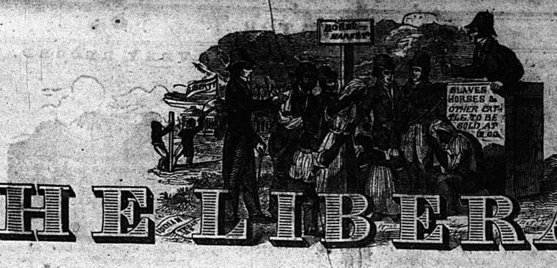


# THE LIBERATOR.

VOL. II. WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. NO. 29.

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## THE LIBERATOR.

☞ 'Come forward, then, we beseech you, as men —and as christians;—temperately, but fearlessly,—constitutionally, but DECIDEDLY—in the support of every legitimate measure for the utter abolition of a System which no prospect of private gain—no consideration of public advantage—no plea of political expediency—can sufficiently justify or excuse:—thus will you extend the blessings of Liberty to Hundreds of Thousands of your fellow creatures—hold up to an enlightened world a glorious and merciful example,—and stand among the foremost in the defence of the violated rights of Human Nature.'

### JUST REFLECTIONS.

The editor of the Lynn Record, referring to an address on the subject of slavery delivered in that patriotic town, on the 4th instant, uses the following language:

'No day, perhaps, is better adapted to urge an appeal in their behalf, than the Fourth of July. The day when our fathers arose from their slumbers, threw off the yoke of their allegiance to the Crown of Great Britain, and declared themselves free and independent. The birth-day of American liberty. And now, *we* boast of freedom—while a sixth part of our population are groaning beneath the yoke of servitude and toil—ay, while the voice of liberty is mingled with the shrill cry of suffering humanity. *We* boast of civil and religious privileges—but the poor Indians can obtain no redress for the wrongs and injuries we have done them. Pious and devoted ministers of the gospel, while engaged in the service of their master, are arrested—treated without the least degree of lenity—and by the authority of her laws, incarcerated within the gloomy walls of a Georgia Penitentiary. Such is our freedom, and such are our civil and religious privileges. Well may we, like Jefferson, tremble for our country, when we reflect, God is just, and that his justice will not sleep forever. * * The cord of sympathy is touched, and it vibrates from one end of the Union to the other, and will not cease to vibrate, until universal emancipation from chains and slavery be proclaimed, and the oppressed and degraded sons of Africa assume their legitimate place in the great scale of being. Then, will the pious exertions which have been made by philanthropists in every age, in their behalf, be duly appreciated.'

☞ Some time ago, we were requested to send a copy of the Liberator, gratuitously, to the Reading Room of the Wesleyan University at Middletown, Ct. We accordingly forwarded our paper, and in return received, a few days since, the following letter:

MIDDLETOWN, July 4th, 1832.

MR. EDITOR—The Reading Room Society of the Wesleyan University acknowledge your liberality and kindness in forwarding gratuitously the Liberator; but for several reasons they make it the duty of their committee to have it discontinued. The principal reason is, that a number of its members, not approving the principles supported by it, decline receiving it.

Yours respectfully,
In behalf of the Society,
ELISHA B. NYE, }
HOLDEN DWIGHT, } *Committee.*
*To the Editor of the Liberator, Boston, Mass.*

We are very sorry to learn that there are any individuals in the University who do not 'approve the principles of the Liberator'—for those principles require, first, the love of God supremely—secondly, strict obedience to his law—and lastly, the fulfilment of the divine precept, 'Whatsoever ye would that men should do to you, do ye even so to them.' We suspect the true cause of the discontinuance of the paper is, a willingness to be deceived on the subject of colonization, or a fear, on the part of certain advocates of the scheme in that place, lest there should [illegible] University, inimical to the Colonization Society. Whatever may be the cause, we are sure that no efforts to extinguish the light of truth can long succeed.

### AN EFFECTUAL PLEADER!

☞ We commend the following letters, from gentlemen of respectability and moral worth in Providence, to the attention of the Rev. Mr Danforth, the Agent of the American Colonization Society, who is now in this vicinity—earnestly beseeching him (if he will not give up his barbarous crusade) to make another visit to Providence, since his lectures are attended with such excellent results. We cannot, however, spare him long from this city, as (we speak advisedly) he is doing much to open the eyes of our citizens to the abominations of the colonization scheme. The names of the authors of these letters are at the service of Mr Danforth.

PROVIDENCE, July 7, 1832.

### CHANGE OF VIEWS.

SIR—I am not acquainted with you, nor you with me, personally; therefore you cannot judge of the sincerity of what I am about now to communicate. Yet I have thought best to inform you how I once felt, and now feel, in regard to the object in which you are so deeply, humbly and indefatigably engaged.

I have been a professor of religion for about three years, and have consequently been deeply engaged in all the great and important benevolent objects of the day, feeling a great desire for the amelioration and salvation of man.

Among other objects, has been presented the Colonization Society, as claiming the liberal support of all philanthropists, patriots and christians; and especially on the 4th of July, each year, when we sing the Te Deum of our nation's jubilee, 'that *all* men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness'—and to which I have, until the past jubilee, liberally contributed towards the funds of the Society, as well as at other times when we have had special calls by its itinerant agents, who have at some times even brought the chains and fetters in which slaves have been bound into the desk with them, and exhibited them to the audience; at the same time crying against the evil of slavery, and holding up the principles of the Colonization Society as the *only* effectual remedy for this evil. Feeling and realizing the evil, and taking what he said for truth, without even examination, I with many of my brethren have had our purse-strings imperceptibly break under such sympathetic appeals, and his pockets loaded, to forward the *benevolent* society. Consequently, I have been, until recently, a strong advocate for Colonization—though I never have had all the *prejudice* against the colored population in this city and vicinity, as many colonizationists have manifested; for I have ever been against taxing them for government, when they have no privilege to our free schools, which has been done in this place; and have also stood by and voted for a resolution appropriating only fifty dollars, presented by the venerable Nicholas Brown, towards defraying the expenses of a large school the blacks themselves had gotten up, which resolution was rejected at the time by a dissolution of the meeting.

I have, to be sure, had some misgivings and doubts how this Society would ever cure the evil of slavery, when I have read such sentiments in the African Repository as the following: '*The execution of its scheme would augment instead of diminishing the value of the property at home.*'—'*The object of the Colonization Society commends itself to every class of society: the landed proprietor may enhance the value of his property by assisting the enterprise*,' &c. with many others which I cannot now quote; neither could I fairly understand how the slaveholder could give to the Colonization Society with the same feelings that I did. But all my misgivings, doubts and fears were completely obliterated a few weeks ago, when I attended a lecture in its behalf by the Rev. Mr Danforth in this city. His arguments and logic were conclusive to my mind, and I left the house a convert *from* the Society, I trust forever. Never more can I support a Society whose 'primary object is to rid the country of *free blacks*, and make an outlet for this *curse* on our country,' as I understood him to say in his lecture.

I find the subject is not generally understood among our citizens. We have been in the habit of hearing only one side of the question publicly discussed, and that agreeing with the unholy and unchristian *prejudice* existing against the blacks by the whites in this country, it is not to be otherwise expected but that the chains of prejudice will be tighter and tighter riveted against the free blacks here, and the chains of slavery in the south—until the friends of abolition and immediate emancipation arise and shake themselves, and cause such a vibration on public sentiment, that our legislators shall legislate throughout this vast nation on the principles of '76, that '*all men are created equal*' [illegible] and then there will be some [illegible] *Liberty and Freedom*, when applied to this nation and its inhabitants; whereas now more than *two millions* are in bondage and slavery.

By saving my 4th of July contribution, I have subscribed for the Liberator, and trust soon to be more firmly confirmed in my conversion on this subject.

Respectfully yours, ———.

PROVIDENCE, July 12, 1832.

### THE COLONIZATION SOCIETY.

WM. LLOYD GARRISON:

DEAR SIR—I recently had an opportunity of hearing two lectures from the Rev. Mr Danforth of Washington city, in behalf of the American Colonization Society. Previous to his coming to this place, my own mind had been somewhat interested for that portion of our fellow beings who, contrary to every principle of justice and humanity, are held in bondage, worse by far than what the Israelites endured when subjected to the cruel yoke of Egyptian despotism. With a mind thus prepared, you may judge with what pleasure I read the notice in the papers of this city of his determination to deliver lectures for the benefit of that much injured portion of our fellow beings. I expected, of course, to hear a plan suggested that should have for its object the final emancipation of the *colored* slaves of our country. In the former part of his discourse he animadverted at considerable length on the horrors of slavery and the slave trade, making at the same time very ample quotations from the speeches of Wilberforce, Fox, and others, before the British Parliament, on the same subject. He next introduced his (or rather the American Colonization Society's) plan for ameliorating the condition of (not the bond men and bond women of our country, but) that portion of our colored population who are nominally free. He stated that the Society had, since its commencement, conveyed to Liberia about 200 per year, and that the object of his mission to New-England was to obtain funds to enable the Society to augment the number of those who might be considered fit subjects to be conveyed there. He kept entirely out of sight the fact that the yearly increase of the colored population of our country amounted to upwards of seventy thousand; for if he had stated this, I question very much whether he would have obtained a single dollar to aid his scheme. He stated that it 'cost the Society 25 dollars to transport a colored person to Liberia;' consequently it would require one million seven hundred and fifty thousand dollars to remove annually a number equal to the yearly increase of the colored people of our country. If this expose had been made, even admitting the plan of the Society to have been of the most benevolent character, it would have been regarded as altogether quixotic; but this expose he most adroitly kept out of sight; so that he obtained contributions to help forward the Society's plans. I did not feel perfectly satisfied with what he said on the subject: it appeared to me that there was something behind the curtain he was unwilling should be seen. I had had some acquaintance with the evils of slavery from my own personal observation. I felt disposed, therefore, to embrace any plan that should remedy an evil so appalling to every principle of justice and true piety as that of slavery. Not having penetration enough to look through the whole length of the Society's plans, I, like many others, gave money to aid them in their unrighteous enterprise, for which I am most heartily sorry. Had your 'Thoughts on Colonization' been read previous to his coming amongst us, I verily believe he would not have found an individual in Providence who could have been so completely lost to every principle of common honesty as to have aided him in his designs. Since reading your book on colonization, I am convinced that notwithstanding the good motives that many of that Society may have, yet that it is a most wicked scheme—one that is calculated (in my opinion) to depress still lower the free people of color, and to fix more permanently the chains of slavery on those who are now groaning under the pressure of involuntary servitude. I believe, sir, you are engaged in a cause that will ultimately triumph. The voice of humanity—the voice of religion—the voice of God is heard, saying, 'Go on, be of good courage; for in due time ye shall reap those precious fruits that repay the toils of all those who are faithful in the cause of the Lord their Master.'

You will please send me the Liberator, the money for which I will pay your agent here. You may also be assured that I shall do all I can towards promoting its circulation in this city.

Respectfully yours, ———.

*For the Liberator.*

### AFRICAN COLONIZATION.

TO REV. ISAAC ORR. LETTER IX.

'*Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them.*'—JESUS CHRIST.

SIR—The climate of Africa is represented by Colonizationists as healthy and congenial to the habits of the colored people of America.

That these colored people living near the Equator, can endure the [illegible] heat of the Torrid Zone, no one will venture to deny. The greater part of the free colored people reside many degrees north of the Equator, and the climate of Africa, therefore, is not suitable for them. African Colonizationists have endeavored to make it appear, that although the climate of Africa is not healthy for the white man, it is altogether suitable for colored Americans. How *they* account for this anomaly, I cannot divine. But *I* can easily explain this mystery. Colonizationists are white, and are not at all disposed to go to Africa. Is it, then, to be wondered at, that men, desiring to remain in this country, and, on account of their prejudices, opposed to having the free blacks among them, should use such language as the following:—'Although there is no want of individuals ready to hazard life, or die for a noble cause, YET THE SACRIFICE OF SUCH MEN IS NOT TO BE JUSTIFIED, (!!!!) when the object to be attained can be *safely accomplished by men of color.* (!!) *Every white man*, who tries a residence within six miles of the Equator, does it at his peril; while the black man may fix his abode there without hesitation.' ☞ 1. I appeal to the knowledge of the community in relation to the habits and constitutions of the free blacks, to prove that the above cannot be true. Who, with the least discernment, cannot see that the blacks, by a long residence in our climate, have become so thoroughly habituated to it, that a removal to another so widely opposite to ours as is that of Africa, would be as injurious to them as to the whites? Witness the concessions of Colonizationists on this point. Read the following!

'But it may be said, perhaps, that the emigrants to Africa have many difficulties to encounter, and that the climate is destructive to health and life. We admit that there are difficulties and trials, and that the climate has, in some cases, (particularly among persons from the Northern and from the high lands of our Middle States,) proved injurious to health and even fatal to life itself!' 2.

Read the following heart-rending statement, and ponder on its contents! It relates to the arrival of a few emigrants at Liberia.

'The new emigrants had been just permitted to exchange congratulations with their friends, and the Agent to announce in a letter to the Board the rejoicings upon their arrival, when the usual disease commenced its attacks, and in a few days, *not an individual of their number had escaped its power!!*' 3.

Coming as this does, from a source whence little liberality can be expected, it applies with double force to our argument. Those who emigrate to Africa are, most generally, exceedingly poor; therefore, they are obliged to be exposed to all weathers, to the deleterious effects of the night air, to over exertion, and a thousand other inconveniences which those who have nothing to do but to watch over the colony, and who do not work themselves, can know nothing of. It is comparatively easy to perform the duties of an Agent, (*i. e.* to get a salary of $1500 per annum) to what it is to be in the situation of a poor emigrant who is obliged to toil incessantly for the means of livelihood. And the Agents at Liberia, perhaps, find it easy enough to frame a story of the good health of the colony, taking good care to secure the services of those who can, when called upon, pronounce a contradiction of such *well sustained facts* to be '*laughable!*'* This is a *benevolent* mode of doing business!

Colonization papers tell us that the health or life of a *colored man* is not at all endangered by going to Africa! But if a *white man* goes there, it is certain death! We are all liable to ambiguity in expressing our ideas; wherefore Colonizationists are excusable for not saying as follows: '*We* do not relish the idea of leaving our native country, but we want to get rid of the black population, by some means or other. Now, if we tell them the truth in relation to the climate of Africa, we cannot get them to go; if we say that the white people can live in Africa as well as the colored people of America, they will then ask us why *we* don't go there; so we find it most expedient to tell them that if *we* go to Liberia, we do it at a very great risk; if *they* go, it will all be well!'

All the advocates of the Colonization Society stay at home; they do not go to Liberia to instruct the colonists; they would have no objection to go to Africa, if the climate was not so unhealthy. If it be admitted that the human race are all of 'one blood'—then it must also be admitted that the colored Americans are just as liable to experience the ill-effects of the climate of Africa, as the whites.

And we are told that the settlers of New-England had to encounter evils as great as those which the Liberian emigrants experience. Admitting this to be true, it is no argument in favor of the Colonization Society. A portion of the dissenters from the Established Church in England, being persecuted and oppressed, thought proper to seek an asylum in the (then) wilderness of North America. They *voluntarily* agreed to emigrate hither. And in consequence of this emigration, we behold the United States of America, a civilized nation.

Well, Anti-Colonizationists have no objection whatever to the civilization of Africa; they have no objection to the voluntary emigration of a few enterprising individuals; they think that the emigrants had better be white men, because they are better fitted for imparting instruction than the blacks. Had a Society been formed to expel all the dissenters from the Church of England, it would have been unrighteous in the extreme. But instead of the emigration of all the dissenters, only a small part of them left England. The rest weathered the storm of persecution for a season, and now, instead of meeting in bye places to enjoy their religious rights, they can profess their opinions as freely, and worship their God as publicly, as the Church of England. This affords us a proof that difficulties which often appear insurmountable can be overcome by perseverance, and an exemplary course of conduct; and thus can prejudice against color be overcome.

It is idle in men to tell us that it is *just* to send a part of this community away, because they will be more happy after they are removed, when they are opposed to such a project, and are pledged to support each other, and to choose death in preference to a removal. They cannot be *happy* if they go to Africa contrary to their consent; it is utterly impossible. And if the free colored people are opposed to emigration, they must be coerced. For proof that they *are* almost unanimously opposed to going to Africa, I would refer you to Part II. of *Wm. Lloyd Garrison's* recently published pamphlet on 'African Colonization.' There you will find the proceedings of the colored people of all the principal cities of the Union, and their remonstrances against expatriation.

The climate of Africa is not *very* healthy even according to the opinions of Colonizationists themselves. You may recollect that I stated in my first Letter, that Mr. Ashmun acknowledged it to be unsafe for old men inhabiting the Northern States, to go to Africa. But Mr. Ashmun

* Mr. Russwurm's *laughing* does not alter the uncontradicted *facts* which have been, from time to time, published in the Liberator; one of which I will bring forward. A gentleman, (Mr. Daly,) of Philadelphia, states that out of one family who emigrated to Liberia from the state of Ohio, thirty one, in number, *thirty died*, on their arrival in Africa! Despite of the humorous disposition of the Editor of the Liberia Herald, these *facts* speak loudly of the *inexpediency* of a removal of our colored people to Africa. We beg leave to remind Mr. Russwurm that he is now where his laughing will do no harm. We are very willing that he should laugh and cry as much as he pleases while in *Africa*; but we did not like his laughing in his sleeve when he *professed* to plead the cause of his brethren.

went even farther than this. A clergyman of New-Haven (*not* the Rev. Mr. Bacon,*) told me that Mr. Ashmun, in his latter days, said it was unsafe for *any* northern men to go to Africa. His own loved partner fell a sacrifice to the malignant climate of Africa. No wonder he should advise northern colored people not to go there!

Why are we told that the natives of the United States are to be sent to a remote clime for protection, when, in our own vast territory, there are millions of acres of uncultivated land? The old adage says, 'Charity begins at home!' The people of other countries are encouraged to come here, while the citizens of our republic are to be forced away to Africa! Comment would spoil the effect of *so* inconsistent, so unrepublican a doctrine!

But why should I propound interrogatories which are so troublesome? Why should I puzzle our learned friends with the objectionable part of their scheme? Why should I not sit down and behold the effects of Colonizationism, without molesting it? Why, amidst the lethargy so prevalent on this subject, should I not console myself by the reflection that things are not worse than they are, and cultivate the friendship of Colonizationists by saying to them pleasant things, and deferring any interference with their scheme of horror and of blood, until 'a more *convenient time?*' Because the voice of conscience bids me urge on in the good and holy warfare; and He, who is the protector of the just, will not always behold the oppressor triumphant, neither will he look upon wickedness with clemency. Great difficulties stand in the way of the *immediate* melioration of the condition of the free colored people. THE COLONIZATION SOCIETY MUST FALL—*prejudice must be overcome; education among the blacks must become universal.* All this depends upon the success which Colonizationism meets with, among the free people of color. If the colored people stand their ground now—if they determine not to relinquish the land of their birth for any other—then will the Colonization Society see the uselessness of persisting in their plan, and will become more rational and just. Another insurrection or two, among the slaves, will teach the slaveholders how much Colonizationism can effect in 'the way of quelling 'base and vile insurrections!' So that, without doubt, the Colonization Society will continue steadfast—until it falls.

Despair is always needless when a good cause bears a sombre aspect. Courage and perseverance are the only requisites for the furtherance of Anti-Colonizationism. An hundred guardian angels are its supporters; the monsters of perdition are its enemies; holiness is its watchword, justice its motto, oppression its adversary! Do the enemies of truth surround us on all sides, and seem determined to win the victory? Then let us rally round the standard of equity, and never relinquish our cause! Our reward is sure and great.

But let me not [illegible] munion with one who is an enemy of all that is lovely in human kindness; let me not forget that my opponent is a Colonizationist! Whether he is such from principle or no, it is not for me to say—whether he holds Colonizationism in greater reverence than religion, I am equally unable to determine. When, however, the oppressor shall meet with retributive justice; when the long, long period of persecution is over, and the oppressed will stand forth in the dignity of human nature—when merit will be duly appreciated, and wickedness and crime meet with their just reward—when the eternal principles of truth and equity shall be planted amongst us, to the terror of evil doers—the piercing cries of those whom Colonizationists have *murdered* will reverberate in their ears, speaking to them words of dreadful and horrible import! The cries of agonizing suffering will be magnified by fearful punishments. If all the world were to forsake me, and calamities without number to threaten me, still would I avoid the horrors of a guilty conscience.

Another number will conclude this series of Essays.

GARDNER JONES.

New York, June 26th, 1832.

* I am thus precise, lest I should be indicted for a *libel*, or should subject myself to the liability of *imprisonment!*

Pope says:

'Honest in the cunning, truth's itself a lie:
Unthought of frailties cheat us in the *wise*;
The fool lies hid in incobsistencies!'.

1. Eighth An. Rep. Am. Col. Soc. p. 19.
2. African Repository, vol. vii. p. 197.
3. Eighth An. Rep. Am. Col. Soc. p. 8.

☞ Fearless and true. By a distinguished clergyman.

*For the Liberator.*

ABOLITION OF SLAVERY.

The query is often propounded by persons of little reflection who really desire the extinction of man-stealing in the United States, how is the evil to be removed? It is of such long duration and seems to be so entailed upon us, that we know not how it is to be eradicated. An old Methodist Minister with whom I was acquainted some years ago, used to repel this insidious question by a very short reply—'*Quit stealing*'—and it is certain, that this pithy admonition in practice would terminate slavery at once. But it is not to be expected, that men who have so long been calling things by wrong names, 'building their houses by unrighteousness, and their chambers by wrong, using their neighbor's service without wages, and giving him not for his work; whose eyes and whose heart are not but for their covetousness, and to shed innocent blood, and for oppression and for violence, to do it.' Jeremiah 22: 13, 17; and who have even made laws to legalize kidnapping, with all the consequent atrocities of slavery, should voluntarily and promptly 'cease to do evil, and learn to do well.'

Only two ways exist to exterminate slavery in the United States, according to present appearances—the one is by the judgments of God, and the other is by the combination of all christian and philanthropic citizens. Successful struggles for their rights on the part of the slaves; or a more compendious instrument of release is at hand—the Cholera marching through the Southern States would emancipate the slaves without human intervention—for the owners would be afraid and flee: and for one, I honestly tell them, I will not shoulder a musket or march one step to aid and defend any negro thief in existence; and I know large numbers of citizens, who, if they were coerced to take part in the contest, would array themselves as conscientious Christians with the ranks of the slaves. I wish Andrew Jackson, and all his subordinate land-stealing, negro-thieving, missionary-persecuting, and Cherokee-murdering gang should be assured of this fact. For if, in case of emergency, they rely upon us Northern citizens to help them, they will be mistaken.

The other mode is, for all good citizens to combine against slavery.

The christian churches should at once denounce slaveholding as contrary to the christian religion—and as excluding persons altogether from the communion of saints. Let the negro-stealers have a church of their own if they please, with their Master, the Devil, for its head; but to call a slaveholder a christian, is a gross deception, and nefarious slander of the sacred oracles.

All the evangelical Christians should meet in a general Convention by delegates, and pass a resolution, that every man who did not emancipate his slaves before the next communion in the respective churches, should be excluded from christian fellowship. Every good man would instantly comply—and the others, Judas-like, would go to their own place, and openly join the synagogue of Satan.

The other rule is, that all citizens should cease, and resolve to vote for no man as a public officer who holds slaves. Some persons must begin; and I would propose that the New-England Anti-Slavery Society should set the example; and by a solemn and unanimous act of its members declare to this effect; others will soon follow, until ere long the whole Northern and North Western States would bring a weight to bear upon elections, that would coerce public opinion and acts; and at least save the country from the intolerable disgrace of having kidnapping Presidents, Vice Presidents, &c. I know it will be replied that this is a species of disfranchisement, and would be impolitic and unjust. But it is less impolitic, unjust and disfranchising, than it is to send petty felons to the Penitentiary. The rogue who steals a hat, or coat, or food, is sent to prison to atone for his sin; but he who steals men, women and children, is not only secure from punishment, but is honored in proportion to the extent of his robberies! And this we call reciprocal equity, and the christian religion: but in so denominating this abominable iniquity, we only add falsehood to the [illegible]

Public opinion is the grand arbiter in the United States, and that must be awakened, directed, enlightened and decided. No other mode exists to destroy kidnapping among the southern infidels, than by placing an effectual barrier to their earthly ambition. They neither fear God nor man, except as it affects their present interests. To the judgments to come they present a seared conscience; in heaven, hell or eternity, they affect to disbelieve—therefore no impression can be made upon them by enforcing these holy and rousing topics. You can only make them feel, by the vexation of disappointed ambition, and the conviction that if they would complete their own schemes, they must at least have the exterior practice of desisting from pillage and kidnapping.

I sincerely hope the Anti-Slavery Society will take this matter into serious consideration, and strive to fix public attention upon these two points, as the only practicable methods now in our hands to sweep away that refuge of villany and lies, SLAVERY, as with the besom of destruction.

ARMAGEDDON.

*Fort Independence, 4th July, 1832.*

*For the Liberator.*

A DIALOGUE ON SLAVERY.

[CONTINUED.]

*A.* Well, friend C., I hope you are ready, by this time, to answer *some* of my questions. I begin to suspect from your unwillingness to reply to my queries, that you are more than half convinced that the principles of the Colonization Society will not bear the test of a very rigid scrutiny. For my own part, I feel so well satisfied of the truth of my principles on the subject of slavery, that I am ready to answer any questions which you or any other person may see fit to ask me.

*C.* Are you? Then I will take the liberty to ask you a few questions. On whom lies the guilt of introducing the curse of slavery into the United States, and what is the proper remedy for the evil? for an evil it undoubtedly is, and a very great one too.

*A.* If slavery is a great *evil*, it follows that slaveholders, even in the United States, are *guilty*. I thank you for the admission. But now to your questions. In the first place, then, the guilt of slavery lies on the *whole* people. Northern ships, manned by northern men, conveyed the *stolen* Africans from their native soil, and southern men bought them, knowing them to be stolen. As, therefore, the receiver is as bad as the thief, we are all equally guilty—we in the first place for stealing, and they for purchasing—and at the present time *they* are guilty of stealing from year to year the fruits of the labor of their slaves, and we are as guilty as they in consenting to use any article produced by slave labor. Every slaveholder is a *thief*, and every person who uses the produce of his plantation, aids and abets him. The apostolic injunction is, 'Be not partakers of other men's sins'—and the language of prophetical rebuke, 'When thou sawest a thief thou consentest with him,' &c. is as truly applicable to us as to those to whom it was originally addressed. Have I answered your first question?

*C.* You have indeed, but you are intolerably severe; you are as unsparing in your rebuke and as merciless in your denunciations, as THAT furious incendiary in your Liberator.

*A.* How do you know that? Did you ever read his paper, or see him?

*C.* No, and never wish to. I do not like the paper. It ought to be burnt by the hand of the common hangman, and the editor strung up by the neck. I wish they had him in Georgia. They would soon stop his incendiary publications, which are doing incalculable mischief in the Southern States.

*A.* How do you know that? You say you never saw him, nor read his paper; pd what do you know about his sentiments and principles?

*C.* I saw an account in one of the southern papers that a black man was found after the insurrection at Southampton, with one of the Liberators in his pocket, and did not the Senate of Georgia offer a reward of $5000 to any person who would apprehend the editor, and conveyhim to Georgia for trial? Besides all this, a clergyman of Boston told me that Mr G. by his address at Hartford, and by means of the Liberator, handons a great deal of mischief there among the colored people.

*A.* Your *arguments* are very conclusive, and your *evidence* irresistible. It reminds me of one of the syllogisms with which we used to amuse ourselves at school. 'Adam was the first man, Sarah was Abraham's wife, *ergal*, Jo sat in the ashes. Quod erat demonstrandum.' But to return to the subject from which you seem to have a great propensity to wander. In what respect am I so merciless and unsparing?

*C.* You say that every slaveholder is a thief. Such a charge is unjust, and therefore cruel. Was Washington a *thief*? And are such men as Henry Clay, Charles Carroll, Andrew Jackson, and a host of others, *thieves*? You ought to use language with more propriety, and make proper distinctions and discriminations.

*A.* With a little of your logic, I should doubtless make great proficiency. Will you therefore give me a definition of theft? Who for instance is a thief?

*C.* Every man is a thief, who without liberty takes that which is not his own, and appropriates it to his own use. Such men are thieves, and are therefore guilty.

*A.* I am very happy to find that you have at last virtually answered my question, and have in effect declared that *all* slaveholders are guilty, for they take without liberty that which is not their own, and appropriate it to their own use.

*C.* You ought to make a proper discrimination. The evils of slavery have been entailed on the southern slaveholders. They did not steal them from Africa. They find themselves in possession of slaves, which they do not know what to do with. Could it be done with safety, they would as heartily wish to get rid of their slaves as you would.

*A.* How many wrongs does it take to make a right? It is wrong to kidnap Africans, wrong to bring them here, wrong to sell them; but after they are once sold, every subsequent sale or transfer becomes right, and just, and legal. That may be good logic for slaveholders, but not for me. If your doctrine is true, it would [illegible] ets, highway-robbers and house breakers. Let them only transfer what they have stolen to an accomplice or to their heirs, and the whole moral character of the transaction is changed. Suppose a thief should rob you of all your hard earned property, make slaves for life of your sons and daughters, and transfer the whole to his children; what redress, on your principles, could you have? You would punish the thief; but you would say to his descendants, 'You are very much to be pitied—the evil of retaining my property and holding my children in everlasting bondage, was entailed upon you, and you cannot help it, and I am therefore satisfied. I do not doubt that you would restore both my property and my children to me, if you could do it with safety, and that you hold them both in strict accordance with the principles of humanity and justice and benevolence, and I have no reason to complain.' Is that good logic?

*C.* But what remedy do you propose for the evil? Some remedy must be devised soon, or we are a ruined people.

*A.* I would say, be honest—obey the commands of God, love thy neighbor as thyself, do unto others as ye would that they should do unto you. Are not such commands imperative, absolute, unconditional? and do we not, in violating the plainest commands of God, incur his high displeasure? 'I tremble for my country,' says Jefferson, when I reflect that God is just, and that his justice cannnot sleep forever.'

*C.* I hope you are not in favor of the mad scheme of immediate abolition. The consequences of such a scheme would be dreadful, dreadful.

*A.* According to your doctrine, then, it is wrong to hold slaves, and wrong to let them go. If so, pray tell me what is right?

*C.* I wish you could have heard Mr Danforth on the 4th of July. By conclusive facts and pertinent illustrations, he satisfied me that the effects of immediate abolition would be horrible in the extreme. I have copious notes of the address.

*A.* What were these facts and illustrations that were so satisfactory?

*C.* I unfortunately left my notes at home; but when we meet again, I will new them to you.

C——N.

LATEST FROM ENGLAND.

By the Halifax packet, accounts have been received from London to the 8th of June. The Reform Bill passed the House of Lords on the 4th, with some amendments, which were concurred in by the House of Commons. The bill received the Royal Assent on the 7th, and has now become the law of the kingdom. The vote in the House of Lords was 106 to 22.

There had been a serious riot in Paris which took place at the funeral of Gen. Lamarque, in which several persons were killed. Late advices state that order had been completely restored.

A Paris letter writer, writ speaking of the Cholera, says—'There are perhaps 100,000 souls in Paris, that are intoxicated more or less, once or twice a week: and in this classe mortality has been fearful.'

An express had arrived at Frankfort, announcing the death of the young Napoleon.

SLAVERY RECORD.

*For the Liberator.*

AMERICAN NEGRO SLAVERY.

The sun in the morning ascending the sky,
Wash'd in the waters,—pure emblem of joy,—
Dispels at his rising the horrors of night,
And flings o'er the world all the raptures of light.
But O! what of rapture, of bliss, or of peace,
Can it bring to the *slave*? Do his agonies cease?
Nor darkness, nor light, can e'er solace his pain,
Each pulse adds a link to his flesh-grinding chain:
Even sleep brings no rest—for his pallet of straw
Is pressed with a body, sore, sleepless, and raw;
Is wet with the tears which embalm all his sorrow.
Can tears fling a sweet in the gall of to-morrow?
Can sighs, which he heaves o'er the griefs of the past,
Persuade the poor negro those griefs were his last?
When nature, exhausted, no longer can weep,
And seeks to drown wo in th' oblivion of sleep,
He turns to repose:—but the clank of his chain
Brings back, o'er his mind, all his hardships again.
Or if straggling slumber should halt on his eye,
O! whence came that tear and that half broken sigh?
Or whence was that writhe, and the consequent scream?
*The whip of the slave-driver smacks in his dream:*
It scares all repose, and forbids him to sleep,
Re-opens his wounds, and compels him to weep.
At day-light's first glimmer he rises to toil,
His labor, his sweat, and his tears till the soil:
Yes, harnessed for labor—a barefooted slave,
*Man*, robbed of his nature, is urged to the grave.
Let luxury look from her high flavored meal,
On the slave's haggard form, and his long backward heel:
Disfigured and fleshless, emaciate, wan,
'T were hard from his semblance to judge him a man.
His body bends forward—his bones cleave to his skin,
Which scarcely conceals how his heart beats within;
His eyebrows and ringlets are clotted with gore,
The death-scourge hangs o'er him, still thirsting for more;
Each stroke drinks his blood, and each sigh steals his breath,
No hope, no enjoyment, no solace but death.
When hungry and fainting, with quivering lip,
Halting through weakness, he staggers and falls,
He labors to rise, at the slave-tyrant's calls;
His fetters are loosened, and kicks, goads and the rod
Assail him, when shrieking, he bleeds on the sod,
Till torn with the lash, he convulsively cries—
And, MURDERED BY FREEMEN, he wretchedly dies!

What! Columbia, who leads the van of the free,
Who planted for America, Liberty's tree,
Who flings among the nations which border around,
The halo of blessings, that fill all her bounds;
Shall Freemen, despising humanity's cause,
Refuse to their fellows the boon of their laws?
While to each state, Columbia, full liberty gave,
Shall a free-born continue to groan as a slave?
While freedom for themselves, they bought with their gore,
That freedom shall the stolen yet vainly implore?
While hosannas of praise from white nations rise,
Shall Afric on freemen breathe curses and sighs,
And call down the vengeance of blood from the skies?

The joys of the world are but agents of pain,
Man asks them for pleasure, but asks it in vain:
But not so with PITY—kind heaven's bequest,
Which flows from the heart to console the distressed.
Its garlands are holy—they bloom not in blood—
Its work, like its giver, is 'doing of good';
Let freemen then prize it, the pearl of their fame,
And Columbiana esteem it the gem of their name.
If man be in darkness, COMPASSION's a light,
A meteor of joy in adversity's night—
Which bursts on the soul in the brightness of peace,
Its rays are a charm at which sufferings cease:
Rich fountains of comfort in life's dreary plain,
The pilgrim of sorrow there loses his pain.
The sails of our commerce are widely unfurled,
The boast of our freedom is heard through the world.
Shall greatness be cruel? be tarnished with guile?
Shall nations in tears, all our glory defile?
Let freemen be just,—and as feeling as brave,
Let success be hallowed by aiding the slave!
Since peace must arise from the smiles of the heart,
Go, pour healing balm on *your countryman's* smart:
For rich in the blessings of heaven are shrined
The tears which we shed o'er the woes of mankind,
And angels of mercy will wave o'er the grave,
A banner of praise for 'the FRIEND OF THE SLAVE.'

NO NEGRO-THIEF.

☞ The above poem was sent for insertion in the Protestant; but the southern ecclesiastical kidnappers, with their northern dough-faced coadjutors, have raised such a storm against every Christian who dares to speak or print the truth on the subject of slavery, that the 'Publication Committee' of that paper resolved to admit no discussion of a moral or theological bearing except they were combined with the abominations of Babylon the Great. I have therefore transferred these lines to their congenial page in the Liberator. G. B.

New-York, 4th July.

LADIES' DEPARTMENT.

MENTAL FEASTS.

It gives us pleasure to learn that the excellent suggestion made by our brother Jocelyn of New-Haven, to a number of respectable colored females in Philadelphia, during his late visit to that city, in regard to their holding a Mental Feast monthly, has been by them carried into effect. He proposed that they should meet alternately at their own dwellings, for the purpose of moral and religious meditation, conversation, reading and speaking, sympathising over the fate of the unhappy slaves, improving their own minds, &c. &c.; and, in order to make the meeting truly a *Mental* Feast and unburthensome to the entertainer, that the visiters should receive the simplest fare. We hope something of the kind will be attempted by the colored females of this city, and in other places. The following extract of a letter from a lady who was invited to attend the meeting alluded to, we think will prove interesting to our readers:

'Soon after all were quietly seated, a short address, prepared for the occasion, was read by the authoress, (Sarah Douglass,*) a copy of which is herewith sent: it speaks its own praise, therefore comment from me is unnecessary. The fifty-fourth beautiful and encouraging chapter of Isaiah was then read. After sitting a short time under a solemn and impressive silence that ensued the reading of the chapter, one of the company vocally petitioned our heavenly Father for a continuance of his favor, &c. The remainder of the evening was occupied principally by their severally reading and relating affecting slave tales, calculated to bring forcibly into view the deplorable situation of our fellow-creatures at the south—both the oppressor and oppressed. This interesting interview was closed with singing an appropriate hymn. The precious covering which was spread around bespoke that divine goodness was near; and I am bound to believe that He graciously condescends to regard, in a very peculiar manner, the sincere attempts made by this greatly injured people to serve Him, the true and living God. Ah! does He not design to raise from among them a peculiar people for his own praise? Methinks he does. Whether it will be separately by themselves, or collectively with white people, I will not at present presume to say.'

ADDRESS.

MY FRIENDS—MY SISTERS:

How important is the occasion for which we have assembled ourselves together this evening, to hold a feast, to feed our never-dying minds, to excite each other to deeds of mercy, words of peace; to stir up in the bosom of each, gratitude to God for his increasing goodness, and feeling of deep sympathy for our brethren and sisters, who are in this land of christian light and liberty held in bondage the most cruel and degrading—to make their cause our own!

An English writer has said, 'We must feel deeply before we can act rightly; from that absorbing, heart-rending compassion for ourselves springs a deeper sympathy for others, and from a sense of our weakness and our own upbraidings arises a disposition to be indulgent, to forbear, to forgive.' This is my experience. One short year ago, how different were my feelings on the subject of slavery! It is true, the wail of the captive sometimes came to my ear in the midst of my happiness, and caused my heart to bleed for his wrongs; but, alas! the impression was as evanescent as the early cloud and morning dew. I had formed a little world of my own, and cared not to move beyond its precincts. But how was the scene changed when I beheld the oppressor lurking on the border of my own peaceful home! I saw his iron hand stretched forth to seize me as his prey, and the cause of the slave became my own. I started up, and with one mighty effort threw from me the lethargy which had covered me as a mantle for years; and determined, by the help of the Almighty, to use every exertion in my power to elevate the character of my wronged and neglected race. One year ago, I detested the slaveholder; now I can pity and pray for him. Has not this been your experience, my sisters? Have you not felt as I have felt upon this thrilling subject? My heart assures me some of you have.

And now, my sisters, I would earnestly and affectionately press upon you the necessity of placing your whole dependence on God; poor, weak, finite creatures as we are, we can do nothing for ourselves. He is all-powerful; He is waiting to be gracious to us as a people. Do you feel your inability to do good? Come to Him who giveth liberally and upbraideth not; bring your wrongs and fears to Him, as you would to a tender parent—He will sympathise with you. I know from blessed, heart-cheering experience the excellency of having a God to trust in seasons of trial and conflict. What but this can support us should the pestilence which has devastated Asia be borne to us by the summer breezes? What but this can uphold our fainting footsteps in the swellings of Jordan? It is the only thing worth living for—the only thing that can disarm death of his sting. I am earnestly solicitous that each of us may adopt this language:

'I have no hope in man, but much in God—
Much in the rock of ages.'

In conclusion, I would respectfully recommend that our mental feast should commence by reading a portion of the Holy Scriptures. A pause should

* To this accomplished young colored lady we are indebted for several original and truly beautiful articles which have appeared in the Ladies' Department of the Liberator.—*Ed.*

and the reading for supplication. It is my wish that the reading and conversation should be altogether directed to the subject of slavery. The reading matter which may be offered to you for the present, will be of the most simple kind, that you may feel for those who have nothing to refresh body and mind.

☞ By a young lady of color.

*For the Liberator.*

Extract from a letter written to a friend, Feb. 23d, 1832.

"You do not agree with me, in regard to emigration. Would that I had eloquence enough to convince you that I am right! You say, 'if we can better our situation by removing, why oppose it?' Believe me, my friend, there is no spot in the known world where people are happier than in America. And behind thee, dearest; it is home! Think of this for one moment, and memory will call up so many fond and soothing recollections as will make thee loth to leave it. If we should bend our steps to Hayti, there is no security for life and property; too many of our people are desperately wicked. If we go to Mexico, it is the same there. Why throw ourselves upon the protection of Great Britain, when thousands of her own children are starving? Do you suppose she can feel more love for us than does for her own? For my part, I can truly say,

'All those nameless ties,
In which the charm of country lies,
Have round my heart been hourly spun,
Till Columbia's cause and mine are one;
Though she unkindly strives to throw me from her bosom, I will but embrace her the closer, determining never to part with her whilst I have breath.'

ZILLAH.

## JUVENILE DEPARTMENT.

### THE PETITION OF A NEGRO BOY.

BY MRS HANNAH MOORE.

There is a book, I've heard them say,
Which says, 'thou shalt not work nor play
On God Almighty's holy day.'
On Sundays, then, oh! let me look
In God Almighty's holy Book!

This Book, to which you oft appeal,
Does thus the will of God reveal,
'Thou shalt not murder, lie, nor steal.'
Then let your little Negro look
In God Almighty's holy Book:

Dear Massa, you have been to me
As good and kind as man can be,
And many such with joy I see;
Then let your little slave-boy look
In God Almighty's holy Book!

But oh! before I 'go grown a man,
I pray, in one thing mend your plan,
And give us all you safely can.
I'm sure you will, if you 'll but look
In God Almighty's holy Book!

If wife and babe should e'er be mine,
Round each when fond affections twine,
Don't part us not, we 'll all be thine.
We will not mind the sultry weather,
If we may love and work together.

The stripes, 't is said that Jesus bore,
Could we but read *his* sufferings sore,
Would make ours lighter than before.
Yes, every sorrow we could brook,
By studying God Almighty's Book!

I'm told, this Book, so wise and good,
Has made it fully understood
God made all nations of one blood;
If this be true, I then may meet
My Massa at my Saviour's feet.

## BOSTON:

SATURDAY, JULY 21, 1832.

### REV. MR. DANFORTH.

We say thing were wanting to prove that the loud trompeters of the American Colonization Society are conscious that it is going down—down in public sentiment, never to rise again, we have ample confirmation in the avidity with which they seize every trivial circumstance in its favor, and publish it to the world in 'great swelling words of vanity.' A drowning man will catch at straw'—and the leaders in this most farcical, yet preposterous, most pernicious crusade, finding that the tide of public indignation is rising higher and higher against them, begin to flounder in an agony of suffocation. Down they must go to the bottom, unless they consent to be taken up in the ABOLITION LIFE-BOAT.

We have been vastly amused, the past week, at the pompous parade which 'A Friend to the Colonization Cause' has made in the Boston Courier and American Register. This writer we presume and we understood to be the Rev. Mr. Danforth, the Colonization Agent. He tells the public—

'You that have ears, prepare to listen now!'

that there are *three* free men of color in all the free States who are willing to emigrate to Liberia, and they can be supported as teachers! and, to prove this, he gives us some extracts from their letters, wonderful—most wonderful! Who will now longer presume to say that the Colonization Society is a compulsion? or that its principles and tendency are injurious? Three free men of color are willing to go to Africa, from the slave States, (in which they are crushed to the earth by colonization influence,) *if they can be paid for going!!* And this is adduced in proof of the *popularity* of the Colonization Society among the people of color!

An able writer in the Courier of Tuesday, meets 'A Friend to the Colonization Cause' in the following spirited manner:

### SLAVERY AND COLONIZATION.

TO THE EDITORS OF THE COURIER.

I observed in your papers of July 13th and 14th two communications, which, apparently, were designed to recommend the American Colonization Society to the notice and patronage of the Boston public. They were signed 'A Friend to the Colonization Cause.' Will you permit me to submit a few remarks on their tenor, to the public, through the medium of your paper, and then, to make their author a proposal, which I think he will scarce venture to accept.

The first of these communications states that three colored men of good character and some literary attainments, are ready and *willing* to go to Liberia, in the capacity of schoolmasters. One of them stipulates that he shall receive a suitable salary, and judging from the tone of their letters, as quoted, the others expect as much. These cases the 'Friend to the Colonization Cause' adduces as proofs that the Colonization Society do not use compulsion to induce our colored population to emigrate.

The second communication contains a letter from a southern gentleman, which states that several more colored persons are *willing* to emigrate. One of these, it says; is a shoemaker 70 years old, the teacher of a Sunday School. Now, says the writer, speaking of the *supposed* charge of compulsion, 'Does this look like it?' and calls those who have made this said charge 'certain hot spirits.' He then proceeds to enlarge on the impropriety of meddling with the subject of slavery, which 'the south considers (an affair of) its own,' lest we should irritate our southern brethren.

The letters quoted by the writer are all anonymous: but granting them authentic, what do they prove? Simply that a few colored men, living in slave states, are willing to instruct children in Liberia, provided they can be paid for their services, or at least receive a support. If the Colonization Society wish for white instructors, I will engage to find them fifty, at a week's warning, who will gladly emigrate on the same terms. The letters do *not* prove that compulsion is nor one of the means employed by the Colonization Society. Simply and briefly, to save the writer farther trouble, it is not alleged by the hot spirits of whom he speaks, that the society do use compulsion; but that they abet the compulsion used by others, admits of positive proof.

When the Rev. Mr. Danforth, whom I confidently presume to be the 'friend to the colonization cause,' preached in Mr. Knowles's church, he made use of this expression—'Let objections to the proceedings of the Colonization Society be brought, and they shall be met,' or words to the same effect. Mr. Arnold Buffum, a man quite as respectable as Mr. Danforth, challenged him, on the spot, to redeem his pledge in a public discussion. Mr. Danforth fled without answering. Mr. Buffum then caused a general challenge to the friends and advocates of the Colonization Society, to be published in several of the city papers. They were invited to meet the New-England Anti-Slavery Society in Franklin Hall, and there to discuss the merits of their cause, in the most public manner. The hall was kept open four evenings, at the expense of the New-England Anti-Slavery Society, and was at last closed because no friend of the American Colonization Society appeared to defend it.

Now, Messrs. Editors, I will attack no one under the protection of a newspaper signature, and if Mr. Danforth (accepting my proposal) requires my name, you are at liberty to give it. I challenge him, in the name of the Anti-Slavery Society, to redeem his own pledge, by publicly meeting such objections as shall be brought against the proceedings of the society of which he is the avowed agent. I will guarantee the expense of a hall in this town, and give him his choice of the terms of debate. He shall argue with one or twenty, singly or with assistance, at his own pleasure. I will engage that he shall be met by ten as good men in all respects as himself. First of these is Mr. Buffum. I should prefer a controversy in the public prints, but Mr. Danforth knows that they are not open to any thing derogatory to his society.

I do not believe that Mr. Danforth, or any of his fellow laborers, will dare to submit the principles of the Colonization Society to the test of a fair public discussion. I do not think that colonization principles will bear the light. However, I dare him to the trial, and if he should decline it, the inference will be obvious. I do not thus challenge him because I expect to effect any change in his individual sentiments, nor do I care a straw what they are now, or what they may be hereafter, but I would fain draw attention upon a system whose effects, in my opinion, are to blind the eyes and pick the pockets of the community.

Neither I nor my friends fear to speak on any subject, simply because our so doing *may* displease our southern brethren. It seems to us that such a feeling is wholly unworthy of any free man; and moreover, we are most of us liable to be called upon to suppress insurrection. We therefore think that American slavery is *our* business. When we adopt Mr. Danforth's sentiment, we shall also fear to speak of the tariff and the bank bill.

I repeat that this challenge is in behalf of the New-England Anti-Slavery Society. If Mr. Danforth desires farther assurance, from whom he has to do with, he shall find what is here written confirmed by a vote of the society.

NO FRIEND TO THE COLONIZATION CAUSE.

N. B. This challenge extends to all members, friends and advocates of the American Colonization Society, great and small. Mr. Danforth may be assured that it is not written, and was not suggested, by any editor of any newspaper or magazine.

In the Courier of Wednesday is the following impotent and evasive rejoinder:

TO THE EDITORS OF THE COURIER.

Observing in your paper of yesterday, a spirited challenge, addressed to the Rev. Mr. Danforth, I take the liberty to state that that gentleman has left the city for the Western part of the Commonwealth, in the prosecution of his business to which the Colonization Society have appointed him. Perhaps, previous to his return—when it will be time enough, if ever, to agitate the doctrines of the Abolitionists—your correspondent may become sufficiently cool to recollect somewhat more distinctly than at present the circumstances of the conversation between Mr. Buffum and Mr. D. As it is, he is supposed to have stated considerably more than he might be able to prove. In regard to the public controversy proposed, not having the pleasure of any acquaintance with Mr. D. I cannot answer for him; but if he thinks and feels with the vast majority of the advocates of the Society in this section, he will probably pursue his mission in a manner which is deemed to be both more honorable and profitable to his cause, than any personal contest, whatever might be the issue, could possibly be.

J.

The above is answered in Thursday's Courier, thus:

TO THE EDITORS OF THE COURIER.

The writer in your paper of the 18th inst. who signs himself J. is informed that 'No Friend to the Colonization Cause' is able and ready to prove all he has stated concerning the conversation between Messrs. Danforth & Buffum, by the oaths of eye and ear witnesses. He is also informed that 'No Friend to the Colonization Cause' utterly denies the *supposed* misrepresentations with which he is charged.

NO FRIEND TO THE COLONIZATION CAUSE.

The fact is, 'J.' was mistaken in saying that the Rev. Mr Danforth had left the city for the western part of the Commonwealth; as Mr D. was in the city, and subsequent to the time 'J.' wrote his article, and might have refused or accepted the challenge *instanter*. Our readers will make their own comments upon this controversy.

A QUESTION ABOUT SLAVERY. Some persons are anxious to form societies, the members of which bind themselves to abstain from all articles produced by the labor of slaves. They believe that when planters can no longer find a market for the productions of slave labor, they will emancipate their slaves.—The colony at Liberia already offers some of the same articles, produced by free labor, and if sufficiently enlarged and strengthened, will furnish others; and as fast as the markets are furnished with coffee, rice, sugar, &c. from Liberia, the same articles, produced by slave labor, will be driven out of market. Must not the friends of free labor societies, therefore, in order to be consistent, do all they can for the prosperity of that colony?—*Vermont Chronicle.*

☞ The gravity, with which the question is propounded in the foregoing paragraph, 'Must not the friends of free labor societies, in order to be consistent, do all they can for the prosperity of Liberia?' is truly ludicrous. The logic runs thus: it is deemable to obtain free goods—free goods are raised by the colonists—therefore it is the duty of *conscientious* individuals to give their support to the Colonization Society, which is abusing, proscribing, injuring, and attempting to expel one sixth portion of the American people, on account of their complexion! We assure the clear-sighted editors of the Chronicle that the members of free labor societies have no disposition 'to do evil that good may come,' by encouraging this monstrous crusade.

VALEDICTION. The last Boston Christian Herald contains the following editorial valediction:

The connection of the subscriber, with the Boston Christian Herald, as editor, is dissolved. The business of the type, and the wretched manner in which the printing has been executed for the last six months, have been a source of uneasing perplexity and trouble to him, and, doubtless, not less so to the readers, or rather *subscribers*, whom he now congratulates on the advantage they will have of a change of type, printers, and editors; and seizing on the occasion to express his regret on leaving friends, engaged in the same righteous cause, with many of whom he has formed an acquaintance and personal attachment, he now expresses his best wishes for their welfare, present and future.

DANIEL HENSHAW.

We cannot but congratulate Mr Henshaw on his escape from the embarrassments and vexations of a situation, so undesirable as that which he has depicted above; though we sincerely regret his secession from the editorial ranks, and trust he will soon be enrolled again, under more favorable circumstances. He has made the Herald a useful and interesting paper, in despite of *unbearable* perplexities. His style of writing is smooth and clear; and the heartiness with which he supports every truly benevolent and christian enterprise makes him a valuable coadjutor. One of his many excellent qualities is *moral courage*—a determination to follow duty rather than popular opinion. We have found in him a warm advocate of the anti-slavery cause. He has our best wishes for his future preferment and prosperity.

### COLORED CONVENTION.

We are pleased to observe the following remarks, in relation to the Convention of the People of Color recently held in Philadelphia, in the Christian Soldier:

The object of this Convention is, to adopt measures to enlighten the minds of the colored people, maintain their rights, and combine their influence against the system of slavery. The cruel prejudice against this class of American citizens, which is the cause of their unparalleled persecution, renders it necessary that they should make vigorous exertions in defence of their rights; and we are glad to perceive that they are coming up to the work with such commendable zeal.

'It is probable,' says the Liberator, 'that the Convention will send out a colored Agent in the free States, for the purpose of enlisting the sympathies of the public in behalf of the free colored population.' Such a measure, we doubt not, will be highly salutary in its effects.

It is also stated, that the Convention determined to persevere in its efforts to establish a College, on the manual labor system, for the education of colored youth. Between two and three thousand dollars are already contributed for this noble purpose. This measure is more important than any other to which the attention of the Convention was called; and we hope that it will be prosecuted with untiring zeal. The establishment of a College, we venture to say, would do more to elevate the character of our colored population, than any other efforts which can possibly be made.

Let our colored brethren persevere in the same way that they have begun, and we bid them God speed. As sure as seed time and harvest, their efforts will eventually be crowned with success.

☞ We are anxious to obtain the printed proceedings of the Convention. Despatch, brethren, the life of your cause.

☞ We are hourly expecting the announcement of the Cholera in this city—although the public mind is calm, and the city is crowded with strangers. The story that a large number of abandoned females had arrived here from New-York, proves to be a fabrication. We hope our colored as well as white citizens will avoid the use of all intoxicating liquors, and be cleanly in their persons and habitations.

☞ The Managers of the American Colonization Society have recently put forth an Address to the Public, stocked as usual with abominations which we shall exhibit on another occasion, and requested editors of newspapers to give it publicity. A very few have prostituted their columns in compliance with the request; but the independent and intelligent editor of the Chester (Pa.) Weekly Visiter treats it in the following keen and pungent manner:

*Colonization Society.*—We have received by mail 'An Address of the American Colonization Society,' *suited to this meridian*, which we are requested to give publicity to: we shall print it, as soon as we can spare the space. It is all honey and sugar—as nothing of a dangerous ascendency of the free people of color over the slaves'—nothing about '*flinging off* an intolerable burden'—nothing about the 'sacred rights of *property*' of the slaveholders—no assurances that the Colonizers are *not* friends of 'absolute emancipation.' However, we shall not dilate on the topic at this time.

The appendix to the said Address contains a definition of '*liberty of conscience*,' which ought not to be allowed to pass current—it ought to be interrupted the first time it is offered, and nailed to the counter—it is as follows: 'We have all that is meant by Liberty of Conscience; the time and mode of worshipping God as prescribed to us in his word, and dictated by our consciences, we are not only free to follow, but are protected in following'!!! (These words are attributed to a Liberia settler.) Such a definition wont pass in this country, though propounded by the Colonization Society; for it limits one man's liberty to the standard of another man's interpretation of the *letter*—a standard that has always hitherto been fatal to the liberty of conscience.

Can it be possible that the reverend gentlemen who are preaching a crusade against the rights of the colored people in this country, have it in contemplation to found a theocracy or priestocracy on the shores of Africa, where they may say, 'Behold the good effects of our political ascendency?'—*Chester, (Penn.) Weekly Visitor.*

☞ The editor of the Springfield (Mass.) Journal says, very pithily—

'We have received from Washington, a copy of an address of the managers of the American Colonization Society, to the people of the United States, adopted at their meeting June 19, 1832. *It is at the disposal of any of our friends.*'

☞ The abolition of the slave trade by Great Britain was celebrated in this city on Monday last, by the African Abolition Freehold Society, in a very creditable manner. Religious services were performed in the church in Belknap-street, and an address delivered on the occasion by the Editor of the Liberator. The day was remarkably fine, and we have rarely spent one more happily. At 3 o'clock, a large and highly respectable company sat down to a liberally provided dinner at the house of Mr Primus Hall, who distinguished themselves for propriety of demeanor, gentlemanly manners, and unbounded kindness.

☞ 'A Rational View of the Spasmodic Cholera, chiefly with regard to the best means of preventing it, by a Physician,' has just issued from the press of Clapp and Hall, in a pamphlet of 36 pages—price twelve and a half cents. It is a very seasonable publication, and treats in an able and interesting manner of the CAUSES OF CHOLERA, and the MEANS OF PREVENTION. The author, we understand, is one of our most distinguished physicians: hence, the work is one of authority—and from its cheapness, is within the reach of those citizens to whom, on account of their condition and circumstances, it is most needed. Technical terms are very judiciously avoided.

☞ The Cholera is greatly on the increase at New-York. It has reached that foulest of all polluted spots, the Five Points, where it is raging with great fury. For the 24 hours ending on Saturday noon, there were 115 new cases, 66 deaths; on Sunday, 133 cases, 74 deaths; on Monday, 163 new cases, 94 deaths; on Tuesday, 145 cases, 61 deaths; on Wednesday, 138 cases, 72 deaths. There appears to be no abatement of the disease in Albany.

CHOLERA AT PHILADELPHIA. The Philadelphia Board of Health, under date Monday, 16th inst. at noon, report officially five cases of Malignant Cholera—three females (dead)—1 female and 1 male, (convalescent.)

The number of deaths which occurred at New York during the week ending Saturday last, were 510, (males 265, females 245.) Of the 510, 312 were buried in Potterfield.

The editor of the New York Courier and Enquirer states that on Sunday, a physician of his acquaintance had twelve calls made upon him for medical advice; *eleven* were cases of pure fright, and *one* was cholera!

The French, Swiss and Dutch citizens of New York, have raised a sum of money for the poor of their respective countrymen who are residents there.

The N. Y. Courier says, 'thus far the disease has been confined, with but one or two exceptions, to persons of dissolute or intemperate habits. Since the commencement of the disease, thirteen *Prostitutes* have been attacked in one house in Laurens street near Canal, all of whom but *three* are dead!'

A prostitute who was at her glass, adjusting her person, at half past 1, was on the hearse, moving for her long home, Potterfield, at half past 3!!

There were two cases of Cholera at New Brunswick, N. J. on Sunday, both of which terminated fatally.

The Cholera is raging in Detroit, and all the men at work on the steam boats and vessels have left and gone home.

ATMOSPHERIC EXPERIMENT. At New York, last week, a piece of fresh beef was elevated to the must head of a vessel, 100 feet, and remained there four hours. When taken down, it was found not to have imbibed the least impurity.

*Hudson.*—A woman from New-York came here last week, and went 20 miles into the interior, and was seized with the disease. A man from New York arrived here yesterday in apparent health, and on his way to the interior, was also seized about 10 miles from the city.

Two cases of Spasmodic Cholera have been reported at New-Haven—the patients having just arrived from New-York.

A letter from Westfield, N. J. in the N. Y. Commercial states that four persons in the family of Mr Vermule, residing five miles from that place, were taken with the Cholera on the 11th, that they were attended by Dr Osborn, and all died on the succeeding night.

INDIAN FIGHT. About twenty days since, *twenty-five* Shawnee Indians fought *three hundred and fifty* Commanche Indians, on Red River, near the Cross Timbers. The Shawnees attacked the Commanches, about day light, and the battle lasted until near sunset, when the Commanches retreated, leaving *seventy-seven* of their party dead; the Shawnees lost only *nine* of their men. This appears to be an unreasonable story, but I have it from good authority: indeed, my informant saw most of the seventy-seven, scalps. On Saturday next (June 16) the Shawnees and Choctaws are to hold a Council, for the purpose of raising a large party to make war upon the Pawnees and Commanches. It is understood that the Cherokees, Kickapoos, Crooks, &c. will all join against them.—*Shawnee Advocate.*

ACCIDENT. Yesterday afternoon, just before the starting of the Steamboat for Portland—the horses attached to a hackney coach became unmanageable, having been frightened at some hides, on Russia wharf, and went overboard with the carriage. There was one gentleman in the coach, a passenger from the Tremont House, who escaped by opening the door and swimming until he was picked up. The driver also was saved, but the horses were drowned, and the carriage sunk. They belonged to Mr. Bascom's Livery Stable, in School-street, and were driven by the owner.—*Courier of Thursday.*

ACCIDENT. Yesterday afternoon the well known black man, named Jo, who has so long been in the employ of Mr. J. P. Bradlee, and in the habit of carrying about oil, was very dangerously bruised by the rolling over of four hogsheads of oil, one of which struck him on the head, and tearing off a part of the scalp, lodged against his ribs, for some minutes. He was rescued as soon as possible, and carried to the hospital; but it is feared that in consequence of his age, and the severity of his wounds, he will not recover.—*Cou.*

LIBERIA. Rev. Melville B. Cox left this town on Wednesday last, on his way to New York, whence he intends to sail in a few weeks to Liberia. He goes out as an authorized Methodist Missionary. Mr. C. unites sincerity and zeal in the cause of Christ with abilities of a high order. We can only regret that ill health prevents his continuing his useful labors in our own country; and sincerely hope that a sea voyage and change of climate may restore to him the vigor and strength necessary for the prosecution of his arduous enterprize. Africa presents a wide field for missionary labor.—*Hallowell Advocate.*

☞ Congress adjourned on Monday last.

In the House of Representatives the motion of Mr Drayton that John Q. Adams has committed a breach of the rules of the House, in refusing to vote when his name was called by the Clerk, and after the House had refused to excuse him, was ordered to lay on the table, by a vote of 89 to 62.

At the last dates from Washington, the Senate had receded from its amendments to the tariff, and concurred with those of the House, and the Bill only wanted the signature of the President to become a law.

The President has placed his veto upon the Bank Bill.

The Commissioners of Health have voted to appropriate the sum of $6,000 for the purchase of a house on Fort Hill to be fitted up as a hospital. They also voted to establish depots throughout the city, for the distribution of medicines.

In the First Ward in the city of New-York, with a population of 12,000, but a single case of Cholera has yet been reported.

An order is said to have been issued by the Captain General of Cuba, prohibiting the introduction of free people of color.

There will be a deficiency of fourteen thousand hogsheads of sugar in the produce of Jamaica this year, in consequence of the insurrection of the blacks.

QUEBEC, June 2.

Yesterday at the Grand Mass of this parish, 800 and odd persons were recommended to prayers, of which it is supposed 750 died of Cholera. About 200 have been recommended in the parish of St. Roach, making nearly 1000 in all. If to them are added the protestants, of whom the numbers not cured are at least 350 or 400, we shall have for this city a total of 1400 persons carried off within the space of 25 days.

*Cholera at the West.*—The Western Star says the cholera has made its appearance in the village of Seneca Falls, N. Y. where one young man who had been engaged in clearing out a cellar, was taken and died in about five hours—another person was seized and was not expected to survive but a few hours.

The Detroit Board of Health on the 7th July, announce the occurrence of two cases of Cholera on board the steam-boat Henry Clay, bound to Chicago, with the troops from N. Y. An endorsement on the letter communicating this intelligence, adds that four other cases had occurred, and that the Henry Clay had proceeded for Chicago. From the crowded state of the boat, four hundred men being on board, it was feared that many more cases would occur.

ERRATA. In Zillah's communication, 'A True Tale for Children,' (27th number of the Liberator) for '*delivery* of the offering,' read '*delicacy*,' &c. In Mr Jones's communication, (last paper,) for 'well *contested* facts,' read 'well *attested* facts.'

*Letters received at this office from July 14, to July 21, 1832.*

H. Foster, Vassalboro', Me.; Philip Leach do.; William Nichols, Rochester, N. Y.; P. A. Bell, New-York City; George Hogarth, Brooklyn, N. Y.; John Prentice, Providence, R. I.; Thomas Wattson, Valley Mill, Pa.; Thomas B. Patten, Newbury, Mass.; L. White, Philadelphia, Pa.; P. C. Knapp, Newburyport, Mass.; Charles L. Remond, Salem, Mass.; Arnold Buffum, (2) Providence, R. I.; Lewis Woodson, Pittsburg, Pa.; S. S. Jocelyn, New-Haven, Ct.; Edward Jackson, Lynn, Mass.; Joseph Cassey, Philadelphia, Pa.

DIED—In this city, on the 11th inst. after an illness of five months, James Abel, aged 17 months, a son of Mr James G. Barbadoes.

GENTEEL BOARDING HOUSE,
FOR COLORED TRAVELLERS AND RESIDENTS.
ROBERT WOOD
GIVES notice to his friends and the public that he has taken the house corner of Garden and Southack streets, for the entertainment of genteel persons of color who may wish to be accommodated with board. It is situated in an eligible part of the city, and commands an extensive and pleasant prospect. Board may be obtained by the day, week or month. Every effort will be made by Mr. Wood to suit the taste and convenience of his patrons. Gentlemen of color, in other places, on visiting Boston, will find his house a desirable resort. Patronage is respectfully solicited. July 21.

## LITERARY.

☞ Not so poetical as philanthropic.

[For the Liberator.]

### WHEN SHALL THE OPPRESSED GO FREE?

What is life?
'Tis not to stalk about, and draw fresh air
From time to time, or gaze upon the sun:—
'T is to be free. When liberty is gone,
Life grows insipid, and has lost its relish.
ADDISON.

When—when shall the oppressed go free?
When shall the sweets of liberty
For Afric's sons be gained?
When all the brethren shall unite,
Both black and white, with equal right,
And hearts of love unfeigned?

Shall it be when the hoarded gold
Of misers, from their coffers told,
Shall freight them cross the sea,
And colonise them on the shore,
Where they, or parents, long before,
Were robbed of liberty?

Or shall we wait till the vast sea
Shall disappear and cease to be,
Then drive them from our shore,
Where they have toiled for many years,
Anddressed the soil with sweat and tears,
And backs all red with gore?

'Oh, no!' the voice of Wisdom cries—
'Vain hope to think to colonise
Two million human souls!
As soon expect that ocean's cup
By Sol's bright ray shall be drunk up,
And leave th' extended shoals.'

'Oh, no!' the voice of Justice cries—
While black'ning tempests spread the skies,
And clouds obscure the day—
'Strike, strike the long suspended blow,
And let the hardened white man know
The evil of his way.'

Mercy then cries—'The guilty spare—
The guiltless shall their mercy share,
The black man shall go free;
Their minds they 'll try to elevate—
In reason's scales their talents rate—
And slaves shall cease to be.'

Oh, bondage—slavery—worse than death!
Take liberty, then take my breath—
Take friends and all possessed:
But let me have what God hath given,
Which makes me man, and earth a heaven—
My soul will then be blest.

A. W.

### THE GUITAR.

Adieu, my sweet guitar!
My day of song is o'er,—
And to the midnight star
I'll wake thy chords no more.
At moonlight's witching hour,
How oft when I have sung
Of love in lady's bower,
Hast thou responsive rung.
But farewell, sweet guitar!
Hushed be thy former strain;
I am too sad by far,
To wake such strains again.

When in my chamber lone,
My soul would lose its gladness,
I once found thy sweet tone
A lethe to all sadness;—
But times have altered much —
Youth's lightness, all has past;
And sorrow's withering touch
Has left a trace at last.
Then farewell, sweet guitar!
Hushed be thy former strain,
I am too sad by far,
To wake such notes again.

Many a feeling fraught
With wildest ecstacy,
Many a gloomy thought
Is strangely linked with thee:—
Feelings, though sweet, too deep,
Too wide, for souls all blest—
Dark thoughts that will not sleep,
Nor let the bosom rest.
Adieu, my sweet guitar!
My day of song is o'er,
And to the midnight star,
I'll wake thy chords no more.

Oft have I seen the tear
Forsake its secret cell,
When, on fair woman's ear,
Thy sadder music fell;
And I have marked the eye
Of age grow bright with pleasure,
When thou hast merrily
Rung to a lighter measure.
Then, unskilled hands shall never
Thy magic sweetness mar:
Once more, farewell forever!
I break thee—sweet guitar!

### TO S. M. A YOUNG AFRICAN PAINTER, ON SEEING HIS WORKS.

BY PHILLIS WHEATLEY, AN AFRICAN SLAVE.

To show the lab'ring bosom's deep intent,
And thought in living characters to paint,
When first thy pencil did those beauties give,
And breathing figures learnt from thee to live,
How did those prospects give my soul delight,
A new creation rushing on my sight?
Still, wond'rous youth! each noble path pursue,
On deathless glories fix thine ardent view:
Still may the painter's and the poet's fire
To aid thy pencil and thy verse conspire!
And may the charms of each seraphic theme
Conduct thy footsteps to immortal fame!
High to the blissful wonders of the skies
Elate thy soul, and raise thy wishful eyes.
Thrice happy, when exalted to survey
That splendid city, crowned with endless day,
Whose twice six gates on radiant hinges ring:
Celestial Salem blooms in endless spring.

Calm and serene thy moments glide along,
And may the muse inspire each future song!
Still, with the sweets of contemplation blessed,
May peace with balmy wings your soul invest!
But when these shades of time are chased away,
And darkness ends in everlasting day,
On what seraphic pinions shall we move,
And view the landscapes in the realms above?
There shall thy tongue in heavenly murmurs flow,
And there thy muse with heavenly transport glow:
No more to tell of Damon's tender sighs,
Or rising radiance of Aurora's eyes,
For nobler themes demand a nobler strain,
And purer language on th' ethereal plain.
Cease, gentle muse! the solemn gloom of night
Now seals the fair creation from my sight.

## MISCELLANEOUS.

### FAMILY OF ADAM.

'The derivation of the human species, all from one stock, Noah, the second father of mankind, has proved a great stumbling block to minute philosophers; who cannot reconcile the fact of the varieties of the species in different countries, as to color, size, shape, disposition, &c. However inadequate we may be fully to unfold the mysteries of nature and the ways of Providence, yet much of these alleged varieties may be satisfactorily accounted for, from the influence of climate, local circumstances of air, water, food, customs, &c. which may, in process of time, make a material change in the constitutions and complexions of the inhabitants. If dogs, taken to the frigid zone, grow shaggy; and if sheep, transported to the torrid zone, exchange their wool for hair; why may not the human species gradually partake of the influence of climate?

1. Man was formed to reside in all climates. 'The human animal is the only one which is *naked*, and the only one which can *clothe* itself. This is one of the properties which renders him an animal of all climates and of all seasons. He can adapt the warmth or lightness of his covering to the temperature of his habitation. Had he been born with a fleece upon his back, although he might have been comforted by its warmth in high latitudes, it would have oppressed him by its weight and heat, as the species spread towards the Equator.' This is the simple but profound remark of Paley.

2. 'Man, though white in Europe, black in Africa, yellow in Asia, and red in America, is still the same animal, tinged only with the color of the climate. Where the heat is excessive, as in Guinea and Senegal, the people are perfectly black: where less excessive, as in Abyssinia, the people are less black: where it is more temperate, as in Barbary and Arabia, they are brown: and where mild, as in Europe and in Lesser Asia, they are fair.' *Buffon.* This concession from a great naturalist and skeptic is important.

3. Shaw, in his travels through Barbary, found a tribe in the mountains of Auress, south Algiers, who appeared to be of a different race from the Moors; far from swarthy, their complexion is fair and ruddy, and their hair a deep yellow, instead of being dark, as among the neighboring Moors. He conjectures that they are a remnant of the Vandals. And they probably retained their complexion from their high mountainous situation; as natives of Armenia, in western Asia and Cashmire, in eastern, are fair; owing to the great elevation of the soil in both places, and the temperature of the climate occasioned thereby.

4. On the other hand, a colony of Jews, settled at Cochin, on the Malabar coast, from a very remote epoch, of which they have lost the memory, though originally a fair people in Palestine, and from their customs preserving themselves unmixed, are grown as black as the other Malabians, who are hardly a shade lighter than the negroes of Guinea. And at Ceylon, the Portuguese, who only settled there a few centuries ago, are degenerated and grown blacker than the original natives. They are in number about 5000, still speak Portuguese, wear the European dress, and profess the Romish religion.

Still there are anomalies, or exceptions to the general conclusions of influence of climate and customs, that may be ascribed to other and perhaps undiscovered causes, which the pride of human sagacity cannot develope:—and which must be resolved in the will and pleasure of the Creator, and deposited among 'the unsearchable riches' of His wisdom and providence in the *variety*, no less than in the *regularity*, of His works.—*Dr. Hates.*

### 'THE OPPRESSED SOUTH.'

The following article is one of Charles Miner's best hits. It is from the last number of his justly popular Village Record:

Some men seem to suppose that there must be mutual sacrifices; that the manufacturers must yield something of their high profits—and the South a *cent a pound on their cotton.* We do not so regard the matter. We do not see it in such light. We deny that the manufacturers generally do have high profits. We ask no sacrifice of the South—not the tithe of a hair—much less a cent a pound on 200 millions of cotton, for that would be two millions a year—a most unreasonable demand. No: it is our firm belief that the protective system, which has given such an impulse to prosperity here, has given wealth to the South, instead of abstracting a penny from her coffers or prosperity. How many millions has South Carolina in Bank Stock? What is the market value of her slaves? What the state of her finances? Who ride in splendid carriages—drink Madeira wine—feed on luxuries—repose on down, and wrap themselves in damask satin? Who but the nullifiers!

—

*** This oppression of the Northern manufacturers is to be endured no longer. The hapless South, my friend, is reduced to the very pressimum of misery and poverty. Take some wine to cheer up your spirits—No, that in the other decanter—I got a pipe by the Apollo of Monteiro's brand—south side, which is delicious: Sir, we are a ruined and undone people—

—Not undone, Sir; we have the vital spirit of liberty animating our souls. Marion! and Sumpter! How with pity would their patriotic spirits have wept at our poverty!—who would have imagined such humiliation and wretchedness as we are reduced to by this detestable Tariff. By the way, George, what did you give for the last fifty shares of Bank Stock?

One hundred twenty-four—dividend off; I told my broker to purchase 100; but as I limited him to 24 in advance, and stock rose, I lost the investment, and it is now up to 26. Nay—stay—and dine with me. I have just got a box of superior champaigne—and we will give you a tolerable dinner of three or four courses; Col. Bobadil and Capt. Pistol will be in. We are about arranging a grand public meeting to denounce the Tariff, and give the North our ultimatum. See here, my speech, and some toasts prepared——But—I say, Tom—where can I get half a dozen likely fellows? I am about preparing for a larger Sea Island crop.

—What did your sales amount to last year?—A trifle—a mere trifle, Sir; 400 bales of upland, and 100 Sea Island—sold for $18,000 only; I look upon it that one half is sacrificed by the villanous policy of the government, which I will not submit to—

But this is not all your income?

Not all, thank Heaven; my Bank Stock and Plantation in Alabama, just about pay my outgoes, and leave me the 18,000 to invest. This depression is shameful, sir. Did you see my new pair of bays?

Ha-ha-ha—Very well, very well;—I'll take another glass of your wine, George. Upon my word, you carry the thing very well—as if you really believed, and were in earnest. But suppose we should not be able to frighten those stubborn Pennsylvanians out of the protective system—what then?

Never fear that. If we show a fierce, determined spirit, they will shrink before our superiority like a whipt slave. Our honor is at stake: we have gone too far to recede. They MUST, submit, or we MUST give way, which you know will never do, though ruin come. I pledge you—South side; capital wine, isn't it?—

O the oppression upon the South!

### INTERIOR OF AFRICA—LANDERS' NEW BOOK.

We continue to-day a few additional extracts from Landers' Journal during their descent of the Niger.

KING OBIE. 'Obie has been in the habit of sending us a fowl, or a yam or two every morning; but as we are ten in number, it makes but a slender meal, and it is merely sufficient to keep us from actual starvation. To stop, if possible, the sullen murmurings of our people, we have been reduced to the painful necessity of begging; but we might as well have addressed our petitions to the stones or trees—we might have spared ourselves the mortificaton of a refusal. We never experienced a more stinging sense of our own humbleness and imbecility than on such occasions, and never had we greater need of patience and lowliness of spirit. In most African towns we have been regarded as demi-gods, and treated in consequence with universal kindness, civility and veneration. But here, alas! what a contrast—we are classed with the most degraded and despicable of mankind, and are become slaves in a land of ignorance and barbarism, whose savage natives have treated us with brutality and contempt.'

This sounds badly enough, but are the white men always more civil or just? This question was satisfactorily answered on arriving at the mouth of the river, where our travellers had told the chief who took them the last stage, that they would be received with every demonstration of respect, and that the captain of a trader then in the river would pay him in full for his trouble and expense. On getting on board the ship it proved very different. Though the travellers were furnished with ample letters of credit, the captain swore he would not pay a cent, and made use of the most coarse and barbarous language, so that they were obliged to leave the country without fulfilling their promises, though means have since been taken to do so in full. This English captain would hardly give R. Lander a change of linen, though in much suffering for the want of it, and on the whole was not half as kind and polite as the average number of the Africans! We are almost tempted to doubt the utility of attempts to civilize what we call barbarous nations, when we read such stories.—*Saturday Eve. Bulletin.*

### SLAVE REPRESENTATION.

The slaveholding states are entitled to 25 Representatives in the whole, on account of their slave population—that is, over and above what they would be entitled to, were the appointment made upon the free population alone. We should like to know on what principle of justice or common sense the slaves of the South are entitled to a representation any more than the horses and cattle of the north? They are bought and sold in the same way, and they have no more power in the choice of their representatives. They are taken and deemed in every sense of the word as *property*; and if one species of property has a right to be represented, why not another? Out of these 25 slave Representatives, at least two thirds are *free trade* men—men who are continually harping upon the rights of the states and the democracy of the people! men who are endeavoring by every means in their power to destroy the protective policy of the north! It is mockery—absolute mockery! It renders our free system little less than a medley of contradictions and inconsistences. And shall we of the north take this code of inconsistences as the guide to our political faith? Shall we keep that as truth to the ear which is rank falsehood to the sense? Shall we yield to the south every inch of true republican ground? And after they have taken from us a system of international policy which they were the first to propose, shall we thank them for the ruin they have condescended to bring upon us? There is something so ineffably impotent and disgusting in the pretensions of these slaveholders and slave representatives, and in their cant about their 'rights' and their 'wrongs,' that even pity becomes anger in its contemplation.—*Lowell Jour.*

*Anecdote of Governor Chittenden.*—Thomas Chittenden was the first Governor of the State of Vermont. Many pleasing anecdotes are related of him. 'Mum,' said he, which was his usual way of addressing his lady, 'who is that stepping so softly in the kitchen?' It was midnight, and every soul in the house was locked in the arms of sleep, but he and his companion. He left his bed as easy as he could, followed the intruder into the cellar, without being perceived, and heard him taking large pieces of pork out of his meat barrel, and stowing them away in a bag. 'Who's there?' said the Governor, in a grum, stentorian voice, as the intruder began to make preparations to be off. The latter shrunk back into a corner, as mute as a dead man. 'Bring a candle, mum.' When the light was handed, 'what are you waiting for, Mr. Robber, Thief, or whatever your name is?' said he. The fellow shook, as if his joints would be sundered. 'Come, Sir, fill up your sack and be off, and not disturb honest people so often, when they are wishing to take their repose.' The thief looked more frightened than before. 'Be quick, fill up, I shall make but few words with you.' He was compelled to comply. 'Hast thou got enough, sirrah! Begone then in a moment! When you have gormandized this, come in the day time, and I will give you more; rather than have my house pillaged at such an hour as this. One thing I'll name to you to ponder upon: as sure as fate, if I ever have the smallest reason to suspect you of another such act, the law shall be put in force and the dungeon receive another occupant. Otherwise you may still run at large, for any thing that I shall do.' The fellow went away, and never afterwards was known to commit an immoral deed.

Splendid shops, after the English model, have been lately established at Constantinople. They were honored with a visit from the Grand Seignor during the days of the Bairam, who took his station in one of them, where he exhibited himself to his subjects.

Dr. Spurzheim, the celebrated Phrenologist, is about to visit this country for the purpose of delivering public lectures, explanatory of his system.

The Reformers at Edinburgh have resolved to erect a column to Lord Grey, in commemoration of the great victory obtained by him.

The House of Representatives have appropriated the sum of $200,000, for the erection of a Custom house in N. York.

*William Wykeham's way of doing good.*—Wykeham's munificence proceeded always from a constant generous principle, a true spirit of liberality. It was not owing to a casual impulse or a sudden emotion, but was the effect of mature deliberation and prudent choice. His enjoyment of riches consisted in employing them in acts of beneficence; and while they were increasing upon him, he was continually devising proper means of disposing of them for the good of the public; *not delaying it till the time of his death, when he could keep them no longer;* nor leaving to the care of others what he could better execute himself: but forming his good designs early, and as soon as he had the ability, putting them into execution, that he might have the satisfaction of seeing the beneficial effects of them; and that by constant observation and due experience he might, from time to time, improve and perfect them, so as to render them yet more beneficial.—*Lowth's Life of Wm. Wykeham.*

'*Missionaries Troublesome.*'—So say men in authority,—they have made a good deal of trouble to those who would deprive the Indians of their rights. Others have made the Pope a little trouble by circulating the Scriptures in the region of Palestine.—Some have given the idolatrous priests in Ceylon uneasiness.—Some are giving trouble to slavers on the coast of Africa; and others have troubled licentious and lawless men at the Sandwich Islands. This, however, is an old charge; 'These men, being Jews, do exceedingly trouble our cities,' Acts xvi. 20.—'Thou art he who troubleth Israel,' 1 Kings xviii. 17. It is very unpleasant to give trouble to any, but sometimes it seems impossible to avoid it, and do our duty. If we must give trouble to any, let it be to opposers. We hope our Missionaries give no trouble to the innocent and virtuous.—*Rochester Observer.*

The French Journal des Debats says: 'Our theorists have also their fortunate islands: they are the States of North America. The Constitution of the United States, still in its infancy, offers a delightful prospect to their imagination.—Time has not yet discovered its defects. The American republic has not yet experienced the curse of all other republics, military power, and the hatred of the rich by the poor. And yet who among us is fully acquainted with the politics of America? How many among us know that slavery in its harshest form prevails in many portions of that country; that the Anglo-Americans have driven out the Indians with intolerable barbarity, to make room for themselves?'

*Marriage.*—The more married men you have, the fewer crimes there will be.—Examine the frightful columns of your criminal calenders; you will there find a hundred youths executed, to one father of a family. Marriage renders men more virtuous and more wise. The father of a family is not willing to blush before his children. He is afraid to make shame their inheritance.

DIED, at Grule, in the Isle of Sky, on the 2d of May, aged 108 years, John M'Pherson. He retained his faculties to the last. This aged person lost his hearing twice within the last twenty years, and afterwards regained it; he also lost his sight some years ago, and latterly, in a great measure recovered it. He had the charge of a fold of black cattle in the memorable year of Prince Charlie, of which era he used sometimes to speak with rapture.

## MORAL.

### HOW TO MAKE THINGS SECTARIAN.

Whenever a plan to do good is started, find out [illegible] He probably will have no sectarian views in the movement; but will rejoice to have men of all sects join with him, and do even more of the labor, and receive more of the credit, than himself or his sect can do. Let a society of such men be formed. Men of right spirit, belonging to the same sect with the projector, will join without one sectarian thought.

To make this society sectarian, let the members of some other sect call it so, and keep aloof from it, under the pretence that it is so. However such assertions may be contradicted by facts, let them be repeated and obtruded upon the public, till some one takes notice of them. Then let some members of some sect get up a society of their own, having the same general object, and give as a reason for doing it, that the first society is sectarian. Let members of several other sects gradually follow the example, and give the same reasons. Let members of various sects be urged to withdraw, on the same ground. In this way, sometimes it may be brought to pass that the original society shall be wholly composed of men who belong to the same sect; and then the fact may be used as a conclusive proof that the society is sectarian in its origin, its objects and whole character.

This is no idle, untried theory of ours. Its efficacy has been abundantly tested by experiments, on a large scale and on a small, for several years past. It is often very successful, and would always be so, but for one difficulty. The members of the original society sometimes obstinately refuse to indulge a sectarian spirit, or to conduct business on sectarian principles, even when all but their own sect have left them. In this way, they sometimes contrive to retain the confidence of the public generally, in defiance of all efforts to deprive them of it. Such cases are very provoking, and those who wish to make every thing sectarian may set them down as hopeless.—*Vermont Chronicle.*

### DANGER OF EXTENUATING SIN.

By extenuating and lessening sin, Satan gets an advantage over us; and when we are ignorant of his devices, we pass on until we are snared and taken. Ah! saith Satan, 'tis but a little pride, a little worldliness, a little cheerful company; it is a poor heart that never rejoices; and at most it can be but a very little sin, and what may be committed without danger, when compared with others who defile themselves with all manner of sin and uncleanness daily, wherein I can mean no harm; and when I do sit and chat, and even sip with the drunkard, I am not like him that sits drinking himself drunk, swearing, and uttering all manner of lewdness. Thus we not only stand upon comparison, but upon disparison: I am not as this publican.

Let us reflect, that those sins which we are apt to account small, have brought upon men the greatest wrath of God: as the eating of the forbidden fruit; the gathering of sticks on the Sabbath; and the touching of the ark. Oh! the dreadful wrath that little sins have brought down from heaven upon men! The least is contrary to the law of God, the nature of God, the being and the glory of God, and therefore it is often punished severely by the Lord. Cæsar was stabbed with a bodkin; Pope Adrian was choaked with a gnat; King Lysimachus stopped to drink a draught of water, and lost his kingdom for it; so the least sin unpardoned will ruin the soul forever.—*Brook's Remedies.*


**GEORGE PUTMAN,**
**HAIR DRESSER AND PERFUM**

HAS removed his Dressing-Room from 211, Washington street, to the new ing No. 2, Broomfield-street, which has been ted up (by his own direction) in a manner lated to afford the greatest possible amu comfort to Gentlemen while under his well skilful operation. The chairs are so easy cushions so yielding to the touch—the razors other cutting instruments so keen and smooth copious supply of warm water so soft and towels, either crash or diaper, so clean and —himself and assistants so polite and accom dating;—in short the *tout ensemble* of his Establishment so well contrived and neatly ranged, that his customers, one and all, will doubtedly confess with pleasure their entire faction therewith, and make him the happiest *tonsors.*

For Gentlemen who may feel desirous of ing exclusive apparatus, he has provided to contain their boxes, brushes, towels, oils, powder, &c. &c. which articles he ways be happy to supply. 6m March

**WILBERFORCE HOUS**

**FRANCIS WILES**

RESPECTFULLY informs his friends and public generally, that his House, No. Church-street, is still open for the accommoda genteel persons of color with

**BOARDING AND LODGIN**

☞ Grateful for past favors, he solicits tinuance of the same. His House is in a and healthy part of the city, and no pains pense will be spared on his part to render tion of those who may honor him with their age, as comfortable as possible.

*New-York, March* 26, 1832.

**BOARDING HOUS**

FOR THE ACCOMMODATION OF GE PERSONS OF COLOR,

(*At the corner of Leonard and Church NEW-YORK.*)

THE Proprietor of the above House sincere thanks to his friends and the for their liberal patronage, during the and solicits a continuance of their favors; them that no pains shall be spared to render faction to the most fastidious.

JOHN

*New-York, March* 24, 1832.

**A CARD.**

RESPECTABLE PERSONS OF COLO (none else) can be accommodated at the

**PETER GARDINE**

*No.* 19, *Powell-street, PHILADEL*

May

**INFORMATION WANTED.**

JOHN DIPPER of Williamsburgh, Va ious to obtain information of his brother iel Mins, who left Williamsburgh about ago, and was heard of as living in Boston last 17 years. A person by the name of fayette, of Boston, was well acquainted If either of the above named persons, or able to give such information, would lodge Liberator office, they would confer a favor Dipper who is now in New-York, anxious from his brother.

*New-York, April* 21, 1832.

**DRAWING MAPS**

ALONZO LEWIS will attend to all connected with Surveying. He will draw Maps, Plans, &c. in the most elegant manner; copy all sorts of writing fect satisfaction; and prepare Diplomas in the neatest style.

June

**SCHOOL FOR YOUNG LAD**

**ALONZO LEWIS**

HAS taken a School Room at No. 16, lin Hall, where he will open a School the 1st of May, for instructing YOUNG LA in all the branches of a good English edu Terms may be known by application at the Room.

April

**CARD.**

MR. N. D. GOULD, being about to leave city, for a few months, has relinquished School Room, at Franklin Hall, to Mr Lewis, who has commenced a School Young Ladies in the common branches of lish education. Separate from this school is teaches Penmanship; and I hereby recom him as a gentleman peculiarly calculated whatever he undertakes; and knowing his while I recommend him to the public would partisularly recommend those who heretofore been my pupils, to his instruction.

June 9 NATH'L D. GOU

**SUPERIOR PENKIVES**

**150** ROGERS' PENKNIVES, one and three blades, of a sup QUALITY, and *elegantly finished,* all of ent patterns. For sale by JOHN B. PERO, 2 & 3, Dock-square.

April

**FRENCH FANCY SOAP**

**TWO HUNDRED BOXES,**

A BEAUTIFUL ARTICLE FOR THE

To be sold by the Box or single cake, at & 3, Dock-square, by JOHN B. PERO.

April 2.

**TEMPERANCE HOUS**

**AT QUINCY.**

THE Subscriber respectfully informs his and the public, that he has taken a large commodious House pleasantly situated, at the Corners, in Quincy, (8 miles from Boston,) accommodation of Travellers and such may favor him with their patronage. No be spared to make the most liberal provision visitors, and to gratify their desires.

☞ No Spirituous Liquors will be sold Hot Coffee and Tea may be obtained at all of the day.

☞ Boarders accommodated on liberal

BENJAMIN R. DOWN

*Quincy, Mass. May* 5, 1832.

**SWAN'S DOWN**

**POWDER PUFFS.**

1 CASE of French Puffs, containing very large size, of superior quality.

For sale by

**JOHN B. PERO,** *Nos.* 2 & *Dock-square*

April 28.