THE LIBERATOR
IS PUBLISHED WEEKLY, AT
NO. 11, MERCHANTS' HALL, BY
GARRISON AND KNAPP:
WM. LLOYD GARRISON, EDITOR.

TERMS.

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REFUGE OF OPPRESSION.

A CURIOSITY.

The case with which the partizans of the Colonization Society can accommodate it to the most discordant opinions and principles, is illustrated in the following article from the pen of one of the editors of the New-York Journal of Commerce:

The Abolitionists have found out that the slave trade and slavery are great evils, and they think it a wonderful discovery. Why all this was found out by the rest of the world forty years ago; and has kept the feeling of the benevolent upon the rack from that time to this. The magnitude of the evil in our own country has appalled the ablest hearts, and it has been determined that something must and shall be done, and something has been done. *That* something, that real practical movement, these abolitionists have set themselves, as their highest glory, to overthrow and defeat. May a better spirit save us from such phrensy. Eight hundred slaves have been set at liberty, and with their own choice assisted to go to the land of their fathers; and the abolitionists are such haters of slavery, that they wish every one of these eight hundred back again in chains. They are such lovers of the slave that they are ready to turn the world upside down to prevent the chains of another black man from being in this way loosened. Such are (unintentionally, we know, we trust) the enemies of the black man, and the advocates of slavery—the riveters of chains.

The friends of colonization are *Royal Arch jakobins*—*abolitionists of the highest degree ever yet established in our country*:—not in a theory only, but in practice—they are colonizationists. While the men who now make so great a noise about abolition, have been lying in "Sleepy Hollow," they have been pursuing the inquiry, What shall be done? until they have discovered an answer to some extent at least. The self-styled abolitionists have waked up forty years behind the age.

Colonization has, until recently, received the undivided support of good men and philanthropists throughout the free States. *It is still supported by nineteen twentieths of its friends.*

The Abolitionists have done little else, so far, except denounce Colonization and make war upon the best friends of the slaves. It is high time they marched out for themselves some more useful course of labor. They have carried on this war until the community are sick of it, and enquire in all directions, '*Why can not these Societies labor together in harmony?*' This remarkable phrasology will be the death of abolition. Colonization is a plan too simple, too purely and plainly good, to be overthrown.

From the above consistent, veracious and sapient article, we learn —

1. That colonizationists 'are abolitionists of the highest degree ever yet established in our country'!!

—It seems, then, that *they*, and not we, are the fanatics, and that the works have punished the innocent instead of the guilty.

2. That abolitionists have just found out that what all the world knew forty years ago! — We are, therefore, no longer visionaries and fanatics, but have 'the rest of the world' associated with us.

3. That colonization 'is still supported by nineteen twentieths of the good and philanthropic throughout the free States'! — And yet the colored people of these States can be elevated only in Africa.

4. That 'abolitionists are such haters of slavery, that they wish *every one of these eight hundred* [who have been sent to Liberia] BACK AGAIN IN CHAINS!' — And yet that the '*sensible* inquiry' is made in all directions, 'Why cannot these Societies [Colonization and Abolition] *labor together in harmony?*' Yes, intelligent reader, why cannot those who wish every emancipated slave back again in chains, harmonise with 'abolitionists of the highest degree'—'Royal Arch abolitionists'!! Answer this.

N. B. The Journal of Commerce assisted in carrying on the indignation of the New-York population against abolitionists of lower degree — and after their houses were sacked, their furniture burnt in the streets, and their persons maltreated, it treacherously turned State's evidence against its associates in persecution, and hypocritically deprecated the proceedings of the mobs.

☞ The following dignified and liberal article is copied from the second number of the Journal of Freedom, printed in New-Haven:

PARTY NAMES.

They say 'a rose by any other name would smell as sweet,' yet if the *abolitionists* (so called) would only take some more appropriate title, that they might not smell any sweeter, they would at least show some regards for truth, in which *they now are wanting*. The Society of Abolition, Anti-Slavery, &c. are so active of them as a class of gen. Jos. Hare on the subject of Abolition, and as opposers of Slavery in the United States, except the *miserable shadow of a faction* that are exclusively claim these names? They are not even worthy of the name of a party, because in its true definition a party is any number of men associated under some common PRINCIPLE of action, while 'FACTION' is the proper term to express the character of those who only bond of union is a mere attachment to the person of a man or set of men who choose to raise some outcry or hoodwink, without any more idea of principle, than that they who join in the hue and cry of 'stop thief' or 'stop chief?' which any impudent vagabond may raise for the sake of enjoying the hubbub. A faction has then a right to any name, but one derived from the name of their leader upon whom their unions and hopes entirely depend, as those of a flock of sheep on the course of the bell wether. In this view we urge the propriety of the faction's laying aside the name of Abolitionists, (and at present it has got such an odor among them that no party will like taking it up till it has been pretty well aired,) and that they should take the name of GARRISONIANS. There can be no reasonable objection to this appellation, conveying, as it does, fully the whole design and end of the faction, which is to tag along in Mr. Garrison's train, say what he says, and do what he does. The name of Abolitionist no more belongs to them than it does to millions *who detest them and their doings*. It was once a good name, IF IT STILL A GOOD CAUSE, and it must be redeemed from the hands of the *infamous faction* who have degraded it by its association with *their schemes of disorganization and riot*. We are ABOLITIONISTS,—*every colonizationist is an abolitionist*, and is doing more to bring about a sure and speedy accomplishment of this great and noble object, than all the abuse and blind rage of ranting Garrisonians, for the four or five years of their existence as a faction.

PROFESSOR STOWE'S SPEECH.

In the last number of the Cincinnati Journal we find the following sweet-tempered paragraphs:

The New-York Evangelist published professor Stowe's speech, but omits to give credit to the *Cincinnati Journal*. We would ask the editor, if this is not using the labor of other men without *consideration*, or even acknowledgment. But as we are *white*, we expect to be treated so. (!!!)

Probably nine-tenths of colonizationists coincide in opinion with professor Stowe; and all such would combine in any judicious effort to get rid of slavery, if the whole tremendous and the mass of abolition had not been rendered odious and disgusting to the community, by the mad conduct of such men as Denison and Garrison, who are still hugged and petted by the abolitionists of New-York. So long as such men are allowed to take a leading part in the American Anti-Slavery Society, it will not combine in its ranks the intellect and piety of the church, nor accomplish its designs. We are willing to hazard our reputation for foresight on this assertion, and we appeal to the developments of the future, for testimony of its truth.

THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 35.

BOSTON, MASSACHUSETTS.] [SATURDAY, AUGUST 30, 1834.

THE MARYLAND SCHEME

FURTHER EXAMINED.

(CONCLUDED.)

But this scheme professes to have some other peculiar claims on the confidence and patronage of the community, beside the one now examined, that it goes avowedly for the total abolition of slavery. Suppose we briefly examine them.*

1. It claims to occupy middle ground, and thus affords a resting place for the mind between Colonization, as it has been urged, and the scheme of immediate Abolitionism. This point was pressed with special earnestness. Multitudes, it was supposed, had become abolitionists, and many others were in the way of becoming so, not because they were prepared for the discussion or venture on the mad scheme of instant abolition, but mainly because they had supposed there was no middle ground on the subject. This scheme, however, presented middle ground, and could be thrown full before the public, and its principles be understood, it would furnish a resting place for the public mind, and thus check the progress of those fanatical doctrines and wild schemes which were abroad, and were fraught with such mischief to the nation.

Such was in substance the argument. But so far from being an argument in favor, it is an unanswerable objection to the scheme. It is the very reason of all others, why it should meet with the rejection of the whole community. It is middle ground—a resting place! What is this but saying it is effectual to check the progress of public sentiment, and thus stand between it and the abolition of slavery? What is it but saying, here is a shield to protect slavery from the blows of an abolition public sentiment? What is it, but admitting that if this scheme and every other scheme of Colonization were out of the way, the public mind would at once be made up to abolition, and the sentiment of the nation be thus concentrated against the system of slavery for its overthrow?

Such at least were the admission and assertion of the Rev. R. J. Breckinridge, at the last annual meeting of the Colonization Society in Washington. Said he—

'Let the slaveholder beware how he drives us away. We stand in *the breach for him* to KEEP OFF THE ABOLITIONISTS. We are his friends, but only *to give him time*. If we are driven away, where can he find an ally? Where in the literature of the whole world, in the public opinion of the whole world, in the religion of the whole world, will he find an advocate? The abolitionist is upon him. And if he attempts to maintain slavery as perpetual, every one of us will be upon him too. You, Mr. President, and I, and all of us will join the abolitionists in such a cause, against emancipating slavery. Rather than slavery, with its horrors, shall exist forever in this country, let us meet the evils incidental to its *instant* abolition. If abolition must be immediate or not at all, let it be immediate, come what will. We are the ONLY FRIENDS of the slaveholder, for we give him time, and that is all that he can ask—THAT to act and abolish slavery.'

This is all true: the Colonizationist, and especially the Maryland Colonizationist, does 'stand in the breach, to keep off the abolitionists,' and if he would only give up his colonizing schemes and get out of the way, the question of abolition or non-abolition would be brought to issue at once, and then the slaveholder would not find an advocate in the literature, or the public opinion, or religion of the whole world; and if he did not go for abolition, the abolitionist would be upon him.—Mr. B. would upon him.—The mass of Colonizationists—the wealth, the influence, the moral power of New-England, and all the free states would be upon him. The public sentiment of the land and of the world would be upon him, and slavery, with its horrors, come to a perpetual end. The scheme in question, therefore, by occupying middle ground, and furnishing a resting place for the mind, goes to keep off the abolitionists, and prop up the system of slavery, and should therefore meet only with reprobation and rejection.

But 2. This scheme has an efficient one. That of the American Society, though excellent in many respects, was of necessity inefficient. The states, however, having the right to legislate on the subject, can act efficiently. They can call the law to their aid.

True. They can avail themselves of the strong arm of the law, and by the passage of severe laws, 'coerce' the colored people away, as truly as if it were 'done with a cart whip.' And Maryland has made a good beginning in this work of compulsion, as the preceding acts abundantly show. And when Maryland has effected her object, and thus set the example of 'successful colonization by state action,' Virginia may follow it—and if her legislature will act as frank, and honest as Mr. Broadnax, carry her points, by resorting to actual physical force. And so the work may go on from state to state, the kind and degree of compulsion varying according to the circumstances of the case, until the work of extirpation is complete, and the whole colored race have been thus kindly and benevolently restored to the land of their fathers, 'every emigrant' being '*a missionary*, carrying with him credentials [which he cannot read] in the holy cause of civilization, religion, and free institutions.' (*b*) The scheme efficient!—the very reason for its unqualified rejection. It has the elements of unlimited oppression in it.

But the colony at Cape Palmas—there are a great many very excellent things about that. In the first place, *the climate at the Cape is very healthy.*

But who does not know that the same thing has been asserted and re-asserted respecting Liberia; and that, in face of the most conclusive evidence to the contrary—evidence now admitted on all hands to be valid? So late even as Jan. 6, 1831, the Rev. R. J. Breckinridge himself, in an address at Frankfort, Ky. said,

'The colony established at Liberia, occupies a fertile, and to the black constitution, *a salubrious region*.' * * * 'It was farther objected, that the unhealthiness of the climate was an insurmountable obstacle in the way of colonizing any part of Africa. The facts stated in a former part of this address, the accounts of all travellers who have visited that continent, and the UNIFORM *experience of the American Colony*, leave no room to doubt that the prejudice, so ventured on this mad scheme of instant abolition, but mainly because they had supposed there was no middle ground on the subject. This scheme, however, presented middle ground, and could be thrown full before the public, and its principles be understood, it would furnish a resting place for the public mind, and thus check the progress of those fanatical doctrines and wild schemes which were abroad, and were fraught with such mischief to the nation.

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* These points were brought out by the Messrs. Breckinridge at the meeting, at the Temple, on the evening of July 30.

(*b*) Henry Clay. 10th An. Rep. of the A. C. So.

'Nearly all the emigrants who came with us from the United States had been attacked with the fever, but they were all (at the time he left) recovering, and some of them were entirely restored to health.' 'I regret to say, that we lost a valuable individual (Dinah Newby) formerly a resident of this place. Her sufferings, * * * * were excruciating.'

This much for the healthiness of Cape Palmas. Scarce two months are passed after the commencement of the settlement, before all the emigrants are 'attacked with the fever,' one individual who had outlived the unhealthiness of Monrovia in Africa, and the colonial agent is 'not able to attend to business,' and can 'scarcely get about' for very weakness!

But *this is to be a strictly temperate colony*. The site for it was bought without rum, and every emigrant who goes to the colony is to be a temperance emigrant.

This looks well on paper, but to the law and the testimony—let us have the documents and the facts.

Dr. Hall, in giving an account of the purchase of the land, says, 'So much had been said to the head men * * * on the subject of ardent spirit, that they barely made the demand; and upon a full and fair declaration, that my master sent me to buy land without rum, they gave it up in a manner that would have honored a more christian assembly. I must say, however, that this was *principally effected by the lobby members, before the house was opened*'!

Mr. Hersey, in his letter of April 23d, tells us *how* the lobby members effected this. 'After a few moments' deliberation, they willingly consented to receive fifty dollars in specie as *an equivalent* for the article.' And Mr. Brown, in his examination at New-York, said he was informed by a gentleman, who *was present at the sale*, that the land was bought without rum, but 'that the fifty dollars given to them instead of it, *was used by the natives in the purchase of rum.*'

To be sure, Mr. Hersey adds that a few days afterwards, a British ship came in the harbor, and they were informed that the kings had sent their specie on board and exchanged it for rum; and that, on inquiry if it were true, one of the kings promptly replied, 'No: We no buy rum—Rum make bad palaver.' Just as if he would confess it, if it were true! Such testimony, in such a case, from natives characterized by duplicity in other cases, amounts to nothing. Mr. Hersey is very careful not to endorse the king's disclaimer. The truth is, it is perfectly idle to pretend that the money was used for any other purpose; and the other articles, given in exchange for the land, prove it. They were, some of them, 4 cases of muskets, 20 kegs of powder, 2 kegs of flints, 100 cutlasses, 3 pair of brass barrelled pistols, 100 trade knives, 3 hids. of tobacco, 51 tumblers, 50 mugs, 50 bowls, 50 pipes, 24 wash basins, 10 demijohns, 24 decanters, 50 wine glasses. What is all this but the apparatus complete, for drinking and fighting? And now, with the money in their hands, given them expressly as an equivalent for the rum, is it to be supposed, that they did not use it to provide themselves with something to put into this horrid array of mugs, and pitchers, and jugs, and demijohns, and decanters, and wine glasses? Plainly not.

But the emigrants—they are all to be temperance men. 'The constitution, which every *Maryland emigrant* has now signed, unites them all in a temperance association: and the ordinance for their government contains all the enactments that could be devised, to prevent the introduction or use of ardent spirit hereafter.'

But there were some, beside the 'Maryland emigrants,' who went to Cape Palmas. A number of 'volunteers' went from Monrovia: did they sign the temperance pledge, and will the ordinance for government prevent the introduction or use of spirit by them? And besides, it being the express and avowed object of the Maryland Society to remove from the state, not only the free, but 'the whole of its colored population,' how is the society going to make them all sign the temperance pledge? Suppose some of them should refuse, what is to be done? Would 'coercion' be used?

But the natives in the vicinity of the colony are very friendly, and are anxious to receive instruction—so much so, that the kings have sent two of their sons to the U. States, to be educated by the State Colonization Society, and have stipulated for the establishment of a free school, by the society, in each of their chief towns, within a year from the date of the treaty.† Such a colony, it is supposed therefore, will do much for Africa, in the way of diffusing the light of civilization and religion into that benighted land. It will be a great help to the missionary cause.

This certainly deserves consideration. What then are the facts? Are the natives thus friendly? Sending their sons to be educated, &c. certainly looks like it, but is it so? They may desire education for themselves and children, not because they are, at all friendly to, or the cause of Christ in the colonists, but merely that they may be able to cope with them in trade. Be this as it may, their friendship is such that 'a fort will be built' by the colonists to protect themselves. Mr. McGill also informs us, in his letter of April 9th, that 'there is a number of them [colonists at Monrovia] intend going to Cape Palmas, *as soon as they hear all is settled*'! And Mr. Hersey, fourteen days after, says, 'It has been reported here, [Monrovia] that the natives are hostile, and the colony is in danger of being cut off. I think there is no ground for *such* a report. *There have been* [in the short space of two months]

* Address of Board of Managers, April 26, 1834.
† Address of Board of Managers.
‡ Wilson and Wickoop's Report.

several collisions and difficulties between individuals, but in every instance, the natives discovered a friendly, peaceable disposition * * * Should the parties, however, become involved in war, *I believe it will be owing to the imprudence of the colonists*.'

It would seem, therefore, though the colonists are in fault, as is generally the fact in such cases, that there is not, after all, a very warm friendship existing between them and the natives.

But admitting that the fact were otherwise, it is still a question, whether the existence of the colony will aid or hinder in the great work of introducing civilization and religion into that benighted land? And all experience, I think, is decisive on the point, that it will but hinder. Dr. Philip found it so in South Africa. Our missionaries find it so in India. British christians found it so, when they undertook to operate on the Society Islands by planting a colony. The same was the result in the case of the Plymouth Colony, and that too, although in the charter originally given by Charles I. it is expressly said, that the powers of government, therein enumerated, are granted, that the colonists may, by them, 'be so religiously, peaceably and mildly governed, as their good life and orderly conversation may win and incite the *natives* of that country to the knowledge and obedience of the only true God and Saviour of mankind and the christian faith; which, in our royal intention, and the adventurers' FREE PROFESSION, is THE PRINCIPAL END OF THIS PLANTATION;' * and although this 'free profession' of the adventurers was in some good measure acted on. Similar also has been the result at Liberia. Notwithstanding the flattering accounts of the friendly feelings of the natives, their desire for instruction, the happy influence of the colony, &c. yet Gov. Pinney assures us, that 'NOTHING *has been done for the natives* by the colonists, except to educate a few, who were in their families, in the *capacity of servants*,' and that the '*same distinction* exists there between colonists and natives, 'as *exists in America between colors*.' Why then should Cape Palmas be an exception? Indeed, facts show that it is not.

It appears that Messrs. Wilson and Wynkoop, missionaries of the A. B. C. F. M. have selected Cape Palmas as the place for the establishment of their mission. In doing so, however, they say,

'We had very serious doubts as to the expediency of taking any measures for the immediate erection of the (mission) house in the *neighborhood of the colony*: first, from apprehension that the colony might embarrass our future efforts for the improvement of the natives; and in the second place, we had fears, lest, in case of any *contest* between the colonists and natives, the latter might be tempted to destroy it. * * * * we took all pains we could to impress the mind of the king and his people with the fact, that the mission is to be *entirely distinct from the colony, and will be identified with the interest of the natives*.'

These facts establish the point that nothing is to be expected from colonies in aid of the missionary work. It is all a dream to expect it.

But what shall be done? We must get rid of the colored people in some way. The two races never have lived together, enjoying equal civil and religious privileges. The question is settled in Maryland, according to Mr. B. that they cannot do so there. There are important physical difficulties in the way of it; and they do not believe that God, in making great physical differences among men, ever intended that they should all mix up together.

In respect to this I will only say, that 'God hath made of one blood all the families of man for to dwell on all the face of the earth'—that he that hateth his brother abideth in death'—and then turn the matter over in the hands of an English reviewer, for the double purpose of an answer, and of showing how our silly, wicked prejudice against people of color is regarded abroad, and into what contempt it is bringing our religion and our free institutions, in the eye of the world.

'The Creator of all has "made of *one blood* all nations of men to dwell on all the face of the earth"; and he who practically denies this, "maketh God a liar." How admirably does the proud spirit which leads the white American to revolt at worshipping his Maker in the same church with his sable fellow Christian, harmonize with the apostolic exhortation, "Let the same mind be in you that was in Christ Jesus," who "is not ashamed to call us"—men of every hue, partakers of the same flesh and blood—"his brethren"! Had our Lord himself appeared to the American reader "in the form of a servant," with a skin of darker hue than their own, they would have exclaimed with one voice, "Crucify him."

'No one who is aware of the intense, the almost savage antipathy which inspires an American towards the colored races, will accuse us of exaggeration.

'The very sight of a gentleman of color, whatever his wealth and intelligence, at the same dinner-table, in the same box of a theatre, still more at the same altar, would, even in this country, throw an American into the agitation of suppressed rage. The well authenticated anecdotes we have heard, illustrative of this fact, would be simply amusing, were it not for the serious consequences of this absurd prejudice. When we find such a spirit as this in Christians, we may well cease to wonder at the haughty prejudice of the ancient Jews towards the Gentiles, which led them to resent our Saviour's eating with "publicans and sinners," and to exclaim respecting the apostle of the Gentiles, "Away with this fellow! he is not fit to live." The conduct of the Brahmins towards the inferior castes, finds its counterpart, in the nineteenth century, among the philosophic republicans of America.*

'Talk of freedom, of toleration, of justice, in a country where a free citizen may be expelled from his native soil, because of his complexion! Why, Russia and its autocrat appear to advantage in comparison with this nation, irresponsible despotism. And then, think of the blasphemy of making the Deity an accomplice in this cruelty and injustice, by resolving it into "an ordination of Providence," a "law of the God of nature," which defies the utmost power of Christianity—which religion cannot, that is, shall not subdue!

'We cannot forbear to address a few words to those Christian ministers in this country, who cheerily, as becomes them, a brotherly regard for the transatlantic churches, and are apt to look with a degree of fondness and partiality to the land of religious freedom, where Christianity has seemed to put forth of late so lofty an energy. Far be it from us to wish to check these feelings, and to sow discord between the two countries. But this we must say; that it becomes the Christians of England to make their voice heard across the Atlantic on behalf of their colored brethren; and that our ministers are more especially bound to enter a solemn protest against the anti-Christian prejudice which the American pastors seem either timidly to yield to, or criminally to participate. Nor, speaking for ourselves, and willing to bear all the blame attaching to the avowal, shall we be disposed to place much faith in American ministers, who, well for the interests of religion in the United States, so long as American Christianity shall be found so partial or so feeble in its operation, as to exert no modifying influence upon this unjust, cruel, and insolent prejudice.'

But the two races never have lived together on terms of equality. There is not an instance of it in all the history of the world. Indeed! The thing never has been, and therefore it never can be. Jews and Samaritans never have done so; therefore, they never can. The Brahmin and the Sooda never have, as a body, broken caste, and therefore they never can. The gospel has not power to break down these middle walls of partition, and made Jew and Gentile, Barbarian, Scythian, bond and free, all one in Christ! I am surprised, and pained at the unbelief that thus virtually denies the power of the gospel.

Such, reader, is the Maryland Scheme. I have endeavored to examine its character and claims faithfully and impartially. I have only to ask, in conclusion,—Is it worthy of your approbation or countenance?

NOTE.

In further elucidation of this important subject, the writer begs leave to make the following statement, of what was done by the Maryland Legislature, touching the negroes, during the session in which the laws I have quoted were passed.

January 28, 1832, the following *resolution* was passed, and afterwards presented by Mr. Jenifer to the House of Representatives of the United States. [See No. 124 of Resolutions.]

'Whereas recent occurrences in this state, as well as in the other states of our Union, have impressed more deeply upon our minds, the necessity of devising some means by which we may facilitate the removal of the *free people of color*, (not a very small class, by the way,) from our state, and *from the* UNITED STATES; and whereas an appropriation by Congress for the above object would greatly relieve the state from the otherwise heavy burdens of taxation for that purpose. Therefore,

Resolved, by the General Assembly of Maryland, That our Senators in Congress be instructed, and our Representatives requested to use their exertions to obtain such aid from our national treasury, towards the furtherance of the above object, as may be in accordance with the Constitution of the United States.

Resolved, further, That should the aid of the National Government be withheld, under the belief that the power to legislate on the subject is not granted to Congress by the Constitution, that the Senators and Representatives in Congress, be requested to propose such *amendment to the Constitution!* [alas, for the Union!] of the United States, as will enable Congress to make such appropriation.

Resolved, That the Governor be requested to forward a copy of the foregoing preamble and resolution to each of our Senators and Representatives in Congress.

By order. JOS. H. NICHOLSON, *Clerk.*

In the House of Delegates.

January 28, 1832.

Read the second time and assented to.

By order. G. G. BREWER, *Clerk.*'

So that the 'free people of color' must go at any rate, and if Congress will help very well; if not, we will have the Constitution changed, &c. &c. What if abolition tries attempt, in such serious earnest, 'such amendment to the Constitution,' that Congress could act for abolition?

The next thing done in relation to the 'free people of color,' was the passage of the law making the $200,000 appropriation, the provisions of which are, [see Laws, chap. 223] precisely as stated by me. This passed March 12, 1832. The very day that this was passed, the same 'benevolent,' 'magnanimous,' &c. legislature passed the following:—

'An act to authorize the executors of the last will and testament of William N. Richardson, deceased, to emancipate certain negroes in number, from Tallahassee, in Florida, into the state, to be held and disposed of, 'under said will, according to its provisions, in the same right and manner, as if said slaves had been born in Maryland.' * * * *Provided, if the said negroes shall refuse to go to Liberia, they shall be sold out of this state* AS SLAVES FOR LIFE!'

And to crown the whole, only two days after this, viz. March 14, 1832, the same Legislature passed 'An act relating to free negroes and slaves,' the provisions of which, [see Laws, chap. 223] are precisely as stated by me. This legislation speaks for itself—it needs no comment.

* Eclectic Review, Feb. 1833.

THE HUNTERS OF MEN.

Oh! goodly and grand is our hunting to see,
In this 'land of the brave and the home of the free,'
Priest, warrior, and statesman, from Georgia to Maine,
All scouring the saddle—all grasping the rein—
Right merrily hunting the black man, whose sin
Is the curl of his hair and the hue of his skin!

* Address of Board of Managers, April 26, 1834.
† Ancient Charters, p. 14.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

REMARKS OF REV. MR. BLAIN.

Rev. Mr. Blain of Pawtucket, R. I. next addressed the meeting. He said:

Without offering any definite resolution, Mr. President, I propose to consider the following proposition, viz: that Slavery is contrary to natural right.

Not only does our own Declaration of Independence affirm that all men are born free and equal, but God himself has declared that he has made of one blood all nations to dwell on the face of the earth. In the charter of our own rights as the people of these United States, we maintain that among the inalienable rights of all men, are life, *liberty*, and the pursuit of happiness. The heart of every man responds to this truth, and it is the very basis of all our political and social institutions. Now it is evident that a condition of slavery takes away all these inalienable rights. It will not be denied that the negro is a man; and there are twelve of the United States, who have adopted this solemn recognition of the inalienable right of liberty in all men, and yet they hold men in abject bondage. In twelve of these United States, men, women and children, are bought and sold and driven away like cattle. In different parts of the United States are found establishments which are markets for the purchase and sale of human beings. Even in the city of Washington, under the eye and the sole control of Congress, these slave markets are suffered to carry on their business in human blood and sinews. The newspapers of the country are filled with advertisements for the purchase and sale of men, women and children. A Mr. Collier published in a newspaper in Richmond, Va. that he will at all times pay a fair price for likely young negroes; that he has a house fitted for the purpose, with a *prison* to keep them secure. And he adds, 'I keep constantly on hand a large number of likely young negroes, and now have one hundred *boys, young men and girls*, which I will sell in lots to suit purchasers!'

Suppose we were to see such an advertisement in New-England, and a man should keep in prison and sell boys, young men and girls, at auction or otherwise, what should we think of such a business, and how long would it be permitted? But would it be any more of an infringement on the inalienable rights of man, to sell boys and girls in New-England, than it is to sell them in Virginia? Where is the difference as to the abstract right between selling white boys and girls, or colored boys and girls?

There are three jails in the city of Washington, and when they are full, the United States prison, which cost ten thousand dollars of the money of the people of this whole nation, is prostituted for a prison to confine innocent men and women, who are kept there, until they can be sold or driven off to another market. The traveller may go to the Capitol of this free republic, and there see the splendid pile, with its majestic dome, erected for the legislature of the country. He may hear the members discourse eloquently of *liberty*, and the *inalienable rights of man*; and within sight of that building over which' waves the American eagle, he may see the flag that is put out to signify that human beings are to be sold to the highest bidder, and hear the cry of 'negroes for sale by action.' What! men and women and children, to be sold like cattle, in the very spot where the American eagle waves triumphant over the heads of the Legislators of ten millions of *freemen?* Yes, Sir; slaves are bought and sold there, men and women, boys and girls, horses and cattle, goods and chattels, all put up and knocked off under the same hammer, which falls, as regardless of the ties it severs between parent and child, husband and wife, as though it were merely dividing a quantity of goods into different lots to suit purchasers! The frantic mother may cling to her child, the helpless sister to her brother, the distracted wife to her husband, but all in vain; at the snap of the whip they are driven off in different directions, by different purchasers, never to meet again. It is estimated that about 60,000 human beings are sold annually in this manner from the Northern slaveholding States, and sent off to Louisiana and the new States. This traffic will be increased, as the demand for slave labor increases with the increase of population in the new States, and at least 100,000 souls are to be annually sold into hopeless slavery, in this domestic traffic in the slave trade, and driven off to the South and West.

We are not talking, Sir, of things beyond the moon, but of *facts*, here within our own knowledge. At this moment, while I am talking, men and women are imprisoned in the District of Columbia, to be taken out and sold, and driven to the New Orleans Market. And yet we boast of *liberty*, though not a man is found who dares to raise his voice in the Congress of the nation, against this abominable traffic, over which, within that District, the laws of the United States have entire control. There is no Wilberforce there, no fearless friend of the rights of man, who will come forward boldly, to abolish this traffic. It is only the negro who suffers, say they, and the negro cannot feel. Besides we can keep him better as a slave, than he could keep himself as a freeman. This is the sophistry that soothes conscience to sleep.

What was the oppression of our fathers, which drove them to seek their freedom at the cost of life and fortune? They were not bought and sold, but they were taxed without their consent; and what did they do? They armed themselves and went forth to the battle. They fought for seven years, because they would not be taxed against their consent. For this they were called patriots, brave men, noble spirited, who would not be oppressed. Now here are two millions of our fellow men, a thousand times more oppressed than our fathers were. We come forward and pray to have them delivered from oppression, and restored to freedom. Do we appeal to the sword. No! To resistance and force. No. We wish to have it all done by *moral suasion alone*. We deprecate violence; we exhort those who are in bondage to be kind and submissive to their masters, to yield obedience in patience and long suffering, till the day of their deliverance shall come, by the force of truth alone operating upon the hearts of men. We wish to present the sin of slavery in its odious colors, and we wish, in the spirit of the gospel, to persuade the slaveholders of the United States, that it is their duty as well as lasting interest, to give up slavery. We wish not to have the slaves turned loose without restraint, or driven away, out of the country, but that they shall have the liberty of the law, and the protection of the law, as men and human beings.

This is all the friends of Anti-Slavery are striving to bring about, by peaceable and lawful means—but while we are meekly pleading for the freedom of the slave, on the pure doctrines of the gospel and the immutable and constitutional principles of eternal right and justice between man and man, what are we called for so doing? Our fathers were called brave men and patriots for vindicating liberty and the rights of man, at the point of the sword. We ask the oppressor to let the oppressed go free, and approach him only with argument and appeals to his heart, his understanding, and his interest—and we are denounced for it as cut-throats, villains, traitors and mad fanatics. Well, let them call us so. Such reproaches reach not a conscience void of offence before God and man; and let it be our endeavor always to remember and follow the example of him who went about doing good, and who, when reviled, reviled not again. We must expect to encounter this feeling of opposition, when we encounter slavery; for such is the nature of that odious vice, and such its long continued and indurating influence upon the heart of man, that it stifles humanity and calls up all the malignant passions of our nature. I could tell facts that would show in glaring colors, the terrific influence of slavery, in hardening the heart, and corrupting all moral sensibility. The very nature of the punishments inflicted by the laws of enlightened States, upon their slaves, is sufficient proof of the tendency of slavery to harden the heart. In vain does your Constitution declare that no cruel or unusual punishment shall be inflicted. 'This too, is a mockery to the slave, as well as the declaration that all men are born free and equal.

There are fifteen kinds of cruel punishments provided for the slave. Among these is whipping, in a variety of forms. Persons are employed at the jails or other places, who are paid so much a dozen or hundred for lashing slaves. They are tied by their thumbs, and raised with a cord so as just to touch the ground, and in that condition, entirely naked, the lash is applied to their whole bodies. At other times they are thrown on the ground, and lacerated, every blow of the whip being followed by blood. Sometimes they are tied up by the head, and a rail passed through the legs to extend the body in a situation to receive the lash with the most excruciating pain. The slave who commits a crime, is not punished in the forms provided by law for the white man, but is often burnt at the stake, or beheaded, or seared with hot irons. They are not only thrown into the public jails, but are shut up in private dungeons and life barely sustained by the scantiest food. In a recent case in New-Orleans, where a house took fire, the people found numbers of slaves, imprisoned in one of the rooms, in a most wretched condition, with gashes cut to the bone, by the ropes with which they had been tied. One poor wretch was found so lacerated, that living creatures were feeding on him. And all this horrid cruelty upon human beings, was inflicted by a fiend in the shape of a *woman*, who was the owner of the slaves, and who insisted upon her right to punish her slaves as she pleased, and claimed the protection of the *laws* of Louisiana, for what she had done. I rejoice to add, Mr. President, that a feeling of indignation was raised among the people of New-Orleans, at the discovery of this abominable iniquity, which shows that though the laws sanction such cruelty to the slave, the public sentiment even at the South condemns it, and thereby proves that the laws are more cruel and unjust than the slave masters.

This case at New-Orleans is by no means a solitary instance of cruelty to slaves. Take a few cases in other states of the truth of which there can be no doubt. A female slave was sent of an errand, and was gone longer than her master wished. She was ordered to be flogged, and was tied up and nearly beaten to death. While the overseer was whipping her, in the presence of her master, she said that she had been prevented returning sooner by sickness on the way. Her enraged master ordered her to be whipped again for daring to speak, and the lash was again applied, until she expired under the operation. Nor was her life alone sacrificed. An unborn infant died with her, which had been the cause of her delay on her master's errand.

Another case occurred, where a black boy was whipped for stealing a piece of leather, and because he persisted in denying it, he was whipped till he died. After he was dead, his master's son acknowledged that he took the piece of leather.

A Georgian bought five slaves and set them a task in the field, which they could not or would not do. The next day he added another task, with orders that they should do that and the work of the preceding day, or be whipped until they accomplished it. The third day more work was added and additional whipping ordered. The work was now beyond the strength of the slaves. They tried in vain to accomplish it, and at last left it in despair, and went into the woods. They were missed, and pursuit made after them, and were all found hanging dead. They had committed suicide to escape the cruelty of their master. A hole was dug, and they were thrown into it, amidst the curses of their owner at the loss he had met with in his property.

Mr. President, I do not relate these facts to reproach any man, or to inflow up the feelings uncharitably. I know there are many exceptions to this sort of cruelty to slaves, and that many of them are treated with kindness; but the facts I have related are the legitimate consequence of slavery, which are every day flowing from that corrupt fountain in every part of our land, where this sin exists. And shall the christian and the philanthropist be silent, while such abominations are tolerated among us? We are pleading for the Indian of our own country, for the heathen of Burmah, for Sunday schools and for the Bible cause, and shall we not plead the cause of two millions of our fellow men, who are not only the victims of barbarous laws, but are deprived of the light of instruction, and the teachings of the gospel? Can it be possible, Sir, that in this land of light there are laws against teaching men, women and children to *read?* It is even so. In Louisiana, fine and imprisonment is the punishment, by law, for the first *offence*, if any one *is detected* in teaching a slave to read the Bible! and for the second offence, the person so convicted is *hung!!* Fined and imprisoned in this land of knowledge and liberty, and for what, Sir? For the crime of *teaching men to read!* Nay, more; hung up like pirates and murderers, and for what? For trying a second time, to open the way of life and salvation to the benighted slave, by teaching him to read the Bible!

We appeal to christian men and to citizens of a free country, if this is not a stain upon us as a nation that ought to be removed? We appeal to men who are themselves free, to make the slave also free, that our whole country may enjoy what our Declaration of Independence declares all ought to enjoy, life, *liberty*, and the pursuit of happiness. We are too near the judgment-day, not to fear lest the cries of the oppressed should go up to the judgment-seat before us, and prepare an awful retribution for our sins! the sin of slavery! the sin of this whole nation. The command of God is growing louder and stronger, and is every day enforced more and more on the consciences of the slaveholder—BREAK THE YOKE OF THE OPPRESSOR, AND LET THE OPPRESSED GO FREE!

☞ Here is a fine state of things in Boston!—How? How? By the false charges of Mr. Tracy and others against abolitionists—accusing them of 'Jacobinism,' 'Disunion,' &c.

[From the Boston Recorder.]

LIBERTY OF SPEECH IN BOSTON.

In Boston, liberty of speech, if not dead, is in a state of 'suspended animation.' True, we are yet allowed to talk about the weather, the price of wool, and on some other subjects; but we have not, as we formerly had, the liberty of discussing whatever subject we please, when and where we please; and we know not today, what we shall be allowed to talk about tomorrow. We know not what places of worship will be suffered to be opened on any evening during the week, or what doctrines will be allowed to be preached, or who will be suffered to preach. There is not a man in Boston who can speak with certainty on any of these points, unless he foreknows with certainty, all the threatenings of all the mobs that may threaten to exist.

Does any one ask for proof of this? A short time since, the agents of the Maryland Colonization Society appointed a meeting in Brownfield street, on a Saturday night. It could not be holden, and the notice was countermanded, for fear of a mob. A meeting at the same place at a subsequent time, must be holden in the afternoon, when many who were desirous to attend were detained by business, because it could not be had in the evening, for fear of a mob. Dr. Beecher had appointed a lecture at Pine Street, on Tuesday of Week, and on Tuesday evening of last week; but it must be omitted, for fear of a mob. Dr. Beecher had, some years since, expressed certain opinions on certain points in theology, which are in controversy between Protestants and Catholics; and during his present visit to this city, he had repeated some of the same statements; and therefore his mouth must be stopped. We do not know that any mob actually assembled and demanded this; but it was thought 'prudent,' lest—something should happen. On the Sabbath, he was *permitted* to speak at Salem street, and elsewhere. What he, or any other preacher, may be allowed to do or say on the next Sabbath, it requires perfect foreknowledge of all things concerning mobs, to predict.

We do not say these things for the sake of casting blame on any individual, or on any sect or denomination of men, Catholic or Protestant, Orthodox or heretical. We do not believe that the members of any sect are universally guilty, or universally free from guilt. We wish to call attention to the state of society, as indicated by these facts, and to the degree of liberty which we enjoy in such a state of society. Whether it is from the timidity and lawless character of some persons, constituting a source of real danger, or from the cowardly fears of others, imagining danger where none exists, the fact is, that certain subjects are under an interdict, and certain persons are kept from speaking freely when they please, by apprehensions of personal violence. And this not only happens once, but continues to happen. It is now a prominent currency, and is fast getting itself established as a permanent rule of action, that the liberty of speech must be abridged, just as much as the fear of mobs may indicate. Only let things go on in their present course a while longer, and this censorship of the tongue will be complete, and completely established, so that any half dozen men, who have wit enough to get up intimations of a mob, can at any moment prevent the public expression of any opinion which they dislike, or silence any antagonist of whom they are afraid, or prevent the discussion of any topic, on which they do not wish to have the public know the truth. A little farther, and Dr. Beecher must not preach in favor of the Bible Society, for fear of a Catholic mob; and Bishop Fenwick must not celebrate mass, for fear of a Protestant mob; and Dr. Channing must not preach on the existence of God, for fear of an Atheistic mob, headed by Abner Kneeland; and Dr. Edwards must not deliver a lecture on Temperance, for fear of a rum-selling or rum-loving mob. True, all these subjects are not interdicted yet. We have not been drawn to the very centre of the whirlpool, and wholly engulphed in its vortex; but the events of a few weeks past show that we are in its outer circles, and are suffering ourselves to be swept along by its current, with accelerating velocity, towards the point where destruction is complete. There are many subjects on which we may speak today; but the liberty of speaking on one after another is challenged and surrendered, and no man can tell what he shall be permitted to speak of tomorrow—And this is not the peculiar fault of this week, or this month, or this city. It is growing upon the country, and has been growing for years.

We say, therefore, it is time for the people of this country to consider whether they will defend their liberty; and at what expense. It is time for them to ask themselves seriously, whether they will defend it at the risk of *life*. It is time for them to consider, whether they will hold their liberty of speech entire and unimpaired, cost what it may; or whether they will hold it with such limitations as the fear of mobs, or the supposed will of an imaginary mob, may impose upon it. It is time for them to consider whether they will boldly exercise their rights, even if there is danger, and hold them in power sufficiently to provide for their safety, or whether they will surrender their rights through fear. We would have men do nothing rashly; but consider this subject well, make up their minds deliberately, and act, as they shall think to be wise.

[From the Rochester 'Rights of Man.']

HORRIBLE EFFECTS OF SLAVERY.

'Am I not a man and a brother?'

In December of 1833, I landed at New Orleans in the steamer W——. It was after tor night, and very rainy. The passengers were called out of the cabin, from the enjoyment of a fire, which the cold damp atmosphere rendered very comfortable, by a sudden shout of, 'Catch him—catch him—catch the negro.' The cry was answered by a hundred voices—'Catch him—*kill* him,' and a rush from every direction toward our boat, indicated that the object of pursuit was near. The next moment we heard a man plunge into the river, a little above us. A crowd gathered upon the shore, with lamps, and stones, and clubs, still crying, 'Catch him—kill him—catch him—shoot him.'

I soon discovered the poor man. He had taken refuge under the prow of another boat, and was standing in the water up to his waist. The angry vociferation of his pursuers did not intimidate him. He defied them all. 'I DRAW THE LINE HERE,' said he, 'or I will sink you in the river.' He was armed with despair. For a moment the mob was palsied by the energy of his threatenings. They were afraid to go to him with a staff, but a number of men went to the boat and tried to seize him. They throw a noose rope down repeatedly, *that they might pull him up by the neck!* but he planted his hand firmly against the boat, and dashed the rope away with a firm arm. One of them took a long bar of wood, and leaning over the prow, endeavored to strike him on the head. The blow must have shattered the skull, but it did not even stun him. The monster raised up the heavy club and said, 'Come out now, you old rascal, or die.' 'Strike,' said the negro; 'strike—shiver my brains now; I want to die;' and down went the club again, with blows striking, that was repeated several times. The mob, seeing their efforts fruitless, became more enraged, and threatened to stone him, if he did not surrender himself into their hands. He again defied them, and threatened to sink, if they drown himself in the river, before they should have him. They then resorted to persuasion, and promised they would not hurt him. 'I'll die first,' was his reply. And he cursed, cursed, cursed! Oh! what awful oaths! they ring in my ears yet! He cursed the people, he cursed God and his own soul. Even the furious mob was awed, and for a while stood dumb.

After standing in the cold water for an hour, the miserable being began to fail. We observed him gradually sinking—his voice grew weak and tremulous—yet he continued to curse! In the midst of his oaths, he uttered broken sentences—'I didn't steal the meat—I didn't steal—my master lives—master—master lives up the river—(his voice began to grow weak) I didn't—and he was so chilled that his teeth chattered audibly)—I didn't—steal—I didn't steal—my—my master—my—I want to see my master—I didn't—no—my mas—you want—you want to kill me—I didn't steal—O, my God!' words could just be heard as he sunk under the water.

During this indescribable scene, not *one* of the hundred that stood around him made any effort to save the man until he was apparently drowned. He was at last dragged out and stretched on the bow of the boat, and soon sufficient means were used for his recovery. The brutal captain ordered him to be taken off his boat—declaring, with an oath, that he would throw him into the river again, if he was not immediately removed. I withdrew, sick and horrified with this appalling exhibition of wickedness.

Upon inquiry, I learned that the colored man lived some fifty miles up the Mississippi; that he had been charged with stealing some article from the wharf; was fired upon with a pistol, and pursued by the mob.

In reflecting upon this transaction, I felt—this insensibility to suffering and disregard of life—I exclaimed,

'Is there no flesh in man's obdurate heart?'

One poor man, chased like a wolf by a hundred bloodhounds, yelling, howling, and gnashing their teeth upon him,—plunges into the cold river to seek protection! A crowd of spectators witness the scene, with all the composure with which a Roman populace would witness a gladiatorial show. Not a voice heard in the sufferer's behalf. At length the powers of nature give way; the blood flows back to the heart and freezes—the teeth chatter—the voice trembles, and dies in blasphemy—while the victim, with out even a straw to grasp at, drops down into his grave.

O, what a disregard of the soul, to let it go thus unpardoned and unblest, to the bar of God! and yet—not a Christian Minister in the gospel stood near and witnessed the spectacle! The heavens were dark and lowering, and it did seem as though God was preparing to pour out fire and brimstone upon the devoted city.

What an atrocious system is that which leaves two millions of souls, friendless and powerless—hunted and chased—afflicted and tortured and driven to death, without the means of redress. Yet such is the system of slavery!

☞ The Editor of the New-York Evangelist is writing a series of numbers upon the subject of American Slavery. The following plain illustration of the guilt of oppression is extracted from the third number.

THE SIN OF SLAVERY.

We come now to test the principle of holding property in man, by showing what it comes to when it is followed out to its results. We are to examine it, as it is *carried out* in the system of law, and as it is *acted out* in real life under those laws. Before presenting these in detail, however, it is proper to premise two things important to be borne in mind.

The first is, that THE SYSTEM is fairly chargeable with all the evils that spring from it. If the system were not morally wrong in itself, it might be questionable how far it was fairly chargeable with particular consequences. But it is a universal maxim of law, that when a man in committing one crime does other mischief not at first intended or even not intended at all, he shall be chargeable with the whole. As if a man in stealing, unintentionally takes the life of another, he is held guilty of manslaughter. *Sec. 4, Blackstone's Comm.* 192. And therefore, when inquiring into the character of the system of slavery, it is not to the purpose to show that it does not produce such and such particular effects in some cases, or even in a majority of cases. If it does produce them in some cases, the system, being evil, is fairly chargeable with those evils, and is to be judged accordingly. This principle has been fully settled by the enlightened portion of the community in a kindred case, that of the license system. The point being settled that the sale of rum is an immorality, and by consequence the legalization of it is a sin, we fairly charge our legislators, and the community which they represent, with the actual effects of licensed rumselling. Nor does it help the plea, that all dram-shops are not scenes of drunkenness and fighting, or that the importers, and wholesale dealers, and storekeepers, are respectable and all that. THE SYSTEM, as a system, produces these evils, and should answer for them all. And so it is with regard to slavery.

Another point to be settled is, that every individual who practices upon a system is justly responsible for the evils of the system, although he may not have done himself the particular act complained of. This is another point in ethics, which has been settled by the temperance reformation. How did we at first bring the sober and respectable drinker to feel his *obligation* to total abstinence? It was by showing the connection between drinking and drunkenness, proving that as long as men continued to drink intoxicating liquor there would be drunkards, and thus compelling every one who would think to admit that by continuing to drink he was upholding the *system* that produced all the evils of intemperance. And then we brought together the evils of intemperance, and asked him if he would, for the pleasure that liquor gave him, continue to uphold and inflict such evils. And so, when the spirit of religion, who will sell rum, pleads his exemption from the common censure against grogshops, on the ground that he sells only to sober men, has no disturbance in his house, and drinks no liquor himself—what is the reply? Why that his very sobriety and decency is a public calamity, because it shields his employment from universal execration. Hence he is justly held by the *reformed* public as chargeable with all the evils of the rum-selling system. So in the case of slavery, the kind owner, who keeps his human property as well as he does his horses, is chargeable with the evils of the system, because his example does more than all other things to uphold that system. Let any person take up the 'ox discourse,' and substitute slavery for rum, and he will see the completeness of the analogy. 'Every man is responsible for evils which result from his own selfishness, or indifference to the lives of men.' Is slavery '*root to produce* misery, and wretchedness, and death? Has this been testified to those who deal in it?'

Let it be further borne in mind, as has been remarked before, that there is an obvious distinction between the sin of slave-holding and other sins that grow out of the system of slavery. The way is now open for a brief exhibition of the natural fruits of slavery, as carried out in the legal codes of the slave-holding states in this nation, and of the nation itself in regard to the District of Columbia. And here let it be observed that nothing can be more equitable than to judge of the character of a free people by their laws. No government is better than its laws. No people are wiser than a transcript of the will or moral character of the government. And where, as in this country, the people govern themselves, it follows of course that if a law is not agreeable to the people, or does not express their will, or is not admitted to be a *fair* transcript of their character, it would be repealed. The only exception to this, is in the case of some *good* laws, which are never executed, where there is reason to suppose the law is allowed to stand for credit's sake, just to save appearances. But this very thing would lead to the speedy repeal of a bad law, just as soon as the community became so convinced it is bad, as to be ashamed of it. It is therefore perfectly fair to judge of the prevailing feelings of a state on any subject, by examining the laws on its statute book, and to judge the United States by the code of laws that exist under the authority of Congress in the District of Columbia. And every individual citizen is responsible, to God and to the world, for those laws which are bad, unless he exerts whatever influence he can wisely, to procure their repeal.

[From the Emancipator.]

RESOLUTIONS

Of the Providence Anti-Slavery Society, July 31, 1834.

Whereas a series of unlawful and violent outrages have recently been perpetrated upon the persons and property of our abolition brethren in the city of New-York, thereby subjecting them to costly and great trials for the sake of the glorious cause they have so nobly espoused: Therefore, be it

Resolved, That while we feelingly sympathize with them in their afflictions, we rejoice in the belief that the violence of their adversaries will be overruled by a superintending Providence to forward the work of universal emancipation; insmuch as, with the return of reason and calm reflection, a just regard for the rights of all, and a determination to support the supremacy of the laws, appears already to have taken the place of the criminal delusion on the part of our opponents, which for a time seemed ready to sanction any means to crush and extinguish the efforts of our friends in that city.

Resolved, That the outrageous turmoils of the mobocracy of that city were principally if not solely instigated and called into action, by the reckless conduct of the public press; and more particularly by the editors of the N. York Commercial Advertiser, Courier and Enquirer, Journal of Commerce, and the Times, by their gross falsehoods and manifold misrepresentations of abolition principles.

Resolved, That the course of conduct before alluded to, on the part of said editors was well calculated and altogether designed to induce the conclusion (with those who placed confidence in their assertions) that 'public sentiment' had placed abolitionists without the pale of society and the protection of its laws; and that these persons might be maltreated and their property plundered and destroyed with impunity. The result, we now a matter of record, which we have to believe our opponents will wear to in ashamed times with a blush of shame and tears of contrition.

Resolved, That the character and conduction of the persons actually engaged among the rioters plainly indicate that they could not have been influenced by sentiments of abolitionists, as falsely pretended by said editors, as it would outrage common sense to pretend that houseless vagrants, state prisoners, common thieves and pickpockets, the tyrant, the stupid, and the vile, of which class the mob was mostly composed, are the persons most likely to be affected with pious horror and dread of the demoralizing consequences which it is pretended may follow prosecution of our efforts.

Resolved, That we see cause of satisfaction that a portion of the participants in these riots have received such punishment for their lawless outrages, we have reason to lament that their *more guilty instigators* are likely to go free.

Resolved, That the above resolutions be signed by the president and secretary, and forwarded to our friends in New-York, appended to a letter more fully expressive of our views on this important subject.

THE LATE RIOTS.

During a few weeks past, it has been our duty to record an unprecedented and disgraceful series of riots, one of which has brought an indelible stain on the fair character of our State—heretofore emphatically the land of laws. They should not be lightly passed over nor soon forgotten. If there be any moral feeling enough in the community to frown down such dangerous proceedings, we may well blush for the honor of our country. If insults upon private rights, sufficient to have once roused a nation to resistance, can now be committed not only with impunity, but with the tacit approbation of the public, let us say no more of our boasted free institutions—of the inheritance left us by our fathers. The freedom of discussion has been infringed—the right of property violated—life has been sacrificed! The most sacred rights of the citizens have been trampled upon by a lawless mob.

Fearful and high handed as these measures are, they will prove to be but the beginning of sorrows, unless checked by a strong and unanimous expression of solid disapprobation. To the silence of those whose duty it was to have raised their voice against the first appearances of sedition, is to be attributed the fatal excesses which we now witness; and the example of Massachusetts and Pennsylvania, if the citizens of New-York, will be followed by the like consequences. Enough are always ready, without encouragement, to take the administration of justice into their struggle hands of the law, or to inflict summary vengeance for their own gratification. Silence, when such schemes are known to be meditated, is scarcely less fatal to good government than open approbation. Life, liberty and the pursuit of happiness are the rights most certainly and scrupulously guarded by the fathers of the republic. But a new power has sprung, which overleaps the barriers of the constitution and the laws; violences speech, muzzles the press, seizes upon property, and sacrifices life. It is more despotic than tyranny—more fearful than anarchy. It is anarchy and despotism combined. Can the friends of the Supremacy of the Laws look with unconcern upon the triumph of a power at war with our existing institutions and individual rights? Hitherto, it has justly been our boast that we live under the government of laws, and the benefits of which all share equally, and in which no party or sectarian prejudice, no popular clamor is permitted to obstruct the course of justice. If this well earned reputation is to be maintained, if there be aught thing desirable in protection, in the equipment of our civil rights, and the prosecution of all lawful undertakings, then let us never see a spirit, leading in its train all the evils of jacobinism, spring up to overthrow the constitution and laws. While we cherish a sacred regard for *liberty*, let us never depart from the motto of Washington, '*liberty* WITH ORDER.'—*Plymouth We the People.*

RIOTS.—The pen tires in tracing the criminal course of riots and popular commotions. The spirit of disorder that was nursed into existence in New-York, has, after polluting the very walls of Boston, made Philadelphia its home. That direst scourge of Republics, Anarchy, encamps in the heart of Penn's peaceful city. There, in a place famous for its mild and dove-like attributes, for its peaceful disposition, and its moral and intellectual greatness, are perpetrated such actions as would have disgraced Jacobin France in her day of terror, when duty to both God and man being destroyed, the most malignant passions of the human breast, like unchained tigers, broke loose to prey on mankind.

These mobs are a disgrace to the United States of America. They reduce the boast of liberty to a level with the dregs and rabble of Europe. We would never have believed before, that there were in the great cities of our beloved Country, such immense numbers of worthless, reckless, lawless wretches, who would dare to strike home to the honor of their country, and be glad in soil our National escutcheon with such fearful spots. We have lived to see the people hold the order of civil liberty prevent violence and outrage—peaceful citizens dragged from their homes at night, trodden upon, mangled and dishonored, their blood spilt like water on the ground; and to hear such things defended in a land of liberty!—*Pawtucket Chronicle.*

However much blame may be attached to the extravagances and indiscreet views of several of the leaders of the anti-slavery party—we think no friend to the liberties of his country will approve of such lawless proceedings. The tyranny of a mob is the worst possible species of despotism.—*Some of the leading journals in New-York have contributed to this state of things by their intemperate appeals to the passions of the po-*

...ly was ...ed, and calm ... act of ... by the ... Christian ... and ... abolition ...

... of colors ... of mind ... either sub... with these ... exertions, ... of the ... and the ... property ... ly ... ly was ... ly ... ...

LITERARY.

[From the Greensborough Patriot.]

THE GOOD OLD TIMES.

The good old times are past and gone,
When blushes did the cheeks adorn,
And not the present vacant stare.

Girls then were flesh and blood profound,
And labor gave them no disgrace;
We find them now, a strange compound
Of Wheelbone, Ribbon, Gauze and Lace.

The music men delight to hear—
The tones and words melodious chime
Were then the branches taught the fair;
And household cares employed their time.

But times have sadly changed since then:
Now girls before the windows lie,
To view the groups of idle men,
And hail them in their passing by.

The time seems marching on with speed,
When virgin modesty must fly;
And barefaced impudence succeed
The harmless language of the eye.

Be cautious, girls; men do not wish
Such boushold stuff as coquets make,
But some far more substantial dish;—
From passing years, then warning take.

Lay by your old coquetish airs,
Your foolish, idle, vain parades;
Employ your time in house affairs,
Or rest assured you'll die *old maids!*

VILLAGE BARD.

Greensborough, April, 1834.

[From We the People.]

THE WARNING VOICE REGARD!

Original Hymn sung at Plymouth, Mass. on the 4th of July.

America! America!
The warning voice regard;
The cries of injured Africa,
In Heaven's high court are heard.

Her sighs! her groans! her tears! her blood!
Her manacles and chains!
Are witnessed from the throne of God,
Where holy justice reigns.

Repent, the voice of mercy cries,
And break the oppressor's yoke,
Lest, soon, avenging justice rise,
Demanding vengeance for stroke.

Remember Pharaoh's mighty host:
When Israel's cries arose;
The God of Jacob interposed,
And slew their haughty foes.

America! America!
Pity poor Africa's woes;
Or God will take Thy liberty,
And leave thee to thy foes.

Sweet Liberty! Sweet Liberty!
Dear to Columbia's sons;
All nations shall inherit thee,—
Immanuel makes them one.

MEMORIALS OF THE PAST.

WRITTEN IN AN ALBUM.

As sweeps the bark before the breeze,
While waters coldly close around,
Till of her pathway through the seas,
The track no trace is found.

Thus passing down oblivion's tide,
The beauteous visions of the mind,
Fleet as that ocean pageant, glide,
And leave no trace behind.

But the poor page may still impart
Some dream of feeling else untold—
The silent record of a heart,
E'en when that heart is cold;
Its lore memorials here may bloom,
Perchance to gentle bosoms dear—
Like flowers that linger o'er the tomb,
Bedewed with Beauty's tear.

Calm sleeps the sea when storms are o'er,
With bosom silent and serene,
And but the plank upon the shore
Reveals that wrecks have been.
So some frail leaf, like this, may be
Left floating on time's silent tide;
The sole remaining trace of me,
To tell, I lived and died.

I ask not for the meed of fame,
The wreath above my rest to twine—
Enough for me to leave my name
Within this hallowed shrine;—
To think that o'er these lines, thine eye
May wander in some future years,
And memory breathe a passing sigh
For him who traced them here.

Bristol, Eng. *July*, 1833.

[From the Sabbath School Instructer.]

A SKETCH.

She sat upon a low mishapen chair,
Racked like herself with age, with service worn;
Yet, like a tree from native heath bed upturn,
And left to crisp and wither in the air,
Of budding hough and verdant foliage bare,
She only lived (a death-like life) to mourn
Herself all desolate, impoverished, forlorn.
No precious promise from the Gospel rolled,
In early youth, by treasured in her heart,
To yield assurance of a better part
When fragile clay should to its sleep be lulled;
Nor ever from her soul had been annulled
The deep, dark lines of guilt which now apart
From outward deathly wo, scourged her with scorel smart!
The chambers of her soul had been unbarred
To an alluring viper, that had wound
His slimy length each warm affection round,
And every trace of God's bright image marred:
Hideous as hell, he kept a fearful guard
Wherever truth an entrance might have found,
To cause th' alarm of death, death hopeless, to resound.
Thus having sown to flesh, she gathers wo;
Are these thy wages, O, thou direful King!
Back to thyself thy profier I would fling,
Nor take thy pleasures, lest thy pains I know:
About my heart in pleasant streams shall flow
Those sacred rills, from heaven's pure fount that spring,
Which swelling ever forth, bear wide the joys they bring.

[From my Daughter's Book.]

WOMAN'S LOVE.

She is the one bright star
All others far above,
Undimmed by darkest clouds!
The star of Love!

What is the fairest flower,
Blooming where'er we rove,
Living 'mid clouds and storms?
The flower of Love!

What cheers amidst the crowd,
In palace, cot, or grove,
And makes all nature glad?
The smile of Love!

And where the star, the flower,
The smile, soft as the dove?
Seek and you'll find them all
In Woman's Love!

INNOCENCE.

There is no courage but in innocence;
He courtesey, but in an honest cause.

MISCELLANEOUS.

[From the New-England Galaxy.]

HUMAN LIFE,

OR THE FIRST AND LAST MINUTE.

Minutes pass.—The anxious husband paces slowly across his study. He is a father, a man child is born unto him. *Minutes pass*—the child has been blessed by a parent, whom it cannot recognize, and pressed to that bosom, to which instinct alone guides for sustenance—the young wife too has fainted, fainted to a husband's questions, and felt his warm kiss on her forehead.

Hours pass.—The low mornings from the closely covered cradle, tell of the first wants of its infant occupant. The quiet tread of the nurse speaks of suffering around her; while her glad countenance says that the very suffering which she is trying to alleviate, is a source of joy, and the nameless articles, which from time to time she arranges on the hearth, tell of a new claimant for the courtesies and attentions of those, who have progressed further on the pathway of existence.

Days pass.—Visiters are thronging the chamber, and the mother, pale and interesting at her recent sickness, is receiving their congratulations, and listening proudly to their praises of the little treasure, which lies asleep in its rocking-bed at her feet.—The scene shifts, and the father is there with her alone, as the twilight deepens about them, while they are planning the future destiny of their child.

Weeks pass.—The eyes of the young mother are sparkling with health, and the rose blooms again on her cheek, and the cares of pleasure and duty divide her attention, and the father is once more mingling with the world; yet they find many opportunities each day to visit the young inheritor of life; to watch the dreamless slumbers—to trace each other's looks in his countenance, and to ponder upon the felicity, of which he is the bearer to them.

Months pass.—The cradle is deserted.—But the chamber floor is strewed with playthings, and there is a little one loitering among them, whose half lisped words, and hearty laugh, and sunny countenance, tell you, that the entrance into life is over a pathway of flowers. The cradle is empty, but the last prayer of the parents is uttered over the small crib, which stands by their own bedside, and their latest attention is given to the peaceful breathings of its occupant.

Years pass.—Childhood has strengthened into boyhood and gamboled along into manhood. Old connexions are broken—parents are sleeping in their graves—new intimacies are formed—a new home is about him, new cares distract. He is abroad, struggling amid the business of life, or resting from it with those whom he has chosen from his own generation. Time is beginning to wrinkle his forehead, and thought has robbed his looks of their gaiety, and study has dimmed his eyes. Those who begat life, after he had grown up, are fast crowding him out of it, and there are many claimants upon his industry and love for protection and support.

Years pass.—His own children have become men, and are quitting him, as he also quitted the home of his fathers. His steps have lost their elasticity—his hand has become familiar with the cane, to which he is obliged to trust in his walks. He has left the bustle which fatigued him. He looks curiously in each day's paper among the deaths—and then ponders over the name of an old friend, and tries to persuade himself, that he is younger, and stronger, and has a better hold upon life than any of his contemporaries.

Months pass.—He gradually diminishes the circle of his activity. He dislikes to go abroad, where he finds so many new faces: and he grieves to meet his former companions, after a short absence, they seem to have grown so old and infirm. Quiet enjoyments only are relished,—a little conversation about old times—a sober game at whist—a religious treatise,—and his early bed, form for him the sum total of his pleasures.

Weeks pass.—Infirmity keeps him in his chamber. His walks are limited to the small space between his easy chair and his bed. His swollen limbs are wrapped in flannels. His sight is failing—his ears refuse their duty, and his cup is but half filled, since otherwise, his shaking hand cannot carry it to his shrunk lips, without soiling its contents. His powers are weakened—his faculties blunted—his strength is lost.

Days pass.—The old man does not leave his bed—his memory is failing—he talks but cannot be understood—he asks questions, but they relate to the transactions of a former generation—he speaks of occurrences, but the recollection of no one around him can go back to their scenes—he seems to commune with comrades, but when he names them, it is found that the waters of time and oblivion have long covered their tombs.

Hours pass.—The taper grows dimmer and dimmer—the machinery moves yet more and more slowly—the sands are fewer as they measure the allotted span. The question of those about him is unheeded, or becomes a vexation. Each fresh inquiry after his health is a knell. The springs of life can no longer force on its wheels—the 'silver chord' is fast untwisting—the pitcher is broken at the fountain—and time 'is a burthen.' His children are about him, but he heeds them not—his friends are near, but he does not recognize them. The circle is completed. The race is run—and utter weakness brings the damp, which ushers in the night of death.

Minutes pass.—His breathing grows softer and lower—his pulse beats fainter and feebler. Those around him are listening, but cannot tell when they cease. The embers are burnt out—and the blaze flashes not before it expires. His 'three score years and ten' are numbered. Human life 'is finished.'

Matrimony.—The happiness of the husband and wife is mutually derived from each other—they partake alike of joy and sorrow, glory and ignominy, wealth and poverty—they are the same to each other in all the circumstances of life;—the misfortune of one is the misfortune of the other—nothing but the grave can sever their connexion, even the bonds which unite brother and sister, or parents and children, are far less enduring. The tender youth grown into manhood; he is now perhaps contending with the difficulties of the world, and receives no longer the protection of a father and mother—the old sinking into the grave around, and his only solace is the wife of his bosom; she perhaps has fled from her parental roof, willing to sacrifice every thing for his sake, and now clings fondly to him for protection and support; thus she becomes his chief delight, and by her tenderness and love, she sweetens his toil, and scatters sunshine in the pathway of his existence.

STEAMBOAT INCIDENT.

The small-boat put off to take in three passengers who had made signals from the shore—a gentleman and two ladies, whose shawls and ribbons fluttered in the fierce wind like the quivering of a brilliant flag at mast-head. The bay was exceedingly rough, and the white caps careered all over the watery expanse, like the flashing manes of a troop of wild horses. None but a heroine, or one totally ignorant of the danger, would have ventured such a surf. The boat was manned by two stout seamen only; and after taking in the passengers, and pulling out a few rods from the shore, it lay tossing like a fishing cork on the rough sea, making little or no progress towards the steamboat. The sturdy rowers, taking long and strong pulls, bent their entire strength to the oars, and the gentleman leaving the ladies whose hands he had hitherto held, lent his aid to the oarsman nearest to him. This moment decided the struggle! The united strength of the two, aided by a huge wave which struck the boat on its side, threw it off its balance, and pitched deep into the water it capsized, and the little crew were delivered over to the mercy of the billows! A shrill shriek went wildly over the waters; a hand-box, cloak, and hat were visible, floating high upon the surge, but for a moment nothing else, the keel of the boat excepted, was to be seen. Unfortunately, no other small craft was attached to the steamboat; and although she immediately wheeled round and ran up to the place of the sufferers, yet several precious minutes elapsed before this was effected. When we came up, one of the oarsmen was dragging an elderly woman upon the keel of the capsized boat; the other was stretching the boat's oar towards the steamboat, taking special care of his own safety in the first place; while carried to some distance by a refluent wave, I saw for a moment, distinctly, the features of a beautiful girl, and I heard with alarm, yet expressing a perfect consciousness of her situation, and beaming with the hope and the courage of a bold heart. She was supported not by the young man, her companion, who struggled strongly with the strong waves; I say I saw all this but a moment; for the next instant they went down into the trough of the sea, and a succeeding surge dipped in the white and the other black. Although very fast travellers, I am unable to find the man who will give me a fair trade in a swap for either, and I do not like to be continually reminded of amalgamation, to which I am a hearty opposer.

Transcript. VIATOR.

A Marriage Certificate.—An Irish soldier once waited on his commanding officer, with what he termed a very serious complaint. 'Another man,' he said, 'upbraided him that he was not married to his own wife, whom he accused of being no better than she should be, and called her many names besides, which he was ashamed to mention to his honor.' 'Well, my good fellow,' answered the officer, 'have you proof that you are legally married?' 'Faith, your honor, I have the best proof in the world.—Here the soldier drew off his hat, and exhibited a cut skull, saying, 'Does your honor think I'd be after taking the same abuse from any body but a wife?'

It is delightful to learn that another *true poet* has risen on the English horizon. The poem of Philip Van Artevelde is hailed with joy and homage; the London Quarterly Review observes that Mr. Taylor 'may take his place at the bar, with the sure hope of a triumphant verdict.' 'On such now rare occasions as the present,' adds the Reviewer, 'we experience a gratification which none but those who have been teased and wearied with the perpetual appeals of clamorous mediocrity and impatient affectation can fully understand.'—*National Gazette.*

Mrs. Fletcher, better known as Miss Jewbury, or as the 'M. J. J.' of some of the periodicals, died of cholera in October last, in India, whither she had but a few months previously accompanied her husband, who held some ecclesiastical appointment in that country. Mrs. Fletcher was the daughter of Mr. T. Jewsbury, of Manchester.

A couple were married at Godalming Church, Surrey, on Sunday sen'night, the entire expense of whose wedding (including wedding garments, ring, minister's fees, and the dinner for the guests) were paid for in farthings! The bridegroom had been for several years, from his boyhood upwards, engaged in this work, having set out with a determination, that he 'would try if he could save a sufficient number of farthings to get him a wife!'

MORAL.

Standard of Religious Character.—Be on your guard, therefore, from the first, against setting your mark too low. Do not allow yourself to be persuaded that any thing less is Religion, or will answer for you, than its proper and perfect measure. Remember these things must be 'in you and abound.' The higher you aim, the higher you will reach; but if content with a low aim, you will forever fall short. The scriptural word is *Perfection.* Strive after that. Never be satisfied while short of it, and then you will be always improving. But if you set yourself some definite measure of goodness, if you prescribe to yourself some limit in devotion and zeal, you will by and by find you have reached it, and thus you will remain stationary in a condition far below what you might have attained. Remember always, that you are capable of being more devout, more charitable, more humble, more devoted and earnest in doing good, better acquainted with religious truth; and that, as it is impossible there should be any period to the progress of the human soul, so it is impossible that the endeavors of the soul should be too exalted. It is because men do not think of this, or do not practically apply it, that so many even of those who intend to govern themselves by religious motives, remain so lamentably deficient in excellence. They adopt a low or a partial standard, and strive after it sluggishly, and thus come to a period in religion before they arrive at the close of life. Happy they who are so filled with longings after spiritual good, that they go on improving to the end of their days.—*Ware.*

Dessertation of the Sabbath.—The celebration of the late whig triumph in Louisiana, by a public Dinner on Sunday, was a deep disgrace upon our cause and our country. It is painful to reflect that there is so dark a spot in this bright land of civil and religious liberty. Better than political victories were never celebrated—better, indeed, that such victories were not won, than that the Sabbath should be thus profaned with banquets and revelry.—*Alb. Eve. Jour.*

A Colonization meeting in Boston, was lately disturbed by a gang of worthless rascals, who attempted to play over the game, just completed in New-York. We know, the better part of the Colonizationists abhor the conduct of the rioters who have lately attempted to put down by brute force, meetings of peaceable and unoffending citizens; but it is no reproach to such gentlemen to say—what is notoriously true—that the late riots in New-York were investigated by the editors of the daily papers in that city, who claim to be champions of the Colonization Society. Yes, shameful as is the fact—men of high standing in New-York, and some *professedly* religious people there, encouraged, in various ways, the proceedings of the desperate villains, whose principal aim, after all, probably is to put down Christianity itself. Let the Advocates of the Colonization Society be cautious how they proceed in these matters, or they may soon find a flame kindled by their efforts, which they would gladly extinguish. To *stop* the course of the friends of Abolition is out of the question. It is onward, and *only* onward.—*Haverhill Gazette.*

We often see and hear such phrases as the following,—'A *good* many,' or 'a *good* deal,' for a *great* many or *great* deal; 'the *two first* and *two last* verses,' for the *first two* and *last two* verses; 'on account of his *ill health*,' for on account of his *illness*; 'I do *not think* he will recover,' for I think he will *not* recover; 'a *fine piece* of cloth,' for a piece of *fine cloth*; 'he is *silly* qualified,' for he is *ill* qualified; 'there are a *good* many *exceeding* well written articles among them;' for a *great* many exceedingly well written articles; 'you are very *much mistaken* in your supposition,' for you very *much mistake* in your supposition; 'this house *to let*,' for this house *to be let*; 'this office is open from ten *to* four,' for ten *till* four; 'to prophesy every thing,' for be *prepared* every thing:—*N. Y. Mirror.*

AMALGAMATION!!—Mr. Editor: I wish to make an inquiry, through the medium of your paper. Will it be safe in these times of feverish excitement, to travel with two horses which are not well matched in color? I wish to make a tour through the N. E. States, but am so unfortunate as to have but two horses, one white and the other black. Although very fast travellers, I am unable to find the man who will give me a fair trade in a swap for either, and I do not like to be continually reminded of amalgamation, to which I am a hearty opposer.

Transcript. VIATOR.

A Marriage Certificate.—An Irish soldier once waited on his commanding officer, with what he termed a very serious complaint. 'Another man,' he said, 'upbraided him that he was not married to his own wife, whom he accused of being no better than she should be, and called her many names besides, which he was ashamed to mention to his honor.' 'Well, my good fellow,' answered the officer, 'have you proof that you are legally married?' 'Faith, your honor, I have the best proof in the world.'—Here the soldier drew off his hat, and exhibited a cut skull, saying, 'Does your honor think I'd be after taking the same abuse from any body but a wife?'

MRS. BROWN'S SEMINARY FOR YOUNG LADIES,

No. 15, Elizabeth Street, Philadelphia.

THE subscriber, grateful for the encouragement which she has received, assures her patrons her sincere thanks for the preference still hopes by attention to merit to merit their patronage. She would inform her friends that the School will be reopened on the first of September, for the reception of pupils. The branches taught are Reading, Writing, Arithmetic, Grammar, Geography, Maps, History, Bookkeeping, Composition, Plain and Ornamental-work, Rug-work, Marking, and Bead-work.

The price of tuition is from $1.50 to $2 per month, according to the number of persons desirous of sending their children from a distance, are informed that few or no little girls can be accommodated with board. Every attention will be paid to their health as well as to their comfort and health. The situation of the School-house is pleasant and healthy. The terms for board, education, washing, and bedding, will be $60 a year, the first quarter paid in advance.

Respectable references can be given. Any communication, post paid, will be attended to.

August 23. A. BROWN.

ANTI-SLAVERY BOOK STORE,

67, Lombard-street, near Broadway.

THE Subscriber offers for sale, at the above Establishment, the Anti-Slavery publications of every description, wholesale or retail. Also, School Books and Stationery, Prints, &c. cheap for cash. Letter Press and Job Printing, Book Binding and Picture Framing, will be neatly executed. All orders will be thankfully received, and punctually attended to.

N. B. All orders must be cashed, and communications must be post paid.

New-York, May 26, 1834. R. RUGGLES.

NOTICE.

WE invite the attention of the friends of the colored population to the orphan institution, recently formed in this city, for the melioration of the sufferings of indigent children. The Boston Samaritan Asylum was organized in April last, and has been under its protection four colored children, whose parents are unable or unwilling to educate them. They are removed from the parents or relations, who resign all control over them, and are to receive an education that will enable them to procure a comfortable maintenance. This Asylum is intended particularly, though not exclusively, for colored children. Many more children are able objects for the charity of such an institution, might be obtained, if its funds would permit; but these are so limited, that the future support of those already under its care is uncertain. But we believe that the friends of the orphan will not permit the institution to fall for want of their co-operation. Believing that it is worthy of their patronage, we solicit the liberal contribution of the benevolent in Boston and its vicinity. In behalf of the Society, we refer to the ladies of whose active benevolence in behalf of our colored population we have so often heard. Those of our friends in adjacent towns, who are inclined to make donations to this Asylum, are requested to address them to Mr. William L. Garrison, or Samuel E. Sewall, Esq. of Boston.

MARY GREW, Sec'y.

Boston, Aug. 20, 1834.

UNION GARDEN,

154, Church Street, New-York.

PHILIP BUTLER & ARTHUR LANGFORD would inform the public, that they have opened a garden at the above place. It has been very neatly fitted up, and having had much experience as Confectioners, they feel assured that they can please those gentlemen and ladies who may favor them with a call.

New-York, 20th June, 1834.

J. R. CAMBELL

INFORMS his friends that he keeps a 17 Clinton-Street, where they can find the best of BOOTS and SHOES, lower than any other Store in the City.

May 24.

BOARDING HOUSE, No. 181, *Pine Street, three doors above Sixth Street, Philadelphia.*

JAMES GIBBON begs leave to inform his friends and the public, that he has fitted up his residence for the accommodation of genteel people of color who may visit the city. J. Gibbon pledges himself that every attention will be rendered to the comfort of such visitors as may favor the house with their patronage.

August 16. 6m.

'Touch not, taste not, handle not'

SEVERAL of our anti-slavery friends have for a long time felt desirous of making a practical application of the above positive injunction to the products of slave labor. In their behalf, we would respectfully and earnestly request all the friends of emancipation, who are willing to aid in sustaining a free labor store, to leave their names with Mr. Bacon, at the office of the New-England Anti-Slavery Society, No. 46, Washington Street, where the SHOES, for September next.

AGENTS FOR THE LIBERATOR.

MAINE—Nathan Winslow, Portland.
NEW-HAMPSHIRE—Rufus E. Coffin, Lisbon.
E. S. Gage, Acworth; David Cook, Gilmanton.
MASSACHUSETTS—Harvey Kimball, Newbury; Charles Whipple, Newburyport; Joseph Coffman and Charles C. Remond, Salem; Elias Johnson, Lynn; Richard Johnson, Newbedford; Edward J. Pompey, Nantucket.
VERMONT—Thomas H. Murray, Orwell.
RHODE-ISLAND—Henry E. Benson and Jeremiah Bourne, Providence.
CONNECTICUT—Henry Foster, Hartford; William Anderson, New-London; Frederick Chase, Norwich; William Harris, Canterbury; Charles Boardman and P. Davis, New-Haven.
NEW-YORK—Philip A. Bell and John Boston, New-York City; George Hogarth, Brooklyn; Chas. Harriott, Hudson; Nathan Bloom, Poughkeepsie; William P. Griffin, Albany; James W. Santomire; Josiah Gross, Rochester; Elizabeth Wright; Isaac Griffin, Saratoga; George Sewley, Geneva; Samuel N. Sweet, Adams.
DELAWARE—Thomas M'Pherson, Wilmington.
NEW-JERSEY—Isaac Statts, Newark; Isaac H. Fennis, Trenton.
PENNSYLVANIA—Arnold Buffum, John Cromwell, and Joseph Sharpless, Philadelphia; P. Yaxhui, Pittsburg; George Chester, Harrisburg; Thomas Hambleton, Jeanerville; John Peterkin; Thomas Williams, Lewistown; Edward Bonsall, Williamsport; John Williams, Valley Mill; William Brewer, Wilkesbarre.
OHIO—George Cary, Cincinnati; James Poole, Salem; Spence Vale; James Lacock, Chillicothe; William Hill, Washington; Oramus D. Cooley, Cooley.
INDIANA—Jonathan Shaw, Nettle Creek; Daniel Field, Jeffersonville.
HAYTI—William B. Bowler, Port-au-Prince.