apprentices, so that they would become useful to themselves and others. It is an inquiry becoming of the utmost importance, what is to become of those children who are arriving at the age of manhood?

I am greatly astonished, that the ministers of the gospel should take so active a part, in endeavoring to convey the freemen of color to Africa. Even in Boston and New-York, they have taken the lead in support of this object. They cannot be aware of the great injury they will be the means of inflicting on us: instead of doing this, they should endeavor to remove prejudice, to ameliorate and improve the condition of the colored people by education, and by having their children placed in a situation to learn a trade. I hope, through the assistance of Divine Providence, that the Liberator may be the means (especially in Boston, the Cradle of Liberty and

Independence) of guiding the people of this country in the path, which equal justice and the public good so evidently indicate.

I have never conversed with an intelligent man of color, (not swayed by interested and sinister motives,) who was not decidedly opposed to leaving his home for the fatal clime of Africa. I am well acquainted with all the masters of vessels, belonging to this port, who have been to the coast of Africa; and they all agree in representing it as one of the most unhealthy countries in the latitude of 40. In the months of June and July, the thermometer is at from 88 to 90 degrees. What must it be, then, in the latitude of 6 or 7, under a vertical sun, and where after the rainy season, the effluvia which arises from the putrefaction of vegetables is productive of the most fatal effects? Sir James L. Yeo agrees with their account, in his statement laid before the Admiralty of Great Britain.

Has any one, in either of our southern States, given any thing like a thousand dollars to promote emigration to Africa? Not one has shown so much compassion for the oppressed slave. General Mercer, who is, I believe, the President of the Colonization Society,—promised to emancipate his slaves, and to sell his large possessions in Virginia, and to remove with them to Africa—(my friends inform me, and I believe him to be one of the most humane and best of masters.) Mr Key, the great advocate, and the late Judge Washington, promised to liberate their slaves: I believe that neither of them has performed his promise.

According to a statement made by Mr Key, they have removed in fourteen years about as many hundred emigrants. I will venture to say, that at least a half million have been born during the same period. We ask not their compassion and aid, in assisting us to emigrate to Africa: we are contented in the land that gave us birth, and for which many of us fought, and many of our fathers fought and died, during the war which established our independence. I well remember, that when the New-England regiment marched through this city on their way to fight the English army under the command of Lord Cornwallis, there were several companies of colored people, as brave men as ever fought; and I saw those brave soldiers who fought at the battle of Red Bank, under Col. Green, where Count Donop the commander was killed, and the Hessians defeated. All this appears to be forgotten now; and the descendants of these men, to whom we are indebted for the part they took in the struggle for independence, are intended to be removed to a distant and inhospitable country, while the emigrants from every other country are permitted to seek an asylum here from oppression, and to enjoy the blessings of both civil and religious liberty, equally with those who are entitled to it by birthright.

I think the ministers of the gospel might do much towards destroying the domestic slave trade, which breaks asunder the sacred ties of husband, wife and children. Not a voice is raised by them against this most cruel injustice. In the British Colonies, this is not permitted; yet it exists in the only true republic on earth. CATO.

Philadelphica, Feb. 23, 1831.

'S. T. U.' (who is he?) is a valuable correspondent. Would he observe that every mind in our land was as capacious and unprejudiced as his own, and every heart as benevolent.—Ed.

## PREJUDICE.

To the Editor of the Liberator.

SIR—I have read with great pleasure many of the communications in the Liberator from people of color, and with very deep interest the address to the citizens of New-York, published in your paper of the 5th of February. It is an appeal, which, one would think, must be irresistible to every heart not closed by prejudice to the claims of justice and humanity. It is not my intention, here, to enter into the merits of the Colonization Society, any farther than to remark, that so far as it is founded on prejudice against the blacks, and tends to increase that prejudice, just so far it must be wrong in principle, and injurious in its effects. My present object is to consider in what way we, in this part of our country, can most effectually and immediately benefit our colored brethren around us. And it seems to me that our chief efforts should be directed towards the removal of prejudice against their color. In the address to the citizens of New-York, the inquiry is made, "Is this prejudice unconquerable?" Just as unconquerable as any other absurd prejudice which we will not take the trouble to conquer, and no more so. The truth is, many people seem rather to be proud of their prejudices than ashamed of them; others very candidly acknowledge the weakness of

a prejudice, and think there is sufficient merit in their candor to purchase an indulgence for retaining their prejudice. I will not undertake to decide whether it is innocent to cherish a prejudice of any kind; but whether it is innocent to cherish one which inflicts a cruel injury upon our fellow men cannot be made a question: And of this character is the unnatural, the childish and vulgar and unchristian prejudice against a race of men on account of their color. That it is unnatural needs no other proof than simply a statement of the fact, which, indeed, can hardly be unknown to any one, that children feel as strong an attachment to black nurses or attendants as to white ones; and also that black and white children in the same families, at the south, play indiscriminately together and on perfect equality, till the relation of master is learned—and then, indeed, too soon the part of tyrant begins to be enacted. There is, also, a priori, an improbability amounting almost to demonstration, that rational creatures of the same nature have been formed with a natural or instinctive dislike to each other. And since there is a sufficient account of the origin of the dislike towards the blacks, from the unfortunate circumstances of their condition in this country, there is no ground at all for supposing it other than unnatural. Indeed, I know not that any person seriously professes to consider it natural, for it is usually called a prejudice, implying that it is acquired.

This prejudice is assuredly childish and vulgar, for a dislike for which no reason can be given, is worthy only of children, and the most vulgar and uninformed minds. And in point of fact, it is a prejudice which is strongest and most deeply rooted in the vulgar, and in the lower classes of society; and I can truly say, that among my own acquaintance, it is the most enlightened and refined persons I have ever known, who have been the most perfectly free from it. Let those, to whom its vulgarity would be the strongest inducement to overcome it, observe the extreme fastidiousness and delicacy of the lower orders of servants, trades-people and mechanics in regard to any association with the blacks, even when the standing of the latter, in a moral and intellectual point of view, is equal to their own.

That it is unchristian, entirely at variance with the whole spirit of the gospel, will not be questioned by any one who will fairly try it by the test of Christian principle. What man, with the bible in his hand, can view as a right and Christian feeling, any feeling like aversion, repugnance or dislike towards his neighbor, whom he is commanded to love as himself, his brother formed like himself in the image of his Creator, possessed of the same rational faculties and having the same immortal destination? If, unfortunately and unconsciously, he has acquired such a feeling, he will not suffer it to influence his conduct, he will not let his own foolish feelings be the measure of the justice or the kindness which he owes to a fellow creature, he will perceive that they do not entitle him to disregard his feelings. The black man will always receive from him the same treatment as the white under the same circumstances, or rather the one who undoubtedly most needs encouragement and countenance will receive most. It will always be seen that he does not consider the former at all less entitled to regard and respect on account of his color. If this principle were adopted, how different from what it is would be the situation of those who are now almost as outcasts among us! And it should be remembered, that the very expression of such a feeling is an injury to the object of it, since it will naturally tend to excite or strengthen a similar prejudice in those who hear it. Who can say how much mischief has already been done by the wicked and unwarrantable asserions, that this prejudice is unconquerable?

But the very feeling itself of dislike, repugnance, or whatever it is, even if it were never expressed, and never acted upon, is unkind, unjust, unchristian. Therefore it must be overcome. The heart is to be pure as well as the actions; evil thoughts as well as evil deeds are to be avoided. Let him who is under the influence of this prejudice endeavor, by a strong effort of his mind, to place himself in the situation of the objects of his prejudice, to realize what it is to be the object of scorn, contempt, or dislike, even in a moderate degree, and then perhaps he will feel its injustice. Let him dwell on this idea, and on all the circumstances of that oppressed and degraded situation to which he is in thought transferred, till he has excited within himself a true sympathy for those who occupy it in reality. If he now inquires what he ought to do, his heart will not give him a wrong answer. He will not now content himself with simply doing nothing to increase the evils of their situation, to extend the cruel prejudice which has reduced them to it; but he will feel that he is

called upon to make some positive effort to bring them forward to that rank among their fellow men to which their nature entitles them. There are many, perhaps, who feel some pity for the blacks, who would be willing to give money to assist and relieve them when in want, and to afford them the means of education; and being so far well disposed towards them, they overlook the farther claims which their peculiar situation gives them on our sympathy. All this falls far short of the charity called for by the gospel. He who feels this sympathy will proceed much farther.

I was much struck with a noble sentiment expressed by a colored man, when speaking of Mr Jefferson's having called their color unfortunate. 'Is it thought,' (I quote from memory), 'that we consider it unfortunate to be black? No! we do not think it unfortunate to be of that color which has pleased our Maker to give us.' What man, that has a soul, can read this, and not blush, if he has ever been among the number of those who have considered a colored skin as unfortunate or degrading? It is not the color of the blacks, but the prejudices and unrighteous dealings of the whites, that are the cause of the misfortunes of the former. Bishop Heber suggests that the intermediate color, such as that of the Hindoos, is the original color of the human species, and in itself the most agreeable; and that the black and the white complexion are both of them deviations from the original and standard color.

It must be very gratifying to all the friends of the blacks to know that you, Mr Editor, are so true to your principles as to have a colored apprentice; and I hope that many others will be sufficiently enlightened and independent, to follow your example. Let me add that I should rejoice, and think it an honor to my country, if I could believe that before this generation has passed away, reason and religion will have gained so complete a victory over prejudice and blind worldly interest, that half our officers of government may be of the African race. S. T. U.

For the Liberator.

TEXTS FOR MEDITATION.

'Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame. For Satan himself is transformed into an angel of light; therefore it is no great things if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine, and esteem them very highly in love for their works' sake. And be at peace among yourselves. Now I exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men; in that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men. I charge thee, before God and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partakers of other men's sins. Keep thyself pure. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

You have already mentioned, Mr Editor, the formation of a State Colonization Society, on the 10th ultimo, and the scandalous remarks made on that occasion by the Hon. Mr Dearborn of Norfolk, and others, relative to the free people of color. I was surprised to hear men in such high standing, who ought to be a light to the people, calling Jehovah into question concerning the workmanship of his hands, and telling him he did not know what he was about when he 'made of one blood all nations of men.'

'For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. We unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater condemnation. We unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. We unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.'

O ye schemers! why do ye undertake to impose on the free people of color by telling them that Af-

rica is their native soil, when our fathers fought for liberty, and received nothing for it, and laid their bones here? We claim this as our native soil, and not Africa; for we are sensible that if the land flowed with milk and honey, you would not send a colored person to it; for it is evident some of you would go to the uttermost parts of the world for one dollar's gain: therefore we know that it is not through pure love you want to send us to Africa.

'Brethren, fret not yourselves because of evil doers; neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; and so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thine heart. We to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. Wo to him that buildeth a town by blood, and stablisheth a city by iniquity!'

R. R.

For the Liberator.

TO COLONIZATIONISTS.

How long, oh! ye boosters of freedom, will ye endeavor to persuade us, your derided, degraded fellow countrymen, to the belief that our interest and happiness are prized in high estimation among you? Be it known, that we are not all such misguided, deluded mortals as to be duped by your plans; that we will not suffer ourselves to become so infatuated as to 'hurt reason from her throne,' and succumb to your glittering, showy, dissimulating path to eminence. We spurn with contempt your unrighteous schemes, and point the finger of derision at your fruitless attempts. You have commenced them in a day, when liberty, justice and equality are claimed by almost all, as Nature's rights; for behold! a beam of science, lucid as the sun, has divinely fallen upon the lightless intellects of a portion of that ignoble part of your fellow creatures, who have been so long the victims of your fell injustice and inhumanity. Would to God that conscience might subdue your malignant prejudices. Tell us not that our condition can never be bettered in the land of our birth: you know it not. Make but the attempt in consecrating a portion of your time, talents and money upon us here, and you would soon find the cause of Africa's injured race vindicated by her descendants; and the day which now dawns would be speedily ushered into blazing light, declaring in its effulgence the joyful social of Liberty—Justice—Equality to all mankind.

Philadelphia. HANNIBAL.

A VOICE FROM BOSTON!

A few weeks since, we gave the proceedings of a spirited meeting of the colored citizens of New-York, in opposition to the American Colonization Society. Below are the Report and Resolutions of the colored citizens of Boston, on the same subject. Let them receive a candid and attentive perusal. We understand that the meeting was very large and respectable, and unanimous in opinion. It now remains for our free colored brethren in Philadelphia, Baltimore, and the more southern cities, to let their voices be heard at this important crisis, in a tone that shall shake the Society to its foundation.—Ed. Lib.

ANTI-COLONIZATION MEETING.

Pursuant to public notice, a meeting was held by the colored citizens of Boston, February 15th, at their school-house, for the purpose of expressing their sentiments in a remonstrance against the doing of the State Colonization Society, Feb. 10th. It was called to order by Mr J. G. Barbadoes. Mr Robert Roberts was elected Chairman, and Mr James G. Barbadoes Secretary. A prayer was then offered up to the throne of grace, by the Rev. Mr Snowden. The chairman having explained the object of the meeting, sundry resolutions were offered by Mr Barbadoes, and fairly discussed. On motion, a committee of five was chosen to amend the resolutions, and to draft an address to certain white citizens who had formed a State Society auxiliary to the American Colonization Society, and to the enlightened public. John T. Hilton, James G. Barbadoes, Rev. Hosea Easton, Thomas Dalton and Thomas Cole were placed on the committee. The meeting was then adjourned to Tuesday Evening, March 1.

MARCH 1. The adjourned meeting was held this evening, for the purpose of hearing the Report of the Committee. The throne of grace was addressed, in an appropriate and fervent prayer, by the Rev. Mr Christian. Rev. Mr Easton, chairman of the committee, read the Report, which was unanimously accepted. It was then voted, that the proceedings of the meeting, together with the report and resolutions, be published, and signed by the Chairman and Secretary.

REPORT.

The Committee, to whom was referred the subject of an attempt, by certain white citizens, to es-

tablish in this State a Society auxiliary to the American Colonization Society, whose supposed object was the removal of the free colored population to western Africa, have with diligence sought for and obtained every fact within their reach, relative to what was enjoined upon them by the respectable body by whom they were delegated; and now respectfully REPORT—

That they have attended to the duty with which they were charged, with all the wisdom, prudence and fidelity which they possessed, and which the merits of the case required. They therefore submit to the consideration of the meeting their several conclusions on the subject.

The duty of your committee seemed to be divided into three general inquiries:—1st. To ascertain whether the Society above named was truly established in this metropolis. 2d. By whom it was established, and for what purpose. 3d. If established for the purpose entertained by the free colored population, what method should be adopted in regard to expressing their disapprobation thereto.

As to the first inquiry, your committee can state, that every doubt is now removed respecting the formation of such a Society, the proceedings of the meeting being published, together with the names of the officers.

On the second inquiry, your committee refer you to the 2d Article of the Constitution of said Society, (published in the Boston Courier of Feb. 16, 1831,) which reads thus:

'The object to which this Society shall be exclusively devoted, shall be to aid the parent institution at Washington, in the colonization of the free people of color of the United States on the coast of Africa; and to do this not only by the contribution of money, but by the exertion of its influence to promote the formation of other societies.'

We deem an explanation here unnecessary.

In regard to the third and most essential inquiry, your committee report, that they know of no better way of expressing their disapprobation of such measures, than to use every exertion to persuade their brethren not to leave the United States upon any consideration whatever; but if there are or should be any exasperated in consequence of abuse from their white countrymen, and who are determined to leave the country, we think it desirable to recommend them to Hayti or Upper Canada, where they will find the laws equal. Your committee deem it expedient also to urge this duty upon the several ministers of color throughout the United States, and all other persons of color whose influence may have any bearing in preventing their brethren from yielding to a request so unjust and cruel.

And if your respectable body should not think your committee were going beyond the bounds of their duty, they would recommend the clerical order throughout the United States, who have had or who are having any thing to do with the deceptive scheme above alluded to, to read the 13th chapter of Ezekiel. Read it—read it—and understand it. Your committee would recommend those clergymen, who have not defiled their garment with the blood of the innocent, to read the 1st, 2nd, 11th and 12th verses of the 24th chapter of Proverbs.

In support of the sentiments thus expressed, it becomes necessary that our reasons should accompany them, why we object to the plan of dragging us to Africa—a country to us unknown, except by geography. In the first place, we are told that Africa is our native country; consequently the climate will be more congenial to our health. We readily deny the assertion. How can a man be born in two countries at the same time? Is not the position superficial to suppose that American born citizens are Africans? In regard to the climate, what better proof do we want of its salubrity, than to know that of the numerous bodies who have embarked—a large portion of them have immediately fallen victims, on their arrival, to the pestilence usual to that place?

It is again said, that the establishment of a colony on the coast of Africa will prevent the slave trade. We might as well argue, that a watchman in the city of Boston would prevent thievery in New-York, or any other place; or that the custom-house officers there would prevent goods being smuggled into any other port of the United States.

We are aware, that such an unnecessary expense devoted to the application of a remedy so far from the disease, is absolutely contrary to common sense. We are sensible that the moral disease, slavery, is in America, and not in Africa. If there was no market for the vending of slaves, there would be no inducement for the thief to steal them. The remedy for this evil, we humbly conceive, consists of three general prescriptions, viz. 1st. Let him who steal obey the word of God, and steal no more. 2d. Let him who hath encouraged the thief by purchase, (and consequently is a partaker with him), do so no more. 3rd. Let the clerical physicians, who have encouraged, and are encouraging, both the thief and the receiver, by urging their influence to the removal of the means of their detection, desist therefrom, and with their mighty weight of influence step into the scale of justice: then will be done away this horrible traffic in blood.

From the above consideration, we sincerely commend to our white countrymen honor and humanity, which will render useless the transportation of the colored population to the coast of Africa, it being altogether gratuitous and uncalled for.

We proceed to offer several objections to the operation alluded to—one is, the circumstance of the project originating with those who were deeply interested in slavery, and who hold slaves as their property. We consider the fact no evidence of the innocence of its design. We further object, because its members admit slavery to be an evil, and use, no means to destroy it; but are exerting all their influence to urge every free person of color to Africa, (whose right to this soil holds good with any other citizen,) thereby riveting the chains of slavery stronger than ever upon their oppressed brethren.

Again we object, because the whole spring of action seems to originate in the fear lest the free colored people may whisper liberty in the ears of the oppressed. We would suggest, however, that they who are fond of liberty should not be annoyed at its sound, from whatever source it may come.

Again we object, on the ground of there being sufficient land in the United States, on which a colony might be established that would better meet the wishes of the colored people, and at a much cheaper rate than could possibly be done by sending them to a howling wilderness far away, and to them unknown.

One of the leaders of the newly formed Society argued that in case a colony was formed for the blacks in the United States, they would in a short time be removed, as has been the case with the poor Indians. To obviate this objection, we here inform him that Hayti will hold all the slaves he will send her; and as for free people, we expect they can go where they please, either to Africa, Hayti or Upper Canada, or remain at home, without asking the consent of a slaveholding party. Nor can we conceive why free citizens, acting this liberty, should interfare with them, if they are—they have represented themselves to be—honest and benevolent men. We conceive, that the question in view stands in two distinct points—the removal of the free colored population from this country, or the acknowledgment of them as citizens. The former position must be acknowledged, on all sides, a means of perpetuating slavery in our land; the latter, of abolishing it; consequently it may be seen who are for the well-being of their country.

We regret that our interest has thus drawn us before the public, on account of the regard we entertain towards many of our warmest friends who have been deceived by a cloak of philanthropy, smooth words, and a sanctified appearance. We remind them, however, that the blood of Abel is beginning to be heard by many who are willing to acknowledge that they hear it.

We cannot close our duty without gratefully acknowledging the respect we entertain for those who have defended our cause with more than Spartan courage. It is the opinion of your committee, that they are to be respected as our countrymen, our brethren, and our fellow citizens—not to say they are to be applauded as men, whose great acts are based upon the acclamation of their fellow men; but rather let us hold up their hands, and let their works praise them. We shall only add an expression of our hopes, that the SPIRIT OF LIBERTY, recently awakened in the old world, may redouble its thundering voice, until every tyrant is seized with a Belshezar tremble at the hand-writing upon the wall of his corrupt palace.

In addition to the above, your committee submit the following resolutions for your acceptance.

Resolved, That this meeting contemplate, with lively interest, the rapid progress of the sentiments of liberty among our degraded brethren, and that we will legally oppose every operation that may have a tendency to perpetuate our present political condition.

Resolved, That this meeting look upon the American Colonization Society as a clamorous, abusive and peace-disturbing measure.

Resolved, That this meeting look upon the conduct of those clergymen, who have filled the ears of their respective congregations with the absurd idea of the necessity of removing the free colored people from the United States, as highly deserving the just reprehension directed to the false prophets and priests, by Jeremiah the true prophet, as recorded in the 23d chapter of his prophecy.

Resolved, That this meeting appeal to a generous and enlightened public for an impartial hearing relative to the subject of our present political condition.

Resolved, That the gratitude of this meeting, which is so sensibly felt, be fully expressed to those editors whose independence of mind and correct views of the rights of man have led them so fearlessly to speak in favor of our cause; that we rejoice to behold in them such a strong desire to extend towards us the inestimable blessing in the gift of a wise Providence which is demanded by all nature, and for which their veteran fathers struggled in the revolution.

ROBERT ROBERTS, Chairman. JAMES G. BARBADOES, Secretary.

ME. At a city, in called to Cornish then stat gator, ed lished by Ho adve Durin 1 The med 1 Morel, s itor. It wa be appoi express the obje with. When and Jun On m be appo who we Who pleasa for the contribu we ear union, i and pr highly d generou Reso views a editor c support friend, he to gi Reso pist, an the boe pants w Reso this cou tally d shall no framers, of tyran Resi with fat him the rights; of truth cast in Reso from th the dis view al long lo until we the ina It w ings of tions, b publicat On Pursu of color into con calling g meetings, J meeting introduce s, it Resol scribers. Resol agent in Resol be publi THO An in Martinig to have l and plu marital l leaders e island m of ingratl we have the ghost

**MEETING IN PHILADELPHIA.**

Philadelphia, March 1, 1831.

At a meeting of the young men of color of this city, in Wesley Church, Frederick A. Hinton was called to the chair, and William Whipper and James Cornish were chosen secretaries. The chairman then stated the object of the meeting; the same being to give a more extensive patronage to the 'Liberator,' edited by William Lloyd Garrison, and published by Garrison and Knapp, in the city of Boston. He adverted to the difficulties the editor had incurred, during his warfare against our invertebrate enemies. The meeting was then warmly and feelingly addressed by Messrs Parvis, Cornish, Douglass, Forten, Morel, and others, in behalf of the paper and its editor.

It was then *Resolved*, That a committee of three be appointed to prepare a Preamble and Resolutions, expressive of the sense of this meeting in regard to the object for which it was called, and to report forthwith.

Whereupon, William Whipper, Robert Parvis, and Janus C. Morel, were appointed.

On motion, *Resolved*, That a committee of seven be appointed to solicit patronage to the Liberator, who were duly appointed.

**PREAMBLE.**

When we look upon the past and present condition of our people, we much regret that the effects of slavery and prejudice have left our condition so deplorable and almost forsaken by those who cry so loud for freedom and equal rights. Fully sensible that the press is the most powerful engine that can contribute to our elevation and happiness,—therefore we earnestly invite our brethren, throughout the union, to give their support to the Liberator, a noble and praiseworthy advocate in our behalf, which highly deserves the patronage of every noble and generous mind.

*Resolved*, That we cheerfully accord with the views and sentiments of William Lloyd Garrison, editor of the Liberator, and we will give a dignified support to his paper, and to that of our indefatigable friend, Lundy; and exercise every means in our power to give them a more extensive circulation.

*Resolved*, That as a man, a patriot, a philanthropist, and a christian, his exertions should be dear to the bosom of every American citizen, whose heart pants with the love of freedom.

*Resolved*, That while the laws of any portion of this country deprive us of the power and liberty, virtually delegated to freemen by the Constitution, we shall not hesitate to declaim against the injustice of their frames, and will cheerfully rejoice at the downfall of tyrants and tyranny.

*Resolved*, That while demons may charge him with fanaticism, it shall be our boast to pronounce him the efficient and unwavering advocate of human rights; and while such fanaticism breathes the spirit of truth, honesty and justice, may it be our lot to be east in its precious mould.

*Resolved*, That so long as we can learn wisdom from the fate of nations; so long as we can observe the diseased state of Europe; so long as we can view all nations every where contending for their long lost rights; we cannot be silent nor satisfied, until we are in possession of that boon of heaven—the inalienable rights of man.

It was on motion, *Resolved*, That the proceedings of this meeting, with the Preamble and Resolutions, be forwarded to the editor of the Liberator for publication.

On motion, the meeting adjourned.  
**FREDERICK A. HINTON, Chairman.**  
**WILLIAM WHIPPER,**  
**JAMES CORNISH, } Secretaries.**

**MEETING IN NEW-YORK.**

New-York, February 18, 1831.

Pursuant to public notice, a meeting of the people of color was held in the Boyer Lodge Room, to take into consideration the propriety of supporting a paper called 'The Liberator.' Whereupon Mr Peter Volessing was called to the chair, and Thomas Jennings, Jr was appointed secretary. The object of the meeting being stated by the Chairman, and several introductory remarks being made by different persons, it was

*Resolved*, That an agent be chosen to obtain subscribers and provide a place of deposit for the paper.

*Resolved*, That Mr Philip A. Bell be appointed agent in this city.

*Resolved*, That the proceedings of this meeting be published in the Liberator.

**PETER VOLESANG, Chairman.**  
**THOMAS JENNINGS, Jr. Secretary.**

An insurrection of the blacks has taken place at Martinique, but after considerable exertion, appears to have been suppressed. Several dwelling-houses and plantations have been destroyed by fire—and martial law proclaimed for six months—several ring-leaders executed—150 persons put under arrest. The island must finally fall into the hands of the blacks.

The Liberator, to-day, is filled with 'trusts of ingratitude' at the Colonization Society; but, as we have no bowels of compassion for the association, we hope to see the thrusts multiplied, until it give up the ghost.

**SLAVERY RECORD.**

**SUTCLIFF'S TRAVELS.**

A friend has put into our hands the last number of the London Herald of Peace, in which we find some extracts from Sutcliff's Travels in this country in 1804, 1805 and 1806, and printed in Philadelphia in 1812—a work which we have never seen. We have room to-day only for a brief quotation:

9th month, 18th, 1804. This morning I crossed the Potomac, and paid a visit to a family at N. It abated greatly the pleasure I should have received from the hospitality of this family, when I was informed that they were in possession of upwards of 100 negro slaves, numbers of whom I saw at work in the fields, the gardens and about the house. They appeared to be a remarkably stout, robust race of men, and, in point of health, had, to all appearance, greatly the advantage of their owners. A person not conversant with these things, would be naturally led to think, that where families have the opportunity of employing a number of slaves, every thing about their houses, gardens, and plantations, would be kept in very nice order. However, the reverse of this is generally the case; and I was sometimes ready to think, that the more slaves there were employed about a house and plantation, the more disorder appeared. I am persuaded, that in a well-regulated family, with one or two hired servants, much more neatness, order, and comfort may be preserved, than can be maintained by treble the number of slaves. I have been in families where several slaves were kept, which have scarcely afforded the common necessities of life. I have sat at tables in families where two or three slaves have waited upon us, and yet there has not been a lodging-room or accommodations at night equal to what many a laboring man in England is able to furnish; and to compare the accommodations of a slaveholder in some of the southern States, with what the meanest of the Pennsylvania farmers are accustomed to, would be still more unfavorable to the former.—P. 44.

24th month, 22d, 1804. Port Tobacco. Many habitations in this part of the country are exceedingly private and retired; and the situation of some of them beautiful beyond description; but that cruel system of negro slavery seems to hang like a dark cloud over all their pleasant scenes. On the 23d I returned to Alexandria, and in crossing the Potomac, was ferried over by two negro slaves, who gave me an account of two of their fellow-slaves being drowned, in crossing this ferry, during the last winter, at a time when large quantities of ice were floating down the stream, which over-set the boat. I believe it sometimes happens that these poor creatures are very unnecessarily exposed to dangers, when they dare not remonstrate with their owners.—P. 45.

9th month 26, 1804. I rode to Groundland, my road lying, part of the way, through extensive plantations, cultivated by negro slaves, many of whom dwell in small clusters of huts at no great distance from their master's house. I had the curiosity to look into some of their habitations; but all that I examined were wretched in the extreme, and far inferior to many Indian cottages I have seen. 27th. I slept at C. A.'s, and this morning set out for Fredericksburg, being accompanied by his young man, our road lying through the woods great part of the way. At the place where we dined, we were waited on by two mulatto girls, whose only clothing appeared to be loose garments of cotton and woollen cloths, girt round the waist with a small cord. I had observed that this was a common dress of the working field negroes in the fields; but when engaged in business in the house, it seemed hardly sufficient to cover them. Here again I had the curiosity to look into some of the negro huts, which, like those I had before seen, presented little else but dirt and rags. We came to Fredericksburg, and lodged at Fisher's Tavern. The next morning I was waked early by the cries of a poor negro, who was undergoing a severe correction previously to his going to work. On taking a walk on the banks of the Rappahannock, the river on which this town is seated, I stepped into one of the large tobacco warehouses which are built here, for the reception and inspection of that plant before it is permitted to be exported. On entering into conversation with an inspector, as he was employed in looking over a parcel of tobacco, he lamented the licentiousness which he remarked so generally prevailed in this town. Such was the brutality and hardness of heart which existed, that some amongst them paid no more regard to selling their own children, by their female slaves, or even their brothers and sisters, in the same line, than they would do to the disposal of a cow or a horse, or any other property in the brute creation. To so low a degree of degradation does the system of negro slavery sink the white inhabitants who are unhappily engaged in it.—pp. 51, 53.

**HORRIBLE BUTCHERY!**

His Majesty's sloop Primrose arrived at Portsmouth, Eng. January 29, from a three-years' cruise on the African coast, having captured on the 7th of Sept. the slave ship *Velos Passagera* with 555 slaves on board. Some time previous to the visit of the Primrose to the Bay of Loango, the king of Loango had brought 100 slaves to the coast for sale, but finding no slavers on the station, BUTCHERED THEM ALL IN COLD BLOOD, as he thought it too expensive to feed them!! The bleached bones of the unfortunate victims were still to be seen on the shore!! Of whom will their blood be required? Not merely of the savage king, and the yet more savage traders, but of every slaveholder in the universe.

The last Yorkville (S. C.) Pioneer contains an account of the execution of 'Big George' and his two female accomplices, (runaway slaves mentioned in our second number,) for the murder of Mr O'Bar-non. These four murders may be charged to the account of slavery. None but white persons have the right to fight and kill for liberty.

**JUVENILE DEPARTMENT.**

For the Liberator.

**LETTER**

FROM AN INFANT SLAVE TO THE CHILD OF HIS MISTRESS. BOTH BORN ON THE SAME DAY.

Baby I be not surpris'd to see  
 A few short lines coming from me,  
 Addressed to you;  
 For babies black of three months old  
 May write as well, as I've been told,  
 Some white ones do.

There are some things I hear and see,  
 Which very much do puzzle me,  
 Pray don't they you?  
 For the same day our lives began,  
 And all things here beneath the sun,  
 To both are new.

Baby, sometimes I hear you cry,  
 And many run to find out why,  
 And cure the pain;  
 But when I cry from pains severe;  
 There's no one round who seems to hear,  
 I cry in vain.

Except it be when she is nigh,  
 Whose gentle love, I know not why,  
 Is all for me;  
 Her tender care soothes all my pain,  
 Brings to my face those smiles again,  
 She smiles to see.

With hunger faint, with grief distressed,  
 I once my wretchedness expressed  
 With urgent power;  
 Some by my eloquence annoyed,  
 To still my grief rough blows employed,  
 Oh dreadful hour!

When first thy father saw his child,  
 With hope and love and joy he smiled,  
 Bright schemes he planned;  
 Mine groaned, and said with sullen brow,  
 Another slave is added now  
 To this free land.

Why am I thought so little worth,  
 You prized so highly from your birth?  
 Tell if you know:  
 Why are my woes and joys as nought,  
 With careful love yours shunned or sought?  
 Why is it so?

My own dear mother, it is true,  
 Loves me as well as yours does you;  
 But when she's gone,  
 None else to me a care extends;  
 Oh why have you so many friends,  
 I only one?

Why must that one be sent away,  
 Compelled for long, long hours to stay  
 Apart from me?  
 I think as much as I she mourns,  
 And is as glad when she returns,  
 Her child to see.

One day I saw my mother weep,  
 A tear fell on me when asleep,  
 And made me wake;  
 Not for herself that tear was shed,  
 Her own woes she could bear, she said,  
 But for my sake.

She could not bear, she said, to think  
 That I the cup of woe must drink,  
 Which she had drunk;  
 That from my cradle to my grave,  
 I too must live a wretched slave,  
 Degraded, sunk.

Her words I scarcely understood,  
 They seemed to speak of little good,  
 For coming years;  
 But joy with all my musings blends,  
 And infant thought not far extends,  
 Its hopes and fears.

I ponder much to comprehend  
 What sort of beings, gentle friend,  
 We're got among;  
 Some things in my experience,  
 Do much confound my budding sense,  
 Of right and wrong.

Baby, I love you; 't is not right  
 To love you less because you're white;  
 Will then surely you  
 Will never learn to scorn or hate  
 Whom the same Maker did create,  
 Of darker hue.

Beneath thy pale uncolored skin,  
 As warm a heart may beat within,  
 As beats in me.  
 Unjustly I will not forget,  
 Souls are not colored white or jet,  
 In thee or me.

Your coming of the tyrant race,  
 I will not think in you disgrace,  
 Since not your choice;  
 If you're as just and kind to me,  
 Through all our lives why may not we  
 In love rejoice? E. T. C.

\* See in the Juvenile Miscellany, a letter from an infant in Charleston, (S. C.) to her cousin in Mass.

**BOSTON.**

SATURDAY, MARCH 18, 1831.

**JUDGE BRICE.**

The American Colonization Society very clearly illustrates the old adage, that 'birds of a feather flock together.' The scheme first originated in a slave state; its prominent supporters have been great slaveholders; and it is becoming a favorite of slavery. It is true, many innocent birds at the north have been decoyed into the covey; but these are beginning to see a snare, and consequently to fly away.

A late Baltimore American contains the proceedings of a colonization meeting in that city, at which the notorious Judge Nicholas Brice presided—a man who has about as much philanthropy in his soul as a shark, and who cares as much for the happiness of the free people of color and the emancipation of the blacks, as Austin Woolfolk the negro boyar. This is not a libel, we would assure his honor; for we know him too well to believe that any libel can be perpetrated upon his character.

At this meeting, Robert S. Finley, the Agent of the Society, who is circulating through the country for the purpose of forming auxiliary societies,—and we sincerely wish he had better business,—is stated to have 'met the cavils of its opponents with simple but irresistible facts in refutation.' A wonderful man, no doubt! 'T is a pity the American does not contain his defence; for our skepticism grows with our growth, and strengthens with our strength.'

The era of common sense begins to dawn in our Legislature. A bill for the orderly solemnization of marriage, which repeals the old tyrannical and foolish enactment prohibiting the intermarriage of whites and blacks, has passed the House of Representatives. A short debate took place on the subject, which we shall notice next week.

The last Boston Telegraph contains an ingenious sermon upon the 'Religious Instruction of the Colored People,' in reply to the Editor of the Southern Religious Telegraph. Want of room compels us to omit it to-day, and also another essay from the Christian Register, relative to the 'Colonization of the Free Blacks.'

The hearty approval which the Liberator has received from our colored brethren in various cities is a source of high gratification to us, and outweighs mountains of abuse from other sources.

The friends of the American Colonization Society are invited to defend it in the columns of the Liberator.

TO CORRESPONDENTS. Our columns bear testimony of our readiness to accommodate our numerous correspondents, at the expense of editorial matter and the price of the day. 'P. H. H.' 'A. B.' 'Paul Cuffee,' 'C. D. P.' 'A. B.' 'A. C.' Philadelphia, will be inserted as soon as convenient. 'Ada' is in type.

The President of the United States has returned all the bills sent to him by Congress, (among them were the Light House and Cumberland Road bills,) with his official approval appended to them. Where are his former Constitutional doubts?

Died at Washington, after a very short illness, General Noble, one of the Senators from Indiana. His disease was *delirium tremens*.

The ladies of the north part of the city hold a Fair for charitable purposes, on Wednesday, at Mr Parks' new Hall, corner of Summer and Washington-streets.

The powerful Sonnet, published with quotation marks in our first number, commencing 'Oppression! I have seen thee, face to face,' was written by Thomas Pringle of England, and not by me as credited in the last Lynn Mirror.

For the Liberator.

**SONNET.**

TO BENJAMIN LUNDY, THE VETERAN ADVOCATE OF NEGRO EMANCIPATION.  
 Self-taught, unaided, poor, reviled, contemned—  
 Beset with enemies, by friends betrayed;  
 As madman and fanatic of condemned,  
 Yet in thy noble cause still undismayed!  
 Leonidas thy courage could not boast;  
 Less numerous were his foes, his band more strong;  
 Alone unto a more than Persian host  
 Thou hast undauntedly giv'n battle long.  
 Nor shalt thou singly wage th' unequal strife;  
 Unto thy aid with spear and shield I rush,  
 And freely do I offer up my life,  
 And bid my heart's blood find a wound to gush!  
 New volunteers are trooping to the field—  
 To die we are prepar'd—but not an inch in yield.  
 G—n.

**NOTICE.**

A discourse is to be delivered TO-MORROW AFTERNOON, by the Rev. Hosea Easton, at his meeting-house, West Centre-street, for the encouragement and benefit of the 'Female Benevolent and Intelligence Society,' whose members are persons of color.

**A CARD.**

**FRANCIS WILES**  
 RESPECTFULLY informs his friends and the public generally, that his House, No. 152, Church-street, is still open for the accommodation of genteel persons of color with  
**BOARDING AND LODGING.**  
 Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage as comfortable as possible. *New-York, March 1.*

LITERARY.

A THOUGHT OF PARADISE.

BY MRS HEMANS.

Green spot of holy ground! If thou couldst yet be found, Far in deep woods with all thy stary flowers;

Might our tired Pilgrim feet, Worn by the Desert's heat, On the bright freshness of thy turf repose;

And might we, in the shade, With thy tall Cedars made, With angel-voices high communion hold?

Vain thought!—thy sunny hours Might come with blossom-showers, All thy young leaves to spirit-lyres might thrill;

What could thy flowers and air Do to our earth-born cares? Would the world's chain melt off and leave us free?

Should we not shrink with fear, If Angel-steps were near, Feeling our burdened souls within us die?

Thy golden-fringed grove Was not for pining love; Vain sadness would not dim thy crystal skies!

The following spirited lines are from Grenville Mellen's poem, delivered before the Phi Beta Kappa, at the last celebration at Cambridge.

And well it were, America, for thee, Could Fame's broad pen record but eulogy;

I feel no freedom where one creature bows, Crush'd by a nation that forgets its vows;

I feel no freedom—none but with the dead! My country perjured, and her glory fled!

The stern tribunal where all lips are dumb, A death bed and a conscience yet to come!

And when a race of whiter hearts than you Shall gather round your loved ancestral tree,

And bid you from its shadow forth to roam, And seek some new and visionary home,

Trample your hearths, and give to loud despair All bright and blessed hopes that cluster there;

LOVE.

True love's the gift which God hath given To man alone beneath the heaven. It is the secret sympathy, The silver link, the silken tie,

MISCELLANEOUS.

WOMAN.

In no situation, and under no circumstances, does the female character appear to such advantage as when watching beside the bed of sickness.

How lovely does the wife, the mother, the sister, or the friend become to the eye of grateful affection,

ANECDOTES.

A black man about to enter into the matrimonial state, applied to a certain magistrate, who had long maintained that the negroes were of a species inferior to the rest of mankind.

One of our republican lordlings who had long habituated himself to a free use of the bottle, was noted for the redness of his nose.

From the Genius of Temperance.

I am opposed to the militia system, not only account of its inutility, injustice, inequality, and vice and folly, but also, because it militates against the great scheme of a CONGRESS OF NATIONS.

Not long since a jolly-faced devotee at the shrine of Bacchus, called at a tavern not a thousand miles from this village, and ordered a bottle of the juice of the grape, as a soothing of his cares, and a guard against cold weather.

Dr Valpey.—In returning thanks the other day to his pupils, for the present of a handsome piece of plate, the learned and venerable master of Reading School spoke of the flowers that had occasionally illuminated his path.

MORAL.

For the Liberator.

THE LORD'S PRAYER.

To Thee, great God, our prayers we bring; For Thou hast kindly said, 'Thou 't not reject the offering'

Hasten, oh God! the happy time, When all who dwell below, From Lapland's shores to India's clime,

And should we in temptation fall, Oh then wilt Thou be near; To hear when we in trouble call,

And may the voice of man, oh God, Be heard from every shore, Ascribing power and glory, LORD, To Thee forevermore.

SONNET.

I hate that noisy drum—it is a sound That's full of war and bondage—and I blush That Liberty had ever cause to rush Into a warrior's arms—that 'Right 'er found

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY LEVI LINCOLN, Governor of the Commonwealth of Massachusetts, A PROCLAMATION,

FOR A DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER. With the advice and consent of the Executive Council, I appoint Thursday, the seventh of April next, to be observed as a day of Fasting and Prayer, throughout this Commonwealth.

May we, on this day, give to the past a faithful review, and to our obligations and duties in the future, serious meditation. Instructed in our individual responsibilities and immortal destiny, may we, by faithful self examination, be made sensible of our defects and transgressions, and by the solemn offices of humble and contrite acknowledgement in which we engage be brought to personal repentance and amendment.

And more especially impressed, at the opening season of the year, with a sense of dependence upon the Bounties of Divine Providence, may our prayer to God be, that He would bless the Seed time, and make fruitful the Harvest, and preserve the Health of the People—that He, who rules the Nations, would protect and prosper our Beloved Country in all its important interests and relations;—that the Councils and Administration of the General and State Governments may be directed by wisdom and patriotism;—that our Union may be inviolable; the equal rights and privileges of the Citizens respected, and the Institutions which have preserved us a Free, and made us a Happy People, may continue to be our enjoyment, and the unimpaired inheritance of Posterity.

Given at the Council Chamber, in Boston, this first day of April, in the Year of our Lord one thousand eight hundred and thirty one, and the fifty sixth of the Independence of the United States of America.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council. EDWARD D. BANGS, Secretary. God save the Commonwealth of Massachusetts!

A lawyer without history or literature is a mechanic, a mere working mason; if he possesses some knowledge of these, he may call himself an architect.—Scott.

A BED SOLD FOR WHISKEY. A retailer in this state, (N. York) recently purchased a feather bed of one of his tripping customers, and paid for it in whiskey by the glass.—A sleeping family must endure the loss without remedy. And why is all this? Who are the authors of this cruelty? Who oppress us, we are gravely told, must be borne, because we are in a land of liberty. The sovereign people neglect to redress these wrongs for want of power. To do almost anything else, the power of the people is considered omnipotent, but to protect the oppressed, is a matter in which they cannot intermeddle. That would be 'coercive.'—What a libel on popular government.—Genius of Temperance.

A meeting of a very interesting nature, and one from which we anticipate highly important results, was held at Washington a few evenings since, on the subject of establishing Sabbath Schools in the West.—Among the persons present were Messrs Grundy, Webster and Frelinghuysen, Senators. A letter was read from Mr Wirt, in which he expressed his warm approbation of the objects to be accomplished; and interesting addresses were made by different gentlemen, and among them Messrs Webster and Frelinghuysen. The President of the United States communicated his regret at not being able to attend.

Several persons were baptized by immersion at Salem, N. J. 13th instant, a hole having been cut through the ice, 18 inches thick.

PROPOSALS.

For publishing in the city of Albany, N. Y. a paper under the title of

THE AFRICAN SENTINEL AND JOURNAL OF LIBERTY.

FOR THE GENERAL ADVANCEMENT AND IMPROVEMENT OF THE PEOPLE OF COLOR.

FEELING deeply sensible of the great utility of such a work to the colored community, the subscriber, flattering himself of its success, has made every arrangement necessary for its publication, with a gentleman whose facilities, in connection with his mechanical abilities, will render it a Journal of as respectable an appearance as any in the State. We are not indifferent, however, as to the responsibility attending so arduous an undertaking, when we reflect that men of greater attainments, both in literary and natural point of view, have preceded us in this heretofore unsuccessful undertaking as has been demonstrated by the recent failures of the 'FREEDOM'S JOURNAL' and 'RIGHTS OF ALL'; which, through the neglect, and not inability of the colored people of the United States, were suffered to go down from the proud eminence which they were attaining through the watchful zeal, talents and exertions of their Editor and Proprietor, MRS. E. CONNISTON. Notwithstanding these powerful considerations, we cope with what we have resolved to enter the field, and to 'face the hazard of the die.' And should we succeed, where others have failed, the praise will redound more to the credit, patriotism and liberality of OUR COUNTRYMEN, than to our limited exertions. Still we trust our efforts, feeble as they may be, will be fully appreciated by our friends, and meet with a cordial support from every man whose bosom flows with the least spark of love of liberty and equality, and who believes as we do, in the justness of the Declaration of American Independence, that all men are created free and equal, and 'endowed by their Creator with certain unalienable rights, among which, are life, liberty, and the pursuit of happiness.' In order to promote that happiness, so desirable to all, it is necessary, and indispensably so, that there should be at least one public Journal, conducted by a colored man, and devoted to the interests of the colored population throughout this country, for the purpose of diffusing such information of passing events as may be calculated both to instruct and amuse, and for the general communicating of our thoughts and sentiments upon such subjects, as are frequently agitated in the world, touching our condition as a part of the great family of man: And more particularly here, where the arts, sciences and literature, are so accessible to the humble peasant as to the more proud and opulent,—here, where the people of every clime, save Africa, are hastening to enjoy the benefits of those Institutions so congenial to the cultivation of every science and of every art.

Descendants of Africa!—Will you not arise with the dignity of MEN, and exclaim 'AM I NOT A MAN AND A BROTHER?' and with one accord establish and support a Paper, the aim of which shall be to destroy the Hydra-headed canker-worm of proslavery, encourage Education, Temperance and Morality, and urge the distribution of equal Justice and equality; and it is anxiously hoped that the colored community will give the subject that impartial consideration which the abject state of the mass of the colored population demands.

We trust, with our exertion, together with the promised aid of a few ready pens, to present our patrons with a GOVERNOR'S RIGHTS. And ere we conclude, we humbly solicit the patronage and support of those philanthropic and generous citizens, who sympathize and wish for the amelioration of the condition of the long benighted sons and daughters of Africans, that a liberal public will enable THE AFRICAN SENTINEL to take a firm stand upon the ramparts of his NATION'S RIGHTS, and establish the fame of his JOURNAL OF LIBERTY.

THE AFRICAN SENTINEL AND JOURNAL OF LIBERTY, will also be devoted to the dissemination of the news of the day, and more particularly to that relating to the colored population, both Foreign and Domestic, and will be published in a quarto form consisting of eight pages for the first four months, at the rate of \$1.50 cts. per year; and should patronage warrant, it will after that time, be continued semi-monthly at the rate of \$2.00 per year, until arrangements can be made for its publication weekly.

JOHN G. STEWART. Albany, Jan. 26, 1831.