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

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THE LIBERATOR.

From the Abolitionist for June.

THE LATE JOHN KENRICK, ESQ.

Our last number mentioned the death of John Kenrick, Esq. of Newton, President of the New-England Anti-Slavery Society. We are happy to have it in our power to lay before our readers some few particulars respecting the life of this venerable philanthropist.

He was born at Newton, Massachusetts, Nov. 6, 1753, and consequently, at the time of his death was in his seventy-ninth year.

He was, in the words of one who was well acquainted with him, 'characterised through life by industry, economy, punctuality, and integrity.' By the exercise of these virtues, he accumulated a handsome property, which he employed liberally in promoting benevolent objects.

Some years ago, he established a fund for assisting and relieving the unfortunate and industrious poor of Newton. The trustees of this fund, at present, distribute \$60 a year, and the income of the fund; and after 1850, will be able to distribute \$200 a year.

He had for many years before his death published and published a considerable number of tracts on the subject, in the newspapers at different times. He was an ardent friend of the Republic of Hayti, and published several papers in relation to it.

In the year 1816, he published a small volume compiled by himself, entitled the 'Horror of Slavery.' This work is in two parts, the

first chiefly composed of extracts from the speeches of British statesmen; the second, chiefly of extracts from American writers. It contains also an introduction and concluding remarks by the compiler. He printed 3,000 copies of the work at his own expense, which he distributed chiefly among the members of Congress, and of the State Legislatures, and other persons in the Northern and Western States.

Mr. Kenrick sent a copy of this work to Boyer, the President of the Haytian Republic. The following is a translation of a letter from President Boyer acknowledging the receipt of the volume.

'REPUBLIC OF HAYTI.
Jean Pierre Boyer, President of Hayti.
Port-au-Prince, June 9, 1818.'

'SIR,—I have received the work which you were kind enough to send me, entitled the 'Horror of Slavery,' and am duly sensible of your civility in presenting it to me. I have read the volume with the liveliest interest, and cannot but applaud the motives which induced you to prepare it. I fondly cherish the idea that the exertions of philanthropists, among whom you are so honorably distinguished, will ere long be crowned with the most brilliant success, and that humanity will no longer groan under the barbarous laws which still support in some countries the atrocious system of slavery. It will be your glory and consolation, Sir, and that of those who like you, consecrate their talents and leisure, in pleading at the tribunal of reason the sacred cause of the oppressed, to see the victims of a detestable traffic, one day restored to the dignity of men, and enjoying their right of returning unceasing thanks to Heaven, in gratitude for what they owe you.'

Continue, Sir, to execute the honorable design you have entered in. Your philanthropic devotedness, your ardent zeal to promote the cause of justice and public morals, will make you deserving of the esteem and veneration of your contemporaries; posterity, for myself, I feel a real satisfaction in offering you the expression of these sentiments, and in assuring you that I will do every thing in my power to co-operate with you in the laudable work of regenerating our brethren who have been robbed of their liberty.

I have the honor to salute you, &c. &c.
BOYER.

Mr. Kenrick took a deep interest in the New-England Anti-Slavery Society; and was from its commencement one of its most liberal patrons and useful friends. He gave several sums to the society, at different times, amounting in the whole to six hundred dollars, besides one hundred dollars specially devoted to the Manual Labor School. He was chosen President of the Society at its last annual meeting, and continued to hold the office at the death of his predecessor.

His character was held in high and deserved estimation among his neighbors. He served in all the first military and civil offices in Newton, his native place, was for many years a magistrate, and from his 70th year, represented the town for seven years successively, in the General Court of Massachusetts.

In regard to religion, we again adopt the words of a friend of his, 'his religion consisted in "imitating the God who is worshipped"—in doing justly, loving mercy, and walking humbly, in obedience to the commands of God in visiting the fatherless and widows in their affliction—in avoiding the spots, the vices, and the vain customs of the world—in undoing heavy burdens, and letting the oppressed go free.'

He had a powerful mind in a powerful body. He was distinguished for energy, decision, independence and enterprise. His talents for business, whether public or private, were of the highest order. The most prominent feature of his intellect was his sagacity, which has been strong, thorough, practical good sense. His stature, his size, his features, his powerful voice, and his commanding address, all betokened extraordinary physical and intellectual force.

[For the Liberator.]

GRADUAL EMANCIPATION.—No. 1.

OF ALL the delusions by which the public mind is bewildered in reference to slavery, there is none more mischievous and unfounded than the gradual abolition of slaveholding. Reason, morals and religion have wasted their arguments upon this topic in vain; probably a little more arithmetic, in all its mathematical certainty, may be more convincing.

The fallacy which the Colonizationists artfully propagate is this; that the Colonization Society, at some future indefinite period, will abolish slavery. This most extraordinary dreaming vagary, where it is credited, stops all philanthropic effort; and leaves the reality of abolition as intangible and cold as moonshine, and as uncertain as that matchless paragon, or all impossibility, to-morrow! To this imaginary phantom, that the results of Colonization will be to effect the present melioration

and the ultimate overthrow of man-stealing; three irrefragable objections are offered.

1. It is utterly impossible for that Society to accomplish an object which they candidly avow they do not even design. This is contrary to the fundamental axiom of all philosophy; for this would be producing an effect not only without a cause, but absolutely in defiance of a large combination of causes all operating against the result.

2. The slave-drivers boldly declare that they will never give up their ungodly claim to the bodies and souls of their colored fellow-citizens. But those very persons who thus affirm, are the chief supporters of the Colonization scheme. How, therefore, the Colonization Society can execute a grand scheme of justice, while they avow a determination precisely contrary, is among the questions of moral philosophy, the solution of which defies all the professors of that essential science.

3. The payment to non-stealers of their stipulated exaction for the slaves would be only a reward for their past felony, and a bribe for their continued licentiousness, to nurture more of their own offspring for the human flesh market. Of all the wicked absurdities, which avarice and dishonesty ever propagated, and no one exceeds in sheer impudence and corruption the proposition to remunerate the slave drivers for a partial or entire abandonment of their practical traffic and detention of their fellow citizens in general slavery. But if slavery will not be extirpated until this premium is paid; and the Colonization Society cannot, from want of funds and by their constitution could, not thus appropriate their superfluous dollars, though they were rich as Solomon; it is not most indecorably deceitful to propagate the notion, that the Colonization Society can abolish slavery? Is it not most scandalously fraudulent to collect money from the public upon such visionary pretences?

It is also a very impressive fact, that there is no objection to the color of a man, as long as he can be made a machine for labor and profit; nor is a woman's skin offensive as long as she can be coerced as a tool of sensuality. There is no distaste to the color of a slave as all the pretended disgust is to a skin not of European hue when the wearer of it is free. Therefore to talk of abolishing American slavery as long as children are engendered merely as articles of profit, is just as wise as it would be to attempt to empty the Atlantic ocean with a thimble!

The following numerical facts, which were selected from the authentic returns of the inhabitants in the United States at different periods, will clearly elucidate this most interesting subject. It was deemed superfluous to advert to the northern portions of the republic, because the results there are not relevant to the primary object of our proposed inquiry.

In the year 1790, according to the national census, there were in the States south of the Potomac and the Ohio rivers 1,016,629 white persons—550,604 slaves—and 20,415 free colored citizens. From this enumeration it follows, that the slaves were more than one half of the number of the whites, and the free colored people in the proportion of one to fifty; or the whites to the whole colored population were 101 to 57.

At that period slavery was indignantly denounced; and the spirit-stirring discussions of Winchelsea, Fox, &c. in the British Parliament started the civilized world. Our own citizens also pretended to reprobate slavery, complained of the evil, and expressed their anxiety for the removal of it; but they have invariably done every thing in their power to prolong and extend the evil; and notwithstanding they have made furiously boisterous speeches, respecting the rights of man and the glorious revolution. What then?

Ten years passed away, and in 1800, the second census of the United States was taken; and it appeared that the white people in the same section of the southern country had increased to 1,426,846. The slaves amounted to 742,063; and the free colored citizens to 32,604; which very little varied the proportionate increase of the whites and the colored people. It must be noticed, however, that the increase of the free colored persons could have been scarcely any thing at all by direct emancipation; as they would have multiplied nearly in the ratio mentioned in natural course; in exclusive of the fact, that the first census, from the novelty of the system, was very inaccurately taken; and there is no doubt that there were many more free colored persons than those who were then enumerated. Hence, it is manifest, that all the love of universal liberty and hatred of the evils of slavery, of which the slaveholders talked so loud, were of no more value than a parrot's monotonous unmeaning sounds.

Proceed! Another decennial era revolved; and in 1810, the third census was demanded, and what was the result? The whites numbered 1,884,981—the slaves 1,039,709—and the free colored citizens 58,046. This enumeration displays a large proportionate increase in the slaves over the white people at the rate of 4 to 3. On the first of January, 1808, all importations of the Africans ceased by law; that piratical system then was authoritatively abolished. The same vociferations were instantly heard on the fourth of July in praise of freedom; the same execrations of British tyranny; the same hypocritical boasts of the land of the free, and the home of the slave—and yet the internal human flesh trade extended its operations, and vast numbers of additional mechanics were employed to manufacture cowskins, and to forge fetters and chains for American native, and of course, free born citizens.

Go on! The sun proceeded through ten more of his apparent annual revolutions, and another census tells the amount of the population in our republic; and thus the Marshal's report of the Southern States; whites 2,420,832—slaves 1,399,221—free colored citizens 77,040. The increase of slaves over the whites in the proportion of 6 to 5; and this is the boasted gradual abolition of slavery. In 30 years the whites increased 140 per cent; and the slaves 155, or nearly one ninth more than their oppressors. During this period, in 1816, was formed the Colonization Society to transport the innocent free colored people to the slaveholders' Botany Bay. Notwithstanding the free colored citizens increased one third, in spite of all the iniquitous laws which had been passed in the Southern States entirely prohibiting emancipation, or so encumbering it with vexatious impediments, that it is almost impracticable for a christian convert in the slaveholding republics! either to do justice or shew mercy.

Here it may properly be remarked, that the most oppressive laws which peculiarly affect the rights of conscience in connection with slavery, are of novel origin. The slaveholding States, and even some of the legislatures in those States whence slavery is excluded, have raised every possible obstacle to the emancipation of slaves by those persons who, through divine grace, might be desirous not only to confess, but also to forsake their sin of man-stealing. This is virtually open prostitution of christians for the performance of that incumbent duty required by their Creator and Judge. They have also erected an almost impassable barrier to the religious and moral instruction of all the colored people without exception, both free and enslaved. Contrary to the constitution and the bills of rights, they have enacted laws which prohibit the admission and residence of American citizens within their territorial jurisdiction. They do not doubt this base and iniquitous contrivance must be attributed to the Colonization scheme; which has sanctioned the delusion that the free colored people will all speedily be expatriated; and therefore that the slaves will be still further debased, and their bondage become permanent, without hope of melioration. All reflecting persons know that this has been and now is the direct result of this 'wild and guilty fantasy,' which is promulgated by the Colonization Society. It is the very corner stone of the slaveholding system, and the grand defence against the immediate overthrow of slavery and the total extermination of American man-stealing.

Go forward! In the year 1830, the fifth census of the United States was taken; and the returns made the whites in the southern division of the republic, 3,183,044—the slaves 1,874,098—and the free colored citizens 112,708. This is an increase of about 7 per cent in favor of the slave, and 45 per cent in the number of the free colored people. Of this enlargement in the number of the free colored people, a large proportion belongs to the progressive influence of anti-slavery principles in Kentucky, the inhabitants of which are rapidly becoming opposed to the barbarity

and iniquity of kidnapping their fellow citizens and, as a natural consequence, the work of emancipation boldly advances. But this result, the increase of the slaves as well as the free, in a much larger ratio than the whites has augmented, is a perplexing anomaly. During those 10 years the Colonization Society have been employed in deceitfully puffing off its Utopian philanthropy, in collecting money from the inconsiderate by every fraudulent pretext; and in tiffing common sense, philanthropy, morals and religion upside down; and, notwithstanding, all they have achieved is the shipping off a thousand or two of people, 'worn out slaves!' as Mr Danforth styles them, or bribed and deluded and embarrassed freemen; and the acquisition of a good salary for themselves!

This subject is very instructive, because it admits no possibility of mistake. In 1790, the free colored people were 20,415 in all the States south of the Potomac and the Ohio.

In 1800, they had increased to 32,604, or at the rate of 60 per cent.

In 1810, they were 58,046, an increase of 78 per cent.

In 1820, they amounted to 77,040; which is an enlargement of only 32 per cent. During four years of this period, the Colonization Society had been in full operation; and to its boasted plan to ship off the free colored people only can be attributed the decrease; for 32 per cent is scarcely the amount of the increase by natural propagation. In fact, reckoning the same rate of increase as for the former years, during the first 6 years of this period, and it will appear that for the other four years the free people must actually have diminished.

In 1830, the free colored people had increased to 112,708, which is an increase of 45 per cent. So that by comparing the 26 years before the Colonization Society was instituted, with the 14 years subsequent to its establishment, it appears that there was an average disproportion in the emancipation of slaves of 74 per cent per annum to 32; or in other words, that the number of slaves annually imported before the Colonization Society was formed, was at the rate of 7 to 3 emancipated since the year 1816.

Hence it is evident, that during the first four years after the Colonization Society commenced its visionary and actually mischievous operations, the free colored people must have decreased in the Southern States. This melancholy result may be imputed to three causes. Considerable numbers of those citizens migrated to Ohio and other free States, to escape from the iniquitous laws which prohibit all elementary and Sabbath School instruction to persons of color. Great numbers were constantly kidnapped and sold in other districts for slaves. And through the delusive expectation held up by the Colonization Society, that they would transport all the free people to Africa—many persons have been induced to continue in all the felonious practices combined with slavery, waiting until they can drive their 'feeble, the sick, the aged and worn out slaves,' as Mr Danforth says, to Norfolk or Charleston, thence to put them on board the human flesh trade, that they may be landed at Liberia to starve, pilfer or die in the most wretched manner! So much for man-shipping philanthropy!

According to the previous enumerations and the advances of the free colored people before the Colonization Society was formed, the free colored people in 1820, should have numbered 142,644; and in 1830, they should have increased to 244,000; whereas in 1830, they only amount to the number which they should in ordinary course have attained in 1820. When it follows, that the free colored people have not increased in an equal proportion with the slaves by nearly 2 per cent; and that the man-stealing before the establishment of the Colonization Society were in the proportion of 74 to 32, or 130 per cent per annum more than at the present period, or since the Colonization scheme was projected; and it is a well known undeniable fact, that with the exception of feeble, sick, aged and worn out slaves, who are released from bondage by the slaveholders expressly to be transported by the American citizen transporting company to their African Botany Bay, the number of emancipations is constantly diminishing when compared with the proportion in former years.

CALCULATOR.

