

# THE LIBERATOR.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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## THE LIBERATOR

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## THE LIBERATOR.

Slavery is incompatible with the very nature of man and the welfare of society. The inexhaustible mind of man can never be wholly enslaved. Attempts may be made to crush it, but it will burst forth, like a smothered volcanic fire, and disturb the fabric of society. — *Sandwith.*

### ANTI-SLAVERY MOVEMENTS IN GREAT BRITAIN.

No person can have observed the progress of public opinion in Great Britain, during the last eight or ten years, without perceiving that the opposition to the toleration of slavery in the British Colonies has been constantly increasing. Great exertions have been made in that country, especially during the last year, to call the attention of Parliament to the subject. The multitude of anti-slavery petitions presented to the House of Commons, during the last session, is enormous. It is stated in this anti-slavery Reporter, that the number of these petitions, up to March 31st, was 5,329. Many of them were voted at large meetings, composed of the most respectable part of the community. No proposed measure, we believe, during the past year, except Parliamentary reform, has excited so general and warm an interest in its favor, throughout Great Britain, as the abolition of slavery in the colonies of the empire.

The Anti-Slavery Society, whose indefatigable labors in vindicating the rights of the children of Africa, are deserving of all praise, has recently published an address, which we insert below. Our readers will see, with pleasure, the names of Wilberforce and Clarkson subscribed to this paper, as well as those of others who have distinguished themselves in the same cause. How must these venerable men rejoice at the prospect which now rises before them, of the speedy termination of Colonial oppression. How must they rejoice that the rights of the Africans, as human beings, rights which they asserted more than forty years ago, when they first attacked the slave-trade under the most discouraging circumstances, and which were then almost every where disputed, are now fully recognized throughout all parts of their country.

### ADDRESS.

To the People of Great Britain and Ireland, unanimously adopted at a general meeting of the London Anti-Slavery Society, held, April 23, 1831.

The Society for the Abolition of Slavery throughout the British dominions, earnestly request your attention to the present state of the question. The great body of electors will be strongly agitated with discussing the measure of reform, which has divided the existing Parliament. At this crisis we entreat you, in the midst of conflict and excitement, to remember the sacred cause to which, in conjunction with ourselves, you are solemnly pledged. Upon the exertions now made, as far as human wisdom may foresee, mainly depends the continuance or extinction of that system which has so long prevailed an abomination of all the principles of the British constitution, and is subversion of all justice, outraging

every feeling of humanity, and utterly repugnant to the precepts of the religion we profess to strenuously, persevering, and well organized exertions; and we suggest for your consideration, the following measures:—To call meetings of your committees, and to invite to join you, all who prefer humanity to oppression, truth to falsehood, freedom to slavery;—to appoint frequent periods for assembling; to form a list of all the electors who can be properly influenced in the approaching contest, each individual answering for himself and as many more as he can bring to aid—to make strict inquiries of every candidate, not only whether he is decidedly favorable to the extinction of slavery, but whether or not he will attend the debates in Parliament when that question shall be discussed; herein taking special care not to be deceived by general professions, or disapprobation of slavery, but ascertaining that the candidate has adopted the determination to assist in carrying through measures for its speedy annihilation. None look with greater horror on the shedding of blood, or the remotest chance of occasioning such a calamity than ourselves; but we are in our consciences convinced, and that after investigation, the most careful and scrupulous, that from the emancipation we recommend, no risk to the safety of the white inhabitants could arise; on the contrary, we verily believe, that the continuance of slavery renders desolation and bloodshed much more probable; and that if the country does not repent of the sin of slavery, and cast it from her, it may, by the just retribution of Providence, terminate in a convulsion destructive alike of life and property.

On behalf of candidates who are known to hold these principles, and on behalf of such candidates only, we ask your assistance; and this assistance may be most powerfully rendered, not merely by votes, but by open and public adoption of the candidate on these avowed grounds, by the exertion of lawful influence, by saving him time in his canvass, and by relieving him from expense in going to the poll.

We assure you, that on our part, we will not be backward in our efforts for the attainment of the same ends; and we will, from time to time, afford you all the information we may deem requisite.

In the truth and justice of our cause, we are all confident; but men must work by human means. Without strenuous efforts, the gold and combination of our interested opponents, may leave the cause without that support in Parliament which is essential to success, and so continue, for an indefinite period, sufferings indescribable and inquiry insupportable.

We solemnly conjure you to show yourselves, by your courage, energy, and perseverance, faithful in the cause of truth and mercy, and then, with His aid to whom all good is to be ascribed, we trust, this accumulation of guilt and misery may be speedily annihilated.

Signed in behalf of the London committee.—T. F. Buxton, S. Garney, W. Wilberforce, W. Smith, Z. Mansuety, D. Wilson, R. Watson, S. Lushington, T. Clarkson.

The following resolutions were also adopted at the same meeting of the Anti-Slavery Society. We insert them as showing the general opinion of the British nation in regard to slavery.

Resolutions, unanimously adopted at a general meeting of the Anti-Slavery Society, held at Exeter Hall, London, April 23, 1831; the Right Hon. Lord Suffield in the chair.

1. That the object of this meeting is the entire extinction of negro slavery.

2. That the time has now arrived, in which the people of Great Britain and Ireland may give, by their votes, as they have already given by their petitions, efficacious assistance towards delivering the negroes from the evils of slavery, and the nation from the guilt of tolerating it; and that the address now read, be adopted by this meeting, and circulated throughout the country.

3. That the buying, or selling, or holding of our fellow men as slaves, is contrary to the Christian religion, and to the principles of the British constitution.

4. That, under the strongest rational conviction, fortified by the experience of all ages, that the holders of slaves are, by the very circumstances of their situation, rendered as unfit, as they have always proved themselves unwilling, to frame laws for the benefit of their bondmen, this assembly cannot refrain from avowing their utter despair of receiving any effectual aid from the colonists in the prosecution of their great object.

5. That the assembly consider it incumbent on them to renew the declaration of their decided conviction, that slavery is not merely an abuse to be mitigated, but an enormity to be suppressed; that it involves the exercise of severities on the part of the master, and the endurance of sufferings on the part of the slave, which no laws can effectually prevent;

and that to impose on the British people the involuntary support of a system so essentially iniquitous, is an injustice no longer to be endured.

6. That the experience of the last eight years has not only furnished additional evidence of the criminality and incurable inhumanity of slavery, but has also demonstrated incontrovertibly, that it is only by the direct intervention of Parliament that any effectual remedy can be applied to this enormous evil; and that it is the unalterable determination of this meeting to leave no lawful means unattempted for obtaining, by Parliamentary enactment, the total abolition of slavery throughout the British dominions.

### From the Genus of Universal Emancipation. PREJUDICE YIELDING TO FACTS.

MR LUNDY:—Having long believed that we do gross injustice to the colored population, by overlooking the talents and virtues to be found among them—and believing too, from mere observation, that this tends to discouragement, I hope you will permit me to inform your readers (to many of whom I know it will be gratifying that I attended a meeting of their Free Produce Association held in Philadelphia, last month. Though the meeting was very large, and its proceedings long, great order was observed. The officers were respectable, and the members attentive. I had reason to believe they had reflected on the object of their association, and that as they evinced considerable independence, their operations were the result of conviction. They did not manifest a desire for much speaking—but when necessary, a clear, dispassionate, unembarrassed exhibition of their views, enabled them to transcend the ordinary intelligence, and, to all appearance, to do those things, what might we not expect were we willing to share with them, those advantages, which we so highly prize for ourselves, and only withhold from them, through prejudice? Namely, a common participation in all benefits—and an intercourse, regulated solely on the principle of relative merit.

FREE PRODUCE SOCIETIES. Having given in our last, extracts from the proceedings of the Free Produce Societies, we feel inclined to throw some thoughts, which have suggested themselves, before our readers.

Why do any say that abstinence from the products of slave-labor can effect nothing? Surely, they do not reflect; for in the first place, is it not something to be at all, to know that he has washed his hands of the guilt of oppression? That which is done intelligently and conscientiously, makes a better man; and as men become consistently better, their influence is extended—others observe the advantages they have from a rigid compliance with the requisitions of duty, and it is impossible but that they should desire those advantages for themselves—this desire very naturally will lead them, as it led those, to whose condition they aspire—for peace here spoken of, is only to be had on the common terms, namely, to ascertain in fact, or directly deduced from them. The sentiment just expressed, that the example of the virtuous, though silent, and often unperceived, is nevertheless operative, is a well attested fact. To whose mind it was first suggested, that the consumer of the products of slave-labor was accessory to oppression, is not known; it is known, however, that but few years have elapsed since it claimed the attention of some isolated individuals, who, however highly they ranked in our respects, had the lustre of their greatness obscured in the vision of their admirers, by this speck of innovation—this mist of enthusiastic, it may be, fanatic eccentricity. Now, hundreds bear the same testimony, and thousands have it under serious consideration. If, twenty years ago, the example of a conscientious man convinced his neighbor in a year—the two, each his man in the next, and so on, in a geometric series, whose annual ratio of progression is two, (and this is believed existing associations will establish, up to this time) how long would it take to convince every one whose pecuniary interests are not opposed?

Let it not be inferred that there is any implied inducement to other modes of arresting the enormous evil of slavery; the distinct object of this article is to defend abstinence in those who practice it, and to recommend the propriety of it to the consideration of others.—ib.

COLONIZATION SOCIETY. Though, as our readers well know, we think the operations of this Society are most injurious to the colored population of this country, and wholly disapprove of its fundamental principles, that this population ought to be removed, yet we are willing that

its advocates should be heard in our paper. We therefore readily insert the following communication, To the Editor of the Liberator.

Sir—As we are on the eve when contributions are taken up in behalf of the Colonization Society—everything which relates to the land to whose aid the funds of this philanthropic society are devoted will be read with interest, and we trust stimulate to more efficient exertions in the promotion of objects which must be near to the heart of every Christian and every friend to human liberty and happiness. The American Pulpit, a monthly publication of original sermons by clergymen of the Protestant Episcopal Church, for June, contains a powerful appeal in behalf of the Missionary enterprise, generally, and makes the following allusion to Africa.

But there are other lands which invite our interest and exertions—and we owe it to ourselves, to the Church, and to God, to have missionaries there. And here I feel assured that you have anticipated me in my reference, especially to degraded and benighted Africa. Oh, my brethren! what a debt we owe to Africa! Besides all the motives and all the claims which should prompt and demand our exertions for her spiritual amelioration, arising out of the general obligation resting upon our consciences to extend to her destinations the life and hopes of the gospel, there are special considerations, constraining, and irresistible, which should impel American Christians to instant and efficient action in her behalf. Though not naturally implicated in the original guilt of that horrid traffic in human lives; yet the long and profitable enjoyment of its unholy fruits, the very existence at present in our kind of African slavery; devolve upon us the imperative duty of making the only preparation for the wrongs and sufferings which have so horribly characterized that trade of blood.

The whole discourse is every way worthy the learned and eloquent author, the Rev. James Montgomery, D. D. of Philadelphia. Connected with this number of the Pulpit are several original hymns, written by the Rev. William Crosswell, the amiable and gifted rector of Christ's Church, in this city—they are so peculiarly appropriate to the occasion alluded to, and possess intrinsically so much merit, that their republication in the columns of the Liberator, will not, I am confident, be deemed irrelevant or altogether useless.

### HAYTI.

Several of the late numbers of the Anti-Slavery Reporter, contain much valuable and interesting matter concerning the past history of this Island, and the present condition of its inhabitants. Both these particulars have been very much misunderstood and misrepresented. The inhabitants are happy, abounding in all things necessary for their physical comfort—their moral and intellectual state improving. Their present condition is really wonderful, considering the wretched degradation from which they have so lately emerged. It is generally supposed that the history of Hayti, affords an overwhelming argument against the immediate abolition of slavery, when in truth it presents the strongest argument in favor of that measure. This is demonstrated by the writer of the articles, to which we have attended, from whom we propose to make some extracts. We have only room, at present, for a part of his concluding remarks.

We must here, for the present, suspend our extracts from the letters of our correspondent, hoping ere long to resume them. Our purpose in transcribing them would be very inadequately accomplished if they failed to leave on the mind of the reader, an impression of the incalculable benefits which have accrued to the present Haytian race, from even the convulsive and calamitous emancipation of their progenitors from the bondage under which they had long groined. As for the desecration and desolation which now deform the beautiful plains of that Island, these evils are clearly to be traced, not to the desecration of the National Convention abolishing slavery, but to the faithless, flagitious, and detestable attempt of Buonaparte, to reimpose the yoke which that desecrated had broken. But for this act of perfidy, what might not the French nation have gained!—Nay, what might not the ancient proprietors themselves have gained, by an answering submission to those generous stipulations, by which freedom had been granted to the slaves in St. Domingo. And how very deeply regret the restitution which has followed in the destruction of the property of the French plant-

ers, and in their total and final expulsion from that splendid possession? But have the blacks, who survived the war of extermination which was waged against them, or have their descendants any cause to mourn over the issue of the conflict? If they have gained nothing else, they have at least gained immunity from the cart-whip. They have gained relief from the arbitrary inflictions which lacerated the quivering flesh and writhing limbs of themselves, their wives and daughters; and from the coerced labor which reduced them beneath the level of the beasts of the field, and embittered and wasted their lives with unending exertions. They and their children are now their own, and no man now dares to make them the reluctant victims of his lust, or forcibly to tear them, for his own sordid ends, from the shelter of the domestic roof, and to burst asunder the dearest domestic ties, in order to transfer them to strangers. These evils, and many more which are familiar to our readers, as having characterized the lot of the St. Domingo bondman; and which, unhappily, make the colonial slavery, existing in the dominions of the British crown, the most oppressive and the most cruel, and cause a terrible and a most unjust infliction on those who endure it.

Now these abominations have ceased to exist in Hayti. There the chain of slavery, and of that worst of all slavery, the slavery of the skin, has been broken. There the negro stands erect in all the dignity of man, and is freed from the fetters which, in our islands, the very color of his skin still winds around both body and soul. There black may now be regarded as the dominant color, and well has it vindicated its right to be so. Still, however, we do not pretend that the freedom which has been so gallantly achieved, is regarded as an exemption from labor. Their labor, indeed, may not be, as in our islands, excessive. But it is productive of abundant, and it would appear, growing means of subsistence. We seem unknown among these emancipated Haytians, and the rapid progress of population attests the absence of oppressive exaction, and the prevalence of physical comfort, as strongly as the lamentable waste of negro life in our own colonies, and the existence of a condition wholly dissimilar. The civil and political institutions of Hayti may be imperfect, and may tend to retard among its population, the rapidity of their advancement in the arts of civilized life; and on this part of the subject we shall have something to say hereafter; but who can have accompanied our traveller, in his interesting view of Haytian society, even in its lowest grades, without feeling a glow of satisfaction in the calm and peaceful enjoyment which it exhibits as the actual portion of this long oppressed and afflicted race?

And may not a state of similar enjoyment be realized in our own colonies without those convulsive throes which have been issued in the expulsion of the former proprietors of the soil, and in levelling with the dust, all the monuments of their ancient but abused dominion? We think it may. We think it is in the power of the British parliament to attain the good, without the evil, which, in Hayti, has either preceded or followed it, or may be achieved as it is.

The civil contentions and convulsions which agitated Hayti were not, be it remembered, the work of the slaves, but of their masters, by whose instigation alone were the former led to mingle in the strife. The English invasion which followed was literally a crusade for restoring the cart-whip, and it ended, and we rejoice that it did so, in defeat and disaster to the invaders, and in fixing for ever the freedom of the slaves. But have the emancipated blacks abused the liberty which was achieved? There is no proof of it; all the testimonies we have cited, tend to a directly contrary conclusion. They resumed their labor, and Hayti again flourished in peace and prosperity, until the peridy of Napoleon Buonaparte again clouded the scene. But would the freedom which was thus awarded to them, in the midst of tumult and disorder, by a dubious, unsteady, changing, and anarchical government, we ask, have been attended with greater, or even with any hazards, if it had been conceded to them in a period of tranquility, and followed by the example before us. The regulations which such a wise, and stable, and upright government, like our own, would have had it in its power to adopt? The apprehension, therefore, of disturbance to the public peace, from the free and gracious communication of a similar boon to British slaves at the present hour, is absurd in the extreme; and even the fear of its leading to a desertion of regular but moderate labor, or to a negligent and dissolute life, or to a return to barbarism, is effectually dispelled by the example before us. The regulations by which such results have been obtained in Hayti, are given above. We have only to gather wisdom from experience; and, with its lessons before us, it were fatally to contend, that there exists a single well-founded anticipation of evil to deter us from consummating, at an early period, that great and acknowledged act of national justice, the imparting of freedom to the slave; in other words, the conviction of our colonial bondmen into free laborers. We have now before us the letter of a gentleman, long resident in Jamaica, dated in October, 1830, and who has under his charge about 700 slaves, fully confirming the view of this subject.

'I believe,' he says, 'the only effectual remedy for existing evils, to be the entire emancipation of the slaves.' It may be objected, that such a scheme would infallibly fail, and that the negroes would wander through the country and become unsettled. I strongly doubt as this. They would have the same motive to work well as the English laborer. They have wives, children, and aged parents. They would have every thing to attach them to their domestic, and to stimulate them to exertion. 'They are not the semi-barbarians so often represented by interested writers.' To allege that they are not ripe for such a change, is perfectly absurd.

**Colombia.**—Capt. Nickerson, of the brig Olive, at Philadelphia, 12 days from Laguayra, reports that the country was unsettled. The foreigners are obliged to keep guard at Laguayra and Carracas, fearing that the blacks would rise, as there were no troops there.

SLAVERY RECORD.

From Walsh's Notes on Brazil.

'Nothing can be more unfounded, or, indeed, more absurd, than to say, that they are reconciled to their inappreciable life. This is particularly the case at Bota Fogo, where several respectable persons have told me they frequently encountered black bodies when they went to bathe. I have seen them myself left by the tide on the strand, and some lying wretched just under our windows.'

'But we were all eye-witnesses to a very striking and melancholy fact of this kind. One evening, some policemen were conducting a woman to the calabouco, along the road leading to the beach. Just when they came opposite our door, the woman suddenly rushed down the rock and cast herself into the sea. The place in which she fell was too shallow to drown her; so, after lying on her face a moment, she again raised herself, and rushing forward into deeper water, she sunk, and disappeared. The policemen made no attempt to save her; but Mr Abercrombie ordered some of the blacks of our house to follow her. They immediately went to the beach, and apparently dead, and carried her into our hall, where she lay hanging down, and exhibiting the supposed mortal symptom of frost collected on her lips. The negroes who humanely saved her, supposing her dead, threw her down on the bare stones, just as they would be treated themselves; and she lay there like any other worthless or despised object; but, on examining the poor creature, we had reason to suppose it was still possible to restore suspended animation; a bed was therefore brought, on which she was laid, dressed in a warm blanket. Friction, and other usual means, were then resorted to; and after being persevered in for some time, she showed symptoms of returning animation. She was seized with convulsions, succeeded by a violent shuddering; then ejected a quantity of water from the stomach, opened her eyes, and muttered some incoherent words, and at length, fell into a slumber, from which she awoke in a sensible state.'

'She gave the following account of herself.—She was a native of Minas, on the coast of Guinea, where she was one night seized in her hat, dragged on board a slave, brought to Rio, and sold at the Valongo. She was then baptized at the church of the Candelaria, by the name of Francisca, and brought by her master, a captain Philipo, to his chácara, near Bota Fogo. She was employed in washing, which she willingly performed; but her master treated her with the greatest cruelty and inhumanity, and, in great anger, and inflamed from the effects of blows she had received a few days before. She could endure it no longer, and she fled to the woods. Her master immediately gave sixteen milreis to the Capito do Mato; who was pursued and overtaken, and was on her way back to her former state; but she conceived such a horror at again returning to encounter the brutality she had before experienced, that she determined not to be brought home alive; so, in passing along the shore, where there is an opening to the sea, among the rocks, just opposite our house, she rushed down, and hoped she had effected her purpose.'

'She appeared very grateful for the kindness with which she was treated, so different from any thing she had ever experienced in Brazil before, and proposed to do any work with alacrity, to which she was put; but when we spoke of her returning to her master, she expressed a degree of horror, both in her looks and manners, that amounted to distraction, and seemed to think she was but little indebted to those who saved her life, if she was again to be given up to that suffering, than which, loss of life was more tolerable.'

'The next day I went to Bota Fogo, to learn something of her master, and to interest some friends in her behalf, who, I knew, were very kind and humane. But a slave, I found, was no legitimate object of compassion; and they, whose deep sympathies would have been roused for a white European so circumstanced, had not the smallest for a black African. In reply to my statements, I was assailed with stories of the wickedness and worthlessness of the race in particular to which she belonged. I enquired if they were admitted any other immoralities; it was admitted that they were, but they were notorious for a practice equally dishonest, that of cheating their masters, who had paid their money for them, by daring to kill themselves when life was no longer tolerable. I further learned, that her master could come and claim her, as he would his horse or his mule; that she could be sent to the calabouco, to be first punished for her dishonest attempt on her own life, and then restored to him, to be dealt with as he pleased.'

'In effect, in a day or two, her master did come and claim her, and his claim could be no more resisted, than if he had demanded any other article of his property. Her arms and side were still greatly inflamed, but she had no alternative, and was obliged to go away with a stern fallow sent for her. All that could be done, was done by his excellency, Lord Strangford. When a slave flies and returns, or is brought back, he endeavors to procure the interference of some one, who becomes his padribo, or sponsor, and intercedes for his forgiveness. If the former consents, he is always sure to be forgiven, for it is considered a high offence to refuse. This kind office Lord Strangford performed, and secured the poor creature from present punish-

ment, but could be no protection against future cruelty, which, no doubt, will end in determining her fate. This horror is carried to such an extent, that the slaves not only kill themselves, but their children, and their mothers, and all I have seen confirm the observation I made. Many of them, particularly the Minas slaves, have the strongest repugnance to have children, and promise to extinguish life before the infant is born, and provide, as they say, against the affliction of bringing slaves into the world. Is it not a frightful state which thus counteracts the first impressions of nature, eradicates the maternal feelings from the human breast, and causes the mother to become the murderer of her unborn offspring?'

'The yearning after liberty is the strongest feeling of a negro's mind. It is usual with people, at their deaths, to emancipate their slaves; particularly ecclesiastics, as if to make an atonement for having kept them in that state, as long as they could hold them in their grasp. Slaves, who have expected this, and have had their hopes frustrated, sink rapidly under the effects of a bitter disappointment, and die of broken hearts. An incident of this kind occurred at St. Jose, a few days before my arrival. An ecclesiastic in the Minas Geraes died, and all his slaves were emancipated by his will. It is recalled, however, no provision had been made in the will for this, it was necessary to sell one or two of the slaves to pay for the rest. One of them was brought to St. Jose, where he sank rapidly under the feelings of disappointed hope. He refused to take any sustenance, and it was necessary to have his mouth held forcibly open by other blacks, while it was poured down his throat; but he persisted in his determination to emancipate himself, as he said, and in a short time he succeeded. He was buried, as well as I remember, the day before we arrived.'

'But this irrepressible horror at a state of slavery, is the parent, sometimes, of the greatest crimes; and when negroes expect a testamentary freedom, they anticipate the time by the premature death of the testator; and thus, a humane and benevolent intention is often the cause of the death of the intended benefactor, and becomes a frequent incentive to poison and assassination. I knew a man in the Organ mountains, who displayed a most frightful piece of the selfishness of the race, in the destruction of life. The man's name was Felice, a gamelleiro, or one who undertakes to cut down woods, to convert the timber into gamellas, and sell them through the country. He was a mulatto, the son of a white man by a negro slave. You will suppose that his bondage ceased at his birth, and that the offspring of a white man could not be the bondman of his parent. No such thing; he was liable to the condition of his mother, and the father kept his own son a slave, to sell him, or dispose of him, as he would his mule. Being ill, however, and near to die, he made his will, left his child his freedom, and expressed his will. After some time, he recovered, and having some dispute with his son, he threatened that he would alter his will, and that he should be sold with the rest of the stock. This his boy determined to prevent, assassinated his father in a wood, got possession of the will, demanded his freedom, and obtained it. This circumstance was perfectly well known to every body in the neighborhood, but no process was instituted against him; and every day during his mother's loading with gamellas, and not chargeable, as I could hear, with any other delinquency, except the horrible one of having murdered his father to obtain his freedom.'

JUVENILE DEPARTMENT.

THE FAMILY CIRCLE.—No. 9.

'Qui facit per alium, facit per se.'

'He who upholds oppression, shares the crime.'

'Father,' said George, 'what did you mean when you said that there was another way in which the people of the Northern States helped to keep the poor blacks in slavery? I cannot think what it can be.'

'It is true, George, nevertheless,' said his father, 'that, in the way I mean, all the Northern States assist to a very great extent. In New-England I know of no exception, but in the case of a very few individuals. Your mother and I have done it and allowed all our family to.'

'Oh father,' said Lucy, 'you cannot be in earnest, I am sure you and mother would never do any thing so wicked. Do say what you mean.'

'Well, my dear,' said her father, 'I will explain my meaning. First, I will ask you where we got our rice, our sugar, our molasses, and our cotton?'

'From the Southern States, and the West Indies,' said George.

'And whose hard labor,' said his father, 'procures all these things for us?'

'Ah! father, the poor slaves,' said George.

'Yes,' said his father, 'the sugar cane, cotton, and rice, are cultivated and prepared by the labor of slaves, who are compelled to work, sometimes even by the strokes of the whip, and are then paid no wages. Their sufferings and labors are often so great as even to cause the death of many of them.'

'How many thousands' said his mother, 'have toiled and suffered and died, in producing the garments and the food, which the people here, and we among the number, are constantly using without a thought of whence they came.'

'Oh mother,' said Lucy, 'let us never wear any thing more, or eat any thing more, that the poor slaves have to suffer so much for.'

'But father,' said George, 'after the things are raised, how can it make any difference to the slaves whether we buy them or not?'

'Think a little, George,' said his father, 'suppose nobody would buy them, what would be the consequence?'

After George had considered a little while he said, 'I suppose they raise a great deal more on those large plantations than they could possibly make use of themselves.'

'Yes,' said his father, 'they raise enough to supply us, and many other countries besides.'

'But father,' said George, 'they can sell what they raise more than they want for themselves, and get money for it, it can be of no use to them.'

'And they must want the money very much, I suppose,' said Lucy, 'to buy a great many other things which they cannot raise for themselves.'

'Why, my little Lucy,' said her father, 'I did not think you understood so much the value of money and the nature of trade. They certainly would want the money very much. Unless, for instance, the owner of a cotton plantation, could sell enough of his cotton, to pay for some of it again when it was manufactured into cloth, it would be of little use to him, as he could not manufacture it himself.'

'Why, then,' said George, 'I should think they would begin to see that they had better give the slaves their freedom, and hire them to work, and pay them wages as all honest men do, and then nobody would have any objection about trading with them.'

'Yes,' said his father, 'that is exactly the course we may expect things would take.'

'So, then,' said George, 'it is very clear the purchasers of the slave produce are in reality the very persons who offer the slaveholders the strongest inducement to keep the poor slaves in bondage. And this is the way that the Northern States help in doing this great wickedness.'

'And every person,' said Lucy, 'who makes use of what the slaves raise, must be doing a part. I am sure I shall never want to touch any thing of the kind again, for it must be very wicked to do the least possible thing that will help in any way to keep these poor people in such a dreadful condition. And if a great many persons should refuse to buy anything which had been procured by the labor of slaves, I should think it would make the masters begin to feel ashamed to go on doing what they would see was thought so wicked.'

'It might also be hoped,' said her mother, 'that some of them would be brought to a sense of the sin as well as the shame of holding their fellow creatures in slavery, if their attention was thus turned to it by seeing others afraid to have anything to do with it.'

'Father,' said Lucy, 'why have you ever used such things as are raised by the labor of the slaves?'

'Because, my dear,' said her father, 'I have never till lately considered that our use of the productions of slave labor was in any way connected with the existence of slavery. I lament that I have not sooner seen the duty of abstaining from them, and am thankful that I have been able to lead you, dear children, to view the subject in what I believe to be the true light.'

Just at this moment the sound of the baker's bell was heard.

'Mother,' said Helen, 'will you buy some gingerbread?'

'No, mother, I know you will not buy any,' said Lucy, 'and we do not want you to. Do not you know, Helen, that molasses, such as there is in the gingerbread, is one of the things that the poor slaves have to work so hard for? It comes from the sugar-cane as well as sugar.'

'Are we not to have any more gingerbread?'

'Why, Helen,' said Lucy, 'you would not be willing now to eat it, when you think that may be some poor man or woman had been beaten with a whip to make them work in cultivating the cane from which the molasses came, and almost starved too.'

Helen looked a little ashamed, though she hardly knew why, for she did not understand the subject very well. But she was a good little girl and would not have been willing for all the world to do anything that would hurt anybody. George and Lucy, as well as their father and mother, tried to explain to her, and she soon decided that she did not want gingerbread.

'My love,' said her mother, 'I shall try to buy gingerbread for you sometimes if I can get material to make it of, that are not produced by slave labor.'

'Can you get any sugar and molasses which has not been raised by slaves?'

'We can probably get East India sugar,' said her mother, 'but still, I do not know about the molasses.'

'Well, we can easily do without it,' said George.

'Let us consider,' said Lucy, 'what other things there are that we shall not want to use because they are made by the poor slaves.'

'Why there are rice and cotton,' said George, 'and such flour as comes from the slaveholding states, but there is plenty of other flour that is not raised by the labor of slaves.'



Lucy. 'There are so many things made of it that I do not see how we can do without it.'

'It is certainly very useful,' said her mother, 'but we must think about it and do as well as we can. In some of the states there are societies which are united for the purpose of procuring this and other things raised by free instead of slave labor. There is some cotton, but I do not know how much, raised in this country by free laborers.'

'Oh,' said Lucy, 'how I wish that everybody would leave off using the things that are raised by the poor slaves, so that the masters might have to get them free. Do you think a great many will leave off using them?'

'I cannot possibly tell, my dear,' said her mother, 'but I hope they may.'

'I think they will be very wicked if they do not,' said Lucy.

'Stop, stop, my little girl,' said her father, 'consider that though now it seems so plain to you that it is wrong to use the produce of slave labor, yet two hours ago you had never thought of it, and that it is but a short time that your father and mother, have thought of it as we do now. We must not blame people for not leaving off the use of these things, till they can be made to see that it is their duty.'

'No sir,' said Lucy, 'I will not, I will think of you, for I am sure you would never have done anything you had thought would hurt the poor slaves.'

'Whatever other things you do,' said her mother, 'let us do what we have to be right. Though other people should not see any harm in using slave produce, that is no reason why we should use it to do us any harm in it.'

'To some persons,' said their father, 'the greater expense of many of the articles which might be used as substitutes for slave produce, would be a difficulty, as they might not be able to afford it.'

'Well,' said George, 'there is one way everybody can do, and that is go without. Everybody can afford to go without slave articles, even if they cannot get others instead.'

'Not without clothes,' said Lucy.

'No,' said George, 'nor without food; but there are some things, certainly, that everybody could do entirely without, such as sugar. And who would not rather never taste a pudding, or pie, or cake, or anything sweet again, than to have any sort of concern with the wickedness and cruelty of slavery.'

U. I. E.

BOSTON,

SATURDAY, JUNE 25, 1831.

THE AMERICAN SPECTATOR. The American Spectator, of June 11th, contains some remarks upon the editor of this paper. Our readers will recollect that Mr Garrison is now at a distance from this place. In his absence, however, we remark that the charges brought against him by the Spectator, that he has lost his reason—that his doctrines are those of a madman—that he is governed by a wild spirit of fanaticism, &c. are the same which are always brought against zealous reformers. To such opinions, unsupported by facts or arguments, the editor might reply, as did the great Apostle, to a similar accusation, 'I am not mad; but speak the words of truth and soberness.'

The Spectator concludes his remarks, by the following benevolent wish:— 'In our humble judgment, every true patriot and Christian, unless his information be partial, or his mind deluded, will desire, with one of the most intelligent and pious men in Boston, that Mr Garrison's subscription may not be sufficient to secure to him his bread.'

We regret that the editor of the Spectator should be disappointed, but must say, that the subscription list of the Liberator has been steadily increasing since its commencement, and that its success, hitherto, exceeds the original expectations of its publishers.

ANOTHER VOICE!

A numerous and respectable meeting of the colored inhabitants of the village and township of Brooklyn, N. Y. was held in the African Hall, on the 3d inst.—Henry C. Thompson Chairman, and George Hogarth, Secretary. Several spirited resolutions against the Colonization Society, were unanimously adopted, together with an address to the public. We shall lay them before our readers next week, for the instruction of indistinct colonizationists, and the admiration of the real friends of equal rights.

It is now certain, that no people were ever more widely opposed to an enterprise, than the colored people to the colonization crusade. We have never seen one of their number who was friendly to it—not one. Yet, in defiance of these facts, the determination is still manifested, to banish our colored population to the deadly clime of Africa. We solemnly warn the American Colonization Society to beware how it persists in its unrighteous efforts. These efforts are constantly widening the breach between the whites and the blacks in this country, and if they should be much longer persisted in, will inevitably lead to a civil war. Again we advise the Society to beware.

REASONABLE CAUTION!!

Whether attempt will be made, on the Fourth of July to impose upon the credulity, and to empty the purses of our liberal minded and philanthropic citizens. The Colonization Song is to be sung in various churches, in ayren strains and with new additions, after which, collections will be taken to aid the transportation scheme. We deem it our duty to give this timely caution. Let no individual be duped in this distasteful business; he might as well throw his money into the Atlantic. If any be disposed to make a donation on that day, let him seek a suffering but worthy person of color, in the city, and bestow it where it will do good. If our clergymen would take up collections in behalf of the meritocracy yet needy Colony in Canada, the blessing of many ready to perish, would descend upon them, and the dead, we believe, would be acceptable in the sight of Heaven.

THE AFRICAN GOLGOTHA.

We still remain in a state of fearful inquietude, relative to the late calamitous news from Liberia. Sixty-three out of eighty-five emigrants, swept off in the course of a few weeks, is a statement, which, with all our horror of the African climate, we cannot readily believe. Still it is probable that a great mortality has taken place. The curse of the Almighty, we fear, hangs over that ill-fated Colony—and it is a serious question in our minds, whether the lives of those who have become the premature victims of death, will set be required at the hands of the American Colonization Society. If the late news should prove unfounded, we beg the public to remember, that a large proportion of the emigrants, in other vessels, have died soon after their arrival on the coast; and of those who survive, it is doubtful whether they will reach the common period of life.

CENSUS OF VIRGINIA.—By the recent census it appears that Virginia contains 1,211,353 inhabitants. Of these 694,440, are whites; 469,715 are slaves, and 47,098 are free colored persons. Of the whites 375,926 are in Eastern and 318,500 in Western Virginia. The difference in favour of the former is only 57,400. The latter not many years since was wilderness, and, until quite recently, had little political influence in the affairs of the State. And even now they are by no means on an equality with the inhabitants of the Eastern counties, and discontent has risen so high, that the project of dividing the state into two has been seriously agitated. Still, however, the new Constitution is better for them than the old; and in time, doubtless, they will obtain what is right, by less violent methods.

In Western Virginia there are only 58,466 slaves; all the rest are on the other side of the mountains. The air of the West does not seem fitted for the lungs of slavery.

Mr Ebenezer Leighton arrived a few days since from Boston on a visit to his relatives in Westport. On Saturday last, as we are informed, he exhibited symptoms of insanity. About six o'clock in the morning he was seen by a girl belonging to the house standing a few minutes by the well, when he suddenly plunged in head foremost. The well was about twelve feet deep, containing two and a half feet of water. He remained in the well till help could be procured from forty or fifty rods distance, when he was drawn out alive, but with some severe bruises on his head. He was carried to the almshouse where he expired at six o'clock in the evening. The deceased was by trade a black-smith, and formerly worked in this town. He had of late been addicted to intemperance;—has left a wife and four small children.—Portland Courier.

From the State Herald.

The publishers of the 'State Herald' design hereafter to devote a larger portion of their paper to the insertion of such matter as relates to the rise, progress, and present condition of American Cotton, Woolen, and other Manufactures. Several Stockholders, Directors, and Agents of Factories in this vicinity, have expressed a very ready concurrence in the plan we now suggest, and will furnish us with statistical accounts that may be in their possession, touching these important establishments. It will readily be perceived that in a short time a great amount of interesting information may thus be collected, and presented to the public; and we would respectfully invite Superintendents, Agents, Clerks, Directors, and Stockholders in our Factories, to communicate such general facts as may be valuable to the industry of our fellow citizens. What care would interfere with the subject of profit and loss is of course to be excluded.

The principal facts we wish to obtain, are such as the following:—the name of the factory,—where located,—date of its establishment,—capital invested,—the kind of goods manufactured,—amount of raw material used up,—number of spindles and looms employed,—quantity of yarn spun, or cloth made,—the amount of horse power required to carry it,—machinery, steam engines,—number of operatives, male and female,—how many machines,—bleaching, or calico printing, machinery, &c. Communications to be addressed to the 'State Herald' Portsmouth, N. H.

Remarkable Curiosity.—Mr Philip Reese, of Upper Merion Township, has a living Gosling which has four perfect legs; two wings and one head—the hinder parts appear to be double, with two rectrices, and two tails, with large expanding feathers. It has the use of all its legs; and appears to be as healthy and thriving as any of the brood.—Norristown, (Pa) Herald.

FOREIGN ITEMS.

On the 7th of May, in Clare county, Ireland, O'Gorman Mahon horse-whipped Mr. Steele because the latter refused to fight him. It seems that Mr. S. was on the ground to fight O.G. M.'s brother, of a Sunday morning, but O'Gorman imagined the cause his.

A proclamation has been issued by the Lord Lieutenant of Ireland, declaring that the county of Clare and several baronies in Galway, Limerick, and Tipperary, are placed under the protection of the Peace Preservation Act.

Sir Holt Leight's brother killed by the Mob.—With feelings of mixed grief and indignation, says the Preston Pilot, we have this week to announce, that the savage excesses of the revolutionaries such as the Wigan election, have terminated in the death of an unfortunate gentleman, the brother of Sir R. Holt Leight.

The 'Channel fleet,' fitting out under the command of Sir Admiral Codrington, would consist of three ships of 120 guns, five 74's, half a dozen frigates, and various smaller vessels. A London paper says, 'The experimental squadron, as it is termed, which is about to depart from Portsmouth, is the first naval armament of similar magnitude which has attacked our shores since the occasion that preceded the attack on Algiers by Lord Exmouth.'

Ikey Solomons was sentenced at London to fourteen years transportation.

Sale of a Wife.—At one of those disgraceful exhibitions—the sale of a wife by her husband—which took place in Manchester, Eng. some time since, the husband officiated as auctioneer for disposing of his wife. 'Who'll buy a wife,' said he: 'a fine wife, a handsome wife?' 'And say a good wife,' whispered she. 'No, no,' rejoined the husband, 'I won't cheat them.'

Port Au Prince 31st May, 1831.

On Sunday, two French frigates arrived, bringing M. St. Marcary, Haytien Diplomatist, and a M. Pichon, charged with the French ultimatum, which requires the Government to pay forty millions of francs per annum, until the amount is liquidated, which these Republicans agreed to pay.—The French Government agreed to relinquish all commercial advantages over other nations, and abandon the interest on such is the report. The annual installment small as it is, will be too heavy for this people. Nothing having transpired officially, the foregoing news is only given as the current report, and may be apocryphal or true, for aught I know.

DIED, suddenly, at his farm in Pennsbury township, Chester county, on the night of the 29th ult. RICHARD BIVIN, a colored man, and a member of the African church, called Tombactoo, in this county. It is not the intention of the writer of this brief memoir, to eulogize unknown worth. Such an act would be less injurious to himself than unjust in relation to the character of the individual to whom it should be attached. But feeling assured that few, if any, descend to the tomb, leaving on the minds of their survivors a more full conviction of the efficacy of vital religion than the subject of this notice, he is induced to attempt a perpetuation of it, in order that those of the same color, and not only such, but others who can boast of a fairer skin, may be inclined to life and piety as an example. He was a man whose purity of life and an earnestness of temper, had gained for him the esteem of all with whom he became acquainted. It is not perhaps in the recollection of his most intimate friends or acquaintances, during a period of twenty years, that an unbecoming word escaped his lips, or that the passion of anger for a moment held dominion of his breast. Yet notwithstanding his fitness to enjoy the unalienable rights of man, it was his misfortune in early life to be among the number of those upon whom the iron yoke of bondage pressed with unrelenting severity. He was a slave! but entering into a desire for freedom, which is the natural birth-right of all mankind, he sought refuge in Pennsylvania an asylum from oppression. Immediately after his arrival in this State, he went to work, and continued at it with such untiring assiduity, that in a very short time he accumulated a sum of money sufficient to procure the freedom of a woman, which he did, and afterwards made her his wife. Thus circumstanced, Richard in the year 1811 or 12, came to live on the plantation of John Phillips, in New Garden, where he has made his home until within the last few years, when he purchased the farm adjoining it, and removed his family to live on it, continuing himself in the employ of the Philippines. And so high in their estimation was he held, and so much confidence did they repose in his word; and in his judgment, that their respect for him was expressed at the funeral in terms of the warmest approbation.

Seldom do we find the prime virtues of an innocent heart, so more strikingly manifest than in this guileless son of God. We have the fullest assurance to believe he is of that number, of whom it is said, 'they rest from their labors and their works do follow them.'—U. S. Gazette.

PROSPECTUS OF THE LIBERATOR, A WEEKLY JOURNAL, Published in Boston, Mass. and devoted to the cause of African Emancipation.

Emancipation is the order of the day. Glory to God in the highest, that the rights of man are beginning to be universally understood, asserted and obtained—that free inquiry is abroad in the earth, shaking the towers of civil and ecclesiastical domination, opening the prison doors, giving freedom to the captive, and regenerating the world. Nations are born in a day. The empire of the old world are in travail with liberty, and revolution is marching onward with an earthquake step, and thrones are

crumbling to the dust, and fetters are everywhere falling, and truth is vanquishing error, and nations are joining in marriage, and people of every tribe and tongue and color are shouting, LIBERTY AND EQUALITY now—LIBERTY AND EQUALITY forever!

It is right that it should be so. It is right that man should be, as he was made, but 'little lower than the angels.' To degrade him to the servitude and condition of a beast, is a flagrant insult to the Creator, and a war upon mankind. An oppressor is a hateful object; his claims are monstrous; he deserves unmingled execration; he is without excuse.

In this boasted land of equality and republicanism, two millions of human beings are bowed down to the dust under a despotism for which antiquity has no parallel. Their carcasses are daily thrown to the fowls of heaven; their blood drenches the ground which they till; their sighs freight every wind; they are beaten with whips; they are lacerated with red hot brands; they are torn asunder at the sacrifice of every natural and domestic relation; they are sold like cattle; they are scantily fed with the coarsest aliment; their nudity is but half concealed by rags. But, more than all, and worse than all this—terrible as it is—they are immortal beings, but the eyes of their souls are put out; they are rational beings, but their intellects are crippled; they are accountable beings, but the light of the gospel is hid from their vision.

It is the design of the Liberator to overthrow this horrible servitude, and to break these fetters. The enterprise is great, but it is not desperate; the difficulties in the way are numerous, but the facilities of victory are more abundant. We expect to conquer through the majesty of public opinion; our hope is in God, and on the moral power of the nation. As slavery in its origin was a national crime, so likewise is its removal a national duty. One State cannot meet it single-handed; one section of the country cannot destroy it. The people, the whole people, must engage in the work; every man, and every woman, and every child. We have all committed the act of oppression, directly or indirectly; there is innocent blood upon our garments, there is stolen property in our houses; and every one of us has an account to settle with the present generation of blacks.

In this country, too, more than three hundred thousand free people of color are virtually deprived of the rights and immunities of citizens. The Liberator will contend earnestly for their complete enfranchisement, and for their social, political, intellectual and religious advancement. It will interrogate public injustice, attack private prejudice, and expose the tyranny of law.

The first number of the Liberator was issued January 1, 1831, without a subscriber. Its patronage has steadily and flatteringly increased, by voluntary subscriptions, up to the present time. Its character is sufficiently developed to render an exposition unnecessary. A portion of the sheet is devoted to literary, miscellaneous and moral subjects, and to domestic and foreign intelligence.

Appealing as is the evil of slavery, the press is able to cope with it; and without the agency of the press, no impression can be made, no plan perfected, no victory achieved. Our appeal is directed to this community—to this State—to New-England—to the whole nation. Shall it be made in vain?

Editors of newspapers, who are friendly to the cause of emancipation, are requested to give this Prospectus a gratuitous insertion in their columns. The favor will be gratefully reciprocated. GARRISON & KNAPP.

CONDITIONS.

The Liberator is printed every Saturday, on a neat sheet and in a handsome manner, at \$2 per annum. No subscription will be received for a shorter period than six months.

Every individual who procures and becomes responsible for five subscribers, will be entitled to a sixth copy. Boston, June, 1831.

MRS. BARTON,

WISHING to manifest, by actual experiment, the great advantages that would result from the general introduction of M. H. BARTON'S new orthography, proposes to teach a class of children, who are ignorant of letters, to read with the same. Active children, three years old and upwards, shall be taught to read intelligibly in two months, both writing and printing, or nothing charged for tuition.

Application to be made at No. 4 Franklin Place. Boston June 25d, 1831.

BOARDING.

THE Subscriber respectfully informs the respectable persons of COLOR, in this city and elsewhere, who may wish

BOARDING AND LODGING, in a genteel family, for a day, week, or longer time, they can be accommodated at NO. 19, FOWELL-STREET, (between Fifth and Sixth streets.) Every attention will be paid to render Boarders comfortable.

Private apartments may be obtained, if required. PETER GARDNER. Philadelphia, June 11, 1831.

